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"As His Custom Was"—And Our Church Attitude.

THE Lord Jesus loved communion with his Father and fellowship with men who had the desire to worship God. We may reverently believe that in his study of the Scriptures, his times of communion and prayer, his attention to the spiritual exercises of synagogue and temple, he not only left an example for his followers but also nourished his own soul, receiving strength and finding joy and spiritual satisfaction.

Naturally, Christian people have dwelt on the example which our Lord has given to us. If he, the sinless Son of God, felt the need of worship and communion, how much more should we be diligent in our attendance upon the means of grace! If he did not dispense with these, still less can we afford to do so. That Christian who neglects or discounts the value of worship and religious exercises virtually claims to be wiser than he whom he calls his Saviour and his Lord.

The evangelist Luke uses a beautiful phrase in connection with Jesus' visit to the synagogue of Nazareth. He says that Jesus came to Nazareth, where he had been brought up, and he entered, "as his custom was," into the synagogue on the Sabbath day. We might have inferred this weekly visit and this attendance at worship from other Scriptures and the general tenor of our Master's life, but we are grateful that Luke was guided to pen the definite statement.

A recent writer bids us consider the attitude of Jesus to the temple and synagogue service (or, as he mistakenly puts it, "the church of his day"): "Think of his lifelong connection with the temple. Think of the lovely scene of his dedication, with the ancient Simeon and the old Anna. Think of that other unforgettable episode, when he was a boy of twelve, and of his words: 'Wist ye not that I must be about my Father's business?' Think of the first act of his public ministry—the cleansing of

the temple, and of that loveliest of names by which he called it, 'My Father's house.' Think that the last act of his ministry was the second cleansing of the temple, when he gave it another name of haunting beauty, 'The house of prayer.'" Think, finally, of his continuous practice between those two acts. "Think of how, moving from town to town, preaching by the roadside, or on the sea, or in the open fields, it is yet recorded of him that 'he entered, as his custom was, into the synagogue on the Sabbath day.' Think especially that they said of him, 'The zeal of thine house hath eaten me up!'"

It is no wonder that this conduct on the part of our Master has often been contrasted with the indifference, apathy or neglect of his followers. The worship of the Lord's house is neglected by many professed Christians. The "house of prayer" has no attraction for them. Zeal for the Lord's house is as nothing to their zeal for pleasure, business or money-making. It is right that we should every one be led to contemplate anew the example of him

whom we call our Master. It were well if we found our rest and satisfaction and strength in the worship of God.

There are many outside the church who neglect the church because of the shortcomings of those who are Christian. And, alas, there are numbers of professed disciples who absent themselves from worship because of the deficiencies of their fellow Christians. It is well to consider how the example of Jesus rebukes both of these sets of people.

What were the religious people like in Jesus' day? Does any one believe that they were better then than now? Sometimes people stand aloof from the church because religious leaders are deemed unworthy. Our Lord's estimate of the character of many leaders of his day can be gathered from his great denunciation of Matthew 23. The rulers almost to a man opposed Jesus and hounded him on to his death. But he did not therefore neglect attendance at his Father's "house of prayer." The fury of local synagogue rulers or members did not make his break his Sabbath day "custom." The person who makes deadness of the church, or the weaknesses and sins of church members, a reason for neglecting public worship finds no excuse for his conduct either in the teaching or the example of the Lord Jesus Christ.

Even in the smaller company of his disciples our Lord met with grievous disappointments. At one stage, because he uttered hard sayings and unpalatable truths, "many of his disciples went back and walked no more with him." Even the twelve mis-understood him, and had longings for high place in an earthly kingdom, failing to understand the spiritual nature of his teaching and kingdom. At the critical stage, when the fury of malignant Jewish rulers was most felt, all of them forsook him and fled. One of the twelve proved a traitor and sold his Master for the price of a slave's ransom. The other

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eleven wrangled and quarrelled about first place even at the table where Jesus instituted the Supper which should commemorate his death. Yet our Lord had great desire to eat the passover with them. The sins of others never made him swerve, even for a moment, from the path of duty. We should all have thought less of him than we do had the failures or hypocrisies of

the professed people of God diverted him from his "custom" and duty. It were well that we not only admired the Master in this regard, but that we all followed his example. Christ loved to worship; we need the help of communion. Christ loved the church with all its faults and died for it; we should join its fellowship, and spend ourselves in its service.

out with any confidence beyond that limit that we call death? Is there any need for men whose lives have been spent on the rocks of sin? Is there any one those who have known nothing but fortune and disappointment and loss? Our faith in the Christian answer to these questions may not at every moment be strong and confident, but the great ground of all the world's thinking is Christ.

A World Without Christ.

Christ has altered the whole spiritual landscape.

I confess quite frankly that it is beyond the power of my imagination to conceive it. When we try to imagine a life suddenly emptied of meaning and hope we say to ourselves, "Suppose it is all a dream, and all this structure of faith rests upon a great illusion." But shudder as we may at such a blank prospect, we have hardly begun to realise all that the world would lose if it had to lose Christ. He has woven himself into the whole fabric of things until he is as real a fact in the spiritual universe as the sun and the stars in the material one. To suggest losing him is like suggesting the falling to pieces of things which have taken centuries to build up—the blankness of discovering that we were left without guidance and resource in a life which was a mystery without a clue. In the realm of man's spirit such an upheaval would be akin to one of those cataclysms in the natural world which change the contour of a whole countryside. It would be a different kind of world we should live in—a world where the old familiar things were taken away—a world in which we should all have to begin over again.

The centuries and Christ.

To the critical mind this may appear to be an exaggeration, a piece of mere emotional rhetoric. The critical will point out that it is only a few centuries in the long avenues of time that Christ has filled with his presence, and that to multitudes who live in the world to-day he is little more than a name. The reply to that is not difficult. From the point of view of history the Bible shows that from the far-off awakening of spiritual consciousness men came by slow and painful steps to the hope that God was a Father and that the heart of all his purposes was love. That hope fell short of what Christ actually revealed, but it was a dim and distant figure of things as they came to be. So much is this the case, that the spiritual history of the race seems to be summed up under the two titles of the Expectation of Christ and the Fulfillment. Even now when there is no clear faith in him on the part of many, the heart of man can desire nothing better than that God should be what Christ revealed him to be, and that life should have the meaning that he gave to it.

To the assertion that there are many to whom Christ is a name and nothing more, the answer is equally simple. There is no one living to-day to whom Christ is merely a name. It is possible, of course, to live in such a way as to remain careless about the source from whence we derive the greatest benefits. But that lack of recognition means no more than that men may take a benefit without feeling any gratitude for it. The benefit is there all the same, and life as we all know it to-day has been purified and sweetened in all its aspects by the work of Christ throughout the centuries. He has altered the whole spiritual landscape. Life is altogether a new thing because he came into it. Manhood is a new thing because of the Son of Man—womanhood also, and childhood. Every relationship of life he has altered in the same way. He has done more than all the kings and state-men and philosophers put together to form our conception of citizenship. In a word, he upholds the home, the city, the State.

What is left?

To contemplate, then, a world from which he has been taken away is giving the imagination a task to which it is unequal. The whole order of things as we know it depends upon him in a measure that is not paralleled in the case of any other figure. You may change the political and economic system of a country, and yet leave life essentially unchanged. Inventions may put into the hands of man larger powers, and yet the deep undercurrents of life are undisturbed. That man can travel with a speed and comfort undreamed of by a man of a century ago, that we can communicate with the most distant parts of the world by means which they would have considered miraculous, does not make us different men. We can read of the hopes and sympathies of the past with understanding and sympathy which no change in the outward structure of life affects in the slightest. But take Christ out of the story of the race and you strike at the root of meaning is derived from him, is God really in his purposes toward us like a Father with his children? Is every life of infinite value—a thing to be guarded at all costs? Does life in its prospects reach

He cannot be dismissed.

Everyone realises dimly or clearly, he is there. They may not feel his presence. They may not hold any mystical communion with him. But they know he is there, and that knowledge makes the difference in the world. Our comfort is that with the tremendous things which depend upon Christ we do not make an effort to come to any real faith in him. We neglect the greatest things to do carelessly, and give ourselves so eagerly to things that are trivial and ephemeral, if it came to an issue in which there was danger that Christ might be lost, if we attempted to banish him by suppressing teaching, then if I know the human heart at all there are multitudes who would make little or no response to him to whom they would rally to his cause. His life is larger than men dream and his love has wider boundaries than the eye can discern. A world without Christ is a thing which men could never allow themselves to have known a life which has been transformed by the touch of his Spirit. Dr. Sidney M. Berry.

True Liberty.

People talk of liberty as if it meant liberty of doing what a man likes. The liberty that a man worthy the name of man ought to ask for is to have all relations, inward and outward, removed which prevent his doing what he ought. It is that man free who is master of his appetites, who is able to rule himself, call him free who has his flesh in subjection to his spirit; who fears doing wrong, who fears neither man nor devil because he thinks that man free who has learned the most blessed of all truths—that liberty consists in obedience to the power, and to the will, and to the law that his higher self reverences and approves. He is not free because he does what he likes, for in the better moments his soul protests against the act, and rejects the authority of the power which commanded him, as a usurping and tyranny. He feels that in doing what he likes, he may be only a slave to his unhalloved passions. But he is free when he does what he ought, because there is no protest in his soul against that submission.—Frederick W. Robertson.

"If trouble comes to you, make a home for her in your house, but do not interfere with her to all your friends."

"While Daylight Last."

The example of Christ inspires to heroic service.

A. W. Connor.

"And as Jesus passed by he saw . . . and Jesus answered . . . We must work the works of him that sent me, while it is day; the night cometh, when no man can work."—John 9: 1-4.

Dr. Moffatt presents this verse to us thus: "While daylight last we must be busy with the work of God." This saying of our Lord, when studied in its connection, reveals to us an impressive feature in his life, but it also reveals certain characteristics which are essential to a successful church. Their emphasis is upon the heroic virtues that are much needed in the religious life of to-day. The words were uttered as "Jesus passed by." Much that he did and said belonged to this ministry of the way-side. Where was he? The place was Jerusalem, which had carried a reputation as one that killed the prophets and stoned the messengers of God. The occasion was immediately following an attempted stoning of Jesus. Their purpose had been frustrated, but all the same it indicated what one doing the works of God might expect from them.

The man born blind presented to the disciples a problem in divine government, but to Jesus it was an opportunity to manifest the works of God. The temper of the rulers made the act one beset with present dangers and future antagonisms. The dangers just escaped would be repeated. But no fear of consequences influenced the mind of Christ. For himself and for his followers there was one rule: "While daylight lasts, we must work." This is but one of many of the sayings of Jesus that reveal this heroic spirit. "He steadfastly set his face to go to Jerusalem." He said, "I have a baptism to be baptised with, and how am I straitened till it be accomplished." To timid friends he answered, "Are there not twelve hours in the day?" They reveal in a striking way a

Consciousness of a divine mission.

"I must work." That word *must* is a strong one. When spoken to us by another it is apt to produce stubbornness. "You must" too often brings out "I won't." But when spoken in the first person, "I must," it betokens a soul awake to moral obligation, and one that proclaims its royalty by recognising the compulsion of responsibility. The life that is held and gripped by this sense of a divine mission is the one that will count for most in the world. We are followers of Christ. Yet how few disciples look upon their lives in this light. Religion to this one is a pleasant emotion to be enjoyed. To that one, it is a set of propositions to be argued over. To another it is a matter of ritual and ceremony that appeals to the aesthetic taste. To yet another, it is a spiritual life-preserver look-

ing to the future. Now religion has all these elements in it in a measure, but the major part is left out. It is primarily a call to a mission heard and obeyed. It is the devotion of the life to the work of God. We obey Christ's "Follow me" only to hear his "Go, work to-day" and "Take up the cross." We become bond-slaves of Christ, the compulsion of responsibility is felt, and the soul answers, "We must work while it is day." "We cannot but speak the things we have seen and heard." The possession of this spirit will invest life with certain noble qualities, and among the first is

The spirit of earnestness.

The intensity of Christ is witnessed by the whole of the Gospels. His intensity recalled to disciples the text, "The zeal of thine house has eaten me up." We hear him answering wondering disciples: "I have meat to eat that you know not of." In this, as in all other things, he is our great exemplar. There are many reasons for earnestness in life, but there is one emphasised in our title and text, "While it is daylight." "The night cometh." For this or that task of God we plead the lack of time, and yet for countless secondary things we find time and time to spare. Occasionally we even "kill time." "The time is short," writes an apostle, and 1929 written on top of our papers is a fresh reminder of that fact. In his simile of the narrow gate Jesus says, "Strive to enter in," and in tones of urgency he is saying, "Be earnest! Be earnest! Let us listen to him.

"Not many lives, but only one have we—
One, only one!

How earnest should that one life ever be.

That narrow span,

Day after day spent in blessed toil,

Hour after hour still bringing in new spoil."

Let us write it on our hearts. Let us say it often to ourselves: "The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." This will invest lives with

The spirit of courage.

They took up stones to cast at him, and it was more than a gesture of hatred. It was a foretaste of what was coming. What then? Will he give up, turn aside, or compromise? No. "I must work." While daylight last and until the curfew of God shall ring, "we must work." How this virtue is called for—the courage of conviction that leads to decision and confession. Rank cowardice is keeping men out of the kingdom to-day. Courage of decision in face of the popular defiance of the principles of Christ. The courage of constancy that will risk being called an enthusiast, a fanatic or a crank. "Stand up, stand up for Jesus," is the spirit that is

called for. Some desire to confess Christ by telephone, send their photo, to be baptised, and do their worship by a portable radio. But that spirit of cowardice will not do. The words "strive," "endure hardness," "fight the good fight," must mean more to us if we are to follow Christ. Paltry excuses offered for absence from the house of God will die if we possess this spirit. "Work while it is day" means a virile life born out of the sense of a divine mission, and an earnestness born of our realisation of the shortness of time. O my soul, look anew in the face of this courageous Christ, and catch his vision and his spirit, so as to say with the accent of conviction, "I must work while it is day."

"I hear the voice of one that calleth,
Galleth sweet and clear,
For men to reap for him

A harvest white.

O soul of mine, rise up and answer him

Before the night,

The long night, galleth,

And the day be gone, the day be gone."

The Book That Lifts.

A pleasant and enlightening story is related of George Peabody, the great American merchant who lived in London, grew rich, and left many millions of dollars for education in the South after the Civil War. He was seated in his office one day and for some purpose a boy brought him a New Testament. The aged philanthropist looking up said: "My boy, you carry that book easily in your youth, but when you are as old as I am it must carry you." This must have been a somewhat cryptic saying to the boy, but it is plain enough to men and women who have fought many battles and know their New Testament.

In the course of life we find that the lifting and carrying power goes out of many things that seem to be very substantial. "From scheme and creed the light goes out." Philosophies lose their power to satisfy and sustain. Literature, art, and play all finally burn down as lights of life. To only a few indeed remains a supporting interest in business or politics—though the latter lasts to the end with many.

But the New Testament never fails. Its real depth and reach, its power and comfort come upon people as the sun begins to pass behind the hills. Then the truth and reality in the New Testament lift the sinking soul into fresh life and man is borne with confidence and peace to his long home. —The "Christian Evangelist."

ANOTHER LIFE.

Our life is like a candle as it burns

From hour to hour;

Its life consumed, it never more returns—

A faded flower;

Yet while our life is fading to its end,

We yet may find

Another life, to which we may ascend;

Since God is kind,

That other life, the Saviour died to give;

But we must seek it now, while yet we live.

Can less than all our life to him suffice,

Who made for us that sacred sacrifice?

—John Kendrick Blogg.

What Christ Thinks of His Own.

Why Do Some Have So Few Friends?

"Ye are witnesses."

Godfrey Fretwell.

The word "witness" is common to both Old Testament and New, and stands for testimony based upon experience. In our English version of the New Testament the words "witness" and "martyr" are translations from one and the same Greek word; the word "martyr" really meaning a witness who seals his testimony with his blood. Such were Stephen, Antipas and the "martyrs of Jesus," mentioned in Hev. 17: 6.

We are told that our English word "witness" is derived from the Anglo-Saxon "witian," to know. Knowledge, then, is essential to witnessing. So in a court of law the witness must have heard or seen. He is there to tell not what he thinks, but what he knows.

Thus it was the superior knowledge of God possessed by the Jews which made them the chief witness to the one true and living God, as Isaiah records, "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no Saviour. I have declared, and I have saved, and I have showed, and there was no strange god among you; therefore ye are my witnesses, saith the Lord, and I am God" (Is. 43: 10-12).

It is that knowledge of God so peculiar to Jesus which constitutes him the "faithful and true witness." To Nicodemus, the teacher of Israel, he can say, "Verily, verily, I say unto thee, we speak that we do know, and bear witness of that we have seen" (John 3: 11).

It would seem from John's testimony concerning the Holy Spirit that his chief function is to bear witness to Christ. "He shall not speak from himself," says Jesus, "but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come." "He shall take of mine, and shall declare it unto you." Again he says, "He shall bear witness of me," and then adds, "and ye also shall bear witness, because ye have been with me from the beginning." And even yet again, after his passion, when death has been swallowed up in victory, it is recorded by Luke, "Then opened he their mind, that they might understand the Scriptures, and said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things" (Lk. 24: 45-48).

That is how those who were chosen by Christ testified of their commission. They knew that he had chosen them that they might be with him, and that he might send them forth to preach and to teach; and when, after that the Holy Spirit had come upon them and they spoke with tongues as the Spirit gave them utterance, it was of Jesus they spoke, it was of Jesus they wrote. "We are witnesses of all things which he did," says Peter, and he is speaking both for himself and the rest of the apostles.

It is evident, then, that forceful witness is possible only as the issue of fullest fellowship. Men will talk as they see, say when they can see that we have been with Jesus and learned of him. Our witness to Christ will be determined, not so much by what we say as by what we are. We ourselves must be intimate with Christ before we can intimate to others the values he has, both for ourselves and for others. We must know before we can testify. In effect Jesus says to all those who are his, "Ye are witnesses of these things," because ye know these things.

What are "these things"? Luke in his Gospel suggests at least three.

The Redeeming Sufferings of Christ.

"That the Christ should suffer." It was the suffering of the just for the unjust, that he might bring them to God. Those words of the late Dr. Jowett, in interpretation of the phrase, "The sufferings of Christ," as found in 1 Pet. 3: 1 appeal to me. "Think of the content of the phrase when it falls from the lips of Simon Peter! How much he had seen which he now recalled in tears! 'Could ye not watch with me one hour?' He had seen that lonely and grief-stricken? And the Lord turned and looked on Peter. He had caught a glimpse of that betrayed face, and the features were burnt into his soul in lines of remorseful fire. 'I am a witness of the sufferings of Christ.' All the black and heart-rotting events of Gethsemane and Calvary crowd the witnessing, for they were never absent for an hour from the apostle's so penitent and regretful heart. But Calvary did not elapse Oliver. The terrors of the crucifixion were looked at in the soft light of the resurrection dawn."

The Resurrection of Christ.

"And rise again from the dead." The fact of the resurrection is an integral part of the Christian witness. If Christ be not raised? The thought is too awful to contemplate. "But now is Christ raised," and to that fact prophets, apostles and angels all bear witness. Jesus and the resurrection is as much the gospel as Jesus and the crucifixion. Matthias was chosen to be a "witness of his resurrection," because he had accompanied with Peter and the rest all the time that the Lord Jesus went in and out among them, beginning from the baptism of John until the day that he was received up.

"This Jesus did for raise up, whereof we are all witnesses," is the recurrent and insistent witness of New Testament evangelism. To know the "power of his resurrection" as well as the "fellowship of his sufferings" is the passion of Paul; to attain unto the "resurrection from the dead" is his heart's desire. Christ's resurrection and ours are linked together both in prophecy and promise.

The Remission of Sins.

"Preached in his name." That is the divine prerogative exercised through Christ. God is still alive, and Christ has still the power to forgive sins. It is the blood of Christ, God's Son, that cleanseth from all sin. His blood is the blood of the New Government, which is shed for many unto the remission of sin. It points toward God, faith in Christ, and baptism into the name of the Father, Son and Holy Spirit, are among the things to be observed if we are to have any real personal experience of the remission of sins. To these things we must bear witness, for they are involved in the "whosoever of God." The redeeming sufferings of Christ, the resurrection of Christ, and the remission of sins through the blood of Christ.

"Ye are witnesses of these things." That is what the Master says to you and me. May we be both faithful and true.

"Shall I, for fear of feeble man,
The Spirit's course in me restrain?
Or, undismayed in deed and word,
Be a true witness for my Lord?"

"Give me thy strength, O God of power;
Then, let winds blow or thunder roar;
Thy faithful witness will I be;
Thy fixed; I can do all through thee!"

Because They are Too Selfish.

There are people who only want friends to be helped by them. They want their friends to assist them, and not once do they think that they have duties to their friends. "A man that hath friends must show himself friendly" (Pro. 18: 24). A true friend is always thinking of his friends and not of himself. He wants to befriend them, that is, be a friend to them, and is not planning how much he can get out of them.

Because They are Too Critical.

There are people who are constantly finding fault with everybody and everything. When they go out with their friends, they talk about everybody and ridicule everything that others do. If this is done constantly, you will get the impression that they do that to everybody else who he or she is not present. And so you cannot help but think that you are their victim as well as others. Consequently, you gradually stay away. There are so many pleasant things to be spoken about that you need not be critical and fault-finding.

Because They are Too Haughty.

Some people always let others feel that they consider themselves above you. If one or the other cannot dress as well as they, if they have not been so fortunate in receiving the same education, they will snub them and laughfully look down upon them. But no one will endure such selfishness, especially as such who act thus last so little they can be proud of.

If, then, we have few friends, maybe the fault lies with us. Maybe we do not act the friend-Selected.

Unspoken Words.

The kindly words that rise within the heart,
And thrill it with their sympathetic tone,
But die ere spoken, fall to play their part,
And claim a merit that is not their own.
The kindly word unspoken is a sin,
A sin that wraps itself in purest guise,
And tells the heart that, doubting, looks within
That not in speech, but thought, the virtue lies.
But 'tis not so; another heart may thirst
For that kind word, as Lazar in the wild—
Poor banished Lazar!—prayed a well might last
From out the sand to save her parching child,
And loving eyes that cannot see the mind
Aid! watch the expected movement of the lip:
Ah! can ye let its rattling silence wail?

Around that heart, and sear it like a whip!
Unspoken words, like treasures in a mine,
Are valueless until we give them birth:
Like unfound gold their hidden, countless shine,
Which God has made to bless and glad the earth.
How sad 'twould be to see a master's hand
Strike glorious notes upon a voiceless lute!
But oh! what pain when, at God's own command,
A heart string thrills with kindness, but is mute.

Then hark I not, the music of the soul,
Dear sympathy, expressed with kindly voice,
But let it like a shivering river fall
To desert dry, to hearts that would reject
Oh! let the symphony of kindly words
Sound for the poor, the friendless, and the weak;
And he will bless you—he who struck these chords
Will strike another when in turn you seek.

—John Boyle O'Reilly

"Throughout the realms of boundless space
All things rest easily in place;
If man for earth alone was meant,
Then wherefore his strange discontent?"

A Preacher on Holiday.

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

"And there was no more sea." That is what the author of the Book of Revelation said, in his description of future things. Without concerning myself just now about the questions raised by the futurist and preterist and other kinds of interpreters, I may say that I hope the apostle was not speaking literally. I love the sea—when I am near it, that is, or in it, near the shore; not so much when I am on it, in a boat—and every year when I am enjoying the seaside I feel a little restless about this prophecy, until I remember that John spoke for the most part in symbols, and no doubt this statement is symbolic too.

I have noticed that lots of people are not appealed to very much by the great apostle's description of the heavenly city and future things, if it is to be taken literally. I wonder how many of us feel our pulses quicken at the thought of streets of gold and walls of jasper, and gates of pearl? Mine never does. I would like to see that kind of city well enough, as an object of curiosity. But I am sure if I had to live in it, I would want to get away to the sea for a holiday now and then. But "there was no more sea"! However, when I realise that the apostle is helping us to see that the utmost stretch of the imagination fails to describe the joy of the hereafter, that dreams cannot picture a world so fair, that the best we can do is to say that heaven is richer and sweeter and more glorious than the best we know here, I feel the thrill.

I have been dipping into the ideas of the poets. They are seers too, and may be the best interpreters of life to-day. Sometimes they throw light on the Scriptures too, even more than commentators do. Listen to what this one says about "The Life to Come"

"There is a city where God's happy children
Shall tread forever harnessed floors, they say,
But I shall beg to walk in Oxford meadows
Where dance the golden flowers of May."
"I cannot dream of walls upbuilt of jasper,
Nor can the gates of pearl the heart suffice:
Who once beholds the rainbows in the dewdrop
Has seen a pearl of greater price."
"And when the harpers in that land are making
Strange melodies on earth unheard before,
If I might only hear once more Beethoven,
Then I should ask of God no more."

Why, then, denying what the apostle has written? Say, he is a preacher poet, and as I happen to know, believes the Word. He is interpreting the prophecy. He is indicating that a bald literal explanation will not suffice. Here is a message from another poet, and perhaps it will help to make the interpretation plain.

"When from hill to hill the quiet sky
Is only grey
But for one pearl-bordered patch of blue,
Then know I why
On such a day
These poets talk of gates of pearl
And heaven peeping through!"
"And there was no more sea." When they come to this subject my poets begin to write a new chapter of Lamentations. Thus Bonar:
"Summer ocean, how I'll miss thee,
As along thy strand I range;
Or as here I sit and watch thee,
In thy moods of endless change;
Mirthful moods of morning gladness,
Musing moods of sunset sadness;
When the dying winds caress thee,
And the sinking sunbeams kiss thee,
And the crimson cloudlets press thee,
And all nature seems to bless thee!
Summer ocean, how I'll miss thee,
Miss the wonders of thy shore;
Miss the magic of thy grandeur,
When the sea shall be no more."

And here is Pressfield:

"No sea?
O God, how lonely that will be!
Some place on heaven's utmost wall I'll steal,
And sit me there through all the sunset glow
To peer across the lucid ether field
To some far fount, whose ebb and flow
Unshens the glory of the twilight hour;

No sea? The ever moving sea,
The symbol of thy constancy!
O take me, God, up to some rampart high,
Where I may see the endless tides go by."

Surely the sea must have been distasteful to John. He uses the things that delight him to describe the glories of the future, and he excludes the things that are distasteful. But why should he dislike the sea? Well, he was an exile in Patmos, cut off by the sea from home and loved ones, and the beloved flock over which the Holy Spirit had made him overseer. Over there on the mainland they were, separated by "the unwhimble, salt, estranging sea." Had he been of a different cast of mind, he might have looked at the matter another way. The French exile, Dreyfus, thought of the sea in his loneliness as a bond with the homeland, for the waters which laved his feet were washing the shores where his loved ones were. But to John the sea seemed to be an object of horror. Out of

the sea came the beast, you remember, which blasphemed God and made war on the saints. The other aspects of the sea, its charm, its refreshing breezes, its restful lapping on the beach, its varied hues, its sense of largeness and freedom—perhaps he did not appreciate these. The sea stood in his mind for things which some day, to his great comfort, and ours too, when we understand him, shall be no more.

"No more sea." No more separation—that I am sure is his meaning in part. One of the most distressing things in life is separation. But in the glad days coming, this sorrow will be unknown. "There'll be no parting there." No more sorrow! There is always sorrow in this life. We cannot escape it. No matter how smiling our sea to-day; we know that to-morrow the storm may break; But there, "they shall hunger no more, neither thirst any more . . . and God shall wipe away all tears from their eyes." No more mystery! Here we grapple with problem and mystery. We are baffled. Why? Why is forever on our lips? But in the land of light and love the secret things will become clear. "Up there, sometime, we'll understand." No sea of restlessness! "The troubled sea, it cannot rest," said Isaiah. What tumults, strivings, unfulfilled desires we know here. But there shall be no more sea. "There is a calm beyond life's fitful fever; a deep repose, an everlasting rest."

I think I understand the apostle. But when I go for my holiday to Searpray, Torquay, or Dromana, I'm glad that, under present conditions, we have the sea.

"The sea! The sea! The open sea!
The blue, the fresh, the ever free."

Conviction.

We have been struck with the ease with which some people can abandon their religious positions and take up others. It seems to be little more to them than changing one garment for another. Let something go wrong in the congregation, let somebody say or do something of which they do not approve, let a decision be arrived at which does not commend itself to their judgment, or let them remove to a place in which there is no church of the faith and order with which they have been identified, and away they will go and link up with some other body. This surely shows a want of conviction. And when it is the action of those who have been identified with the New Testament position it is sad. To adopt a denominational name, to endorse division among God's people, to support unscriptural doctrines and practices, to countenance clericalism is decidedly bad. We are not urging that we should be unkind to those who do these things, or that we should condemn them, we are simply urging that we ourselves should be true to the scriptural position, that we shall be as unmovable as rocks.

What then are we to do? When things are done in ways of which we do not approve, when individuals perform actions that we cannot endorse we should just show the spirit of the Master. And what we move to some place in which there is no church, simply and only a church of Christ, we should try to discover others of "like precious faith," set up the Lord's table with them each Lord's day, and do our best to win others to the right position. It is just this way many a strong congregation has had its beginning—"Christian Messenger" (N.S.W.).

"The wine of Love can be obtained of none
Save him who tread the wine-press all alone."



C. R. L. VAWTER.

The American "Christian Standard" of Dec. 29 makes editorial reference to the coming of the Vawter party to Australia, and speaks of Bro. Vawter as "a great and loyal evangelist." The party is due to begin a mission in the Haworth (Vic.) Town Hall on Feb. 21. At Easter time the party will have a year's campaign with the N.S.W. churches.

The Home Circle.

Conducted by J. C. F. PITTMAN.

A WORD IN SEASON.

Use your money while you're living,
Do not hoard it to be proud,
You can never take it with you—
There's no pocket in a shroud.
Gold can help you on no farther
Than the graveyard where you lie,
And, though you are rich while living,
You're a pauper when you die.
Use it, then, some lives to brighten,
As through life they weary plod;
Place your bank account in Heaven
And grow rich toward your God.
Use it wisely, use it freely,
Do not hoard it to be proud;
You can never take it with you—
There's no pocket in a shroud.

—Selected.

THE HEART OF THE WORLD.

The other day I listened to a group of men as they talked about the ways of the world. And their words made me sad; for they said no good things. They declared that the old days were the best days; that the old, sweet, safe virtues were dead, or dying; that selfishness, dishonesty, pride—these, and such as these, were enthroned in the hearts of people; that each man sought to do his neighbor ill; that Christianity had lost both its faith and its power; that the world had broken away from its anchorage and was drifting hopelessly in a mad, wild sea of confusion and gloom. And as for God, he was either dead, impotent, or he did not care. All these indictments and more—were brought against this present age.

I tried to speak a little word of optimism and hope, but I found my way. And, as I walked, I came to another group of people. They were watching a robin that had become entangled in a bit of thread on a high wire. The bird made heroic efforts to free itself, but without avail. There were many expressions of sympathy.

A boy, in his early teens, joined the company. He was bareheaded, roughly clad, freckled and grimed; in a boy's own bashful way. Without speaking a word, he climbed the pole, worked his way, hand over hand, across the wire and released the bird.

Men and women were quick to offer congratulations. A man, seated in a high-priced automobile, handed the lad a crisp bill, which the latter declined. "Not for doing a thing like that!" he said, and hurried away.

And I said, in my soul: "It is well with the world, though a thousand creaking philosophers pronounce its doom!" E. C. Baird.

LOST—A BOY.

Not kidnapped by bandits and hidden in a cave to weep and slay, and raise a nation to frenzied searching. Were that the case, one hundred thousand men would rise to the rescue if need be. Unfortunately the losing of this lad is without dramatic excitement, though very sad and very real.

The fact is, his father lost him. Being too busy to sift with him at the bedside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold.

His mother lost him. Being much engrossed in her teas, dinners, and other engagements, she let the maid hear the boy say his prayers, and thus her grip slipped and the boy was lost to his home.

The church lost him. Being so much occupied with sermons and churchly who pay the bills, and having care for dignity, the minister and elders were unmindful of the human feel-

ings of the boy in the pew, and made no provision in sermon or song or manly sport for his loneliness.

And so the church and many sad-hearted parents are now looking earnestly for the lost boy.—Selected.

THE BEST SIXTY-SIX BOOKS.

A good deal has been written about "the best one hundred books," and it would be well for every boy and girl to acquire the taste for reading good literature. "The best sixty-six books in the world," said the late Dean Farrar, "are the sixty-six books of the Bible." There we have a library in itself, and a library which every child may possess.

When Jesus was a boy in Nazareth there were but few books or "writings," and they were generally kept in the Synagogue. Jesus loved to read the Scriptures. His favorite books were the Psalms and the prophecies of Isaiah, Jeremiah and Daniel. You can picture the Child Christ Jesus going by the synagogue and unrolling "the volume of the books." Children in Nazareth had not your advantages.

One time in England Bibles were so scarce that they were chained to the reading-desks in places of worship. One of these chained books may be seen in Lutterworth church, where John Wicliffe used to preach. In Queen Mary's reign people were persecuted for reading the Bible.

Benjamin Franklin tells us that one of his ancestors in Northamptonshire had the Bible fastened by tapes at the bottom of a stool, and that at family worship the stool was turned upside down, so that the Bible might be read; and if a priest or church officer came to the door the stool was hastily set upon its legs, that no one could tell there was a Bible in the house. But how different it is with us today! Let us value our privileges; read well and often God's Holy Word; let it may never be said of us: "Ye do err, not knowing the Scriptures."—Selected.

A HINT FOR HUSBANDS.

Men who complain of their homes, too often overlook the fact that they are themselves more or less responsible for the atmosphere which pervades every room in it. Consideration for a wife is one of the sweetest flowers which a husband can grow and nourish in the home garden. It will do more than the costliest bouquets which he can bring home from the florist's. It is the little things in this world that make life attractive, and it is the little acts of courtesy and consideration on the part of a husband for a wife which deepen her love for him, heighten her respect for other men, and make her daily and hourly grateful to that God through whose infinite wisdom her life and that of her husband were brought together. Marriage is never a failure where consideration fills the minds and lives of husband and wife. It is a golden bond between them which brightens with increasing years, and binds them together when they "are absent one from the other."—Selected.

NOT THE SAME.

The Lady:—"That isn't the same story you told me, Deffer."

The Deffer:—"No, Lady. You didn't believe the other one."

MATCHED.

"They're nice-looking horses of yours; appear to be well matched."

"They are. One's willing to pull and the other's quite willing to let him."

The Family Altar.

J.C.F.P.

Monday.

Then shall thou cease the trumpet of Jubilee to sound on the tenth day of the seventh month. In the day of atonement shall ye make the trumpet sound throughout all your land.—Lev. 25: 8.

In the year of Jubilee every slave was set at liberty; every man's possessions forfeited by distress were restored to him; and the whole land was at rest; a beautiful figure of our rest and freedom in Christ Jesus.

Reading—Lev. 25: 8-28.

Tuesday.

I will walk among you, and will be your God, and ye shall be my people.—Lev. 26: 12.

On condition that the people were obedient, God was prepared to condescend even to walking with them as their omnipotent. We have the same promise in Christ, "Lo, I am with you always."

Reading—Lev. 26: 1-13.

Wednesday.

And the children of Israel did according to all that the Lord commanded Moses, so did they.—Num. 1: 51.

It was pleasing to God to place on record the willing obedience of his people. This was to their honor. But the times of their rebellion were numerous. These, too, are recorded to their shame—and for our admonition.

Reading—Num. 1: 1-4, 41-51.

Thursday.

And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that the sons of Kohath shall come in bear it; but they shall not touch any holy thing, but they die.—Num. 4: 15.

Uzrah was struck dead for doing this thing God is not mocked. His will must not be despised. There are many to-day who lay unholy hands on the things of God. All such may well take warning.

Reading—Num. 4: 1-16.

Friday.

The Lord lift up his countenance upon thee, and give thee peace.—Num. 6: 26.

A truly gracious benediction! Like a mother smiling upon her infant. The little one is consoled with joy. So God makes us glad with his countenance.

Reading—Numbers 6.

Saturday.

And Aaron did so; he lighted the lamps there-of over against the candlestick, as the Lord commanded Moses.—Num. 8: 3.

The stand had seven branch-lamps. The whole was of pure gold. It afforded the only light of the tabernacle. Such is the precious word of God in the Lord's house.

Reading—Numbers 8.

Sunday.

And Moses said unto him, Envidst thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them.—Num. 11: 29.

Even Joshua could have a narrow bigoted spirit. We may all do well to take the lesson to ourselves; and learn from the spirit of Moses rather than Joshua.

Reading—Num. 11: 4-29.

Prayer Meeting Topic.

February 20.

MESSIANIC CREDENTIALS.
(Luke 7: 18-35.)

W. Waterman.

When Jesus raised the widow's son, "the disciples of John, entering into the grave, silent prisoner listened—wondering: what was in his heart?" And John, calling unto him two of his disciples, sent them to the Lord, saying, "Art thou he that cometh, or look we for another?"

The Misgivings of John.

How confidently had John earlier bore witness to the Lamb of God that taketh away the sin of the world! Wherefore, then, this misgiving? First, John was depressed. For more than six months he had been shut up in a dungeon. "He pined with the hunger of a wild thing for liberty—to move without the clanking fetters; to drink the fresh water of the Jordan; to breathe the morning air; to look on the expanse of nature." Second, he was disappointed. At first he had expected his King to deliver him, but months were growing into a year, and still he was in prison. Was he forgotten? Third, John, like the Jews in general, had a one-sided view of the Coming One. The works of Christ were not what John had expected. "This quiet life of benevolence," he would say, "is outside my calculations." "He thought of Jesus only as the Avenger of sin, the Maker of revolution, the dread Judge of all."

The Credentials of Jesus.

Instead of returning a direct answer, "in that hour Jesus cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight. And he answered and said unto them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised, the poor have the good tidings preached to them." That is, Jesus repeated what John had already heard of him, and sent it back as the credentials of his Messiahship.

In this indirect answer, notice: first, that Jesus will present his own credentials in his own way. John wanted lightning of judgment, but Jesus gave him a gentle beam of healing sunshine. How little he himself he would appear, if we had our way! Second, he lets his works, rather than his words, praise him. We know him, not by any indelicate self-assertion of his, but by his deeds of mercy on sick and on sinners. Third, to confirm his office Jesus refers us to the Scriptures. In effect, he says to John, Do you read Isaiah again in the light of my deeds. Isaiah had written, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap and the tongue of the dumb sing." "The Lord hath appointed me to preach good tidings to the meek." What the Baptist needed was not fresh facts. To a fresh way of looking at those he already had. To his day we must find Christ in the Scriptures.

Fourth, Jesus taught John that "the divinest thing in God, and the strongest power among men, is gentle pitying self-sacrificing love"; that the true signs of the Messiah "are love, pity, healing, not judicial, retributive, destructive energy."

To warn John, Jesus pronounces a new benediction: "Blessed is he whosoever shall find none occasion of stumbling in me." "Our Lord puts within our reach, and the blessedness of those who have not seen and yet have believed; of those who trust though they are slaying; of those who wait the Lord's leisure; and of those who cannot understand his dealings, but rest in what they know of his heart."

TOPIC FOR FEBRUARY 27.—HYPOCRISY
ON HANUK.—Luke 7: 26-50.

Our Young People.

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

HOW MUCH?

"How much shall I give?" I asked the Lord, "Shall I give a tenth of my herbs and grain, A tithe of my garnered seed?"

The Master was silent, but I saw

How great his need was grown. "Shall I give half of what has come From the fields that I have sown?"

Then answered he: "If you hold back ought, I can take no gift of thine."

So I gave him all, and straightaway more

Than I had at first was mine.

—William Christopher Sayrs.

STUBBORN PETER.

We must obey God rather than men.—Acts 5: 29.

"Stubborn" comes from a good old English word, "stuh," meaning the short stump of a tree, from which all the branches have long since been broken or cut off. The wind has no effect upon it. There the "stuh" stands, firm and immovable, almost like a rock. Now, if you think for a minute, it will dawn upon you what the real meaning of "stubborn" is.

Think of Peter becoming a "stuh." You remember how he forsook his Master one night and left him to face a terrible danger alone. Now a great change has come over Peter. He is "stubborn." When told that a certain course adopted by him is disapproved of, he stands firm and says, "We must obey God rather than men."

I remember once seeing a boy attempt to give a recitation. He started, then forgot what he wanted to say, and stopped. He stood and thought for awhile, and then started once more. He had not gone very far before he stopped again. Do you think he gave up, and ran from the platform? No; he stood and waited for a few moments, then he began again, and at last succeeded in giving his recitation in splendid style. It is out of such boys that the Peters are made. In his efforts to do right, didn't Peter break down more than once? He seemed to have no courage in those days. He even denied Jesus Christ. But he wept; and then he tried again.

The resurrection of Jesus taught Peter many a lesson. He knew that his refusal to do what the Jewish rulers wished him to do might cost him his life. But while he looked at the magistrates, and knew that the Roman government was behind them, he remembered that on his side was the King of kings. The law of the land was written on tables, but in his heart was the law of God. "We must obey God rather than men," he said. God had pointed out the way to him; he would go straight ahead.

It is the law of God in the heart that can make boys and girls "stubborn" in this good sense.

Lying on his face before the fire in an American rag cabin, a little "stubborn" fellow committed to memory the four Gospels, Aesop's Fables, and Bunyan's "Pilgrim's Progress." When he was nineteen he saw a young girl sold at public auction, and he told his brother that if ever he had a chance he would hit slavery the hardest blow he could. At twenty he earned a new suit of clothes for himself by doing some work for a farmer. Several years later he was elected a Senator, and later still, President of the United States. Lincoln for it was he worked hard to help the slaves gain their freedom. What made Lincoln so determined, so "stubborn" in his work? He was "stubborn" because God had written a law of love in his heart. He had a great deal of sorrow in his life, and in the end men killed him, but he did a great work. His

motto was, I "must obey God rather than men." Boys and girls, God wants you to be stubborn in your determination to avoid evil, and in your desire to obey him.

"FEED MY LAMBS."

First in order was the charge of the Master to Peter, "Feed my lambs" (John 21: 15). This commandment is often relegated to second or third place in importance. It would be well for the churches to place the cause of the children in the order given by Jesus.

Dr. W. C. Poole, President World's Sunday School Union, on his recent visit to Australia, said that the work of the Great Commission given by the Lord Jesus Christ can never be done by simply saving adult wreckage.

The church is pledged to the cause of the young. It is not a plank in a programme; it is an essential and fundamental principle. Every Christian without exception is bound by the most solemn obligations to do everything possible for the child. With his needs, both physical and spiritual, the Master has identified himself, and a Christian can no more delegate to some one else the duty of feeding, protecting and guiding the lambs than he can be saved by proxy.

The church knows to-day that only by winning the young can the kingdom be won; that only by saving the young can the church herself be saved; and that saving the young involves continuous devotion to their interests from the beginning of life, through every successive stage, to the comparative safety of maturity, on weekdays as much as, if not more than, on Sundays. This is the work for which the church exists, and every member, however exalted or lowly his position may be, has a duty which cannot be evaded, whether he claims or renounces his claim to be a follower of the Master. It cannot be transferred to anyone else, or to any organization. Minister, deacon, elder, ordinary member, each alike is responsible for leaving nothing undone, whether it be only the gift of a cup of cold water, or the hearing of a daily cross, by which any single girl or boy may be helped to discipleship and service.—P. J. Pond.

OUR PICTURE.

For many years Mr. and Mrs. Trudgian have persevered in the work and carried on a Bible School in Gympie, Queensland. Often the work has been hard, but they kept on sowing the seed in the sure and certain hope that the harvest would come. Mr. Trudgian writes that lately the work seems very bright, and that they believe that the harvest time for which they have waited has come. Our picture shows Miss Trudgian with some of the very fine class of girls whom she teaches every Lord's day.



Miss Trudgian and her Class, Gympie, Qld.

Foreign Missions.

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

THE MISSION BOXES.

Ashwood Memorial Hospital, Dhond,
Western India,
January 14, 1929.

Dear Mr. Walden,—

I am writing on behalf of all our missionaries to thank all the home members for their thoughtfulness and kindness in preparing and sending the boxes of gifts. The New South Wales boxes arrived in good time for Christmas, but the Queensland, Victorian, Tasmanian, South Australian and Western Australian arrived after Christmas. The latter boxes were opened on Dec. 31 at Dhond. We had helpers from all the stations, and it was very pleasant work opening the boxes and sorting the goods. They were a splendid lot of goods, consisting of the sort of things that are exceedingly useful in the mission work. I wrote to the various authorities this year asking them to take care, if there was necessity to open the boxes, to keep the packages intact as far as possible, and they apparently did so, for we were able to find the contents according to the lists that had been given. There were a number of personal parcels, and I think that all of them arrived without any damage, and that most of them were last year's. The Children's Homes are glad to have such a lot of splendid clothing and rugs. By getting so much sent in the boxes a very big expense in clothing is saved, and we are enabled to run the work at the very low figure that is maintained. We greatly appreciated the fact that the contents of the parcels had been sorted out, and there were several boxes that could be sent straight on to Shrigonda or Baramati or kept for the hospital without the contents being sorted out by us here. The hospital supplies were specially valuable, consisting of cotton wool, lint, dressing-jackets, pyjamas, towels, sheets, blankets, and a fine lot of old linen. We considered that these things are given for the medical work as a whole, and they are at the disposal of our dispensaries at the other stations also. The medical goods are all pooled at Dhond, and the dispensaries may get them as need arises. There were a fine lot of operating knives also sent for the hospital, and a quantity of carbolic soap.

Without exception all the goods that have been sent are very useful, and we feel much gratitude to all those who have worked to make all the garments and things which have given money, so that all these things might be sent. We also much appreciate the work of those who have spent a lot of time in packing the goods. They were packed splendidly and travelled well. There was evidence of much work on the part of some in organising the various societies in their giving. It is easy to see that many of the articles have been brought by children as special gifts "for the Indian children," and the work of organising and encouraging such giving will surely bear great fruit in the coming days. We do appreciate the time and thought that has been put into this work, and wish soon to convey our thanks to all those who have been directly or indirectly interested in the preparation and sending of these boxes of gifts.

As for the gifts of preserved and dried fruits, etc., that were sent for the missionaries, what can we say? Words fail us to express the gratitude that we feel to those who remember us so lovingly. One of the things that help us in our isolation from our loved ones is the fact that so many whom we had not known of are also thinking of us as their "beloved missionaries," and send their love gifts to us as occasion offers.

Yours in the Master's service.

G. H. Oldfield,

President of Field Council.

BARAMATI DISPENSARY.

Report for 1928.—New cases treated, 3,387; retreatments, 6,776; total of 10,163. The settlement children and adults, who are attended by Kachelar, are not included in these figures. Medical fees received, Rs. 1,645, 1 anna (1237 7/6). 1,267 Gospels sold for Rs. 32 (12/8-9). Miss Vera Blake and Dr. Bolthakar.

DHOND STATION REPORT FOR QUARTER ENDING DEC. 31, 1928.

Evangelist Department.—One evangelist employed. 36 Scriptures and tracts sold. Medical Department.—One doctor, one compounder. New outpatients, 897; retreatments, 983; total of 1,880. Fees received, Rs. 116.15; visiting fees, Rs. 293.4.0; total of Rs. 710.2.9 (153/5-6). Church contributions, Rs. 19 4/8.—Dr. G. H. Oldfield.

BARAMATI STATION REPORT FOR QUARTER ENDING DEC. 31, 1928.

Evangelists employed, 2; Bible-women, 2.—Out-stations, Indapur, 2 evangelists; Sansar, 1 evangelist; Wadgaon-Senaburg, 1 evangelist. Scriptures and tracts sold at dispensaries, 322; by evangelists, 258. Villages visited, 30.

Schools.—Baramati mission school, night school, industrial school, Shirsaphal village school and Indapur school. Teachers 20, scholars 331.

Medical Department.—Mission dispensary, one doctor, one compounder, one Bible-woman. New outpatients, 1,126; retreatments, 2,131; total, 3,257. Fees received, Rs. 575 (113 2/6). In-patients, 3. Child welfare centre, patients treated, 607.

Children's Home.—Free children, 10; boarders, 26; part fees paid, Rs. 15.15 (111/1-2). Staff, house-mother and matron.

Industrial Settlement.—Men, 187; women, 202; children, 301; total, 690. Staff, 20 inspectors, one clerk, one nurse, one agriculturalist. Grants received for settlers, Rs. 3,816 (1286 1/8).

Church and Christian Community.—Members, 91; adherents, adults 12, children 67; grand total, 170. Contributions of church, general, Rs. 38; special for building, Rs. 200; total, Rs. 238 (121 12/8). Work supported, preacher at Borli village.

Bible Schools.—Four schools, 19 teachers, 217 scholars.

Christian Endeavor Societies.—Members, 60. H. B. Coventry.

OTHER NEWS FROM INDIA.

The Dhond "Ashwood Memorial Hospital" is to be officially opened on Feb. 22, 1929. The Field Council will hold their annual meeting at Dhond to include the 22nd, so all our missionaries, their families, and Indian co-workers will be present at the opening of the first hospital the Australian Churches of Christ have erected on the foreign field. There will be great joy in the city of Dhond that day. Already the people have enjoyed the benefits of Dr. Oldfield's medical skill, but with the opening of the hospital, in which all kinds of operations can be performed at an additional help rendered to the sick folk, there will be greater blessings for the people. One of the leading Indian officials of the Bombay Presidency is to officially open the hospital. The Governor of Bombay has already indicated his interest in the work by making a contribution of £50. We are hoping that many others will follow his example. We are sure that the hospital will not only result in the healing of the bodies of the people, but that many will be led to confess Jesus, who is the Good Physician of the soul. All of the work that we

do in India of whatever kind has the same end in view—the salvation of the sinner.

This week we received a beautiful letter from Margaret, Vera, and Muriel Coventry, telling of the happy day they spent at Christmas. The same mail brought Billie Oldfield's first letter. His mother had to act as his proxy, but the letters brought very great joy into the Field Secretary's office.

Bro. Escott's last letter was full of good things. He has been able to provide, without any cost to the mission, two bicycles for his two gay children, and Sister Escott has secured a splendid lock for her bicycle. The Bible-women also, without any cost to the mission. The Board is very grateful to the kind donors of these necessary vehicles. They will be of great assistance in carrying on the work.

The best news of all, however, was the fact that our baptistry at Shrigonda has been used in baptising into Jesus Christ fifteen of India's sinners. There has been a great deal of soul-winning and now has come some of the harvest, which will rejoice not only the Indian workers, but the whole of our Australian brethren.

Offerings for Foreign Missions

from Victorian Churches and Members
will be thankfully received by

A. G. SAUNDERS, B.A.

122 Melbourne-st., N. Carlton, *Thore*, Bk10.

COMING EVENTS.

FEBRUARY 25. College of the Bible. Public Inaugural Meeting, 1929 Session, will be held at Lygon-st. chapel at 8 p.m. Varied programme. Mr. C. B. L. Vawter, U.S.A., will speak. All are cordially invited to attend.

DEATH.

JOHNSON.—On Charles Day, 1928, suddenly, at Dalwhin, England, Barking Livingstone Johnson, only brother of the late John Johnson, Master Tailor, of Perth and the Eastern Goldfields, W.A., and fond uncle of Olga, of Rose Bay, and Gordon, of Wadlathra, Sydney, N.S.W. "For ever with the Lord."

IN MEMORIAM.

GALE.—In memory of Hubert Medford Gale, who died at Narara Hospital, Adelaide, on February 12, 1928.

The call came sudden.

The shock severe.

To part with him

I loved so dear.

—Inserted by his loving wife, M. A. Gale.

GHAMAM.—In loving memory of my dear husband, and our loved father, Lucille, who was called home on Feb. 13, 1928.

Love lights the dawn of sorrow.

Faith sees the dawn to be;

Hope waits the glad to-morrow.

That brings us near to thee."

—Inserted by his loving wife and family, Cop-pin-st., Richmond.

WORDEN.—In loving memory of Francis Martin, who passed away on Feb. 11, 1928, at Wakefield-st. Hospital, Adelaide.

Life, life, eternal life.

Jesus alone is the giver;

Life, life, abundant life.

Glory to Jesus for ever.

—Inserted by his loving wife, son, and daughter-in-law.

FOR SALE OR TO LET.

Furnished Cottage, Belgrave District, handy Railway Station, main road, beautiful situation. 25/- Garage, tennis available.—Juckel, 50/5.

WANTED.

Wanted immediately for Toowoomba, Qld., experienced evangelist. Minirichsen mission commenced soon. Apply stating salary required and enclosing references, etc., to Rev. Chapman, Bridge-st. (E.), Toowoomba.

Here and There.

We learn that Bro. J. O. M'Hevren has accepted an engagement to labor with the church at Waga, N.S.W.

On Monday we received the following telegram from Queensland:—"Crowded chapel Sunday, one confession, six received in—Vanham, Rockhampton."

Notices of motion for Victorian Women's Conference must be in the hands of the State secretary, Miss Bannet, 11 Florence-ave., Kew, E.L. one later than Feb. 20.

During this week a number of our Victorian preachers are in camp at Mornington, enjoying a time of conference and devotion as well as the usual joys of camp life.

Correspondents are requested to note that communications regarding Queensland Home Mission matters should be addressed to Wm. Bothery, Swann-rd., South Toowoong, Qld.

The Victorian Sisters' General Deacons will hold their usual monthly meeting on Wednesday next, Feb. 20, in Swanston-st. lecture hall, from 10.20 till 4 p.m. All sisters have a cordial invitation to attend.

Last Lord's day the new chapel at Nailsworth, S.A., was to be opened. The work there has been much blessed. Bro. H. Raymond is the preacher. We hope soon to give a picture and particulars of the new building.

Victorian country and suburban sisters are reminded of the gift of one penny per sister for Conference expenses. Delegates are kindly asked to collect same, and forward to the State Treasurer, Mrs. F. Lee, 108 Greenleaf-st., Prahran, V.I.

Bro. F. Collins, preacher of Lauenstein church, Tas., was in Melbourne at the week-end, being called to the bedside of his brother, who, we regret to report, passed away on Monday. Our sympathy is expressed to Bro. Collins and the relatives.

Next Lord's day, Feb. 17, Bro. E. C. Hürichen expects to commence a mission at Toowoomba. This will be the second mission of the Queensland campaign, the first venture at Rockhampton having been crowned with blessing and success.

There were enjoyable meetings and fair attendances at Swanston-st., Melbourne, last Lord's day, with good sermons from Bro. Moore. The Bible School has resumed its sessions. Amongst the visitors were Bro. and Sister Mason and Bro. Park, all of Seattle, U.S.A.

Victorian Women's Mission Band secretaries are requested to note that the Conference financial year closes on Feb. 28. They are requested to kindly forward all Mission Band monies to Miss Ellis, 207 Union-rd., Surrey Hills, E.C. before that date, for inclusion in the Conference report for this year.

On Saturday evening last at Swanston-st., Melbourne, members of the Old Boys' Club of the College of the Bible had tea together and said farewell to two of the members about to depart from Victoria—Bro. Hec, Bolduan, who has left for India, and Bro. J. E. Allan, who is about to leave for Maryland, S.A.

Bro. F. Hullans has accepted an engagement with the South Australian Home Missionary Committee as itinerant evangelist. A motor-van is being especially designed and built for the class of work which Bro. Hullans will be called upon to do. His first field of labor will be on Eyre Peninsula; particular attention is to be given to outback settlers.

The date of the annual Home Mission offering for Churches of Christ in South Australia and Broken Hill is Lord's day, March 3. South Australian brethren are making an attempt to raise £2000 for a forward move in their State.

Church secretaries are advised that envelopes and literature are being despatched for distribution among members of the churches.

At Brighton (Vic.) last Sunday morning there was a large congregation. Bro. Forbes spoke from "Ye shall receive power." The gospel service, conducted by the young people's G.E. society, was inspiring. The young people rendered special music. The hymns were announced and the lessons were read by the young men. One young brother gave a short address. The meeting created a splendid impression.

We regret to report the death of Bro. Robert Conning, of Adelaide, S.A., who was called home on Monday after a long illness. Bro. Conning rendered faithful service in several churches in Victoria, prior to his removal to South Australia, where he was largely instrumental in establishing the cause at Cheltenham. Much sympathy will go out to Mrs. Conning and the children, and to the other sorrowing relatives.

Our Federal E.M. secretary writes:—"Mrs. Ada Farr, of Hurstville church, N.S.W., has sent one pound towards the Bramall chapel extension fund. This splendid little church in India will be much cheered by being remembered in their struggle to increase the size of their church building to accommodate all those who desire to attend the services. Maybe other amounts have been sent, but they have not reached us to this date."

The College of the Bible is due to begin its 1929 session on Wednesday morning next at 9.30. Students are expected to be in residence by 10th. Will our readers please note that the public inaugural meeting will be held in Lygon-st. chapel, Carlton, on Monday, Feb. 25, at 8 p.m.? A special attraction will be the address of Mr. C. B. L. Vawter, of U.S.A. Members in the metropolitan area are asked to embrace this opportunity of seeing and meeting this well-known evangelist.

The twelve months' ministry of Bro. Bolduan at North Richmond, Vic., concluded with inspiring meetings on Sunday. Bro. Bolduan gave a farewell exhortation to the church, when 122 broke bread. After his gospel message a young lady and a Sunday School scholar made the good confession. Two Sunday School scholars made confession in the afternoon, making four decisions for the day. Seven were baptised at the close of the gospel service, at which over 200 were present. The choir rendered a beautiful anthem, concluding with a special farewell piece.

Bible School distribution of prizes took place at Hornsby, N.S.W., on Feb. 4. Mrs. T. E. Bole was nicely performed that duty. Every scholar received a book. The mutual improvement and social club is having enjoyable meetings. Last week the sisters defeated the brothers in debate. Last Lord's day morning Bro. SMI spoke on "Hearing." At the gospel service several string instrumentalists led by Bro. McDonald rendered an "In" of "Gospel singers" rendered an "In". The address was entitled "The Judgment." Recent interstate visitors, Mrs. Moran and Mrs. Garrell.

The treasurer of the Prospect church, S.A., received a very pleasant surprise when opening the envelopes last Lord's day morning to find one marked "For Dhond Hospital" in which was enclosed a bank note for £100. The Federal E.M. secretary and the church desire to thank the generous donor for the timely gift, which will be greatly appreciated by Dr. Oldfield and the workers in India. Bro. Waldon writes: "We are sorry we cannot write to the anonymous donor, but hope he or she will be able to read this paragraph, and know how greatly the gift has cheered and benefited the Foreign Mission work, and has given joy to the Master whose work we are trying to do."

In Melbourne "Argus" last week appeared the following paragraph which will be of interest to our readers, relating, as it does, to one of our well-known Victorian brethren and a highly esteemed officer of Lygon-st. church:—"Mr. J. McGill, paying cashier of 'The Argus' and 'The Australasian,' was presented yesterday with a certificate of life governorship of the Austin Hospital. Mr. W. J. G. Turner, secretary of the hospital, in making the presentation on behalf of the committee, said that he did so with the consent of the proprietors of 'The Argus,' and he would like it to be regarded as a mark of appreciation, not only to Mr. McGill, but also to the proprietors, for the valuable work done on behalf of the Austin Hospital. An amount of £50,000 had passed through Mr. McGill's hands in connection with the recent £100,000 appeal, and the numerous small amounts which had been contributed for this and many other appeals dealt with by 'The Argus' were responsible for an immense amount of work. He felt sure that this could not have been carried out by Mr. McGill unless the proprietors had relieved him of other duties, and the gratitude of the committee was extended just as much towards the proprietors as to Mr. McGill himself for the very great obligation under which he had placed the committee of the hospital. He expressed the wish that Mr. McGill would long be spared to enjoy the privileges which the governorship carried."

ADDRESSES.

F. W. Bechenow (secretary Garnevale church, Vic.), 36 Wilson-st., Middle Brighton.
L. B. L. Beaman (preacher Colong church, Vic.), G. M. Daws, J. Hall-st., Moreland.
C. O. Lee (secretary Lambton rd. church, Vic.), 19 Flower-st., Caulfield, S.E.R. Phone, U.5222.
D. Stewart (preacher Footscray church, Vic.), 16 Groswick-st., Footscray.

Churches are reminded that on the FIRST LORD'S DAY IN MARCH

The Annual Offering will be taken for
CHURCH EXTENSION WORK
IN VICTORIA.

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Mr. Green, son, is touring Victoria and Western Australia, and will advertise his movements in the local papers.

HOMES FOR OUR AGED.

A meeting of subscribers and those interested in the establishment of Homes for our Aged is planned for the Swanston 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.

Religious Notes and News.

PRESIDENT COULDING ON FAITH.

It is hard to see how a great man can be an atheist. Without the sustaining influence of a faith in a divine power we could have little faith in ourselves. We need to feel that behind us is intelligence and love. Doubtters do not achieve; sceptics do not contribute; cynics do not create. Faith is the great motive power, and no man realises his full possibilities unless he has the deep conviction that life is eternally important, and that his work well done is a part of the unending plan.—President Calvin Coolidge.

REMARKABLE BAPTIST CHURCH IN SPAIN.

Mr. Robert F. Elder, of Argentina, who lately visited Spain, has kindly communicated to me the following note:

"A self-supporting church which, unaided, has constructed a commodious church building, is unique in Spain. About six years ago a work was started in Terrassa by the Vila family. Their spiritual enterprise was blessed to such an extent that there were 120 baptisms in five years. A gifted son of the family, Señor Samuel Vila, became pastor. His father sold property to help build the church, and thus inspired others to self-sacrifice and generous giving. The architect and builder, Señor Jaime Pujol, was converted and baptised in Argentina, and had there imbibed some of the progressive ideas which he communicated to Vila. The spiritual fervor of the congregation is impressing the community, and their fine example is stimulating other Baptist churches to aim at similar independence."—Australian Baptist."

IS PROTESTANTISM DECLINING?

Perhaps such a question with regard to our own country seems superfluous after the rejection by Parliament of the Revised Prayer Book. But the Impression survives that Roman Catholicism is nevertheless gaining ground elsewhere and that there has been a corresponding decline in the forces of Protestantism. This is certainly not the case in Czechoslovakia where an Evangelical church of immense strength has come into being since the war. The Federal Council of Churches of Christ in America has also given publicity to reassuring figures regarding the condition of affairs in America in this matter. A census conducted by the Government of the United States and which is entirely free from denominational bias has been completed for the year 1926. The number of church members in the United States is recorded as 54,824,976, representing a gain since the previous census taken ten years earlier of nearly 13 millions. The Roman Catholic figures are 18,695,900; the Protestant are 26,650,000. The increase among Romanists is 183 per cent. and among Protestants 125 per cent. The Roman figures included baptised children, while those of Protestants refer to communicants only. "Joyful Tidings" (London).

PROPAGANDA IN PUBLIC SCHOOLS IS CONDEMNED.

For some time there has been argument over using the public schools for propaganda. The evil seems to have grown until it has become almost a matter of public scandal. Everything from introducing and encouraging dances, European self-styled philosophers, often questionable in morals, to showmen and politicians has had a share before the eyes of public schools. The National Education Association has taken notice of this and appointed a committee to investigate and report to the Association's assembly at Atlanta next June. Dr. Edwin C. Broome, of Philadelphia, chairman of this committee, says: "It is the unanimous conviction of the committee that the function of the school is to teach children how to think and not what to think. It is not right to indoctrinate the minds of young

people with either one side or the other of controversial questions. It is not right to use in the schools material which seeks to advertise or bring profits to any agency in the community." The principle stated by Dr. Broome is undoubtedly sound. The public schools should be held strictly to their purpose and not be made opportunities and channels for half-baked theories and the blatherings of false philosophers.—"Christian Evangelist."

OUR BRITISH AND AUSTRALIAN CHURCHES.

In the British "Bible Advocate" the editor has the following paragraphs:—

I have had an interesting letter this week from Mr. Alan Price, of Maryborough, Queensland, who will be known personally to many of my older readers.

In the course of his letter he recalls that he was at the annual Conference when the "Bible Advocate" as it was then called—was born. That was 28 years ago, and Mr. Price has been a subscriber ever since.

Mr. Price makes some interesting comparisons between our Australian churches and those in the Old Country.

"Our methods here are somewhat different from yours," he says. "The churches in Great Britain have generally made purity of faith their dominant note. Here Christian unity coupled with soul-winning have been given more prominence. It is just as easy to carry the one plea to an extreme as the other, a happy combination of both is ideal.

"While there is a danger of the search for purity becoming a mere bliffling of 'nint, anise, and cummin,' there is need in soul-winning to preserve a pure faith on which the soul can rest.

"I am glad to note a substantial increase in membership for the year, but, oh! the defections! How can we stop them? If we could only prevent the losses for a year or two, what a host we should be!

The Australian churches have, of late, gone in largely for soul mission efforts, and large acquisitions have resulted, rivaling in some measure the wonderful successes of Dr. Kellens in South Africa.

"These missions as a rule are financially successful. They throw a large burden of responsibility on the old members of the churches. They appear to represent an apostolic method of soul-

winning and, after all, if some converts are lost, it is better to win many and lose a few than to win none at all."

THE CHURCH'S MISSIONARY TASK.

"The missionary task of the church is not only to expand geographically, that it may bear its Christian witness throughout the whole world, but also to relate that witness to all that concerns the life of men. There are distinct worths of human thought and activity which are as real a part of life as the physical continents to which missionary effort is being carried on, and to enter into these with sympathetic understanding is as necessary for the fulfilment of the missionary obligation as to extend the Christian witness over the whole surface of the globe. Response to this larger missionary obligation is a necessary condition of that spiritual revival which we recognise to be our greatest need. Only in facing fearlessly all the demands of the world into which Christ sends us as his ambassadors and the whole challenge of life of which he is the Author and Lord can we make discovery of the fulness of his grace and power."—Introduction to the papers prepared for the Jerusalem Conference.

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GEO. E. EMERY, General Manager

The Three Balls.

There was a day in America when almost every child knew the meaning of three brass balls suspended over the doorway of a shop littered with articles, each with its own story of want, crime or greed. There were even shawls and dresses left there by women who borrowed a few nickels so that they could join the other feminine drinkers at the "family entrance."

Many Saturday nights saw a man wrestling with his thoughts before a pawnshop. If he redeemed the pledges held there it meant just so many drinks less at a motogony bar. At home children grew up deprived of the rightful pleasures of youth, women wept, realising that when their men came home there wouldn't be enough left from the pay envelope even for the meagre living planned for the next week.

But to-day it is a different story. Ask a child what a pawnshop is—they don't know! The three brass balls—glaring symbols of saloons and striking barometers of the economic value of a house—belong to a generation gone before. Boys and girls of to-day have been raised above the gutter demonstration of bleary eyes, numbed senses and debauchery. They can pass on a new heritage to their children, and the synthetic gin bottle will be the same evil remembrance in the next generation.

No more striking example of the elevation of the American people through the Eighteenth Amendment can be shown than in the passing of three brass balls.—"Los Angeles Times."

It's a record of ruin—a temple whose stones are cemented with blood and whose music is groans.

Its pilgrims are children of want and despair. Alas "Grief" and "Guilt" to its portals appeal. We need not seek fiction, for records of truth. Such as are written too plainly wherever we go. And sad lessons of life may be learnt if we stop.

'Neath the three "golden balls" of the pawnbroker's shop.

UPWEY, DANDENONG RANGES.

Spend a Holiday at this delightful spot. "Hillcrest," comfortable furnished cottage; electric light; large grounds. Miss Pittman, "Brentwood," Hampton-st., Hampton, N 6173.

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News of the Churches.

Queensland.

Marjborough.—Bro. A. N. Hinrichsen spoke at Pialba on Jan. 27; good attendances. Bro. Masters, senior, passed away on Feb. 1. Bro. and Sister Adekun have left for Roma.

Gympie.—Bro. E. Trouton exhorted on Feb. 3 and Bro. G. Harrell preached at night. The meetings were well attended. Bro. E. Hinrichsen and party passed through on Feb. 1 en route for Brisbane.

St. Walker.—Meetings were well attended on Feb. 3. Bro. B. Browning, of Townsville, delivered a fine exhortation in the morning on "Guarding the Citadel." At night Bro. John Christensen, of the College, gave an inspiring address on "A Tragic Scene at Night." Bro. Vic. Doetlicher, of the College, led the song service. The help of these brethren during Bro. W. J. Campbell's holiday vacation was much appreciated.

Annerley.—During Bro. Young's absence on holidays, all meetings were well attended, and the messages of Broen. More, Barker and Hampton were much enjoyed. The Women's Guild is busy after recess. The Bible School is increasing weekly, and has had a most successful year. A branch Bible School was in the course of work on Feb. 10. Bro. Young spoke on morning of Feb. 3. Bro. Garland's message of gospel service was well received. Bro. V. Doetlicher's visit on Jan. 27 was greatly enjoyed by the church.

Bundaberg.—Over 70 members attended the meeting of the mutual improvement society on Jan. 28. After the programme an enjoyable time was spent at Landy's Cafe. About 600 people attended the first special gospel meeting in the Queen's Theatre on Sunday, Feb. 3. Mr. W. Deolaritz led the community singing. Mrs. Stokes sang a solo beautifully. Mr. A. Hinrichsen's address, on "After the Dance," was well received. On Jan. 28 a married woman responded to the invitation.

Western Australia.

North Perth.—The Bible School held its annual picnic at Crawley Beach on Jan. 28, when a most enjoyable day was spent.

Midland Junction.—This new centre is gradually growing. On Sunday night, Jan. 27, Bro. Peter Webb, from Maylands, preached at the open-air service. Midland Sunday School scholars, enjoyed themselves at Sandy Beach on Foundation Day with the Baxendale and Beechboro folk.

Bassendean.—Bro. J. K. Robinson, of North Perth, and W. E. Nightingale, addressed well attended meetings on Sunday, Jan. 27. The church was pleased to welcome Sister Hall, who is on a visit to her parents. The Sunday School picnic was held at Sandy Beach on Jan. 28, and the children had a very enjoyable time. The Kangas have commenced operations and anticipate a record year. Other auxiliaries have commenced their work.

Maylands.—A welcome home social was tendered Mrs. Wakelid by the members of the Phi Beta Pi and women's guild on Jan. 29 on her return from Victoria. The sympathy of the church goes out to Sister Rita Costello in the death of her mother, and to Bro. and Sister S. Hignart in the death of their father. All auxiliaries have recommenced activities. The Bible School picnic on Foundation Day at Crawley proved an enjoyable outing.

South Australia.

Wallaroo.—Inspiring addresses have been delivered of late by Bro. Garland. The average attendance at morning services for January was 15, and 66 at gospel services. The building fund offering, was \$1344.6. On the evening of Feb. 3 Bro. Garland, to a fair congregation, spoke on "Am I My Brother's Keeper?"

Hindmarsh.—An induction service of officers recently elected by the church was held on the morning of Feb. 10. Bro. Bronke spoke on "Some Officers of the Church." In the evening he spoke to the Young Worshipers on "The Dumb Preacher." The gospel message was "A Fireside Conversion."

Bordertown.—This summer has been a time of good meetings. Last month Bro. T. B. Veron gave a fine address on "Let us go toward Sodom." In the morning of Feb. 10, Bro. Cornelius spoke earnestly on "Faith and Prayer." In the evening Bro. D. B. Milne preached to a good audience on "What manner of man is this?"

Croydon.—Bro. and Sister Graham have returned from holidays. Bro. Graham spoke at each service on Feb. 3. The Bible School picnic on Jan. 28 at Blair was most enjoyable. Bible School attendance on Feb. 3 was 260. Bro. Graham delivered the morning address on Feb. 10. Bro. John Turner, who has been in America for three years, was welcomed. The Bible School was well attended.

Queenstown.—On Feb. 10 Bro. Brooker exhorted the church. Bro. and Sister Senly and Sister Nellson were received by transfer. In the evening Bro. Brooker's text was, "There is a way which seemeth right." On Feb. 9 the sisters of the church held an Australian afternoon and evening in aid of the church building fund, and raised over £10. The girls' wattle club supported the programme.

Forestville.—Attendances are fairly satisfactory. On Jan. 28 the Sunday School held a successful picnic at Hawthorne-Bene, Blackwood. On Feb. 3 Bro. D. Hildie gave an appreciated message to the church. Bro. Vawser, from Fullarton, preached at night. On Feb. 10 a young worshippers' league was commenced with 10 members. In the evening three who had confessed Christ were immersed.

Glenelg.—At the half-yearly business meeting on Feb. 6 reports from secretary and auxiliaries showed steady progress in all departments. At the close of business supper was provided. Last Lord's day meetings fell away slightly on account of trying heat. During the last week or so Bro. and Sister H. Hildford, late of Victoria, have been visitors, and Bro. Hildford has given appreciated assistance, his messages being very helpful.

Crystal Brook.—Meetings keep up well. Bro. Miles has been preaching faithfully and well. On Jan. 27 there were splendid attendances, although a number of the members were still away on holiday. Splendid address at the evening service on "Christian Unity"; 55 persons present. Services on Feb. 3 were splendid, with most of the members home again. At the gospel service, after a splendid address on "Don't Dim Your Light," there were two confessions (father and daughter). The Bible School is increasing in numbers and interest.

Robe.—Bro. H. B. Taylor has returned from his holiday. During his absence Messrs. F. Garnett, J. E. Webb, W. Bartlett, and K. Stewart addressed the church. At the half-yearly business meeting of the church J. W. Gosh, F. Garnett and G. T. Walden were elected elders; and W. A. W. Grove, J. Smith, J. S. Messent, A. C. Hordell and T. A. James, deacons. Interesting reports were read by secretaries of various departments of church work. Last Sunday morning six Bible School scholars, immersed the previous Wednesday evening, were received into fellowship.

Prospect.—The work is moving along nicely. A pleasing feature is the interest in the mid-week meetings by the Endeavor Society, members of which are taking part in the services. Attendance at the men's Bible Class is improving. A syllabus has been drawn up, and the addresses are of a high standard. On Feb.

3 the subject was "The Value of Illustration," by Mr. Angus. Last Lord's day Mr. W. J. Ekin's subject, "The Marvel of Creation," dealing largely with the wonders of the deep, proved intensely interesting. Teachers of the Bible School and friends had an enjoyable outing to Long Gully on February 9.

Grote-st.—At the half-yearly business meeting of the church Bro. J. Wiltshire's report showed 21 additions to membership. Finances were satisfactory, and the most of work in charge of Bro. Wiltshire and Sister Leedham was being to some extent the demands made by the need, over 3,000 garments having been given away during the six months, besides help with provisions. Broen. Meyers and Pearce were elected deacons. The Sunday School showed an increased membership, and Christian Endeavor society, golf club and tennis club were in a satisfactory condition. The average attendance at mid-week prayer meetings was 40. On Sunday, Feb. 10, Bro. Black addressed the morning meeting, and Bro. J. Wiltshire the gospel meeting.

Maylands.—Meetings are well attended. On Feb. 3 Mr. Keith Steward, organising secretary of Morialta Methodist Children's Homes, addressed the church. At the Bible School a special offering on behalf of the homes was just over £12. Fifty-three members of the Junior Endeavor Society visited the Old Folk's Home at Magill and provided the inmates with singing, etc. Bro. G. T. Walden with concerted effort continues to preach each Sunday night with much acceptance. His untiring efforts to assist the church and its auxiliaries during the absence of a preacher are greatly appreciated. The Senior Endeavor and K.S.P. Societies have commenced meetings for the year. The choir, under Bro. Langlois, with Sister Elsie White as organist, has assisted evening meetings considerably. They enjoyed, on Jan. 28, their annual picnic at Long Gully. Bro. J. E. Alban expects to commence his ministry with the church on Feb. 21.

Victoria.

Benalla.—The Sunday School and church combined annual picnic was held on Saturday, Feb. 2. On Sunday a message from Bro. G. Jackel of Wanganatta, was enjoyed by all.

Boort.—Attendances last Lord's day were affected by the extreme heat. The evening service was good, and at the close of Bro. Cameron's appeal a young man confessed Christ and was baptized.

Port Fairy.—Bro. Sandells is giving fine helpful addresses to the church, and interest is maintained in the gospel services. Fellowship has been enjoyed with visiting brethren during the holiday season.

Armond.—Good meetings on Feb. 3; 416 at school. On Feb. 10, after a fine address by Bro. Baker on "The Charm of Living," a married lady confessed Christ. At night the young men took part on the platform.

Glenferrie.—Bro. W. Gale spoke on Sunday morning, and Bro. T. H. Scamiller preached at night to a fine gathering including a muster of the Boy Scouts. Preparations for the mission are actively progressing.

Hampton.—On Sunday morning the president, Bro. R. Jones, on behalf of the church, said goodbye to Bro. Storey, who left in the afternoon for Adelaide. Bro. J. Pittman gave the address. At night Bro. Jones preached. The Misses Scie sang a duet.

Geelong.—Fair meetings on Feb. 10. Bro. T. H. Morris of Brighton, spoke at morning meeting and welcomed Fellowship Sisters coming from Hampton. In the evening Bro. Smith, of Mount Albert, was the speaker, his address being much appreciated.

Morwell.—On Feb. 10 Bro. A. W. Connor addressed the church, and Bro. J. E. Webb spoke at night. During the last twelve months no £200 has been raised for paying principal on church debt. The Y.P.S.C.F. have good meetings. Sisters Mrs. Jamieson and Miss Mahel Sharp, of China Inland Mission, have given addresses on their experiences in China.

Pyramid Hill.—Visits and assistance of Bro. Fanson, of Bendigo, and Bro. Steeks, of Bourke, have been much appreciated. On Feb. 3 a party from Bourke included Bro. Holman, who spoke at both meetings. Attendance at gospel meetings shows improvement.

Cheltenham.—Bren. Pearce and Storey, of Footscray church, have conducted services. Bro. Edwards, of Preston, is now conducting the gospel service. Bro. and Sister Wright, of St. Albans, assist in the Bible School. Work in the Bible School progresses. Two new scholars have been welcomed.

Cheltenham.—On Sunday the meetings were good. Bro. D. Wakeley was back from his journey to his father's home in Sydney. The auxiliaries are getting to work after the holidays. Bro. Wakeley preached a good sermon on "The Stranger on the Sea Shore." A quartette was well given by members of the choir.

B.H.L.—Bro. J. E. Allan gave farewell addresses on Feb. 10. The chapel was packed both morning and evening. Bro. and Sister Allan were deeply moved by the kind expressions of members and friends. It was a coincidence that representatives from every church Bro. Allan has labored with are present in the evening.

Cheltenham.—On Feb. 3 Bro. Herbert, of the C.M., gave a very fine message in the morning about China. Meetings continue to be good, with many strangers present. Bro. Youens has completed another fine series. On A.N.A. Day the choir held a very enjoyable picnic at Garra. The Bible School is working hard for the anniversary.

Ascot Vale.—Morning and evening meetings are well maintained. Very fine addresses are given by Bro. H. J. Patterson. The "get-together" social held on Jan. 20 was a great success. All have settled down to their allotted tasks. Preparations for anniversary of Sunday School are in full swing. Plans for the new school hall will soon be completed.

Black Rock.—Meetings are still held at Middlemist. Those attending feel that the Sunday morning meetings are being specially blessed of God. On Feb. 3 over 30 were present, 27 partaking of the communion. A number were visitors on holiday. The exhortation was given by Bro. L. Baker, of Cheltenham. Wednesday night prayer and Bible study meetings continue to be a great blessing.

Doncaster.—The young people's club held a well-attended and enjoyable evening. The club expects to soon start regular meetings. A social evening was tendered to members of the Young People's League, prizes being given to all the members, of whom three attended every morning service during the year. The annual election of officers resulted in Bren. H. Zellus and Bobb. Moffat being elected.

Wangaratta.—Meetings last Lord's day were fair. Bro. Arnold delivered a fine gospel message on the parable of the Sower. Bro. and Sister Arnold were welcomed at a social and supper on Feb. 5. Bro. Shipway, from Garra, and Bro. H. Williams, from the College, were among the visitors. Bro. and Sister Arnold were the recipients of presentations from the church, and a happy time was spent.

St. Kilda.—Bro. T. H. Morris was the morning speaker on Feb. 3. Bro. Burns, of Fitzroy, exchanged platforms with Bro. Andrew for the evening service. The soloist was Miss Briggs.

Preparations for the Lent mission are going forward rapidly. There were two initiations at P.N.P. club on Feb. 7. Bro. Halsbeck exhorted on Feb. 10, and Bro. Andrew preached at night. Sixty Smith and H. Braden being soloists. Elwood K.S.P. club was entertained by K.S.P. club on Feb. 11.

Geelong.—"Does God Answer Prayer?" was the title of Bro. Christian's message last Sunday morning. At the conclusion of the gospel address on "Is Life a Farce?" a lady made the good confession. Bro. and Sister Payne and family, who are leaving the district for Ascot Vale, were given a send-off last Saturday. They have been with the church for about five years, and will be much missed. Many speakers expressed goodwill and wished them God's blessing.

Hartwell.—Bro. C. Robinson is away on holidays. On the morning of Feb. 10 Bro. W. Clay gave a very fine message. Several visitors were present. In the evening Bro. J. Burns, of Fitzroy, gave a splendid address on "Conquered Through Christ." The completion of the work of Sister Ferguson is returning to Western Australia after his holidays. The chapel has been painted by a "working bee." Those who helped are thanked. The Bible School is still rising in numbers.

Colong.—The church is pleased to welcome Bro. H. H. Ince, who has returned to the local work after holidays. During his absence the services were attended to by Bro. Wilbers, Grosfield, Bird, Kenley and Cook, the gospel addresses of the latter being splendid. Preparations for the anniversary of J.C.E. and Bible School are well in hand. The church extends sympathy to Sister Miss Bell, whose brother met an untimely death at the Motorrome on Saturday night last.

Footscray.—The church is encouraged by the return of some who have been absent for a time. Last Sunday morning Howard and Vera, children of the preacher, were welcomed in. Bro. Stewart has found a home in Footscray into which he has moved. Last week the P.N.P. club admitted seven new members; this is a very bright institution. Bro. Stewart as chaplain of K.S.P. is doing a fine work. In the Bible School a teachers' training class will meet every week under the guidance of Bro. Stewart.

Swan Hill.—The local work has been carried out on the circuit plan for the past three months with encouraging results. The circuit comprises the churches at Swan Hill, Woolfden, Ulluna and Plains. Bren. D. A. Gekroff and A. J. Wilson are engaged by the district as part-time evangelists. At meeting of the executive recently, it was resolved to invite these two brethren to accept a further six months' engagement from the end of April. At gospel service on Feb. 3 Mrs. Pike, an aboriginal, was baptised and received into fellowship.

Cardno (Bygonn-st).—On Feb. 10 Bro. A. G. Sandley spoke well on "The Store-Tier" and "Love is Power to Save," to good meetings. The young men of the church met at Bro. Saunders' for a social evening on Feb. 4, when plans were made for future activities. Bible School attendances are improving, and keen discussions are held in the young men's Bible Class. On Feb. 9 a cottage prayer meeting for the aboriginals was led by Miss Gredlin. At a good meeting of the Christian Endeavorers Miss Prior was appointed secretary.

Inanboe.—On Thursday, Feb. 7, a fine number assembled at the prayer service, when Bro. and Sister Beg, Dolban visited the church, prior to departure for India. Bro. Dolban delivered an appreciated address. Encouraging meetings are held on Sundays. Mr. J. Chivell, of the college, giving appreciated addresses to growing audiences. Mr. and Mrs. Symes, of Harcourt, and Mr. and Mrs. Bickford, from Chelsea, have recently located in Inanboe. A good response was made to an appeal for financial help for a local family in need.

South Melbourne.—Last Sunday morning Bro. D. Morgan (church secretary) delivered a fine message. The quartette addresses to the young people. It was well delivered by Bro. Turfiff (Kappa) to a good attendance of members and visitors. The service, which was brightened with fine singing, proved very enjoyable. The members rejoiced in having Sister Frances Smith present after serious illness. Bro. and Sister Newman (church organist) are enjoying annual holidays. The Christian Endeavor and kindergarten report active work.

North Escondido.—On Feb. 3 Bro. A. R. Lloyd resumed his preaching after a short holiday. Bren. G. Gardner, H. Campbell and B. Thompson had charge of services during the preacher's absence. Meetings have been smaller owing to holidays. Bro. and Sister Newman, of Melbourne, and Mrs. Lloyd, senr., parents of the preacher, have been welcome visitors. Preparations are being made to commence a boys' club. The

Bible School has lost some scholars owing to removals. A new campaign has been started to increase numbers, the aim being to gain 50 new scholars by the end of March.

Ballaarat (Dawson-st).—The annual business meeting of the church was held on Feb. 6. There was a record attendance, and Bro. J. A. Wilkie presided. Reports showed good improvement in most departments. Among the Pentecostal aims agreed to was a church membership of 250 by June 1930. A resolution asking Bro. G. T. Fitzgerald to accept the office of church secretary was carried. It was decided to hold a mission at Mt. Clear in April, and for the church at Dawson-st. to hold one a little later. Bro. Joe Morrison was elected to the diaconate. Bro. Dick Williams, on a visit to the city, presided on Sunday morning. Bro. G. T. Fitzgerald gave a fine address at night on "The Cross." The confession at the close.

Yarrawonga.—On Feb. 5 the annual meeting and election of officers was held. Elders were re-elected; deacons, Bren. J. Houghton (sec.), J. Shannon (treas.), L. A. Smith, A. R. Chappell, W. A. Smith, J. Stenhouse, Sidney Young, and H. Walker. Encouraging reports were given by preacher, secretary, treasurer, Bible School superintendents and all departments of work. Average attendance at worship service for the past year has been almost 80 per cent, not including isolated members. Money raised for all purposes was £174. In giving the year's report the church became self-supporting. On Thursday evening the Y.P.S. met in Mulwala, when a presentation was made to Bro. Vic Kinney and Sister Florrie Drayton, who were married on Saturday. At the worship service last Lord's day, George Taylor was welcomed to the church. **Surrey Hills.**—On Feb. 4 Bro. Combridge conducted both services. The evangelist, the organist, Sister Vera Clewett, who for health reasons is leaving for six months' residence in the country, was presented by Bro. George Murray, on behalf of the church, with a suit case in appreciation of her faithful service over many years. Sister Mrs. Christie was welcomed into fellowship by invitation. On the evening of the week the ladies' guild held an enjoyable basket picnic in Fitzroy Gardens. The choir has resumed activities, and assists greatly at gospel services. Bro. Olive Shields will act as organist during Miss Clewett's absence. Last Sunday harvest festival services were held. Bro. Combridge gave appropriate addresses to fine congregations. On Monday evening the thanksgiving offerings were sold, and proceeds donated to the General Dorcas.

New South Wales.

South Kensington.—Services on Feb. 3 were enjoyable. At night, after an address by S. J. Southgate on "The Camouflage of the Cross," a married man confessed his faith.

Canley Vale.—The sister's sewing circle is busy making garments for sale of gifts. Bro. and Sister Wilson, from Wentworth Falls; Bro. and Sister Butler, junr., from Boomii; and Sister Buchanan, from Moreland, Vic., were recent visitors. Bro. Sutton exhorted on Feb. 10. J. Clyde-wale's gospel message was an inspiration. A young man was baptised.

Lidcombe.—On Feb. 10 there was a splendid audience at gospel service. Bro. Westwood preached on "The Power of Choice." Bro. E. Balgrave exhorted in the morning. On Feb. 3 Bro. Westwood spoke morning and evening. Adult Bible Class has fair attendances. Wednesday evening meetings are well attended, young people predominating. The choir is doing well.

Emmore.—On Sunday Bro. Paternoster baptised an elderly sister prior to the morning service. Bro. Ira A. Paternoster, junr., who has been home for college vacation, gave a much appreciated address. At night, after an address on "The Conversion of Saul of Tarsus" by Bro. Paternoster, there was the confession. Active preparations are being made for the Vander mission to begin at Emmore right after Conference. The church is having fellowship with Bro. Walls Ludbrook, of Adelaide.

Obituary.

LAYCOCK.—On Tuesday, Jan. 15, after a painful illness, Sister Mrs. Laycock received the call to be with Jesus. She was one of the foundation members of the church at Oakleigh, Vic., and in the early days of the church gave valuable assistance. For some few years she was unable to attend the services regularly on account of distance. Latterly she, with her husband, moved into Oakleigh, but her illness prevented her from attending the church. God has now given her rest. To the husband and daughter, who are made sad by the bereavement, we extend our sympathy.—S. H. Mudge.

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Mr. A. E. Knight. |
| HON. TREASURER:
Mr. John Hunter,
10 Percival St., Malvern, E.B.
Phone, W 3099. | HON. OPTICIAN:
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All Correspondence to be addressed to the Secretary, **Burwood Boys' Home, Boundary Rd., Burwood, Victoria.**
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