

# THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND.

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## The Three Candidates.

The Lord Jesus Christ was the great Master of the art of soul-winning. "He knew what was in man," and met the needs of all. In praise of a person we sometimes say that he treats everybody alike, meaning thereby that he is not capricious, that he has a spirit of fairness, and is not guilty of favoritism. Yet Christ did not treat all men alike—for the excellent reason that men are not all alike. The physician does not use the same prescription for every patient. Jesus was the great Physician who, coming to sin-sick men, "put his finger on the place, and said, 'Thou ailest here, and here.'" His prescriptions suited the needs of the patients.

The evangelist Luke in one short section reveals to us Christ's treatment of men. He gives three short stories showing how the treatment varied with the differing states. Three candidates for discipleship (not discipleship in the sense of initial belief, but of actual companionship) are presented to us. Types of two distinct classes of men are shown to us—the one class quick and eager, indeed, too impulsive; the other dull and heavy, holding back unduly.

### I.

The first candidate and his treatment are described in these words:

"As they went in the way, a certain man said unto him, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head."

Matthew, in speaking of this man, says that "one scribe" came to Jesus. "One," perhaps to indicate the rarity of the experience. He came "in solitary grandeur," and made offer of discipleship. The "scribe" may be regarded as the ancient equivalent of the modern "doctor of divinity." He was of a class looked up to by the people, deemed to be one of the best. This man's words could scarcely be improved. His speech might serve as a life's motto for the Christian. Indeed, in the book of Revelation we have very similar language used to describe

the occupation of redeemed men: "These are they which follow the Lamb whithersoever he goeth."

Think how such a man would be welcomed to church membership to-day! We would hasten to make him a deacon, possibly an evangelist, it may be even an elder. Was it a temptation to our Lord? Might he not have thought of the extended influence such a one could have; how *kudos* would be gained for his followers? Our Saviour regarded men from other aspects than ours. The heart, and not outward appearance was by him considered.

The infinitely pathetic words regarding the homeless Son of man were intended to reveal to the impetuous offerer what the discipleship he so lightly promised would involve. There is no need to doubt the sincerity, so far as it went, of the scribe's offer. But his was a shallow nature. He was of the type easily roused and excited, too quick to promise, reluctant to count the cost. "His peril lies in relying on his feelings at a moment of enthusiasm." Such folk are found to-day, and we should use Christ's method with them. Our Master wishes men to become disciples from conviction—counting the cost, knowing the requirements of his will, and hence resolving to follow him to the end. Shallow, emotional, impulsive seekers are not to be merely repelled or harshly treated; but the great alternatives

should be plainly revealed to them. Trench admirably sums up the reason of Jesus' treatment of this man in the words: "It was intended to throw back this candidate for the honors of discipleship on deeper heart-searchings; that, having made these, he might either fall off altogether, or else that he might attach himself to the Lord in quite another spirit from that in which he made his present offer of service."

### II.

To-day, many a person justifies himself for undue postponement of obedience to the call of Christ by pleading the case of the scribe referred to. "Yes," he says, "I distrust emotion and excitement; I believe we should not lightly promise; and it is because I fear lest my immediate decision would be discredited by my subsequent failure to live up to the profession that I have not become a Christian."

What is this man's mistake? A common one—taking the text which was meant for quite another purpose, and applying it to his own case. If some folk are too impulsive, others—and probably most—hold back too much. So Luke shows us Christ's treatment of a very different and common type of man:

"He said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father." But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God."

This man, already a believer, does not offer to follow the Lord; Jesus has to plead and command.

The disciple begs off. Some think he asked for an indefinite postponement, meaning not that his father was dead or even ill, but that filial respect demanded that he stay with and minister to his father in his declining years, and until the last due honors were paid to his remains. It seems to us better to take the usual view that it was only a short respite till he could render the last offices of piety to his dead father. The lesson of Jesus' words, "Leave the

### Faith.

*God sends us down into this world,  
And then for years and years,  
He is the comrade of our souls  
In greatest joys and fears.  
We walk along the path of life  
With Satan at our side,  
Yet our inner souls know that God  
Will ever be our guide.  
Oh, Life, it's sweet to live and know  
There is a God to trust,  
And although wicked seed we sow  
Our own great God is just!*

—Vela Bertyl Edwards.

dead to bury their own dead" (i.e., those dead spiritually to bury the dead physically), then seems to us both stronger and better.

This man, and others like him, is taught that there must be "no dallying with the heavenly vision." Men to-day will put almost anything before the kingdom of God; Christ says that it must be put first. First the kingdom—or nowhere!

We have before us the relative claims of duties to men and duties to God. Whenever there comes a clash, it is the lower which must give way. No man will ever have a better excuse for postponing Christ's call to discipleship than the plea of filial respect and duty. But even that best excuse is invalid. He who loves father or mother more than Christ is not worthy of him.

### III.

The third aspirant seems to combine the qualities of the other two. He is, like the first, eager to offer; and yet, like the second, is slow to perform. The evangelist thus tells of him:

"Another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

Whatever we may say of the second candidate, this man certainly does not ask for a long delay. But Jesus, reading his character, and knowing what a danger to others a spirit of procrastination would be, sternly speaks to him. No looker-back is fit for the kingdom. "Looking back inclines to drawing back, and drawing back to perdition." How many need the lesson to-day! They should hear the Lord speak to them, as to this man: "I can accept no lukewarm service."

It will be noted that we are not told the issue in any case. We would like to know, but cannot say, whether any one of the three proved a true follower or not. Why does the Bible so often stop short where we would like the narrative to be continued? Because it was written to profit us, and not to gratify curiosity. It would not help the writer or reader of this to know whether the scribe or the disciple responded to Jesus' call. That would only gratify curiosity. We do know all that there is of profit. We know what these men *ought* to have done. We learn what *we ought* to do when Jesus our Lord calls us to discipleship and service. And knowing this, we know enough. That same Lord and Master does call us. His summons is imperative. As if it came down the ages to reach our ears and command our obedience, the call sounds forth to us: "Follow me." Let no one dare to say, "I will follow thee, Lord, but——"

If I wish for one high grace,  
It is this—upon my face  
Just to show the inner light  
To make bright another's night.

Give me such a look—so high  
That the saddest passer-by,  
On a sudden, glad shall say:  
"Somewhere shines the sun to-day."

## Divine Cameos.

The Stern Decree.—Exodus 20: 4-6.

A. J. Fisher.

Amongst the religions of the world Christianity is unique in that it possesses no authentic likeness of its founder. We have no genuine picture of our Lord, upon which we can gaze with loving reverence, and say, "This is my Master's likeness." With the Jews we remember the stern decree of Jehovah, uttered amidst the thunders of Sinai:—

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."

So, in the simple Christian experience, there is no attachment to images or figures. Hinduism, with its millions of idols, Buddhism, with its image of Buddha, Romanism, with its effigies and images,—all of these are removed by a great chasm from that simple faith which "looks not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal."

Our faith does not therefore depend upon the possession of costly images, nor even upon the beholding of such objects of veneration. Poverty is no bar to a vision of Christ, and blindness cannot dim our spiritual sight. We do not have to go on a pilgrimage to any sainted shrine, but everywhere, ever more, every one can by faith look upon Jesus. Because of weak faith we do not always see Jesus as we should. It may be because now we see in a glass darkly, but then, in that eternal day, we shall see him face to face. Meanwhile we can claim our Master's own promise, "Blessed are they who have not seen, and yet have believed."

Surely there was a deep, divine wisdom in the law prohibiting images. Stern it may have been, but full of loving thoughtfulness.

Consider for a moment. Images cannot always be conveniently taken from place to place. Images limit one's idea of divinity. Images can only faintly suggest in human terms that divine personality which is illimitable. Images can be changed, defiled, destroyed, and cannot completely express personality, being without the vital spark. God wonderfully revealed his love and wisdom when he said, "Thou shalt not make unto thee any graven image." It is a wonderful commentary upon this to remember the nature of the idols made by men's hands—gaudy and of an unnatural appearance, or hideous and repulsive. Then, too, how true are the words which say, "They that make them are like unto them, and so is every one that trusteth in them." The testimony of missionaries is sufficient to give an awful reality to these words.

But when God utters that reproof against idolaters, telling them that he will visit the iniquity of the fathers upon the children for several generations, he does not stop there. What a wonderful revelation is given as he says, "Showing mercy unto thousands of them that love me."

Here is the secret of faith. The believer needs no temporal aids to vision, but with spiritual insight beholds the eternal God and the everlasting Son. Faith looks upon such a revelation of God and of Christ Jesus as can never be depicted by image, figure, painting or portrait. God paints his likeness upon the universal eternal canvas of revelation. The unbeliever looks and says, "When we shall see him there is no beauty that we should desire him.... We hid as it were our faces from him." But the believer looks upon one who loveth evermore, one who is merciful, tender, compassionate, one who doeth all things well, one who is able to lift the fallen, comfort the sorrowing, strengthen the weak, turn sorrow into song, and trials into triumphs. The believer takes the eternal viewpoint and joyously anticipates that day when, with the thousands round the throne, he will sing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Patiently, humbly, lovingly, trustfully therefore do we continue in our life here, knowing that as we have tried to show forth his love in our frail life on earth, then when faith is realised we shall be like him, for we shall see him as he is.

### The Harm of It.

People who ask of dancing, card-playing, and theatre-going, "What is the harm?" need to get such a glimpse of themselves as is afforded by the following anecdote.

One evening a lady went into a little mission room, and was there asked to say something helpful to a poor wreck of a man who had been for many years a gambler. The man looked at her suspiciously.

"Do you play cards?" he asked.

"No."

"Do you dance?"

"No."

"Do you go to the theatre?"

"No, not now."

"Do you drink intoxicants?"

"No."

"Very well," he said, "then you may talk to me. But I won't listen to one word from your fine folks who are doing, on a small scale, the very things that have brought us poor wretches where we are."—Selected.

# Evangelism in the Church.

The first duty of the church is to worship God, the second to evangelise. It is the adoring consciousness of eternal life found in Christ that impels the church to speak of him to others and to win them to the same reception of his gift. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us." The gospel is by its nature designed for proclamation; it has not begun to be what it aims at being till it is proclaimed. And wherever it is conceived in modes that fail to make men eager to preach it, it is misconceived. The mistake may be intellectualistic, for some men appear to regard the gospel more as a problem to be wrestled with than a gift to be received; or it may be æsthetic, because due to a vivid but exclusive sense of the Christian religion as a contribution to the beauty and dignity of human life. But in either case, the error is fatal. As the author of "Ecce Homo" puts it: "The article of conversion is the article of a standing or a falling church."

## I.

For those who appear to themselves to lack the gift of evangelism, there is a certain comfort in the thought that all faithful testimony, all worthy living, has evangelistic power. In the earlier part of "Grace Abounding" there is an instance of this. Bunyan tells how he came one day where there were "three or four poor women sitting at a door, in the sun, talking about the things of God." He drew near to hear, and listened while they described "how God had visited their souls with his love in the Lord Jesus, and with what words and promises they had been refreshed, comforted and supported. They were to me," he goes on, "as if they had found a new world." The tidings began to do its work. "At this I felt my own heart begin to shake." "I left them, but my heart would tarry with them." "I could not stay away." Merely to hear Christians converse about redemption may change a life. If we get down to the principle of this, it signifies that no antagonism exists between two things which have often been opposed—evangelism and Christian nurture. They have been set against each other as hostile methods. But in special missions it is found that of those who profess conversion practically all have had a Christian upbringing. Is not this precisely what might be looked for? The environment of a young life makes a difference, creating the conditions of the great new advance. There is no naturalism in Christianity, but everywhere there is naturalness. To quote Richard Baxter, "education is as truly a means of grace as preaching." It is a solacing thought for all who deplore their own evangelistic incapacity (which they may find is quite unreal, if they but make a trial). Every kind of fidelity to Christ is telling as an appeal to others, and it is telling all the time. The background of special

missions is the regular mission of the church from week to week, and from one generation to another.

## II.

If he needs them, the evangelist may gather large encouragements from recent psychology of religion. To believe in evangelism we have only to get better information about the actual working of the mind. Serious people do not make fun of conversion now-a-days. They are trying to understand; even within the field where men investigate these things scientifically an attempt is being made to follow what Henry Drummond called "the contemporary activities of the Holy Spirit." It has come to be recognised—that the church has known from the outset—that conversion is not pathological, but something to be looked for and prayed for with eager hope. In any case, it is happening constantly somewhere or other. It is as normal, in the highest and most divine sense of that word, as the youth's awakening to poetry, or to the beauty of the world, or as the revolutionary decision thousands took when they joined up in the first months of the war.

Psychology, too, has nothing to say against sudden conversion. Nor indeed has the New Testament, as is proved abundantly by the cases of Zaccheus, Matthew the publican, the Ethiopian eunuch, St. Paul. Here there seems to be no sense of moral dangers lurking in such an experience. Why should not decision for God go through swiftly? There are things that are best done gradually, and there are things best done there and then. All great resolves that change life, probably, have to be taken abruptly, however long the invisible preparation. There must be a leap at the last, though we may have had a run before we leapt. No one would urge that all conversions are sudden, and in all likelihood only a minority are; but there could scarcely be a more serious bias in a Christian preacher than a rooted distrust of such things, or the habitual expectation that converts of this type will break down. For that matter, Christian nurture itself has been known to fail. And what sort of conversion is possible for a vicious man but one by which he turns to God on the spot and cuts out the ruinous sin without delay?

## III.

The instrument of evangelism is the gospel in some one of its great aspects, and the gospel at its highest and fullest is the message of God's love commended to the world when Christ died for sinners. The proclaimed word must centre in God as he is beheld at Calvary. Thus to preach about man instead of God is the most self-defeating of all plans. It is said that our grandfathers really did this by offering men heavenly bliss and appealing to their instinct of flight from danger, and if this

summary of their message were accurate, the charge would hold. But to-day it is possible to preach Christianity as profitable, not so much for the next world as for this one. It is a good investment, we are told. It is the secret of social order and social reclamation, and supremely on this ground it ought to be received. Now the evangelist has a quite overwhelming stake in social reform. Anyone can see that the misery of slum or public-house is embittering hearts and hiding Jesus Christ from men a great deal faster than any church can lift him up. Social injustice is perpetually blanketing truth of Fatherhood revealed by the Cross. None the less, if we offer the gospel to the world primarily as the cure for industrial wrongs, men will turn away, and they will indubitably be right. Let preachers have done with mercenary arguments for belief in God; let them trust the instinct that God is precious for his own sake. Calculated religion is as meaningless as utilitarian poetry or commercial patriotism, for in faith nothing matters but personal relationships with the Father. Thus the legend often placarded outside mission halls, "Get right with God" is sound and true. To be right with God, and through him with all brothers of mankind, is the one unconditionally priceless thing. When that fire is kindled, it will burn to ashes the social apathies by which the church too often has been disgraced.

## IV.

Youth is the time of conversion, and never were young men and women so hungry as now for that by which they can live. Alike in university towns and in mining villages, they are looking round for guidance. The prospects of evangelism are as bright as the promises of God. But evangelism in the church will never expand to its true greatness so long as it is regarded as an exclusively clerical interest. We ardent Protestants are fond of repudiating the claims of priestly mediation; the universal priesthood of believers is our flag. But how many of the members of our churches put their priesthood in Christ to work by so speaking for him, or so living in his obedience, as to make it easier for the outsider to believe in God? This is the vital need. It is doubtful whether any man with the suggestion of pay about him can hope to present Christ so winningly as those who have no commission from any source at all but their passionate belief in him as their own Redeemer.—"British Weekly."

May He our actions deign to bless,  
And loose the bonds of wickedness;  
From sudden falls our feet defend,  
And guide us safely to the end.

May faith, deep rooted in the soul,  
Subdue our flesh, our minds control;  
May guile depart, and discord cease,  
And all within be joy and peace.

O, hallowed thus by every day;  
Let meekness be our morning ray,  
Our faith like noon tide splendor glow,  
Our souls the twilight never know.

—Translated from the Latin by J. Chandler.

# New South Wales Conference.

C. R. Hall.

There were many strong indications that the thirty-seventh Annual Conference in New South Wales was the best for some years. Attendances were larger, there was manifest a more lively enthusiasm, and a magnificently liberal response to the financial appeal: and if these go for anything, then the Conference was very successful.

A number of innovations were tried this year, and it would appear that their repetition would not be wholly unjustified. Chief among the changes was the elimination of the usual Saturday sessions and the consequent consideration of all reports on Friday. It was a disadvantage that some matters had to be hurried, but the fact that all reports were presented to an almost full muster of delegates was a considerable gain. Nothing was overlooked, and all discussion kept well to the point.

Statistics showed a membership of 3587, which represented an increase for the year of 143. The Bible Schools reported a membership of 3327, with a staff of 454 teachers.

A resolution was carried by Conference that may have the effect of securing a larger delegation from country churches at future gatherings. It was, that half travelling expenses be paid by Conference for delegates travelling over one hundred miles. We confidently look forward, then, to meeting more of our country brethren at future Conferences.

The musical arrangements were in the capable hands of Bro. R. Whately.

A vote of thanks was passed to all who helped make the meetings successful—to the sisters for many kinds of help; to Bro. Tingate, the organist; to Bro. Rossell for generous financial gifts in connection with Conference lunch and tea; to Bro. Whately, the Returning Officer, and to his scrutineers; and to the churches at City Temple and Enmore for the use of buildings.

The presidential address was delivered on Wednesday evening, April 12. Bro. A. T. Eaton spoke to a fine gathering on "A Vision of the Invisible." The address, at the request of Conference, will be published later. Appropriate music was rendered by Miss Hunter, Miss Clark, and Mr. Norman Fell.

Friday, April 14, was a day to be remembered. The attendance of delegates was large and almost completely representative of all the churches. Country churches were well in evidence, though not in such large numbers as was hoped.

Visitors included Sister Tonkin, from China, and Bro. Morrow, from Adelaide. Their presence was helpful and pleasurable. Miss Tonkin addressed the Sisters' Conference on Tuesday, 11th, and Bro. Morrow was the principal speaker at the General Conference sessions.

Greetings were received from State Conferences in Victoria, South Australia, West Australia, Tasmania, and Queensland; also from New Zealand, and the Federal Foreign Missionary Executive Committee, and the Victorian State Foreign Missionary Committee.

## Executive and Home Mission Report.

The newly organised church at Bankstown was admitted and welcomed to Conference. It was reported that a new field had been opened at St. John's Park, and that additions had been made to the Dumbleton building, and new kinder rooms erected at North Sydney and Canley Vale. It is expected that Rockdale will begin building operations early in the new year.

Appreciative reference was made to the valuable help given by the Sisters' Conference—especially the Women's Missionary Societies—to the Editor of the "Australian Christian," and to the work of the College of the Bible. Our own Training Class, conducted by Bren. Eaton, Gale, Rush and Stevens, was greeted as an excellent recruiting agency for the College.

It is not unlikely that the Half-yearly Confer-

ences begun in 1920 will become a fixed institution.

Conference was highly enthusiastic about our tent mission and colportage work. The new tent has been in almost constant use. The following missions have so far been held: Inverell, four weeks, A. E. Forbes; South Kensington, three weeks, P. W. Dixon; Seven Hills, two weeks, A. Carter; Bankstown, four weeks, D. Simpson; Belmore, four weeks, S. Stevens. Since the publication of the report a four weeks' mission has been conducted at Marrickville, by J. Whelan. The results of these missions give ground for the greatest encouragement, especially because of the very high percentage of confessions that will be received into the fellowship of the churches concerned. In all cases the missions were purely voluntary, which is an expression of a deep spirit of brotherhood existing throughout the churches.

The colportage waggon has been used so far in conjunction with the tent, excepting in the case of Inverell. Its use in the country was specially urged by many delegates. Bro. J. Mercer is in charge, and the work done is of a most valuable nature. Intensive visiting, personal work, invitation to mission services, sale and free distribution of literature, outdoor meetings, special services for public school children, and assistance with the erection and care of the mission tent, these duties have kept the colporteur busy.

Bren. Eaton and Wilson-Park have spent much time and labour in organising a Brotherhood movement among the churches, and Bro. Morice Blok has superintended mission work among the Jews.

It is a delightful hour when Home Missionaries make their personal reports. How they thrill us! These men with their stories of sacrificing effort to reduce subsidies, and become self-supporting; of plans for new buildings; of extensions; of their own local missionary enterprise, and of many baptisms. Country men who travel far and wide and whose work seems never done; men nearer the city who are building strong causes. God bless all our men!

Our Committee reported that the Baptist Assembly had decided not to continue the conferences on this question, and consequently nothing definite had been done. The Baptist people do not seem anxious for union, and there seems little hope, at present, of the question being reopened.

The Publicity Committee has done good work in collecting and arranging advertisements for Saturday's daily press, and the excellent display resulting has given our work considerable prominence.

The Treasurer submitted Cash Statements, Revenue Accounts and Balance Sheets in connection with General Fund and the Peace Thanksgiving Fund. On the General Fund the receipts from all sources for the year totalled £2848/19/7 as compared with the amount of £2850/2/9 for 1920-21. The actual receipts for Home Mission work were £139/7/- less than the previous year. The main factors contributing to this position are decreases in individual contributions and annual offering, partly offset by an increase in contributions on behalf of preachers' salaries, the contributions from the Bible Schools Committee, and interest in connection with the Bro. T. E. Rofe settlement.

The expenditure for the year totalled £1755 13/-, whilst the revenue only amounted to £1509 18/11, leaving a deficit for the year of £245/14/1, which amount has been added to the existing deficiency of £304/16/11, raising it to £640/11/-.

A Brother William Dennett Memorial Fund has been established. The sum of £132/10/2 was bequeathed by the late William Dennett, whose membership was with the City Temple.

In connection with the Peace Thanksgiving Fund, considerable expenditure was incurred in the purchase of the mission tent and the necessary

furnishings and equipment, as well as the purchase of the colportage waggon, and the balance in hand is £642.

The Committee was glad to be able to announce to Conference particulars concerning the magnificent bequests made by our late Bro. J. F. Ashwood to the church. The amounts bequeathed are as follows: Home Mission Committee, £1000; Foreign Mission Committee, £1000; Preachers' Provident Fund, £1000; congregation meeting at Chatswood, of which Bro. Ashwood was a member, £500. These amounts are payable over a period of eight years. These noteworthy donations are a further evidence of Bro. Ashwood's esteem for the church which he loved, and so faithfully served. The Committee wish to place on record their loving sympathy with the members and relatives of the family. A motion of appreciation was passed, Conference standing in silence.

The Book Depot sales this year amounted to £272/4/3. Allowing for goods sold through the colportage waggon (£43/19/10), considerable improvement is shown on last year's turnover. £25 has been given to Home Missions. This sum would have been larger had not the profits been used to increase the stock of the Depot. Every advantage has been taken to place literature dealing with the Church of Christ before the public.

## Chapel Extension Fund.

This fund continues to do splendid work with the limited means at its disposal. Despite the former recommendations, the directors feel that they have not been accorded the full measure of support they could have reasonably expected, and again appeal not only for the sympathy, but the practical help of the brotherhood. During the year a further extension at Dumbleton building has been made possible by the help of this fund.

The moneys in hand on January 1 are distributed as follows:—The church at Seven Hills, £24 11/4; the church at South Kensington, £104; the church at Mosman, £377/14/11; Home Mission Committee, on account of Dumbleton, £346/10/1; Savings Bank of New South Wales, £41/13/6; Total, £894/9/10.

## Home Mission Rally.

The Conference President presided over a large gathering on Friday evening—the Home Mission Rally. It was a fitting close to a splendid day. After the incoming Executive were introduced, Bro. Morrow delivered an address on "Our Heritage—Its Obligations."

"Australia's heritage," he said, "was rich in civic, political and religious privileges, which made us the envy of democracy. To possess but a measure of these privileges other countries had to wade through seas of suffering. But breadth of territory, wealth of merchandise, greatness of population, or even intellectual advantages could never of themselves bring Australia to the full orb of greatness. The qualities that determined true greatness were moral and spiritual. The high-water mark of national progress was to be found where the principles of Christianity had been accepted and most closely approximated. It was the church's obligation to see that those principles were made incarnate in the heart and life of the nation."

Bro. C. C. S. Rush made an appeal for funds to meet the overdraft of some £640, as shown in the Balance Sheet. The appeal was most successful, almost the whole amount being raised in the meeting. The brotherhood generously responded. Bro. Rush has resigned from the position of Organising Secretary, and a hearty vote of thanks, and appreciation of his work, was placed on record.

## Executive and Committees for 1922-23.

The following were elected:—

President: A. T. Eaton.

Vice-President: J. Crawford.

Secretary: C. R. Hall.

Assistant-Secretary: S. Morris.

Treasurer: W. H. Hall.

Home Mission Committee: Dr. Bardsley, E. J. Hilder, L. Rossell, G. Stimson, J. Stimson, F. J. Sivy, J. Whelan.

Bible Schools Committee: Chairman, S. Stevens; T. Edwards, A. J. Fisher, P. Gillmore, S. O. Gole, A. Graham, G. McDonald, W. J. Stowe, N. Matthews.

Foreign Mission Committee: Chairman, W. J. Crossman; W. Avenell, J. Crawford, G. Corbett, J. Clydesdale, A. C. Crisp, J. O. Holt, G. Morton, Quan Mane.

Temperance Committee: Chairman, L. Gil-mour; E. Chapple, A. Fraser, K. Hunter, E. Oldfield, C. Cook, C. S. Hibberd, W. J. E. Lewis, H. B. Robbins.

Reference and Credentials Committee: E. J. Hilder, Dr. Bardsley, W. H. Hall, L. Rossell, J. Stimson.

**Temperance.**

The unexpected arrival of Bro. and Sister J. T. Brown from the East gave an opportunity not to be missed. A meeting was quickly organised for Tuesday, April 13, and Bro. Brown, in his own powerful way, impressed his hearers with the story of prohibition in America. In the latter part of the evening Bro. Brown gave an illustrated lecture on his tour through the East.

The Committee reported a record year. Educational and inspirational work has been conducted among the churches, twenty-three churches being visited. A member of the committee has purchased a cinema outfit and temperance film, and placed it at our disposal, this proving of great assistance in the educational work. Seven conferences of workers were held among suburban churches. As a result of this many of the churches have appointed a representative for the committee, some of them have their own local Temperance Committee, and others have organised young people's societies.

The outstanding work of the Committee has been the organisation of a State-wide undenominational campaign among young people of all classes. This has been in association with the New South Wales Alliance, as our contribution to the State-wide effort. This has supplied a long-felt want in the general campaign, and as a result of this activity there is now in existence a Y.P. Prohibition Council, consisting of delegates from the headquarters of 18 State-wide organisations. A Band of Hope and Y.P. Temperance Union has also been organised, working among 100 local societies in the State.

In addition to the Y.P. campaign, members of the Committee have addressed over 30 meetings on behalf of the Alliance, reaching 1800 people at church services, public and open-air meetings. Twelve of these produced £80 for the Alliance funds. Alliance Field Day services have been held in five of our churches, reaching 580 people, and adding £150 to the Alliance funds. During his recent visit Bro. C. M. Gordon addressed 23 meetings for the Alliance, reaching 1331 people, and raising £233.

Including all money raised through various channels, the following approximate total has been contributed through our representative churches to the campaign:—Marion Fund, £80; Income of Committee, £404; Direct to Alliance, £463; Contribution by Lismore, £23; Total known amount, £970.

A feature of the year's work was the assistance given to the New South Wales Alliance in securing the return to the Legislative Assembly of 55 members, of a total of 90, who are pledged to a referendum on the prohibition of the liquor traffic.

The following resolutions were carried:—  
1. "We, the Churches of Christ, urge upon the Government the desirability of submitting to the people of this State a referendum on the Prohibition of the Liquor Traffic. The evidence of prohibition countries which have tested the policy for many years being ample to justify the banishment of such a trade from New South Wales."  
2. "That the Conference respectfully ask the Minister for Education to give special attention to Temperance teaching in public schools and in the school magazines."  
Conference tendered its thanks to the Committee for the work it had done.

**Bible Schools.**

The first of the Conference gatherings, on Monday, April 10, was under the auspices of the Bible Schools Committee. An illustrated Travelogue, "The Land of the Two Rivers," was presented by Bro. C. R. Hall. Eden, Ur of the Chaldees, Babylon, Nineveh, Baghdad, and Ezra's Tomb were successively dealt with in picture and story. Musical numbers were contributed by Bren. Norman Fell and Fred. Horsey.

The report stated that the examinations were held on the second quarter's lessons. The results were much more satisfactory than those of the previous year, as the following figures show:—

	1920	1921
Entries . . . . .	567	576
Sat . . . . .	344	423
Passed . . . . .	158	306

Bro. Mitchell designed a very appropriate Examination Certificate. Our thanks are due to him.

"The Churches of Christ Bible Schools' Cot" at the Royal Alexandra Hospital for Children is still being maintained; nineteen schools contributed towards its cost.

The Committee continues the publication of the "Bible School Record," which is doing good work.

The Treasurer's Statement showed that the receipts for the past year amounted to £349/15/5, and the expenditure to £304/5/3. A debit balance of £8/14/8 was brought forward from last year, thus leaving a credit balance of £36/15/6.

**Foreign Missions.**

The Foreign Missions Committee had no evening demonstration this year, but on Friday afternoon, conducted a half-hour session, during which Bro. Morrow delighted Conference with a missionary message.

Bro. J. Clydesdale introduced the report with greetings from missionaries, which were heartily received.

The report detailed the work being done in all fields in India and China, showing the constancy and fidelity of our missionaries to the work they have espoused.

Bro. Waters, of Oba, South Seas, was in our midst during the year; his work was brought prominently before us then. The native church contributed £150 to F.M. work during the year, and as their work brings them in but a few shillings weekly, their gift was indeed a princely one. Additions for year, 51.

Bro. and Sister Black, at Pentecost, have met with good success. During the year many have been baptised. They have both suffered from illness, but at last report were well.

In connection with the Chinese work in Sydney the meetings are still being conducted in the Mission Hall, Wentworth Avenue. Church on Lord's day mornings, preaching of the gospel at night; and the classes for English, Tuesday and Thursday evenings. Many of the young men have been led to accept Christ as their Saviour through the faithfulness of the teachers. Additions, 2.

The Treasurer, Bro. J. O. Holt, was happy to report further increased contributions. This increase, though small, marks the steady growth of interest in the work in foreign fields.

Conference was stirred on learning of the tragic death of Dr. Shelton in Thibet, and a motion of deep sympathy with Mrs. Shelton and family, and with our American brethren, was carried, Conference standing, silently, the while.

**Conference Sermon.**

On Sunday, April 16, a large and representative congregation listened to Bro. Morrow's magnificent address on "The Old Faith." The "Daily Telegraph" of the next morning had the following summary:—

"Mr. Morrow said we had been so prone during the last seven years to philosophise upon the great war that it was now becoming but a wearisome platitude. We were still struggling in that war's aftermath. It left a legacy of discontent, disorganisation, demolition, and destruction that

three and a half years had proved too short to liquidate. The spirit of the iconoclast was abroad to-day as never before, smashing down ideals that had long ruled and regulated thought and action. These things with which we were assailed were only symptomatic of a new order of things wherein the old must pass away.

"It was not surprising to know that in such a crisis the 'old faith' was once again challenged, and asked to produce its title to perpetuity. Some declared that the 'old faith' was fairly played out, that it had outlived its purpose, and was out of touch with present-day thought and requirements. Common honesty, however, would suggest, at least, the justice of waiting till the 'old faith' had been fairly played in. In like manner the present-day protest could not even claim the distinction of novelty. There was no need to be anxious concerning the 'old faith'; it had proved and would prove invincible to every attack.

"Mr. Morrow went on to emphasise the value of maintaining morale. The 'old faith' had stood with majestic immutability, serene in its security. It had challenged every change in history without the slightest change in its nature or appeal. It provided for each age a solution to its peculiar problems, as if delivered for that age.

"In this age of religious institutionalism, of social organisation, and multiplied political machinery," added the preacher, "there is a danger of even the Christian Church being side-stepped from the King's highway into a blind alley of social and political reform." True, we cannot fail to recognise and appreciate the magnificent work and immeasurable good accomplished for humanity along this line. Yet it has to be recognised that they can offer no way out from our social and moral bondage save as they are related to the reform of the individual. If you want to put a man right with society you must first of all put him right with God."

**Jottings From N.S.W. Conference.**

Good attendances and excellent spiritual tone prevailed throughout.

Reports from fields were of a helpful and hopeful nature.

Conference counted Bro. A. T. Eaton worthy of double honor by re-electing him as President for the ensuing year.

At an early stage proceedings promised to be stirring if not stimulating.

Some good brethren were just two years too late in objecting to the constitutional provision for election of officers.

Three newly-formed churches—Newcastle, Glebe Hill, and Bankstown, admitted into the Association.

It was good to note the dominating desire for more aggressive effort in the future.

Conference paid a well-deserved tribute to Bro. J. Mercer for his splendid work, as colporteur, during the year.

The President's breezy manner contributed to the pleasure of the proceedings.

The N.S.W. Temperance Alliance paid a warm tribute of appreciation for the excellent work done by the Churches of Christ in the cause of Temperance.

It was felt that a little singing would have brightened the proceedings during the day.

Bro. Rush's appeal was simply irresistible; over £600 promised at the rate of £20 per minute. Some going, that!

The liberality of the brethren was even too much for Bro. Forbes' barometer.

Home Mission Committee placed in the happy position of having its deficit of £600 cleared off, plus a few pounds to credit.

Conference showed its keen appreciation of the magnificent work done by our representatives in the Foreign fields.

Early closing was quite a feature of the Conference.

Dr. Bardsley's harbour outing to the preachers and others was greatly appreciated.

—Wm. Morrow.

# The Realm of the Bible School.

Conducted by W. B. Blakemore, B.A.

## Training and Preparation Classes.

The Kindergarten Training and Preparation Class conducted under the auspices of the Victorian Bible School and Young People's Department is being attended by representatives from about twenty-five different schools. A fine interest is being taken in the work, which embraces both the theoretical and practical side of teaching. The class is conducted by a Council, of which Miss E. C. Gill is the Directress, and meets every Tuesday night at Lygon-st. church, in two sections, one at 6.45, the other at 8 o'clock.

A similar class for teachers of lessons in Division II., Austral Graded Lessons, is now meeting on Thursday nights in Swanston-st. lecture hall. The class work will include brief talks on child psychology, and the principles and methods of teaching in addition to the study and preparation of next Sunday's lesson. If a sufficient number of teachers respond, this class will be conducted weekly in two sections, one at 7 and the other at 8 o'clock. All Bible School workers will be welcome. There is no fee required to enter.

## Questions and Answers on The Teacher.

Miss E. C. Gill.

2. In what respect does the lecture method fail in the teaching of juniors?

2. The lecture method is not a suitable one for the juniors, because in it the teacher does all the talking, and consequently all the work.

It makes no provision for the physical activity of the child, and so violates the principle that physical activity is essential to the best development of body, mind and character.

There should. It is wrong to expect little children to sit quiet, and listen for any length of time without movement. The programme needs to be varied, and the exercises brief. Then it violates another principle, "No impression without expression."

We want to know what ideas the children have gained regarding the lesson presented, and provision should be made immediately after the lesson

for them to express it in some way—either in language or in handwork.

Curiosity is a characteristic of young children, and opportunity should be given for them to ask questions, or to express their ideas concerning the lesson—and provision is not made for this in the lecture method. The work needs to be co-operative, not all on the part of the teacher. The ideal is for the child to be the leader, and the teacher the follower, ready to help when necessary.

## Have Faith in the Boy.

Have faith in the boy, not believing

That he is the worst of his kind,

In league with the army of Satan,

And only to evil inclined;

But daily to guide and control him

Your patience and wisdom employ,

And daily, despite disappointment

And sorrow, have faith in the boy.

Ah, many a boy has been driven

Away from the home by the thought

That no one believed in his goodness,

Or dreamed of the battle he fought.

So, if you would help him to conquer

The foes that are prone to annoy,

Encourage him often with kindness,

And show you have faith in the boy.

Have faith in his good resolutions,

Believe that at last he'll prevail,

Though now he's forgetful and heedless,

Though day after day he may fail;

Your doubts and suspicious misgivings

His hope and courage destroy;

So, if you'd secure a brave manhood,

'Tis well to have faith in the boy.

It is not too late for members to have a part in the "gilt-edge" offering for the Victorian Bible School and Young People's Department. A liberal offering will be required to carry forward the aggressive programme of the Department. Every one should have a share.

## In the Religious World.

Sadhu Sundar Singh has arrived in Switzerland, and will travel *via* Germany, Sweden, Norway, and Denmark to England.

## Every Mohammedan a Missionary.

Sir Wm. Macgregor was asked why the progress of Mohammedanism in West Africa was so much more rapid than Christianity. He replied: "It's just this: every Mohammedan regards himself as a missionary; the majority of Christians think it is another man's work."

## World Conference on Faith and Order.

Announcement is made that the next World Conference on Faith and Order, comprising seventy-seven national churches of the world, in the movement toward Church Unity, will be held in Washington, D.C., in May, 1925. Group conferences of the many communions represented in the World Conference will be held for preparation and study in the intervening period, according to Robert H. Gardiner, Secretary of the World Conference, 174 Water-st., Gardiner, Maine, U.S.A. The work in anticipation of the world gathering will extend both to the clergy and lay men and women, even including thousands of individual congregations.

According to plans just announced, each Commission representing a national church will convene as soon as possible to take steps to promote the conferences in both large and small areas. Then each pastor, priest and rector will organise conferences in his neighborhood, following the organisation work of the presiding officer of his territory. A general appeal will be sent to laymen and lay-women to urge their direct co-operation and study in connection with their particular church. Already the World Conference has established contact with many thousand laymen in every part of the world who are desirous of forwarding the movement toward Church Unity.

It is expected that the Continuation Committee of the World Conference will meet in London in 1924. This Committee includes representatives of the following communions: Anglican, Armenian, Baptist, Congregational, Czecho-slovak, Disciples, Eastern Orthodox, Friends, German Evangelical, Lutheran, Methodist, Moravian, Old Catholic, Presbyterian, Reformed, South India United.

## Materialism and Science.

The old stupid days of Materialism are passing. Modern science is making the Materialistic theory impossible. Its shallowness and incompleteness are being more and more exposed. No one would now dare to affirm, what the old Materialism was accustomed so confidently to declare, that "the original protoplasm had in it the promise and the potency of all terrestrial life." The latest number of the "Outline of Science" is entitled "The Dawn of Mind." The writer deals with the frequently debated question of the relation between animal intelligence and the mental powers of the human being. He confesses that the origin of the human mind is still a mystery, and frankly admits that, "By no jugglery with words can we get mind out of matter and motion."

Commenting upon this, a writer in one of the Home papers remarks: "How different is this from the old Materialism"; and he draws attention to the new tone and temper in scientific and philosophical writing on this subject now-a-days, and submits as an illustration this quotation from Professor R. A. Gregory's book, "Discovery; The Spirit and Service of Science," which was published not long ago. "The process by which man has become a moral and ethical being with a spiritual life may be different from that by which animals and plants have advanced in perfection and organisation. The history of mankind shows, indeed, as Matthew Arnold said, that there is an 'enduring Power, not ourselves, which makes for righteousness,' apart from the principle of cosmic evolution, and not measurable by its standards." After all, we cannot do without God. Rather let it be our reverent joy to acknowledge and to serve Him. Our Adorable Saviour is His Living Word. Let us hear Him.



The photo-group shows Bambra-road School, a vigorous youngster, two years old. This is a striking example of a church being started and built up around a Bible School. Bro. A. L. Haddon said at the Conference on Good Friday afternoon that 60 per cent. of the present church membership of 117 had come directly, and that another 20 per cent. had come indirectly through the ministry of the Bible School. The picture shows the school on a recent Sunday afternoon, one hundred and fifty strong.

# New Zealand Conference.

The Dominion Conference commenced at Nelson on April 14. The Foreign Mission report showed the good work done on the field in South Africa by our Bro. Phillips, in organising mission stations, of which there are now eleven on the Belingwe Reserve. There have been during the year 178 baptisms and confessions. At Belingwe there have been 52 confessions. There are about 142 members in Bulawayo church. Some of the mission stations on the Belingwe Reserve are in charge of native teachers. After the Foreign Mission address an offering amounting to over £100 in cash and promises was taken up.

Bro. G. P. Cuttriss gave two addresses, and Bro. Inglis Wright gave an address at night.

The Home Mission report was very encouraging, and short addresses on the work were given by Home Missionaries from different parts of the Dominion.

On Saturday the Bible School report was dealt with. There have been 900 new scholars won, the competition being won by Roslyn school, where in a school of 78 there were 65 new scholars won. At night the competition shield and the Wellington Sunday School Union prizes were presented, and an address was given by Bro. Cuttriss on "How to Retain the New Scholars." The following proposals were carried by Conference.

1. That teachers' training classes be set up.

2. That a Dominion Union of Adult Bible Classes be organised.

3. That Conference extend over three days, and be followed by an evangelistic mission in the Conference town.

4. That a Literature Committee be formed. A Reference Committee was elected to deal with the qualifications of New Zealand preachers. The Church Extension Board was re-elected.

On Sunday the chapel was crowded at the morning meeting, when Bro. S. G. Griffith exhorted. In the afternoon Bro. Fitzgerald gave a powerful address on "The Challenge of the Times." At the School of Music at night, Bro. More gave an appropriate Easter message at the gospel service.

The Conference picnic was held at Richmond on Monday, when unfinished business was dealt with. A committee was set up for the free distribution of literature dealing with our plea, and an offering taken up in aid of the work of the committee. It was resolved to suggest a place in "Pure Words" for Bible School questioning, and to ask the Government to pass legislation enabling a vote to be taken on the abolition of the totalisator.

A marked feature of the Conference has been the devotional exercises, and the meetings should prove a great uplift to the church.—R.W.

## "Easter" and "Holy" Days.

Dear Bro. Main,—

It is somewhat unfortunate that I should find it necessary to make a rejoinder to a correspondent of such mature experience, and so much my senior in age, as Bro. Robert Lyall. Nevertheless, because of the importance of the subject, and the fact that his letter does not, in my humble opinion, actually touch the salient points of my previous letter, I feel compelled to write again.

First, let me respectfully remind Bro. Lyall that the two main contentions in my letter are: (1) That our position as a religious people insistently demands (or, to repeat my former expression, "logically postulates") that we adopt in matters religious a strictly scriptural vocabulary; and (2) The indubitable effect of magnifying or encouraging certain human and unscriptural practices is to minimise those that are scriptural. I fail to see in what respect Bro. Lyall's quotation from Bro. McLean (about the names of the days of the week, etc.) affects these two plain facts.

Further, I wonder does Bro. Lyall realise where his argument regarding dictionary meanings and the observance of certain days that "have become recognised by the civilised world" would lead? For instance, "infant sprinkling" has also "become recognised by the civilised world," and the very dictionary that Bro. Lyall quotes from gives one of the meanings of "baptism" as "immersion in, or sprinkling with water, as a religious ceremony...." Are we to adopt *this* on the grounds put forth by Bro. Lyall in support of "Easter," etc.?

Again, was it not this very adoption of things that "have become recognised by the civilised world" that started the apostasy?

Bro. Lyall's interpretation of Col. 2: 16 is rather questionable exegesis. Could not this verse more reasonably be understood as supporting the views submitted in my previous letter, i.e., "free" brethren in Christ were not to be "judged" in regard to any so-called "holy" days, "fasts," "religious festivals," etc.—were not to regard as specially "sacred" any "days" of human invention? Surely, too, our "liberty in Christ" has at least one limitation, viz., It should and must recognise the specific request that He himself makes? We have, then, the "Lord's day" and the "Lord's table" beautifully and fittingly associated, and given to us by our Lord himself. What need we more?

As I most certainly did not say one word that

could possibly imply that I "denied the right" of certain brethren to meet on "Good Friday" for a series of addresses on "The Cross," the penultimate paragraph of Bro. Lyall's letter is irrelevant (if not misleading).

Bro. Lyall, in concluding, quotes Philippians 4: 8, the exact purpose of which quotation I shall be pardoned for failing to see. If it be a veiled rebuke for daring to raise the question, might I say it was somewhat ill-chosen. Your readers themselves will be able to judge whether the desire to direct attention to an unscriptural practice is or is not legitimately included in the category of "things of good report."

Thanking you for your patience.

Yours sincerely,

Thos. W. Smith.

Dear Bro. Editor,—

I appreciate very much your courtesy in permitting perusal of Bro. Smith's rejoinder to my reply to his first letter on the above subject.

I am sorry Bro. Smith considers the salient points of his letter were not touched. Perhaps I should have dealt with more of his statements, but time and consideration of your space prevented. I thought, too, it is much easier to make statements than to answer them. Bro. Moysie once said truly, "One... may say in seconds few, what years would take to prove untrue, and in a moment one may ask, what would to thousands be a task to tell." However, I took up his statement, "The point on which I cannot help but take issue is the use (or rather the mis-use) of the word 'Easter,'" and made, I think, an effective reply.

Regarding the further statement of Bro. Smith in his first letter, "Does our position as a people who profess to 'speak where the Scriptures speak and be silent where they are silent' logically postulate that we use a strictly scriptural vocabulary?" and his further remark, "I think it does," etc., I shall be glad to say something.

In his rejoinder Bro. Smith puts his position rather differently. He tells us he has two main contentions in his letter, and the first is "that our position as a religious people insistently demands (or to repeat my former expression, 'logically postulates') that we adopt in matters religious a strictly scriptural vocabulary."

To understand clearly what Bro. Smith meant, I consulted the dictionary regarding the word "postulate," and find it to be (verb), "To assume without proof as self-evident or already proven," and (noun) "A position claimed or basis of argument laid down as well known or too plain to require proof."

By this Bro. Smith asks us to accept the absolute rule to use a "strictly scriptural vocabulary" on something he thinks quite self-evident or already proven, but does not himself give to substantiate his position a definite "Thus saith the Lord," or chapter and verse from the Scriptures themselves, in "strictly scriptural vocabulary," and until he does I do not feel called upon to discuss his contention. The saying, however excellent it may be in some respects, to "speak where the Scriptures speak, and be silent where they are silent," is a human and not a divine statement. Further, he must produce the exact divine statement in "strictly scriptural vocabulary" in support of what he claims to be the first main contention of his letter. If Bro. Smith had said we should use "scriptural names for scriptural things," or that "we must accept the Scriptures as our sole and absolute authority in all matters of faith and doctrine," I would have heartily agreed.

I should like to ask Bro. Smith if we are justified when to-day we speak of matters religious in regard to our church life, and use the following words and expressions:—Bible, Bible School, Bible School superintendent, secretary, treasurer, teachers, church secretary, treasurer, officers, choir or song-leader, church business meetings, hymn-books, tune-books, gospel services, Home Missions, Home Mission Committee, Foreign Missions, Foreign Mission Committees, Home Mission offerings, Foreign Mission offerings, etc., etc.

Alexander Campbell, in "The Christian System," and in the chapter on "Expediency," has some very helpful remarks. Among other things he says, "Many things are left to the law of expediency, concerning which no precepts are found in the apostolic writings.... They are those things or forms of action which it was impossible or unnecessary to reduce to special precepts; consequently they are not faith, piety or morality, because whatever is of the faith, of the worship, or the morality of Christianity was both possible and necessary to be promulgated, and is expressly and fully propounded in the sacred Scriptures. The law of expediency then has no place in determining the articles of faith, acts of worship, nor principles of morality. All these require a 'Thus saith the Lord'.... But in other matters that may be called the circumstantial of the gospel and of the Church of Christ the people of God are left to their own discretion and to the facilities and exigencies of society." Pages 72, 73.

We have clear scriptural teaching about the Lord's day and the example of the apostles and early Christians. We have none about the day of Christ's birth, day of his death or resurrection that would imply they are sacred days to be specially observed. We are left free to honor our Lord in our lives as we determine of our own will, guided by the principles of the Word of God as revealed in the Scriptures.

One of our writers states that "in matters of opinion, matters not distinctly revealed, and in matters of expediency, and methods of labor, there should be entire liberty of expression and practice, providing that everything is done in subjection to the all-important law of love."

Bro. Smith gives as his second main contention the following:—"The indubitable effect of magnifying or encouraging certain human and unscriptural practices is to minimise those we know are scriptural."

I presume he supports such by the statements in his first letter that "the tendency of those who make much of what are called religious festivals such as Lent, Holy Week, Easter, etc., is to encourage people to regard those occasions as the only important ones, and their view cannot but result in their ignoring or at least regarding as of little importance the actual request of the Lord himself," and that "many are ready to observe Pagan, Papal, and traditional feasts, fasts, and

Continued on page 303.

# The Family Altar.

J. C. Ferd. Pittman.

## THE NOBLEST COURAGE.

Upon the world's battlefields are found wonderful examples of heroism. The soldiers and sailors of the great war have been enshrined in the minds and hearts of millions of admirers largely because of the manifestation of that kind of bravery so aptly expressed by Tennyson as applied to a previous conflict—"Their not to reason why, their but to do and die," for in loyalty to king and country our representatives bravely went forth, willing, if need be, even to make the supreme sacrifice. Such heroism rightly wins sincerest admiration.

Yet we must never forget that there is a bravery of even a nobler and higher kind. When men courageously "pull up the stream" of truth instead of indifferently drifting with the current of error; steadily tread the pathway of duty and truth; unhesitatingly resist temptation in all its subtle forms; content themselves with lowly places and humble tasks rather than court favor of worldly multitudes, and, like Nehemiah, patiently endure sneers and insults as they humbly serve and build up the walls of Zion, surely they manifest in small degree the same kind of courage as that of our Lord and Saviour, who pandered not to popular taste, and sought not the favor of ungodly crowds, but steadfastly moved forward upon the path of duty and sacrifice, and even "set his face to go to Jerusalem."

MAY 14.

*"To Him Be the Glory."*

"Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own we have given thee."—1 Chron. 29: 13, 14.

"In thy house, great God, we offer

Of thine own to thee;

Thou for thine acceptance proffer,

All unworthily,

Hearts, and minds, and hands, and voices,

In our choicest psalmody."

Bible Reading.—1 Chron. 29: 10-19.

MAY 15.

*"Our Eyes Are Upon Thee."*

"We have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee."—2 Chron. 20: 12.

"In the street we see men walk in their equal stature and dimensions; they on a high turfet appear little to us. Stand on a promontory, they with you are great, they beneath you seem small; the situation of the eye makes or mairs all. So it is with men in the time of trouble; if their eyes are fixed on earth, their enemies appear great, and God that is so high seems little. Let our eyes be in heaven, and from thence look down upon our enemies, God will then appear mighty, our foes weak and contemptible. This was Jehoshaphat's confidence. "There is no strength in us to stand against this multitude, but our eyes are upon thee."

Bible Reading.—2 Chron. 20: 1-13.

MAY 16.

*Signs of Revival.*

"For we are bondmen; yet our God hath not forsaken us in our bondage, but hath extended lovingkindness unto us... to give us a reviving."—Ezra 9: 8.

Five Signs of a Revival:

1. A fresh quickening of his own people.
2. A revived spirit of prayer.
3. An increased love of precious souls.
4. Effort made answering to this love.

5. An enlarged expectation of blessing."  
Bible Reading.—Ezra 9: 5-15.

MAY 17.

*Nehemiah's Prayer.*

"So I prayed to the God of heaven."—Neh. 2: 4.

"Nehemiah, on the occasion of Artaxerxes' speech to him, interposed a short prayer to God between the king's question and his answer to it. 'Then the king said unto me, For what dost thou make request? So I prayed unto the God of heaven, and I said unto the king,' etc. So soon was this holy man at heaven, and back again, without any breach of manners in making the king wait for his answer. Pray always."

Bible Reading.—Neh. 2: 1-8.

MAY 18.

*"A Wonderful Old Testament Rally."*

"But it came to pass... So we built the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work."—Neh. 4: 1-6.

"How very expressive that little word *so*. It is a word of confidence, earnestness, success. 'So I prayed the God of heaven' (2: 4). 'So it pleased the king to send me' (2: 6). 'So I came to Jerusalem' (2: 11). 'So we built the wall.' So—so. Co-operation and perseverance pushed the work forward. 'And all the wall was joined together,' for the people had a mind to work. *Work is a great cure for ills.* It is a great means for accomplishment. This is the lesson we can learn from this wonderful Old Testament Rally."

Bible Reading.—Neh. 4: 1-6.

MAY 19.

*The Enemy on the Watch.*

"They sought to do me mischief."—Neh. 6: 2.

"Watched by the world's malignant eye,  
Who load us with reproach and shame,  
As servants of the Lord Most High,  
As zealous for his glorious name,  
We ought in all his paths to move  
With holy fear and humble love.

"That wisdom, Lord, on us bestow,

From every evil to depart;

To stop the mouth of every foe,

While, upright both in life and heart,

The proofs of godly fear we give,

And show them how the Christians live."

Bible Reading.—Neh. 6: 1-15.

MAY 20.

*The Finger of God.*

"For Mordecai the Jew was next unto King Ahasuerus, and great among the Jews, and accepted before the multitude of his brethren."—Esther 10: 3.

Matthew Henry has said of this book—

"Though the name of God be not in it, his finger is."

Bible Reading.—Esther 10.

PRAYER.

Loving Father in heaven, help me to breathe the spirit of my Master, so that, like him, I may steadily move onwards, never faltering or turning to any by-path of error or sin, but walking daily in the way of his commandments, and, like him, being brave to resist temptation, and endure trial, and remain faithful unto death. Graciously uphold by thy spirit any who may be called upon to pass through bitter experiences, and help them thus to obtain a clearer vision of their Lord's Gethsemane of sorrow and Calvary of sacrifice; for his name's sake. Amen.

Dear God, what wealth of love is Thine,

When human love so precious is!

What ecstasy in love divine

When human love is full of bliss!

What boundless fields of feeling lie

Stretched on the scroll of future life,

When even now our feelings fly

Beyond the bounds of time and strife!

—E. M. Martinson.

## COMING EVENTS.

MAY 17.—Wednesday. Christian Chapel, St. George's-road, North Fitzroy. Cantata, "Esther, the Beautiful Queen," will be repeated by the choir (by special request). Assisted by leading singers. Tickets, 1/-. Commence 8 p.m.

MAY 20, 28.—Maryborough Church Diamond Jubilee, May 20, 28. Past members invited to attend or send greeting.

MAY 21.—Newmarket Bible School Anniversary will be held in the Kensington Town Hall. Speakers: 3 p.m., Mr. J. E. Thomas; 7 p.m., Mr. A. McConchie. Bright singing by the scholars. All old friends invited.

## IN MEMORIAM.

BURDEU.—In loving memory of our son and brother, No. 1000 Corporal C. A. Burdeu, 5th Battery, 2nd Field Artillery Brigade, killed in action at Gallipoli on the 9th May, 1915.  
Our Anzac Hero.

## WANTED.

Wanted, Voluntary Instructors in First Aid, Map Reading, Bridge Building, Swimming, Signalling (Morse and Semaphore), for the 1st Windsor Boy Scouts, meeting Wednesday nights at Albert-st. This is an urgent call to any members in the Metropolitan Area. "Come and help us." A. B. Cowan, S.M., 94 Argo-st., South Yarra.

A young man, 18, member of the church, wants to learn carpentering. Could brethren advise? Address A. Rudeforth, Hazeldene, Rochester, Vic.

Wanted to borrow or buy, book of dialogues and recitations, containing the following dialogues: "Sunbeams," "The Blackbirds' Nest," and "A Queer Complaint." Apply Miss D. O'Neill, 3 Lenard-st., Preston, Vic.

## FOR SALE.

Preston West, Charles-st., 3 blocks from Murray-road. Land, 64 x 150, with 5ft. paling fence, double back gates, one min. electric tram. 8 min. station. Gas, water, and electric light laid on 50/- ft. Owner, 15 Baker-st., North Richmond.

For Sale, large block land at Ascot Park, S.A. Giving some of the money for Home Missions. Address, "Church," Post Office, Norwood, S.A.

Healesville.—For Sale, old-established Boarding House, doing a splendid business, near the Centre.—John Tully, Doncaster, Vic.

## SPECIAL NOTICE.

A meeting of all brethren and sisters interested in the establishment of a Church of Christ building at Balwyn is kindly requested to meet at "The Bungalow," Marlborough-st., Mont Albert, on Tuesday evening, May 16, at 8 p.m. sharp. Come along. The opportunity is ours if we grasp it at once in this fast developing suburb.—John T. Mahony, Convener. Phone, Box Hill, 371.

## ANNIVERSARY FETE.

Bambra-road Church Anniversary. Sunday, May 14; Tuesday, May 16. FETE in marquees at corner Glenhuntly-road and Griffiths-st., Caulfield. Friday and Saturday, May 19 and 20, 110 pictures on sale, museums, orchestra, entertainments, numerous stalls. Well worth a visit. Take No. 11 tram from Elsterwick or Glenhuntly Railway Station, and ask for Griffiths-st.

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# Foreign Missions.

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

## Report of Mission Work at Shrigonda.

It is just twelve months since we arrived in India. It is hard to realise that a whole year has passed since we landed at Shrigonda; yet when we look back over the past year and consider what God has done for us, we can truly say that goodness and mercy has followed us to this time.

We have been very busy since we have been here; so many calls upon our attention and strength, that many nights we have been too tired to enjoy an evening meal; but it has been a joy to be of some service to these needy and suffering peoples.

We are glad to have Miss Cameron back with us again; she has taken charge of the orphanage here, and seems to be just the one suitable for the position.

Mrs. Watson and I are engaged in evangelistic, medical and school work. We are having some very encouraging times compared with the past hard years of pioneering, and introducing the gospel message to these way back people. Since we have been here this year 22 people have been baptised into Christ; there are others who wish to take this step, and will follow later on. We ask you to rejoice with us in this thing. Each of the converts is doing well. We trust they in turn will be used to bring their fellows unto Christ Jesus.

One man was particularly hard and bitter, and would not yield to the Saviour. Convicted of sin, he spent five miserable months seeking elsewhere for peace. We kept on in prayer for this man, until at last he yielded and was baptised last November. He is now happy and anxious to further the kingdom of God.

Another case of special interest was that of a poor heathen widow. She came to us, and said she wished to be baptised and become a follower of the widow's Friend. She was shown the meaning of this step, and she was baptised at Shrigonda. She is following to know the Lord.

Her favorite hymn is, "O the joy my Saviour gives; joy I never knew before." This is one of the oppressed souls finding freedom in Jesus and singing a new song of hope and peace.

Another case was that of a young Hindu wife of 18 years of age. We immersed her husband some time ago, and now she has become a Christian, and was baptised just before Christmas; so this young couple and their aged father are striving to fulfil the conditions of discipleship.

We are exceeding glad that at last a break has come in the Hindu ranks, and that 22 souls have decided to serve our Lord and Master.

The medical work has been keeping us very busy. We have had 500 calls for medicine this month. Many and varied are the diseases and ills from which these people suffer. Leprosy, syphilis, cancer, tumours, tubercle, ophthalmia, fevers of all kinds, and other troubles too numerous to mention.

The Lord is using the medical work here to open homes and hearts to the gospel.

Some good brethren in Australia have lately furnished me with a motor car. We find this a great help to us in our district work. We are able to do twice as much work and have more time with the people.

A journey which formerly took six hours can now be made in two hours, thereby saving four hours, which means multiplying the missionaries' powers for service. We have been able this month to get quickly to two cases in the district, and thereby save the lives of the sufferers.

One was a case of haemorrhage. We had to go 15 miles, and were just in time to save the life of a young Indian mother. This woman says the "Jesus religion" has saved her life. How far this testimony will affect her village people, will be seen in the future.

Another case was that of a farmer who was riding on a load of hay, when the cart suddenly capsized, and he was caught under the dray by his leg. This caused his leg to be fractured in two places.

We were called out to this case. When we arrived there we found the poor fellow in great pain. One portion of the bone was protruding two inches near the ankle. He was lying in the dust on the roadside, in the heat of the day, without anything to protect him from the heat. He had been there three hours when we arrived. We lifted him into the motor, and brought him here, set his leg, and made him comfortable in our compound. He has been with us just on one month, and is able to walk a little by the aid of a stick. He has daily heard the gospel, and has learned to revere the name of Jesus. He says we saved his life. We are asking him now to give his life to Jesus' keeping. We have hopes that this soul will be won to Christ.

One family of eleven Christians were stricken down with influenza. Their home is 20 miles from here, out among the heathen. These Christians called upon us to help them. We went to them and got the whole family to Shrigonda.

After a battle with death in two of these cases, we were given the victory. After a month's stay with us the whole family has recovered, and has returned to their district home to further witness to the power of Christ to save.

We find medical work a good lever with which to open hearts and homes to the gospel.

Our educational work here consists of four primary schools in different villages: Pargaon, Loni, Shrigonda, and our orphanage school. Apart from the orphanage school, we have 100 little heathen boys and girls attending. These little fellows can sing Christian hymns, and recite verses of Scripture just like our Australian boys and girls.

We have invitations from other villages to open up schools, so we hope soon to start these also.

Our preachers and Bible women are going regularly to the homes in the villages, and also conducting open air services, where we have some good crowds listen to the gospel message. We are very hopeful of the work here. In our Sun-

day services we have the little schoolroom quite full at times. Politically speaking, the situation here is causing some anxiety to those in authority. It is the general opinion among the loyal people here that a very little thing now might set the whole rebellion going. Our trust is in God that he will cause even this trouble to work out to the furtherance of his kingdom.

India at present is perturbed spiritually as well as politically. She is in great need of hope and salvation. I believe that none but Christ can satisfy her longing soul. India could do with many more missionaries to help her in this spiritual crisis to see Jesus as her Saviour and Friend. Who will help to meet this need? Come over and help us to give this generation a chance to receive Jesus the Saviour of mankind.

We are encouraged with the fact that there are many godly men and women in Australia upholding us by prayer, and showing a very practical interest in this difficult task. Let us all do what we can to uplift Christ before the Indian.

Yours in the Master's service,  
Hy. Watson, Shrigonda, India.

## Tell Tale Fingerprints

Times without number finality has been reached in certain matters by the discovery of a finger-print. The ridges on finger and thumb tips of any two people are so utterly dissimilar that an imprint is a certain guide to the person responsible for it. As the finger-prints of everybody differ entirely, so is there a dissimilarity between Sewing Machines. There is no other machine which imprints itself on the mind like the A.N.A., the wonderful thing about it being its great number of advantages over all others. The A.N.A. Sewing Machine is sold for cash or on terms, from £3 to £10/10/-. Write or call for full particulars. Australian Sewing Machine Co., 36-8 Errol St., Nth Melbourne, 224 Chapel St., Prahran, 232 Smith St., Collingwood.



## FEDERAL EVANGELISM.

League of Rope Holders for the Evangelisation of Australia. Send date of birthday, application for card of membership, and birthday offerings to the Secretary, Les. C. McCallum, 25 Murray-st., East Prahran, Victoria.

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**"Easter" and "Holy Days."**

*Continued from page 299.*

festivals that are not found in the pages of the Book, and neglect the dying request of the Lord, "This do." Possibly all this may be quite true. I cannot say from personal knowledge. I do know, however, that many people who would subscribe to Bro. Illingworth's remark quoted by Bro. Smith, "Our festival of joy, however, comes every Lord's day, and we keep it at the Lord's table," and would say they accept such, sadly neglect to live up to their high calling. Our churches would be more crowded with our church members were such belief translated into regular action. I do not know, however, that any of our members are likely to be drawn away into evil practices in regard to any of the foregoing possibilities cited by Bro. Smith, through the references to Easter and Good Friday in the columns of your paper, which has really caused this discussion.

Bro. Smith wonders if I realise where the argument regarding dictionary meanings and the observance of certain days that "have become recognised by the civilised world" would lead. I did not say that such observance made the actions scriptural, or such were authorised by Scripture, but that the observance "may be regarded as testimonies to the admittance of great facts in the life of Christ," and they certainly show that they have not in their minds any connection with the heathen gods of ancient time. In discussing something outside of Scripture Bro. Smith must not import the subject of baptism and say that because "infant sprinkling" has also "become recognised by the outside world," and that the same dictionary giving one meaning of baptism as "sprinkling with water as a religious ceremony," allows him rightly to ask the question, "Are we to adopt same?" The Scriptures *do* speak on this question of baptism, and I do not yield to Bro. Smith or anyone else in regard for, or acceptance of, the supreme authority of the Scriptures in matters of faith or doctrine. The baptism of believers I believe to be taught in the New Testament by the express command of our Lord, by apostolic example, and by necessary inference, which compels me to one conclusion. That is all-sufficient. I accept with Bro. Smith the baptism of which we can say, "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life."

I am again sorry that Bro. Smith thinks the "penultimate" paragraph of my letter irrelevant (if not misleading). I thought it appropriate, and it need not imply that the right of those brethren to meet was denied by Bro. Smith. It only happened that they met on a day known as "Good Friday," on which they had no New Testament command to meet, but they met because they had a love for the Saviour, and thought upon his name and spake one with another, and doubtless the Lord would hear and hearken to them.

My concluding quotation from Philippians 4: 8 No did not commend itself to Bro. Smith either. No did not rebuke to anyone was intended, but it was quoted to show that Christians had wonderful liberty in doing, outside of any specified Christian duty mentioned in other Scriptures, whatever was hon- est, just, pure, lovely, of good report—if there be any virtue, they were to think on these things, and of course act accordingly. For a fitting conclusion to this letter I can again think of nothing better than Philippians 4: 8.

Sincerely yours, Robert Lyall.

[Bro. Smith has, of course, the right to the final word. If he will in short compass reply to the matter, we shall be glad to insert. Then the discussion will close.—Ed.]

"Each cross saying,  
"Are you praying?"  
Does your lamp burn bright?  
Is it steady? Are you ready  
To bear me aright?"

**Belmore, N.S.W., Tent Mission.**

The church at Belmore began to pray for God's blessing on the tent mission months before it actually commenced. A spirit of revival and expectancy was created, and when the mission opened in February great times were realised. Bro. S. Stevens was the special missionary, and God richly blessed him and his message. The whole gospel was preached fearlessly from the first night of the mission, and all who took their stand knew what was expected of them.

The attendances crowded the big mission tent every Sunday, and the week-night averaged from 100 to 300 people. A number of sister churches assisted with large delegations of singers, which inspired the local workers.

During the twenty-two nights of the mission 64 people made the good confession. Of these, 39 have been baptised; 36 have been received into the Belmore church, one at Paddington, and two have decided not to unite with the church.

Of the 25 who have not yet been baptised, most of these have been hindered by home influences. There seems to be reasonable hope that 10 of these will be allowed to follow the Lord in baptism ultimately.

A congregational meeting of a social nature was held in the chapel at the conclusion of the mission, when Bro. Stevens was publicly thanked for his services. A tangible token of appreciation in the form of a substantial cheque was presented to him. The song services were conducted by the writer, he being occasionally relieved by Mr. A. T. Eaton, of the City Temple.—A. Hutson.

**ACKNOWLEDGMENTS.**

**FEDERAL EVANGELISM—LEAGUE OF ROPE HOLDERS.**

Gifts for March-April.—Mrs. Rees, 5/-; Mrs. Clements, 2/6; Miss Wilkinson, 2/-; W. and S. Parkes, 5/-; Mildura Sister, 10/-; T. Howarth, 2/-; Mrs. Beaton, 2/6; Miss Ross, 2/6; H. M. Clipstone, 5/-; Mrs. W. Smith, 2/-; Miss Taylor, 2/-; Mr. and Mrs. A. Morris, £1; E. M. Bush, 5/-; L. Larsen, 5/-; Mrs. Wilson, 2/-; C. N. Roberts, 5/-; Mrs. Wilkie, 5/-; L. Colvin, 5/-; Mrs. Nightingale, 5/-; H. A. Berry, 5/-; Mrs. Harward, 10/-; Daisy Rampton, 2/6; W. Lee, 5/-; Merbein C. of C., 12/6; Miss Maxwell, £1; Mrs. P. Tyler, £1; Miss Holderness, 15/-; Mrs. Heath, 10/-; Mr. and Mrs. L. E. Verco, £10; Mrs. Harris, 2/6; Miss Schurmann, 5/-; Miss C. Brodie, 2/6; Harvey, 2/6; Miss Reed, 2/-; D. R. Stirling, 4/-; Mrs. Cowie, 6/-; Mr. and Mrs. Weir, 10/-; North Fitzroy Church, 10/-; W. A. Manning, 2/6. Total, £22.—Leslie C. McCallum.

**SOUTH AUSTRALIAN HOME MISSION FUND.**

Amounts to hand during April:—"Forward Movement."—H. Taylor, 5/-; H. J. Matthews, 2/-; C. A. Ball, £1; H. T. Pedler, £2 10/-; E. L. Milne, £5 0/6; Long Plain Church, £3. Famine Fund.—Grote-st. (additional), £1; Long

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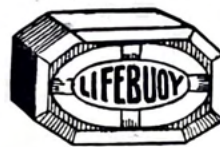
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Subsidies.—Bordertown and Mundalla, £28; Berri, £6; Moonta, £16; Port Pirie, £9; Broken Hill, £2/4/6.

Duplex Envelopes.—Port Pirie, 19/4; York, £1 14/10; Croydon, £1/9/6; North Adelaide, 9/9.

"Living Link."—C.E. Union, per C. M. Hogben, £4/10/-.

Annual offering from churches will be published as soon as a complete return is made and all amounts received.—H. J. Horsell, Fin. Sec.



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# News of the Churches.

## Tasmania.

Hobart Senior Endeavorers held a splendid gospel service at the Sailor's Rest on May 2. Sister Mrs. Levett and Alan Jarvis have recovered from their operations. Bro. Nightingale commenced the third year of his ministry at Hobart on May 7, with good audiences. One baptism and four confessions at the close.

At West Ulverstone on April 16 Bro. A. Taylor spoke both morning and evening. On the 23rd Bro. Campbell gave splendid addresses. Bro. Bowes returned to his duties on April 30, after an enjoyable visit to Launceston, Mole Creek, and Caveside churches. A working bee is being held to finish extension to the building. All who have so willingly taken part are thanked.

Bro. G. Woolley conducted services at Geeveston on April 16 and 23, his addresses being much appreciated. He travels 20 miles to be present, and drives home after the evening service. On April 30 Bro. Stewart, of Dover, gave two good addresses. Bro. and Sister Libby, of Launceston, have come to live in the district. Some of the members have been bereaved by the death of loved ones. The church is looking forward to the coming of an evangelist to fill Bro. Campbell's place.

## West Australia.

At Fremantle on April 30, Bro. C. Payne gave a very fine exposition of the resurrection. In the evening Bro. Mudge replied to a question on the scriptural teaching on gambling, and at the close one stepped out for Christ. On May 3 a farewell social was held to Mrs. McDonald and her family, who are leaving for the country.

Lake-st., Perth, continues to have good meetings, and is feeling the enthusiasm which a splendid Conference created. Owing to a slight operation, Bro. Les. Clay has been unable to occupy the platform, but he is progressing favorably, and will soon be in the work again. On April 16, Bro. Hughes, from Northam, conducted the meeting, Mrs. Cosh being the soloist. April 23, Bro. W. L. Ewers gave a very helpful address, when a girl from the Sunday School made the good confession, and a young boy was baptised after the service. Bro. Ewers' early departure from the State is regretted. He will be greatly missed.

At Subiaco on April 30 there was a fine rally at the Lord's table. Particularly helpful exhortation by Bro. Clay. Bible Class reports continued good interest and attendance. Thirty-five gathered at 7 p.m. for prayer. 7:30, a large number assembled, when an in memoriam service was held to the late Sister Miller. Bro. Clay referred to her beautiful character. Special music, "Across the Bar," and "What are These?" was beautifully rendered by the choir. One girl confessed Christ. On April 20, Joyce, the eldest daughter of Bro. and Sister George Thompson, was married to Mr. Ernest Smith, of Subiaco, and on April 22 Miss Bertha Bowsfield was married to Mr. A. E. Beard. Bro. Clay officiated at both services.

## Queensland.

At Maryborough, our respected Sister Kent, who awaits an early call herself, has news of a dying husband at Ipswich. Several members have been seriously indisposed. Bro. R. Enniss's visit has been much appreciated.

Elliott on April 28 had a visit by Bro. Reg. Enniss and Bro. L. Anderson. A service was held at which Bro. Enniss spoke of the College and its work, also touching upon Bible School work and teaching. Bro. Anderson delivered a powerful gospel address on "Paul Before Felix."

South End, Toowoomba, report splendid work being accomplished. Prayer meetings are giving opportunities to the younger brethren. Sister V. Tanzer had fellowship with the church on April 23. Bro. A. Coleman conducted the gospel meeting. Open-air work is well supported. April 30, meetings were enjoyed. Bro. A. Coleman exhorted the morning meeting. Bro. Stitt conducted the night service.

Meetings fairly well attended in Kingaroy circuit, a slight set-back to the work being the fact of removal of the hall at Coolabunia, where the meetings were held. On Anzac Day T. G. Mason was chosen as chairman of citizens' public meeting, also giving an address. In the evening he addressed a large gathering in the local Methodist church. The fact that we have not one church building in the whole district, and that members are so scattered, is a great drawback.

At Toowoomba morning meeting on April 30 the fellowship of Sister Furegall, of Zillmere, was enjoyed. Sisters Virgin and Crane, of Harlaxton, were present after illness. Bro. and Sister Alcorn have returned from holiday. Anniversary of the Bible School, and distribution of prizes, at central; on the Monday following a picnic in Queen's Park was enjoyed. After Bro. Burns' gospel address four Bible School scholars and one young man made the good confession. On May 5, the Boys' Recreation Club gave a splendid concert in aid of funds for the club.

Brisbane reports an overflowing congregation at the combined memorial service at the City Tabernacle (Baptist) on Anzac Day. Bro. A. C. Rankine was the principal speaker. Bro. E. Davis, of Albion, also took part. The Y.P.S. Tennis Club is in full swing. They are renting a fine court on Wickham Terrace. On April 30 Bro. Furlonger gave a beautiful morning address. Bro. and Sister Furlonger are visiting from Lismore. Since last report the church has suffered through the death of Sister Mrs. Mitchell, who passed away on April 28. At the conclusion of Bro. Rankine's address at night a young man and wife confessed Christ.

## South Australia.

At Cottonville on April 30 a young lady confessed Jesus at the close of a powerful sermon by Bro. Southgate. Bro. L. Drummond exhorted at the morning meeting. Ten new scholars since last report. Bible Class rally starts with social gathering on May 11.

Wampony held its S.S. anniversary on April 9, picnic on Good Friday, and public meeting in the evening, with a good programme of recitations, singing, distribution of prizes, and addresses by Bro. E. Edwards; Bro. E. P. Verco in the chair. Every bit of space in the building was taken up.

Murray Bridge church opened their tent mission on April 30. Despite heavy rains good congregations attended. Bro. Beiler's morning message was very helpful. In the afternoon he spoke to the children on "Jesus." At the evening service the tent was comfortably full. A song service conducted by Bro. Warhurst preceded the service. The choir rendered an anthem. Bro. Beiler based his message on "Reclaimed Treasures." At the close of the service two young ladies and a young man confessed Christ.

At Stirling East and Aldgate Valley Bro. Killmier has received encouragement in his labors. Four confessed their faith at Aldgate Valley; the work is in a live condition. Harvest thanksgiving services were held at both places, and were a decided success, the proceeds being devoted to Bible School work. It is hoped to add class rooms at Aldgate Valley, as the school is in urgent need of more accommodation. A fund is in existence, and to any brother who was formerly a member at Aldgate Valley, and would like to have a part in the addition of these classrooms the opportunity is now open.

Berri brethren held united services with the Methodist folks on Good Friday. Bro. Hunt spoke in the morning, and Mr. Smith (Methodist) conducted the evening meeting. Attendances good, and meetings uplifting. Bro. Hunt had one young woman confess Christ at Winkie on Easter Sunday. Bro. Chapman spoke acceptably at Berri. On April 23, Bro. Hunt conducted a memorial service at Berri, making special reference to the passing of Bro. C. B. Metcalf, who had been teaching at the local school for the past two years. The deceased was only 23 years of age, and was

a convert of the Griffith mission at Balaklava, in 1913. As organist of the Men's Club and physical instructor of the Boys' Club, he has done good work. Deepest sympathy is extended to his mother and family, of Balaklava church. A working bee on Easter Monday painted the woodwork of the Winkie chapel inside and outside. Open-air services are being held on Saturday evenings in the main street. Bren. S. A. Chapple, Eric Inglis, W. Brownbridge, each met with an accident, and have been laid aside; all are making splendid recovery.

At Mount Compass on April 1, the Bible School held their annual picnic at Page's Flat. At a business meeting it was decided to renovate the chapel inside and out, and on April 8 a busy bee commenced painting of the outside. The work continued the following week, coloring the ceiling, walls, and painting the inside. The ladies completed the work, scrubbing the seats, floor, etc. By the end of the week the building was finished, ready for the school anniversary services the following day. Bible School anniversary services were a great success. Bro. A. H. Wilson, of Croydun, gave excellent addresses. The service of song, "Little Sunbeam," was given in the afternoon by the scholars, and prizes given for the year's work. Monday afternoon the annual tea was held in the district hall, and sports for the young people. The public meeting was held in the chapel. Chairman, Bro. E. Jacobs, the school superintendent. Bro. Neilson addressed the meeting. April 23, Bro. W. J. Taylor, of Mallala, spoke at both services. Sister Taylor and choir rendered special singing. One confession. Tuesday evening a baptismal service was conducted by Bro. Taylor, when Alma Jacobs was baptised.

## New South Wales.

Enmore had fair attendances at the breaking of bread on 7th inst. Good meeting Sunday evening, Bro. Robbins preaching. Two young men from the senior department made the good confession.

At St. Peters good meetings have been held. On May 2 Mr. Gilbert gave an interesting lantern lecture on Egypt. Bro. and Sister Phillips, recently moved into the district, have been welcomed into membership.

At Paddington on April 30 Bro. James Harvey, recently baptised, was received into fellowship. Bro. A. J. Fisher gave a fine spiritual address. Bro. Stevens gave an earnest gospel address. Attendances at meetings increasing.

At Paddington on March 15 the marriage of two active workers, Mr. A. H. Willson and Miss A. R. Amery, organist, was celebrated. The ceremony was conducted by Bro. Stuart Stevens, evangelist, and the reception was held on the school hall.

Since last Inverell report Bro. Payne has been at Conference. In his absence services have been taken by Bren. Brighty, Bell, Pulsford, Cook and Cosh. At Inverell on April 9, there was one confession; Bro. Bell preaching. Meetings have been well attended.

South Kensington reports that the Dixon-Smith campaign meetings at Gladesville were wonderfully blessed. On Friday night six—a man and five women—confessed Christ. Mr. Dixon's book of "Glory Songs" will soon be in print, and is being used in all their missions. The prayers of the brethren are requested.

At Lismore on April 30, Bro. P. J. Pond preached on "The Liberty we Defend." It was a special Protestant service, and every available seat in the Masonic Hall was filled. Bro. E. Hollingworth is in hospital as a result of a war service wound. Sister J. P. F. Walker and Sister A. McGuinness are also laid aside by sickness. The Bible Schools, North and Central, combined in a school tea-party.

Over one hundred broke bread at Belmore on April 30. Bro. Childs exhorted the church. A lad received into fellowship by faith and baptism. Average attendance at Bible School last six months, 163. Boys' and Girls' Clubs doing well. Kindergarten teachers' training class, under leadership of J. Shaw, doing fine work. The Mutual Improvement Class is studying "First Principles." Bro. Hutson preached to a fine audience in the evening.

At Chatswood on May 2 the Women's Missionary Society held a very successful meeting, when Miss R. L. Tonkin gave an interesting address. On May 3, Bro. Snell was immersed; many present at prayer service. On May 7, Bro. Whelan addressed the church. Bro. Snell received into fellowship. Bro. Whelan's theme at the gospel service, "Christian Union." Two women confessed Christ. Bro. and Sister W. J. Fox were present, after spending a lovely holiday in New Zealand.

Good attendances at Marrickville meetings continue. Two received into fellowship since last report. At the close of a splendid address by Bro. Crisp on May 7, one young woman took her stand for Christ. Another young woman who made the good confession last Lord's day was immersed. At the annual business meeting on May 3 the following were elected deacons for the ensuing year: Bren. A. E. Francis, A. J. Harris, W. J. E. Lewis, R. Maxwell, F. Morris, H. F. Morris, Geo. McEwing, W. J. Stow, J. J. Taylor, and A. Webber.

On April 30, Lidcombe Bible School celebrated its anniversary. Bro. Stevens, president of the B.S. Committee, gave an interesting and instructive talk to parents and visitors. His address was greatly appreciated by all. Prizes were distributed to the kinders, each one receiving a book. Bro. G. H. Browne, evangelist, welcomed the parents and visitors. On Tuesday, May 2, was held a concert and basket social. A varied programme of items by the scholars. Songs, recitation, and dialogue; address by Bro. A. E. Forbes, of Auburn. Prizes were distributed, 1st, 2nd, and 3rd, to each class. Bro. G. H. Browne again spoke words of welcome. The anniversary was declared to be the best yet.

**Victoria.**

Nice meetings at Windsor for past two Sundays, the morning speakers being Bren. Black and Grant. On Sunday, 7th inst., amongst the visitors were Hon. W. Morrow and Mrs. Morrow, of S.A.

At Horsham on April 23 Bro. Silvester, from W.A., addressed the church. The Sisters' Sewing Class gave an enjoyable social to members and friends on Thursday week. On April 30, Bro. Bassard preached. One young lady made the good confession.

Gardiner meetings are keeping up well. Steady progress is being made with building scheme. The Mission Band and C.E. Society report good meetings. Last Lord's day Bro. Graham exhorted. Offering for Bible School Department, £6/7/2½ (incomplete).

Meetings at Colac last Sunday were good. In the morning a very fine address was given by Mr. J. L. Cleator, who is in the district on British and Foreign Bible Society work. The church was also glad to have fellowship with Bro. John Gray, of Port Fairy.

At Hawthorn, T. H. Scambler, B.A., spoke on Sunday morning on "Through Faith to Love," and at night his subject was "God's Character and Call." Splendid meetings. A lady was received into fellowship by transfer. All departments of the church work abound with life and enthusiasm.

Meetings at Preston are improving; interest is maintained. Bro. Toogood is preaching and working with much acceptance. During April five made the good confession, and were immersed. The Bible School is flourishing, and all auxiliaries of the church are sound. Last Sunday Bro. Andrews exhorted and preached acceptably.

At Maryborough nine mission converts were welcomed on April 30. Harvest thanksgiving services very successful; one decision. Another young man confessed Christ on Thursday evening, and was welcomed on Sunday. At the conclusion of Bro. Young's gospel address at night another young man decided for Christ and was baptised. All meetings well attended.

Good meetings at North Williamstown. Bro. Bagley gave a fine address on April 30. In the evening Bro. Johnston conducted an in memoriam service for the late Bro. Hill, who had been a faithful member of long standing. Bro. Johnston has been appointed president of the Williamstown and District Preachers' Association. The Sisters' Sewing Class is doing good work.

Two Bible School boys made the good confession at Cheltenham, Vic., on Sunday night, before a large audience, P. R. Baker preaching.

On April 29 at Essendon a new tennis court was opened by Mr. Thos. Ryan, M.L.A. There was an excellent attendance. J. E. Thomas and W. B. Blakemore addressed the gathering.

At Lygon-st. on Sunday, Jas. E. Thomas spoke at both services. Subject at night, "Baptism according to the Prayer Book." In the morning six were welcomed into fellowship—four by obedience (father, mother, and their two little boys), also two young ladies by letter. At the Anzac service on Sunday week a white floral wreath was lovingly placed on the honor board by the Junior Endeavorers.

Carnegie church during Bro. Taylor's absence on holiday was greatly helped by the addresses of Bren. Patrick, Andrew, and Hatwell. On Sunday last Bro. Taylor resumed work, this being his final month at Carnegie. His message to the church was appreciated. At the gospel service Bro. Ray Killmier gave a splendid address. Bro. Taylor being at Brunswick anniversary. The Ladies' Aid recently held an all-day sewing meeting for Foreign Missions, and a lot of useful work was done. This is expected to be a periodical event.

At Burnley interest well maintained. Bro. and Sister Griffiths and family, from Mildura, have been amongst visitors. On Sunday Bro. Stephenson exhorted. Thanks are due to Bren. Russell and E. Eaton, for services rendered. Bible School welcomed Sister Mrs. Eaton as a new teacher. Two new Junior Clubs have been formed, girls under leadership of Sister Mrs. Newham, and boys in charge of Bro. Conry. Senior boys are doing well, and entered the Church Football Association. Bible School offering reached £2.

Good services at Footscray on Sunday. In the morning Bro. W. Milk gave a short address. A brother from the Maylands church, W.A., was a welcome visitor. The school are busy preparing for anniversary under the able conductorship of Mr. Harold Brown. The church have donated £24, and the Sunday School £50, toward the new kindergarten building. For that purpose £169 is in hand. The contractor hopes to have the building completed during the next three weeks. Junior C.E., under the leadership of Miss Plunket, are doing a good work.

Camberwell East Bible School celebrated its seventh anniversary on May 7, and had a happy time. Bro. Reg. Clarke gave a helpful and profitable object lesson on "The Greatest Story in the World," showing the model of the largest building in the world. Special singing by scholars was a great feature, and much praise was passed. Bro. A. G. Chipperfield conducted. Bro. Gibson presided. At 7 p.m., at Camberwell Town Hall, the anniversary services were continued. An excellent audience listened to the beautifully rendered pieces by children, and to Bro. Gibson's address on plants and corner stones. The roll has passed the 100 mark.

South Yarra anniversary of church and Bible School on April 30, May 2 and 3, passed off very satisfactorily. On Lord's day Bro. Welsh addressed the J.C.E. H. Clarke exhorted. R. W. Thompson, of the Try Society, addressed the Bible School, and in the evening Bro. Payne preached to a crowded meeting. On Tuesday, church night, Bro. Payne presided. A. R. Main was the speaker. Items were rendered by the choir and scholars. Miss Graham recited. Wednesday was Bible School night. Bro. A. Searle presided. A varied programme was presented, and Bro. Blake-more gave an encouraging address. The singing throughout the anniversary reflected great credit on those who took part, and on the leader, Bro. F. Lewis. The dialogues and elocutionary items and action songs were very fine. The training of the latter was in the hands of Misses Sear and Pay.

At Mildura the church is on the upgrade. Services are well attended, and Bro. Fretwell's work as preacher bears good fruit in the addition of new members to the church. The young folk are organising a young folks' fete, to be held in August, to open a fund for the building of a school hall. The K.S.P., with 24 enthusiastic members, has aroused the interest of the town. Much fav-

orable comment was caused by the public installation of officers on Wednesday week. Applications for membership are coming from the best of the young men and boys of the town. The J.C.E. has commenced an aeroplane rally. Bible Class and Sunday School have added greatly to their roll, and are doing good work, as is the newly-formed Mission Study Class.

Good meeting at Swanston-st. last Lord's day morning. Several visitors. At the evening service there was an excellent attendance, and a splendid sermon from Bro. Kingsbury. Interest is increasing; many strangers are attending regularly. The confession was made by a young lady on the previous Lord's day evening. Offering for Bible School so far amounts to about £50.

Doncaster Bible School anniversary services were celebrated on Sunday evening, April 30, by singing items given by the teachers and scholars, Scripture readings by some of the younger boys, and an address by Bro. J. Tully on "Flowers and their Lessons." On May 3 a varied programme of singing, recitations, action songs, and dialogues formed the items for the evening. In the absence of Bro. Jones, who is still unwell, Bro. J. Tully was chairman, and distributed the prizes. Bro. Tully has been superintendent since the inception of the school forty-one years ago, and has presented the prizes on forty occasions. The entertainment and Sunday service were enjoyed by all, and reflect credit on those who trained the scholars and arranged the various items.

The attendances at worship and gospel meetings at Swan Hill on April 23 were good. Record attendance at Bible School. Bro. J. Warren, who with his wife had returned from a well-earned rest at Healesville, spoke in the morning, and Bro. Shipway, of Port Pirie, S.A., was the speaker in the evening. April 30 saw the close of Bro. J. Warren's three years and nine months' labors in the district. Bro. Wilson spoke in the morning, and Bro. Warren delivered his farewell message at the gospel service. During the previous week a social evening was tendered to Bro. and Sister Warren. The church presented them with a beautiful travelling-rug, and Sister Warren received a gift from the Bible School. Bro. Warren has accepted an engagement with the church at Geeveston, Tasmania.

At Moreland on April 30 services commenced with record attendance of 91 at J.C.E. At morning service 139 members met. Mr. Mason, of Coburg Baptist Church, gave an inspiring address. Bro. Bagley preached at night. On April 29 the Junior Boys' C.C. celebrated their victory as premiers of the C. of C. Junior Cricket Association. This was the first year of their club. At the annual business meeting of the church on April 26, Bro. Sampson was elected secretary; Bro. W. Brown, re-elected treasurer; Bro. Sampson was re-elected superintendent of Sunday School. Bro. Banks received a presentation on retiring from the position of organist; he has served faithfully and well. 136 members were present at morning service on May 7, when Bro. Barrett addressed the church. In the absence of Bro. Gale, Bro. Main delivered the gospel message.

The following interesting news items from New Zealand appeared in Monday's papers: "Wellington, N.Z., Sunday.—The Anglican General Synod passed a bill altering the title of Primate of New Zealand to Primate and Archbishop. The mover, Bishop Sadlier, said that New Zealand was the only province of the Church in the Empire which had not adopted the historical and traditional title. A few members opposed the bill on the ground that by adopting too many titles the Church would be in danger of losing touch with the people. The Primate, Dr. Julius, who said that he had a fancy that archbishops had a habit of giving themselves airs, voted against the bill. The title operates immediately."

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## OBITUARY.

**CROSTHWAITE.**—On March 16 there passed away, very suddenly and peacefully, at her home in Peats Ferry-road, Hornsby, the beloved sister-wife of W. H. Crosthwaite, elder of the local church. She had been in indifferent health for some years. The memory that remains is of a life of beautiful devotion to her Lord and ours, which was expressed in holy domestic life and unswerving loyalty to the church. The Dorcas meeting will miss her sorely; her sympathy and interest in the needs of the poor were beautifully expressed in gifts of many garments wrought by her own deft fingers year by year. We thank our Father for the life of our beloved sister, who gave nothing of evil to this world, but rather created an atmosphere of purity and holiness.—T.N., Hornsby, N.S.W.

**STEWART.**—Ascot Vale has suffered in the home-call of Sister Mrs. Evan Stewart, who for over 28 years was a faithful and consistent member of the church at St. Leonard's-road, and for many years was her representative at the Sisters' Conference meetings. Her remains were laid to rest at the Melbourne General Cemetery. Impressive services were held at the home, and also at the grave; these were conducted by Bro. Horace Kingsbury, who referred to her beautiful Christian life. Last month Bro. H. J. Patterson conducted an in memoriam service in honor of our departed sister, and referred to her quiet Christian example as one who always did what she could to extend the Master's kingdom. She leaves behind her a sorrowing husband, three daughters and two sons to mourn the loss of a faithful wife and a devoted and affectionate mother. Our deepest sympathy goes out to the bereaved whilst passing through the deep waters of affliction, but we sorrow not as those without hope, for we know that she has gone to be with the Saviour whom she so deeply loved. "Asleep in Jesus."—J.Y.P., Ascot Vale, Vic.

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