

# THE AUSTRALIAN CHRISTIAN

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

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXVIII., No. 10.

THURSDAY, MARCH 12, 1925.

Subscription, 9/- per annum; posted, 10/6.

## "As Others See Us": Jesse R. Kellems on Australia.

THE "World Call," an "International Magazine for Disciples of Christ," published by the American United Christian Missionary Society, is, as regards quality of production, one of the best of religious periodicals. Paper, pictures, type and general format make it a joy to handle and to read. It is always interesting, but the February number just to hand seems to be unusually attractive. It deals with evangelism, and has the additional interest to Australian brethren of containing articles by Jesse R. Kellems on "Evangelising in Australia," "American History Repeating Itself in Canada," by J. Stuart Mill, formerly of South Melbourne, and "Hats off to Him," by A. G. Saunders, now preacher of Lygon-st. church.

The little sketch, "Hats off to Him," tells of the life of a missionary worker in Manila. J. Stuart Mill writes of the progress of the Restoration Movement in Canada, telling of the needs of the great field and of the notable advance made in recent years.

Jesse R. Kellems' article deals largely with his recent evangelistic campaign in our land, and contains his impressions of the Australian churches. The author is generous and even flattering in his praise of much of our work. So eulogistic is he at times that one who knew some weaknesses here might be led to depreciate the American situation as our writer must know it. We reflect, however, that in an article intended to rouse the home churches to action the contrasted churches and their work are put in as favorable a light as possible.

The following excerpts will indicate how we appear in the eyes of a kindly visitor and appreciative observer.

### Brotherhood spirit.

"The brotherhood spirit shown by all our churches was one of the most impressive features of the work. I have never been in

any place where the whole church worked together as a unit as they do in Australia. They are one big family. They demonstrate the New Testament unity. It is a unity in which 'they all speak the same thing.' The 'open membership' question does not bother them. When one comes to the place that he does not believe the historic position of the churches of Christ he goes off and joins one of the other religious bodies which teaches the things he does believe. They have a unity of spirit because they have a unity of faith. They can teach our American brotherhood a wonderful lesson here. We can differ in the matter of opinions—that has ever been the very foundation of our plea. But when it comes to a matter of faith, a matter which has been definitely revealed, there must be unity.... One other good reason why the Australian brethren are united and have never been bothered with open membership is that they have the example of the Baptists to shun. They have seen the Baptist brethren make baptism optional. From the time they did it they have declined in influence and power."

Different things impress different people. Jesse R. Kellems remarks on "the care bestowed upon the members who move from place to place. I asked one of our preach-

ers in Melbourne about the unidentified members. He looked at me with a blank expression. The thing was incomprehensible to him. [We cannot identify the puzzled preacher.—Ed.] An unidentified member in a place where there is a Church of Christ is a backslider. As soon as one moves from one city to another he automatically becomes a member of the church in the new location. He is not asked to join over again. When Sunday morning comes he goes to the church and sits on the front seat. Some time in the service he is introduced to the congregation as a member. The Australian system of caring for the members who move from place to place is right and ours is all wrong. I hope some day we will come to this plan in America, and stop the tremendous leak in our brotherhood." In case we become unduly puffed up, let us remember our Conference reports and the statistics dealing with "revision of rolls."

A tribute is paid to the spirituality of the Australian brethren. "The prayer life of the brethren was a wonderful factor in the success of the work of soul-winning." If all that our brother writes of the Australian churches in this respect be fully merited, then ours is a happy position.

Generous appreciation is made of our choir and congregational singing. Most visitors are impressed with this. Jesse R. Kellems is unstinted in his praise. "I have never heard people sing anywhere in the world like they do in those beautiful lands far down under the blaze of the Southern Cross." In a tremendous hyperbole he even says, "Everybody sings." He declares: "If one has heard an Australian audience sing, 'Oh, for a Thousand Tongues,' or 'Crown Him,' or 'Lead, Kindly Light,' he has heard the greatest congregational singing on this earth."

We do not mean that everything in Australia pleased our kindly visitor. He hints at "weaknesses observable in the emphasis

### In Silence.

*Why fret at your work because  
The deaf world does not hear and praise?  
Were it so bad, O workman true,  
To work in silence all your days?  
I hear the traffic in the street,  
But not the white worlds o'er the town;  
I heard the gun at sunset roar,  
I did not hear the sun go down.  
Are work and workman greater when  
The trumpet blows their fame abroad?  
Nowhere on earth is found the man  
Who works as silently as God.*

—Anonymous.

upon the family spirit." For example, "Such a system does not tend to develop a great ministry." Yet it is allowed that the Australian "elders and deacons are better than ours. They have a deeper sense of their responsibility than ours in the homeland. Most of them can preach an acceptable sermon, and all of them can lead a service."

#### *Our debt to America.*

Our brother puts one or two matters in a way different from that in which those with longer and fuller knowledge would employ. For instance, he begins thus: "Evangelising in Australia does not materially differ from such efforts in America. Among our own churches the reason for this is to be found in the fact that America has set the pattern for the Australian Churches of Christ, and they have followed it closely. Our work in the land of the Southern Cross began with the coming of American evangelists, who attracted great audiences in the largest buildings obtainable." It is true that our Australian brotherhood owes a tremendous debt of gratitude to the United States, and to the splendid group of American preachers who largely helped to establish and consolidate the work. But we must not forget the fact that the members who were transferred practically all came from Great Britain, which country also supplied able preachers and leaders. The American evangelists came at the invitation of churches already established. More, "the pattern" followed by Australian churches was certainly not more American than British. Whether this is praiseworthy or regrettable, the fact remains. It is our opinion that we enjoy a happy mean between the old British and the American. Joseph Bryant Rotherham, the famous English translator of the Emphasised Bible, has praised us for this, and his view is probably correct.

Again, with reference to the united evangelistic effort made by Churches of Christ in the great Kellems-Richards mission, the "World Call" article states: "Our own experience in evangelism in Australia was with a type of work not usually carried on there: union meetings of our own churches. And yet, since the Australians do this sort of thing better than our own people, it may be of profit to consider briefly some of the benefits resulting from such efforts." This contains high praise, indeed. Of the effect of the mission, our author writes: "Such a meeting inspired a greater respect for our people than the Commonwealth had had for them before. We had been known as a nice little sect, which worshipped in small buildings, and did not take a very large part in the affairs of the world. When, however, sixty Churches of Christ united in one great effort to make a deliberate bid for a city, the people everywhere began to sit up and take notice."

These words contain some news, though it is perhaps not surprising that they state

the situation as it appeared to the evangelistic leader of the very successful mission. We must recollect that there were some great united missions conducted previously by our American evangelists, one of which resulted in a much greater number of additions. Again, thanks to the witness of evangelists in eminently successful missions conducted with local churches, the faithful proclamation of preachers generally, and the efforts of loyal brethren and sisters, in some states churches of Christ had attracted considerable attention as the people growing most rapidly of any religious body. All this prior to the Kellems-Richards mission. For ourselves, we believe that the mission gave us the most favorable publicity of any mission known to us, and we gladly acknowledge the vast amount of good it did. But that it raised us from "a nice little sect" to a prominent position—well, as we say, this is news.

The closing words of our brother's interesting article are worthy of attention: "A great new continent is awaiting our plea. It is to be the America of the future. We can become there what we are here if we are

willing to pay the price in earnest evangelistic campaigning. I believe our Australian brethren are alive to the task." After all, evangelism is the supreme work of the church. Aggressive evangelism in every church at the regular gospel service, and special evangelistic missions well prepared for, and well followed up, are things we need; and also, we are glad to note, things to which we are giving heed. Of special missions there are two kinds—the local missions such as are being held by teams now in some of the States, and the big central efforts such as the Scoville-Marty and the Kellems-Richards missions. Of these, the one with the local church is, as a rule, much less expensive, more fruitful in results, and less disorganising to our general work. But the central missions can make a bigger impact upon the community and bring "our plea" strikingly before the public. For this reason, we shall be glad to have the work of our regular evangelists occasionally supplemented by a united effort led by an evangelist of such undoubted ability and such personal charm as Jesse R. Kellems.

## God's Great Guarantee.

Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee.—Hebrews 13: 5.

Is it a literal fact that God the Eternal said that? A great deal is involved in the question. This, that God really speaks to men. As children we often wondered how, for example, the Lord spoke unto Moses. The mode does not matter; the fact is all. Unless He did so speak the whole Bible is a tissue of deceptions and falsehoods, and that is the most incredible thing of all. Its words are the greatest and highest in human speech, and it has nourished the grandest men the world has seen.

Then when did He say this to a man? The general answer to that is: a thousand times over and many more. Indeed it seems to be the general message of the Bible to all earnest and good men. God said it to Jacob at Bethel, to Moses on the brink of his life's work, to Gideon, to the great prophets. How many times does it come in Isaiah? Until our Lord took up the assurance and said to His disciples, "Lo, I am with you always, even unto the end of the world."

But specifically this word came to Joshua on the threshold of his great enterprise, and 1500 years later the writer of this letter makes a present in the name of the Lord of this assurance to the Jewish Christians of that day. It is a way the New Testament writers have, and they are justified. No Scripture is merely of local interpretation. What God said to believing people concerning His relation to them thousands of years ago or yesterday He would say to-day, for He never changes. As this writer says:

"Jesus Christ is the same yesterday and to-day and for ever." So it is ours with all its comforting assurance, not a pretty theory, but a solid fact. There are no conceivable circumstances in which God would desert the trustful and obedient soul, no condition of trouble or difficulty, or even of sin. There was where Israel erred in thought again and again. When trouble came, especially as a result of transgression, their conclusion from Gideon onward was, The Lord hath forsaken us. Again and again that thought was corrected, and even in her exile, through the prophets the message came, "I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not of evil, to give you a future and a hope." Even then the word came, "Be not dismayed, for I am thy God." It means more than can be expressed for a man to feel that he has a loyal friend on whose love and help he can rely whatever happens, who, even if he does wrong, though he be against his ways, will never be against him, nor let him down. And that is what this assurance means. It means that eternal power and wisdom and eternal changeless love will never desert us.

That does not guarantee success to our plans. It depends on the plans partly. It certainly does not mean immunity from disappointment or suffering. What it does guarantee is the presence and help of God in the midst of all these. The storm may come, but there will be a shelter. There may be a black night, but there will be a guiding light. There will be tribulation, but in the midst of it comfort and peace.

There will be loss, but always a gain to match. Indeed, the word means that God can be absolutely trusted by the soul of man—not understood; that may well be beyond what Carlyle calls our poor fragment of a brain, but trusted. The prophets all declare that, and our Lord both declared and practised it. He saw and felt all the suffering and sin of the world. He knew personal disappointment, but He never wavered in His trust in the Father.

Suppose we should grasp this assurance with hands of faith, what would follow? Surely the banishment of all cowardice and fear from our hearts. We may boldly say,

"The Lord is my helper, I will not fear."

So if our primary purpose be to do the will of God there is nothing to be afraid of in this world or the next. Shadows there are—they lie darkly across our path—but we may say to our hearts, "Be of good cheer. God stands within the shadow, and God is light, and God is love, and God cares and helps." "For I am persuaded that neither death, nor life, nor things present, nor things to come . . . shall be able to separate us from the love of God which is in Christ Jesus our Lord."—Dr. Chas. Brown in "The British Weekly."

## Choose Ye.

A. L. Haddon, B.A.

The making of an important choice invariably involves the making of others. It was not long after Jesus, at his baptism, had publicly chosen the way of life with which the Father was well-pleased that he found himself confronted with other possibilities. The accepted path was a difficult one. It was the way of daily renunciation, tiresome toil, unrelenting sacrifice, that man might be served and God honored. But is all this expected? Are there not less rigorous routes which are equally righteous? May we not remember the needs of self; or must all our powers be tuned to self-forgetting? True, the Father must be served, but has not he given the power, when the body is hungry, to turn the stones into bread? The temptation is a subtle one.

### Self-preservation.

Age-old alternatives are presented. Self-indulgence or abandonment to life's true purposes; scrambling to live or struggling to live well; being ministered unto or ministering—these are the opposites from which choice must be made. It is well to notice that one is the suggestion of evil, the other the way of God.

In the animal world the lesson begins to be enforced. Even there, there is that which may be likened to our morality, and that which is akin to human sin. In all that is made there is the Maker's purpose, and to depart from it brings harm. Animal self-indulgence, laziness, unwillingness to give and take in the web of life, departure from the intended plan of well-being, lead to degeneration. Pronounced habits of preying follow and the life of the parasite is already well advanced along the broad way that leadeth to the extinction of the species. And in like manner the hell of spiritual destruction is found by the soul of man that turns aside from the "words which proceed out of the mouth of God" to dissipate its powers in the service of self.

### Self-advancement.

In the wilderness drama there is a second scene. For the battling soul there is still

a way of escape. If spiritual service is to be rendered, why not the way of easy success rather than that of strenuous accomplishment? Cross-bearing service is tremendously difficult. And folk are very doubtful about its goodness. They like to see results. They need the outward sign, for their eyes do not see beneath it. The silent strength of the on-sweeping river is nothing: around the cataract admirers throng. The miracle of a flower's unfolding beauty is unnoticed by the average eye. "Cast thyself down," make them recognise you, give them the signs they want and success is sure.

How the old devil knew human nature! How much that bit of display *does* mean. And how readily we cater for the generation which seeks a sign. There is little patience with steady service. The loud call is for excited enthusiasm, for superficial bigness, for convincing statistics. We dawdle selfishly along the way of easy "success," while the invitation to seek abiding accomplishment in strenuous, sacrificial service, insistently (if faintly) echoes from afar. How necessary is the power to distinguish, amidst the tyrannous trifles in the things of time, the threads from which are woven eternal patterns.

The judgment of history, which brings us nearest to the judgment of God, is that those who have been really good or truly great have been untroubled toilers.

The heights by *good* men reached and kept,  
Were not attained by sudden flight;  
But they, while their companions slept,  
Were toiling upward in the night.

And "all the greatest heights have yet to be climbed. It is grand! All the sweetest songs have yet to be sung; all the noblest poems have yet to be penned; all the greatest books have yet to be written; all the finest sermons have yet to be preached; all the truest lives have yet to be lived; all the most heroic exploits have yet to be achieved. The whole wide world, with its restless millions, waits to be conquered. . . .

The Golden Age has still to be ushered in."

### Self-pleasing.

It is necessary to confront another choice. If the world is to be influenced, must not the world's standards be accepted and its ways used? Christian standards are unusual and exalted. To carry them boldly through life means to encounter ridicule, indifference and misunderstanding. It means loss of companions, ruin of business prospects, pleasureless and monotonous failure. "Bow down," then, to the world's ideals and it will hail you. Try to lift it to your ideals and it will break you—on the cross. But in the very breaking, there is victory. It is God's way, and God is not crushed. In all true tests it is triumphant; for all noble service it is necessary and effective; in the end it is everything.

The Algonquin Indian "in the hour of plenty forgets the season of want," until, "stiff and stark, with haggard cheek and shrivelled lip, he lies among the snowdrifts, till, with tooth and claw the famished wild cat strives in vain to pierce the frigid marble of his limbs."

Here, surely, is a parable of a soul which, afraid of the difficulty of Christian standards, lives according to the world's decrees, and in the time of testing finds itself a frozen, lifeless thing cast among the snowdrifts of eternity.

"It was an awful night in Scotland. The snow was deep, the wind simply shrieked around the little hut in which a good old elder lay dying. His daughter brought the family Bible to his bedside.

"'Father,' she said, 'will I read a chapter to ye?' She opened the book.

"'Na, na, lassie,' he said, 'the storm's up noo; I thatched my house in the calm weather.'"

Here, on the other hand, is the picture of a soul, grown noble in the silent strength of constant service, calmly facing the crisis.

The one says:—

At end of love, at end of life, at end of hope,  
at end of strife;

At end of all we cling to so—the sun is setting, must we go?

and the other:—

At dawn of love, at dawn of life, at dawn of  
peace that follows strife;

At dawn of all we long for so—the sun is rising, let us go.

And the devil leaveth . . . and angels come and minister.

Gratitude links the past with the future, the debt incurred with the duty to be performed, the service received with the service rendered. The question, "What ought we to do?" cannot receive a proper answer until pains have been taken to weigh and value all that others have done for us. Benevolence is largely an affair of memory and of the gratitude that memory inspires.—L. P. Jacks.

## Religious Notes and News.

### The Problem of the Second Generation.

Mr. Maurice Frater, Presbyterian missionary on Paama, New Hebrides, asks his brethren to pray especially for the young men of Paama. They have not known heathenism, and hence do not realise what Christianity has saved them from. They have also, many of them, come in touch with mixed populations where license was mistaken for liberty. What they need is a personal and living contact with Christ, and to this they have to be won individually, just as their fathers had to be—and this is perhaps a more difficult task, but equally worth while. Football has provided a healthy outlet for their physical energies, but they wear out so many balls that the supply is insufficient to meet the demand.

### Buddhist Priests Attend Christian Training School.

Recent word from Japan reports that the eighth annual Summer Training School for Sunday school workers conducted in Karuizawa, the main summer resort, was very successful. This summer training school was organised and started by H. E. Coleman, the educational secretary of the World's Sunday School Association, in 1916. It has become so important that this summer, although Mr. Coleman and the two most important Japanese secretaries were absent from Japan attending the World's Ninth Sunday School Convention in Glasgow, the office force and volunteer workers conducted the school. For the first time a Japanese woman lectured in one of the full ten-hour courses. The theme of Miss Nada, Ph.D., of Columbia, was "Child Psychology," and she was said to be "wonderfully good."

For the first time a Buddhist Sunday School Association in Takata sent two delegates to this training school. The daily programme included a twenty-minute devotional period and an hour's lecture on the apostolic age. After these Buddhists returned home, they sent a hearty letter of appreciation for what they had heard and for the friendly treatment they had received. In the closing session one of them made a short speech of thanks and said that although he had attended a summer school given by his own sect every year, he wanted to come again to this Christian training school.—"World Call."

### R. B. S. Hammond Resigns Presidency of New South Wales Alliance.

Mr. R. B. S. Hammond, who has been President of the New South Wales Alliance since 1916, has resigned from that position.

At a special meeting of the State Council of the Alliance, the resignation was accepted with the deepest regret, and it was decided that a suitable resolution should be prepared and placed in the minutes, concerning his long and splendid service to the Alliance. The following is the resolution:

"We hereby place on record our great sense of indebtedness to Rev. R. B. S. Hammond for his services rendered to the Alliance during his occupancy of the presidential office from 1916 to February, 1925. With splendid devotion and unflagging zeal he has given himself to the task of leading the temperance forces of the State, and, in addition to the heavy responsibilities of the presidency, he generously undertook the arduous duties of the campaign directorship. In every department of the work his conspicuous ability and tremendous energy found full play, and no minute can record with any degree of adequateness the wide range of his activities, and the extent of that which he has accomplished.

"His record of service will stand as a perpetual incentive to all temperance workers, and we earnestly hope that he may long be spared to take a foremost part in the great fight."—*"Australian Christian World."*

### The Cheapest Book in the World.

The cheapest book in the world is probably one issued by the American Bible Society. It consists of sixty-four pages and cover, and is sold for one cent. It contains portions of the Gospels, Acts, and Proverbs. These books were printed, folded, and saddle-wire-stitched in units of four or more copies at a time, which made it possible to manufacture and ship them without any loss.

### Methodist Union.

The three Methodist Churches, at the December Quarterly Meetings, gave a substantial vote in favor of Union (says the "British Weekly"). Full figures are now available, and we set them out as follows:

(1) The Wesleyan Methodist Church has

polled 652 out of 760 circuits in favor of Union, with 96 against, a percentage of 86 to 14.

(2) The Primitive Methodists have voted 575 for Union and 92 against.

(3) The United Methodist vote is 275 for, and 65 against.

Turning to the individual votes, we find a percentage in the three churches varying from 70 to 75 per cent. in favor. The negative vote in the Wesleyan and United Methodist Churches is about 30 per cent., but in Primitive Methodism only 25 per cent. Supporters of Union are very hopeful that the opposition parties in each of the three churches may accept the will of the majority, and that one of the greatest events in the religious history of our land may be consummated in the not distant future. The union of the three Methodist Churches would be a triumph of faith and love which would cause inexpressible joy to Christian hearts throughout the world. The next practical step within the parent body is the reference of the question to the 8,500 trustees of the places of worship. This ought to be little more than a formal act, as the trustees have already voted in their capacity as members of the quarterly meetings.

## Footprints.

Long years ago I stood, in the glad summertime, on a certain street, where a company of workmen were building a cement sidewalk. They were just finishing their task.

A little girl, bare of feet and bright of eyes, was watching them with no little interest. She gazed in wonder at the smooth blocks, stretching far down the street, and protected, by a rude barricade, from the feet of passers-by. At last, she turned away, walking slowly beside the freshly-built track.

She seemed beset with a curiosity to test the hardness of the cement. Finally, slipping cautiously through the barriers, she timidly touched the hardening material with her foot. To her surprise, it seemed to be quite firm. And now she placed her full weight on the cool surface, and was much frightened, on lifting her foot, to find an exact imprint of it on the block. Doubtless fearing detection, and, possibly, punishment, she hurried away.

I gazed at the footprint for a moment, and passed on. Nor did I think of the incident again until a full score of years had been added to the history of things. Again, quite by accident, I was on that same street and walking on that same sidewalk, when, once more, I beheld the impression of the little girl's foot. Yes, there

it was, clear and distinct, apparently unchanged by the changing years. Instantly I saw with almost startling vividness the scene of twenty years ago.

It seemed wonderful that this tiny footprint should have outlived so many things! I wondered about the little girl. Ah, she would be a woman now! Perhaps she had little girls of her own, who were trying similar experiments in a world full of mystery and strange untried things. I wondered if she still lived in the neighborhood, and whether she ever laughed as she thought of her childish escapade. Then, possibly, she was no longer living on this earth. Perhaps her dust was resting in one of the many graves which had been dug since she stepped on the yielding cement in life's early morning.

But her footprint was still there!

And, looking at the footprints, I thought of her!

Oh, these footprints! These reminders of other days!

When your life is over, and mine, there will be nothing left but *footprints*!

May they always point in the right direction and end at the right place.—E. C. Baird in American "Christian Standard."

## Resting on the Promises.

"Hast thou not known? hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding."

Be still, oh my soul, and hearken to the voice of your God—"For the mountains shall depart and the hill be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." "And all thy children shall be taught of the Lord, and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear; and from terror: for it shall not come nigh thee." "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heri-

tage of the servants of the Lord, and their righteousness is of me," saith the Lord.

Listen! The voice still speaks: "When thou passest through the waters, I will be with thee, and through the rivers they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Blessed, blessed words. Peace has entered my soul, and a great calmness has descended upon me. But—hark! The still small voice has begun again. "Fear thou not: for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Arise, my soul, be strong; go forth from his presence with renewed courage to fight the battle of life against sin and sorrow, and remember—"In quietness and in confidence shall be your strength."—Mrs. S. Herbert.

# Antagonist to Advocate.

Scripture—Acts 9: 1-22. Text, verse 15.

A. W. Connor.

"He is a chosen vessel unto me."

The "antagonist" is described by Luke as one "whose every breath was a threat of destruction to the disciples of the Lord" (v. 1). The "advocate" speaks thus: "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life that I now live I live by the faith of the Son of God who loved me and gave himself for me" (Gal. 2: 20). How the wonderful change came must remain not only an instructive study as an instance of conversion, but have very great evidential value as to the truth of Christianity. The meaning of every conversion reaches out beyond the convert himself, but Saul's conversion reaches out a long way, and since the New Testament is the final revelation of Christianity—and much of that came through Paul—its power will be felt till the end of time. He was "a chosen instrument." The story as told by Luke links in with the death of Stephen whose successor Saul was destined to be, though he consented to his death, and is part of the record of gospel expansion among the Gentiles to which the author of Acts is leading up. In addition to the speeches in Acts 22 and 26, one ought to read 1 Tim. 1: 12-16 in which the mercy shown to such a great sinner is set forth as an example of the utter patience of Jesus Christ, and "as an example to encourage those who would afterwards be resting their faith in him."

## 1. Saul and the disciples of Jesus.

The death of Stephen started Saul on his mad career, and with all the intensity of his nature he entered the fight against the heresy of the Name of Jesus of Nazareth. To him Jesus was an *ignoramus*, or an impostor who had rightly paid for his falsity by his death. His followers were deserving of no mercy. He was "mad" and "bitter" against them. In all this he was not consciously doing wrong, rather did he think he was doing God's service. Whatever effect the dying words of Stephen were having, their possible truth was not as yet admitted. His frenzy, and the words, "It is hard for thee to kick against the goads," would indicate a chaotic state of mind. Those whom he sought are described as those of "the way," a term which suggests the claim they made for Christ and his gospel. It is suggestive of Christ's claim, "I am the Way"—a claim which would offend the Jews. To find "those of the way," to bring them to prison and even death was his mission to Damascus. All that follows seems sudden as an explosion, but a train had been laid since Stephen's death, as well as in the spiritual history of Saul as described in Romans, chapter seven. This part of the story reveals clearly not only the bitterness of the persecutors but the intensity of the faith of the early disciples. To them Christ was "the Way," and it was worth while to lose all—even life itself—rather than miss that way. More of that intensity of belief would save us from an easy-going religion. Better a holy intolerance than a tolerance that slides into moral and spiritual laxity. "Woe is me if I preach not the gospel," gives intensity to life.

## 2. Saul and Jesus.

The miraculous and supernatural are here, and only in recognition of this can we account for the sequel. Ever afterwards the great strong-minded man looked back to this heavenly vision as the epoch of his life. And what was that vision? It was a vision of the living Christ. A sudden burst of supernatural light enveloped the sun, and on the ears of Saul fell the words that dissolved the whole fabric of his life's plans. "Saul, Saul, why persecutest thou me?" In answer he cried, "Who art thou, Lord?" Not

that he knew the speaker to be the Lord Jesus, but yet he had a burning conviction that the voice was more than human. "I am Jesus whom thou persecutest." Words must ever fail to describe the revulsion of feeling, the burning shame, the new conviction that followed. All his religious zeal a blunder! a tragedy! a crime! All this came in the flash which laid him low, and wrung from him the second cry, "Lord, what wilt thou have me do?" In Acts 26: 16 and 1 Cor. 15: 8, Paul clearly asserts that he saw Jesus as well as heard his voice. The climax came when in obedience to the voice he sought to "rise and go into the city." He was a blind man. The objective reality was for ever thus indelibly graven on his mind. And only in its objective reality can be found the reason for Saul yielding himself a life-long slave to Jesus. Thus he came to Damascus "led by the hand." There an answer awaited the questions surging in his mind.

## 3. Saul and Ananias.

Two questions would claim an answer: his own immediate duty, and his future work. The answer to both was conveyed through a human ministry. The preceptor of the future apostle was "a certain disciple named Ananias." No emphasis on official status, but only on his character as a devout man. His "Lo, I am here, Lord," and his concern for "the saints that call on thy name," reveal his sanity and sincerity. His questionings are stilled by the assurance, "Behold he prayeth," etc. The old Saul had died out on the road: the hand of Ananias was to lead him out to a new life. Critics have sometimes claimed that Paul was the author of "the dogmatic system of the New Testament," by which they mean, the high view of the person of Christ, and the facts of the gospel. The story before us is a complete answer to that. The highest view of the person of Christ is here. Read it again. All the highest claims made for Jesus are seen here. Jesus is no son of earth, however pure and holy. He is no mere exalted prophet. He is the Son of God, and that fact embodied the whole of Christianity. Saul as a "chosen vessel" always claimed that his gospel was not of men. It was neither an invention, nor an evolution, but a revelation (1 Cor. 15: 1-3). Let us preach that divine gospel, not the weak, diluted thing which robs the world of a divine Saviour and

Redeemer. How tender the ministry of Ananias. "Brother Saul." "And he put his hands on him"; and the words and action conveyed sympathy and understanding. "The Lord, even Jesus has sent me." Sight, forgiveness, the Holy Spirit were the blessings in store. Then follows the announcement, that vision, and voice were but steps to lead him to his great vocation as a witness for Jesus. Divine election had chosen him (Gal. 1: 15), divine hands of love had arrested him, but God's servants must be willing in the day of his power. So Ananias challenged the listening penitent to put away the old things, to irrevocably break from the past, to trust the mercy now offered, and openly witness his faith. "Now why tarriest thou? arise and be baptised, and wash away thy sins, calling on the Name of the Lord." The importance and meaning of baptism is here revealed. Its spiritual significance Paul reveals to us in Rom. 6: 1-4. "He arose and was baptised." Thus was closed the black chapter of his life, thus before men he witnessed to his new faith in Jesus, thus did he enter into the new covenant based on the death of Christ, in which remission of sins and a new standing in Christ were found. He was baptised "calling on the Name of the Lord," i.e., the Lord Jesus. Then Ananias interpreted to him the vision, and revealed the divine purpose for him. On the divine side he was "apprehended by Christ Jesus," on the human side he was "obedient to the heavenly vision." However the vision comes to us, it is always a vision of Christ and duty. Can you say, I have been obedient to the heavenly vision? Alas that the vision so often is disobeyed.

## 4. Saul and future ages.

Service must follow and witness to the reality of conversion. So Saul "preached Christ as the Son of God." He built up the faith he once destroyed. He carried the banner of the cross into the strategic centres of the ancient world. In toils and sufferings he had a holy pre-eminence. It was all for Jesus' sake. "For me to live is Christ," "Christ liveth in me," is his declaration.

His passionate devotion to Christ has enriched all the ages. His writings are the holiest heritage of the church, and his triumphant martyrdom a perpetual inspiration to heroism. Perhaps the most precious message of his conversion is that stressed in 1 Tim. 1: 12-17. It was the crowning miracle of mercy in which the "chief of sinners" was saved. He was the chief illustration of Christ's utter patience and unbounded mercy. We follow Paul's own emphasis when we close with the master truth here revealed, the glorious faithful saying, "Christ Jesus came into the world to save sinners."



View of Damascus.

The street called Straight runs through the centre of the City.

## The Home Circle.

Conducted by J. C. F. PITTMAN

### The Blessing of Laughter.

A laugh is just like sunshine:  
It freshens all the day,  
It tips the peak of life with light,  
And drives the clouds away.  
The soul grows glad that hears it,  
And feels its courage strong—  
A laugh is just like sunshine  
For cheering folk along!  
A laugh is just like music;  
It lingers in the heart,  
And where its melody is heard  
The ills of life depart,  
And happy thoughts come crowding  
Its joyful notes to greet—  
A laugh is just like music  
For making living sweet!

### Jiggs.

Into the hearts of the fun-loving children in the minister's family came the desire to own a dog—a real pet. So, out of a litter of four puppies, one was chosen. This dog was a fox terrier, white with black spots. His face was black with a white line down it which the children called the Jordan river, because it so resembled the outline of the Sea of Galilee, the Jordan river and the Dead Sea. There were two black spots on his back and one on his side. His name is "Jiggs," but judging by the greeting he gives to the mail man and the milk boy, or any one who appears to be a bearer of burdens, you would readily decide that his disposition resembles that of "Maggie" rather than that of "Jiggs." It is his positive conviction that hot air registers are his private property to use as he wishes—especially for lounging places.

One evening the family was in the living room, Jimmie entertaining himself with Jiggs, Betty trying to study, mother sewing and dad playing the Edison. The record was that of a street melody, and Jiggs, who was accustomed to hear a higher class of music, suddenly startled all by a dismal howl. After a moment of astonished silence everybody shouted with laughter. Then Jiggs seemed to want to laugh too. He opened his mouth, pulled back his lips, showed his teeth and gave every appearance of laughter. Of course, he could not make any noise, but he tried to. He did this over and over again that evening, first looking at one and then at another of the family. We wonder if he was really trying to imitate the children laughing, for so far as we know that was the first and only time that he has ever done it—"The Continent."

### Being Honest.

In the City of Mexico formerly lived two crooks, thieves, swindlers, bandits. Their names were Miguel and Santiago, which in English would be Mike and James. Everybody in the city knew they were crooks and suspected and feared them. One day Miguel said to Santiago, "The trouble with us, Santiago, is that everybody suspects us, knowing that we are crooks, and if no one will trust us how can we get a chance to do any large robberies?" Santiago replied, "You are right, Miguel, but how can we help it?" "The only way we can help it," said Miguel, "is to be honest for a while until everybody trusts us and then we can make a big haul." "It would take a long time," said Santiago, "probably three or four months." "Longer than that," said Miguel. "We should be honest for five years in order to do a really first-class robbery worthy of our skill." So it was agreed that for five years they would be absolutely honest with everybody and thus gain a public credit, at the end of which time they would make the great haul and get-

away of their lives and going to Paris would be wealthy and happy ever after.

The agreement was faithfully carried out by the two men, and soon they were winning the confidence of their neighbors and of the public. People came to trust them, and they began to acquire wealth. They soon possessed comfortable homes, and their families were well dressed and happy. Every year added to the confidence that was placed in them, and position and honors in the city were given them.

Toward the end of the fifth year the two friends were together at dinner when James said to Mike: "I have something to tell you, friend Mike, which I hate to say because I know you will hate me ever after. The fact is, I am so sorry to be a crook again. I like it better to be honest and respected. I would rather live as we are doing than to do the great robbery we had planned and go away with great riches. I expect you will scorn me, but I don't want to be a crook again!" Mike took James' hand in both of his and said: "My dear friend, that is just what I have been trying for a year to say to you, but I never could get my courage up to it. I would rather be respected and honest with my modest comforts than to become very rich through dishonesty and the loss of the respect I now have." So they agreed to continue being honest for the rest of their lives.

And they were. Prov. 22: 1.

### Singing Itself.

A little boy, according to the story told by Bishop William Burt, loved to sing. A particular fondness existed for one hymn, and so he was much of the time singing

"Jesus, Lover of my soul,  
Let me to thy bosom fly."

The parents, naturally, were delighted to have their little lad thus displaying his gift of song; but he sometimes sang at what appeared to them to be inopportune moments. One night the family were going to a party, and the little fellow was admonished that he must not sing on that occasion.

During the evening, however, the child, being in a corner of the room, began to sing his favorite hymn in a sweet, clear voice. The people present were delighted at the pleasing incident. When, however, the boy caught sight of his parents looking at him, somewhat reprovingly, he said to them, "I didn't mean to do it, but it sang itself."

Blessed is the man or the woman who has a sweet, encouraging song in the heart which sings itself spontaneously and happily! The hours are thereby brightened and trials forgotten.—W. J. Hart.

A hearer on leaving a church where the choir outdid itself remarked that the performance was the fulfilment of the prophecy of Amos 8: 3, "And the songs of the temple shall be howlings."

"The poor girl," remarked the sympathetic woman, "didn't have enough clothes on to keep her warm."

"Which was she?" inquired Miss Cayenne, "terribly poor or awfully fashionable?"—"Houston Post."

An old farmer chuckled to himself after reading over the subjects on a convention programme. "You've had papers and discussions all day on how to get people to attend," he said. "I've never heard a single address at a farmer's convention on how to get cattle to come to the rack. We put all our time on the best kinds of feed."

## The Family Altar.

J.C.F.P.

### SUNDAY.

And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way.—Mark 10: 52.

"He comes from thickest films of vice  
To clear the mental ray,  
And on the eyeballs of the blind  
To pour celestial day."

Reading—Mark 10: 32-52.

### MONDAY.

And he taught, and said unto them, Is it not written, my house shall be called a house of prayer for all the nations? but ye have made it a den of robbers.—Mark 11: 17.

"Those who think to excuse themselves in un-Christian practices with the Christian name, and sin more boldly and securely because there is a sin-offering provided, do, in effect, make God's house of prayer a den of thieves, as the priests did in Christ's time. But could they thus impose upon God? No. Behold, I have seen it, saith the Lord (Jer. 7: 11), have seen the real iniquity through the counterfeit and dissembled piety. Though men may deceive one another with the appearances of devotion, yet they cannot deceive God."

Reading—Mark 11: 1-18.

### TUESDAY.

And Jesus answering saith unto them, Have faith in God.—Mark 11: 22.

"O Father! gladly we repose  
Our souls on thee, who dwell'st above,  
And bless thee for the peace which flows  
From faith in thine encircling love."

Reading—Mark 11: 19-33.

### WEDNESDAY.

And Jesus said unto them, Render unto Caesar the things that are Caesar's, and unto God the things that are God's.—Mark 12: 17.

"Caesar's image and name on the coin proved that it was his. It was proper, therefore, to give it back to him when he called for it. But while this was done, Jesus took occasion to charge them also to give to God what he claimed." We owe to God our hearts, our lives, our all.

Reading—Mark 12: 1-17.

### THURSDAY.

Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury.—Mark 12: 43.

"That is, more in proportion to her means, and therefore more that was acceptable to God. Jesus does not mean that this was more in value than all which the others had put in, but it showed more love to the sacred cause, more self-denial, and of course more sincerity in what she did. This is the rule by which God will reward."

Reading—Mark 12: 28-44.

### FRIDAY.

Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.—Mark 13: 2.

"Two Rabbis were looking about the ruins of Jerusalem. One of them wept bitterly over the desolations of Zion and the sad fortunes which had befallen the city of his fathers. The other laughed when he viewed the same things. 'Why do you laugh?' 'Because by this vast desolation, which assures us that God is true to his threatenings, we know that the same God will be true also to his promises, and will restore Zion to her beauty and glory.'"

Reading—Mark 13: 1-20.

### SATURDAY.

And then shall they see the Son of Man coming in clouds with great power and glory.—Mark 13: 26.

"The trumpet sounds! the graves restore  
The dead which they contained before!  
Prepare my soul to meet him."

Reading—Mark 13: 21-37.

# Prayer Meeting Topic.

March 25.

## The Gospel of Luke.

(Luke 19: 1-10.)

HORACE KINGSBURY.

Luke was a Christian physician, a man of scholarship and culture, and a fellow-worker of Paul. He was of Gentile extraction, and his gospel, which was written primarily for the use of Theophilus, was especially appropriate to the Greeks.

The key-verse of the gospel is Luke 19: 10, "The Son of man came to seek and to save that which was lost." Luke presents Jesus of Nazareth "in the grace and glory of his perfect manhood." He emphasises alike the manhood and the saviourhood of the Master.

The following illuminating paragraphs are from the pen of Martha Tarbell, Ph.D.

"The Gospel of Luke is the longest book in the New Testament."

"This is the gospel of the infancy and youth of Jesus. Luke is called the first Christian hymnologist, for he alone gives the five great hymns: the Ave Maria, or the Angel's Salutation to the Virgin Mary, 1: 28-33; the Magnificat, or Song of Mary, 1: 46-55; the Benedictus, or Song of Zacharias, 1: 68-79; the Gloria in Excelsis, or Song of the Angels, 2: 14; and the Nunc Dimittis, or Song of Simeon, 2: 29-32."

"In Luke alone are found the accounts of the forerunner's birth, the presentation in the temple, the adoration of the shepherds, and the visit of the twelve-year-old Lad to the temple."

"Luke is the only evangelist who records all of the seven greatest events in the life of Jesus: his birth, baptism, temptation, transfiguration, death, resurrection, ascension."

"About half of the entire gospel is not given by the other evangelists. To Luke we are indebted for the parables of the Two Debtors, the Good Samaritan, the Friend at Midnight, the Rich Fool, the Barren Fig Tree, the Builder of the Tower, the King Going to War, the Lost Coin, the Prodigal Son, the Unjust Steward, the Rich Man and Lazarus, the Unprofitable Servant, the Importunate Widow, the Pharisee and the Publican, the Pounds (which resembles the Talents), and for the miracles of the draught of fishes, raising of the widow of Nain's son, cure of the woman with a spirit of infirmity, cure of the man with the dropsy, the healing of the ten lepers, the restoration of Malchus's ear, events such as the visit to the house of Martha and Mary, the sending out of the seventy disciples, the sojourn at the home of Zacchæus, etc., and for the records of our Lord's prayers at his baptism, after the cleansing of the leper, before the call of the twelve, at the transfiguration, and on the cross for his enemies."

"As we ourselves are pagan Christians," Dr. Frederic Godet reminds us, "we may call the Gospel of Luke more particularly our gospel; it is this which explains the peculiar sympathy that Christians feel in general for this writing."

If we wish to contemplate in Jesus the Physician sent from God to heal sick humanity, the compassionate and merciful Son of man, the Saviour of sinners and even of the greatest of sinners, let us read the Gospel of Luke."

An outline of the Gospel of Luke:

- I. Introduction or Preface.—1: 1-4.
- II. Infancy and Youth of Jesus.—1: 5 to 2: 52.
- III. Preparation for the Public Ministry.—3: 1 to 4: 13.
- IV. Galilean Ministry.—4: 14 to 9: 50.
- V. The Later Ministry, especially in Perea.—9: 51 to 19: 28.
- VI. Last Visit to Jerusalem and Passion Week.—19: 29 to 23: 56.
- VII. The Resurrection and Ascension.—24.

TOPIC FOR APRIL 1.—PRAYING TO GOD.—Matt. 5: 5-15.

# Our Young People.

Conducted by W. GALE

## Youth for Youth!

Youth for youth!

A challenge to the youth  
To spread the gospel truth  
The whole wide world around,  
Wherever man is found,

Youth for youth!

For Christ and for the church enlist, I pray,  
And train to serve in an efficient way  
To meet the needs of this our present day:  
To bring good cheer, to drive away dismay;  
To testify, to sing, to work and pray,  
Empower'd by Christ to march in bright array,  
On, ever on, and sin and evil slay,  
Until his truth proclaimed the world shall sway—  
That is the worthy programme for the day,

Youth for youth!

—"The Lookout."

## Christian Endeavor Speaking Competition.

### JUNIOR DIVISION.

Following on the successful contest in public speaking, conducted by the Victorian C.E. Committee last year, the favorable impression created induced the Committee to hold a similar competition this year. On Tuesday evening, March 3, the young people who had entered in the junior sections (under 18 years) appeared before an audience at the Swanston-st. chapel to deliver their addresses. Their performances deeply impressed the hearers, and bespoke them a place among the leading speakers of the Churches of Christ in the days to come. The achievements of the young ladies were exceptionally creditable. Miss Lila Greenhill, who was judged the winner, showed a marked improvement on her performance of last year—the matter of her address being of a high order; while Miss G. Wilkin delivered her address in almost faultless style. Though there was disparity in age in the male section, yet there was little difference in merit. Arthur Haskell, of Williamstown, a lad of 12 years of age, found himself competing against youths budding into young manhood, yet he delivered his address in a manly fashion with little hesitation, giving great promise of future usefulness. This fact was commented upon by the adjudicator. Vernon Milligan's address on "Christ and the Good Samaritan" displayed much careful thought. The one regrettable feature of the event was the size of the audience. This was doubtless due to the indefiniteness of the announcement of the meeting causing confusion. The occasion was worthy of a large audience. Bro. F. Pittman ably acted as adjudicator. The following are the names, subjects, and marks of competitors:—

Females under 18 years.—1st, Miss Lila Greenhill, South Yarra, "Sacrifice," 94; 2nd, Miss G. Wilkin, Northcote, "Behold the Man," 92; 3rd, Miss Yvonne Anderson, Essendon, "Faith, Hope and Charity," 85.

Males under 18 years.—1st, Vernon Milligan, Lygon-st., "Christ and the Good Samaritan," 86; 2nd, Arthur Haskell, Williamstown, "Sacrifice," 84; 3rd, Milton Williams, Box Hill, "Friendship of Jesus," 83.

The contest in the senior sections (from 18 to 25 years) has been postponed till Tuesday, Mar. 24, and will be held in the Swanston-st. chapel.

## The Why and How of the Junior Department.

Much difference of opinion exists as to the upper limit of the junior department age. It is generally expressed as from nine to eleven. A study of the child reveals at once the greatest

differences between the outlook and powers of children over and under twelve. "At this period memory power increases rapidly; without careful nurture its mechanical exercise during these years may end in itself; one of the chief dangers of junior department work is lest the teacher content himself with mere surface work, instead of planning for the enrichment of memory with all of interest and directed emotion and thought that the child is capable of." A late teacher, an ill-prepared lesson, platitudes that wake no inner response to their rightness—these are the things that do despite to the real need of the child. A. A. Lamoreaux, in "The Unfolding Life," says of the junior age: "The years 9 to 12 are among the most interesting in all the period of development, and among the most exacting, as well, in the problems they present. These problems are related, in the main, to the 'new voice of energy' which has come into the life, the social feelings, habit formation, and hero worship, and knowledge and patience are almost exhausted in their solution." This is just the challenge that appeals to a young man or woman—a golden opportunity, but a problem that exhausts patience and knowledge." That's something worth while. Let me say that life has many compensations, but few will ever be found to bring more real joy and pleasure, than to see the junior visibly grow in knowledge, development of character, and respond to the appeals for God and Christ, whilst in the junior department, under one's very eye. This can only be achieved by an efficient, organised junior department. This can be had in the smaller schools as well as in the larger. "No one need wait for a separate room before starting a junior department. The junior superintendent, by meeting the teachers during the week, both individually, and in conference, may build up a fine department spirit, and make it possible for the teachers to work together in plans and purposes." But, for all this, "when a group of junior teachers, under the leadership of a good department superintendent, become thoroughly aware of what a junior department should be, the room and equipment will be forthcoming." This is the ideal for the smallest school, and a dire necessity for the larger ones. Next week—a discussion of the room, plans, etc.—W. G.

## The Tide is Sure to Win.

On the far reef the breakers recoil in shattered foam,  
But still the sea behind them urges its forces home.  
Its song of triumph surges o'er all the thunderous din,  
The wave may break in failure, but the tide is sure to win.

The reef is strong and cruel upon its jagged wall  
One wave—a score, a hundred—broken and beaten fall.  
Yet in defeat they conquer, the sea comes crowding in,  
The wave may break in failure, but the tide is sure to win.

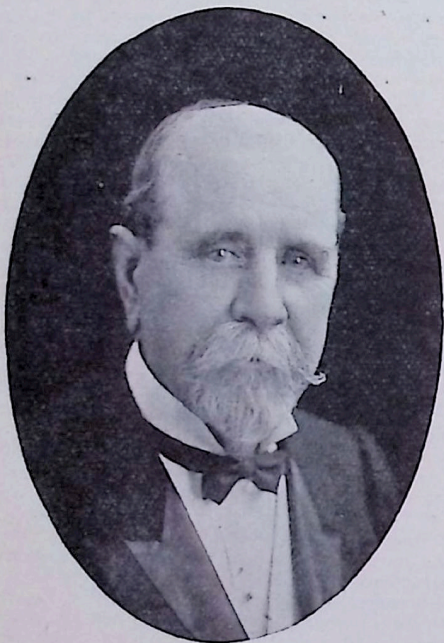
Oh mighty sea thy message, in clanging spray is cast,  
Within God's plan of progress it matters not at last,  
How wide the shores of evil, how strong the reef of sin,  
The wave may break in failure, but the tide is sure to win.

## Foreign Missions.

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

### Bro. William Burford.

We regret to announce the death of Bro. William Burford. He had been seriously ill since last Christmas Day. He will be greatly missed by our South Australian churches. He was one of our largest and most cheerful givers in Australia. He and his first wife when seventy years of age gave £7000 to the various State and Federal enterprises, and the interest from this magnificent gift is a yearly memorial to Bro. and Sister Burford. He was a close friend of Bro. G. L. Whar-



The late William Burford.

ton, and keenly interested in Foreign Mission work, and was one of the first who suggested a living link in India. Our missionaries and missionary committees loved Bro. Burford, and he will be greatly missed by us all. His last gift was a property in Unley, to be used to start a Girls' College, and since then he has contributed a large sum in cash. The missionaries and Foreign Missionary workers unite in sympathy with the bereaved ones in their great loss.

### Mrs. William Winter, Senior.

An Appreciation by Geo. T. Walden.

More than sixty-five years ago this young bride of nineteen years of age, with her young husband, William Winter, came from Victoria to the North-west of New South Wales. They had little of earthly possessions, but their faith in God was strong, and their love for each other was perfect. In a spot near the borders of Queensland they made their home, and planted there a fruit garden. This garden was divided into two parts, the one part was called God's Garden, and the price of the fruit sold from God's Garden was sent to the New South Wales Home and Foreign Mission treasuries. Like Jacob of old, these young Christians said, "Of all we gather surely part of it will we give to God," and this promise they kept, and instilled into their children the same spirit of generous giving to the Lord's work. The young couple built a home in this Inglewood Forest, and reared a family of ten children, seven of whom are living. These they brought up in the "nurture and admonition of the Lord," and every one of the children is a consecrated member of the

Church of Christ, and in turn are bringing up their families to walk in the pathway blazed by William Winter, "the white man of the north-west," and his Christ-loving, Christ-living wife. These worthy people had their ups and downs. Drought assailed them, water failed, grass and sheep died, money was often scarce, but they never robbed God of his share.

Their home always "had its key hanging on the outside," and hundreds have enjoyed its Christian hospitality. Jesus honored this home by his abiding presence, and when the family were unable to worship with the church in Moree, they "kept the feast" in their own house. I often visited them and found their home a Bethel, and it was a house of God and a gate of heaven to all who shared its blessed hospitality. This couple helped to establish the church at Moree, and were always its most generous supporters. William Winter built a meeting house for the little church, and a room on the back of it for his own use when he could not return to a twenty-three miles away home.

David Ewers found his failing health restored to him at the home of Mrs. Winter. When he left Sydney to search for health, it was uncertain whether he would find it, but so effective was the "Winter Sanitarium," with its atmosphere of prayer and kind-heartedness, that with the blessing of God he returned a restored man. I had the pleasure in 1909 of conducting a little service at their home of Inglewood Forest to celebrate the golden wedding of Bro. and Sister Winter. It was a delightful sight to see the dear old people standing to renew their vows of fifty years ago, and give thanks to God for all their many mercies. Mrs. Winter had her four daughters standing as bridesmaids, while Bro. Winter's groomsmen were his four sons.

Bro. Winter passed away not many years after the golden wedding. Since then Mrs. Winter kept the home fires burning. She intensified the devotion of her family for the church, and was herself a generous contributor for its work.

Sister Winter was a devoted wife and mother, a good neighbor, a lover of hospitality, entertainer of homeless wanderers; she was a charming friend, and was loved by all who came within the circle of her friendship. Our sister delighted in spiritual things; she was indeed an Israelite in whom there was no guile. To sit and talk with her of the good things of the Bible and of the church's activities, of its missionary enterprise, of anything that was Christ's, found in her a sympathetic listener. She was very fond of singing, and during the last days she sang a great deal, going back to one hymn that she had learned as a girl. She had the joy of having the tenderest of all ministry by her loved ones. The end came early in 1925. She died one day from the anniversary of her husband's going home. She sang, feebly, many of the songs of Zion, while her daughter, Ivy, played the accompaniment. She had visions of the future world, and seemed at times to be transported even within the gates of "the city where they need no sun," and when she awakened she had her stories to tell of the glories of the future world. Maybe the Lord opened for her the gates that she might see her Lord as he allowed Stephen to see Jesus; and Mrs. Butler says "the very atmosphere was charged with the Divine presence as she radiated the Incarnate Christ." Everything was done for her that love could suggest to give the sufferer ease, and then Jesus called her, and she went away with Him into everlasting life.

Sister Winter lived for over sixty years far from the busy haunts of man. She was associated with a very small country-town church. She generally had to drive several miles to visit her closest neighbor, but yet her friends were legion and her benefactions have reached up to heaven.

She was so gentle, so wise, so affectionate, so humble, such a joyous giver, such a lover of Jesus, with a big heart for everybody's sorrows and everybody's burdens. "She was always kind to everybody," as an old Kentucky mountain farmer wrote on his wife's tombstone. This would have been a fitting epitaph for Mrs. Winter, one of God's fairest of daughters, who fell asleep in Jesus on January 2nd, 1925. Our sister was a convert of the late Bro. Hesketh, and was baptised in Wedderburn, Victoria, in 1886. She had almost reached her 84th year. She began her life as a church worker in a little Sunday School choir when a very small girl in England, and met in the minister's study to practise the hymns for the Sunday.

### COMING EVENTS.

MARCH 15.—Essendon Church Anniversary. Rally of past and present members. Special offering for new church building at morning service. Roll call, special singing, and address by H. A. G. Clark, M.A., at evening meeting.

MARCH 18 (Wednesday).—North Fitzroy, 8 p.m.; Grand Public Meeting to celebrate opening of new Bible School Hall, corner of Brunswick and Reid St., near to chapel. Singing by children. Musical items. Leading speakers. Old North Fitzroyites and suburban churches specially asked to attend.

MARCH 21.—Saturday, 3 p.m., Official Opening of the new Church Building at Parkdale. Speakers, Bren. Illingworth, Shipway, Scambler, etc. Afternoon tea provided. Plenty of room for cars, etc. A welcome to all.

MARCH 22 and 24.—Boronia Sunday School Fourth Anniversary. Sunday 11 a.m.; afternoon, Children's Service; 3 p.m., Bro. Reg. Clark, speaker. Evening, 7.30 p.m. Tuesday, March 24, 8 p.m., Demonstration by Scholars, and Distribution of Prizes.

MARCH 22, 29, 31.—Hawthorn Bible School Anniversary. Special singing by scholars afternoon and evening. Speakers, Bren J. E. Shipway and T. H. Scambler, B.A. Demonstration, Tuesday, March 31. Action songs, Recitations, etc. A hearty welcome to all.

MARCH 24 (Tuesday), 8 p.m.—Christian Endeavour Speaking Competition. Senior sections (young men and ladies from 18 to 25 years), conducted under auspices of Church of Christ C.E. department, will be held at Swanston st. Chapel. All church members urged to attend. Offering for expenses.

MARCH 29.—Bayswater Harvest Thanksgiving Services. A welcome to all.

MARCH 29 and APRIL 1.—North Richmond Bible School Anniversary Services. Special singing by children under leadership of Bro. C. Hall. Speakers, Sunday morning, Bro. H. B. Robbins; afternoon, Bro. Les Brooker; Evening, Bro. R. Payne. A cordial invitation is extended to all. A concert by the scholars will be given on the following Wednesday, April 1.

MARCH 29 and APRIL 5.—Brunswick Sunday School Anniversary services will be held afternoon and evening, Sunday, March 29, and Sunday, April 5. Good speeches. Bright singing.

APRIL 5 and 7.—East Camberwell Bible School Anniversary. Sunday, April 5, 3 p.m., A. L. Gibson; 7 p.m., H. B. Robbins. Tuesday, April 7, 8 p.m. in chapel, corner Aird St. and Riversdale Rd., Demonstration and Distribution of Prizes.

### TO LET.

Cottage at Red Hill, furnished, 4 rooms, all conveniences, daily motor service Melbourne Frank Butler, Red Hill, Vic.

Malvern-Caulfield debenture draw, Feb., 1925: £10—Nos. 64, 72, 62, 141, 9, 70, 86, 140, 134, 92, 73, 22, 150, 96, 1. £5—25, 141, 36, 97, 11, 32, 47, 16, 81, 134, 65, 133, 50, 52, 70.

The annual draw of fourteen debentures in the Church of Christ, Horsham, for February, 1925, was as follows:—£10—Nos. 1, 12, 6, 25, 29, 41, 70. £5—Nos. 19, 59, 56, 42, 33, 6, 62.

## Here and There.

Dr. and Mrs. A. M. Meldrum are at present in Melbourne, where they have received a hearty welcome and many expressions of good wishes.

At a recent meeting of our Victorian preachers' association, J. E. Shipway was elected president, A. E. Hurren secretary and H. J. Patterson, M.A., assistant secretary.

The Victorian General Dorcas sisters will hold their usual monthly meeting on Wednesday next, March 18, from 10.30 a.m. till 4 p.m., in the Swanston-st. lecture hall. All sisters welcome.

The following telegram reached us on Tuesday afternoon: "Hinrichsen-Pratt mission starts third week. Tent seating accommodation overtaxed; eleven confessions; thirty to date.—Cameron."

Victorian Annual Conference commences April 8. Meetings on Good Friday afternoon and evening are in the Temperance Hall, Russell St. Conference Sermon will be preached in the Auditorium, Collins St.

Victorian Christian Endeavour Council delegates are notified that the usual monthly meeting will not be held on Tuesday next, March 17. The senior speaking competition will be held in the Swanston St. Chapel on Tuesday, March 24, at 7.30 p.m.

We learn that C. M. Gordon, M.A., B.D., who recently resigned his position with the Victorian Anti-Liquor League and with his wife and family went to the United States of America, has been appointed secretary of the Church Federation of Atlantic City, N.J.

Delegates to the Victorian Women's Conference are asked to collect the penny per sister member as soon as possible, and send to Miss Huntsman, 54 Stanhope-st., Malvern. Country sisters are asked to assist, and to forward their pennies toward Conference expenses.

Another wonderful week with ever-growing interest and enthusiasm is reported in connection with the Baker-Clay tent mission at Belmore, N.S.W. The district is stirred as never before. Huge meeting and 11 confessions on Sunday, 8th inst. Chapel packed at baptismal service after the gospel meeting. 59 had decided for Christ to March 8.

All reports for the Victorian Women's Conference should be in not later than April 1. Secretaries of sisters' meetings are kindly asked to make reports as brief as possible. Dorcas and prayer meeting reports should be sent to Miss Rometch, 240 Graham-st., Port Melbourne; Women's Mission Bands to Mrs. Dines, 13 Margaret-st., Canterbury.

Bren. G. B. Moysey and W. B. Blakemore recently sent a considerable number of books to the College of the Bible for distribution among the young men preparing for the Lord's service. These volumes are now being used by the recipients, who, together with the Board of Management and the Faculty, much appreciate the kind thought which prompted the generous gifts.

Financial help is being given by the Victorian Home Missionary Committee to the work at Doncaster East. The brethren there are to be commended for the work they are doing. A fine block of land has been purchased, and the little church will soon proceed to the erection of a church home. Roy McPherson, student-preacher, is held in high esteem in the district.

Brethren in all the States will have a sense of deep loss in the passing of Bro. Wm. Burford, who, at the age of 79 years, "fell asleep" at Belair, S.A., on Friday of last week. Bro. Burford was a man greatly beloved, a man of generous spirit, and a helper of every good work. The sympathy of a host of friends will be tendered to the relatives and to the church of which our brother was an honored member. A fuller appreciation will appear later.

The Western Australian Home Mission Committee are planning for a successful Conference at Easter. Interstate visitors will receive a hearty welcome to the State and Conference meetings. Any intending visitors to the State are asked to communicate with the Conference Secretary, Churches of Christ Central Office, 140 Barrack-st., Perth, W.A.

The Western Australian Home Mission Committee have arranged for a mission at Armadale, where a very small company of brethren have been faithfully meeting for a number of years. Bro. F. Youens is the missionary, and D. R. Stirling the song-leader. They seek the co-operation of all in prayer that they may be sufficient for the task in this difficult field.

Fifteen of our Western Australian Bible Schools have challenged each other to an attendance and increase campaign. Two hundred and one new scholars have been won in three weeks. In the first division (including schools of over 150 membership), the average attendance of all is ranging above 80 per cent., and in the second division, the leading school has a membership of 103, and its average attendance is 91.7 per cent.

A curious and regrettable error, which we trust misled nobody, crept into our last issue. We spoke of the Hinrichsen-Clay mission at Belmore, N.S.W. Of course, as we have frequently noted, it is Bro. A. Baker who is at Belmore, and with Bro. L. E. Clay as song-leader is meeting with remarkable success. Bro. E. C. Hinrichsen continues his labors as Victorian evangelist, and, with Bro. C. H. Pratt as song-leader, and Bro. A. Hinrichsen as helper, is now engaged in a successful mission at Swan Hill.

In a letter to Bro. B. W. Huntsman, written on 26th January, from California, U.S.A., Bro. Clive Taylor, formerly of Carnegie, writes: "You will be surprised to learn of the death of old Bro. J. W. Webb, of Santa Clara. His funeral took place last week. He died at 84 years, loved by everybody who knew him. He had been ailing for several months." The "Christian Evangelist" of Feb. 5 contains an obituary notice. Bro. Webb was an Australian, well known to many of our readers. His bright and genial personality impressed many when he visited Australia on the occasion of the jubilee celebrations of Lygon-st. church.

We are glad to hear of the success of Bro. Wallis Ludbrook in completing his course at Roseworthy Agricultural College, South Australia. At the recent annual demonstration he received his diploma, with honors in ten subjects, having eclipsed all records by attaining a general average of 92.82 per cent. Also, as dux of his year, he received the gold medal of the Royal Agricultural Society (in previous years he gained the bronze and silver medals for a similar standing). He further obtained the Old Students' Cup for the highest aggregate in agriculture and veterinary

science, also the Morphett medal for dairying. In addition to the foregoing honors he was awarded six third-year prizes.

The Federal F.M. Secretary has been visiting S.A. churches, etc., as follows:—Jan. 4, Unley; 11, Hindmarsh; 18, Long Plains and Avon; 25, Balaklava; Feb. 1, Goolwa; 8, Seacliffe Military Church Parade; 22, Gawler; March 1, Goolwa. Everywhere there was much interest in the work our missionaries are doing, and in each place the local work was prospering.

The efforts of the church at Balwyn, Vic., have been blessed during the week. There have been splendid meetings each night, and great interest has been aroused. The new Home Mission tent was erected in place of the old, much-worn one, on Saturday, and was full to overflowing on Sunday evening. More than 400 were inside, and many outside. Bro. P. R. Baker has been preaching faithfully with great power, and has also answered questions each evening in a most effective way. Bro. Wilfred Dimond has led the singing most capably, and the choir and members are giving loyal support. Up till Monday evening 20 had confessed Christ in the first week of the mission. Brethren everywhere are asked to pray for this effort, and when possible to visit the mission. 123 broke bread on Sunday.

Since Conference an effort has been made by the S.A. Temperance and Social Problems Committee to raise the necessary money to become affiliated with the Federated Protestant Children's Home at Morialta. This is a worthy object commended by Conference, and the committee is grateful to those churches who have so far sent help. At the same time an urgent appeal is made for further support. Two hundred pounds must be raised, and this if possible before Conference. Will members of the Churches of Christ contributing to these Homes send their gifts through this committee? An appeal is being made to the Sunday Schools of the State, and it is hoped a hearty response will be made. Collecting cards are available for any schools desiring them, and will be supplied by the secretary, F. Lewis, Ebor Avenue, Mile End. Send gifts to either the president of the committee, Ira A. Paternoster, 42 Second Avenue, St. Peters, or to the secretary.

The tea and public meeting held to welcome Bro. and Sister A. G. Saunders to their new work with the church at Lygon-st., Carlton, Melbourne, was attended by a large and representative company. Some were old friends, some were new friends. All were deeply interested, and evidently the meeting was unanimous in its wish for the success of the work and the happiness of the workers. Bro. Craigie occupied the chair, and introduced the President of the Conference and other speakers, all of whom felicitated with the brethren of the Lygon-st. church on the coming of their new evangelist and his sister wife. Opportunity was taken to express appreciation of the labors of Bro. F. T. Saunders during the waiting time, and mention was made of the splendid preparatory work he had done. Bro. A. G. Saunders made an appropriate response on behalf of himself and wife, in which he revealed his loyalty to the Book and to the Lord, and the singleness of his desire to preach the gospel.

### Two Newly Appointed Victorian Organisers.

Bro. Reg. Enniss (right), who after many years' efficient service as College Organiser has begun work as Organiser of Victorian Home Missions; and Bro. L. C. McCallum, M.A., who has accepted the position of Organiser of our Victorian Bible Schools and Young People's Dept.



# College of the Bible.

The following amounts have been received from the churches during the year 1924. Amounts received from individual brethren have been credited to the churches in which they hold membership as far as that is known. This report covers all the moneys received during the year, so that in some cases two annual offerings are included, and in some no annual offerings are included.

**Queensland.**—Albion, £6/14/6; Annerley, £4/17/9; Boonah, £9/8/6; Brisbane, £15/17/6; Bundamba, £1/15/0; Bundaberg, £3/2/3; Charters Towers, £3/10/-; Eel Creek, £4/1/-; Gympie, £1/5/-; Ipswich, £1/5/-; Kingaroy, £1/11/3; Ma Ma Creek, £7/17/-; Marburg, £6; Maryborough, £5/8/-; Mt. Walker, £2/7/-; Roma, £13/-; Rosevale, £5/19/6; Rosewood, £1/10/-; Silverdale, £2/10/6; Sunnybank, 7/-; Tannymorel, £2; Toowoomba, £3/16/6; Wombo Creek, £4; Wooroolin, £1/10/-; Zillmere, £1/17/1; Not elsewhere included, £4/5/-. Total, £103/8/4.

**New South Wales.**—Ashfield, £1/2/-; Auburn, £2/10/6; Belmore, £4/14/9; Broken Hill, 15/-; Broken Hill, Railwaytown, £1/10/-; Bangalow, £5; Bankstown, 11/-; Bungawalbyn, £1; Burwood, £10/17/6; Canley Vale, £1/10/-; Canterbury, 5/-; Chatswood, £48/13/2; Chinese Church, £1/1/-; Enmore, £612/13/6; Dumbleton, 5/3; Epping, £1/13/6; Gilgandra, £4/7/6; Granville, 11/-; Hornsby, £3/17/3; Hurstville, £1/10/-; Inverell, 10/6; Lidcombe, £1/12/6; Lismore, £6; Marrickville, £12/15/-; Merewether, 3/6; Moree, £154/13/-; Murwillumbah, £2; North Sydney, £4; North Auburn, 5/-; Paddington, £3/6/2; Rockdale, £3/15/3; South Kensington, £1/7/6; Sydney, £36/9/9; Taree, £14/2/-; Tyalgum, £3/10/-; Wagga, £11/3/-; Wahroonga, £811/6/-; Wingham, £2/4/3; Not elsewhere included, £1. Total, £1,774/10/10.

**Victoria.**—Ararat, £7/15/10; Ascot Vale, £12/10/-; Ballarat, £4/3/6; Ballarat East, 4/-; Bayswater, £3/4/-; Bendigo, £2/18/6; Balwyn, £2/18/6; Bambra Road, £4; Bet Bet, £2/10/6; Berwick, £12/11/-; Blackburn, £1/3/3; Boort, £3/9/5; Boronia, £4/7/6; Box Hill, £6/16/6; Brighton, £52/18/3; Brim, £148/5/6; Brunswick, £1/5/6; Burnley, £5/6/4; Burwood, 2/6; Carlton, £119/0/7; Carlton, Chinese, £16/1/-; Carnegie, £8/3/7; Castlemaine, £9/14/9; Cheltenham, £5; Coburg, £2/6/6; Colac, £3; Collingwood, £3; Dandenong, £1/14/-; Doncaster, £10/4/9; Drummond, 5/-; Dunolly, £1/14/9; Dunmunkle, £6/1/6; East Camberwell, £2/1/6; Echuca, £2; Emerald East, £1/8/-; Emerald Township, £2/14/-; Essendon, £7/11/5; Fitzroy, £1/8/-; Fitzroy, North, £10; Fairfield Park, £4/5/9; French Island, £2/17/5; Garden Vale, 15/-; Gardiner, £96/0/8; Geelong, £4/5/7; Golden Square, £3/5/-; Hampton, £8/10/-; Harcourt, £3/14/-; Haven, £2; Hawthorn, £75/19/3; Horsham, £9/0/6; Ivanhoe, £2/10/-; Kaniva, £21/8/-; Kyneton, £1/11/-; East Kew, £1/13/-; Lake Rowan, £8; Lillimur, £3/7/-; Malvern, £8/7/-; Maryborough, £2/2/-; Melbourne, £72/4/-; Nth. Melbourne, £2/5/-; Merbein, £1/15/-; Middle Park, £5/9/-; Meredith, 17/-; Mildura, £7/17/4; Minyip, £4/10/-; Montrose, £2/13/-; Moreland, £9/13/-; Newmarket, £1; Northcote, £6/7/-; Oakleigh, £6/2/6; Parkdale, £2/10/-; Pakenham, £1; Polkmet, £4/19/6; Port Fairy, 13/-; Prahran, £4/6/6; Preston, £1/14/-; Redcliffs, £1; South Richmond, £1/4/6; North Richmond, £5/15/-; Ringwood, £2/19/-; Red Hill, £2/14/-; Rochester, £1/5/-; Shepparton and Cosgrove, £5; South Yarra, £6/6/-; St. Arnaud, £2/12/4; Stawell, £2; St. Kilda, £1/12/-; Surrey Hills, £7/3/6; Swan Hill, £3/0/11; Taradale, £2; Thornbury, £2/8/-; Ultima, 15/-; Warracknabeal, £3/5/-; Warrnambool, £6/7/-; Wangaratta, £1/1/-; Wedderburn, £3/4/-; Williamstown, £2/6/3; Windsor, £1/10/6; Woorinen, 10/-; W. Tree, £1/1/-; Yarrawonga, £2/2/6; Women's Mission Band, £6/1/-; Not elsewhere included, £2/15/-. Total, £963/5/11.

**South Australia.**—Alma, £5/6/-; Adelaide, £14; Balaklava, £89/2/-; Barmora, £1/13/6; Berri and Winkie, £1/17/-; Blackwood, £7/9/-; Bordertown, £8/2/-; Cheltenham, £1; Cottonville, £2/8/3; Forestville, £2/6/5; Croydon, £4/4/6; Dulwich, £3; Glenelg, £8/4/6; Gawler, £2/2/1; Goolwa, £2/14/-; Hindmarsh, £12; Henley Beach, £3/7/-; Kadina, £2/4/9; Kersbrook, £1/9/-; Lochiel, £4/6/-; Long Plains, £35/6/9; Milang, £8/18/0; Mile End, £8/5/1; Moonta, £4; Mallala, 16/1; Mundalla, £4/5/-; Murray Bridge, £2/0/6; Nailsworth, £1/5/-; Maylands, £15/8/6; Norwood, £10; North Adelaide, £3/5/4; Owen, £6; Prospect, £3/12/3; Point Sturt, 10/-; Port Pirie, £3/1/-; Queens-town, £3/6/-; Semaphore, £4/15/10; Strathalbyn, £5/12/6; St. Morris, £2/9/9; Stirling East, 10/-; Tumby Bay, £9/11/5; Ungarra, £4/10/-; Unley, £22/7/-; Wallaroo, £1/14/6; Wamponny, £3/16/-; Williamstown, 10/-; York, £2/14/-; Union Trust Fund, £50; Not elsewhere included, £2. Total, £397/6/6.

**Western Australia.**—Armadale, 10/-; Bassen-dean, 17/6; Brookton, £16/10/-; Bunbury, £2/13/-; Claremont, £5/0/8; Collie, £4/18/10; Cottesloe Beach, £3/8/9; Fremantle, £11/19/-; Geraldton, £2; Harvey, £10/17/3; Kalgoorlie, £9/19/9; Maylands, £18/15/-; North Perth, £3/8/-; Northam, £7/4/6; West Subiaco, £2/8/9; Perth, £29/4/3; Subiaco, £15/16/11. Total, £145/12/2.

**Tasmania.**—Cascades, 10/-; Caveside, £1; Devonport, £1/15/-; Dover, 5/-; Geveston, £3/10/-; Hobart, £10/1/6; Hobart West, £5/12/6; Launceston, £5/3/3; Mole Creek, £1/5/-; Nubeena, £1/4/7; Tunnel Bay, 16/-; Ulverstone, £1/15/-; Total, £32/17/10.

**New Zealand.**—Ashburton, £2; Auckland, Ponsonby-rd., £14/15/6; Auckland, Mt. Eden, £10/12/6; Avondale, £2/11/-; Burnside, £2; Christchurch, £4/10/-; Dunedin, £8/19/6; Dunedin East, £8/10/-; S. Elborn Trust, £24; Gisborne, £3/10/-; Gore, £9/15/9; Invercargill, £5/10/6; Kilbirnie, £5/4/6; Levin, £4; Lower Hutt, 18/6; Mangawai, £1/7/6; Mataura, £5; Motueka, 10/-; Mornington, £7/15/-; Nelson, £23/2/-; North-East Valley, £1; North Albertland, £3; Oamaru, £1/17/9; Onehunga, £4/11/-; Pahiatua, £2/2/6; Petone, £1/19/-; Port Albert, £2/16/-; Pukekohe, £1; Richmond (Auckland), £8/8/-; Richmond (Nelson), £1; Spring Grove, 15/-; Tadmor, £1; Wanganui, £6/5/-; Wellington, £2/10/-; Wellsford, £1/14/3; Total, £185/10/9.

Grand Total, £3602/12/4.—Fred. T. Saunders, Organising Secretary.

## South Australian Home Mission Notes.

H. J. Horsell.

A. C. Garnett, M.A., concluded his work at Nailsworth on Feb. 22. Bro. Garnett has had a successful time with the cause in this suburb, and is being followed by H. L. Davie. Four additions for month.

The churches on Eyre Peninsula had a successful month. Cummins is most promising. It is expected that Ungarra and Tumby Bay will soon increase their subsidy to the Committee. One confession at Tumby Bay.

The re-building of the chapel at Barmora has been commenced. It is expected that a good deal of voluntary labor will be forthcoming to assist. We shall be glad to receive further donations towards this project. Meetings are being held meanwhile in the picture hall.

The mission at Fullarton being conducted by J. Wiltshire is proving hard work. Good support is forthcoming from the suburban churches who are taking in turn to visit at the week night services. There have been two confessions and several enquiries. It is proposed to organise a church on March 8, and also a Sunday school. Meeting to be held in the Masonic Hall.

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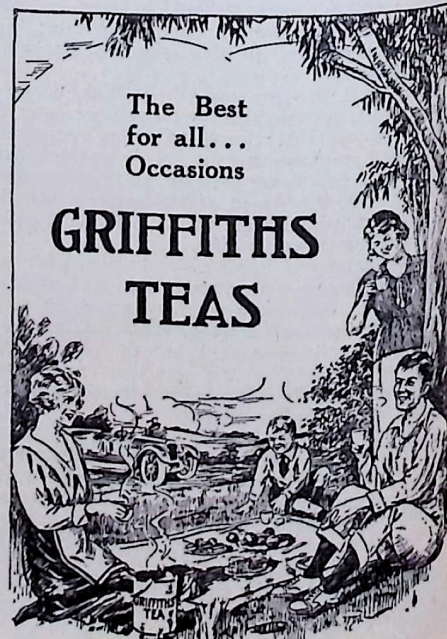
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Bro. Wiltshire is hopeful for a good cause. He is going from house to house in visitation.

There was one addition by faith and baptism at Gawler and two by letter. The membership now stands at 78. Bro. Raymond is doing a good work in visitation among the people. Meetings fairly good.

Bro. Bowes reports good average attendances at all meetings at Port Pirie. Two young men have gone to Glen Iris College. The preacher is better in health and doing a good deal of visitation again.

Bro. J. Turner commenced his work at Moonta in January. He is having nice meetings. A number of young people are coming to the services. Harvest thanksgiving services were largely attended.

E. H. Randall concluded his labors at Naracoorte on Feb. 8. He begins at Berri and Winkie, March 1. We congratulate our brother on his marriage quite recently. He will have a big opportunity for work in his new field, and we look for good results.

Work at Wallaroo keeps up splendidly. Bro. Warren is highly esteemed by the church and public.

Bro. Blackburn reports that the new baptistry at Wolfram-st., Broken Hill, has been finished and paid for. Good reports at the annual business meeting. He is teaching four classes at the State school in the Scriptures, and reaches 800 children every week. They hope to increase the subsidy to Committee in April.

The organising secretary has concluded a six weeks' campaign among the churches in view of the annual offering, March 1. Many lantern lectures have been given. Some 2,000 people have been reached by this means. Fine interest aroused in H.M. fields. Deputations have waited upon and addressed the churches, and our preachers have faithfully presented the claims of Home Missions. We look for a good response.

### Sir W. M. Ramsay on the Turk.

The seventieth anniversary of the Bible Lands' Mission Aid Society was celebrated in London recently. Founded in 1854 as the Turkish Missions' Aid Society, the organisation had for its first President the "great" Earl of Shaftesbury. During the past year the Society has aided work in Palestine, Syria, Egypt, Sudan, Cyprus, Turkey, Mesopotamia, Arabia, Bulgaria, Serbia, Greece and Albania. Large sums have been devoted to groups of orphans in various institutions and to refugee camps at Salonica, Athens, and the Piræus. Blankets, condensed milk, malted milk, and clothing have been sent in kind.

At the afternoon gathering Sir William M. Ramsay, D.C.L., LL.D., said he remembered taking part in the gathering to celebrate the sixtieth anniversary of the Society. In dealing with the effects of missionary educational work in Asia Minor, he said he wished to speak of those effects in regard to the Turks themselves—a point of view not usually taken into account. Apart from the directly religious activities, the work of the missionaries had been the creation of an educated middle class—the backbone of any country. Missions have created a large number of schools and colleges. Noting the success of these institutions, Abdul Hamid set up Islamic and pan-Islamic schools. Desiring to oppose and counteract the mission schools, he did so by imitating them. Abdul Hamid's schools were of a very humble class, but at any rate they taught reading and writing; and as, when people begin to read they begin to think, the Sultan really helped in this way to forward the movement which eventually led to the Turkish revolution. The mass of the population in Asia Minor do not desire to change; they are quite content to do as they have always done. They are hospitable, pleasant, kindly, easily pleased, patient and content. The Nationalists are more opposed to missions than Abdul Hamid was; their little finger is thicker than the Sultan's loins. From 1071 the population of Asia Minor has been almost purely Turkish; the country came into the hands of the Turks partly by the sword and partly

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by treaty. Excavations in Palestine had thrown light upon the Old Testament, but in Asia Minor chiefly upon the New Testament. There had lately been unearthed a Christian church built upon the site of the very synagogue in which Paul and Barnabas first appealed to the Jews in Antioch in Pisidia.

### Thomas Bagley Memorial Fund.

To Feb. 28, the following amounts have been received:—

Victorian Churches.—Hampton, £7; East Kew, £1/1/-; Brim, £8; Croydon, £2/14/-; Fitzroy, £1; Warracknabeal, £2/11/-; Horsham, £2/9/-; Hawthorn, £12/4/-; Hawthorn Girls' Club, £1; Wedderburn, £2/8/8; Doncaster, £1/10/-; Oakleigh, £7/6/6; Swan Hill, £2/2/-; Castlemaine, £5/0/3; Castlemaine C.E. Society, 15/-; Northcote, £6/2/-; Blackburn, 11/-; Waragul, £1/12/9; Black Rock, £2/2/-; Geelong, £4; Dunolly, £1/13/6; Brethren at Lake Rowan, £14/15/-; Cheltenham, £5/15/-; Lillimur, £1/5/6; Total, £94/18/2.

Victorian Individuals.—Mr. J. H. Scott, £10; Mr. H. Perkins, £1; Mr. and Mrs. A. Chappell and Family, £2; "A Brother," Swanston-st., £30; Mr. and Mrs. G. O. Jackel, £1/1/-; Mr. W. Waters, £1/1/-; Mr. J. Barnacle, £1; Mr. and Mrs. R. M. Williams, £1; Total, £47/2/-.

New South Wales.—Merewether Church, £2; Mr. Alfred Winter, £10; Mrs. John Kingsbury, £3/3/-; Mr. Peter Winter, £25; Total, £40/3/-.

Tasmania.—Mrs. Mooney, £5.

Queensland.—Mr. and Mrs. Colvin, £1.

South Australia.—Mr. A. B. Chappell, £1.

Total amount received to date, £189/3/2.

Reg. Enniss, secretary, 14 Queen-st., Melbourne.

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## News of the Churches.

### Tasmania.

West Hobart on March 1 had good meetings all day. Bro. Byard exhorted, and Bro. Heard preached at night on "The Fall of Saul of Tarsus." On Wednesday evening the half-yearly business meeting was largely attended, and a pleasant time was spent in planning for greater work in the new year. Delegates were appointed for Conference.

The cause continues to grow in the city church, Hobart. Bro. Nightingale immersed two on Sunday, March 1. These, with five by transfer, were welcomed at the Lord's table. Bro. S. Wong, of Sydney, exhorted helpfully. Open-air services were commenced on Sunday evening before the regular gospel service. At the annual business meeting Bren. S. Harding and E. R. Levett were re-elected as secretary and treasurer of the church. Seventy-eight people were added to the church for the year. The Y.P.S.C.E. visited the Infirmary on Saturday, Feb. 27.

### South Australia.

Harvest thanksgiving services were held at York on March 8. Bro. Killmier spoke at both meetings. Special singing was given by the choir. The Sunday School is making rapid growth; 200 were present last Sunday.

Bro. B. W. Manning was the speaker at the morning meeting at Norwood on Sunday. This was the church anniversary. Bro. Paternoster preached at night from John 3: 16. The Home Mission offering is better than last year.

Male End members were encouraged and helped by an address from Bro. Ira Paternoster on Sunday morning. At night a husband and wife stepped forward. The young ladies of the church formed the choir at night and rendered two pieces acceptably. Tennis and cricket clubs are in the United Church Associations, and are playing off for premiership honors.

On March 2, the monthly meeting of Queens-town Band of Hope was held. Good attendance and splendid programme. Bro. Holland gave an interesting talk on Temperance. Sunday, Q.Y. P.M., Miss Watkins presided and gave a talk. Worship, Bro. Hinde exhorted. Good attendance at Sunday School. Bro. A. Coin preached in the evening.

Since last report from North Adelaide the preacher has been on holiday at Aldgate Valley, and his place acceptably filled by Bren. Harkness, Henderson, Green, and Caldicott. On Feb. 22, H. J. Horsell spoke on Home Missions, and the following Sunday the annual offering was taken up. The monthly meeting of the Band of Hope was held on March 2, Bro. Ludbrook in the chair, and giving an address.

At Grote-st. on March 1 Bro. Wiltshire addressed the church very helpfully. As it was harvest thanksgiving Sunday, the chapel was decorated. The gospel meeting was addressed by Bro. Rankine, and one young woman made the confession. Bro. O. H. Finlayson led the choir in special anthems, and Mr. Keith Clarke sang a solo. On March 8, Bro. Rankine addressed both morning and evening meetings. A girl confessed Jesus at night.

At Moonta on March 8, Bro. Turner's addresses were greatly appreciated. Sister Edjcombe, of Croydon, and Bro. R. Manning, of Grote-st., were at the Lord's table. At the gospel service special singing was rendered by the young people, also a solo by Miss D. Pearce. Home Mission offering, £14. Adult Bible Class is growing; 14 present. Bible School has commenced practice for anniversary. Bro. Turner is conductor. The Dorcas has gone into recess for three months. A Ladies' Guild has been formed to work and raise funds to pay off the church debt.

On Feb. 25 Bro. H. J. Horsell paid a visit to Kadina and gave an interesting lantern lecture on Home Missions. March 1, good meetings. Bro. S. R. Trenwith gave the exhortation. Bro. Filmer spoke well at night. March 4, the sisters held a drawing-room afternoon, and in the evening a birthday basket social to celebrate Bro. Filmer's birthday, also his first year with the church. Both meetings were well attended and very successful. March 7, a very bright and happy day was spent with the Junior Endeavorers on the beach at Wallaroo. March 8, Bible School anniversary. Good meetings and splendid talks by Bro. G. T. Walden.

### Western Australia.

On Friday, Feb. 27, the men of Fremantle church held a Men's Loyalty Meeting. This was the second meeting of its kind arranged by the men of the church. On Lord's day, March 1, Bro. Mudge spoke morning and evening. All the churches are actively engaged in the Prohibition campaign.

Collie held a pleasant picnic at Telfer's Pool on Jan. 26. Some 100 children and about 50 adults spent a happy time. Bro. H. Whiteaker and family were taken suddenly ill on Lord's day, March 1, the symptoms being of ptomaine poisoning. Later reports are of a favorable nature. Bro. J. Gammage has had several toes cut off with an axe, but is progressing nicely.

### Queensland.

New Veteran had a good meeting on 1st inst.; over 30 present. Bro. E. Trudgian preached. Bible School in afternoon well attended. The building (though there has been only one convert since its erection) has more than justified its erection. Over £100 is still owing on it, but this is gradually being reduced.

Meetings at Gympie are keeping up, and the work is being maintained. On the morning of March 1, Bro. E. Blake, of the Young Men's Training Class, exhorted on "Sleep," and at night Bro. C. Trudgian preached on "The Double Rejection of Christ." Bible School started on working up a service of song. Girls' Club is busy preparing for a sale of gifts. The young men's class is diligently studying the Scriptures.

Albion chapel was filled on March 1, at an "in memoriam" service to Freddie Enchelmaier, son of the Bible School superintendent, and a Bible School scholar, who was called home on February 2, aged 14½ years. There was a large attendance of Bible School scholars and companions of the late young brother. Bro. H. G. Payne spoke forcibly on "The Hope of the Resurrection." On March 3 a public welcome was tendered to Bro. and Sister Payne and family, late of Hornsby, N.S.W., who commenced labors at Albion on February 1. The welcome had been deferred, pending the arrival of Sister Payne and family. The following spoke words of welcome:—C. Adermann, for the church; Bro. F. Enchelmaier, Bible School; Bro. S. Trudgian, H.M.C.; Sister Wendorf, Women's Executive; Bro. Hermann, F.M. Committee. Bro. Payne ably responded. Sister Payne was also presented with a bouquet on behalf of the Bible School by Miss Nellie Hull. Musical and elocutionary items were enjoyed.

### Victoria.

Williamstown held harvest festival on Sunday, March 1, with a fine display of products. Special singing by choir and visiting singer was appreciated. Attendances are improving.

Echuca meetings continue to be well attended. On March 1 harvest festival services were held. The chapel was nicely decorated with a good assortment of produce. The annual business meeting was held on March 3. Reports showed the work to be very healthy.

Very good meetings at Swanston-st. last Lord's day. In the morning Bro. Gibson presided, and Bro. Shipway delivered the address. At the evening service Bro. Shipway's sermon was excellent and well received. Good attention and interest.

Warracknabeal had splendid meetings on Sunday. Bro. Reg. Enniss delivered helpful messages to large congregations, and in the afternoon spoke at the Brim harvest festival. Warracknabeal Bible School had an attendance of over 100. On the Saturday evening Bro. Enniss met the local church officers.

Hawthorn held harvest thanksgiving services on Sunday. The choir rendered special music, and beautiful solos were contributed by Sisters Miss M. Stubbs (Ballarat) and E. Vauser (Bible College). Bro. T. H. Scambler conducted both services, and there was one confession. Very fine attendances.

Malvern-Caulfield on March 8 had very fine meetings all day. Bro. Illingworth spoke at both services, and was much appreciated. The gospel meeting took the form of a K.S.P. installation service. A special prominence was given to young men, and the preacher gave a very fine address to them, and made a powerful appeal.

Collingwood has welcomed Bro. and Sister Andrews after holiday. The church is grateful to Bren. Withers, Smith and Sparks, and all others who helped while Bro. Andrews was away. At the last business meeting Bro. Andrews was engaged for another twelve months. The church mourns the passing away of Sister Gagg.

Cheltenham on Sunday had the pleasure of a visit from Dr. Porter, of Sydney, who addressed the church, there being a large attendance. Many children at school and kindergarten. Mrs. Thomas, of Mentone, has lately been added to the teaching staff. In the evening Bro. H. Davie, of South Australia, was the preacher. Miss Fischer, of South Australia, was the soloist.

Bambra Road meetings have been well attended of late. Bro. Schwab has been on furlough during the last three weeks. The church tenders thanks to the brethren who have helped during that time. Two confessions since last report. Ladies' Aid held a successful concert last Thursday on behalf of furnishings. All departments of work are flourishing. 208 at Bible School last Lord's day.

Since the commencement of Bro. R. H. Lampshire's work as preacher at East Kew, the meetings have considerably improved; at evening services there is a large gathering. Everybody is delighted at his coming, and with his powerful and inspiring messages. Bro. Lampshire's visitation is bearing much fruit. The church is happy and united. Bro. Lampshire's theme on Sunday was, "Is it well with thy Soul?"

At Northcote on Sunday, March 1, a lady confessed Christ. On Feb. 25, the half-yearly business meeting of the church was held. For the past six months the roll book revealed an average morning attendance of 99. The reports of the various auxiliaries were very favorable; the J.C.E. being foremost. Much has been accomplished during the period, and great credit is due to the untiring efforts of the preacher, Bro. W. Hinrichsen, and the Ladies' Sewing Class. The singing by Bro. V. Barber is much appreciated.

Excellent services at Brighton on Sunday. Bro. Robinson, of Middle Park, spoke most acceptably in the morning, Bro. Huntsman being at North Fitzroy. In the evening a lady made the good confession. The two Bible Classes of young men and young women taught by Bro. C. J. Morris and Sister Miss Brough, are being combined to form a Senior Bible Class. The aim is to build up a large class of young people who are in danger of drifting out of the Sunday School. An orchestra is being formed to assist the singing. The First-Aid Class is commencing its first term for this year. It is accomplishing good work. The study of the Book of Acts at the mid-week meetings is proving most interesting. On Sunday evenings Bro. B. W. Huntsman is conducting a series of pre-Easter services. The choir renders each evening appropriate special singing.

Moreland had fine meetings last Sunday, and five decisions, Bro. Arthur Withers preaching. There have been decisions at almost every gospel service for the past two months. Bro. Swain addressed the church in the morning, and Bro. Dr. Oldfield visited and addressed the Bible Class in the afternoon. Bro. Gale is away on holidays.

Very good meetings at Gardiner. During recent weeks the average at the Lord's table is over 140. Conference statistics show a net gain of 46 during the year, the present membership being 190. Over £1100 was raised for all purposes. Bible scholars number 130. On March 8, Bro. Main exhorted the church. Three were received by letter from Prahran. In the evening Bro. Kingsbury preached to a large audience, and emphasised "The Call of Jesus."

At Boronia on March 1, Bro. Waterman closed his labors with the church. Opportunity was taken at the K.S.P. social on March 3 to present him with a rug from the church, and a hymn-book from the K.S.P. There was a large morning meeting last Lord's day; Bro. Shain was the speaker. Bro. Colin Hinrichsen preached at night. At the annual business meeting reports were satisfactory. Recently the Sisters' Auxiliary gave £50 to the church, and have undertaken the support of a native evangelist on the foreign field.

Stawell church and Phi Beta Pi club held a combined social on March 6 to bid farewell and Godspeed to Sister Bessie Theos. Evangelist Pratt spoke words of advice on behalf of the church, whose outward expression of love was the gift of a beautiful teachers' Bible. Mrs. Pratt, Chaplain, spoke on behalf of the club, and presented to their late scribe (which position Sister Theos has held with honor) a beautiful black leather writing case. Sister Theos takes up her first teaching appointment in Armadale, and residence in Caulfield.

On March 1 anniversary services were commenced at Red Hill. Bro. A. B. Withers addressed all meetings of school and church. His messages, which were of high order, were much appreciated. Special singing by the school was rendered at all services. Monday night, March 2, school exercises, reports, singing, distribution of prizes, and a talk on "A Hot Foot," by Bro. Beaumont, and an address, "The Responsibility of the Child," by Bro. A. B. Withers, brought this well attended series to a happy conclusion. Bro. Beaumont is rendering good service to the church.

There were sixty present at Balwyn mission at the early prayer meeting at 7 o'clock on Sunday morning. This was the first meeting in the fine new tent that has been made to the order of the Home Mission Committee. The tent is of the best material, and will last many years it is hoped. The service was led by Jas. E. Thomas, who told of the work for which the Home Mission Committee had purchased the tent, and that it would be used at various places in the city and suburbs for mission work. Theo. Edwards in a prayer of dedication asked the blessing of God on all the services that would be held for the winning of souls in this tent in Balwyn and every other place. We are sure the brotherhood will be glad of this forward move, and join earnestly in prayer for the blessing of God on the work.

The second week of a short mission at Colac, with Bro. Stuart Stevens as preacher, and Bro. Hargreaves as song-leader, has been happy and successful. The mission terminated on March 6. The total additions were two by faith and baptism, three baptised believers who have united with the church, and one restoration. On Saturday afternoon, at a meeting of members, Bro. and Sister Stevens were made the recipients of a beautiful token of appreciation, a silver sugar basin, the presentation being made by Bro. E. H. Lewis, who spoke of the untiring efforts of Bro. Stevens and Bro. Hargreaves, and the splendid help given by Mrs. Stevens as soloist and at the piano. Bro. Kenyon also spoke. On Sunday Sister Mrs. Glover, of Tasmania, was welcomed by transfer. At the close of the gospel service a married man confessed Christ.

### New South Wales.

At Wolfram-st., Broken Hill, on March 1, Bro. Farrow spoke in the morning. Bro. Blackburn gave the gospel address. Sister Miss Bella Goldsworthy rendered a solo. Bro. Blackburn is giving a series of addresses every alternate Sunday on the Acts of the Apostles, which are interesting and helpful.

Enmore had good meetings all day on March 8. Bro. C. Rush spoke in the morning on "What of the Picture Show?" At night Bro. Whately spoke in a masterly way on "The Castaway." School and Christian Endeavor are progressing very favorably. The Dorcas Class would be glad if others could meet on Wednesdays and do good work.

At Dumbleton on March 1 the J.C.E. was well attended, also the morning meeting. The exhortation by W. J. Buckley was "The Power of God in the Church." Night service was taken by Bro. Copleston, who preached to a good congregation on "A new creature in Christ Jesus." Open-air meetings are well attended; 20 present. Bro. A. Saville with the cornet is a great help to the singing.

On March 1, Bro. G. Lee, from Failford, spoke at Taree morning and evening. We are pleased to report that Bro. H. Edwards's health has improved, and that he is able to take his preaching appointments. A Kappa Sigma Pi Club has been formed by Bro. Crossman. Interest in morning and evening services is well maintained. A campaign will shortly be commenced to enrol scholars for the Sunday School, which has a small attendance.

At Lismore on March 1 two new scholars came to the Bible School. At night there was a good attendance, and Bro. P. J. Pond preached on "Jesus, the Man, or the Wowser—Which?" Bro. Charlie Brown, an aboriginal member, received the higher call last week, and was buried in the Church of Christ portion of Lismore Cemetery. Bible School held an after-holidays picnic at Boatharbour last Saturday week, making the trip per motor.

Lidcombe reports good meetings on March 1 and 8. On 1st, Bro. McKenzie delivered an appreciated morning address, and Bro. Priestly conducted the gospel service. On 8th, Bro. A. E. Foulkes exhorted on "What am I Wanting to Do?" Bro. Priestly's gospel subject was "What are You Waiting For?" For some weeks past Sister Miss Thorogood, of Auburn, rendered good service at the organ, and her assistance was much appreciated. The Bible School is preparing for its anniversary.

Sister Edwards, from Taree, also Bro. Nunn, recently baptised by Bro. Whelan, were received into fellowship at Longueville on March 8. The church enjoyed fellowship with Sister Tyson, from Launceston, Tas., during the past month, her daughter, Mrs. Hillhouse, having been received into membership. The church offers deep sympathy to their preacher, Bro. Percy Dixon, during the recent bereavement in his family. The church has removed to Lane Cove War Memorial Hall, which is a much more central position. Bren. R. Vercoe, Little and T. E. Rofe have given helpful messages.

Chatswood church annual business meeting was held on March 4. Reports from all the branches of the work were full of inspiration. The balance sheet given by Bro. Middleton was very encouraging. Deacons were elected for the year as follows: Bren. W. H. Hall, C. R. Hall, A. Graham, V. Middleton, M. Hunter, H. W. Cust, S. Gole, S. Triglone, A. Webber, R. Marley. Refreshments provided by the sisters. On March 7, the annual picnic of the school was held at Balmoral, and was very successful. On March 8, Bro. G. Mitchell, Vic., presided, and Bro. A. Webber gave an ideal talk on "I have set before you an open door." As a thanksgiving offering the church sets an aim of £250. £212 was received in the morning. Bro. Whelan's gospel theme was "Can we know what takes place at death?" One married woman confessed Christ before a fine congregation.

The church at Auburn reports some splendid meetings. On March 2 the Bible School teachers and young people's auxiliaries tendered an invitation social to church members. Upwards of 150 enjoyed a splendid evening. A week's special services was commenced on March 8, with a J.C.E. prayer meeting. Appreciative remarks were made of the work of the J.C.E. and of the programme prepared. The communion service was the largest for many months. Bro. Fretwell spoke on the Shunamite woman. A Bible School rally was held in the afternoon, at which Mr. S. M. Bryson, a missionary from East Africa, addressed the children. Four senior scholars made the good confession. The gospel service was splendid. A choir composed of P.B.P. and K.S.P. societies rendered items, and Bro. Fretwell delivered a powerful address on "Childhood's Imprisoned Splendour."

### ADDRESSES.

H. A. Annetts (secretary Middle Park church, Vic.).—109 Graham-st., Middle Park.

E. H. Randall (preacher of Berri church).—Berri, S.A.

W. Fordham (secretary North Melbourne church, Vic.).—116 Dryburgh-st., North Melb.

G. Mandry (secretary Collie church, W.A.).—c/o Mr. H. Whiteaker, Collie.

### IN MEMORIAM.

FREMANTLE.—In loving memory of my dear husband and our dear father, who fell asleep in Jesus March 3, 1916.

Some day, some time, my eye shall see  
The dear face we hold in memory,  
And Christ shall link the broken chain  
Still closer when we meet again.

—Inserted by his loving wife and family, E. Fremantle, Bet Bet, Vic.

LAWRANCE.—In loving memory of our dear Alice, who departed from this life at Paragon place, Lillimur, on March 13, 1916.

We are waiting for the morning,  
When the beauteous day is dawning;  
We are waiting for the morning,  
For the golden spires of Day.

—Inserted by her loving parents, brother and sisters.

ROBINSON.—In loving memory of my dear sister Stella, who passed home on March 10, 1924.

"One more in heaven!  
Another thought to brighten cloudy days;  
Another theme for thankfulness and praise;  
Another link on high our souls to raise  
To home and heaven!"

—Inserted by Keith Robinson, College of the Bible, Glen Iris, Victoria.

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### OBITUARY.

**DICKENS.**—Mrs. Mary Wingate Dickens, widow of the late Frederick Dickens, fell asleep in Jesus on Feb. 24, 1925. Her young womanhood was spent in the happy fellowship of the Church of Christ, Swanston-st., Melbourne. Most of her married life was spent in Western Australia, where she was identified with the worship and work of the church at Lake-st., Perth. For some time prior to her death she was associated with the church at Gardiner, Victoria, but through failing health was denied the privileges of frequent attendance and active service. She is mourned by sisters and brothers who survive her, and by Myrtle, who loved her as a daughter loves her mother. Thank God, her dear ones do not sorrow as those who have no hope.—H.K.

**LEE.**—On Feb. 2, 1925, Sister M. Lee, widow of the late Samuel Lee, and loved mother of Mr. F. Lee, of Prahran, passed to her rest at the age of 76 years. Sister Lee became a member of the church at Leicester, England, in early life; and after coming to this country was actively engaged in church life and work at Berwick, Shepparton, Colac, Wedderburn and South Yarra. At the last-named she was first president of the Dorcas Society. Her body was laid to rest in the cemetery at Shepparton, there to await the great resurrection day. Her sanctified spirit has returned to God who gave it. "Blessed are the dead who die in the Lord."—R.G.C.

**SIMS.**—Sister Sims, the beloved wife of our esteemed Bro. H. Sims, passed peacefully away at her home, Langston-st., Bendigo, on Friday evening, Feb. 20, after a long and trying illness, at the age of 52. Our sister was baptised at the age of sixteen years by Bro. Chas. Watt, who was then the evangelist. For a great number of years she was a most active worker, being connected with the Endeavor Society, Bible school, teaching and Dorcas Society. Bro. J. F. Gibbins conducted the funeral services, there being a large gathering of church members and friends. Christian love and sympathy go out to Bro. Sims in his great loss, and we rejoice with him to know that our sister was looking forward to the call to the higher service.—A.E.S., Bendigo, Vic.

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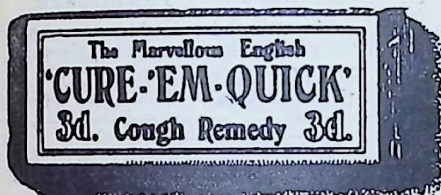
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Printed and Published by the Austral Printing and Publishing Company, Ltd., 528, 530 Elizabeth Street, Melbourne, Victoria, Australia.