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## When Good Men Disagree.

**I**F all men were perfect, there would be no controversies or disagreements. As things are, we cannot hope for the elimination of all friction, but seek to do the best with human infirmity.

When we are troubled by church differences, and the conflict of opinion between Christian men as to methods of work and policies to be pursued, it may be consoling to turn to the pages of the New Testament and see that even the greatest and best of men in the apostolic church were faced with such difficulties as confront us. One of the classic examples of a serious conflict of view and a clash of wills is recorded in the Book of Acts. Paul the apostle and Barnabas his faithful fellow-missionary were the principals. Even good men can quarrel—they are not good because they quarrel, but in spite of it. When such as they clashed, we need not be surprised if less gifted men, with less disciplined hearts and wills, have occasional bad times. May we find grace to imitate them in their better qualities and triumph over the evil as did they.

### The cause of strife.

Luke tells us the occasion of trouble. Paul and Barnabas had it in mind to revisit the churches established during their first missionary tour. Then

"Barnabas was minded to take with them John also, who was called Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp contention, so that they parted asunder one from the other."

Mark had been the attendant of the missionaries in their former journey, and at Perga in Pamphylia, just before the journey into the unknown highlands with its difficulties and dangers began, he returned to Jerusalem. Why he withdrew is not known. A charitable opinion is there was a change of the missionaries' plans and that

Mark felt that having promised for one course he was not bound to take another. Resentment at his cousin's supersession by Paul has been advanced as a probable reason. (See the change from "Barnabas and Saul" to "Paul and Barnabas" and even "Paul and his company.") Matthew Henry quaintly puts it: "Either he did not like the work, or he wanted to go see his mother." What is certain is that Paul believed that Mark had no adequate reason, and that he failed in his job. Hence when Mark was proposed again by his cousin, the apostle flatly refused to entertain the idea.

A "sharp contention" arose. How could it be otherwise? Smaller characters might be indifferent; might not care sufficiently and seek to compromise. Some folk are so small that they cannot even quarrel in a big way. Big men if they differ—not on personal matters, but on things which they believe to be of real importance in their work—will naturally differ strongly. Do not attempt to gloze over the trouble between Paul and Barnabas. There was much irritation; there was a real clash, a "sharp contention," and a separation. It was not a "huff" or a "sulk"—big men do

not entertain such, but when they differ they can differ strongly.

We have often thought it a tribute to the strength of the character of Barnabas that he stood up to Paul. We are apt to think of the "Son of Exhortation," as very kind, tender, gentle, encouraging and consoling, and to miss the strength of his character. It is difficult for us to maintain our views in the face of strong opposition. Some people change with great facility—agree with A and yet equally readily assent to B when he contradicts A. Paul's dominant personality might have subjugated the will of a small man even while the intellect was unconvinced. Barnabas had strength enough to oppose a Paul in the interests of what he believed to be right.

### Who was right—Paul or Barnabas?

Clearly both Paul and Barnabas could not be right on the subject of dispute. The question cannot definitely be settled. The motives of each man were good. We may neither attribute pique and unreasonable rigidity to Paul, nor on the other hand suggest that family connections moved Barnabas to take the side of his cousin. At its shortest and best the issue appears to have been as follows. Barnabas felt that even if Mark had wretchedly failed once, that fact ought not to be held against him. Mark must have his second chance, and be given the opportunity to make good. The man who once before had taken the side of Paul when he was suspect now pleads with Paul for another suspect. In Paul's case, as we understand it, there was no desire to keep Mark for ever in the background. Paul would not decry the doctrine of the second chance. His point would be that the man who failed in a big enterprise must not immediately be reinstated in such a position as would give him the power to jeopardise another great venture. Such a man must first prove himself in a

### To-Day.

"Look to this day,  
For it is life, the very life of life.  
In its brief course lie all the varieties  
And realities of your existence.

The bliss of growth,  
The story of action,  
The splendor of beauty.

For yesterday is only a dream,  
And to-morrow is only a vision.

But to-day well lived makes every yesterday  
A dream of happiness  
And every to-morrow

A vision of hope.  
Look well, therefore, to this day,  
Such is the salutation of the dawn."



less important and less critical place; then he could be advanced and reinstated. We can surely see the elements of good in each position. The question was, which view should be the one to be stressed in Mark's case. Clearly, Paul took the view that the cause must be considered before the man. We freely admit that Barnabas was probably an easier man than Paul to work with—especially for one inclined to slackness. While appreciating what we believe the high motive of Barnabas to have been, we think Paul was more in the right. Seeing that the passage we deal with gives the last mention of Barnabas in Acts, it is altogether probable that Luke thought so. Moreover, it is recorded that after the separation Paul and Silas "went forth, being commended by the brethren to the grace of the Lord." Of the other it is simply stated that "Barnabas took Mark with him, and sailed away." To us there is in this manner of statement more than a hint that Luke and also the church at Antioch approved of Paul's action.

#### **Mark made good.**

It is not unnatural that very many people laud the character of Barnabas and especially his willingness to befriend the suspected. His was a truly beautiful character, and we believe his motives were excellent. Sometimes, however, those who give their verdict for Barnabas as against Paul endeavor to prove their case by an appeal to the fact that later Paul in his epistles mentions both Barnabas and Mark in a kindly way. Why should he not do so? Paul had no mean spirit; he kept up no grudge. Neither Barnabas nor he was small-minded enough to belittle the other or keep up a grievance. But, it is alleged, Paul's words in his last letter show that he later believed Barnabas to be right. In 2 Tim. 4: 11 he wrote, "Take Mark, and bring him with thee; for he is useful to me for ministering." It is indeed beautiful to see that Mark who got the second chance made good and was reinstated in Paul's estimation. But when this passage is cited as if it proved that Paul was wrong in the earlier dispute, or read as if it contained an apostolic apology or confession, we perforce demur. Paul's original position was that a man who failed and jeopardised the work should first prove himself in another sphere. That he should make good and be advanced would give the apostle rejoicing. Suppose a preacher of the Gospel today were to fall into sin—that he drank or acted in some other way so as to disgrace himself and the church, must that man forever be banned? No; the doctrine of the second chance must be applied to him. But we should, if we act both according to the dictates of commonsense and the principles which animated Paul, insist that there must be reform and a making good in some quieter, humble sphere before that man gets a chance to endanger the good name of the church again. It is doing no man an injustice to ask this.

The cause we love has often suffered by a contrary procedure. When a preacher such as is supposed makes good and comes to the highest again, shall we be understood to apologise because we rejoice in his rehabilitation? That would be absurd. It is no more sensible to read 2 Tim. 4: 11 as a Pauline confession and apology.

#### **The result of the disagreement.**

The issue of the dispute between Paul and Barnabas is more than interesting. Frequently it is the case that when two church workers differ strongly about a policy or a method of work, one of them will give up his task. Because he cannot get his own way, he will not work at all. A resignation is the usual accompaniment of a modern "sharp contention."

In pleasing contrast to the familiar custom is the action of each of the disagree-

ing missionaries. Matthew Henry bids us admire "the good that was brought out of this evil: meat out of the eater, and sweetness out of the strong." The result of their difference was that two missionary parties went out instead of one. Barnabas took Mark and Paul selected Silas. So the churches had a double benefit, and a larger extent of territory was evangelised. We might almost be tempted to pray for disputes if all had such a happy ending!

The lesson ought not to be lost on us. Good men may differ and differ strongly. They may feel that compromise is impossible. We cannot admit that two opposing controversialists are both right. But we may imitate the example of these two great—if manifestly human—servants of God. Let us not sulk or be peevish. Let each party, while keeping his opinion, go on with the work of God.

## In Him Amen.

The world looks for certainty. The average man wants to be certain of his food supply, his shelter, his family, his business, his professional position, his political creed, and, it may be, his philosophy and theology. It is good to be sure—sure of oneself and one's friends, sure of goods and of goodness. This large class of certainty-seekers, however, divides commonly into the abstract truth-hunters and the practical prove-it-as-much-as-you-can-and-let-it-go-at-that class of well-to-do pragmatists. A frequent saying of the latter sort of folk is, "If you do as well as you know how, it will all come out right in the end." Some too easily acquire contentment with a doctrine or a creed, and become fossilised in faith; some remain undecided in opinion, and irresolute in action, until they reach such a state that, if we were to remember them in our prayers, the petition we should use would be that "for all who are at sea." Others mean to be reasonably sure of themselves and their duty, but wish to keep open-minded, as they say, and to revise views as the days go by and public vogues change. Still others are distrustful and hesitant, never venturing to believe anything very much unless their forming opinions are corroborated and emphasised by other thinkers, or at least talkers.

Amid all this uncertainty, half-hopeful striving after truth, and controversy over partial views, a principle of assurance is offered through the person and grace of Jesus Christ, of whom the apostle says that in him is "Yea!" and in him "Amen!" It may not be straining this passage too much to say that the first affirmation signifies conviction, and the second imports corroboration—both of these on the basis of eternal fact. In Jesus is found religious certainty, resulting in conviction. When he says "Yea!" men may well take heed, trust, obey, sell all that they have, and close in

with this Lord from heaven. But the next day after the "Yea!" will be needed the "Amen!" of a consolidating and corroborative experience—and mayhap the day after that the whole double phrase will have to be repeated.

The truth is that we none of us believe once for all, but at all times, each time for itself. There is continual need for the re-affirmation of the "Credo!" ("I believe!") and the adding of the riveting ratification, "Amen!" "Amen!" means "So be it!" and this second-sight as it were of the "Yea!" fixing it as a finality, involves the consent of the human spirit as well as the mandating by the Lord. When we intimately associate ourselves with truth, and live it out, even the truth as it is in Jesus, our lives say "Amen!" with such an accumulating earnestness that the current scepticisms are not thereafter apt to affect us. Yet let no man pride himself unduly on the security of his faith, which needs to be renewed every day, as new truths are constantly being affirmed, and "Yeas" add themselves to "Yea." If we want to keep our faith we must "Amen!" if not amend, it, putting in every now and then a new ictus, a confirmatory emphasis; and, if we are ever again in doubt, or beating about for a creed or a duty, our only safety lies in looking unto Jesus, the Author and Finisher of our faith, in whom is the "Yea!" and also the "Amen!"—"Zion's Herald."

At some turning point of your life, when some great joy flashed, or some great shadow darkened upon you all at once; when some crisis that wanted an instantaneous decision appeared—why, what regions of thought, purpose, plan, resolution, what wilderness of desolate sorrow, and what paradises of blooming gladness, your soul has gone through in a moment.—Alexander Maclaren.



# Christ or Cæsar?

Randall T. Pittman, B.A., Dip.Ed.

Paul makes the demand, as the Revised rendering of Rom. 10: 9 shows, that the believer must confess with the mouth that Jesus is Lord. An examination of the immediate context will disclose the fact that the apostle is making allusion to a passage in Deuteronomy, where it is taught that the word of commandment is not far off—in heaven or beyond the sea—but near, "in thy mouth and in thy heart." So Paul argues that the word of faith which he preaches presents no obstacle because of its being out of reach, but it simply demands the expression of faith. It must be remembered that the whole section (Rom. 9 to 11) is a discussion of Israel's rejection of the gospel, and that chapter 10 declares that Israel's failure was due to neglect of knowledge within easy grasp. Nevertheless the principle laid down is of wider application. There is no need for any attempt to bring Christ down from heaven—he has already come. Nor is there need for any to seek his resurrection—he has already been raised, and has ascended to the Father's right hand. No further divine demonstration is necessary; what remains is for the sinner to accept the righteousness which is of faith. This is true for all time; hence we are right in urging believers to make this good confession to-day.

Recent research among the buried treasures of antiquity has caused a brilliant and almost fierce light to shine on this and other passages of Scripture which demand open confession. It is in all probability the case that Paul, writing to a people in the imperial city, intended his words to place the Lordship of Jesus over against the lordship of Cæsar. If the Israelite of old was compelled to choose between Moses and Pharaoh, the disciple in the days of Paul must choose between Christ and the Emperor.

In order to make this clear, it will be necessary to trace a few facts in the development of Cæsar-worship. The idea of men becoming gods was familiar in early Greek and other mythology, although in the more enlightened days of the Greek Republic apotheosis, or enrolment of men among the gods, was not common. Ancestor-worship was practised by the Romans, and in very early times departed rulers received divine honors. "Consecratio" was the Latin word for apotheosis, and it was used for the deification of emperors. Immediately after his death, Julius Cæsar was added to the gods of Rome by a decree of the Senate and people (B.C. 42), and the event was celebrated by elaborate ceremonies. There followed a worship of the Roman Emperor which took a threefold shape:—(1) The Emperor Augustus was worshipped by cer-

tain cults as a god during his lifetime; (2) the institution of the "Divi," dead emperors and their relations being worshipped; (3) the worship of "Rome and Augustus," not so much the name of a particular man as the title of the supreme ruler.

These are facts well supported in Roman literature, but the recent discoveries throw fresh light upon this Cæsar-worship. The title "Saviour of the World" was bestowed on Julius Cæsar, Augustus, Claudius, Vespasian, Titus, Trajan and others, while Domitian allowed himself to be called "our lord and god." "It may be said with certainty," says Deissmann in "Light from the Ancient East," "that at the time when



Coin representing apotheosis of an Emperor. Her spirit is carried to heaven by a peacock. S.C. stands for *Senatus consultum*, decree of the Senate.

Christianity originated 'Lord' was a divine predicate intelligible to the whole Eastern world." Again, "there is literary record that Caligula allowed himself to be called 'lord.' An Egyptian document of the year 49 and an ostracum from Thebes of the year 54 call Claudius 'the lord.' For Nero 'the lord' . . . the number of examples suddenly rushes up tremendously." In view of these facts, it is important to note that the Epistle to the Romans was written about 56, two years after the succession of Nero to the imperial throne.

Now Rome was tolerant in matters of religion. When Emperor-worship was established, it did not become the State religion in the sense that no other worship was permitted, but it demanded a place above any other. The Jews were exempted from Cæsar-worship, but Caligula attempted, without success, to secure the erection of a statue to himself in the Temple at Jerusalem. Later on attempts were made in some parts to enforce this false worship on the Jews. Josephus tells us that in Alexandria certain Jews were persecuted, but "when all sorts of torments and vexations of their bodies that could be devised were made use of to them, they could not get any one of them to comply so far as to confess that Cæsar was their lord."

For some time Christians were identified with the Jews by the Roman Emperors, and consequently were tolerated. But as Deissmann says, "We cannot escape the conclusion that the Christians of the East who heard Paul preach in the style of Phil. 2: 9, 11, and 1 Cor. 8: 5, 6 must have found in the solemn confession that Jesus Christ is 'the Lord,' a silent protest against other 'lords' and against 'the lord,' as people were beginning to call the Roman Cæsar." Active persecution of Christians by Rome did not break out till after the great fire in 64 A.D., but Cæsar-worship and other idolatrous practices made it impossible for followers of Christ to join the clubs and guilds of the day. "Ye cannot be partakers of the Lord's table, and of the table of devils." So the "table of the Lord Serapis in the house of Claudius Serapean," an invitation to which has been discovered (Milligan, "Greek Papyri"), would not be a fit place for a Christian.

Soon after the death of Paul, the Christians came into deadly conflict with Rome, and the refusal to call Cæsar lord was made a crucial test. Many gave their lives rather than acknowledge Emperor-worship, prominent among those in the second century being Polycarp, who, when asked, "What harm is it to say, lord Cæsar!—and to sacrifice, and be safe?" replied, "I will not follow your advice."

It can readily be seen, then, that the open confession demanded in Rom. 10: 9 was of the utmost importance. "No man can serve two masters"; the Christian must declare his faith whenever the demand is made. Furthermore, in the words of Dr. Coburn, "for the first time we possess a new argument for the deity of Jesus Christ, since the title 'lord' could be used only after the Cæsar had been acknowledged as God. We now see that the term Lord Jesus was a distinct ascription of deity to Christ, and that its use must almost have been accounted an act of direct antagonism to the claims of the Roman Emperor."

## In His Steps.

"The Churchman" presents the gem of purest ray: "The following poem we found the other day, written on the flyleaf of an old copy of 'The Imitation of Christ':

"The cross is tall,  
And I too small  
To reach his feet  
Or touch his hand:  
But on the sand  
His footprints I have found  
And it is sweet  
To kiss the holy ground."

So if the "now" seem cruel and hard,  
Endure it with thoughts of the "afterward";  
And be sure that each task that is clearly set,  
Is to brace thee for other tasks harder yet.  
Train the stout muscles of the will  
In the daily grapple with daily ill,  
Till, strong to wrestle and firm to abide,  
Thou shalt smile at the turbulent Jordan-tide.

—Susan Coolidge.



## Religious Notes and News.

The Anglican Bishop of Singapore preached recently at St. Paul's Cathedral, Melbourne, and pointed out the significance of Singapore. In British Malaya there were more than 3,000,000 non-Christians to 70,000 Christians. Australia had been thinking about the benefit she might gain from the naval base. What would she do to help to bring the vision of Christ to the non-Christian in that land?

### Twenty-five Years at the Bible House.

Dr. John H. Ritson, President-Designate of the Wesleyan Methodist Conference, has completed a quarter of a century's service as secretary of the British and Foreign Bible Society. No previous period of similar duration in the Society's long history can show any such record of progress. A few figures will serve to illustrate the advance that has been made. In 1898-99 the Society circulated close upon four and a-half million copies of the Scriptures; in 1923-24 the corresponding figure exceeded eight and a-half millions. The income for 1923-24 (£377,285) shows an increase of more than £150,000 over that of twenty-five years ago. The number of languages in which the Society has circulated the Scriptures has grown from 364 to 566. To this wonderful progress Dr. Ritson has contributed his full share. He has been intimately associated with some of the more noteworthy extensions of the Society's work in foreign lands.

### Anti-Liquor League State Conference.

Branch presidents, secretaries, members of the executive, state council, affiliated state temperance organisations, secretaries of churches, and others concerned, are notified that the fifth annual state conference of the league will be held in the Collins-st. Independent Church Hall, Melbourne, on March 17, 18, and 19, 1925, each day at 2.30 p.m. Each branch, affiliated state temperance organisation and denomination is entitled to have two voting delegates at the conference, but a larger number of non-voting representatives will be heartily welcome. A full delegation from local branches and other co-operating bodies is desired. Secretaries are requested to furnish headquarters with names and addresses of representatives as early as possible. Notice of any business to be brought forward in terms of the constitution must be in the hands of the general secretary not later than Tuesday, March 3, 1925. Nominations for honorary officers close on the same date. The past year has been one of great activity in furtherance of temperance reform.

### The Gospel in Persia.

Discussing "A New Day in Persia," in "The Moslem World," Mr. Abraham Moorhatch (a Nestorian Christian worker of the American Presbyterian Mission in Persia) utters some words of counsel that will interest all who labor to give the gospel to Islam. The writer specifies some of the remarkable changes which have come over the Moslem attitude toward Christianity in the last two decades, pointing out that, twenty years ago—

"It was death penalty for a Christian to speak before Moslem fanatics about the divinity of Christ; but now, if a Christian is well informed in language, and intelligent in speech, he can say openly that Christ is God-man, the only Mediator, outside of whom all else are sinners."

Going on to suggest the great part which the distribution of Bibles and tracts has played in effecting this fundamental change, Mr. Moorhatch indicates the future as calling for one plan, and only one, "to preach Christ and him Crucified." He adds:—

"Finally, great caution should be taken in laying

the foundations of the new church, because this nation believes and works by *Taqiya* (which permits freedom to lie if we gain a personal end favorable to one's self). Under this, wolves may creep in under the guise of sheep."

This is an illuminating utterance by one who has been a preacher in Persia for nearly half a century.

### Bible-Reading and Broadcasting.

Mr. J. A. Fleming makes an interesting suggestion in a letter to the London "Christian." He writes, in part, as follows:—"I have been urging lately upon the British Broadcasting Company to include in their short Sunday evening religious service the regular reading of carefully-selected passages or chapters from the Old and New Testaments. There are now about one million persons in this country who have licences for wireless reception. Wireless telephonic broadcasting is the most direct and powerful means yet invented for bringing influence to bear upon a

vast audience of listeners-in. Who can possibly say what benefits might not accrue from the broadcasting of well-chosen portions of the Bible, not as a very occasional thing, but in a systematic manner, Sunday by Sunday. The audiences that could thus be reached are far vaster than any which can be collected in any church or hall. One difficulty may be to provide readers with the necessary elocution and sympathy with the Book and its Message. The first step, however, is to make clear that there is a large section of the public provided with the means of listening-in, who would welcome such addition to the programme of the Sunday evenings, and then the organisation for carrying it into effect would probably not be difficult to arrange. As a matter of fact, on more than one occasion Bible-readings (e.g., 1 Cor. 13, Eccles. 12, Luke 15) have been broadcast from the London Station, with great pleasure and profit to many who heard them. In commending the proposal, the editor of the "Christian" says that "it is to us profoundly significant that the plea thus advanced for Holy Scripture to have its place in broadcasting, comes from a scientific man of world-wide fame, who, indeed, was the original inventor of the instrument known as the thermionic valve, which has, with subsequent improvements added by others, rendered possible the entire system of broadcasting, with its wonderful results."

## The God of Hope.

Rom. 15: 13.

1. In the Hebrew language, as scholars know, there are several different words for rain. From which we gather that, in Hebrew life, rain was something of very great importance. It is the same, though in the realm of spirit, with the names of God in the letters of Paul. The variety of divine names there betrays the deepest heart of the Apostle. Think, for instance, of the names one lights on in this fifteenth chapter of the Romans, all of them occurring incidentally. He is the God of patience and of consolation (v. 5). I trust my readers have all found him that. He is the God of peace (v. 33), keeping in perfect peace everyone whose mind is stayed on him. He is the God of hope (v. 13), touching with radiant hopefulness everything that he has made, from the mustard-seed to the children of mankind.

2. Think, for instance, how beautifully evident is the hopefulness of God in Nature. Our blessed Lord was keenly alive to that. There is much in Nature one cannot understand, and no loving communion will interpret it. There is a seeming waste and cruelty in Nature that often lies heavy on the heart. But just as everything is beautiful in Nature that the hand of man has never tampered with, so what a glorious hopefulness she breathes! Every seed, cast into the soil, big with hopefulness of coming harvest. Every sparrow, in the winter ivy, hopeful of the nest and of the younglings. Every burn, rising in the hills, and brawling over the granite in the glen, hopeful of its union with the sea. Winter comes, with iciness and misery, but in the heart of winter is the hope of spring. Spring comes, tripping across the meadow, but in the heart of spring there is the hope of summer. Summer comes, garlanded with beauty, but in the heart of summer is the hope of autumn, when sower and reaper shall rejoice together. Paul talks of the whole creation groaning and travailing in pain together. But a woman in travail is not a hopeless woman. Her heart is "speaking softly of a hope." The very word *Natura* is the witness of language to that hopeful travail—it means something going to be born. If, then, this beautiful world of Nature is the garment of God by which we see him, if his kingdom be in the mustard-seed, and not a sparrow can fall without his ken, how evident it is that he in

whom we trust, who has never left himself without a witness, is *the God of hope*.

3. Again, how evident is this attribute in the inspired word of the New Testament. The New Testament, as Dr. Denney used to say, is the most hopeful book in the whole world. I believe that God is everywhere revealed—in every flower in the crannied wall. But I do not believe that he is everywhere *equally* revealed, any more than I believe it of myself. There are things I do that show my character far more fully than certain other things—and God has made me in his image. I see him in the sparrow and the mustard-seed; I see him in the lilies of the field; but I see more of him, far more of him, in the inspired word of the New Testament. And the fine thing to remember is just this, that the New Testament is not a hopeless book. Hope surges in it. Its note is that of victory. There steals on the ear in it the distant triumph song. It closes with the Book of Revelation, where the Lamb is upon the throne. And if *this* be the expression of God's being, far more fully than anything in Nature, how sure we may be he is *the God of Hope*.

4. And then we turn to our blessed Lord and Saviour. Is not he the most magnificent of optimists? Hope burned in him (as Lord Morley said of Cromwell) when it had gone out in everybody else. There is an optimism based on ignorance; not such was the good hope of Christ. With an eye that sin had never dulled, he looked in the face all that was dark and terrible. There is an optimism based on moral laxity; not such was the good hope of Christ. He hated sin, although he loved the sinner. Knowing the worst, hating what was evil, treated by men in the most shameful way, Christ was gloriously and sublimely hopeful, till death was swallowed up in victory; hopeful for the weakest of us, hopeful for the very worst, hopeful for the future of the world. Now call to mind the word he spake: "*He that hath seen me hath seen the Father.*" He that hath seen into that heart of hopefulness hath seen into the heart of the Eternal. Once a man has won that vision, though there are many problems that may vex him still, he never can doubt again, through all his years, the amazing hopefulness of God.—Dr. Geo. H. Morrison in "British Weekly."



# Preaching Jesus.

Acts 8: 26-40.

"And Philip . . . preached unto him Jesus."—V. 35.

We are in the transitional stage of gospel work in this chapter. It is the record of further expansion. The Samaritans and the Ethiopian were worshippers of God, and recognised in part the authority of the Scriptures. The story of this man's conversion is told very vividly, and with great detail. It is the first individual conversion recorded. The text is very rich in its wording. The word translated "preached" is not that of verse 6 which means to proclaim, but the one which means literally "to-tell-the-good-news." So Philip from that very Scripture "told him the good news of Jesus." That is our supreme business. Let us note what was involved in it. We have a series of pictures which illustrate it.

## First, the servant of Jesus.

Philip, whom we have met as a "deacon of tables" at Jerusalem, and as an "evangelist of the Word" at Samaria, had while at the latter place a mysterious message, an urge in his soul which he knew to be from God. "Arise and go toward the south . . . to Gaza." The strangeness of it is expressed by the phrase, "The same is desert." A glance at the map will show what obedience involved, but Philip was a servant of Jesus, and "under orders," so he arose and went, wondering, no doubt, but willing to take "one step at a time." No excuses, no delay, no complaints, he just "arose and went." The sequel shows God's providence working for a soul's salvation, and the obedient servant finds an open door.

## Second, the seeker for Jesus.

So, as the evangelist reached the junction of the roads a chariot, a retinue, a reader, and to Philip, an opportunity. "An Ethiopian eunuch of great authority," a queen's chief treasurer. But he was more. He had been to Jerusalem to worship. So he was religious. He was reading a roll of the Scriptures, so he was earnest and studious. Surely an inviting field in which to sow the good seed of the kingdom. He was a seeker for Jesus. Jesus is the way. He wanted the way to God. Jesus is the truth. He was seeking truth. Jesus is the life, and it was life—more life and fuller than he desired. How many like him are seeking and know not that Jesus is God's answer to them. Water of Life! Bread of Life! Light of Life! "In him was life and the life was the light of men." Oh, for the power to make him the great reality to men. Perhaps if he were a greater reality to ourselves we would succeed better.

## Third, the Scriptures that tell of Jesus.

"Go near and join," said the voice, and as he obeyed, with a thrill, he knew why he had come. The humility of the great man is seen in his question, and invitation to Philip to come up and sit with him. Think of the honor, not given to an "official class" but to all disciples, to help seekers to find Jesus. To point men to the Lamb of God.

"Like a sheep he was led to be slaughtered, And just as a lamb before its shearer is dumb;

So he opened not his mouth; In his humiliation justice was denied him. Who will make known his posterity? For he is destroyed from among men."

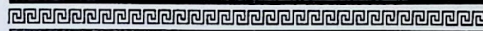
These words and the whole of Isaiah 53 were open before them. Does the unbelieving reader who may chance on this, know that chapter? Stop and find a Bible and read it. Read it again. "Of whom speaketh the prophet?" Philip's answer was the wonderful story of Jesus. Is there any other? Bethlehem, Nazareth, Calvary,

A. W. Connor.

the open tomb, and open heavens, and a future all glorious are in that great chapter. The gospel before the gospel. The Scriptures "testify of me," says Jesus. Let us bring to them our reverence and obedience, and they will reveal themselves as of God. Jesus is still found in the Scriptures. To "preach Jesus" is to honor the word which testifies of him.

## Fourth, the sermon on Jesus.

"He preached unto him Jesus." It was a wonderful text and it must have been a wonderful sermon. All roads in Scripture lead to Christ, but Isaiah 53 leads as straight as an arrow to "Christ and him crucified," the power and wisdom of God. The gospel is "the word of the cross," and here it is: "He was wounded



A. G. Saunders, B.A.

After some years of service in the Philippine Islands, Bro. A. G. Saunders began his labors with the Lygon-st. Church, Vic., last Lord's day.



for our transgressions, he was bruised for our iniquities, and by his stripes we are healed." This is the only sermon we have a right to preach. "Preach Christ." "If I be lifted up." Let us all try to lift him up. Preach his sovereignty and his Saviourhood. All the sermons in Acts as we shall see centre in the person of Christ. Preach Jesus. It is the best news ever heard and has power to lead men to forsake sin and surrender to God.

God, the Divine Spirit, the preacher, the Scriptures—all have their part—the primary part—in this man's conversion, but there is a human side too. There is a throne-room in the human will, and that our next picture presents. The crucial question is always, Will we surrender to Jesus?

## Fifth, the seeker's surrender of Jesus.

The decision of his soul is expressed in his eager words, "See, here is water; what is there to prevent my being baptised?" The only explanation of his words is, that in "preaching Jesus," the place and purpose of baptism had been clearly enforced. Sometimes we are given the counsel, "Preach Christ, not baptism." A

wise word it is. But what about following this good example and preaching Jesus and baptism as related to him and his church? I fear the givers of the counsel too often mean, "Leave out all mention of baptism." But it is hard to "preach Jesus" thus, if Scripture is our guide with Matt. 3: 13-17 and 28: 18-20, etc., before us. "What doth hinder?" Philip's answer goes to the root of the matter and is valid for all time, and settles whom we may baptise. It is in line with Mark 16: 16, "If thou believest with all thy heart thou mayest." These words, with the brave confession of faith in reply, are missing in certain manuscripts, and so are left out or relegated to the margin as in the R.V.

But whether Luke wrote them or not they are true, and expressed the Scriptural requirements for baptism in the ministry of the apostles of Jesus. Water, apart from the word of truth in the heart; water on the body apart from faith in Christ; water on the outside without a penitent faith within becomes a minister of superstition. But true faith in the heart will lead, as in this case, to obedience to Christ. The baptismal confession of faith is an integral part of New Testament conversion. It is a personal act and no proxy can act for you. Have you been baptised as an act of your own? This story gives us also a full description of the action or form of baptism. We have in our studies read of crowds being baptised, here is how one was baptised. "And they came to a certain water . . . and they both went down into the water, both Philip and the eunuch, and he baptised him, and when they were come up out of the water," etc. Immersion alone accounts for all this. "He baptised him." That means, "He immersed him." And this form meets all the needs of Rom. 6: 1-4, and Matt. 3: 13-17, and leaves no query marks in the subject's mind. It is better to be obedient than to remain in doubt and uncertainty.

## Sixth, the seeker's joy in Jesus.

Philip left him suddenly, even as he had come, but he "went on his way rejoicing." He had found Christ, and the desert road had lost its loneliness. His Scripture roll had now a new meaning for him. The story drops him here and does not gratify our natural curiosity about his future service in his homeland for Jesus. We are justified in believing that God had big work there for such a talented and loyal man, and one for whose salvation so many pains were taken. He was a chosen vessel. He neither needed nor received any confirmatory miracle. The impression was made by the Spirit through the Word, and the personality of Philip. Of that Word he would be an able minister. From then he too would "preach Jesus." In every true baptism the soul girds itself for service. It leads us to the church of God and pledges us to loyalty thereto. "Philip was found at Azotus" and our last view of him is "preaching the gospel" which was the passion of his soul. God give us all like passion to tell men "the good news of Jesus."

## Walls.

"When the walls we beat upon crumble,  
We stumble  
Through the openings to find  
Walls,—  
And more walls,—  
Wider, but always walls,"

—Fredericka Blankner.

## The Other Side.

It would save a lot of trouble,  
And many a sigh would cease;  
It would pour on life's rough waters  
The soothing oil of peace;  
It would give us ease of conscience,  
Whatever should betide,  
If, before we passed our judgments,  
We would hear the other side.  
—"Exchange."



# The Home Circle.

Conducted by J. C. F. PITTMAN

## The Teacher.

Lord, who am I to teach the way  
To little children day by day,  
So prone myself to go astray?  
I teach them knowledge—but I know  
How faint they flicker and how low  
The candles of my knowledge glow.  
I teach them power to will and do—  
But only now to learn anew  
My own great weakness through and through.  
I teach them love for all mankind  
And all God's creatures—but I find  
My love comes lagging still behind.  
Lord, if their guide I still must be,  
O, let the little children see  
The teacher leaning hard on thee!

—Leslie Pickney Hill.

## The Fountain of Youth.

"You don't seem to change a bit," said an acquaintance, half wonderingly, half enviously, to one whom she had not met for years. "You look as young as you did ten years ago."

"Young?" repeated the other, as if reflecting upon the word for the first time. "Bless you! I haven't had time to grow old; I've been too busy even to think about it," she answered with a cheery laugh.

It was true, her heart and hands had been full. An invalid had looked to her for all the brightness and comfort that came to his sick room. A sister's orphan children had been left to her care, and the task of managing a limited income so that it would provide coats, dresses, and educational advantages, "enough to go round," as she said, had called for no small expenditure of thought and effort. Besides, she had really mothered the flock; had shared in Mary's studies and perplexities, and triumphed in Jack's successes.

Her heart had kept warm and young with interest in all their interests, her hands were eager to satisfy all the demands made upon them; how could she grow old?

It was an Irish woman who said that "growin' old is just a bad habit." She was not far from the truth.

## On Being in Love with One's Work.

I always seek to climb to the highest mountain peak of the range wherever I chance to be tramping on a summer holiday. Once I reached the highest peak of Mt. Pilatus, and saw from Esel the surprises and splendors of an Alpine sunrise. And this summer I went on strolling to the highest point in the Maryland Blue Ridge Mountains—Quirauk.

When one has achieved the top and gathers that quietness of soul by which God and solitude teach him again his kinship with Jehovah, suddenly the traveller learns that disappointment follows when he reaches the topmost height. Having attained it the prize vanishes in the mists that skirt the lowlands.

So the climber asks himself: "Is there nothing in the world greater than the highest point?"

He answers for himself: "Yes, there is, but the greatest thing for human beings lies not above the highest height but below it."

His work lies in the foothills. That is the greatest thing in the world to a man—his work, the triumphs of his task. Let him back to it!

In descending I pass a sanitarium where hopeless, hapless consumptives have passed through its gate to die. Out from the gates of despair hundreds have returned to their work. Which is greater—the physician who directed the healing or the remade man singing a song as he seeks his work back in the throbbing city? No call is

higher than the call of the laboring man to get back to his work.

I saw a blind teacher who had taught sightless soldiers how to work. Which is the greater miracle—the master who taught, or the blind, groping soldier, laughing among the flowers on his chicken farm, having learned to work?

No calling is higher than the minister's calling, except the call from God to man in any walk of life to get back to his work.

So I wended my way down to the foot and turned again home, to the pulsing little city nestled in the centre of rich Southern farmlands, to find my greatest joy in getting back to work!—"Watchman-Examiner."

## The Right View.

In 1863 Bishop Wilkinson wrote to a friend—"At the time when the body is worn, and faith weak, all seems commonplace and full of failure. We look back and say from our hearts, 'He hath done all things well.' I often think of the foreign cathedrals one used to see. They are so surrounded by little dirty houses and shops that the grandeur of the building is quite lost, but go out of the town and stand on the calm hill-top and look down upon the whole scene: the old cathedral rises in all its fair proportions and the little dirty buildings are scarcely visible, or if seen at all, only help to throw out the old Gothic pile. So is it with our life, when from the quiet of a still hour we look down upon its varied successes."

"Who works for glory  
Misses oft the goal;  
Who works for money  
Coins his very soul.  
Work for work's sake,  
Then, and it might be  
That these things shall  
Be added unto thee."

## A Preacher's Slip of the Tongue.

A bad break in a curate's sermon is reported. After appealing to the old with "You old men with hoary head," he turned to the young men with the appeal, "And you young men with your blooming cheek." He tried to change the phrase, but it was too late.

## The Best Mother.

Five-year-old Willie often played with a neighbor boy, John. One rainy day the two were just starting across the clean kitchen floor at Willie's home when the latter's mother, noting their muddy shoes, headed them off and sent them out to play on the porch. There the following conversation took place: "My mother don't care how much I run over the kitchen floor," said John. There was a long interval of silence. Then Willie said: "I wish I had a nice dirty mother like you've got!"

## Homiletics.

Mrs. Brown was at the back of the church waiting to have her baby christened. Baby was getting restless, so she beckoned the verger.

"Is the sermon nearly finished?" she whispered. "No, mum," replied the verger: "another half hour of it yet. He's only on his 'lastly.'"

"But," said Mrs. Brown, "will it take him half an hour to get through his 'lastly?'"

"No, mum," was the demure reply; "but there's the 'one more word and I'm done,' and the 'finally,' and the 'in conclusion' to come yet. Don't be impatient."

# The Family Altar.

J.C.F.P.

SUNDAY.

But in vain do they worship me, teaching as their doctrines the precepts of men.—Mark 7: 7.  
"The carpenter's gimlet makes but a small hole, but it enables him to drive a great nail. May we not here see a representation of those minor departures from the truth which prepare the minds of men for grievous errors, and of those thoughts of sin which open a way for the worst of crimes? Beware, then, of Satan's gimlet?—C. H. Spurgeon.

Reading—Mark 7: 1-13.

MONDAY.

And they were beyond measure astonished, saying, He hath done all things well; he maketh the deaf to hear, and the dumb to speak.—Mark 7: 37.

"The great Physician now is near,  
The sympathising Jesus,  
He speaks the drooping heart to cheer,  
Oh, hear the voice of Jesus."

Reading—Mark 1: 14-37.

TUESDAY.

And they ate, and were filled; and they took up, of broken pieces that remained over, seven baskets.—Mark 8: 8.

"Break thou the bread of life,  
O Lord, to me,  
As thou didst break the loaves  
Beside the sea."

Reading—Mark 8: 1-21.

WEDNESDAY.

For what doth it profit a man, to gain the whole world, and forfeit his life?—Mark 8: 36.

At a critical time "Mother Baptist" Russell wrote to her brother Charles: "Three things especially rejoice my heart: first, that you are true to your faith, then to your country, and last to the principles of temperance. May God bless you, my dear brother, and preserve you ever true to these three points, and then your glory here will not lessen your glory hereafter. This is my prayer; for would I care for all the good you procure for the cause in which you are engaged, if it deprived you of one degree of happiness hereafter? What doth it profit a man to gain the whole world if he suffers the loss of his own soul?"

Reading—Mark 8: 22-38.

THURSDAY.

And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles: one for thee, and one for Moses, and one for Elijah.—Mark 9: 5.

"Lord, it is good for us to be  
Entranced, enwrapped, alone with thee,  
Watching the glistening raiment glow  
Whiter than Hermon's whitest snow,  
The human lineaments which shine  
Irradiant with a light divine,  
Till we, too, change from grace to grace,  
Gazing on that transfigured face."

Reading—Mark 9: 1-29.

FRIDAY.

And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea.—Mark 9: 42.

"To injure or to cause to sin the feeblest Christian, will be regarded as a most serious offence, and will be punished accordingly."

Reading—Mark 9: 30-50.

SATURDAY.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.—Mark 10: 15.

"Humble we must be, if to heaven we go;  
High is the roof there, but the door is low."

Reading—Mark 10: 1-31.



# Prayer Meeting Topic.

March 18.

## A Saviour from Doubt.

(Mark 5: 21-43.)

Horace Kingsbury.

Jairus believed in the power of Jesus to heal the sick, else he would not have besought the Master to come and lay his hands upon his little daughter who was at the point of death. If Jesus could only be brought into the sick-room before the end came, Jairus believed his child would be restored.

The Great Physician was moved to sympathy by the earnest solicitation of the father, and the journey was begun. As they went on their way, another urgent case presented itself. A poor woman, afflicted for twelve long years and despairing of all other help, pressed her way through the crowd and touched the border of Christ's garment, believing that by so doing she would be made whole. Be it recorded that it was done unto her according to her faith. And when the Master perceived that power had gone forth from him, he tarried to discover the beneficiary and to speak a loving word of approval of faith, and of assurance of healing.

All this took time, however, when every moment counted, and when the strain was almost unendurable for Jairus, messengers came from his house with the sad news of his daughter's death. They suggested that he should not further trouble the Master, and perhaps Jairus himself felt that it was now too late even for Jesus to be of any avail. Just then, in that moment of dark despair, Jesus said, "Fear not, only believe."

It is fair to surmise that Jairus did as Jesus told him, and his heart was filled with a wondrous expectancy. It was not given to the unbelieving mourners to witness the miracle of God's grace—they were excluded from the chamber of death. Then, in the presence of the parents and the inner circle of disciples, the Master spoke the commanding words, "Talitha cumi," and "straightway the damsel rose up and walked."

"Faith, mighty faith, the promise sees,  
And looks to that alone;

Laughs at impossibilities

And cries, 'It shall be done.'"

"Suppose you leave the figure of the Saviour out of this fifth chapter of Mark, suggests some one. What a hideous chronicle it then becomes, a haunting list of miseries, a chaos of catastrophe! Out of the tombs a man with a devil, out of the house a man with a broken heart, out of the crowd a woman with a terrible disease, and presently, out of the house, a little maid in a coffin. But as the name of Jesus turns this dark page of human tragedy into a fair and lovely gospel, so is the difference which he has made everywhere in this troubled world, and to the shadowed lives of men."

"Not what, but WHOM, I do believe,  
That, in my darkest hour of need  
Hath comfort that no mortal creed  
To mortal man may give—

Not what, but WHOM!

For Christ is more than all the creeds,  
And his full life of gentle deeds  
Shall all the creeds outlive.

Not what I do believe, but WHOM!

WHO walks beside me in the gloom?

WHO shares the burden wearisome?

WHO all the dim way doth illumine,  
And bids me look beyond the tomb

The larger life to live?

Not what I do believe,

But WHOM!

Not what,

But WHOM!"

—John Oxenham.

REFERENCES.—Luke 7: 11-18; John 11: 35-45; John 10: 10-18; Acts 3: 11-19; John 3: 1-16.

TOPIC FOR MARCH 25.—THE GOSPEL OF LUKE.—Luke 19: 1-10.

# Our Young People.

Conducted by W. CALE

## Junior C.E. Workers' Conference.

A junior workers' tea and conference was held on Saturday, Feb. 14, at the Church of Christ school hall, Coppin-st., North Richmond. The North Richmond J.C.E. provided tea, crockery, etc., and the workers brought their own eatables. At 7 p.m. a devotional meeting was held, followed by a discussion on junior work, opened by an address entitled, "In the King's Workshop," by Miss E. N. Loader, superintendent of junior work in the Victorian C.E. Union. Among other things, Miss Loader mentioned various positions that could with advantage be created in societies to employ the activities of the juniors, such as birthday convener, postman, usher for taking collection, door-keeper, order-keeper, time-keeper, flower convener, also one who provides text for minister, and one in charge of stamps, etc., for league of worshippers. Miss Spurr, secretary of the South Australian C.E. Committee, was present and contributed to the discussion. Arrangements were made for suburban J.C.E. Societies to send their programmes to country societies in order to be used there. Thirty-nine junior workers were present in Conference and all felt that the interchange of thought would do much for the good of the societies represented. Bro. A. E. Hurren, president of the C.E. Committee, presided.

## The Carpenter Lad.

Joseph's son was a carpenter lad

Who died at thirty-three.

They deemed, because of a way he had,

He should be nailed to a tree.

For he liked to make folk good and glad,

On the roads of Galilee.

His spirit was hale as the sweet, fresh wood

He used to plane and trim;

And the little children (who understood),

They always clung to him;

He spoke of a dream of brotherhood—

Men hung him on a limb.

Do they understand him yet to-day,

Centuries afterward?

The child-like do, you can hear them say,

"Master, we love thy word";

But, Oh, how the others go their way,

As if they had never heard!

Wrangling ever, and what is it worth,

And how does it right the wrong?

Till even the flowers lose their mirth,

And the birds give over song;

And the beautiful, simple things of earth

Murmur, "How long, how long!"

Jesus came, with his winsome love

To hearten you and me.

He lived his faith, and the might thereof

Conquers by land and sea;

This carpenter lad, with a dream he had

That led to Calvary."

—Richard Burton.

## The Why and How of a Junior Department.

Many of our Bible schools in Australia have reached a very high degree of efficiency in the conduct of the Primary department. This is as it should be. But why should it stop at this section of the school? If the decentralised, graded school is the ideal, and no one these days will essay a denial, then why has all the organisation, thought, equipment, classes, and money been concentrated upon the first section only of a graded whole? Have the workers got tired, or have they given up? Are they like those in the Scriptures to whom the Saviour referred when he spoke of those about to build a tower—do they

not sit down and count the cost, lest having started, and not having sufficient to finish, the onlookers mock and say: "This man began to build, and was not able to finish." Have our workers given up? We should not like to think so, but it has every appearance of it.

There is a challenge before our Bible school workers to bring the organisation and equipment of the Junior department of the schools up to the stage of efficiency displayed in our Primary departments. In not a few schools, the work of the highly-organised Primary section is undone in the course of a very few weeks after the little folk have been promoted into the large "main" school. Here "atmosphere," as understood and so carefully guarded in the Primary division, is scarcely in evidence.

The Junior department should exist to conserve all that has been gained in the Primary department, and accepting that as a foundation, add to it the contribution which it is designed to make. The efficient Junior department is as capable of effecting a revolution in the teaching and training of the child in its care, as was effected years ago by the introduction of kindergarten methods and other Primary plans. No school that has experience of a modern efficient Primary school would think of reverting to the old method of school conduct. Neither would any school to-day dream of reverting to the methods now employed, were it to experience the thrills and joys and successes, and breathe the atmosphere created by the modern efficient method of conducting the decentralised Junior department.

This is one of the outstanding needs of our Bible schools. The call for something better above the grade of the Primary is heard throughout the land.

This calls for the same consecrated Christian devotion to the service of the Master as has made possible the marvellous development of the Primary section. Nothing short of this will accomplish anything. Why not the organisation on the part of experienced Primary workers into study circles, institutes, etc., to further their splendid work into the next grade? Surely they will not see their labors go for nought without some effort at conservation!

The aims, methods, personnel, and programme for this department will be the subject of further treatment on this page.—W. G.

## What is a Boy?

He is a person who is going to carry on what you have started.

He is to sit right where you are sitting, and when you are gone, attend to those things you think are so important.

You may adopt all the policies you please, but how they will be carried out depends upon him.

Even if you make leagues and treaties, he will have to manage them.

He will assume control of your cities, States and nation.

He is going to move in, and take over your prisons, churches, schools, universities and corporations.

All your work is going to be judged and praised or condemned by him.

Your reputation and your future are in his hands.

All your work is for him, and the fate of the nation and of humanity is in his hands.

So it might be as well to pay him some attention.—Anon.

"Couldst thou in vision see

Thyself the man God meant:

Thou never more wouldst be

The man thou art—content."



## Foreign Missions.

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

### F.M. Calendar.

Two thousand copies of J. E. Allan's F.M. calendars were sent out to our churches "on sale or return." The returns are less than 25, some of them being returned in Feb., 1925! Some churches sent repeat orders that could not at the time be filled. Maybe some of these would still like a calendar. If so, send 6d. in stamps to Geo. T. Walden, and you will receive a beautiful calendar with many recent F.M. pictures, names and addresses of our missionaries, etc., etc.

Most of the Children's Day money has been sent in, and we have sent to our scholars 8,826 stamps, 876 F.M. cards, 1,177 foreign coins, 2,369 buttons of Miss Cameron and Mr. and Mrs. Anderson.

### Christmas at Baramati.

The great outstanding event of the month of course has been Christmas. Weeks before the day actually arrived, preparations of all kinds were afoot. The arrival of three large boxes from Victoria, and three from New South Wales made us all feel that Christmas was drawing near. The contents of those boxes have already gladdened the hearts of hundreds young and old on all our stations.

We held the usual service Christmas morning for the worship of him whose birthday we were commemorating. The simple songs from childish lips, and the thoughtful messages from the two elders of the church, prepared our hearts for the baptismal service which followed. Four orphan boys, one teacher and his wife, the wife of an evangelist and the daughter of an old Christian family, eight in all, were buried with their Lord in baptism that glad morn.

In the afternoon the whole community, Christian and Bhampat, gathered at the settlement bungalow for a time of fellowship and goodwill. The cup of tea that cheers was passed around, and all felt happy together. Bro. Thomas Graham, who spent a fortnight with us, gave us a brief Christmas message that afternoon. Thus ended a happy day of service in honor of the Babe of Bethlehem.

Another year has closed upon us. Fourteen have been added to the church this year, and our membership is now over 70, of whom all but 6 are actually living here. We praise God for his past mercies, and ask your continued prayers as we go forward in the New Year.—H. R. Coventry.

### Twelve Pies for One Penny.

Not in Australia, but in India. It is commonly believed that in India living is very cheap, but this is not true. The average working man has to spend a whole day's wages to buy four pounds of rice or of wheat. A plate, either of brass or of china, costs one and a half days' wages. The cheapest dress a man can buy for his wife costs a fortnight's wages. If things were proportionately dear in Australia, we would have to pay three shillings a pound for rice, £1/10/- per pound for butter, eighteen shillings for a dinner plate, seven shillings and sixpence a loaf for wheaten bread; four shillings a loaf for bread made from millet, the grain commonly used in India because of its cheapness (?). So for the Indian, with his small wages, living is very dear indeed.

You can see, in this, one reason why the Indian lives so plainly—in the meanest hovel of a house; with the minimum of clothes; without even a bed to lie on. The farthing that the Indian Chris-

tian usually puts in the collection on Sunday looks a little, but it represents a lot to him. How happens it, then, that in India one can get twelve pies for one penny?

To begin with, the Indian pie is exceedingly small—no bigger, in fact, than a sixpenny piece. Further, it is exceedingly hard—so hard that no one has ever been known to bite it. And when I add that the Indian pie is really not a pie at all, but a coin, you will begin to understand. For the pie is the tiny copper coin of which twelve go to the penny. Do not be surprised that such small coins should still be in existence; for India has a far smaller coin still, called a cowrie, of which one hundred and sixty go to the penny. The cowrie is, in fact, nothing but a special kind of a sea-shell, in parts of India it is still widely used. On one occasion I went with Miss Thompson to visit the Harda Sunday school, and the collection consisted largely of these shells, although there were less of them than would make a halfpenny.

These few facts about Indian money will show you that most of the people in India are very poor indeed. But there are also some very rich people in India. Though many of the people live in straw hovels, many live in veritable palaces. In Poona and Bombay, some of the dwellings of the rich Indian merchants are larger, more beautiful and more costly than any I have seen in any part of Australia. And it is simply because all the wealth falls into the hands of the few that the great majority of the people are so very poor. After seeing Indian poverty, I am convinced that we have no Christians in our Australian churches who can really be called poor. Even the poorest can enjoy luxuries that the poor of India never even dream of.

But this is not the worst. The Indian is doubly poor. The message of Christ to the Smyrna church was: "I know thy poverty, but thou art rich." Though poor in worldly goods the church in Smyrna was rich in the possession of salvation. But the average Indian has riches of neither sort. And the sad thing is that no people on earth have so diligently sought after salvation as the Indians have. For the chance of winning it, multitudes have voluntarily adopted a life of extreme poverty and hardship. In no other land in the world is it considered so necessary to renounce wealth and worldly possessions in order to gain holiness and salvation. And who will say they are wrong? Would not a very large number of our church members in Australia be spiritually richer if they were willing to renounce more of their worldly possessions for Christ's sake?—J. R. Leach.

### Foreign Missions—Should We Go?

Let the Scriptures speak:—

- I. The Missionary Command, Mark 16: 15.
- II. The Missionary Message, Rom. 1: 14-16.
- III. The Missionary Passion, Rom. 9: 1-3.
- IV. The Missionary Argument, Rom. 10: 11-15.
- V. The Missionary Ambition, Rom. 15: 18-21.

### A Call to Prayer.

"He who faithfully prays at home, does as much for Foreign Missions as the man on the field; for the nearest way to the heart of a Hindu or Chinaman is by way of the throne of God."—Eugene Stock.

"Every step in the progress of Missions is directly traceable to prayer. It has been the preparation for every new triumph, and the secret of all success."

### BIRTH.

EDWARDS (nee Myrtle McCoughtry).—On Jan. 26, at "Warrawee" Private Hospital, Elmie-st., Auburn, to Mr. and Mrs. O. A. Edwards, of "Karoa," Red Cliffs, Vic.—a daughter (Zell Constance).

### DEATH.

DICKENS.—On Feb. 24, at her residence, 7 Monteath-ave., Upper Hawthorn, Mary Wingate, loved widow of late Frederick Dickens, of W.A.; much loved mother of Myrtle, loved sister of Robert, Janet (deceased), Kate, William, Ormond, Eliza Edith. Sweet rest.

### FOR SALE.

Small mixed business, main street, good position; dwelling; lease. Stock and fittings at valuation. Small ingoing. 313 Brunswick-st., Fitzroy.

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A widow lady, highly recommended, has vacancies for two young lady boarders, preferably business girls who will share a room. Apply Mrs. E. Frost, 32 Florence-rd., Surrey Hills, Vic.

Collins-st. church, Hobart, Tas., requires an experienced, energetic evangelist. Wonderful opportunity. City of fifty thousand people. Applicants are asked to state salary required, and give references to secretary, S. Harding, 7 Henry-st., Hobart.

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## Here and There.

Christian Endeavorers connected with Churches of Christ are asked to prepare for the Tasmanian State C.E. Convention to be held in Launceston on Mar. 30 and 31 and April 1.

The following telegram reached us on Monday: "Hinrichsen-Pratt mission starts second week; four hundred present Sunday night; tremendous interest; town stirred; nine confessions to date. —Cameron." (Swan Hill, Vic.)

The Los Angeles "Herald-Examiner" (says the American "Lookout") has asked the privilege of using "Reading the Bible through in 1925" which appeared in "The Lookout" for November 23. Of course we were glad to pass it on.

At Gisborne, N.Z., on Feb. 8, Bro. S. E. Riches commenced a special series of gospel addresses. "A Universal Possession" was the first subject; four confessed the Saviour. On Feb. 11 two were baptised. On Feb. 15, in the evening, prior to the gospel service, another was baptised. Bro. Riches continuing the special series spoke on "A Timely Warning." There was another confession.

The Hinrichsen-Clay mission at Belmore, N.S.W., is meeting with great success. Bro. C. A. Everett, church secretary, writes: "Attendances at the mission are still increasing. 1,000 present and 12 confessions on Sunday, March 1. Bro. A. Baker is answering many questions from anxious seekers for the truth. The singing is splendid under the able leadership of Bro. Les. Clay. 46 have confessed Christ to March 1."

At Longueville, N.S.W., with Percy Dixon preaching and Sam Goddard as song leader, the meetings are improving. During February one man decided for the Master, and last Sunday another man made the good confession. There are now thirty on the church roll, and a Bible school numbers 40. The church is endeavoring to procure an allotment of land for a building before values in this fast-growing district are too high. Help would be appreciated; address to S. G. Goddard, Wharf-rd., Longueville.

Hospitality arrangements for the forth-coming Victorian Conference are once again in the hands of Bro. B. J. Kemp. Country or interstate visitors desiring to be accommodated should get into touch with this brother. Brethren and sisters who can provide bed and breakfast for the days of Conference are requested to at once notify Bro. Kemp, Braemar-st., Essendon. It is possible to entertain visitors to our Conference only by suburban homes being made available. Help our hospitality agent to do his good work.

Last Lord's day, in very happy circumstances, Bro. Jas. E. Webb commenced his third year with the Unley church, S.A. Bro. Weir, Conference President, presided over the morning service. 278 partook of the Lord's Supper. This is a record in the history of the church at Park-st. Bro. Webb addressed the church on "The Church of the Future." During the past two years there have been 128 additions to the church, 76 by faith and baptism, 45 by letter, and 7 restorations. The prospects for the future are exceedingly bright.

Balwyn (Vic.) tent mission commenced on Sunday morning with a prayer meeting at seven, at which 52 were present. Bro. P. R. Baker (who is to conduct the mission, assisted by Bro. Wilfred Dimond) addressed the church and Sunday school, but in view of the blessing the mission at Carnegie was receiving, the brethren agreed that Bro. Baker should remain there for Sunday and Monday evenings, and Bro. Thomas would speak at the first Sunday night. There was a full tent confession, one of them being the youngest son of Bro. Thomas, who rejoices that his whole family are now in Christ.

By the help of the Victorian Home Missionary Committee the church at Ivanhoe, Vic., has been able to secure the services of Bren. Withers and Wigney, students of the College of the Bible, to carry forward the work. Ivanhoe is a fine, progressive suburb, and it is believed that by the aid of these brethren the church will make good headway.

At Footscray, Vic., on Sunday, the church rejoiced over the deliverance of Bro. and Sister Forster from the trouble that has been upon them during the past few weeks. The church presented them with a roll of notes. Bro. Hurren's messages were appreciated. The Bible school held a successful "rally day" service in the afternoon.



F. T. Saunders.

Following the recent announcement of the resignation of Bro. Enniss as organising secretary of the College of the Bible, Glen Iris, Victoria, the Board of Management now intimates that Bro. F. T. Saunders has been appointed to the position, and took over the duties from March 1. Bro. Saunders has served the churches in South Australia and New South Wales, and recently in Victoria; and consequently is well known to the brotherhood. The Board of Management asks the kindly consideration and whole-hearted support towards their new organising secretary in advancing the interests of the College.

On Feb. 22 at Swanston-st., Vic., Bro. Blake-more delivered his farewell address and commented on his experience with the churches in Western Australia and Victoria during the past fifteen years. He expressed very cordial wishes for their prosperity in the future. Last Lord's day Dr. Porter, of Sydney, was the morning speaker, and his address was much appreciated. Bro. Shipway preached acceptably in the evening to good audiences. The services the last two Sunday evenings have been broadcasted, and during the week a gentleman 'phoned Bro. Shipway expressing his appreciation of the excellent service and sermon. By this means a much larger audience is reached.

The growing suburb of Ormond, Vic., has for many months greatly interested the Victorian Home Mission Committee. By the help of the Church Extension Committee a splendid building block was secured toward the close of last year. Last week a start was made with a church and school building. In April a mission is planned under the Hinrichsen-Pratt mission team, and at the close of this the building will be ready for the young church. It is known that members reside in the vicinity, and steps will be taken to get them together before long. This is distinctly pioneering work on the part of the Com-

mittee, undertaken in faith, and with the firm belief that another great church will result. The cost of land and building will approximate £1,600. Brethren and sisters who appreciate this spirit of enterprise are invited to send special donations for the new work at Ormond. Send to Reg. Enniss, 14 Queen-st., Melbourne.

The earnest teaching of Bro. J. Mortimer has been appreciated at Kyneton, Vic., for the past two months. Bro. F. A. Daws, of the College, commenced his labors with the church on Sunday with a good attendance of the members in the morning.

At Cheltenham, Vic., on Sunday morning, G. H. Earle was the speaker. There was a large school and kindergarten. The annual picnic was most successful. In the evening Bro. Pittman preached. Mrs. R. Judd rendered a solo, and the male quartette sang.

With a full tent on Sunday night, and a fine thanksgiving service on Monday, the mission at Carnegie, Vic., came to an end. At the latter meeting all the expenses of the effort were covered by cash or short-dated promises. A total of thirty-three persons made confession of Christ during the mission. Bro. Baker's services have been greatly appreciated, and there is a spirit of enquiry abroad as to the law of pardon expounded by him. Plans are being made for conserving the results of the mission, and for extending the usefulness of the church in the district.

A very happy service was held at Norwood, S.A., on Feb. 25, when the church and Bible school gave a complimentary social to five teachers of the Sunday school who had completed over twenty-one years' service. Mrs. Naffin has been a teacher for 37 years, Mrs. Mauger 28 years, Mrs. O'Donnell 27 years, Mrs. Cant 24 years, and Mrs. Bower 21 years. Bro. C. J. Parker, superintendent, congratulated the teachers, and Bro. Paternoster presented each with a copy of the Bible. It was a delightful meeting, and spoke of the high esteem in which these workers are held. Bro. Godden addressed the church on Sunday morning, and Bro. Green at night, Bro. Paternoster being at Kersbrook for the S.S. anniversary.

Last Lord's day the church at Lygon-st., Vic., reached another epoch in its history when Bro. and Sister A. G. Saunders began their ministry and were warmly welcomed, together with Bro. Morris who was baptised before the meeting for worship. There was a very fine gathering in the morning when Bro. A. G. Saunders, B.A., delivered his first address to the church, to the delight of all present. At night there was again a splendid attendance when Bro. Saunders preached. His message was powerful and earnest. The brethren at Lygon-st. are looking forward to a successful ministry by their new evangelist. The choir which was up to its full strength rendered a beautiful anthem. Sister Edna Bagley and Nat Haddow each rendered a solo.

### COMING EVENT.

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

The annual draw of ten debentures in the Church of Christ, Boronia, was taken on Feb. 24, when the following numbers were drawn: 38, 10, 70, 11, 100, 88, 54, 4, 34, 76.—J. Maguire, sec., Boronia, Vic.

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# Keeping Christianity Christian.

In each period of the history of the church Christianity has lost much of its Christianity. In the first three centuries, paganism, with its superstitions and iniquitous practices crept in to the detriment of Christianity. In the middle ages the chief exponents of the religion of Jesus withdrew into mountain fastnesses and desert islands, and Christianity lost much of the spirit of brotherhood. At the beginning of the modern era, sectarianism and denominationalism began to prevail, with the consequent loss of the original spirit of unity among Christians. Now, in the twentieth century, some of the followers of Christ are losing much of their simple, sublime faith.

When we pause to consider these departures from "The Faith of Our Fathers" we are forced to wonder what will be the Christianity of the next generation?

If Christianity is to remain Christian, three things must remain unchanged.

## **The Bible must remain the inspired word of God.**

This country was founded and developed by men and women who had an abiding faith in the truths of the Old Book. If the faith which strengthened them as they braved the terrors of the sea to come to the new world, or as they faced the untold privation of the ox-team journey across the plains to develop a new empire; if that faith is to strengthen this rising generation as it faces the tremendous tasks of a new day, then the Bible must remain the inspired Word of God.

Mankind has been likened to a mariner sailing out on life's sea. His task is to make the voyage profitable, and to reach port in safety. To do this, he must be provided with chart and compass. As we have watched others steer their frail bark by the aid of the chart of the Bible and the compass of faith, and have seen them arrive safely at the Golden Gate, we have become convinced that there is no chart for the voyage of life like the Old Book. Shame on the critic who would destroy the chart and throw overboard the compass, and leave the mariner to the mercy of the winds and waves.

The purpose of Christianity is to fit man for life here and hereafter. Destroy the Book which points the way of life, and much of Christianity is destroyed.

## **The exponents of Christianity must exemplify the Spirit of Christ in their lives.**

If followers of the Master of Men would realise that all that much of the world sees of Christ, it sees in the lives of his followers, then lives might be lived differently.

Oh, that we might all say with Paul, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God who loved me, and gave himself up for me" (Gal. 2: 20).

But what is his spirit? His is the spirit of helpfulness. The man with the palsy was brought to him. He realised the need of the man, and supplied it when he said, "Thy sins are forgiven thee, arise, take up thy bed and walk."

His is a spirit of courage in denouncing sin. Witness his daring as he overthrew the long-established custom of merchandising the religion of his Father, even in the face of powerful enemies.

His is a spirit of love for the sinner. There are few more comforting examples in that beautiful life, than the incident of the woman taken in her sin. Though the sin was great, he gave her a new chance in life when he said, "Neither do I condemn thee; go thy way; from henceforth sin no more" (John 8: 11).

If Christianity is to remain Christian, the disciples of the Son of God must exemplify his spirit in their lives.

## **Jesus must remain the Christ.**

There is no fact of the Bible so thoroughly proven as the fact that Jesus of Nazareth was the Christ, the Anointed One of God.

Consider the statements of inspired writers: Thou shalt call his name Jesus, for it is he that shall save his people from their sins (Matt. 1: 21).

There is born to you this day in the city of David a Saviour who is Christ the Lord (Luke 2: 11).

In him dwelleth all the fullness of the God-head bodily (Col. 2: 9).

Wherefore God highly exalted him, and gave him a name that is above every name, that in the name of Jesus every knee should bow; of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father (Phil. 2: 9-11).

Do some claim that he was just a man? Then, when I see the leper leap for joy because he has been cleansed of his loathsome disease; when I see the winds and the waves obey his will; when I see the dead rise at his call; then see him hanging on the cruel cross, suffering and dying with only words of forgiveness for those who have done this awful deed, and again, when I see the empty tomb, and hear the voice of the angel, "He is risen even as he said," then I say, if he be a man, yet will I worship him and sing with the countless multitude redeemed by his blood:

All hail the power of Jesus' name,  
Let angels prostrate fall,  
Bring forth the royal Diadem,  
And crown Him Lord of all.

O that with yonder sacred throng  
We at His feet may fall,  
We'll join the everlasting song  
And crown Him Lord of all.

—Hugh Brunk in the "Christian Evangelist."

Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—John Hall.

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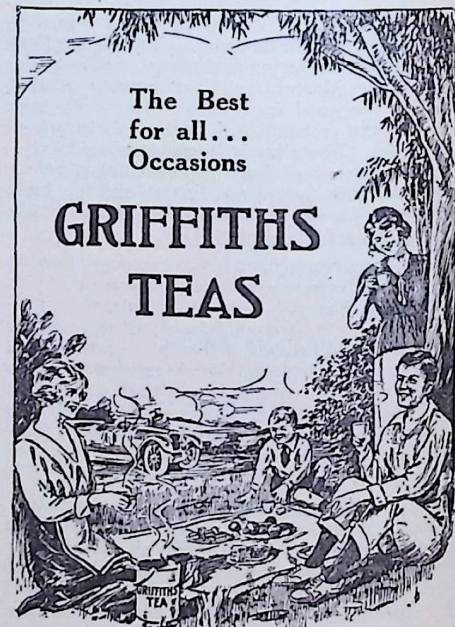
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## Queensland Home Missions.

Visitation.—During the month the president and secretary have been busy visiting various country fields. President L. Larsen had a happy time attending the Bundaberg anniversary, when there were two confessions, Bro. Combridge having six the previous Sunday. At Maryborough Bro. Larsen also had a great gathering, on a Monday night, closing the meeting with two confessions. Bro. Fisher has visited Tannymorel, Eel Creek, Gympie, Maryborough and Urraween, in addition to a visit right through the Kingaroy circuit. There is a healthy optimism evident throughout the country and excellent work is being done by many faithful brethren.

Kingaroy Mission.—This commences on Mar. 1, with Bro. L. Larsen as missionary, assisted by Bro. S. Neighbour. A central site has been secured for the tent and good advertising arranged for. There are only 24 members in the district, without even a church in the town, and we are praying for the establishment of a church. The plans of a building have been prepared, and it is to be erected during the mission. Negotiations are proceeding for the purchase of a block of land in a central position. The local members are heroically supporting the plans at cost of much sacrifice, but they need help and any gifts in money or chapel furniture will be most welcomed. Pray for this venture of faith.

Finance for December-January.—The treasurer acknowledges receipt of the following for the two months: Duplex Envelopes, £8/2/5; Circuit Fund, £23/12/6; H. & B. Mission, £10; Conference Promises, 15/-; Business Man's Appeal, £12; Fed. Exec., £17/6/8; 1d. per week, £4/0/2; Lantern Lectures, £3/17/1; Refunds, Fares, 'Phone, Stationery and Telegrams, £6/19/8.

Easter Conference.—Arrangements are well in hand. We are glad to know that Bro. J. Whelan is coming as the Federal Conference representative. Hospitality is offered for delegates from April 5-13, the dates of the Conference. All churches and auxiliaries are asked to send in the statistics by March 10.—A. J. Fisher.

## Yotsuya Mission, Tokyo, Japan.

Mr. and Mrs. W. D. Cunningham, of Japan, are expecting to return to America on their third furlough in April. Many of our Australian brethren are interested in their work. As is well known they conduct an "independent mission." From information sent by Mr. Cunningham we cull the following paragraphs.

Their appointment to Japan in 1898 was cancelled by the F.C.M.S. because it was feared by one physician that they could not endure this trying climate. After twenty years of strenuous work in Tokyo—a longer term than any F.C.M.S. missionary now in Japan—they are both in excellent health and likely to last many years yet. They reached Tokyo, Oct. 1, 1901. After renting a small Japanese house, a position was secured at once as teacher of English in a large school which paid all their living expenses. Bible schools were organised and literature distributed on the streets. The "Tokyo Christian" was issued Nov. 1 and has appeared regularly ever since. After one year a position was accepted on the staff of the Nobles' College in which young Noblemen of all ranks were taught English and Christianity with unlimited freedom. A chapel and dwelling house were built in 1903 and a press room in 1904. A good portion of the money for the home was earned by talking and singing into a phonograph at two to six dollars per hour.

The mission has five lines of work—evangelistic, educational, publication, leper and kindergarten. Twenty native workers—evangelists, teachers and Bible Women—are employed. More than seven hundred converts have been baptised. Among these are men and women of all ranks of society including Noblemen, Buddhist priests, teachers, merchants, civil and military officers. The mission has five well-organised churches which are making commendable progress toward self-support. Ten Bible schools and five out-stations where it

is expected churches will be established later on. No other work has received more attention than and perhaps none other has succeeded so well as the training of native workers. A goodly number of the workers now employed by the mission were baptised and trained here. It was a man baptised and trained in this mission who baptised the first non-denominational converts in Korea.

Less than \$1000 has been invested in press and equipment. The "Tokyo Christian" is published monthly. Many tracts have been translated and published. Moninger's "Training for Service," undertaken at the author's request, was translated and published in 1910 and has won many favorable comments from both missionaries and native workers. It was the first book of its kind ever printed in the Japanese language.

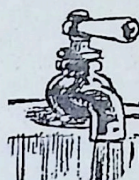
The lot on which central chapel and the first mission home are built is in one of the finest locations in the city. The laws of Japan do not allow an alien to own land, so we have our lots leased for 999 years (practically bought) with a proviso that if and when the law permits foreigners to own land, these lots become the property of the Yotsuya Mission in fee simple without any extra expense.

The Yotsuya Mission is enjoying considerable prosperity. Here are a few of the "high points" in its twenty-fourth annual report recently issued. Six missionaries; thirty native workers; a station in Korea; ninety-five baptisms; twenty-one Bible Schools (nineteen Japanese and two Korean); two English night schools; two of the six churches self-supporting; repaired twelve buildings injured by the earthquake; four new buildings completed; three others (including a new

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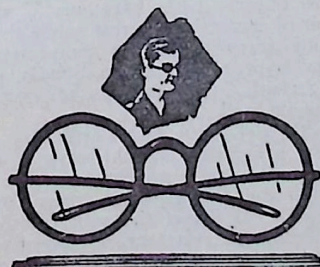
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## News of the Churches.

### Western Australia.

Large attendance at Lake-st., Perth, on Lord's day, Feb. 22, in the morning. There were 234 at school in the afternoon. The evening service was also largely attended, and was broadcasted; special singing was given by the choir. Mrs. John Ewers and Bro. Hy. Wright; Bro. Hagger preached on "Keeping Track of Values." A men's class was started in connection with the school ten weeks ago; there is now an enrolment of 26, and 24 were present last Sunday week.

### Tasmania.

Meetings at Devonport on the 22nd ult. were conducted by Bro. H. Clements, of Launceston, in the morning, and Bro. Allen Harvey in the evening. This was the first appearance of Bro. Harvey as a speaker, and all were pleased with his effort.

At West Hobart a saving afternoon was held at the home of Mrs. Mooney. The articles made, with a few already in hand, were sold at the chapel on Saturday afternoon. As a result £13/10/- was handed to the treasurer to help meet the shortage of the building interest.

Since last report three have confessed Christ and two have been baptised at Dromedary. A very successful picnic was held. Church members and visitors from long distances gather at the farmhouse of R. Hale for song service and gospel address on Saturday evenings, with Sister Hale as organist. These meetings are improving and encouraging. Chas. Hale is still laboring as evangelist, and helpful visits have been paid by Erev. Hurburgh and Spaulding.

On Feb. 22 anniversary services in connection with Ulverstone Bible school were held. Bro. Warren, of Devonport, was the speaker, and large gatherings attended all meetings. In the afternoon Bro. Warren gave a splendid address to the children. Special hymns were given by the scholars under Bro. Warmbrunn as superintendent, to whom much praise is due for his interest and work. Sister Howe's untiring work as church organist and her help during the anniversary services are also greatly appreciated.

On Feb. 1 after a fine message by Bro. Noble, a young man confessed Christ at Launceston. Bro. H. S. Bowden is secretary to isolated members of the church. The P.S.C.E. had an enjoyable picnic at the Gorge on Feb. 21, and on 24th delivered a devotional programme to Invermay Improvement Society. A packed men's service was held on evening of Feb. 15. Seven brethren conducted most of the service effectively. The Saturday working bees have resumed their splendid work. The church is the poorer by the loss of Bro. Horace Nicholls (treasurer of Bible school), and Sisters Denholm and Heazlewood, all of whom have been transferred by the Education Department to other parts of the State. Recent visitors included Bro. Les. Mitchell, from Vic.; Sister Spaulding, from West Hobart; Bro. Townsend, from Wenkleigh.

### Queensland.

At New Veteran on the afternoon of Feb. 15, a young man was baptised in the creek. Bro. C. Trudgian conducted the service. There were about 30 witnesses. Bro. E. Trudgian at night preached on "The Conversion of a Queen's Treasurer."

Zillmere meetings have been well attended since the mission; 11 of the 12 who made the good confession during the mission have been baptised and received into the church, and the other one will be baptised when convenient. Bro. Martin's short ministry closed, and he has returned to the College of the Bible. The church is looking forward to Bro. E. P. Aderman to take up the preaching again when he has finished his examinations. Prospects are bright.

The young men's training for service class at Gympie is proving valuable. Girls' club and sisters' sewing class are preparing for the sale of gifts, proceeds of which are for reduction of debt on New Veteran building. Bible school has begun working up a service of song, arranged by Bro. A. J. Fisher.

At Brisbane on Feb. 19 the choir entertained the deacons and their wives at a social evening in the basement of the chapel. A pleasant time was spent. Bro. Alcorn presided and exhorted on Feb. 22. Mr. J. Leppard, formerly a preacher of the Baptist church, was received into fellowship. Bro. Alcorn preached at night to a fair audience.

Boonah reports that Sister Spratt, who has been very ill, is making a quick recovery. The church has started cottage prayer meetings. On Feb. 18-23 were present at Sister McLean's. Meetings on Feb. 22 were good. Fine morning attendance. At night Bro. Spratt gave a good address on "A Mistaken Choice," and a man made the good confession. Bro. and Sister Spratt have gone for a fortnight's rest after their trying time.

### Victoria.

Good meetings at Warracknabeal last Sunday. Bro. Cornelius delivered the gospel address. The attendance was splendid, and there was one confession.

Fair meetings at Prahran. Bro. McCallum has been speaking at all meetings. Bro. Burton, the treasurer, has been operated on for a serious complaint, but is now home and doing well.

Mildura church continues to enjoy much blessing. Five more made the great decision on Sunday night. Tuesday night prayer meetings are splendidly attended and a source of great inspiration.

The joint Richmond churches held their fifth monthly prayer meeting at South Richmond. Forty-three were present. Bro. Hurren gave a very fine talk on "Waiting upon God." A helpful time was spent.

On Sunday morning at East Kew, Bro. Hughes (Burnley-st. church), gave a very profitable address. Large attendance in the evening. Bro. Lamphire preached on "The Danger of Neglect." A solo by Sister Allen was much appreciated.

Balwyn held an enjoyable social last Wednesday evening, when Bro. and Sister Edwards and family were welcomed, and Bro. Frank Whittington and Miss Mabel Bowers, who are about to be married, were presented with a silver teapot by the church choir, and an aluminium kettle by the ladies' aid. Sister Burns, who is leaving the district, was presented with a silver vase by the ladies' aid.

Coburg auxiliaries maintain a good standard of activity. Bro. and Sister H. Barnett, of Mildura, were received into membership by letter. The Cheerio Girls have weekly meetings as a result of increasing interest, while the school is diligently preparing for its anniversary. Bro. Huntsman favored with a fine Sunday morning address recently. Attendances at gospel services keep up well.

At North Melbourne last Lord's day Bro. C. Hinrichsen preached at both services, and his addresses were greatly appreciated. The church has enjoyed the fellowship of Sister Mansfield, of Ballarat. All regret the retirement of Bro. W. Woodbridge as secretary, but are glad of his services as organising secretary of the building fund. Bro. W. Fordham has been elected secretary of the church.

At Malvern-Caulfield Bro. A. E. Illingworth commenced his seventh year of ministry with the church on Sunday last. Harvest thanksgiving services were held at all meetings, and a very fine display was made of useful articles.

These were taken by the esteemed superintendent of the Bible school (Bro. R. P. Clark) to the institutions that care especially for the sick and poor. The work moves along steadily.

Shepparton church held harvest thanksgiving services on March 1, Bro. Woolnough speaking on "Thankfulness" in the morning, and Bro. Stewart on "Faith's Reward," at the gospel meeting. A fine display of fruits and flowers was shown, and there were good attendances throughout the day. Bible school attendances have been about 80 recently, and the school has just embarked on an increase and attendance campaign.

At Warrnambool Bro. Sheehan was the preacher during the College vacation, and his earnest messages were much appreciated, and on Feb. 1, one of the Bible school scholars made the confession. Tee fellowship of several visitors has been enjoyed. Muriel Petterd has received a seal for seven years' attendance at Bible school, and Tom McCullough one for five years. A very enjoyable picnic was held at the beach on Jan. 31.

At North Richmond on Feb. 22 Bro. A. E. Illingworth addressed the church. Bro. R. W. Payne spoke at night, and a young lady, the daughter of the evangelist, made the good confession. March 1, harvest thanksgiving services were celebrated. The chapel was tastefully decorated with goods given by the members suitable for the occasion. 145 broke bread. Large assembly at the gospel meeting, when Bro. Payne spoke on "God's Providence." A young lady and young man took their stand for Christ.

At Chelsea on March 1 Bro. Tidy gave a splendid message on "Thought" to a good attendance. In the evening Bro. Thompson gave a powerful address on "The Opportunity of Salvation." The singing of Sisters Miss Kolbie and Miss Hoagson was greatly appreciated. A public installation ceremony was held by the K.S.P. club on Feb. 24. Bro. H. Campbell, Grand Scribe, was installing officer, and Bro. Sole, of Parkdale, acted as Past Chancellor.

South Melbourne had bright, happy meetings for the past fortnight. Bro. Alex. Wilson has given helpful and instructive addresses at the gospel meetings. Bro. Grenhalgh gave a very helpful exhortation on March 1. At the gospel meeting a young man made the good confession. Bro. Wilson preaching. Bro. J. R. Waterman is expected to commence his labors on March 5, supported by Bro. Grenhalgh. At the annual business meeting held on Feb. 25, reports showed advancement in every department. A splendid spirit prevails.

Preston is having continued good attendances and interest. Bro. Waterman is exhorting and preaching ably and acceptably. Bro. Hinrichsen exhorted last Lord's day, and a young lady was baptised in the evening. The Bible school is doing nicely, and is practising for anniversary. K.S.P. and girls' sunshine club are in full swing. A sale of work under their auspices was held in the Preston Town Hall. Bro. J. E. Thomas opened the sale, which yielded satisfactory results. The choir has been reorganised, with Bro. A. Morfew as choirmaster.

Thornbury work continues to grow in all departments. There have been confessions and baptisms each Sunday evening since last report, and at the close of last Sunday evening's service, three young ladies from the Bible school made the good confession. The ladies of the church held a successful sale of work last Thursday and Friday in which they raised £93. The ladies have raised for the 12 months £138 for reducing the debt on the building. Bro. Swain's work is very effective, and his addresses are much appreciated. Sister Mrs. Bell is still very ill.

Splendid meetings at Ascot Vale on Feb. 22. In the evening the C.E. celebrated its anniversary, several Endeavorers taking part. Tuesday evening the C.E. had a special meeting, at which Bro. Thomas gave a splendid address and Bro. Brooker led the singing. On Sunday, March 1, Bro. Geo. Gardiner gave a helpful address, and Bro. Patterson was much appreciated.



at the evening service. The church regrets that Bro. and Sister Blackshaw are leaving to reside at Sunshine. All auxiliaries are flourishing. The church is pleased that Bro. Patterson has accepted another 12 months' engagement.

A helpful meeting for deepening the spiritual life of the church was held at Hampton on Feb. 26. Bro. Tinkler presided, and inspiring addresses were delivered by Bren. A. E. Illingworth, J. E. Thomas and R. Enniss. Solos were rendered by Miss D. Pittman and Bro. V. Woff (Cheltenham), and refreshments were served by the ladies. Recently Sister Millie Barber was baptised and welcomed to church fellowship. Sister Miss Tinkler has transferred to Red Hill. Bren. E. and G. Middlin have been received by letter from Ballarat. A K.S.P. concert held on March 2 was well attended and enjoyable. The piano which the club has undertaken to purchase was used for the first time.

Merbein is still without an evangelist since Bro. Bennett's departure, but the loyalty of the brethren has been grand, and excellent support is being given the elders and officers in their efforts to carry on. On Sunday the morning meeting saw almost a filled chapel. The local troop of scouts and girl guides held their parade at the church. Bro. Hugh A. Leslie gave them a special story about a "Ruined Watch," while for the adults he spoke on "The Call to Heroism." Many visitors were present, among these were Bro. and Sister Oakes, from S.A.; Mrs. Davis and Miss Pascoe, from Maryborough; Messrs. G. Potts and J. Keating, from Castlemaine. In the evening Bro. A. J. Chislett spoke on "Obedience" to a meeting composed of a good number of strangers.

The first week of a short mission at Colac, conducted by Bro. Stuart Stevens, of Geelong, was brought to a close with a thrilling series of meetings on Sunday. At the breaking of bread 51 were present, including Sister Mrs. Arnott, Horsham; Sister Mrs. Barrett, Geelong; Bro. and Sister Stevens. Bro. and Sister McIntosh were welcomed by transfer. A fine address in the afternoon by Bro. Stevens resulted in two confessions—a young lady and a girl. At night Bro. Stevens preached to a crowded congregation. His address "Is Christ Divided?" was listened to with rapt attention. Splendid singing, under the leadership of Bro. Hargreaves, has proved most enjoyable. Solos have been excellently rendered by Mrs. Stevens and Miss Ivy Wheaton. On Tuesday, an elderly man was baptised. Two married ladies, baptised believers, have united with the church, and a fine young lad who confessed his Lord on Thursday was baptised on Sunday evening. The mission is causing great interest in the town.

At South Yarra during the past month, Bren. Patterson, Scambler, and R. G. Cameron gave addresses at the worship service. One was received by faith and obedience. On Feb. 2 Sister Mrs. Lee, sen., passed away. She resided at Shepparton, but her membership was at South Yarra. She was laid to rest in the Shepparton cemetery. 'She was the mother of F. Lee, and Sister S. Young, Shepparton; and Sister Feller, Terang. Deepest sympathy is with the bereaved ones. Sister F. Lee is chaplain of the Phi Beta Pi, and has been elected president of the women's guild. Sister Mrs. Sturges, 498 Church-st., South Richmond, has been appointed secretary of the women's guild. Visits from Sister Mrs. R. Moysey, Berwick; Sisters Hendersen, Horsham; Sister Hodgson, Launceston; and Bro. and Sister Pedersen, Warragul, have been enjoyed. Last Lord's day Bro. Arnold, from the College, addressed the J.C.E. Bro. Cameron has delivered fine gospel discourses, and attendances have been good. Sister Mrs. Sharp is seriously ill in Alfred Hospital.

### South Australia.

Mile End members had the joy of helping in seven different centres on Sunday. The readiness to serve in the Lord's work has always been a marked feature of the work. Three were re-

ceived into fellowship in the morning, and a boy and a girl came forward at night. At night all were glad to see Bro. C. Schwab, of Victoria. The brick-work of the new building is being commenced this week.

Queenstown had good meetings on Sunday. Bro. Ern Mann spoke at Q.Y.P.M. on "The Power of the Cross." Worship, Bro. Geo. Cox exhorted. The Home Mission offering was taken up. Good attendance at Sunday school. In the evening Bro. F. Harris preached on "Following On." A Sunday school scholar confessed Christ.

Walleroo meetings are keeping up well. There is a good spiritual tone in the Thursday evening meetings. Last Tuesday Bro. H. J. Horsell gave a good address with the aid of his lantern. About 90 were present. Mrs. G. Bennett had a nice J.C.E. meeting on Sunday morning. The society gave £1 for Home Missions and 5/- to Barmera re-building fund. Bro. Jas. Paddock was welcomed as a deacon, and gave a good address to the church on "Take Heed How Ye Hear." In the evening Bro. E. G. Warren preached on "The Love of Money" to an interested audience.

On Feb. 17, Prospect Band of Hope enjoyed a visit from Queenstown Band of Hope, who provided an excellent evening. Harvest thanksgiving services were held on March 1. Bro. F. Collins delivered a fine address in the morning, and after Bro. Beiler's address in the evening, a young girl and a married lady took their stand for Christ. The choir, under Bro. Mayman, rendered special singing. The church is sorry to lose Bro. and Sister E. Hall, owing to their removal from the district. The members extend loving sympathy to Sister Mrs. Jacobs in her recent sudden bereavement.

At Moonta the work is proceeding satisfactorily. On Sunday, Feb. 22, harvest thanksgiving services were held. Bro. Turner conducted the services, which were largely attended. Forty-three members and nineteen young people who have joined the Young Worshippers' League were present in the morning. 250 at the evening service. A solo was beautifully rendered by Sister D. Pearce. 105 present at Bible school. Saturday, Feb. 21, Bible school held its picnic at the Bay; a very enjoyable day was spent. Feb. 23, Bro. Horsell gave a lantern lecture: 120 were present. Gifts for harvest festival were sold, realising £5.

The Port Line group of men held service at York on Feb. 23, there being 75 present. This group is making a big forward movement in holding missions along the Port Line. It has been decided that a tent be purchased for £152. This amount was contributed by this meeting, viz., £66 free gifts, and £86 loaned free of interest. The order for the tent is to be put in immediately. The work of the church is progressing satisfactorily. There were 192 at Bible school last Sunday. Practices are being held for the anniversary. Home Mission offering to date is £15. At the close of last Sunday's gospel service a young girl made the good confession.

Church anniversary services at Milang were held on Feb. 15 and 16. Bro. A. C. Garnett was the speaker, and his addresses were enjoyed. Several singers from Grote-st. helped. A male quartette assisted morning and evening. Miss Smelt also sang a solo in the evening, and the combined choirs rendered the anthem "King of Kings." Tea and supper were well attended on the Monday evening, also the public meeting, when Bro. Mason took the chair. Mr. Haworth (Congregational church) gave a thoughtful address, and Bro. Garnett spoke on China. Friends from Strathalbyn helped with the singing. Two young men were immersed on Feb. 18, and were received into fellowship last Lord's day.

At Murray Bridge on Feb. 8, Bro. H. J. Horsell was present all day, and spoke in the interest of Home Missions. Bro. Marshman closed his work on Feb. 22, when he gave farewell messages. He has labored with this church two years, and has won the esteem of all. On Tuesday, Feb. 24, a farewell social was tendered to Bro. and

Sister Marshman. An oak tray and a teaset were presented by Bro. Overall from the church. Bren. Overall and Downing spoke in appreciation of the work done during their ministry. Vocal and elocutionary items were given. The Bible school is in good heart, 103 being present last Sunday, and a keen interest is shown by teachers and scholars. On March 1 Bro. J. T. Train spoke to good congregations, and gave splendid messages.

On Sunday morning, Feb. 22, Bro. Wilshire gave an appreciated address at Unley. 203 broke bread. The Senior C.E. Society, always noted for its excellent service, is having splendid gatherings, and a number of additions. A young men's training for service class has been commenced, the young men showing keen interest and considerable promise. Last Lord's day an early morning prayer meeting was held. It was full of interest and power. The morning service was one long to be remembered. The great audience, the presence and message of Bro. Weir, the anthem by the choir, and the address on "The Church of the Future," were outstanding features of an inspiring service. Miss Hazel Jones, baptised the previous Wednesday night, was received into fellowship. Some of the strong members of Park-st. will unite with the new cause at Fullarton. They will be missed, but will be a great help to the new church.

Bro. Ewers was back at Balaklava on Feb. 1 after a good holiday at Pt. Elliott, and gave two splendid addresses to good meetings, also taking both services on Feb. 8. On Feb. 15 harvest thanksgiving was celebrated, with Bro. Ewers as speaker. There was a fine collection of fruit, etc., and the chapel was beautifully decorated. Two fine gatherings and splendid addresses by the evangelist. Choir rendered beautiful anthems. Thankoffering for debt reduction amounted to over £90. Bro. S. C. Curtis addressed the church on Feb. 20, and Bro. Ewers preached at night. At the half-yearly business meeting of the church on Feb. 24, Mrs. S. T. Barr was elected deaconess, and Bro. H. Paterson S.S. superintendent. Treasurer reported finances in good condition, and evangelist reported all auxiliaries doing good work. Church unanimously invited Bro. Ewers to stay on indefinitely at an increased salary.

### New South Wales.

Since last report the church at Rockdale has received helpful messages from Bren. J. Whelan, R. K. Whately, and J. Clydesdale. Each Sunday evening the gospel has been faithfully proclaimed by Bro. Clydesdale. A very pleasant social was held on Thursday, Feb. 19, when the Kappa Sigma Pi members entertained their parents.

At Chatswood on morning of Mar. 1, Bro. Charles Horton was received into fellowship. Bro. Geo. Mitchell, from Victoria, was present. Bro. Whelan's morning subject was "Life's Ledger," and his gospel theme was "Sovereignty and Service." Mrs. W. H. Hall was soloist. Both services greatly appreciated by splendid congregations.

At Lismore on Feb. 22, elder Thos. Houlden was in charge. Amongst visitors were Sister Doris Stewart, of Kyogle, and Bro. C. Atkin, of Sydney. At night Bro. P. J. Pond preached on "The Greatest Question Ever Asked." Last week the aged Bro. Alfred Riches, of Bullina, fell asleep in Jesus. Sympathy is also felt with Bro. W. Ball, a Lismore member residing at Dubbo, in the loss of his father who was called to rest last week.

At Dumbleton on Feb. 22 Bro. Copleston spoke to the J.C.E. on Gal. 6: 17, "Bearing the Marks," and exhorted the church on Acts 1: 8, "Witness-bearing." His addresses were highly instructive. At night Bro. Dane gave a fine address on Matt. 13: 31, 32, "Growing," which was listened to with interest by a good gathering. At the close two Bible school scholars were received into the church, and one young woman, and Bro. Copleston by letter from Carlton Baptist. Good meetings all day.



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### New South Wales Sisters' Executive.

The usual monthly meeting was held at City Temple on Feb. 6. Mrs. Corbitt led the devotional service. Special prayers were offered for the success of the Baker-Clay mission at Belmore. Mrs. Davis sang a sweet solo. The leader gave some beautiful thoughts on the subject, "Jesus the Same To-day and Forever." Sympathetic reference was made to the death of Sister Miss Hall and Bro. Brown. The relatives were remembered in prayer, also Sister Mrs. Watson. Sister Mrs. Rootes was welcomed, and gave a greeting from S.A. sisters. A letter was received from Miss Blanchard, thanking the sisters for their help; also from Bro. Harward in regard to seats for Granville church, and thanking sisters for same. Some 20 had been already paid for, and committee hoped to get the other four. A prayer meeting was arranged for Paddington on Feb. 26, also executive meeting to arrange for coming Conference on Friday, Feb. 27, at 2.30 p.m., at the City Temple. The president presided over the meeting and closed with prayer. Devotional leader for March is Mrs. Bull.—Mrs. E. Morris.

### OBITUARY.

DINGLE.—On Feb. 7, 1925, at Gardiner, Victoria, Mrs. Catherine Dingle was called from the scenes of earth into the presence of God. She was obedient to the Lord in baptism during the student-pastorate of Bro. Leece. Though deprived of the privilege of church attendance through her own indifferent health, and that of her daughter, Katy, she was sympathetically interested in the work, and was a constant encourager of the Lord's servants. Her fidelity in the discharge of her heavy home responsibilities was at once a practical manifestation of her motherly love, her wifely devotion, and her Christian faith. When she was overtaken by her last illness, she said, "I am leaning on the everlasting arms." Her loved ones are commended to God, and to the word of his grace.—H.K.

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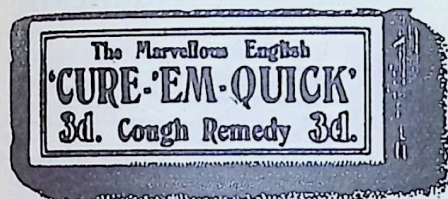
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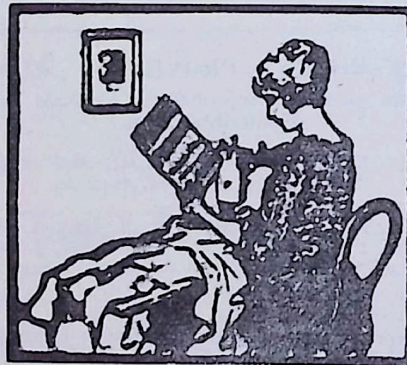
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