

# THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXVII., No. 3.

THURSDAY, JANUARY 17, 1924.

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

## "Shibboleth": Words and Principles.

The recent cable messages regarding the controversy taking place about the Bible in the United States of America give added interest to the following article from the "Herald and Presbyter." It is not the Presbyterian church alone which is implicated. There are those in every communion who would make void the Word of God, and who would dismiss as unwarranted "Shibboleths" any statement of orthodox faith. Here is the "Herald and Presbyter's" study of words and principles:—

It was necessary to determine who were their enemies. Jephthah and the Gileadites had been defending Israel against the deadly attacks of the Ammonites, and had been victorious. Filled with a groundless jealousy, the Ephraimites came out to fight Jephthah, and said: "We will burn thy house upon thee with fire." In self-defence, Jephthah and his faithful followers took the field against their enemies, who, being defeated and hard pressed, tried to escape by the passages of the Jordan, each one pretending to be something else than Ephraimite. But there was a sure test. They were told to pronounce the word "Shibboleth." No Ephraimite could pronounce it. He said "Sibboleth." It was the same thing as saying: "I am an Ephraimite. I am an enemy of Jephthah, although he is fighting for the Lord and for Israel." When he said "Sibboleth," he said all that. It was not a little thing to say "Shibboleth."

Those who are rationalistic in their faith in the Presbyterian church to-day, or rather in their lack of it, insist that the conservative or evangelical body of the church is using various Shibboleths to-day, meaning by this that they are setting up tests that are mere technicalities, and that do not amount to anything. We repudiate this. No new tests are being set up to-day by the evangelical elements, or by the General Assembly, and no unimportant or technical or hair-splitting tests are being used. They are small only in the sight of those who

consider great and important things to be small.

### An ecclesiastical "instance."

There is an illustration of this in the words *homoousian* and *homoiousian*, and it is said by some that the church once split over the tiny matter of the letter "i," this being the only difference between the two Greek words. It was not a small matter. It was in the controversy in the Fourth Century in regard to the nature of Christ. Some said in loyalty to him that his nature was *identical* with that of the Father—*homoousian*, or the same nature. Others said that his nature was only *homoiousian*, like, but still different. This last word was a disloyal attack on the Deity of Christ. There was the difference of only an "i," but this made all the difference in the world. It

was not a small matter. The use of that one letter marked one as a disbeliever in the Deity of Christ, and when the line was drawn, it was between those who believed in the crown-rights of Jesus Christ and those who rejected them—an infinite distinction.

The so-called "Shibboleth" and "iota" in the church to-day are not for any fanciful distinctions. They are for the purpose of distinguishing between those who accept and those who reject Jesus Christ as Deity, and his Word as inerrant and infallible. Stand, now, at the passage of the Jordan. You say you are evangelical. The Shibboleth is "Yes." Can you frame to pronounce it aright, or do you say "No?" The difference means nothing less than evangelical or rationalistic. Do you believe in the inerrancy of the Word of God? Say now "Yes!" And some say "No." Do you believe in the virgin birth of our Lord as attested by the Word of God? Say now "Yes!" And some say "No." Do you believe in the atonement of Christ on the Cross? Say now "Yes!" And some say "No." Do you believe in the bodily resurrection of Christ? Say now "Yes!" And some say "No." Do you believe in the miracles of Christ? Say now "Yes!" And some say "No." Clean-cut the distinction. Revealing is the Shibboleth.

It is not a small thing to say "No" in such a case as this. It is a trampling on the Blood of Christ and putting him to an open shame.

### Life's Arithmetic.

Add up the things that make you glad,  
And multiply by thankfulness;  
Subtract the troubles you have had,  
Reduced to fractions they seem less.  
Divide them next, your griefs will be—  
When weighed against your pleasures—slight;  
Then prove life's sum, and you will see  
That this is absolutely right.

### Your Boy.

Like a true man, stalwart, fine,  
Imaging the life Divine?  
Or the semblance of a man,  
Just cheap and shallow, sham,  
Cringing, supine?

### WHERE WILL HE BE?

Up where men their battles wage,  
Where for right they die—or live?  
Or where men look on content  
To live a petty life, unspent—  
To get—not give?

### WHO WILL HE BE?

One who men in honor hold,  
Rich in wealth that outlives gold?  
Or a filler in—unknown,  
One who lives apart, alone,  
Selfish and cold?

### WHOSE SHALL HE BE?

To help him in his holy quest,  
To find in goodly time the best?  
To lead him into man's estate,  
To be his guide, his friend, his mate?  
Who stands the test?

—American Youth.

## Feed My Lambs.

[A recent number of the "Homiletic Review" contained the following suggestive contribution from the pen of President Levi T. Pennington, Pacific College, Oregon, U.S.A.]

Dear Parson,—

Wife and I are having a fine time on our trip to the Atlantic Coast. It's the first big trip we've taken since we were married, and we're both calling it our honeymoon.

We visited a yearly meeting of the Friends (Quakers) and it surely was an interesting experience. I'll tell you a lot about them when I get home. But I especially wanted to tell you of an incident connected with their great "meeting for worship" Sunday morning.

They had two notable preachers at that morning meeting. One of them is professor of Greek in a great university, a man of profound scholarship. The other has more Ph.D's and LL.D's and such things than any other man in his denomination, and has himself written enough books to make a substantial start toward a "five-foot shelf." Both are splendid Christians, of deep humility and devotion; but both live in a world of intellectuality, mingling with people of education and refinement, whose thought life is decidedly different from that of the rural people who made up much the larger half of the audience that day.

Well, each of these great ministers brought a splendid message, full of thought and challenging the thought of their hearers. I confess that some of it was over my head, and I didn't get it. And I more than suspected that half the audience was having a harder time of it by far than I was.

On the very front seat sat an elderly lady who, I had already learned, had the courage of her convictions, a keen wit and a voice far more penetrating than musical. The second of these gifted speakers had just taken his seat when this old lady arose and in the dead stillness which followed, with a voice which cut the air like a knife, she made this pronouncement: "Jesus said 'Feed my lambs,' not 'Feed my giraffes.'"

Well, parson, you've heard about conflicting emotions—right then was when I had them. The old lady resumed her seat with the sternness and impassiveness of an oracle. The preachers blushed and looked as if they'd be relieved if the floor would open and drop them through. And I was torn between sympathy for the ministers and a desire to spank the old lady, on the one hand, and on the other a keen appreciation of the justice of her criticism and a longing to laugh all over a hundred acres. The meeting closed very soon, fortunately, and before there was any eruption. But I never saw an audience so large get out of an auditorium so quickly; nor did I ever see so much levity in a meeting-house yard among Quakers or any other religious group.

But, though I laughed that day, and I laugh again every time I remember it, I've

been thinking about it a good deal since. And it seems to me the old lady's suggestion might be helpful to a good many preachers, and perhaps even to you.

Usually, Parson, you give us "food convenient for us." But when you preached that sermon three weeks ago on "The Elements of the Synoptic Problem," I couldn't help feeling that you shot clear over the heads of 90 per cent. of your audience. It may have been good for the giraffes, but the lambs didn't get a nibble, I'm afraid.

And last month when you discussed the matter of apostolic succession, I don't believe that much of it was within reach of the old sheep, to say nothing of the lambs. And that day you dealt with the E. and J. and P. documents (I think that's the way you lettered the exhibits), I felt that the audience came away without having really fed their souls.

Now, Parson, I don't want to be a "kicker." I suppose giraffes have a right to eat—even goats have, I suppose. But there are a few things I believe we ought to bear in mind.

First, there are far more sheep than giraffes in any flock of God.

Second, giraffes can take food off the ground, perhaps not so conveniently as out of a ten-foot rack, but they can do it; while if all the food is put in a ten-foot rack the giraffes will thrive but the sheep will starve to death.

Third, if it is necessary to feed the giraffes from a high rack, some special arrangements should be made for feeding the sheep; or rather, that the regular feeding

should be in the low racks, with special feeding places for the giraffes if necessary.

And after all, I wonder if there are giraffes in the flock of God. The wisest and greatest and richest of God's children are humble, realising that in contrast with God their wisdom is but folly, their strength but very weakness, their righteousness but filthy rags.

I saw these two great ministers whose messages the old lady had so criticised, sit under a simple gospel message of faith and comfort, of childlike faith in God and comfort in the belief in his presence and willingness to give direct help in every time of need; I saw the tears trickling unheeded down the cheeks of these two great scholars, and I was very sure they were not giraffes. That preacher was ministering to all, learned and ignorant, old and young, rich and poor. He probably hadn't heard that there was any synoptic problem. But he knew that human hearts are sinful and need forgiveness; that they are stained and need cleansing; that they are weak and need strengthening; that they are sorrowful and need comforting; that they are astray and need guiding; and he had found in Jesus Christ the answer to all these needs. He told what he had learned of Christ, and all the flock of God was fed.

I just wanted to write of this incident to you, so that if there is anything in it for you you might get it. You feed us very well—the flock of God in our church is not going hungry much of the time. But maybe it won't hurt even you to remember what the old lady said in her rasping, penetrating voice: "Jesus said 'Feed my lambs,' not 'Feed my giraffes.'"

Sincerely your friend always,

Gilbert N. Franklin.

## "My Dad Says—."

Ira A. Paternoster.

"My Dad says in his day that—!" Yes; that is what the boy was saying. We were walking past a group of school boys. One of them held a bag of marbles, and as we drew near we heard such words as boys use when describing their marbles—agates, glassies, etc. They had drifted into marble stories, and one lad was evidently about to quote an authority, for we just caught the words: "My dad says in his day—." We had passed on, and never heard the conclusion of the sentence. But it set us thinking.

What a beautiful thing to have the memory of a "Dad." Since boys only remember "Father," "Pa," "The Old Man," "Pater," or else have no memory on the matter at all. I do like to think of "Dad." I know "Father" is a wonderful word. It conveys a feeling of reverential awe most befitting the holy relationship between the male parent and his offspring. It deepens the sense of relationship between man and

God, and allows of no familiarity; but just to be called "Dad" by a big growing boy whose whole frame is astir with the exuberance of clean youth sends a thrill right through one. "Dad" spells "comrade" in the language of the heart. It has the ring of confidence about it, and is a challenge from the one who is re-living your life over again that you shall retain your youth for his sake. It is a challenge to understand those growing aspirations, and is the pass-word to all future confidences. Just to have your very own boy come with a "Say Dad, listen to this," and then follows some youthful achievement or growing aspiration!

It helps one in the great game of life, for to have that boy who idealises you ever discover that "Dad" was not "true blue"—what a tragedy that would be. Hero worship is a grand thing; it becomes an awful thing to the one who realises he is the hero. What a challenge to right living,

so that you become the hero of your own family! How real has been our grief when some young man or young woman or some wife speaks openly of the failure of "Dad" to be what he should be in the life of his own child. To-day as I close my eyes and seek to visualise God there comes to me one face only—it is that of my dear old father. It is the greatest heritage I have, and to be able to pass it on to another generation adds zest to life.

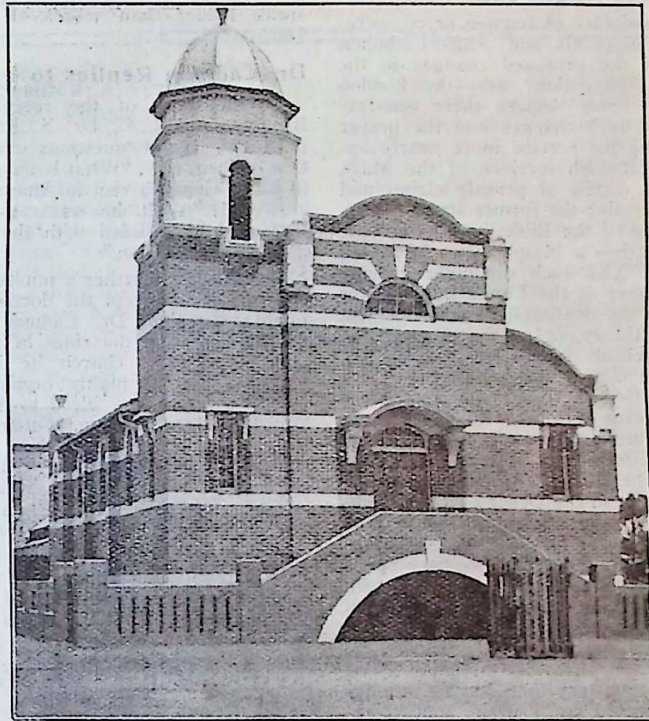
Dad, what a holy privilege is ours. As our children develop, to be able to assist their minds to grasp the beauty of life, and to keep before them the highest ideals, should be our objective. Thus we shall help them keep the springs of life sweet and pure, and so help them over what would otherwise be dark places. We have not discharged our obligations when we have fed and clothed them, nor do we fulfil our duty by sending them to a good school or placing them in a lucrative position. The foundations of character are not laid in the public school or university, but are the work of the parent, not by passive example but by honestly facing the fact that from no mind and no lips like our own can our children learn the hidden mysteries of life with such good effect.

Thank God for the parents who are courageous enough to speak to their own child. Far too many are shirking responsibility right here. Every minister of the gospel, as well as other men, could tell of the many fathers who have asked their help on behalf of a son. We are only too ready and glad to respond, but feel we can never mean as much to that boy as his own father. Nothing endears our children to us more than to assist them in the unfolding process of life. It is too late when trouble comes to criticise. "Children have more need of models than of critics."

Wadsworth says, "Heaven lies about us in our infancy." It would remain much longer about us if parents were as careful as they ought. There is a great lack of parental control to-day, growing out of the selfishness of parents for amusement. The greatest curse is the picture show, attracting as it does the young parent who with infant in arms, or sadder still, even before the child is born, will night after night sit in the unhealthy atmosphere of the picture show and receive all the unnatural thrills produced by the tragedy or comedy of the scene. Young children are allowed their freedom to attend these same shows where they learn under the very worst conditions possible the great secrets of life, while "Dad" consoles himself with the thought his child shall not grow up narrow-minded. Young parents need to learn again the fact that if they "train up a child in the way he should go, even when he is old he will not depart from it." They need to remember it is a sign of character to be able some time to say "No" to your child, and not indulge his every wish. It is not always by giving in to our child we show our greatest love for them. A firm yet loving

hand is appreciated later on. Our business is to mould the character of our child. This is a trust from God. As we fulfil that trust we shall live as "Dad" or be scarcely remembered as "the Pater." The sweetest

thing in life to me is to know I have the confidence of my children, and I would rather retain this than gain all the honors this world could give if it meant the loss of one atom of their respect in doing so.



City Temple, Lismore, N.S.W.

The old Lismore Tabernacle was destroyed by fire on December 9, 1919. Last year the very fine building depicted above was erected. In the souvenir issued to mark the opening, the following description appeared, quoted from the "Northern Star": "The church which was designed by Mr. F. J. Board, A.I.A., is a handsome structure of a design suggesting the Flemish style of architecture and is a dignified addition to the churches of the town. In order to have the main body of the church clear of the highest known flood and to save waste of the space underneath, it was deemed advisable to sink into the ground and to utilise the space as a school room which has a height from the floor to ceiling of about 10 feet. The church is supported on 18 ironbark piles driven into the ground about 30 feet and capped with reinforced concrete lintels. The walls are cavity brickwork, plastered inside and cut and struck outside, relieved with cement dressings and enrichments. The roof is of terra cotta tiles, and the roof of the tower is made of zinc fish scale sheeting. The tower has provision for a bell or bells, with four large openings, one on each side of the belfry. The basement comprises a school room measuring 50 x 34 feet, a kitchenette 11 x 6 x 11 feet, stair hall 10 x 9 feet, and other offices. Access is gained by three flights of brick and cement steps. The basement is well lighted with 13 windows. The top story comprises the main church measuring 50 x 35 feet, which is reached from the street by two flights

of brick and cement steps. Behind the body of the church is a choir room 15 x 12 feet, a vestry 10 x 9 feet, and a stair hall 10 x 9 feet. In the south-east corner of the communion platform is a concrete baptistery tank sunk into the floor and reached by a flight of concrete steps from the stair hall. Provision has been made for a pulpit in the centre of the eastern end and a choir platform around it, also for pews extending between the columns of the clerestory and from the side aisles to the wall. The church is lighted by 10 semi-circular leaded windows of cathedral glass and seven windows in the clerestory. A tower at the north-east corner measures 12 x 12 feet and rises to a height of 50 feet above the ground. The over-all dimensions of the building are 72 feet by 36 feet."

On the occasion of the opening of the building, the following letter from Mr. Lloyd George, ex-Prime Minister of Great Britain, was received: "I send my best wishes to the Church of Christ, Lismore, N.S.W., in connection with the opening of a new church edifice to replace the one destroyed by fire. My attachment to the Church of Christ at Criccieth prompts me to wish the sister church at Lismore every success in its new work."

Bro. P. J. Pond, B.A., well supported by elders, deacons and faithful members of the church, is doing a good work in Lismore and surrounding district.

## Look to the End.

"To him who, through the toil, the strife,  
The disappointments small and great,  
That make each night and day a life  
Of struggle, though it seems a fete;  
To him who faces the defeat  
Of every project, hope, and plan  
With courage, tempered with a sweet,

Firm patience, there not only can,  
But shall, come moments when the star  
Of vict'ry, shining from afar,  
Will cause all clouds to disappear, and send  
Enchained within its sparkling rays  
Wisdom divine, to guide the ways  
Of him who looks not back, but to the end."

## Religious Notes and News.

### Evangelicals and Anglo-Catholics.

Is there any possibility of reunion or co-operation between Evangelicals and Anglo-Catholics, in the matter of the proposed changes in the Order of Holy Communion? asks the London "Christian." The latter declare their firm resolve to introduce such changes into the prayer book as will make the service more nearly approximate to the Romish sacrifice of the Mass, with all that entails of priestly claims and sacerdotalism generally; the former stand fast by the simple teaching of the Bible, and declare the Mass to be—as it is—"a blasphemous fable and dangerous deceit." Can such dissimilar conceptions of the character of the Lord's Supper ever blend, without, on the one hand, an abandonment of the "sacrifice" theory, or on the other, a betrayal of Evangelical foundation-truth? Not that we are in the faintest degree fearful of this happening; thank God there are stalwarts in the church who will never permit of Roman predominance. But the question arises through a recent letter from Lord Hugh Cecil, who is greatly disturbed because of the intention of the Evangelicals to oppose any change in the Order of Holy Communion when the proposals come before the House of Laity this-month. He makes the remarkable suggestion that:—"What we have really got to do is to construct a tolerable *modus vivendi*, by which Anglo-Catholics and Evangelicals can live together in the same English Communion, in obedience to lawful authority and without the scandal of the present decay of discipline. And for that end it is necessary that Anglo-Catholics and Evangelicals should really desire mutual reunion with the same disposition to make concessions and to cultivate charity which animates them when they are considering reunion with Christians who are not now in communion with us. We must all love the Christians of our own communion as much as we love Christians outside." To this the Solicitor-General replies that he has no intention of responding to the invitation, as he does not think Lord Hugh Cecil is qualified to advise Evangelicals as to how they should act. "Can two walk together except they be agreed?"

### The Burial of Mr. Bonar Law.

The following letter, from so worthy a pen as that of T. H. Darlow, deserves publicity. It appeared recently in the London "Christian World."

Sir,—It may seem ungracious to criticise a funeral, especially when that funeral was the nation's fitting tribute to a Prime Minister who had literally worn himself out in the service of his country. Yet one conspicuous feature about Mr. Bonar Law's burial service in Westminster Abbey cannot be passed over in silence. He was the son of a Presbyterian minister, and he lived and died a devout member of the Established Church of Scotland (to which His Majesty the King belongs, whenever he crosses the Tweed). Yet Mr. Bonar Law was buried by Anglican bishops and priests, while Dr. Archibald Fleming, his own minister and close friend, was allowed to stand a silent spectator by the grave. We know that all burials in the Abbey are under the sole and supreme control of the Dean of Westminster; but as its custodian he is responsible for interpreting the national feeling. When the press first announced that Mr. Bonar Law was to be laid there, it was added that ministers of the Church of Scotland would take part in the service. Bishop Ryle, however, decided to exclude them. He acted entirely within his legal rights. But his attitude throws vivid light on what he and his episcopal colleagues really mean by Christian reunion. To multitudes of non-Anglicans, it forms a lamentable commentary on

the message of the Lambeth Conference. Actions speak louder than words.—I am, etc., T. H. Darlow.

### Dr. Cadman Replies to Questions.

At the close of the recent address at the Brooklyn Y.M.C.A., Dr. S. Parkes Cadman replied to several questions from the audience. One of them was: "What is the special significance of Lloyd George's visit to America?" He promptly answered: "Well, he wants to see you face to face, and be satisfied with the glory and splendour of the vision."

When asked whether a minister who finds himself unable to accept the doctrines of his church ought to resign, Dr. Cadman replied: "It depends upon what doctrines he cannot accept and what kind of a church he is serving. Some churches are so highly organised that if they cut off a finger they bleed to death; they cannot afford to lose anything. Other churches are so loosely organised that they can leave their various limbs around the place and not miss them. As a matter of fact, if a minister believes in God, if he believes in Christ, and believes in his brotherhood, I would leave him free to make his own interpretation as to other matters."

To a questioner who wanted his opinion as to whether married women should go into business, Dr. Cadman said: "It depends upon what kind of a husband the poor woman has."

### Scoville Meeting, Fort Wayne, Ind., U.S.A.

The Scoville Evangelistic Campaign in Fort Wayne, Ind., was sponsored by the three Churches of Christ in the city, West Jefferson, East Creighton, and West Creighton, with the respective pastors, E. A. McKim, Wilmer Monroe and the writer doing their utmost to assist Dr. Scoville and his party to make this the greatest religious revival in the history of the city.

A great tabernacle covering three city lots and with a seating capacity of nearly 3,300 had been erected and everything was in readiness when the party arrived. We might say it took a great deal of faith on the part of the 1,300 members of the combined churches, but "faith is the victory." On the first Sunday evening the huge tabernacle was almost filled. After that it was the usual thing to see the place filled, regardless of weather conditions, counter attractions, etc., and each Sunday evening great crowds were turned away.

Each evening the people of Fort Wayne were privileged to listen to a message of such power and truth from the lips and heart of Dr. Scoville that we cannot wonder at the results. Each message came from the Book and rang true to the teachings of Jesus Christ.

Mrs. Scoville's gospel songs touched the hearts of her hearers. God seems to be adding his blessing each year to that wonderful voice and beautiful personality.

The meeting ran for seven weeks. There were 869 confessions and letters, 1,200 to 1,500 re-consecrations; 400 tithers, and 55 volunteers for life service. Beyond this we cannot measure results but we know that the whole city was stirred and the influence was felt all through the county and even beyond.

Since we have gotten back to our respective church homes we find our Bible schools almost doubled, full auditoriums for services of worship, and all departments stimulated and ready to take up the Master's work with greater zeal. In fact we are crowded beyond the limit and each of the three churches is planning for a new building.—E. D. Ross, in "Christian Evangelist."

## Faith Healing and James 5: 14, 15

T. J. Johnston, of Launceston, writes as follows:—"I have been very interested for some time now in what has been known as the 'Hickson Mission.' Interested one cannot fail to be, if this power was to continue in the church, because it may be God's way of keeping before the people something that should carry untold blessing if observed. I read with profit your series of articles, and found very much so true in them, particularly the thoughts expressed concerning the age of miracles and the signs, attesting the Divine facts of redemption, etc., which having served their purpose passed away with the apostles.

"But there is one portion that you did not touch upon, and which does not seem to come under the same category, because as Weymouth says, the healing and praying were mutual because the prayer of faith (I refer to the portion in James' last chapter). It must be noted that this was not to support the Divine testimony as the miracles were to the unconverted to bring them under the saving power of the Gospel. It was to be observed by brethren who were to 'call for the elders of the church,' so that it was more like a church ordinance or at any rate an ordinance with the sanction of the church.

"However, dear brother, this portion is my most difficult obstacle, and I should be very thankful if you could help me concerning this Scripture or any other that might bear upon the points that I have endeavored to advance; or perhaps you would be so kind as to grant permission to your readers to help me along this line. When one sees our hospitals full, and the streams of suffering humanity that so to speak flow on very hand, in your own words or similar thereto, we should show cause why there should not be serious reflection and investigation. My difficulty is mostly summed up in this: The healing of James is a result of faith 'and anointing,' etc., rather than the laying on of hands on those who have no faith."

Of James 5: 14, 15, many different interpretations have been given. Generally, our brethren have taken one or other of the following views. (1) The anointing with oil might be thought of as a remedy in common use (as in the parable of the Good Samaritan). In this case, the injunction resolves itself into one ordaining a combination of reliance upon God as evidenced by trustful prayer and the use of the best human endeavor at our command. Whether the interpretation be of value or not, we presume that this is what the majority of Christian people do in actual life. (2) The text may be read in the light of the fact that special miraculous gifts were bestowed upon some in apostolic days, and the elders are thus thought of as having a "gift of healing." The exhortation, on this view, is not one of perpetual obligation.

It may interest our readers to note a reply once given by Isaac Evrett, one of the greatest and best known of our American brethren, to an inquirer who stated that on the strength of James 5: 14, 15, "some of our brethren are holding that we have the same power to heal now that the apostles had." Bro. Errett wrote as follows:—

"If any of your brethren have a notion they can succeed in keeping anybody alive by anointing them with oil, etc., let them try it. The result will soon show their mistake. That the language of James is not of universal application is evident (1) from the fact that, if so, Christians might live for ever by repeated anointings, and this we know was not true in the apostolic age, and has never been true; (2) there would have been no need for Paul to leave Trophimus at Miletum sick (2 Tim. 4: 20), nor yet that he should have had sorrow and alarm over Epaphroditus (Phil. 2: 25-28), when anointing and prayer would have delivered him at once from danger. If not of universal application, we must seek proper limitations. From 1 Cor. 12: 9, 30, we learn that healing was one of the spiritual gifts which Paul says (13: 8) were to pass away,

This limits it to the age of miracles. But even in that age it was not universal, as we have seen. We find that, in the apostolic age, persons were smitten with disease on account of their sins (1 Cor. 11: 30-32). Verse 16 of James 5, connects this class of healings with sins committed. Upon confession of their sins, and repentance, the elders of the church were to anoint them with oil, and pray over them, and forgiveness and healing are both promised on these conditions. But if they did not repent and confess the sins for which they had been smitten, there was no healing, the sickness ended in death. For this 'sin unto death' John says they were not to pray (1 John 5: 16), but if the sin was confessed and forsaken, then, upon asking, life and health would be given."

We admit the difficulty of an absolute decision as to James 5: 14, 15, and yet agree with our correspondent's closing words that "the healing of James is a result of faith and anointing rather than the 'laying on of hands' on those who have no faith."

## Broken Fetters.

Ethelbert Davis.

"And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" "Woman, thou art loosed from thine infirmity." One no sooner reads these words than the mind turns from the natural to the spiritual. As Jesus broke the fetters that bound this woman, so he breaks the power of sin.

One day many years ago, when riding through the fields, I saw, on a wild lime-bush, a particularly large chrysalis; so large was it that it attracted my attention. Upon a closer examination I found that it was a butterfly which had some time before emerged from its chrysalis state. The beautiful little creature was beating its wings in a frantic attempt to rise. Part of the chrysalis adhered to its body and held it down. I took out my penknife and pincers, and carefully severed that which held it, and immediately it was released it flew off gaily, rising higher and higher into the blue sky, and the warm summer sun. What a striking picture of the man trying to rise to his rightful place near God, yet held down by heredity, environment, economic and social influences, and "the sin which doth so easily beset us." The effort is futile till Jesus comes and breaks the power of sin, and sets the prisoner free.

No one can read the story of Gethsemane, and consider the mysterious tragedy of the Cross, and not be convinced of the supreme effort made to "Break the gates of brass, and cut the bars of iron asunder," that man may step out and up into the larger world of light.

## The Way to Live.

He who doth not love and give,  
Hath not learned the way to live.  
He whose gaze is earthward bent,  
Cannot reach Heaven's high intent:  
Cannot see God's gracious plan  
For the lifting up of man.  
Each to each must nearer move,  
With a heart attuned to love:  
In the way the Master went,  
He must walk with full consent.  
With a love that casts out fear,  
With a faith that holds men dear:  
Seeing in God's Fatherhood,  
Sign and proof of brotherhood.  
Praying, working, striving still,  
Just to do the Master's will.  
He who thus doth love and give,  
He has learned the way to live!

—Annie E. Woodcock.

# £750 Queensland's Great Offering £750

## HOME MISSION DAY - SUNDAY, FEBRUARY 3.

### The President's Appeal.

T. F. Stubbin.

The time of our Annual Appeal is very near. Only a few more days to go. I want to appeal to the whole of the church members throughout Queensland to approach the offering on Sunday, Feb. 3, in the spirit of John 3: 16. "God so loved the world that he gave." Let us make our offering because we love God, and love our fellow men and wish to give them the gospel.

The climatic conditions have been very trying during the past year and many of the brethren have had to face serious material losses, but at the close of the year the best rain for two years was recorded and the prospects look bright for the New Year. Let us all give a thank-offering for the bountiful rain.

The Home Mission Committee during the past year has undertaken more work in our State than any previous Committee. Let us make it possible for the incoming Committee not only to maintain the present work but to go forward to fresh victories.

The State has been wonderfully blessed by the Missions held by our esteemed Brethren Hinrichsen and Brooker, for which we thank God. Quite a number of our brethren have helped us liberally, to make those missions possible. We sincerely thank all who have helped, but don't let us relax our efforts. We can only do the work according to the funds provided.

There are quite a number of isolated members who do not regularly meet with any church, to them also I would appeal for help in our annual offering.

Let our motto be "an offering from every member." May we all give as we love. God so loved that he gave his best.

Let us give of our best and so make the offering on the first Sunday in February a record of £750.

### Making Dreams Come True.

A. J. Fisher.

Queensland is a great State. It is tremendous in size, remarkable in resources, rich in mineral wealth, varied in climate and prolific in vegetation. But it lacks the greatest of all features, the Gospel of the grace of God. Queensland's greatest need is Christ.

For many years faithful brethren have been quietly carrying on the work of proclaiming the Gospel by word and deed. In many scattered localities the message has been faithfully delivered, but still the fact remains that in the work of New Testament Evangelisation, Queensland is one of the backward States. Various causes have contributed to this result, and it is difficult to lay one's finger on any one thing which is responsible for this weakness. Careful observation, however, gives one the impression that the work in this State is still in the pioneer stage, and while other States have advanced and have launched out into intense activity both in Home and Foreign Missions, Queensland still is waiting, waiting, waiting—anxious to progress, it is true, but not yet with sufficient confidence to arise upon its feet and step forward vigorously with the banner of the Cross.

But now the church has had a vision. During the last six months a series of missions has been held, in town and country, in old and young churches, and even in virgin soil where no church has existed. The amazing result of 325 additions has been crowned by the establishment of a new church at Bundaberg having its own chapel and entirely self-supporting. Truly, the Lord hath

done great things for us, whereof we are glad. It is the Lord's doing, and it is marvellous in our eyes. Rightly did the churches in this State observe Dec. 30 as a day of thanksgiving. God has given us a vision of accomplishments and of possibilities. Praise be to him!

*Who now says that the Gospel has lost its power?* It still is the power of God unto salvation.

*Who says that the people will not listen to and respond to the simple message of salvation?* In all places there are still those who are blindly searching for the light, and who can be led to the Light of the World, Christ Jesus.

*Who says that united organised evangelisation does not pay?* The missions have paid for themselves in every way, and in the light of eternity they will be seen to be one of the best investments ever made in this State.

So now we have a vision. It is a day-dream, perhaps, but it is more. It is a vision of faith, a dream full of possibilities. It is a dream which can come true if we are in earnest; a dream which will come true if we serve our Master in the spirit of sacrifice and love; a dream which must come true if we wish to have the Master say, "Well done, good and faithful servant."

Scattered throughout the State are a few organised churches, struggling and lonely. They are appealing to the brotherhood for help. They need the assistance of the stronger churches, as expressed in the Home Mission Offering. Our dream tells us of a day when Gympie, Ipswich, Roma, Rosewood, Kingaroy and Toowoomba will all have reached self-support because of the liberal Home Mission offerings which enabled assistance to be given them when weak. *Brethren, on Feb. 3, help this dream come true by your big gifts to the Home Mission work!*

The suburban work of the churches is weak. Ann St. and Albion churches are the only entirely self-supporting churches. Annerley, Sunnybank, Hawthorne, West End, Zillmere are hopeful, presenting splendid openings for aggressive work. Our dream tells us of a day to come when not only in these suburbs, but also in other growing centres such as Toowong, Ithaca, Cooparoo, New Farm, Kelvin Grove, Alderley, etc., etc., etc., there shall be established churches based upon the simple New Testament teaching. *Brethren, on Feb. 3, help this dream come true by your prayerful gifts to the Home Mission work!*

What shall we say of such great cities and districts as Rockhampton, Warwick, Stanthorpe, Charleville, Mackay, Bowen, Townsville, Cairns, etc.? Here are great unexplored mines, with many jewels waiting to be unearthed for the Master's crown. Here are many opportunities for proving the power of the Gospel. But we cannot enter them for lack of funds. The State is in great need of the Gospel. Our dream tells us of a day when this need is adequately met by a church in each centre radiating the message of love. *Brethren, on Feb. 3 help this dream to come true by your sacrificial gifts to the Home Mission work!*

Nor should we overlook the many isolated members scattered throughout the vast territory of Queensland. What are we doing to help them in their Christian fellowship? Remember, we are our brother's keepers. We must bear one another's burdens. In our vision we see a large number of smaller churches established in hundreds of localities, perhaps forming many strong circuits, but all representing a big organised effort to win Queensland for Christ. *Brethren, on Feb. 3 help this dream come true by your thankful gifts to the Home Mission work!*

## The Home Circle.

Conducted by J. C. F. PITTMAN

### Keep Trying.

Say "I will!" and stick to it—  
That's the only way to do it.  
Don't build up awhile, and then  
Tear the whole thing down again.  
Fix the goal you wish to gain,  
Then go at it heart and brain,  
And, though clouds shut out the blue  
Do not dim your purpose true  
With your sighing.  
Stand erect, and like a man  
Know "They can, who think they can."  
Keep a-trying!

### The Two Boxes.

Belsaye town was all a-hustle, for news had come that a messenger from the king would select from the boys of the town one or two to be pages in the king's palace. All the boys, of course, wanted to be pages, and were trying to think what they would do when the king's fine messenger came. How excited they were.

At the edge of the town in a little cottage lived a boy named Robert. Hardly anyone remembered that his name was Robert. He was called Wait-a-Minute, for most every time you asked him to do something, he would answer, "Wait a minute."

Across the road from Robert lived a boy who was always willing to help someone. The people called him Helpful James.

Not far from them lived an old man. Of late he had often asked the boys to run errands for him and to gather sticks in the woods near by for his fire. James helped him many times when he was not busy, but Robert would usually answer, "Yes, in a minute," or something like that, and then would forget all about it.

One day the old man came hobbling down the road to them.

"Boys," he said, "there are two boxes near the little pine tree by the creek, and I would like each of you to take care of one for me. There is a storm coming, and I don't wish them to get wet. Get them before the storm comes and take them into your cottages."

"Yes, sir," said James, and he was up and away at once.

But Robert was having such fun with his ball that he only answered absently, "In a minute."

Later he became so interested in throwing the ball into the air and catching it that the storm came before he thought again of the box. He hurried home to be out of the rain. Then he remembered the box.

James came back with one of the boxes, and carried it into the cottage just as the rain came in torrents.

"Oh, bother!" he thought, frowning, "I'm not going for it now. I'll wait until the rain is over to get his old box."

But when Robert went the next day for the box it was gone.

In the afternoon the old man asked the boys to bring the boxes to his cottage. James came out with his box, but Robert said, shamefacedly, "I went for the other box, but it was gone when I got there."

"Very well," said the old man, "come to the cottage anyway."

So the two boys went to the man's cottage, and when they came inside he told James to open the box he carried. James opened it, and inside was a beautiful blue velvet suit with a lovely sash, a hat and slippers and stockings.

"Put them on," said the old man to James. "You are chosen of all the boys of Belsaye to be the king's page. A page to the king must be good and truthful and helpful; you are all those things."

Then the old man pointed to a wet and muddy box in a corner of the room.

"There, Robert," he said, "is your box, and there is your suit. It is ruined now by the rain, and as you cannot appear before the king in a suit like that you cannot be a page. After this try to be a helpful Robert instead of a forgetful one, and perhaps you too can some day be a page to the king."—Canadian "Baptist."

### The Blind Man's Thankfulness.

One morning the young pastor of a church in a poor district set out on a round of visits. He was feeling discouraged and unhappy about the tardy success of his work.

His first visit was to an old man, totally blind, hopelessly ill, and destitute of the common comforts and daily necessities of life. After procuring from sympathetic folk, in the town, some food and clothing, and giving them to the needy man, after, in fact, satisfying the man's temporal needs—the young, discouraged minister had a word of prayer with him.

As he finished the blind man said: "Well, brother, I have great reason to be very, very thankful."

Unable to suppress the surprise in his voice, the young pastor asked:

"Why are you thankful?" for it seemed to him that surely this poor old man had little cause for thanksgiving or thankfulness.

"Oh," the weak trembling voice explained, "There are some who have been always blind; have never seen the faces of their friends; have never seen the blue sky, or the trees, or the sunshine rippling on the river—but, oh, I'm so thankful that I've only been blind for thirty years!"

No matter how discouraged you may feel when things go wrong, you can always find something to be thankful for.

### A Handful of Good Sayings.

In general, pride is at the bottom of all great mistakes.—*Ruskin*.

Don't get discouraged. It is often the last key on the bunch that opens the lock.

We have two ears and but one tongue, that we may hear much and talk little.

He who lives with wolves will soon learn to howl.—*Spanish*.

He who builds according to every man's advice will have a crooked house.—*Danish*.

You can't make a head and brains out of a brass knob with nothing in it.—*Little Dorritt*.

God has given us two eyes; if we lose one, we have another. But we have only one soul.—*Chrysostom*.

Doctor: "Do you talk in your sleep?"

Patient: "No. I talk in other people's. I'm a clergyman."

In the old country.

"What do the suffragettes want, anyhow?"

"We want to sweep the country, Dad."

"Well, do not despise small beginnings. Suppose you make a start with the dining-room, my dear?"

"Sometimes the sublime and the ridiculous become strangely mixed. A man entered the mission, pleaded for assistance, and recounted a story of misfortune. He lifted one of his boots and exposed a sole that was almost worn away, great holes showing in it. The minister in charge of the work thought he saw the opportunity to enliven a word in season, and remarked: 'But you have another soul which is far more important.' 'It's even worse,' replied the man, as he lifted the other foot."

## The Family Altar.

SUNDAY.

Be not wise in your own conceits.—Romans 12: 16.

"Remember, my son, you are always third," said a mother to her son who was leaving for college. When he reached the school he wrote on a card and hung it in his room: "I'm third." Said he to his chum, in answer to a question as to what it meant: "First, God; second, others; third, myself."—L. A. Hasbrouck.

Reading—Romans 12: 9-21.

MONDAY.

Seek the things that are above.—Colossians 3: 1.

"There are (in worldly pursuits) people so eager to reach the top that they pay little heed to the kind of ladders they are climbing. It is possible to climb to misfortune as well as to fall into it."

Reading—Colossians 3: 1-4.

TUESDAY.

Watching . . . in all perseverance.—Ephesians 6: 18.

"Dr. William Carey once said to his nephew: 'Eustace, if after my removal anyone should think it worth his while to write my life, I will give you a criterion by which you may judge of its correctness. If he give me credit for being a plodder he will describe me justly. Anything beyond this will be too much. I can plod, I can persevere in any definite pursuit. To this I owe everything.'"

Reading—Ephesians 6: 17-20.

WEDNESDAY.

There is none righteous, no, not one.—Romans 3: 10.

"Ah, Christian, there is no talk of our worthiness or unworthiness. If worthiness were our condition for admittance, we might sit down with John and weep, because none in heaven or earth is found worthy. But the Lion of the Tribe of Judah is worthy and hath prevailed, and by that title must we hold the inheritance."—Richard Baxter.

Reading—Revelation 5: 1-9.

THURSDAY.

In quietness and in confidence shall be your strength.—Isaiah 30: 15.

"Be like the bird that, halting in her flight  
A while on boughs too slight,  
Feels them give way beneath her, and yet sings  
Knowing that she hath wings."

V. Hugo.

Reading—Isaiah 30: 15-17.

FRIDAY.

Let your speech be always with grace.—Colossians 4: 6.

"Blessed is the man who, having nothing to say, abstains from giving us worthy evidence of the fact."

Reading—Colossians 4: 1-6.

SATURDAY.

Finally, my brethren, rejoice in the Lord.—Philippians 3: 1.

"Sing a song of laughter, a pocket full of smiles,  
Is what the world is after—beats all the wiles.  
Life's too short for grumpiness; spend your  
little while  
Looking for the beautiful—wearing of the  
smile."

Reading—Philippians 4: 4-7.

## Prayer Meeting Topic

January 30.

### Loving in Deed and Truth.

(1 John 3: 13-18.)

Horace Kingsbury.

This topic, "Loving in Deed and Truth," was selected with a view to stimulating interest in benevolent enterprises. The poor we have always with us, and we must not forget them. Sometimes in the country misfortune overtakes folks, and oftentimes in the city—the result of a variety of causes—men, women and children are hungry, poorly clad, and in sore need of practical sympathy.

Now, because these cases do not come immediately before us, or because the poverty has arisen from habits we do not approve, or because we have so many other calls, or because we are absorbed with our own affairs, we may be sadly lacking in a ministry that is near to the heart of Christ. The topic, then, is timely and worthy of our consideration, "Lest we forget."

"We know that we have passed out of death into life, because we love the brethren." This fraternal love is not the cause of our changed state, but the evidence of it. Having been delivered from the power of darkness, and translated into the kingdom of God's dear Son, we love the brethren.

"He that loveth not abideth in death." "His want of love evidences that no saving change has passed over him."

"Hereby know we love, because he laid down his life for us." "Greater love hath no man than this that a man lay down his life for his friends" (John 15: 13). "But God commendeth his own love towards us, in that, while we were yet sinners, Christ died for us" (Rom. 5: 8). "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4: 10). We arrive at the knowledge of love when we come to an appreciation of Calvary.

"And we ought to lay down our lives for the brethren." The motive of the Master should be operative in the lives of his disciples. The apostles and martyrs stood in the line of glorious succession. We ought to lay down our lives, actually, if that would glorify God; virtually at least, using our powers and spending ourselves for others.

"But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" Well, it does not! And, if he thinks it does, he is leagues away from the truth. The love of God in the heart finds expression in the life. That is inevitable! And the lack of evidence in the life is evidence enough of the lack of love in the heart.

"My little children, let us not love in word, neither with the tongue; but in deed and truth." "God so loved the world," not, "that he talked about it," but, "that he gave his only begotten Son." It will never do for me to sing, "Oh, How I Love Jesus," while I allow someone else who loves him to languish for that which I can readily supply.

"When the venerable John could no longer walk to the meetings of the church, but was borne thither by his disciples, he always uttered the same address to the church; he reminded them of that one commandment which he had received from Christ himself, as comprising all the rest, and forming the distinction of the new covenant, 'My little children, love one another.' When the brethren present, wearied of hearing the same thing so often, asked why he always repeated the same thing, he replied, 'Because it is the commandment of the Lord, and if this one thing be attained it is enough.'"

Suggested Hymns—Sankey's Collection.

542—He Leadeth Me.

599—O Blessed Life!

814—Rescue the Perishing.

768—Oh, Scatter Seeds of Loving Deeds.

## Our Young People.

Conducted by W. B. BLAKEMORE, B.A.

### The Kindergarten—Expression Work.

Emily C. Gill.

(Forms of Expression Work—Continued.)

*Water vessels.*—Plasticine modelling, paper cutting, paper tearing, drawing etc.

*Musical instruments.*—Harp of plasticine or of cardboard and string, trumpet of paper.

*Animals.*—Cut from cardboard (double to stand), modelled from plasticine or seeds, drawing, or made with corks, matches and cardboard.

*Boats.*—Paper folding, drawing, outlining in seeds, sticks, or shells, or in plasticine modelling.

*Trees.*—Olive and palm are most frequently mentioned. These may be represented by paper cutting (double), paper tearing, plasticine trunk, leaves of fern or colored paper, poster picture, drawing.

*Birds.*—Sparrow, eagle, raven, dove:—Plasticine modelling, paper cutting, drawing in colored chalks on blackboard or with caryons on paper. Raven outlined on cardboard with black boot-laces, or modelled on table with black beads.

Representations of persons should be carefully used and if possible be true to Eastern life. For the sand tray, sticks or clothes pegs may be used to represent people. For a poster, a colored picture pasted on is best. The setting of stories—hills, valleys, lake, desert, wilderness, garden, vineyard, city—are best represented in the sand, in poster pictures or drawing.

For the sand tray the best models are those that can be made by the children and the teachers. Expensive toys are unnecessary in kindergarten equipment. The work that is made by teachers and children gives greater satisfaction, and is much more helpful to the child than ready-made toys which frequently convey wrong ideas, and give no scope for the child's imagination. Annie Shaw's book "Paper Model Making" gives full and clear instructions and is most helpful to the Primary Department.

Some Bible lessons do not permit of being expressed by handwork. It is not wise to allow the children to work out the Christmas or Easter story in this way. The child will naturally want to represent Jesus—the central figure of the story—so it is safer to omit handwork entirely from these lessons. The story will be best expressed in song or in conversation. In drawing stories connected with the life of Christ it is advisable not to allow the children to represent Jesus in any other way than in a picture. In addition to the material needed for expression work, there is certain other equipment that will help to make the teaching more effective. Among the essentials may be mentioned:—A sand tray; small blackboards; small tables; blackboard, preferably on the wall and low enough for the children to use; cupboard in which to keep supplies; class boxes in which to keep materials and work of each group. It is a good plan for teachers to have boxes marked with the contents, e.g., "Birthday and Cradle Roll Cards," "Folding Paper," "Cardboard Animals," "Models for Sand Tray," and if certain helpers are responsible for the repair of broken articles it will considerably lighten the work of the superintendent. Small flat tins, one for each child, will be found extremely useful in storing plasticine, which requires to be kept moist in order to produce the best results.

### The Cradle Roll.

The Cradle Roll Department, when well worked, forms an important part of the Bible school. It is the Babies' Home Department, and comprises all available babies under the age of 4 years. We cannot attach too much importance

to this part of the Bible school work, as it is a distinctive link between the home and the church. It also links Bible school and home together, but, naturally, is most closely related to the Kindergarten and Primary Departments.

*The Superintendent.*—The choice of a suitable Cradle Roll Superintendent is all-important. She must be a lover of babies, and one who has some knowledge of them, being free to visit the children in their homes, and becoming acquainted with the parents. She should work in sympathy and co-operation with the Kindergarten and Primary Leader, and help forward the work in those departments as much as she possibly can. A capable Beginners' Leader to whom little children make a great appeal would be a suitable one to hold this position. Failing the Beginners' Leader, an interested and efficient worker might be found among the church members. Should neither of these be available, the Kindergarten Superintendent might take the position herself, until such time as a suitable Superintendent be found.

*Making a Start.*—The first thing to be done is to get names for the Cradle Roll. This is a work in which the whole of the school should participate. Announcements should be made by the preacher of the church, the Bible School Superintendent and the Kindergarten Superintendent, asking for names of babies to be brought. When the Cradle Roll Superintendent receives these names, she sends an enrolment card to the mother. This card supplies the needed information to the parents, and contains spaces in which the baby's name, date of birth, address, etc., can be entered. If the mother is willing for her child to be enrolled, she supplies the information regarding the child, and returns the card to the Cradle Roll Superintendent, who then sends or personally delivers a certificate for the baby. The new name is then entered on the Cradle Roll in the presence of the children. This entry may be made in pencil, but should be entered up later in ink. Whenever the name of a new baby is brought to the Kindergarten, the paper containing the name should be placed in the cradle, which could be rocked by one of the younger children while a Cradle Roll hymn is being sung. The Cradle Roll exercise should have a place in the service of every Sunday afternoon. At least a prayer should be offered on behalf of the babies, or a hymn sung. Suitable Cradle Roll prayers and hymns will be found in Child Songs Parts I: and II.

Most of the work of the Cradle Roll Superintendent is done in the homes, visiting the mothers, and inquiring about the welfare of the babies.

*Birthdays.*—The baby's birthday should always receive recognition.

A suitable card is sent to baby and should arrive at the home on the very day, if possible; sent either through the post, or taken to the home by the Cradle Roll Superintendent. Printed cards are obtainable for boys and girls for first, second, third and fourth birthdays. The card for the fourth birthday, in addition to being a greeting, serves as an invitation to come and occupy the vacant chair in the Kindergarten circle. The Superintendent might invite the mother to bring baby to the Kindergarten on its birthday. If the cradle is big enough the baby could be placed in it, and rocked by one of the little Beginners while the children sing a greeting to the baby. A present of a card, a tiny bunch of flowers, or a small doll will be gratefully accepted by the mother on behalf of the baby. The day on which the Cradle Roll baby enters the Kindergarten should be marked on the Cradle Roll in some distinctive way, either with a red seal, a star, or in any other way that suggests itself to the Supt.

(To be concluded.)

## Foreign Missions.

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

We regret to say that the Federal Treasurer is very short of money, and if any of our brethren or churches or committees have money, we shall be glad to receive it, as we are now working upon an overdraft.

We have received interesting letters from two evangelists in our Shanghai work, which our readers will be glad to see, and all will rejoice at the news of further baptisms at Shanghai.

Miss Mary Thompson continues her work among the villages. She writes: "I was sorry we could not go to all the places we were invited, but a number came to the house where we were staying, so we felt that the time was profitably employed in the house. Miss Ford and I spent a part of the festival days at Mrs. Jackson's home, 20 miles away. She has some very interesting cases of sickness brought to her for treatment, and is kept very busy."

### Letter from Dr. Killmier.

Bro. Ray Killmier writes from Yunnanfu on November 19: "We have arrived safely, and I have been so busy for a week or two that I have been unable to write sooner. I think my last letter to you was from Hong Kong. After 10 days there we got a Japanese steamer to Haiphong. We arrived at Haiphong on Monday morning about 10 o'clock, and were delighted to hear an Aussie 'coo-ee' and to see Bro. Anderson and Mr. Jackson coming out in a boat to meet us. We expected to have great difficulty getting through the Customs, and undoubtedly would have done so, had it not been for Mr. Jackson's help and politeness and knowledge of the French language in dealing with the officials. Gladys and Miss Masters went on to Hanoi on the same Monday afternoon. Bro. Anderson and I stayed at Mr. Jackson's, and came on to Hanoi on Tuesday and stayed with Gladys and Miss Masters at Cadman's on Tuesday night, and started off for Yunnanfu on Wednesday morning. The journey to Yunnanfu was through beautiful country and we enjoyed it, although it was long drawn out. We arrived at Yunnanfu late on Friday evening, and were pleased to see quite a crowd of white people at the station to meet us. There were representatives from five of the six missions operating in the city, and ever since we came the white folk here have made every effort to be kind and friendly, which we greatly appreciate. The second Sunday after our arrival I gave the address at the foreign service which is held every Sunday afternoon.

"One of the first jobs I did was to make up a list of drugs required for next year, for Dr. Bradley was sending his list away immediately, and he kindly allowed me to add mine, thus getting 30 per cent. discount. He gets his drugs direct from London.

"The Chinese Missionary Society people here have treated me magnificently, especially Dr. Bradley; he is a good friend. Dr. Thompson is away with an expedition near Tibet, so my presence at the hospital is useful to them. There is a fine hospital here, and I have been given free choice to come in and do anything I choose. I have been attending the outpatients every morning in order to pick up a little Chinese and to become acquainted with the commonest ailments of the Chinese. Any operations that I want to do, Dr. Bradley is willing to get in for my convenience. I have already done two. These were both done under local anaesthesia. Both of them have got on remarkably well since.

"We have all started on the great Chinese language. The tones are hard to get at the beginning. The lesson takes the form very largely of a singing lesson.

"A party of nine adults and four children belonging to our American brethren's mission arrived here a week ago. Bro. and Sister Ogden and seven new missionaries comprise the party. We had a combined communion service with them last Lord's day, which we enjoyed very much. Mr. Ogden, by the way, is not well, and at present is in our hospital here, but he is progressing satisfactorily.

"You will have heard from Bro. Anderson of the great event rapidly approaching. Bro. Waterman and I multiply ourselves by two the day after to-morrow; Nov. 21 is the great day. We are to be assisted in the function by two ladies, viz., Miss Metzenthin and Miss Mudford. Mr. Dimond, a missionary here, is to officiate, assisted by Mr. Anderson.

"You will already have been informed of our plans. Mr. and Mrs. Anderson, Mr. and Mrs. Waterman and Miss Masters expect to depart for Hueilichow about Dec. 10. Gladys and I remain here until April. I am expecting that the five months at the hospital here will mean much to me.

"By the way, we are going for our honeymoon to a temple across the lake, where there is beautiful hilly country and scenery somewhat like Fern Tree Gully. After a week's visit we return to Yunnanfu, and Dr. Bradley has invited us to continue at his home for a week, which is another instance of his many kindnesses to us. Yours in Christ, Ray Killmier."

### Baptisms at Shanghai.

Bro. W. Cameron, Shanghai, writes: "On October 28 the church at Kwenming Rd. had a further happy experience, receiving in baptism eight members (five men and three women). This speaks well of the work of the evangelists and helpers. One of the most interesting features of the day was the baptism of Mr. Ning, who was educated at the Presbyterian College here, and worked with the Presbyterians for some time. He took this step entirely of his own accord, and as the result of convictions developed during several years. He has thus qualified to assist the church in a more definite way than formerly, and I rejoice in this. His own son, a boy still in his teens, was, as you will remember, baptised on a former occasion. Mr. Ning informs me that in one of the Presbyterian missions here, whether under foreign or native jurisdiction I did not

### Offerings for Foreign Missions

from Victorian Churches and Members will be thankfully received by

J. E. ALLAN, Sec., 51 Watts-st., Box Hill.  
Phone: Box Hill 452.

discover, a baptistry has just been put in, as some of the Chinese are reading the Scriptures for themselves, and have come to the conclusion that immersion is the best way of obeying the command."

### Work of Bible Women.

Miss Elsie Caldicott reports from Baramati, India, that during both October and November the Bible-women's work has been carried on faithfully. "Every morning the three Bible-women, after an hour spent with me in Bible study and prayer, have held classes for children in different parts of the villages. The Bible-women have taught a Bible lesson at each of these classes. The lessons are on the life of Christ from the birth of Jesus to the resurrection. They have one lesson every week, and teach the same lesson to each class. After having taught eight lessons, they review the lessons they have taught to the children. Our aim is to instil into the young minds the truths about Jesus Christ before they learn much from their parents or from their schools about their Indian gods. The Bible-women teach nine different classes during the week. The number of children varies in these classes. Sometimes there are 10 or 12, sometimes as many as 20, so in this way there is quite a number being taught.

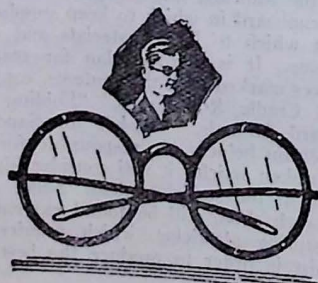
"In November some children who attended the class for many weeks surprised the Bible-women by saying, 'True, our gods are false. What you say is correct. Your God is the only true God.' The boys asked the little boys why they made such a statement. They pointed to two boys in their midst and said, 'See those boys. We took them down to the river and cut all their long hair off, and our god did not do anything to us, so they must be false.' The Bai then knew that these boys whose long hair had been cut off were boys who had been devoted to the gods and whose hair had purposely been allowed to grow long, because the people believed if they cut the boys' hair, the god would torment them. The children, knowing this belief, made the experiment and proved their gods false, because the result was not as had been taught to them. The more one hears of the ignorance and superstition among these people, the more one realises the need to teach them the truths concerning God and his love for them all.

"The usual afternoon visitation of the Bible-women in Hindu homes in the village has been carried out. In October 567 people heard the gospel message; in November, 688."

### State Foreign Mission Secretaries.

Please send offerings to the following:—

Victoria.—J. E. Allan, 51 Watts-st., Box Hill.  
N.S.W.—J. Clydesdale, 9 Grand-Par., Brighton-le-Sands.  
S.A.—G. T. Walden, 74 Edmund-ave., Unley.  
W.A.—W. Clay, 9 Chester-st., Subiaco.  
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.  
Tas.—J. Foot, jr., 14 Balfour-Pl., Launceston.



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## Here and There.

Collie church with the New Year added another to the number of self-supporting churches in Western Australia. W. S. Leece labors there.

A fresh supply of "Joyful Praise," the Kellems-Richards mission hymn-book, has reached the Austral office. The price is 1/3 per copy; posted, 1/6.

The following telegram from Bundaberg, Qld., reached us on Monday:—"Six confessions yesterday; eight since last report; ten new scholars.—Cambridge."

Robert Harkness, while on a recent visit to Western Australia, enjoyed fellowship with the Fremantle, Subiaco, and Lake St. churches. His messages were greatly appreciated.

Bro. F. Youens is now laboring under the West Australian Home Mission Committee, serving the church at Victoria Park, and also endeavoring to foster the work in the district extending to Armadale.

Three men confessed Christ at Ulverstone, Tas., on Jan. 6. The work of Bro. J. R. Waterman, who is preaching during the College vacation, is being appreciated. There have been six decisions during the past month.

Bro. and Sister A. H. Webber, of Sydney, while en route to England, were met and entertained by a number of W.A. brethren. On Wednesday, January 9, Bro. Webber addressed the mid-week service at Subiaco.

The South Australian Churches of Christ C. E. Union is holding a rally at Henley Beach on Monday, Jan. 21, at 7.45 p.m. Bro. Forbes, of Croydon, will give the address. Every society is urged to answer to roll-call, and to bring mission hymn books.

We wish to draw the special attention of Queensland readers to the articles on page 37 in reference to the Home Mission offering on Feb. 3. It is a big effort to raise that amount, but the needs and opportunities are great enough to justify the aim.

At Fairfield, N.S.W., the work has been kept up by Bro. Cattanach. Morning meetings are fairly well attended. The Bible school is in a normal condition. Gospel meetings are giving satisfaction, the singing being bright and happy. One young man confessed Christ, and was immersed and admitted to fellowship on Sunday, Jan. 13. The Loftus Park brethren are thanked for the use of the baptistery.

In the Melbourne "Argus" of Jan. 15 appeared an interesting paragraph concerning Bro. J. McColl, of Lygon St. church:—"To mark the completion of his 50th year of service in 'The Argus' office, which he entered as office-boy, Mr. J. McColl, the paying cashier, was made chairman of the day at the monthly luncheon yesterday of 'The Argus' Luncheon Club. At a gathering in the afternoon the general manager (Mr. A. C. Holtz), on behalf of the combined staffs, presented Mr. McColl with a cabinet of cutlery and a pair of silver entree dishes."

Bro. E. C. Hinrichsen began a tent mission at Devonport, Tas., on Jan. 7, with Bro. J. Warren as song-leader and Bro. A. Hinrichsen as assistant and personal worker. Since the recent departure of Bro. and Sister Warmbrunn to Burnie, there are no members resident in the town. The missionaries are facing a great task with faith and courage. A party of 15 or 16 motored from Ulverstone to help in the opening service. The Ulverstone brethren, grateful for the splendid uplift caused to their work by the Hinrichsen-Brooker mission of three years ago, will help to the full extent of their ability by their presence and prayers.

A very eager crowd of West Australian brethren met the "Osterley" at Fremantle on Jan. 8 to greet Bro. and Sister J. Leach, who were re-

turning on furlough from India. Hearts were stirred as the boat moved up the stream and the missionaries became visible. Welcome signs and words were exchanged by all. Baby Leach captured the hearts of the brethren by seeming to interpret all that was going on as she waved and endeavored to chatter to those waiting on the wharf. Bro. Leach appeared thin, weak and in need of physical upbuilding. The general opinion of all was that he had not returned any too soon. A State welcome was tendered on Jan. 15, at which D. M. Wilson, Vice-Pres. of Federal Conference, represented Federal interests.

On Feb. 3, the Qld. Home Mission Committee makes its annual appeal. The aim constitutes a record—£750—but owing to the encouraging results of the Hinrichsen-Brooker missions and to the recent bountiful rains, this aim should be easily reached by all members making a big thank-offering. Queensland readers should remember the date and give liberally on Feb. 3.

Everything points to a successful and enjoyable outing on January 21, when the Victorian Bible School and Young People's Department will run the third annual moonlight excursion from Port Melbourne. Two orchestras have been secured, and a programme of community singing and instrumental music will be carried out in the saloon and on the deck at the same time. This will enable a larger number to enjoy the music and to participate in the singing. Tickets are obtainable from representatives of the local Bible school, and should be secured early. There may be a few tickets available at the boat. Electric trains run to Port Melbourne from Flinders St. station every few minutes. The boat is timed to leave the pier at 8 o'clock.

The brethren everywhere will regret to learn that Bro. Thos. Bagley, the beloved and esteemed Home Mission secretary of Victoria, has become afflicted with a most serious internal trouble. He has been compelled to seek advice, and all that can be done is being done for his help, and we are hopeful that God in his goodness will recover him. Arrangements have been made for Bro. W. B. Blakemore to assist Bro. Bagley if necessary, and we feel sure that the brethren everywhere will co-operate in making the work as easy as possible for our secretary. The churches are asked to remember our brother daily in their prayers, and to pray the Divine blessing on all that is done for Bro. Bagley. We earnestly hope that God, the great healer, will restore and spare our brother for the work that is before the brotherhood in Victoria.

In the December "Tokyo Christian" Bro. W. D. Cunningham writes under the heading "Tokyo Will Rise Again":—"For utter desolation and depressing ruin, it would be difficult to imagine anything worse (or half so bad) as the appearance of Tokyo following the disaster of Sept. 1. In a car placed at our service by the American Adviser of the Foreign Department (street-car service was paralysed) we surveyed the entire ruined district. For miles and miles, as far as the eye could see, there was nothing but the remnants of ruined buildings, safes, twisted machinery and the trucks of street cars, of which there were nine hundred burnt. On the edge of this desert waste stands the 'show temple' of Tokyo (often described as the most heathenish of the many heathen temples in the city), which escaped the fire. Possibly the true God was never worshipped more fervently than these people worship the various idols in this temple. A few years hence we mean to print a picture of Tokyo restored. Unless Christian people wickedly neglect their duty and opportunity, it will be a far bigger, better, and cleaner city—with more heaven and less hell in it—than the city now lying in ashes."

## The Christian Approach.

We cannot read the life and teachings of the Master, as recorded in Matthew, Mark, Luke and John, without feeling the divine earnestness over the question of reaching the people with the message of redemption. The Master talked solemnly with his apostles, as he was about to send them forth on his mission. They would be as sheep among wolves; they would often have to seek for shelter; they would be harried, opposed and some of them would be killed. To meet such temptations to silence, to compromise and to discouragement they must be wise and harmless, but fearless and persistent.

In some ways these problems still confront the messengers of Christ, but they have shifted in their nature. One of the greatest temptations, in the Christian approach to-day, is that of falling in with what is pedantically called the *zeitgeist* instead of keeping in tune with God through the presence and power of the Holy Spirit. The *zeitgeist* means the spirit of the age and issues in the fads, fashions and follies of the times as well as in some of the best human things. There is something specious in the thought that the times are new, and have their own peculiar ways—but there is also a fatalism, and an indefiniteness as luring and as dangerous as Bunyan's picture of "By-Path Meadow."

The spirit of the age is seldom the Spirit of God; for it is too often but the mode and phase of things while, in contrast, the Spirit of God exercises the eternal creative energy which is forever leading, guiding and persuading man onward to the goal marked for him by his creator. The Christian must be in the world but not of it. He must know the currents of life but he must not give himself up to them because they present the way of least resistance. Rather must he purify them and cut out channels that will conduct them in the way of blessing and life for mankind, by the wisdom and power he can receive from above.

This suggests the Christian approach to life and to humanity. Jesus has not left us in doubt about that. He lights the souls of men with wisdom from on high and sends them to the people.

His way is plain, it is practicable, and it is efficient. It is as follows:

"Go into the highways and hedges."

"Go into the streets and lanes of the city."

"Go ye into all the world."

Here we find the where, the how and, adding Christ's purposes, the *what* of Christ's plan. The *where* is everywhere and the *how* is personal work and the *what* salvation. Through the living word and the living personality the Spirit of God operates.

To translate all these items, with their dependent ideas, into modern expression we have what we familiarly call personal evangelism, pulpit evangelism, union evangelism, educational evangelism and social evangelism, as the methods of reaching the human soul. Man has many and various doors in his soul and Jesus Christ, before giving him up, knocks at all of them. Whatever will give Christ entrance and possession of a man's heart is Scripture and legitimate and is to be used as it may be found necessary.—"Christian Evangelist."

## WANTED.

Evangelist for Church of Christ, Wagga Wagga, to begin in April. State salary required.—Wm. F. Wenk, "Westgarth," 107 Best-st., Wagga, N.S.W.

## FOR SALE.

Christmas and New Year Magazine edited by the Bambra Rd., Caulfield, Phi Beta Pi Club. Obtainable from the editor (Marjory E. Cue), "Avalon," 37 Hawson Av., Glen Huntly. Price, 1/4, posted. K.S.P. Clubs and P.B.P. Clubs, posted, 1/1.

# College of the Bible.

The following list shows the amounts received during 1923 for the funds of the College of the Bible from churches and individual members. The list is as complete as possible. In some few cases it has been impossible to know to which church money should be credited.

## NEW SOUTH WALES.

Church.	Offering.	£ s. d.
Auburn .. .. .	0 15 0	
Auburn North .. .. .	0 5 0	
Bangalow .. .. .	5 3 0	
Bankstown .. .. .	0 10 0	
Belmore .. .. .	3 16 3	
Blackheath .. .. .	0 6 0	
Bungawalbyn .. .. .	2 3 6	
Burwood .. .. .	10 13 0	
Canley Vale .. .. .	2 18 4	
Chatswood .. .. .	45 14 6	
Enmore .. .. .	104 16 9	
Epping .. .. .	2 17 8	
Erskineville .. .. .	0 10 0	
Gilgandra .. .. .	4 0 0	
Granville .. .. .	0 3 0	
Hornsby .. .. .	4 5 0	
Hurstville .. .. .	3 19 0	
Inverell .. .. .	1 0 6	
Lidcombe .. .. .	1 12 0	
Lismore .. .. .	8 13 6	
Marrickville .. .. .	12 12 6	
Merewether .. .. .	0 5 6	
Mosman .. .. .	2 14 0	
Moree .. .. .	450 0 0	
North Sydney .. .. .	3 10 0	
Paddington .. .. .	3 18 0	
Rockdale .. .. .	3 2 6	
Sydney City Temple .. .. .	32 12 10	
Taree .. .. .	28 11 6	
Tyalgum .. .. .	5 12 0	
Wagga .. .. .	14 4 10	
Wahroonga .. .. .	149 17 0	
Wingham .. .. .	2 1 4	

## NEW ZEALAND.

Ashburton .. .. .	2 0 0
Auckland, Ponsonby Rd. .. .. .	12 11 6
Auckland, Dominion Rd. .. .. .	19 17 0
Avondale .. .. .	1 6 0
Burnside .. .. .	2 0 0
Christchurch .. .. .	7 10 0
Devonport .. .. .	1 0 0
Dunedin .. .. .	16 10 0
Dunedin South .. .. .	5 10 0
Gisborne .. .. .	3 10 3
Greyouth .. .. .	2 0 0
Hoteo North .. .. .	1 0 0
Invercargill .. .. .	12 0 6
Kaitangata .. .. .	3 0 0
Kilbirnie .. .. .	0 12 6
Levin .. .. .	3 0 0
Lower Hutt .. .. .	3 15 6
Mangawai .. .. .	1 10 0
Mataura .. .. .	6 6 0
Mornington .. .. .	5 12 0
Nelson .. .. .	26 2 6
Nth. Albertland .. .. .	7 0 0
Nth. East Valley .. .. .	8 9 6
Oamaru .. .. .	5 17 3
Onehunga .. .. .	5 6 6
Pahiataua .. .. .	7 12 0
Palmerston North .. .. .	2 10 0
Petone .. .. .	4 16 6
Pt. Albert .. .. .	2 12 0
Pukekohe .. .. .	0 10 0
Richmond—Auckland .. .. .	2 10 0
Richmond—Nelson .. .. .	2 0 0
Spring Grove .. .. .	4 14 0
Takaka .. .. .	3 1 0
Wanganui .. .. .	9 16 0
Wellington .. .. .	13 15 0
Wellington South .. .. .	1 10 0
Wellesford .. .. .	3 6 0

## QUEENSLAND.

Albion .. .. .	4 5 9
Annerley .. .. .	2 6 9
Boonah .. .. .	8 4 4
Brisbane .. .. .	24 1 9
Bundamba .. .. .	1 12 9
Charters Towers .. .. .	3 2 3
Eel Creek .. .. .	3 3 0
Elliott .. .. .	14 12 0
Gympie .. .. .	1 12 3
Ipswich .. .. .	1 0 0
Ma Ma Creek .. .. .	3 7 0
Marburg .. .. .	2 11 6
Maryborough .. .. .	4 2 0
Meringindan .. .. .	1 11 0
Mount Walker .. .. .	2 10 6
Roma .. .. .	8 0 0
Rosevale .. .. .	13 13 6
Rosewood .. .. .	2 1 0
Silverdale .. .. .	4 12 0
Toowoomba .. .. .	5 14 9
Wombo Creek .. .. .	7 1 6
Zillmere .. .. .	1 5 0

## SOUTH AUSTRALIA.

Adelaide, Grote St. .. .. .	9 11 0
Alma .. .. .	3 2 6
Balaklava .. .. .	6 5 2
Berri .. .. .	1 4 0
Blackwood .. .. .	7 0 0
Bordertown .. .. .	3 12 0
Broken Hill .. .. .	0 10 0
Cottonville .. .. .	1 10 6
Croydon .. .. .	4 8 9
Dulwich .. .. .	4 0 3
Forestville .. .. .	0 19 0
Gawler .. .. .	1 2 0
Glenelg .. .. .	10 10 3
Goolwa .. .. .	1 14 6
Henley Beach .. .. .	3 12 0
Hindmarsh .. .. .	13 11 0
Kadina .. .. .	1 0 0
Kersbrook .. .. .	2 2 0
Lochiel .. .. .	2 5 6
Long Plain .. .. .	33 17 9
Mallala .. .. .	1 0 0
Maylands .. .. .	11 8 2
Mile End .. .. .	6 17 3
Milang .. .. .	11 2 6
Moonta .. .. .	3 0 0
Mount Compass .. .. .	1 6 0
Mundalla .. .. .	17 0 0
Murray Bridge .. .. .	1 0 0
Narracoorte .. .. .	3 2 6
Norwood .. .. .	13 0 8
North Adelaide .. .. .	1 9 4
Owen .. .. .	5 0 3
Port Pirie .. .. .	4 12 6
Prospect .. .. .	4 0 0
Queentown .. .. .	14 18 6
Semaphore .. .. .	0 18 0
Stirling East, Aldgate Valley .. .. .	4 10 0
St. Morris .. .. .	2 10 0

Strathalbyn .. .. .	£ s. d.
Tumby Bay .. .. .	6 11 0
Ungarra .. .. .	2 2 0
Union Trust Fund .. .. .	1 0 3
Unley .. .. .	50 0 0
Wallaroo .. .. .	16 7 9
Wamboony .. .. .	1 1 3
York .. .. .	3 7 0
	2 3 0

## TASMANIA.

Cascades .. .. .	0 6 3
Caveside .. .. .	6 8 6
Dover .. .. .	0 5 0
Geeveston .. .. .	12 5 0

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Tunnel Bay .....	1 6 2
Ulverstone .....	1 4 8
	8 15 3

## VICTORIA.

Ararat .....	3 0 10
Ascot Vale .....	6 13 0
Ballarat .....	3 13 0
Balwyn .....	4 17 0
Bambra Road .....	3 0 0
Bayswater .....	2 13 3
Bendigo .....	6 12 6
Berwick .....	9 11 0
Bet Bet .....	2 5 0
Blackburn .....	0 14 6
Boort .....	2 18 9
Boronia .....	5 0 3
Box Hill .....	5 11 6
Brighton .....	13 5 0
Brim .....	175 4 0
Brunswick .....	1 12 6
Burnley .....	6 5 5
Carlton, Lygon St. ....	19 15 1
Chinese Church .....	14 10 0
Carnegie .....	53 13 0
Castlemaine .....	8 3 9
Cheltenham .....	6 0 0
Coburg .....	4 16 10
Colac .....	3 5 0
Collingwood .....	3 5 0
Cosgrove .....	0 7 6
Dandenong .....	1 7 0
Doncaster .....	8 8 0
Dunmunkle .....	24 7 0
Dunolly .....	2 12 0
East Camberwell .....	2 7 6
East Kew .....	1 16 0
Echuca .....	4 0 0
Emerald .....	1 12 6
Emerald East .....	2 1 0
Essendon .....	10 0 0
Fitzroy .....	1 0 0
Footscray .....	2 11 6
French Island .....	2 0 0
Garden Vale .....	0 5 0
Gardiner .....	26 6 6
Geelong .....	2 11 6
Geelong West .....	3 10 0
Hampton .....	4 13 3
Harcourt .....	5 0 0
Haven .....	1 12 0
Hawthorn .....	34 7 1
Horsham .....	8 16 4
Ivanhoe .....	1 15 0
Kaniva .....	34 3 0
Kyneton .....	2 1 3
Lake Rowan .....	4 10 0
Lillimur .....	3 5 0
Malvern .....	42 13 0
Maryborough .....	2 8 6
Melbourne, Swanston Street ..	98 6 4
Merbein .....	1 1 2
Meredith .....	0 15 0
Middle Park .....	6 7 9
Mildura .....	7 0 7
Minyip .....	4 7 6
Montrose .....	2 12 0
Moreland .....	13 15 6
Newmarket .....	1 10 0
Northcote .....	6 5 3
North Fitzroy .....	26 0 0
North Melbourne .....	2 4 6
North Richmond .....	5 0 0
Oakleigh .....	2 15 6
Parkdale .....	2 4 6
Polkemmet .....	7 7 0
Prahran .....	4 11 0
Preston .....	2 2 6
Red Cliffs .....	1 12 6
Red Hill .....	2 13 6
Ringwood .....	3 1 0
Rochester .....	2 1 6
Sale .....	0 5 0
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St. Kilda .....	5 6 0
Stawell .....	1 6 0
Surrey Hills .....	1 6 0
Swan Hill .....	6 15 0
Taradale .....	2 3 6
Thornbury .....	1 8 0
Ultima .....	2 14 3
Warrnambool .....	0 8 6
Warracknabeal .....	3 7 6
Warragul .....	7 0 4
Wedderburn .....	2 4 0
Williamstown .....	9 2 6
Windsor .....	2 8 6
Woorinen .....	1 12 9
W. Tree .....	0 12 6
Yarrawonga .....	1 1 0
	1 3 0

## WEST AUSTRALIA.

Bassendean .....	£ s. d.
Brookton .....	1 10 0
Bunbury .....	7 0 0
Claremont .....	1 0 0
Collie .....	2 10 9
Cottesloe Beach .....	3 2 0
Fremantle .....	1 4 6
Harvey .....	4 0 0
Kalgoorlie .....	5 6 0
Maylands .....	4 9 0
North Perth .....	9 19 6
Perth .....	0 5 0
Subiaco .....	10 17 2
	7 14 7

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## News of the Churches.

### New Zealand.

At Nelson on December 18, a business meeting was held for the election of trustees, when Bren. W. Bell and H. V. Rodley were appointed. On December 23 special Christmas services were conducted. Bro. King exhorted. At the gospel meeting special singing was rendered by the choir. Bro. Carpenter spoke at both meetings on December 30, delivering suitable New Year messages. Bro. Carpenter's term of engagement being nearly closed, a ballot was recently held on the subject of re-engagement for a further term of two years. The proposal was carried by 111 votes to 10. The Bible school has had its annual recess of three Lord's days. Attendances at church meetings are keeping up well.

### Western Australia.

Notwithstanding the holiday season the Lord's day and Wednesday evening meetings at Subiaco have been well attended, including a number of brethren from the Eastern States. Bro. Harkness of S.A. exhorted the church helpfully one Sunday. On Wednesday, Jan. 9, visitors to prayer meeting were Bro. and Sister Webber, of N.S.W., who are on their way to the Sunday School Convention at Glasgow. Bro. Webber gave a very helpful talk. The girls' club, who have been camping at Applecross under the care of Mrs. E. Nelson, have returned. The men's society commenced the new year by a social among members and prospective members. The meeting was most successful. This society is a great help to the church. Bro. Wolfenden, the new Bible school superintendent, is proving a capable leader. Mrs. Clay was able to attend the Lord's table on Sunday, Jan. 6, for the first time since her recent operation.

### Tasmania.

The Hobart preacher, Bro. Nightingale, immersed two young people on Sunday, Jan. 6, from Collinsvale. Miss V. Blake received a hearty welcome to Hobart on Tuesday at a social. At a special business meeting Bren. A. E. Heard and G. T. Spaulding were added to the list of trustees for church property.

The Hinrichsen-Warren tent mission at Devonport during the first week has had fair attendances, although the weather has been anything but favorable. There were six decisions—one young man, one young lady and four boys. All are hoping for a great time during the remaining days.

Nubeena has had fine meetings of late. Last Sunday was Bro. Durdin's last with the church. His gospel address was splendid. There were 90 present. On the Thursday night before Bro. and Sister Durdin were tendered a farewell social, when there was a full house. They will be greatly missed, as they were well liked in the district.

Ulverstone has had splendid meetings during the Christmas holidays. Fellowship with a large number of visitors has been enjoyed. Great interest is shown in Bro. Waterman's gospel messages. Since last report six have made the good confession—one young lady, two girls from the Bible school, and three young men. Deepest sympathy goes out to Bro. Fred. Howard and the Bvrd family in the loss of Sister Mrs. Howard. Mrs. Howard was a splendid worker in the Sunday school and church, and was loved by all.

### South Australia.

Work at York is very encouraging, meetings being well attended. Bro. Davie, the evangelist, who recently went under an operation, has completely recovered. A Christmas service was held on December 23, when the choir rendered special items. At the service on Jan. 30, two Bible school scholars were baptised.

Lochiel on Jan. 6 had good meetings. Some visitors present, amongst them Sister Vera Corneliuss, from Kadina. At the close of the very fine gospel service one young lady took her stand for Christ.

Good meetings have been held at Tumby Bay the past few Sundays. Two more confessions since last report. Father Christmas visited the Sunday school and presented each child with a toy. New Year's night there was a meeting held especially for the old folk, who were entertained by musical and elocutionary items, and supper followed.

Queenstown reports good meetings. Q.Y.P.M., Bro. R. Harris spoke to the young people. Worship, Bro. A. Coin exhorted. Evening, Bro. Brooker preached a powerful sermon on "The Pathway to Safety." Monday, Jan. 7, Band of Hope meeting was held. This society is growing and doing good work. At the recent State Union competitions one of the members gained first place, and received a gold medal for oration on prohibition.

Good meetings have been held at Gawler since last report. On Sunday evening, Dec. 9, at the close of Bro. Raymond's address, a young man confessed Christ, and was baptised on Dec. 12. On Sunday afternoon the Sunday school scholars and parents assembled, and prizes were distributed. Miss Neva Humphries, who is in charge of kindergarten, gave her scholars a Christmas tree on Dec. 15. It is hoped that the church building which is so badly needed will be started shortly.

Balaklava had splendid meetings during the holiday season, the month averaging 102 members at the morning services, with an average of 142 at night. During 1923 there were 34 confessions, and in other ways the church has made good progress. Two married men have made the good confession since last report. Sister Mrs. Eglinton and Bro. Stan. Neighbour are both ill in the hospital. The choir greatly cheered the hospital patients with special music on Christmas Sunday.

Services at Prospect have been small on account of the holiday season. On December 30 Bro. P. R. Baker, of Victoria, gave an inspiring message at the morning service. The endeavors forwarded a parcel of groceries to the Adelaide City Mission at Christmas time. Bro. and Sister Olafsen and family, of Gawler, and Bro. A. C. Garnett have been welcome visitors during the past few Sundays. Good morning meeting on January 13, when Bro. Beiler commenced the first of a series of addresses on the beatitudes.

The Mile End young men camped on Bro. Gates' farm at Noarlunga during Christmas holidays. The camp was well organised under the leadership of Bren. Simons and Lewis, who are both deacons of the church and A.I.F. men. An excellent watch-night service was held. Bren. John Smith, Allen Brooke and W. Green, of Gawler, are helping during Bro. Manning's holiday. Good meetings last Sunday. One confession, at close of Bro. Green's address. Bro. Manning was home for this week-end, and addressed the church, receiving into fellowship two new members. Bro. H. A. C. Clark, of Melbourne, preached a powerful sermon at night.

The Christmas holidays brought several visitors from Adelaide churches to Naracoorte, viz., Bro. and Sister Jellett and family, and Bro. Pocock, on Jan. 6. Bro. and Sister Walters and their son table, and Bro. Len. spoke morning and evening. All brethren were from Cottonville church. Bro. Pascoe, the Naracoorte preacher was on holidays to his home in Adelaide. He is back again and closes on February 7. Bro. E. Randall will take his place. All wish Bro. Pascoe the best of health

and that the seed he has sown will be reaped abundantly.

### New South Wales.

Dumbleton reports good meetings on Sunday. Bro. Hughes, of the College of the Bible, gave a fine address to the church. Bro. T. Pearce, Vice President of the St. George District C.E. Union, was a visitor. Bro. J. Saville delivered the gospel address. It was a profitable and joyful day.

At Petersham, Bro. Arnott preached on Sunday morning on "The Ultimate Triumph of the Church," and in the evening on "Idle Curiosity." All were pleased to have present Bro. A. J. Arnott, B.D.S., and his wife, from Toowoomba. Bro. Arnott has been appointed superintendent of the Dental Hospital in Sydney in succession to Dr. Charlton.

On Sunday morning at Lidcombe amongst visitors were Bro. Laney, Burwood, exhorting, and Bro. Priestly, presiding. Bro. G. H. Browne was able to meet with the church again. Bro. Sheehan was also present, and again in the evening as song leader in company with Bro. Priestly, who is conducting evangelistic services continuing to Feb. 10. Subject at night was "Only Supposing."

Rockdale on Jan. 13 received a visit and a fine exhortation from Bro. A. C. Crisp, of Marrickville. At the evening service Bro. Clydesdale spoke on "What Think Ye of Christ, Whose Son is He?" The last two Sundays prior to the gospel service, a special prayer meeting has been held from 6 till 7 p.m., to ask for a special blessing on the forthcoming tent mission. Fine helpful meetings continue at the young people's weekly study class; also at the mid-week prayer and praise service, at which the attendance is increasing.

Elder F. R. Furlonger was in charge at City Temple, Lismore, on Jan. 6. Among the visitors were Bro. Williams, City Temple, Sydney; Sisters Woolley (2), and Bro. Woolley, Auburn. On Dec. 30 Bro. F. B. Withers, of Melbourne, acceptably exhorted, and at night Bro. C. Byrnes gave a splendid gospel address. On Jan. 9 the Lismore City Temple was crowded to witness the wedding ceremony of Miss E. V. Atkin, daughter of an esteemed elder, Bro. W. Atkin, with Mr. F. Betts, of Sydney. Bro. P. J. Pond, B.A., officiated. The church in this district has been saddened by the passing from this life of two pioneer members, Bren. L. H. Robinson (Bungawalbyn), Dec. 25, and W. J. Stewart (Tyalgum), Jan. 5.

City Temple, Sydney, reports fellowship with many interstate visitors during the holiday season. Since Bro. Southgate's coming, attendances at all services have greatly increased. On Jan. 5, Sister Kate Elliot was married to Mr. N. L. Quarmby. Bro. Southgate officiating. The church regrets Mrs. Quarmby's removal to Batlow. After a period of faithful and efficient service Bro. J. H. Warner, who now lives in the country, has resigned the secretariat of the church. On Jan. 9 there were six baptisms; five who were immersed will be received into the St. Peter's church, and one at the City Temple. Lord's day, Jan. 13, Bro. G. T. Walden delivered an appreciated morning address, and in the evening S. J. Southgate preached on the subject, "What Think Ye of Christ?" Excellent attendances and interest.

### Victoria.

Large meetings at Cheltenham on Sunday, and splendid addresses by P. R. Baker. Many visitors present at the morning meeting.

At Moreland on Sunday, Jan. 13, Bro. Wm. Gale spoke at both meetings. Attendance of members for the day, 174. At the gospel meeting a S.S. scholar made the good confession. The evangelist, Bro. Gale, is now connected on telephone. The number is Brunswick 1629.

Several visiting brethren and sisters were present at Warrnambool last Sunday. Among the number was Bro. T. J. Bull, of Auckland, N.Z., who, after an absence of 30 years, has been revisiting the district. In the morning he gave an impressive message to the church, and at night preached to a good audience.

There were very good meetings at Malvern-Caulfield on Sunday, the morning meeting par-

ticularly so. Five were received into fellowship, three of whom were recently baptised. At the close of the gospel service there was one confession. Bro. Illingworth spoke at both services. A good many members are still away on holidays.

At Middle Park, Bro. Graham very acceptably exhorts the church at Sunday morning meetings, followed by a splendid address in the evenings. All auxiliaries are in a healthy condition. Quite a number of visitors during the holidays. Some members are still away. Tennis is in full swing, and the young people are enjoying good times on the new court in the park.

Horsham church enjoyed good meetings on Sunday. There were two confessions at night, Bro. Ingham preaching on "The Forgetfulness of Forgiveness." The school and junior endeavor meetings keep up well, although a number are away on holidays. During Mrs. Ingham's absence in Bendigo, Bro. Bert Millar is leading the endeavor. On Thursday evening the church officers held a prayer meeting in Bro. Vivian's home, praying for his complete recovery.

At Oakleigh Bro. Bird, of Geelong, took the services acceptably on the last two Lord's days of the year. Bro. A. E. Knight has accepted the invitation to fill the remaining interval previous to Bro. Allan Brooke commencing on Feb. 10. Bro. and Sister Smith and family have been received by letter from Cheltenham. Bro. Smith has agreed to act as agent for the "Christian," a position he held for many years at Cheltenham. Attendances are improving since the holidays.

At East Kew the mid-week services are keeping up very well. Sunday meetings are well attended. Bro. McKean was the speaker last Sunday morning. Bro. H. B. Robbins, from East Camberwell, conducted a memorial service in the evening. A very large number gathered to show respect to the memory of the loved Sister Pearl McDougall and her sister Lilien. Bro. Brooker's message in song was much appreciated. At the close one S.S. scholar made the good confession.

Good meetings at Swanston St. on Sunday. At the morning service Bro. Eaton delivered an appreciated address. Bro. Shipway's subject in the evening was "The Romance of Love." Good singing by the choir, the solo being effectively taken by Mrs. Henry Simpson. Duet was rendered by the Misses Moysey. Several Japanese visitors from the fleet were present, also visitors from Adelaide, including Bro. and Sister Storer, of Unley. During the holiday season meetings have kept up satisfactorily.

Essendon church had good meetings on Sunday. One young lady was welcomed to fellowship upon confession and baptism. Bro. Sivyer preached at both services. At the close of a stirring address a young man made the good confession. Plans for the new chapel are on view. It is proposed to hold a sale of work during the year. A strong working committee, representing each auxiliary, has been appointed. It is hoped that an effort to start the building will be made at the annual meeting in March.

At Bendigo since Bro. Gibbins left the services have been conducted by Bren. A. Dempster, Thos. Bagley, Taylor, Raisbeck, Cameron, McKean and Mortimer, to whom the church expresses thanks and appreciation. Bro. Mortimer has been preaching for several weeks, and is doing fine and effective service. The meetings are growing in numbers and interest. During this month Bro. Mortimer is conducting special gospel services. Lord's day, Jan. 6, saw the largest attendance for many months, the theme being, "The Second Coming of Christ." It was an address of great uplifting to all. The meetings on Sunday were most encouraging.

Box Hill meetings are most encouraging in attendance and interest, with fine messages from Bro. Allan. On Jan. 13, Bro. R. K. Whately exhorted, having exchanged with Bro. Allan. During Bro. Whately's residence in Victoria, and particularly in Surrey Hills, the Box Hill church has received many helpful Lord's day morning messages from him. The church sympathises with Bro. Graham, who has been laid aside with serious illness for a week, and rejoices with Bro. Earl, the song leader, in his recovery from a

painful sickness. The aged Bro. Gill is in very feeble health, having been for the past two weeks confined to his bed. He has been for a considerable time unable to attend the worship of the church.

The future of the church at Wedderburn is very hopeful since the coming of Bro. Bird as resident preacher. It is a blessing and opportunity the church has not had for years. Bro. Bird commenced his ministry on Jan. 6. Good meetings morning and night on each Lord's day. His morning addresses on the miracles of Jesus have been a great blessing. His studies on our Lord's second coming commenced on Jan. 13. These should prove a spiritual uplift. Gospel services are well attended, preceded by prayer and song service. Earnest sound gospel messages are delivered. Three Bible school scholars who confessed their Lord on decision day during Bro. Butler's ministry are to be baptised next Lord's day. Bro. Butler was farewelled on Dec. 28. A presentation from the church of gold set of sleeve links and stud was made to him. The good wishes of the church go with him in his future work.

### COMING EVENTS.

JANUARY 21.—Moonlight Excursion Bible School and Young People's Department. Orchestra. Community singing. Mission hymns. Tickets 2/- can be obtained from representatives of local school.

JANUARY 31.—The Sisters' Executive meeting of the Northern Conference will be held at Wallaroo on January 31, at 2.30. A good attendance is requested.—Mrs. G. W. Bennett, Con. Sec.

FEB. 3.—£750 urgently required for Home Missions in Queensland. Every member prepare for a sacrificial offering.

### IN MEMORIAM.

GILL.—In loving memory of my dear wife, and our dear mother, Maria Lightfoot Gill, who passed away on January 19, 1923.

"Rest after weariness,  
Sweet rest at last."

—Inserted by J. Gill and family.

HOVEY.—Passed away January 16, 1923, Emma, the much loved daughter of E. C. and the late M. Hovey.

When least expected death did come,

No hand could stay its power;

One of the best this world contained.

Just perished like a flower.

—Inserted by her loving mother, brothers and sisters, Brim, Vic.

McLEOD.—In loving remembrance of my dear wife, Mrs. J. McLeod, who died at "Braemar," Hume St., Toowoomba, Queensland, on January 20, 1923.

Just a sad and dear remembrance,

Just a memory fond and true;

Just a token of affection,

And heartache still for you;

Oh, for the touch of a vanished hand,

And the sound of a voice that is still.

Lord, she was thine, and not our own,

Thou hast not done us wrong;

We thank thee for the precious boon

Afforded us so long.

—Inserted by her loving husband and family.

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## OBITUARY.

SUNDSTRUM.—On December 22, after a very brief illness, Mrs. Sundstrum, wife of Capt. C. F. Sundstrum, fell asleep in Christ. The deceased was a highly esteemed member of the tabernacle, Dunedin, and during a lengthy and honorable membership manifested a Christ-like spirit in the church's worship and service. She was foremost in all good work associated with the women's organisation. She will be remembered by a large number of Australasian and overseas visitors to Dunedin for her refined and hospitable character. She will be missed by the church and a large circle of friends, to many of whom she has been a true counsellor and helper. The church's sympathy in liberal measure is offered to the bereaved husband and family. Her remains were privately laid to rest in "God's quiet acre" overlooking the harbor on Monday, December 24, the writer officiating at the services at the house and the graveside. After commending the sorrowing ones to the God of all comfort, we gratefully thought of the Christian's conquering life and the lines:—

"Life evermore is fed by death,  
In earth, or sea, or sky.  
And that a rose may breathe its breath  
Something must die."

—Jos. J. Franklyn, Dunedin, N.Z.

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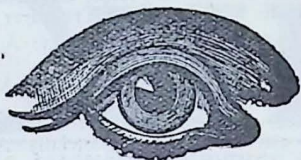
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