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A Fundamental Mistake.

Thos. Hagger.

The different religious beliefs and practices among those who profess to take the Bible as the Word of God are truly marvellous. One wonders as he listens to the attempts made by each to justify his or her position why these differences should be. It cannot be that the Holy Spirit has failed to make the Divine will clear; there must be something on the human side that is responsible.

While there may be contributing causes is it not largely due to the idea that so many have that they will be guided into truth in some other way than through the Word? On many occasions I have brought before people some teaching of the Book, only to be informed that if God wants them to believe or to do the thing therein presented He will reveal it to them. They expect some dream, or vision, or special revelation by the Holy Spirit. If it be true that the Spirit leads one man in a certain direction and another the very opposite way then he must be the author of confusion and division, and not of peace. And when men claim such direct guidance into the truth they often (perhaps unconsciously) strain the Scriptures to make them fit in with the idea they have, or are guilty of advancing certain passages which might appear to teach their theory while ignoring other passages that might modify the interpretation they have put upon their favorite verses. Sometimes men who advocate the unscriptural doctrines of "Only Believe," "Sinless Perfection," and "Once Saved always Saved" do this. Those who do so, instead of going to the Word to learn the truth unfortunately go there to find proof-texts for their theories. And the sad part is that godly people are doing this, and doing it thinking they are doing God service. The mistake is none the less fundamental, and is a big hindrance to the coming of Christian unity.

I know those guilty of making this mis-

take will refer to the promise of Jesus (John 14: 26; 16: 13) that the Spirit "will teach you all things," and will "guide you into all truth," but was not this spoken to the apostles? And did not the Spirit do this? And are not the truths necessary for us to know all written in the New Testament for us by men inspired of God? Are they not in those sacred writings ready for us to learn?

In Hebrews 1: 1-2: 4, the inspired writer clearly shows that while God in for-

mer ages spake in "divers manners" and at "sundry times" in "these last days" he hath "spoken unto us by his Son," and that the things so spoken were "confirmed unto us by them that heard him." No wonder Jude wrote (Jude 3) that "the faith" has been "once delivered unto the saints."

Let us be sure that we use the Word as our guide, and let us earnestly plead for that as the only present-day guide to the truth of God. And when we go to that Book let us be sure to collate all the passages that speak on the subject we are studying, and not be guilty of building doctrines on scraps of Scripture, or simply on those passages which appear to favor our particular views.

Praying for a Bible.

A Lutheran pastor, whose parents were very poor and could not afford the price even of a cheap Bible, related this experience to a representative of the Bible Society in Canada:

"I had always desired to own a Bible, and began very early to save my pennies. The amount did not grow very fast, for my first salary (for taking care of cattle for some of the neighbors) consisted of one coarse homespun suit, a pair of heavy shoes, and two crowns (about fifty cents) a year. I pinched and saved, saved and pinched, till one day I heard that a man further down the valley was going to sell out at auction. I knew he had a Bible. Perhaps that would be sold too! I had to be there at the auction. Before I left I went out behind our stable and prayed that God would help me to get the book I was longing for. The Bible was brought out and I put up my bids, but a man went farther than I could go. With a sinking heart I saw him take the book from the hand of the auctioneer. I don't need to tell of my sorrow, my tears and crying. Evidently the man had seen my disappointment, for after some days he came and offered me the book for what I had been bidding. I shall never forget the feeling of awe and rever-

ence with which I took the book that now was my own. I went over to my own secret hiding-place, offered thanks, and opened the book. I began to read the first line on the title page and on down to the last—"Trykt paa det Britiske og Utenlandske Bibelskabs Bekastning" (Printed by the British and Foreign Bible Society). This is why I always desire to do my part, supporting the B.F.B.S. and her daughter, the Canadian Bible Society. I desire to see the Society so strong that it can give the book to some other young lad who may want it as badly as I did."—"The Bible in the World."

If Thou Should'st Go.

If Thou should'st go away on hearths untold,
The fires of home would weary and grow cold;
The lovely secret places of our trust,
With Thee away, would moulder into dust.

If Thou should'st go away the poor, and blind,
And broken-hearted no sure Friend could find;
There would be no cleft rock where we should
hide;
No Shepherd, through the darkness, at our side.

Thou canst not go away, our Christ, our King;
Too many hands to Thy compassion cling;
Too many hearts, with tears call Thee to stay—
Our Lord, our Life, Thou canst not go away.

"We Glory in Tribulations Also."

Louis Anderson, B.A.

J. Brierley, who for many years was a contributor to the "Christian World," and whose spiritual essays achieved a world-wide fame, published at one time a letter which he had received from an unknown correspondent in South America. The writer was an Englishman who had lost all his property in an earthquake, and who with his family had escaped with life alone. On a hillside, in the open-air, unable to sleep because of the cold, absolutely destitute and not knowing what should become of him or his family, he wrote his letter by candle light in the early hours of the morning. Yet in that unhappy situation the writer recounts that he felt in an extraordinary way an overwhelming sense of the goodness of God. So impressive was the feeling that he felt impelled to write to the unknown journalist in London who had so often helped him. In our days of prosperity it is easy to believe in the goodness of God, and easy too, to sing:

"When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise."

But when the days of darkness are upon us and we have experienced bitter loss, when earthly treasures vanish or familiar friends prove unfaithful, or when we long for the touch of a vanished hand; can we then praise God? The Prophet Habakkuk, in exalted strain, tells us that we can.

"Although the fig tree will not blossom;
And there is no produce on the vines;
The fruit of the olive tree fails,
And the fields bear no food:
The flock is cut off from the fold;
And there are no cattle in the stalls:
But I will exult in Jehovah,
And rejoice in the God of my salvation."
(Hab. 3: 16, 17. Lange.)

This prophet was probably an agriculturist, and the people to whom he spoke were tillers of the soil. They knew as well as we the seasons of drought when the most fertile soil yielded no produce, when animals died of starvation, and even the trees withered lacking moisture. The misery of such a period is vividly portrayed by Jeremiah.

"The ground is clapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

Yea, the hind also calved in the field, and forsook it, because there was no grass.

And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass."

In spite of such calamities Habakkuk says, "I will exult in Jehovah." He declared his belief in God whether it paid or not.

In contrast to this noble affirmation we may place another Old Testament story. Remember the fugitive Jacob. With his head upon a stone pillow he had a dream of a ladder from earth to heaven, on which the angels were ascending and descending.

Then came the promise of divine blessing and of an inheritance of the place on which he slept. Very much impressed by the dream and promise, Jacob erected a pillar and made this remarkable vow: "If God will be with me and keep me in the way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone that I have set up for a pillar shall be God's house; and of all that thou shalt give me I will surely give the tenth to thee." So Jacob made his bargain with God. How different was Habakkuk! One man will serve God if God will give prosperity, the other will love God for himself. Francis Xavier passionately puts these words into his beautiful hymn which expresses the highest Christian sentiment.

"Then why, O blessed Jesus Christ,
Shall I not love thee well?
Not for the sake of winning heaven,
Or of escaping hell;
Not with the hope of gaining aught,
Not seeking a reward—
But as thyself hast loved me,
O everlasting Lord!"

Again another Old Testament story comes to the mind. There was a time when Satan presented himself before the Lord, and was invited to contemplate the righteousness of Job. "Doth Job fear God for nought?" cynically asked the tempter. "But put forth thy hand now, and touch all that he hath, and he will curse thee to thy face." Then upon Job misfortune follows misfortune. His sons and his daughters are taken and his possessions are gone. With meekness he bows under the blows and says, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord." Next we see him covered with sores and reproached by his wife, who urges him to curse God and die; but his faith is still strong and he exclaims, "What! shall we receive good at the hand of God, and shall we not receive evil?" Then later we have that magnificent declaration unparalleled in religious literature, "Though he slay me, yet will I trust him." Well has it been said by the early father, "Blessed was Job, while he lived righteously in riches; but more blessed when he was more righteous in poverty. Blessed was he when surrounded by ten sons; more blessed when, stricken at once with fatherlessness of all, he remained immovable in the love of God. Blessed was he in soundness of body; more blessed was he made by its sores; more blessed too amid the ashes, than in the palace inlaid with marble."

The true value of our Christian life is shown when we can face the calamities of life, its disappointments and its losses in this spirit. For whom does not sometimes

the vine refuse to bear, and what fire is there that has not the vacant chair? In the evil days let us praise God, and in the heart sing,

"Though dark my path, and sad my lot,
Let me be still and murmur not,
Or breathe the prayer divinely taught,
Thy will be done."

This story is from Sir Wm. Robertson Nicoll. A devout family in Scotland were gathered round the death-bed of the wife and mother. They watched through the night the labored breathing as slower and slower came the heaves of that tired breast. At last there was silence. The end had come. With a strained effort, the widow turned to his motherless children, and in a choking voice said, "Let us give thanks!"

Thank God for the happy hours of prosperity he gives; but thank him also for the hours of gloom and bitter loss. Profit and loss need not be balanced before we decide to praise the Lord, nor should we worship that we might receive some good thing at his hand. The good thing shall be given, doubt it not, but that should not be our motive. To some heathen religions is given the name "Do ut des" religions, that is "I give that thou mayst give" religions, but so shall it not be with us. There are times when we may say with the Psalmist, "I will sing unto the Lord because he hath dealt bountifully with me," and there are times also when instead of the flowers of life we find its thorns; but then too we may exult in Jehovah, and rejoice in the God of our salvation.

"Though vine nor fig tree neither
Their wanted fruit shall bear,
Though all the field should wither,
Nor flock nor herd be there;
Yet God the same abiding,
His praise shall tune my voice,
For while in him confiding,
I cannot but rejoice."

What Makes a Nation Great?

Not serried ranks with flags unfurled,
Not armoured ships that gird the world,
Not hoarded wealth nor busy mills,
Not cattle on a thousand hills,
Not sages wise, nor schools, nor laws,
Not boasted deeds in freedom's cause—
All these may be, and yet the state
In eye of God be far from great.
That land is great which knows the Lord,
Whose sons are guided by His word;
Where justice rules 'twixt man and man,
Where love controls in art and plan;
Where, breathing in his native air,
Each soul finds joy in praise and prayer—
Thus may our country, good and great,
Be God's delight—man's best estate.
—Alexander Blacklock

Mothers.

Lord, give the mothers of the world
More love to do their part;
That love which reaches not alone
The children made by birth their own,
But every childish heart.
Wake in their souls 'true motherhood
Which aims at universal good.
—Ella Wheeler Wilcox

In Defence of the Gospel.

Ira A. Paternoster.

Almost every day we see in the secular press a reference to the fight now on between infidelity in the form of Modernism and those who have come to be known as Fundamentalists. Let us here say that as names go, Fundamentalist is doubtless as suggestive as any name, but we prefer to think the fight is between infidelity and Christianity—the devil and his representatives on the one hand with Christ and his loyal ones on the other. It is the age-long conflict of right against wrong, good against evil.

Modernistic infidelity has nothing new to offer in its effort to overthrow the authority of the *Word*—the Word which became flesh and dwelt amongst us. The attack still centres round the Christ as God manifest in the flesh. In order to rid the world of this “hindrance” to unholy living a subtle method of attack is adopted. The present day antagonists are not so open as those of Jesus’ day. Their language is more “cultured;” they even stoop to use “orthodox” language to cover their real meaning. In Jesus’ day they sought to cast an aspersion on his social standing by saying, “You are a Samaritan!” and on his spiritual integrity by saying, “You are possessed by a demon.” To-day a different method of attack is adopted. Compliments are heaped upon him by men who make him out to be a blasphemer. He is a good man. “His life was the incarnation of his doctrine,” yet how could this be true if he made claims which if not true stamp him as utterly false, and as a teacher in no sense to be relied upon? He claimed to be the Son of God, one with the Father from whom he received his appointment and instructions, coming into this world in order to save the world by the blood of his sacrifice. This was the understanding of his disciples who received their instructions from his own lips. Modernism would have us believe the Bible is inspired only as many other books of that period were inspired; that certain of the books of the Bible were to the people of Jesus’ day what fiction is to us in our day. The dates and information concerning their authorship are false. That Revelation, the revelation given by Jesus Christ which God granted him, that he might make known to his servants certain events which must shortly come to pass; and he sent his angel and communicated it to his servant John (Rev. 1: 1), was written possibly 60 B.C., and so much of the prophecy concerning his coming again is discounted. Surely this is a devil’s lie to continue his work of deception, and so deceive even the very elect.

The greatest tragedy in this connection is that men who teach this blasphemy have the audacity to draw their salaries as the ministers of Christian churches or as “professors” in Christian institutions. Such a

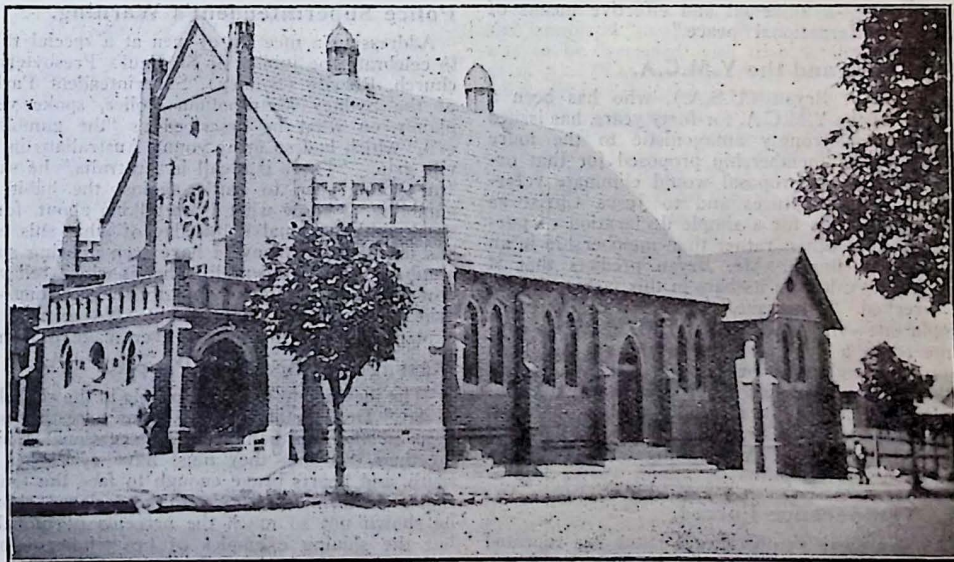
tragedy is only exceeded by the fact that in different church members are prepared to allow such a state of affairs to continue without protest. Common honesty demands that when I reach that position intellectually that I withdraw from the position of the people who support me, I shall at the same time withdraw from their support.

Many will doubtless question the writer’s right to object because of a lack of knowledge of these subjects. This, of course, is the old method. In reply we have to say that quite as good intellects are pleading for the old paths to-day as those infidels who are arrayed in opposition. One trouble is that more noise is being made by the “small guns” of infidelity, and noise is often mistaken for sense.

We are told that the Modernist position is not dangerous. It is the only freedom offered. That intellectual slavery is as immoral as physical slavery. True, but the imputation that the “Fundamentalist” is in intellectual slavery is wrong. He starts from a different premise. To the one “reason” is all, while to the other faith is the deter-

mining factor. The wisdom of this world never led a man out of the maze of infidelity.

Loyal disciples of Christ must be on their guard, and must refuse to accept the “assured results of scholarship” when such “results” in any way detract from the majesty of our blessed Lord and Saviour Jesus Christ. We cannot expect to escape this type of infidelity, but we can unite ourselves in a determination to oppose the introduction of it into our pulpits, colleges, Sunday schools and homes. In this connection we must express our grateful thanks for the constant warnings presented to us in the able “Leaders” in the “Australian Christian.” As a people we should be grateful to God for the strong leadership in this direction, both in our church paper and our College. Such a position is not inconsistent with the best scholarship. It does not involve closing one’s eyes to facts. It simply means the exercise of faith, that faith without which it is impossible to please God for, as Weymouth says in Heb. 11: 6, “But where there is no faith it is impossible truly to please him; for the man who draws near to God must believe that there is a God and that he proves himself a rewarder of those who earnestly try to find him.” “Seek and you will find; knock and the door will be opened to you.”



New Chapel at Brighton, Vic.

The new building at the corner of Wilson and Male Streets, Middle Brighton, was opened on Sunday, February 3, on the site where the oldest chapel of the Churches of Christ in Victoria was erected, which was opened by Mr. Robert Service on March 11, 1860, and has been used as a Sunday school until its demolition a few months ago to make room for the present commodious church building. It has been erected at a cost of over £4,000, and is Gothic in design, built in brick with cement facings.

Although the nave or auditorium would seat 430, the seating is so arranged for comfort that provision is only made for 300. Provision is made for a choir of 85, and the vestries, choir and platforms are all on the one level, with folding doors shutting off the vestries. In event of extra seating being required, the doors could be folded back

and vestries opened up, thus giving an extra seating to accommodate 225. The seating of auditorium is semi-circular in shape, all fixed seating with steep fall in the floor, and to be able to keep each seat level the floor has eight different slopes.

The inside walls are cement and plastered. The ceiling of the main building is covered with 100 diagonal panels of hardwood lining, shaped in such a way as to carry the sound all over the building. At each front corner there is projecting out at an angle of 45 degrees a room, one to be used for the preacher and one to be used for the ladies.

The new chapel was designed by Mr. A. J. Curson, architect, Black Rock, who designed the Hampton Church of Christ and other churches in the district. He is also supervising the erection of churches at Ivanhoe and North Fitzroy.

Religious Notes and News.

Gigantic Sunday School Classes.

In America no one is too old to be a Sunday school scholar, and many very large adult classes exist. "The Christian Standard" tells of two such classes of phenomenal size. In the "Disciples" church at Long Beach, California, on November 4, the men's class had an attendance of 9,756 out of a population of 55,000. But this was easily beaten on the same day by the men's class of the First Baptist church, Kansas City, where they had an attendance of 17,833.

Death of Ex-President Wilson.

Referring to ex-President Wilson's death, the Acting-Prime Minister (Dr. Earle Page) said:—"Every citizen of Australia will sincerely mourn the passing of ex-President Wilson. His death closes one of the most remarkable careers in history. During the final months of the war, and during the negotiations first for an armistice, and then for peace, he was the outstanding figure of the world. No man in our time has ever reached such heights, or wielded such wide influence. In his concept of the League of Nations, with which his name will always be associated, he expressed the desires and aspirations of millions of people, weary of war, and worn by suffering. His enthusiasm for this great ideal, and his endeavors to have it universally adopted, undoubtedly caused his death. He has gone, but the League remains—a great monument to a great man. America and the world can best perpetuate his memory by making the League all that he hoped and strived for it to be—a universal and effective means of ensuring international peace."

Mr. Bryan and the Y.M.C.A.

Mr. W. J. Bryan (U.S.A.), who has been a member of the Y.M.C.A. for forty years, has issued a statement strongly antagonistic to the more liberal test of membership proposed for that organisation. This proposal would eliminate reference to the Scriptures and to Jesus Christ as Divine, and calls for a simple declaration of purpose to serve Christ rather than membership in an evangelical church. Mr. Bryan predicts that if the Y.M.C.A. lowers its bars in this fashion it will be wrecked. "The issue," he declares, "is a very simple one—viz., whether the Y.M.C.A. is to continue to be a spiritual force, such as it has been from the beginning, or become merely a social club where young men can secure physical training and a bath for a nominal membership fee—nominal because Christians have erected and equipped the Y.M.C.A. buildings."—"Southern Cross."

The Temperance Forces.

The National Temperance League has repeated the call, issued last year by its late President, the Hon. Dean Leigh, for a great Convention, to be held during the first week of June this year, deferred owing to the postponement of the Empire Exhibition. Opening with official sermons on Sunday, June 1, the sittings of the Convention in the mornings and afternoons of the four following days will be devoted to a consideration of the operations going on, the basic evidence underlying those operations, and the scope of further educational operations, throughout the Commonwealth. The objective of the Convention is: The Witness of the Commonwealth on (1) Personal Abstinence from Alcohol, and (2) National Action against Drink. The Temperance organisations of Great Britain, of every kind, are associated in promoting the Convention. In the meantime all who are likely to be visiting the old country from any part of the Dominions are invited to register their names with the Convention Convener, Mr. J. T. Rae, Secretary of the National Temperance League, Paternoster House, London, E.C.4.

A Jewish Revival.

There is a significant movement in the Jewish community at the present time—one that cannot but command the sympathetic attention of Christian believers. As is well known, the pioneers of Zionism, who are organising the Jewish National Home in Palestine, are to a large extent men of materialistic conceptions, whose proceedings are naturally viewed with grave concern by the religious section of the people of Israel. These religious circumstances have given rise to a definitely religious movement which claims to express the soul of the Jewish race. Delegates of this body, known as the Agudath Israel—the Band of Israel—have recently held a General Assembly or Congress at Vienna, whereat testimony was borne to the higher obligations of Israel, and the irreligious character of leaders and followers among pioneers in Palestine was solemnly denounced. One delegate, calling the people back to the God of Abraham, spoke in these terms:

"The exile of our people can only be ended in one way—by the return to God and the Law of Moses, not by political agitations or negotiations, nor by the will of men. The Law refuses to be merely tolerated. It demands to be the ruler in the hearts of the Jewish people. Those who refuse to place the Law—i.e., the worship of God—above all else, thereby exclude themselves from the Jewish people. All who are unfaithful to the Law destroy the unity of the Jewish people."

In plain words, this is a call to Israel to live up to the demands of its ancestral faith.

Police Superintendent's Warning.

Addressing a meeting of men at a special rally to celebrate the jubilee of St. Paul's Presbyterian church, Rozelle (Sydney), Superintendent Parks, of the Sydney Metropolitan Police, spoke very plainly on what he described as "the gambling evil," which had so many young Australians in its vile grip. "There is a call in Australia," he said, "for young men to battle against the habit of gambling. I know what I am talking about, for I speak with personal knowledge of what this evil has meant to so many. I have seen it bring such numbers to their downfall. That is why I tell you now that gambling in any form is wrong—in principle, practice, and thought. No excuse, no explanation, no glossing can ever make it right."

Message to the Older People.

"The message to the older people in the churches to-day," Dr. Horton declared, in an arresting passage, at the Northampton Congregational Union meetings, "is that they must have eyes open to truth, and hearts brave enough to face the truths that seem formidable." Youth, he declared, should be shown not so much the precepts of morality but the shining examples of beautiful goodness and purity. "Make it your special object," he exclaimed, "to be what you want them to be." He urged the older people to accept the help that Bible, and so will the younger generation be Bible readers and Bible lovers as their fathers had been, and to accept further the help which psychology was giving to the understanding and so help the young generation to pray as their fathers had been wont to pray."

God's Apostolic Succession.

We shall never win the world for Christ until disciples as a whole again take up the task. Shall a man confess him once in preparation for baptism, and be dumb ever after? To be silent when apostolic succession of the New Testament: a heart that believes, a mouth that witnesses, an ear that hears, and that is all that is needed and that is God's apostolic succession."—Carey Morgan, in "The Harvest is White."

Dr. John Clifford: an Appreciation

J. George Rotherham.

One of the most dramatic passages in the oratorio of "Elijah" is that which says of the prophet—

"And when the Lord would take him away to heaven, lo! there came a fiery chariot, with fiery horses, and he went by a whirlwind to heaven."

Half a century ago there was a good deal about Dr. Clifford, notably his fearlessness, amazing energy, and torrential eloquence, that reminded one of the great Hebrew prophet of Carmel, but as the years passed there came to Dr. Clifford as to most men a gradual mellowing of tone and speech, until towards the end of a career lengthened out beyond the usual span of life, the prevailing note was one of gracious tenderness. When the end came it seemed as though the most appropriate saying was that of the Psalmist "For so he giveth his beloved sleep."

When on the evening of Nov. 20 and the following day the manner of the passing of Dr. Clifford became known, the uppermost feeling in many minds was one of profound thankfulness that, spared from suffering, it had pleased the Heavenly Father to give to this servant of his such a fitting "translation" into rest and peace.

Many who were unable to be present at the memorial service at Westbourne Park chapel will feel that the hymn beginning

"Captain and Saviour of the host

Of Christian chivalry,

We bless Thee for our comrade true

Now called away by Thee"

was very appropriate to the occasion.

There is no need for me to repeat the story of the leading events in the life of Dr. Clifford, but it is worth while to stress the point, that his usefulness in later life was greatly increased by his strenuous work as a student in the early years of his ministry. His own scholastic achievements, and ample knowledge of many subjects, enabled him to enter with zest and appreciation into the labors of others, and some of the students of Bedford College for Women will never forget the interest he took in their work. It is well known that Dr. Clifford was a pronounced Free Churchman and an ardent Liberationist.

Amongst many notable gatherings I recall with special interest the great Milton Tercentenary Meeting at Westbourne Park chapel in 1908. In his discourse on that occasion Dr. Clifford undertook to show on what he called "scientific principles" that Milton was not only a typical Puritan, but the greatest of the Puritans, possessed of all the courage of Cromwell, with, of course, much more culture, and having also qualities superior to Baxter or Owen. The speaker dwelt on the love of Milton for nature and for music, of the "radiant joyousness of the poet, with his face to the morning dressed in his singing robes," of Milton's eager desire to get at the truth on every subject, and of his devotion to freedom; of Milton as the heir to the Reformation with the passion of Luther and the knowledge of Erasmus; and in a striking concluding passage he called attention to the fact that the successors of the men who ordered Milton's pamphlets to be burned by the common hangman were now celebrating the poet's fame. "Better late than never; but it must be remembered that John Milton is ours; we are the legatees."

For many years it was Dr. Clifford's custom to give early in January a review of the doings of the year just closed, and those who heard these great addresses will never forget the comprehensiveness of the survey, and the keen and incisive manner in which the speaker expressed his view on current events in this and other lands. To listen to Dr. Clifford on these occasions acted as tonic to those who were inclined to be discouraged and depressed, and for him the dark clouds always had a "silver lining."

Dr. Clifford was familiar with the position and plea of Churches of Christ.

Some years ago in response to a letter of mine he said:

My Dear Friend,—

I am thankful for your letter and enclosures. I send a paper you may care to look at. For myself, I should rejoice in any union that could be effected with such good brains—and good Baptists as the "Churches of Christ."

I have many friends amongst them, and hope to have more.

Kindest regards to all,

From yours affectionately,

John Clifford.

Note.—The pamphlet enclosed in Dr. Clifford's letter is entitled "The Relation of Baptism to Church Membership," a return to the teaching of the New Testament.

As recently as July of the present year, I received a letter from him which while vigorously maintaining his own position as a Baptist expressed something of the desire for evangelism which was so prominent in the closing period of his life. He said: "Of course you are vitally interested in your 'next-of-kin' as you say, although not limited in your interests to your fellow believers of the Baptist type. The Baptist is a severe individualist because of the superlative values he sees in the human will and the faith and hope he cherishes for its development and perfection; but he is the most 'Catholic' minded dweller on this globe. The whole of humanity is his parish, for the Son of God is the Son of Man, and stretches forth his hands from the Cross to all men that he may draw them unto him."

Dr. Clifford concluded a generous appreciation of my father's "Reminiscences" by saying: "The volume quickens my interest in 'The Disciples' and their work. Thank you for the programme of the coming assembly. I shall look out for the notices of the gatherings. May you have a refreshing and inspiring time."

At the memorial service on Friday afternoon, November 23, in Westbourne Park chapel, the sunshine of a winter's day streamed through the windows, and illumined with increased beauty, the mass of flowers banked up on the platform.

In his public ministrations of late years Dr. Clifford very frequently read from Dr. Weymouth's Translation, and it seemed very fitting therefore that in the reading of Scripture at the memorial service the concluding section should be from this translation. In this less familiar form the last paragraph of 1 Cor. 15, is very striking, and reaches a natural conclusion in the exhortation—"Therefore, my dear brethren, be firm, unmovable, busily occupied at all times in the Lord's work, knowing that your toil is not fruitless in the Lord."

Dr. Clifford was a great hymn lover and one of his favorite hymns was the one now well known, beginning with the lines

"We come unto our fathers' God;
Their Rock is our Salvation."

This hymn written by that sturdy old Puritan, the late T. H. Gill, of Birmingham, was included in a collection entitled "The Golden Chain" produced in 1869. The hymn bore the title: "The People of God."

At the memorial service we sang it to Barnby's tune also entitled "Golden Chain," and in the linking together of past and present the name of John Clifford will always hold an honored place, as that of a man who served his generation faithfully and well.

Thy Peace.

"Grant us thy Peace, O God of Peace and Love,
Who dwellest in the shining worlds above
Grant us with Thee for ever to abide.
Where is no night and falling eventide,
Till that day break and earth's dark shadows
cease,
O God of Peace and Love, Grant us Thy Peace,
Thy Peace. Thy Peace."

The Apostasy and Coming Revival.

2 Thess. 2: 3; 2 Cor. 6: 14-18; Rev. 18: 4.

Percy Dixon.

Brethren, we are living in the "latter times"—the times of the great apostasy. While the faithful disciples of the Lord Jesus Christ are metaphorically gathered to the "Holy Mount," to share the "honor and glory" of his coming (2 Pet. 1: 16, 17), they sadly behold many departing "from the faith," and bringing in "damnable heresies," "even denying the Lord that bought them," only to reap the "judgment" and "damnation" they so richly deserve. (2 Pet. 2: 1-3.)

The source of apostasy.

A few years ago a lying thing called Tractarianism crawled into the church, and in these "enlightened days" (?) its father—the Devil (John 8: 44) has given it the new and "up to date" name of Modernism.

This hydra-headed serpent is getting very savage now, and every child of God should know how to guard against its terrible onslaughts, and deadly poison. Paul the apostle caught a glimpse of the horrible thing in his day, and said there was a mystery about it, hence he called it "the mystery of iniquity" (2 Thes. 2: 7).

The Holy Scriptures warn us of "false teachers," and at the same time remind us of the "false prophets" in olden times, when "holy men of God spake as they were moved by the Holy Ghost." These teachers, brethren, are not from without, but "among you." One could sincerely pity and respect another Voltaire, a Tom Paine, a Bradlaugh, or a poor old Bob Ingersol who wrote:—

"Is there beyond the silent night,

An endless day?

Is death the gate that leads to light?

I cannot say.

The tongueless secret locked in fate,

I do not know, but hope and wait."

But what of one who once named the name of Jesus, and now denies his divine birth (Matt. 1: 20), his divine Sonship (John 3: 16), and his divine Godhead (Heb. 1: 9)?

The apostate teaching.

We shall now classify the false doctrines as taught by these so-called Modernists. They fall in at least six divisions, viz., (1) They that accept Jesus merely as a man; (2) as a teacher; (3) as a saviour; (4) as a Christ; (5) as a Son of God; (6) as a God.

(1) They say that as a man, Jesus was the greatest Socialist, the greatest reformer, the greatest spirit-medium, that ever lived. Jesus was not a Socialist, but an individualist. His cause is not collective socialisation, but elective sanctification (Acts 14: 15). He does not help Christians who try to reform the world. If he did, he would be Satan's servant, for he is its God (2 Cor. 4: 4). Neither was Jesus a spirit-medium, but the "one Mediator between God and men" (1 Tim. 2: 5). The Modernist denies the divinity of his manhood.

(2) Certainly Jesus was a teacher—for he was "a teacher sent from God" (John 3: 1). The Modernist acclaims his ethical teaching, but denies his divinity as a teacher.

(3) Some look upon Jesus as one of many Saviours; but the Word declares that "God hath chosen us in him before the foundation of the world" (Eph. 1: 4). The Modernist therefore denies the divinity of his salvation.

(4) They also teach that there have been, and will be, periodical Christs. Jesus is not acknowledged by them as "the Christ." Many of them too, are looking not for the coming again of "the Christ," but a coming Christ—a Christ as expressed by the "order of the Star in the East." Shame be unto all Christians who are members of this Satanic order (Rev. 16: 15). The Modern-

ist denies the divinity of his messiahship (Matt. 16: 16).

(5) Again, they teach that every creature of God—and some of them of course mean by God, not a person, but an eternal "principle," or "essence," or an impersonal "spirit," and so on—is a son or daughter of God just as Jesus himself was. It would indeed surprise them to know that their real father is the Devil (John 8: 44), and they verily are his seed (Gen. 3: 14, 15). The Modernist denies the divinity of the Son, and in so doing denies the Father also (1 John 2: 22, 23).

(6) They oftentimes speak of Jesus as a God, because he discovered the secret law which is available to all, and tell us that each soul—if not here—will eventually in its course of post-death evolution become a God likewise. Lo, and behold, Jesus was a God-man, for he was "The Lord from heaven" (1 Cor. 15: 47), and man shall be in the unseen, according to his relationship to Jesus Christ in the seen (Acts 17: 31). The Modernist denies not his divinity as a God, but the divinity of his Godhead (Heb. 1: 8).

Doctrines of devils.

Behind these "false teachers" are a host of unseen agents called "seducing spirits" who assiduously tempt the children of God with "doctrines of devils." They cause them to teach that the consummation of marriage is unholy, and substitute a kind of Platonic, though married brotherhood and sisterhood instead. Oh, the homes that have been ruined by this ungodly practice, and the concomitant misery from the sins that have followed. Read Heb. 13: 4. They also command "to abstain from meats," when such was to be "received with thanksgiving" (1 Tim. 4: 4, 5). "Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath days" (Col. 3: 16). These devils—or demons, shall we say?—knew Jesus and can speak through human beings (Mark 1: 34). They also know each born-again child of God as they knew Paul (Acts 19: 15). They are conscious of an approaching appointed time of torment (Matt. 8: 29). They are sometimes permitted by the Lord to be "a thorn in the flesh"—"the messenger of Satan" (2 Cor. 12: 7).

Oh, brethren, awaken to the powers against us, "for we wrestle not against flesh and blood," therefore, "put on the whole armour of God, that we may be able to stand against all the wiles of the devil" (Eph. 6: 11, 12).

The Christian's armour.

Here is the soldier of the Cross at attention, and eagerly ready for the fray. He has seven equipments, viz., (1) "Truth." (2) "Righteousness." (3) "Gospel of peace." (4) "Faith." (5) "Helmet of salvation." (6) "Sword of the Spirit." (7) "All prayer."

(1) "Stand therefore, having your loins girt about with truth." What is truth? That which leads to God the Father, even Jesus who is "The Way, the Truth, and the Life" (John 14: 6).

(2) "And having on the breastplate of righteousness." What is righteousness? Abiding in Christ, and obeying his Word. If in Christ why of the world? If he says "preach the gospel," why preach doctrines of reform? (John 15: 4).

(3) "And your feet shod with the preparation of the gospel of peace." What peace? The peace he meant when he said "My peace I give unto you" (John 14: 27).

(4) "Above all taking the shield of faith." Faith is a gift. Pray for it. It cannot be developed from within. It comes first of all from the Spirit without (1 Cor. 12: 9).

(Continued on page 94.)

The Home Circle.

Conducted by J. C. F. PITTMAN

A Creed.

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me;
Let me praise a little more;
Let me be, when I am weary,
Just a little bit more cheery;
Let me serve a little better,
Those that I am striving for.

Let me be a little braver,
When temptation bids me waver;
Let me strive a little harder
To be all that I should be.
Let me be a little meeker
With the brother that is weaker;
Let me think more of my neighbour,
And a little less of me.

—British Weekly.

On the Reading of Manuscripts.

When Ambassador Walter Hines Page was editor of "World's Work," like all editors, he was obliged to pass on many manuscripts. A woman once wrote him as follows:

"Sir: You sent back last week a story of mine. I know that you did not read the story; for, as a test, I had pasted together pages 18, 19, and 20, and the story came back with these pages still pasted; and so I know you are a fraud and turn down stories without reading same."

Mr. Page wrote back:

"Madame: At breakfast when I open an egg, I don't have to eat the whole egg to discover it is bad."—Exchange.

A Forget Party.

"Did my son post that letter I gave him yesterday?" asked Ned's mamma.

Ned's hand dived into the inside pocket of his coat and brought out a crumpled letter.

"I'm so sorry, mamma!" he cried, seeing the grieved look on his mamma's face.

"I, too, am sorry," responded mamma, "as that was a letter inviting Aunt Amy to stop off here on her way home."

"Oh!" cried Ned. "And I so love Aunt Amy!"

"If you catch this mail, the letter may yet be in time," said mamma.

Ned ran off as fast as he could to post the precious letter.

Uncle Charlie knew that Ned had been forgetting again, and he thought of a plan to cure Ned of his habit.

"Ned will be eight years old Saturday," said mamma that day at teatime.

"Can I have a party with boys and girls, and plum cakes and candies?" cried Ned.

"Of course you can," said Uncle Charlie. "I'll buy the candles—eight and one to grow on."

"I'll bake the plum cakes," said mamma.

"I'll write the invitations," said Sister Nell.

"I'll make a heaping platter of fudges," laughed Aunt Amy, who, after all, had gotten the delayed letter in time.

"And I," said papa, "will send up some ice cream."

Ned danced for joy and ran off to school.

"Do you think," asked Ned at dinner Saturday, "my party will come right at two o'clock?"

"Well, well," said Uncle Charlie, "I forgot all about those candles."

"I've been so busy," said Aunt Amy, "that I forgot to make the fudges!"

"And I," said papa, "forgot to order the ice cream. It is too bad!"

"It doesn't matter at all," said Sister Nell, "for I forgot to invite any one to the party."

Ned's face grew longer and longer, and he

looked at his mamma, who had not spoken yet. Surely she had not forgotten!

"Why," laughed Uncle Charlie, before mamma could speak, "it'll be a forget party, won't it?"

This was too much. Ned burst into tears and ran to his own little room. After what seemed a long, long time to Ned, and to Ned's mamma, too, she stole upstairs with a great big piece of plum cake, for, try as she would, mamma could not forget her little boy's birthday.

After that, when Ned forgot, which he seldom did, some one would say, "I guess we would better have another forget party."—J. V. Roach in "The Christian world."

"Somebody to Love Me."

A few years ago the superintendent of the Little Wanderers' Home received one morning a request from the judge that he would come up to the courtroom. He complied, and found there a group of seven little girls, dirty, ragged, and forlorn. The judge, pointing to them, utterly friend-

After school Mr. T— called her into his office any of them?"

"Certainly; I can take them all," was the prompt reply.

"But what can you do with all?"

"I'll make women of them."

The children were washed and supplied with good suppers and beds. The next morning they went into the schoolroom with the other children. Of one girl, Mary, the judge had thought her chance for better things was small. During the forenoon the teacher said: "I never saw a child like that. I have tried for an hour to get a smile, but failed."

After school Mr. T— called her into his office and said, pleasantly: "Mary, I used to have a little girl who would wait on me, and sit on my knee, and I loved her very much. A kind man and woman have adopted her, and I would like you to take her place. Will you?"

A gleam of light lifted over the poor child's face as she began to understand him. He gave her a penny and told her she might go to a shop and get some candy. While she was away, he took two or three newspapers, tore them into pieces, and scattered them about the room. When she returned in a few minutes, he said: "Mary, will you clear up my office a little for me? Pick up those papers and make it look nice, please."

She went to work with a will. A little more of this sort of management wrought the desired effect. She went into the schoolroom after dinner with so changed a look and bearing that the teacher was astonished. The child's face was absolutely radiant, and he asked: "Mary, what is it? What makes you look so happy?"

"O, I've got some one to love me—somebody to love me!" the child answered earnestly, as if it were heaven come down to earth.

That was all the secret. For want of love that little one's life had been so cold and desolate that she had lost childhood's beautiful hope. She could not at first believe in the reality of kindness or love for her. It was the certainty that some one loved her and desired her affection that so lightened the child's soul and glorified her face.—

In the visitors' book of a seaside hotel a Bishop inscribed these words—"I came here for change and rest; the waiters had the change, and the land-lord had the rest."

A pastor remarked to a lady whom he visited that he was trying to feed his people on the "sincere milk of the word." She replied, "Please milk."

The Family Altar.

SUNDAY.

Jehovah is my shepherd; I shall not want.—Psalm 23: 1.

"Beneath me—green pastures.
Beside me—still waters.
With me—my shepherd.
Before me—a table.
Around me—mine enemies.
After me—goodness and mercy.
Beyond me—the House of the Lord."
Reading—Psalm 23.

MONDAY.

I am the light of the world.—John 8: 12.
"Light reveals to us our condition. Light reveals to us our danger. Light guides us to the right and safe way. Light cheers us in sickness, trouble, adversity. Then neglect not the light. Hate not the light. Seek it. But beware of false lights."
Reading—John 8: 12-20.

TUESDAY.

Who, existing in the form of God . . . emptied himself, taking the form of a servant.—Philippians 2: 6, 7.

1. He became a servant. As a slave. (Phil. 2: 7.)
2. He became a man. The Creator and a creature. (8.)
3. He came under the law. The law-maker, to obey it.
4. He became of no reputation. Lord of Light, lowly. Amazing stoop. (7.)
5. He was tempted as we are. (Heb. 4: 15.)
6. He was under the curse. (Gal. 3: 13.) Obedient to death. (8.)
Reading—Philippians 2: 1-11.

WEDNESDAY.

They crucified him.—Luke 23: 33.
One has said, "The best place to kill a doubt is at the foot of Christ's Cross."

The poet Whittier has expressed his thought of the Cross thus—

"Apart from thee all gain is loss,
All labor vainly done;
The solemn shadow of thy Cross
Is better than the sun."

Reading—Galatians 6: 14-18.

THURSDAY.

I am determined not to know anything among you, save Jesus Christ, and him crucified.—1 Corinthians 2: 2.

"Phillips Brooks tells of a visit which he paid to a Hindoo temple in India. Over the tank outside where the people bathed was a rude carving, showing a Brahmin murdering his father. It was placed there to suggest that even so awful a crime could be washed away in the sacred waters. But the Brahmins' bath could only cleanse the body. Christ alone can forgive sin and cleanse the soul."
Reading—1 Corinthians 2: 1-5.

FRIDAY.

In him was life: and the life was the light of men.—John 1: 4.

"My faith burns low, my hope burns low,
Only my heart's desire cries out in me;
By the deep thunder of its wants and woe
Cries out to Thee."

"Lord, Thou art life, tho' I be dead,
Love's fire Thou art, however cold I be;
Nor heaven have I, nor place to lay my head,
Nor home, but thee."

Reading—John 1: 1-4.

SATURDAY.

Follow me.—Matthew 16: 24.

"Beside the unveiled mysteries
Of life and death, go stand
With guarded lips and reverent eyes
And pure of heart and hand;
The good physician liveth yet
Thy friend and guide to be,
The Healer of Gennesaret
Shall walk thy rounds with thee."
Reading—Matthew 16: 24-28.

Prayer Meeting Topic

February 20.

Paul's Ruling Passion.

(Philippians 1: 21-26.)

Horace Kingsbury.

"To me to live is Christ." Elsewhere Paul says: "I have been crucified with Christ, and it is no longer I that live, but Christ that lives in me; and the life which I now live in the body I live through faith in the Son of God who loved me and gave himself up to death on my behalf."

"What is *your* life?" That is a most pertinent question. How do you answer it? Which way are you headed? What is your objective? Paul says, "To me to live in Christ." That is his ruling passion. The following fine paragraph on this statement of Paul is taken from Dr. Jowett's "School of Calvary."

"There are three cardinal words in the passage, 'me,' 'live,' 'Christ.' The middle term 'live' is defined in the union of the two extremes. The two carbon electrodes of the arc-lamp are brought into relationship, and there is revealed 'the light of life,' and I become 'alive unto God.' The human finds life in union with the Divine. Now this is the only contact which justifies the usage of the term 'life.' Any other application of the word is illegitimate and degrading. The word 'life' stands defined in the relationship of the apostle's words. But we take other extremes and combine them, and we name the resultant 'life.' 'For me to live is money.' Me—money! And we describe the union as 'life.' We are using a gloriously spacious and wealthy term to label a petty and superficial gratification, which is as transient and uncertain as the ephemera that dance through the feverish hour of a single summer's day. 'For me to live is pleasure.' Me—pleasure! And we describe the union as 'life.' It is a mere sensation, having no more relationship to life in its reality than the sluggish and ill-defined existence of the amoeba has to the large mental and spiritual exercises of the Apostle John. 'She that liveth in pleasure is dead while she liveth.' 'For me to live is fame.' Me—fame! And we describe the union as 'life.' It is a mere galvanised spasm, and is no more worthy of the regal term 'life' than a will-o'-the-wisp is worthy of bearing the name of the sun. Of all these relationships we may employ the New Testament indictment and say, 'Thou hast a name to *live* and art dead.' All other combinations fail. By no other fellowships can we produce the resultant. Life is the unique product of a unique union. 'This is life to know Jesus.' 'For me to *live* is Christ.' Such was the rich and ineffable life of the Apostle Paul."

"And to die is gain." May I quote from Dr. Maclaren? "To other men the narrow plain on which their low-lying lives are placed is rimmed by the jagged, forbidding white peaks. It is cold and dreary on these icy summits where no creature can live. Perhaps there is land on the other side; who knows? . . . But for this man the Alps were tunneled. There was no interruption in his progress. He would go, he believed, without 'break of gauge,' and would pass through the darkness, scarcely knowing when it came, and certainly unchecked for even a moment, right on to the other side where he would come out, as travelers to Italy do, to fairer plains and bluer skies, to richer harvests and a warmer sun. No jolt, no pause, no momentary suspension of consciousness, no reversal, nor even interruption in his activity, did Paul expect death to bring him, but only continuance and increase of all that was essential to his life."

Paul had the desire to go on and be with Jesus, but he trustfully acquiesced in the will of God, and willingly waited till his work was done. God's time came one day and the old soldier of the cross went triumphantly home.

Suggested Hymns—Sankey's Collection.

542—He Leadeth Me.

743—God Holds the Key.

740—Some Time We'll Understand.

778—Work for the Night is Coming.

Our Young People.

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

Cradle Roll Department.

Its Possibilities.

Mr. W. C. Pearce, Associate Secretary of the World's Sunday School Association, when in Australia, year before last, in speaking of the possibilities of the Cradle Roll, gave the following concrete example. He said that P. H. Welshimer, the pastor-superintendent of the Canton (Disciples) Sunday School, one of the largest schools in the world, told him on one occasion that they had 600 names on their Cradle Roll, and that in one year he received into the membership of the church 300 men and women whose coming, in the first place, he attributed to the influence of the work of the Cradle Roll Department.

Mr. Lionel C. Fletcher, the brilliant Australian born and educated preacher who for several years has been drawing large audiences in his church in Cardiff, Wales, told the writer that they had a thousand babies on their Cradle Roll. He considered it one of the most important and effective auxiliaries in connection with the church, that in the great audiences that gathered on Sunday evenings, there were hundreds of men whose hearts had been touched and whose thoughts had been turned to the church through the influence of the Cradle Roll.

These two striking examples should awaken our Australian preachers and Sunday workers to the big possibilities of a well-organised and efficiently staffed Cradle Roll Department. The following hints may prove helpful both in the starting of a Cradle Roll Department and in the re-organising and making effective a Department that has ceased to function.

Organising.

1. The Cradle Roll Department is the true infant class of the Sunday School.

2. Its object is to enroll, as members, all children too young to attend Sunday School and thus place about them the kindly interest and sheltering care of the church and school.

3. Who are enrolled.—

(a) Babies whose parents are members of the church.

(b) All baby brothers and sisters of members of the school.

(c) Babies in the families of strangers moving into the community.

(d) Babies of parents who do not attend any church.

Note.—Always secure consent of parents before enrolling the baby.

4. How to Begin.—Find out the homes where the babies are. The Preacher should speak of it at the church services, and the Superintendent in the school, asking that names be sent in. Get the Primary (or Kindergarten) Superintendent to explain the plan to the children of her Department, and they will bring many names. Secure the co-operation of church members in notifying the arrival of babies and the moving into the neighborhood of new families in which there are babies. Then either by personal visitation or by sending the Card of Invitation secure the consent of the mothers to the enrolment of the babies' names. Having received the consent of the mother, with the name, residence, date of birth, etc., the Cradle Roll Certificate should then be sent to the home as an appropriate way of recognising the new relation between the home and the school. Hang on the wall of the Kindergarten or Primary Room the Cradle Roll on which are written the names of the babies.

5. The Superintendent.—One person should be placed in charge of this Department, but she may have assistants where necessary. The Cradle Roll Superintendent should be recognised as a member of the school staff and should be present at regular meetings of teachers and officers. The duties of

the Superintendent are, to start the work of the Department; visit each home occasionally; send invitations to parents and babies to visit the Kinder Class at stated times; to let the parents know that baby is thought of lovingly, and included in the prayers of teachers and children; keep all records carefully; send out birthday cards; and in every possible way be the baby's or the mother's friend in sickness or health, in sorrow and gladness.

Keeping up the interest.

To secure the consent of the mothers, and to inscribe the names of their little ones on the Cradle Roll that hangs in the class room, is not sufficient; that is only the beginning of the work. To perpetuate the work of the Department, interest must be kept up. Visit as frequently as possible, especially the sick babies, and the homes when material help is needed. Keep the work before the main school by occasional reports. In the Kinder Class refer to the Cradle Roll in some way every Sunday, and remember its members in special prayer. Always keep the Roll in sight.

Invitations to socials and special days of the school, as well as to the school itself, should always be extended to Cradle Roll parents. On Anniversary occasions the Cradle Roll Department should be remembered and given some place in the celebrations. Many schools follow the practice of calling the Cradle Roll on the Anniversary Sunday afternoon, having invited parents and babies to be present. An appropriate little card might be presented to each baby.

At least once, oftener if possible, babies and mothers should be invited to a social afternoon. The Dorcas Society or the Ladies' Guild could render valuable aid to the school by acting as hostess on these occasions. If there is a programme let it be provided largely by the kinders.

Remember the babies' birthdays, and do not fail to send a birthday letter or card as a remembrance.

Getting results.

If the names of the little ones have been secured for the Cradle Roll simply to increase the number enrolled in the school, very little may be looked for in the way of worthwhile results. But if the church through its preacher, superintendent and teachers, looks upon the Cradle Roll as a present opportunity for personal contact with the home through a little child, then its possibilities are limitless; especially is this the case if the home in question is without any church connections. By securing the interest of parents, before the child is old enough to be a regular attendant at Sunday School, many parents have been led to Christ and into the church. Through the Cradle Roll many a child who would otherwise have had little or no religious training has early in life realised the kindly interest and sheltering care of the church through the Sunday School. The preacher and the church visitors find that the Cradle Roll, many times, opens a door to a home otherwise closed to the church.

As in all Christian service, the results will depend upon the enthusiasm, energy, and devotion of the worker. Prayerfulness and the guidance of God's Holy Spirit are essential.

Equipment.

"The best and most attractive" should be the aim when purchasing Cradle Roll supplies. The mother likes pretty and dainty things for baby. Having this in mind, the designers and publishers of The Austral Cradle Roll Series have spared no pains nor expense in making this series as good as, if not superior, to any produced in Australia. It is distinctly an Australian production, featuring our beautiful constellation, the Southern Cross. The series comprises Invitation and Enrolment Card, Cradle Roll Certificate 6 x 9½

in envelope, and Birthday Cards for the first years. The Birthday Cards are postcard size, with greeting, appropriate verse and picture artistically arranged. On the reverse side is space for baby's name and address, also name of sender. The series should be welcomed by all Cradle Roll Superintendents who desire supplies that are neat, attractive and artistic.

In addition to the above, a large Cradle Roll will be required to complete the equipment. This

can be supplied along with the Austral Series at the following prices.

Invitation and Enrolment Cards, 6d. doz.

Cradle Roll Certificates (in envelopes), 4d. ea.; 3/6 doz.

Birthday Cards, 2½d. ea.; 2/- doz.

Large Cradle Roll for School Room (120 names), 4/6.

Superintendent's Register (300 names), 4/6.

Foreign Missions.

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

The Federal Foreign Missionary treasury is empty. Ordinary revenue will not be received till after July. If any committees or churches, societies or individual members have F.M. money, please send at once, as the need is urgent.

The Women's Missionary Society of Lismore, N.S.W., has decided to call its society the "Rosa Filmer Missionary Society," to commemorate the splendid life and work of our late Sister Filmer—another monument in Australia to her memory.

Some of the little girls of Lake St., Perth, church heard the superintendent of the J.C.E. talk about the orphans, and without consulting anyone connected with the church or endeavor organised a concert at one of their homes, and next Sunday brought the proceeds, £12/6, to the J.C.E. leader. This was a splendid contribution from our juniors; and when the little orphans read of their action, it will increase their love for Australian children, who help them so much.

Bro. Watson is very anxious to have a building built at Kasthi on a piece of ground which has been granted to our Mission. Kasthi is the next village to Shrigonda in size and importance. There is a large cattle and grain market held there every Saturday, when about 2,000 people congregate for business. The piece of land granted to us is on the border of the market site, so we are right in the direct touch with the crowd. The cost of the building would be £10. Perhaps some church, society or individual might like to provide this money as a memorial of some kind.

A Visit to Malegaon.

Bro. Killey writes from India on November 18: "I have just returned from Malegaon, where I have been to inspect our little Sunday school. I left here before 8 a.m. and arrived there just in time for the opening of the school. I went on the bike, and as the mornings are very cold at present, the ride out was quite enjoyable. The wading through the river with the bike on my back was the most shivery part of the trip. When I reached the Sunday school, a little mud brick place with an iron roof, I found the master and about 30 children, mostly boys, in attendance. They sang a very nice little welcome song for me, and then carried out all the exercises in a very creditable manner. They paid close attention to the master as he told them the story of the man with the withered hand who was healed by Jesus on the Sabbath day. Their intelligent answers to the questions showed that they had understood the lesson quite well. Several castes were present, including Marathas, Taharees, Mohammedan, Mhangs and Mharo. When these little children sang they just about lifted the roof. They shouted as loud as their little throats would permit. They think the more noise they make the nicer it sounds, but it is rather hard on sensitive ears. Mine are not very sensitive, fortunately.

When the roll was called I presented a motley collection of old Christmas cards, advertisements and Scripture texts that had done service on more than one occasion, to the youngsters who had been regular in attendance throughout the month. Am sure the children at home would spurn these cards with disgust, but out here they are greatly appreciated providing they have pictures. After the Sunday school was over the children were very profuse in their salaams, some of which they wish to be sent to their little white comrades in Australia. I promised to visit them again some day and take their photo. This pleased them very much. Before commencing my homeward journey, I had some tea and Indian food in the master's home, which his good wife had prepared for me and which, needless to say, I thoroughly enjoyed. It is surprising how the liking for Indian food as well as other things Indian grows on one. The very hot things are still my stumbling block, but I believe I will acquire the taste for them in time. I then visited another Christian home, and also paid a little call at the manager sahib's bungalow, arriving back home rather late for our morning meal, but in good time to be forgiven by my wife, in spite of having kept her waiting so long. I was certainly glad I made the little excursion, for it encourages us when we see what is being done, and encourages the workers when we show our interest in the work they are doing. The young man who conducts this Sunday school is a very bright Christian, and the success of his work certainly reflects great credit on him."

Missionary Conference.

Miss Elsie Caldicott has sent us a programme of the Christian Conference held in October. It is all in Marathi, but she has kindly translated it. On the first page is printed, October 4, 5, 6, 1923, Australian Mission Church, Yearly Convention, Shrigonda. They had three days of conference, Thursday, Friday and Saturday. The first day's programme included devotion led by Mr. Watson, then a short address giving the objects of the Convention. Another address, "How will the Gospel Spread?" then Mr. Escott gave an address, "God's Relation to Christian Man's Work." Then followed a discussion, "What should be the Object of the Christian's Relationship to the Hindu?" In the afternoon there was an exhibition of the children's work, which was spoken of and consideration of the subjects of the "Christians' Life." Two addresses were given on these subjects, "The Christian Person's need of Self Examination" and "True and Nominal Christians in Christian Communities," then followed a baptismal service. On Friday Bro. Escott led the devotional exercises and there were addresses on the subjects (1) "I am Imperfect," (2) "The Financial Condition of the Christian Church," (3) "God," (4) "Service for God and Man." In the afternoon these three addresses (1) "The Triune

God and Man." (2) "Preaching to Individuals" (3) "The Independent Christian." On the Saturday the subjects were, "When and how to advance Christianity in India?" (2) "Industrial Education," while Mr. Watson gave an address, "How will the Indian Christian Church grow and what will be the benefits to the present and future Generations?" During this Indian Christian conference for the first time special meetings were held for women. Every morning prayer meetings were held from 7 to 8 a.m., and Mr. Escott gave short helpful Bible studies, and each afternoon on Thursday and Friday from 2 to 4.30 short addresses were given by five Indian Christian women and Mrs. Escott. That will give some idea of the conference. There were about 40 children went from Baramati to attend. Everyone who attended the meetings this year felt they were beneficial spiritually. More attendance than formerly and everything passed off well, and we as missionaries feel that there has been quite an advance in the organisation of Indian Christian women meeting in connection with the conference. Including the older girls of the orphanage, about 40 or 50 women attended each meeting, and the Indian Christian women who spoke gave very helpful addresses, and this year women were given the right to vote and take part in the business of the Convention, and this year one Indian Christian woman has been appointed on the Committee of the Convention. Four or five missionary ladies were present at nearly all the women's meetings and we all rejoice to see the church growing and taking a more independent part in their own work. On the programme, excepting where Mr. Escott or Mr. Watson's names are mentioned, all the speakers were Indian Christians.

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-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.

IN MEMORIAM.

SILVESTER.—In loving memory of John my beloved son, brother of Edgar and uncle of Vera, Jean and Eva, who passed away Feb. 6, 1923, at Ballarat.

Waiting the appearing of his Lord and Master Jesus Christ.

To memory ever dear.

—Inserted by his mother, brother and niece North Perth, Western Australia.

TO THE BEREAVED.

Do you long for "the touch of a vanished hand and the sound of a voice that is still?" Read "THE OTHER SIDE." It will help you to see your loved ones "over there." J. Ward Harris says, "It is one of the most helpful little books it has ever been my privilege to read." Send it to your bereaved friend instead of a condolence card. You can obtain a copy for 1/6, posted, from the Austral Publishing Co., 528 Elizabeth St., Melbourne.

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Here and There.

The address of G. P. Pittman now is Chester-ville Road, Cheltenham, Vic.

The address of C. H. Pratt, evangelist, now is P.O., Launceston, Tasmania.

During this week several of the Victorian preachers are enjoying a "retreat" at Sassafra.

The secretary of Footscray church now is A. Tomkins, 27 Hocking St., West Footscray, Vic.

A telegram from W. J. Way reports four adult decisions at Wagga, N.S.W., on Sunday night.

S. C. Woolley, secretary of the church at Auburn, now resides at 4 Broughton Road, Homebush, N.S.W.

The address of F. Horsey, secretary of North Sydney church, now is "Craigalee," Rosborough Av., North Sydney, N.S.W.

R. K. Whately, jun., may be addressed for the present at 36 Livingstone Rd., Petersham, N.S.W.; Phone: Petersham 2913.

The address of Bro. P. R. Baker, who recently resigned the work at Cheltenham, now is 8 Oak Grove, North Brighton, Victoria.

Bro. Louis Anderson is leaving Maryborough, Qld. His address for the present is Malvern School, Hunter's Hill, Sydney, N.S.W.

G. Rootes, preacher of Semaphore church, for the present should be addressed c/o Mrs. Drayson, "Chelsea," Union St., Semaphore, S.A.

The address of Miss Gertrude Spurr, Secretary of S.A. Churches of Christ C.E. Union, now is 60 Sea View Road, Henley Beach, S.A.

Bro. J. Mercer, of N.S.W., commences colporteur work in Victoria this week. His new wagon is well built, and equipped with Bibles, Testaments and Gospel literature.

Bro. Reg. Ennis, College organiser, left Melbourne by train on Monday for Western Australia. He will spend February in visiting the churches of that State, and during March will tour the northern churches of South Australia.

Preachers and Church Secretaries are particularly requested to bring before the various organisations of the church the appeal for the Ladies' Hostel in connection with the College of the Bible. Printed information for distribution is being sent to all churches.

Will all Queensland church treasurers and isolated members promptly send in any Home Mission offering money, in order that the overdraft may be liquidated and a report promptly prepared? Send to the Treas., H.M. Com., G. Colvin, Earle Terrace, Bowen Bridge, Brisbane.

The rally held at Henley Beach on Jan. 21, under the auspices of the South Australian Churches of Christ C.E. Union, proved a great success. There were 21 responses to the roll-call. Items were given by Henley Beach, Croydon and Mile End Societies. The address by Bro. Forbes, of Croydon, was helpful and inspiring.

The Scholarship Fund Committee of the S.A. Northern District Conference invites application for assistance from the fund from students or intending students of the College of the Bible, preference being given to students from the Northern churches. Applications should be in the hands of the Secretary, Wm. L. Ewers, Bala-klava, S.A., by February 13.

The Melbourne "Argus" of Feb. 5 published the following:—"Dr. John H. Kelly, M.D., B.S. (Melbourne), formerly resident medical officer and registrar of the Melbourne Hospital, has been admitted to the membership of the Royal College of Physicians, London, after the recent examinations. Dr. Kelly intends to proceed to Vienna and later to America to pursue his studies further." Dr. Kelly is a member of the Swanston St. church, Melbourne.

The Victorian Kellems mission committee has for sale a few baptismal gowns suitable for men or maids. Price, 15/- each. Apply to J. E. Allan, 51 Watt's St., Box Hill.

The South Australian Southern Conference, which is being held at Strathalbyn on Tuesday, February 19, promises to be a most successful gathering. Several prominent speakers will attend, including J. E. Webb, A. C. Garnett and others. Matters of interest and importance will be discussed, as well as special addresses from leading brethren. No concession tickets will be issued. Accommodation can be had by writing to G. Overall or H. Parker, Strathalbyn.

We regret to report that Bro. J. Kingsbury, one of the most respected and beloved of our Sydney brethren, and father of Bro. Horace Kingsbury, preacher of Gardiner church, passed away on Thursday last. For many years our brother was a pillar of the Enmore church, which he served faithfully as member and officer. After a long period of suffering patiently endured he has been granted rest and called home. Our sincere sympathy is extended to Mrs. Kingsbury and her family in their time of sorrow.

On Jan. 30, the Cheltenham church, Vic., held a meeting to say good-bye to Bro. and Sister Baker and to welcome Bro. and Sister G. P. Pittman. Bro. Wm. Judd presided, and local and visiting brethren spoke of Bro. Baker's good work with the church and expressed wishes for the success of the new preacher. Musical and elocutionary items were given, and supper was served at the close. During the evening Bro. Baker was made a presentation on behalf of the tennis club, in which he has taken great interest.

Bro. J. Whelan, N.S.W. Conference President, writes as follows of the late Bro. John Kingsbury:—"The home-going on Thursday last of Bro. John Kingsbury, esteemed elder of Enmore church and brother beloved among our churches, leaves a big gap in many lives. On behalf of our New South Wales brotherhood and personally, I wish to pay my reverent tribute to the memory of our late brother. True son of a great pioneer, he early gave himself to the service of his Lord, and for about sixty years has been a loyal member of the Church of Christ, filling the offices of Bible school teacher, superintendent, deacon and elder. He also served the State work, adorning the office of Conference President. As a business man he was well-known and highly respected, but in all the avenues of life he earned a better title, viz., 'A man of God.' He loved passionately his divine Master and enjoyed the fellowship of his people, and followed with keenest interest every effort for the promotion of God's kingdom on earth. His life told wonderfully in his home life. The fact that his children are found so lovingly zealous in the interests of the church is a striking tribute to the godly lives of our late Bro. John Kingsbury and his beloved partner in life. Among all our preachers, perhaps none is held in higher esteem or more sincerely loved than his son, Bro. Horace Kingsbury. Our deepest sympathy goes out to the sorrowing widow and family, but we know that their sorrow is tinged with the wonderful knowledge that he who lived so faithfully has gone from pain into peace, whilst his beautiful memory and fragrant life will ever inspire others to lives of deeper loyalty for Jesus Christ. The great course at the Enmore Tabernacle and at the grave were but representative of a larger host who thank God for having known the fellowship or have enjoyed the beautiful hospitality of our brother's home or life."

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Victorian Home Mission Notes.

DUNOLLY.—H. H. Ball, with F. J. Swain as song leader, recently conducted a very successful mission with 14 additions. The population is small, but we have a good proportion of members. The church has received a great uplift. The total expense of the mission was more than raised, and the church has resolved to become self-supporting. We heartily congratulate Bro. Ball and the church upon its splendid achievement.

BOORT.—H. H. Ball, with D. Stewart as song leader, commenced a tent mission with the church at Boort on Feb. 3. H. Hargreaves has served the church as preacher for three years, and he is much respected in the district.

RED CLIFFS.—By the aid of the Church Extension Committee a very neat and comfortable building has been erected in this new field. Bro. Harold Saunders, the builder, executed the work in good time. The building will be opened on Feb. 10. J. E. Thomas, by the kindness of the church at Balwyn, will represent the Home Missionary and Extension Committees at the opening. P. C. Bennett as preacher is serving the Merbein and Red Cliffs churches.

WARRNAMBOOL.—The Home Missionary Committee regrets the resignation of Theo. Edwards as preacher. Bro. Edwards will be open for engagement about March. He is a faithful preacher, and a most earnest worker.

ST. ARNAUD.—The work here is brighter than it has been for many years. The building has been renovated at a cost of £25, and several outstanding accounts have been paid. Since H. H. Ball held a two weeks' mission last winter the work has continued to develop. Arthur Baker followed the mission with splendid success. He has now resigned to take up the work at East Kew, and Geo. Hughes has been appointed in his place.

ECHUCA.—V. Griffin, of the Bible College, commenced here on Sunday, Feb. 3. The work has been well maintained by Geo. Hughes.

MISS F. BOYD

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Person to look after little girl, fourteen months old, for three weeks, while mother is in hospital. Apply 4 Oxford Pl., off Sydenham Rd., Norwood, S.A.

The church at Launceston, Tasmania, requires the services of an evangelist at Easter. Splendid opportunity for an energetic man. Send full particulars to H. Clements, 39 Forster St., Launceston.

COMING EVENTS.

FEBRUARY 10.—Oakleigh. Bro. Brooke commences ministry, Feb. 10, at 11 a.m. Harvest thanksgiving service at 7 p.m. Welcome social and sale of thanks gifts on Wednesday, Feb. 13. Visitors cordially invited.

FEBRUARY 19.—Southern Conference, S.A. Devotional Service, 10.45 a.m.; Business Session, 11 a.m.; Luncheon, 12.30 p.m.; Afternoon Session, 2 p.m.; Public Tea, 5.30 p.m.; Public Meeting, 7.30 p.m.; Speakers, J. E. Webb and A. C. Garnett.—W. S. Yelland, Secretary.

FEBRUARY 27.—Wednesday, 8 p.m., Malvern-Caulfield Church of Christ. Spiritual Rally, Family Roll Call service, and re-union of members, to mark the commencement of Bro. A. E. Illingworth's 6th year of ministry with the church. Special address, Bro. J. McGregor Abercrombie (President of the Conference). Musical programme. Past and present members especially invited.

OBITUARY.

HUNTER.—On Jan. 13, Sister Mrs. W. Hunter, of Peverell St., Camberwell, after a long period of suffering, entered into life. Mrs. Hunter united with the Doncaster church when a girl of 13. For the past 20 years she has been a member of the Hawthorn church. For 56 years she devoted her life to the service of Christ in his church. Her Christian life was one of singular beauty and strength. In her the Christ spirit revealed a winsomeness that won others to his service. The gracious power of the long years of active service was crowned by the steadfast faith and heroic fortitude which she manifested in the last years of suffering. Hers was

"A life made beautiful by kindly deeds,
A generous heart and hands for sorrow's needs,
A smile that chastened grief by its warm flow,
A tear not for her own, but other's woe;
A presence made sunshine where she trod,
Glad with the happy, resting now with God."
—T. H. S.

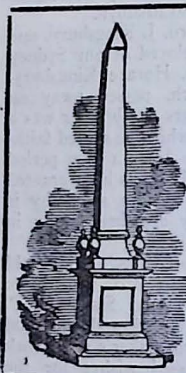
McKNIGHT.—On Friday, Jan. 18, Bro. McKnight, a member of the Paddington church, N.S.W., passed away. He had been in indifferent health for some years, but the call came suddenly, just as he wished it to be. In the early days of the church our brother was an active worker, and held the position of superintendent of the Bible school. Our deep sympathy and prayers go out to the widow and daughter in this deep hour of sorrow.—J. Chapple.

RANKINE.—Our aged Sister Mrs. Rankine, of Grote St. church, passed from this life on Jan. 15, aged 80 years. She had been associated with the church for over 30 years, and proved "faithful unto death." Her place in the church meetings was seldom vacant. Our sister had an intelligent conception of the New Testament plea, and endeavored to help forward the work of the church in every possible way. Those members of the old guard are leaving places which are hard to fill: we miss those faithful souls. Bro. Will Rankine, of Enmore, is one of the sons, and another is the Grote St. preacher. We extend our Christian sympathy to the family who mourn the loss of a loving mother. "Until the day breaks, and the shadows flee away."

STEWART.—The church at Tyalgum, Tweed River, N.S.W., suffered the loss of one of its oldest and most respected members on Jan. 5, by the calling to higher service of our beloved Bro. W. J. Stewart, at the age of 64 years. In 1907 our brother with his family came to Tyalgum from Bungawalbyn, Richmond River, where they had been much associated with church work. On August 14 of that year the Lord's table was set up for the first time in this district in the home of our departed brother, and it was doubtless due to his fortitude and faithfulness, coupled with that of his loyal wife, that the fort has been held ever since in this isolated quarter. Bro. and Sister Stewart have had the joy of seeing each of their fifteen children take a stand for the Master, and this family is the foundation of the church here to-day. We thank God for the pioneers, and tender loving sympathy to the loved ones who mourn.—F. C. Brown.

WOODBIDGE.—A wonderful record indeed was that of Mrs. Elizabeth Woodbridge, the oldest member of the church at Newmarket, Vic., who passed to her rest on January 5, in her 91st year. Sister Woodbridge was born in England, and came to Australia in 1852. Originally a Congregationalist, she came into contact with the Churches of Christ through the preaching of H. S. Earl in St. George's Hall in 1865. In that year she was baptised in Barkly St., and became connected with the Lygon St. church before the present building was erected. She was therefore in continuous fellowship with our churches for a period of 59 years. The churches with which she held membership were those in Carlton, North Melbourne, Northcote, Collingwood and Newmarket. Our sister had her share of sorrow and struggle, her husband dying in 1874, and

leaving her with a young family to care for. The following facts speak volumes for her Christian influence: nine of her children have been active church workers; all of her 39 grandchildren (save one still of tender years) have confessed Christ and have been baptised; of her 38 grandchildren all who have come to an age of decision have likewise turned to the Lord, and publicly owned him. Thus not only her children, but her children's children, and their children after them, have risen up to call her blessed. Large gatherings of relatives and friends, both at her graveside and at the memorial service at Newmarket, testified to the respect in which Mrs. Woodbridge was held, the writer being assisted in both services by Bro. G. B. Moysey, who had been associated with our late sister in the North Melbourne work some 50 years ago.—J. I. Mudford, Newmarket, Vic.

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Breaking the Seals.

Theo. Cope.

There are at the rising of the curtain of this new era of grace, 1924, two most prominent and outstanding events, which are arresting the attention of both eastern and western worlds.

(1) The attention of the scientific and scholastic students, whose rapt expectant gaze is once again being focussed on the final act of breaking the seals, and giving light and evidence of the actual remains of one of ancient Egypt's most mighty potentates, after a lapse of 3,000 years.

(2) The breaking of the seals of the authority of Holy Writ—not from without, but, alas, from within the Christian church itself by an ever-increasing host of the most advanced and cultured clerics in both Britain and America. These have now become bold enough to voice their beliefs in the open; and to broadcast their views around the world, by the medium of the press, and most amazing to relate, are receiving applause from both Roman Catholic dignitaries and learned Jewish rabbis, to wit, that the Bible is quite unauthentic, is an old-world book, a rag out of fashion, and not a garment fitted for wearing in this year of grace 1924.

Some knavish parsons are not ashamed to do this. They have lived on the dear old Book. It has kept them and their families in fine raiment, food and lodging these 25 years, and yet they have nothing good to say about it. They like better the latest novel, which is as hemlock or cruel strychnine, to the soul. As the late eminent Dr. Parker, of the City Temple, said: "Thieves they be, knaves with pulpit robes reluctantly thrown over their thievish breasts. Beware of them. They are clever liars, swindlers who look too innocent to be quite guiltless, hirelings who hunger for the pelf. Nay, the black indictment does not end there. They are killers of men; bandits who thrust weapons into souls and slay the young, the unsuspecting and the frank. I could respect in some grim way the vulgar infidel who blasphemes openly and on purpose; but the man in the pulpit, who insults the Bible on which he lives, and wriggles out of the professions by which he climbed to the pulpit he dishonors, I charge with worse crimes than those which blackened Barabbas or damned Iscariot."

The late Dr. Dale of Birmingham, over 40 years ago made the statement: "The storms of criticism now are bursting about the venerable head of Moses; but Moses is not the objective; the time will come soon, when the storms of tempest will break about the one holy Head." Surely the controversy now spreading like a prairie fire in Britain and America has broken on the head of the Son of Mary, who was the Son of God.

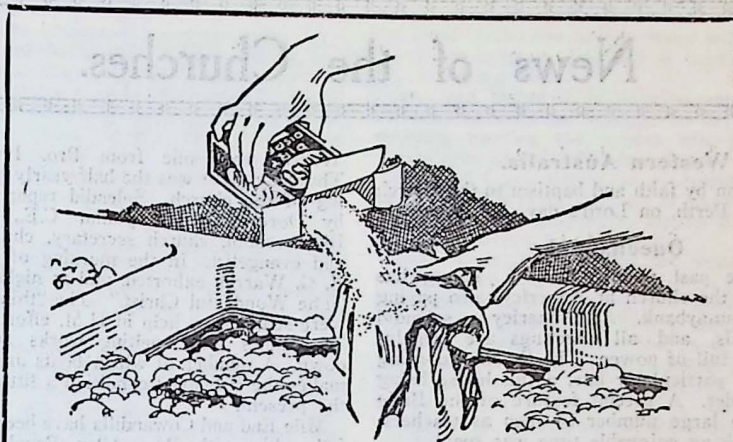
I feel the occasion demands a clarion pronouncement should be made.

(1) The faculty of our *College of the Bible* should be first in the field to re-affirm their faith in those things that are absolutely essential to our Christian faith; and one of these is the virgin birth of our Lord and Saviour Jesus Christ. This might cause many who are half-hearted to enter for a course of Bible study and training for mission fields.

(2) Our *Preachers' Fraternal Associations* might confer and arrange for a date to be fixed, when every preacher in all the States and New Zealand would give special advertised addresses on "What I and My Church Believe," and so each and all would re-affirm their faith in the creed which tens of thousands so glibly recite every Lord's day, and which states that "He was born of a virgin," and must of necessity go on to say, "He ascended up into heaven," and adds, "From thence he shall come again to judge the quick and the dead." If it is possible to disprove the record of the incarnation, then the whole house of

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faith must collapse, and the seal and authority of the Scriptures becomes broken and worse than valueless. I trust a real combined effort will be made to let the people know plainly and definitely what the Churches of Christ teach on these burning and pressing questions of the day.

[The College of the Bible, its Board of Management and Faculty, are profound believers in the inspiration and authority of the Scriptures, and constantly seek to exalt the Word of God. Our preachers to a man (we believe) are similarly faithful. Many in recent days have made a special point of witnessing for the truth.—Ed.]

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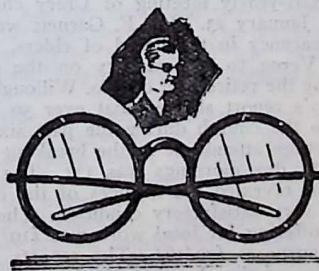
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News of the Churches.

Western Australia.

One addition by faith and baptism to the church at Lake St., Perth, on Lord's day, Jan. 27.

Queensland.

During the past month, Bro. C. Young has been helping the church at Annerley, also paying a visit to Sunnybank. At Annerley a splendid spirit prevails, and all meetings are largely-attended and full of power. The Sunday morning meetings are particularly fine, a full house being the usual order. A special feature of the Bible school is the large number of men as teachers. At Sunnybank an enjoyable time was spent.

Tasmania.

West Hobart had an enjoyable visit from Sister V. Blake, also from Mr. Lewis, a converted Jew. Members from three churches have held two combined meetings for worship at the home of elder Bro. Jacobson, who is still very ill. Sister Miss Harvey was received into fellowship on Jan. 20. The whole of the morning offering, amounting to £9, went to a brother in need. Meetings continue fair.

The mission tent at Devonport was crowded out on several nights last week. Much interest is being shown. Mr. Rankin, Presbyterian minister, undertook to point out erroneous teaching. On Monday night Mr. Hinrichsen replied to his message, after which Mr. Rankin spoke for forty minutes. Then Mr. Hinrichsen answered his arguments, concluding by asking the audience and Mr. Rankin if he had failed to answer any arguments. The silence was very eloquent. Up to date forty-one have come forward. It is to be regretted that the mission must close this week, just when the reaping has commenced.

The church at Collins St., Hobart, celebrated its fifty-second anniversary with a roll-call on Sunday, Jan. 27, and a tea and public gathering on Wednesday. Some of the pioneer members were present: Bro. and Sister G. Smith, Sisters Mrs. McKean, Alec. Bradley, Poultney, and Cooper, with others who followed them. Bro. G. Smith presided and spoke with Bren. H. Woolley, and J. Williams. Greetings were given by the three new churches, West Hobart (T. G. Prior); Cascades (A. Welsby); and Collinsvale (N. A. Cooper). Vocal, elocutionary and instrumental numbers were nicely rendered. Bro. W. Cooper, on behalf of the church, presented Bro. W. H. Nightingale with a wallet of notes as a token of appreciation.

South Australia.

The church at Semaphore has enjoyed fellowship with a number of visitors during the holiday season. All appreciate the services of the brethren who have assisted whilst without a preacher, and this opportunity is taken to thank them. Bro. Routes commenced his ministry on Feb. 3.

Norwood had large meetings on Sunday. A lady who confessed her Saviour and was baptised on Wednesday night was received into fellowship. Wednesday night prayer meetings are growing in interest and spirit. Bro. Graham, of Auckland, en route to India, gave an interesting address last Wednesday.

The Balaklava church will greatly miss Bro. and Sister A. Williams, who are removing to Penong, where he has been appointed station-master. Bro. Williams has been most active during his membership, as deacon and secretary of the Sunday school and usher. The church made a presentation. Good interest and attendances at the Sunday services.

At Wallaroo on Tuesday night, Jan. 22, the senior C.E. had an interesting Foreign mission meeting. Miss Jean Cameron read a good letter from Miss Cameron in India, and Bro. E. G.

Warren read one from Bro. Hutton, China. Thursday night was the half-yearly business meeting of the church. Splendid reports were given by Dorcas Society, Junior C.E., Senior C.E., Bible school, church secretary, church treasurer and evangelist. In the morning of Jan. 27, Bro. E. G. Warren exhorted, and at night preached on "The Wonderful Christ." The "think of me" tins were sent out to help in H.M. effort on March 2. The mines and smelting works are all closed down. A number of wheat boats are calling; this makes the industrial condition a little brighter for the present.

Mile End and Cowandilla have been enjoying the fellowship with Bro. Allen Brooke during the College vacation. The work at Cowandilla has received a big uplift, and they are planning for an aggressive move. Good meetings at Mile End last Sunday. A husband and wife confessed Christ. Promotion day in the Sunday school was a great success. Two young ladies who were baptised during the week were received in on Sunday morning. Two young ladies and two boys confessed Christ at night.

Good meetings have been held at Prospect. Bro. Beiler's messages on the "Beatitudes" at the morning services have been most helpful. On January 27, one of the Sunday school girls took her stand for Christ. The Junior Endeavorers held their annual picnic at Mitcham Reserve on January 28. The number of members attending the prayer meeting on Wednesday evenings is gradually increasing. Forty-six juniors and visitors were present at the J.C.E. Society on February 3. A most helpful meeting was held. Good meeting around the Lord's table. At the close of the Bible school, the teachers and workers held a business meeting. Tea and round-table discussion on Bible school work followed. Sympathy is extended to Bro. and Sister Bradshaw and Bro. Crosby, who have been called to part with loved ones.

At Hindmarsh on Jan. 6, Bro. Paternoster spoke at both services. In the morning of Jan. 13, Mr. Caldicott, of Mile End, gave the address, and in the evening Bro. Garrett spoke. Bro. Paternoster being away at Stirling all day. Anniversary services of the Sunday school were held on Jan. 20. In the morning Bro. Forbes, of Croydon, spoke, and in the afternoon Bro. A. Brooke addressed the school. In the evening Bro. Paternoster made a fine appeal. Good singing was rendered by the school under the leadership of Mr. Hall. On Jan. 27, the Sunday school anniversary was continued, and great meetings were held. Mr. Killmier, of York, spoke in the morning and Mr. W. C. Brooker, of Queenstown, in the evening. Special items were rendered by the school at all services. The singing was a grand feature. On Monday, Jan. 28, all enjoyed themselves at the Sunday school picnic. Some of the members are still sick; amongst them are Sister Hitchens and Sister Witney.

The half-yearly meeting of Unley church was held on January 23. Bro. F. Garnett was elected to the vacancy in the board of elders, and Bro. Alfred Verco to the vacancy on the diaconate secretary's report showed that over 50 had been added to the church during the past six months. The average attendance at the breaking of bread on Lord's day mornings was 171. The financial statement revealed the finances of the church to be in a very satisfactory condition. The average for all purposes £20/16/-. The reports from the auxiliaries of the church told of steady but substantial progress. Although many of the members during January were well attended, the meeting, January 20, Bro. C. H. Coles was received into fellowship by letter from Bunbury, W.A. Bren. L. Bowes and F. Garnett have given help-

ful addresses to the church. Last Lord's day the Sunday school held a special F.M. service, which was present by his address. Sunday, January 27, and again last Lord's day, exactly 200 partook of the Lord's Supper.

Victoria.

At Moreland church on January 27, two were received in, one by faith and baptism, and one by letter. Feb. 3, one received by faith and baptism. At night two ladies made the good confession. Attendances are still good.

Bro. and Sister G. P. Pittman commenced their work at Cheltenham on Sunday, with most enjoyable meetings morning, afternoon and evening. Bro. Pittman's messages were helpful, and all look forward with much pleasure to working with him and his wife in the church.

On Sunday morning at Gardiner Bro. McCann extended the hand of fellowship to two Bible school scholars recently baptised, and Bro. T. W. Smith gave a helpful exhortation, prefacing his address with a personal tribute to the value of the life of the late Bro. John Kingsbury, with whose relatives the church is in deep sympathy. Bro. Blakemore preached very acceptably at night. Many visitors were at each service.

At Carnegie on Sunday last, services were held under the auspices of the Octagon Club, and members took leading parts during the day. Bro. Saunders gave stirring addresses, and at the close of the evening service a married woman decided for Christ. Work has been commenced in connection with the chapel extension under the care of Bro. W. Organ. A record attendance in the school emphasises the need for more accommodation.

Very good meetings at Middle Park last Lord's day. Four received into fellowship in the morning, two from the school and two by transfer. Before the evening message a scholar was baptised, and at the close two more (brother and sister) made their decision for Christ. Teachers are rejoicing in the triumphs of the gospel in this department of late. The Bible school picnic held on A.N.A. Day was a great success. Five van loads journeyed to Cheltenham.

At Oakleigh, on Foundation Day, the annual Bible school picnic took place, and a good time was spent. On Saturday evening the newly-formed tennis club had a social. Visitors were present from neighboring churches, and all seemed to enjoy themselves. On Sunday morning two members were received into fellowship from Malvern church. Bro. Knights gave his farewell address in the evening. The church has appreciated his services during the last five weeks.

Increased attendances and interest are noticed in the Footscray church. Last Sunday a visit from Bro. Shipway, of Swanston St., who exchanged with Bro. Hurren, was enjoyed. The young men of the "brotherhood" expect to form a K.S.P. In the Bible school an increase in scholars and teachers is noticed. The C.E. held an enjoyable picnic at Williamstown on the 2nd. The kindergarten class is in charge of Mrs. Plunkett, who with her assistants is making rapid strides with the young folk in their recently-erected building. The newly-appointed church secretary has resigned, finding it impossible to carry on. Bro. A. Tomkins is the new secretary.

Sister Vera Blake visited the mid-week meeting at Box Hill on Jan. 30, and delighted all with the story of the work in India. On Jan. 23 the marriage took place in the chapel of Mr. Jack Henley and Miss Muriel Gill, members of two of the best-known families in the church. Bro. Allan officiated. Both young people passed in the early teens from the Bible school into the church, and the bride, who has actively associated herself with most of the interests of the church, was tendered a "kitchen tea" prior to her marriage. Other gifts were a handsome family Bible from the church and school, a silver etched dish from the combined clubs, a piece of silver plate from the J.C.E., and a hand-painted dish from the kindergarten department.

At Swanston St. last Lord's day Bro. Gibson exhorted very acceptably, and in the evening Bro. Shipway delivered a good discourse to attentive listeners. The choir sang well.

Thornbury reports good meetings in all departments. Seven men and women have confessed Christ and been baptised. The Sunday school held a successful indoor picnic on January 28 which was enjoyed by all.

At Hawthorn, on Sunday morning, Bro. Bull, from New Zealand, addressed the church. At the evening meeting, Bro. Scambler continued his series of addresses on "The Other Side of Death." There was a very large attendance.

Meetings at Ararat have been smaller than usual the last couple of weeks. On Sunday, Jan. 27, Bro. Payne spoke in the morning, and Bro. Welsh gave a good address at night. On Feb. 3 Bro. Welsh exhorted, and Bro. Payne preached at night on "The Cross."

The church at Castlemaine were glad to welcome Bro. and Sister Clipstone home from their holidays. Bro. Clipstone spoke both morning and evening to large congregations. During his absence, interest in the meetings was well maintained by the preaching of Bren. Howarth, Peeler and Brammer.

Since last report the Geelong brethren have been unfortunate in having their preacher, Mr. Stevens, incapacitated through an accident with his motor-cycle. However, all were pleased when last Lord's day he had recovered sufficiently to take both services. In the interval Bro. C. Dawson rendered efficient service. The Bible class held its annual picnic at Torquay last Saturday.

The tent mission at Boort, conducted by Bren. Ball and Stewart, opened on Sunday evening. A heavy downpour of rain just before the time of commencing interfered with the attendance. The church is working and praying for big things. Bro. Ball exhorted at the morning service. A united picnic was held on Foundation day at the Granites, when the churches at Wedderburn and Boort had an enjoyable outing.

East Kew held its S.S. picnic on Foundation Day. Last Sunday Bro. Baker was with the church. There were fine meetings. In the morning Bro. Combridge welcomed one S.S. scholar into the church. In the evening Bro. Baker gave a spirited address. Three S.S. scholars made the good confession. Sympathy goes out to Bro. and Sister Cration, who suffered bereavement last week by the death of their daughter.

Colac Bible school held its annual picnic in the gardens on Foundation Day. This opportunity was taken to bid farewell to Bro. F. Funston, and to make him a presentation from his Sunday school class and from the members of the church. Good meetings on Feb. 3. Two young lads received in at morning meeting. After the gospel message by Bro. Cornelius another lad stepped forward.

Burnley had splendid meetings. Bro. R. G. Cameron exhorted acceptably. Bible school a full attendance. Evening service, Bro. Rasmussen spoke on "A Question and Answer." Two sisters (one a restoration) made the great confession. A nice duet was rendered by Sisters Misses E. and B. Winch. On Foundation day the Bible school picnic was held in the chapel. At the annual business meeting all reports were very encouraging. Nine scholars had given their lives to the Saviour.

At Warrnambool, Bro. Edwards spoke at all meetings on Sunday. The mid-week prayer meeting is better attended since a system of making each member in turn responsible has been adopted. Bren. Elliott, Pettard and Shields have each ably taken control. Bro. and Sister Kerr and Sister Miss Kerr have been received by letter from Ballarat. A "kitchen tea" and presentations from the church and sisters' aid was tendered to the organist, Miss McKellar, on the eve of her marriage, which took place on Jan. 30. Bro. Edwards officiating.

Each Lord's day the meetings at Stawell are growing. One confession and one restoration last Lord's day, making a total of five since the begin-

ning of the year. Prospects are very bright. Bro. Pratt is working hard, and creating a good deal of interest. On Jan. 24 at the annual business meeting satisfactory reports were read from the auxiliaries. The following officers were appointed: —Bren Mackie, Kirk, Stokes, Shaw, Jenkinson and Perry; Treasurer: Bro. J. Jenkinson; Secretary and Bible School Superintendent: Bro. A. D. Perry. The annual Bible school picnic was held on Jan. 26.

At the close of an impressive address at Kaniva by Bro. Benn, the eldest son of Bro. and Sister Whisson confessed his Saviour. The meetings of late, both morning and evening, have been well attended.

The special services in connection with the opening of the new buildings at Brighton were largely attended on Sunday. Visitors came from a number of the city and suburban churches, also from Ballarat and Lake Rowan. England was represented in the person of Bro. Leslie Morgan, of London. The exercises began with a devotional service preceding the morning worship, conducted by Bro. McArthur. Bro. T. R. Morris presided at the morning meeting, assisted by the other elders, Bro. Alfred Millis and Bro. McArthur, who read the Scripture lessons. A most uplifting and inspiring address was delivered by Bro. J. E. Thomas. The offering with special gifts received during the day amounted to £55. The afternoon service consisted of a "Parents' and Scholars' Service." The superintendent of the school, Bro. Dick, presided, and special musical items were rendered by the school and kindergarten department. Bro. Sharp, Chairman of the Conference Bible School Committee, spoke a few words explaining the work which the Committee is aiming to do. Bro. Blake-more, organising secretary of the Bible School and Young People's Department, delivered the address. A collection for the Austin Hospital amounted to over £6. The evening gospel service was largely attended. The Mayor of Brighton with some of the councillors attended the service. Bro. Leslie Morgan, of London, led in prayer and read the Scripture lesson. The address was given by the preacher of the church, Bro. B. W. Huntsman, who took for his theme, "The One Foundation." The choir rendered an anthem, and Mrs. J. J. Walker beautifully sang. Between afternoon and evening services the ladies of the church served tea to visitors, at which over a hundred were present. There was nothing but praise for the beauty and conveniences of the new buildings. Among the visitors was Mrs. F. A. Kemp, sen., who was present at the opening of the first Church of Christ, Bay St., Brighton, and was at the first tea meeting, and also at the first evangelistic service, conducted by Bro. Earl of America.

New South Wales.

At Chatswood on Lord's day, Feb. 3, Bro. J. Whelan addressed the church in the morning, and preached in the evening to a good congregation. Soloist, Sister W. Hall. Two Bible school scholars expressed their desire to follow Christ.

At Merewether since last report meetings have greatly improved, five members being restored to the church, and one sister and two brothers having made the good confession. The prayers of the church are offered for Bro. Wright, who is in the Newcastle Hospital, having undergone a serious operation.

Erskineville had good meetings on Feb. 3. Five baptisms. The gospel service was taken by the Erskineville young men's training class. Bren. Rosser and Greenhalgh were the speakers, assisted by the brass band. At the conclusion nine made the good confession. Saturday night prayer meetings are proving helpful and are well attended.

At Lismore City Temple, on Jan. 27, Elders W. Atkin and F. R. Furlonger were in charge. At night Bro. C. Byrnes delivered the Gospel message most acceptably. Bro. P. J. Pond was in the Tweed River district, and conducted a service in the large public hall at Tyalgum, in memory of the late Bro. W. J. Stewart. Two, a promising young man and a married lady, made

the good confession before many witnesses. Bro. Pond arranged to stay for a baptismal service the following night.

Bro. and Sister P. H. Morton were visitors at Hornsby services on Sunday. At the close of the morning meeting the former was presented by Bro. Payne on behalf of the church with Young's Analytical Concordance, in appreciation of much faithful past service. Letters of transfer to Chatswood have been granted to Sisters Mrs., Miss and Miss E. Morton.

Services at Tarce during the month have been well attended, and since last report a young woman confessed Christ, following her Lord in baptism. On Sunday, January 20, Bro. Crossman addressed the church, and delivered the gospel message in the evening. On Lord's day, January 27, Bro. G. Lee, from Failford, was the preacher morning and evening. The evangelist (Bro. Crossman) has completed a systematic visitation of all members in the district, and recently left for Comboyne, conducting services the first Lord's day in February. A sisters' aid class has been formed, holding its meeting the first Wednesday in each month. An increase campaign has been launched in connection with church and Bible school.

The mission at Rockdale is now in its third week. There have only been two confessions (both adults) since last report, but Bro. Harward's stirring addresses have spiritually uplifted and encouraged the church. The splendid practical assistance rendered by the sister churches by their presence and singing is appreciated. On Sunday, Feb. 3, at 7 a.m., the third "sunrise" prayer meeting was held. At the morning service Bro. Partidge presided, and Bro. Clydesdale delivered a fine spiritual exhortation. The Bible school was pleased to have the superintendent (Bro. W. T. Coles) again, after his three weeks' holidays. During Bro. Coles' absence, Bro. E. V. Sainy ably filled the position of superintendent.

At Enmore, Sunday, Feb. 3, was marked by good meetings and attendances. Bro. Walden spoke at both services. At a meeting of the Bible school teachers held during the afternoon, Bro. Dr. Verco was appointed general supt. of the school, Bro. Walden supt. senior dept., Bro. W. D. Rankine general secretary, and all other officers were re-elected. During the week several families in the church have been bereaved. John Kingsbury has been called home after months of suffering, and Bro. Gill, one of the esteemed officers, lost his son by accident. To all who have been bereaved sympathy goes out. A very impressive service was held prior to the funeral in the tabernacle in memory of Bro. Kingsbury, and was attended by a large and representative gathering.

CORRESPONDENCE.

To the Editor of the "Australian Christian."

Dear brother,—

In reply to T. J. Johnston's remarks in last week's issue, will you permit me to say that I am surprised that anyone on this side of the globe should feel called upon to defend a publication of the character of the "Bible Advocate," a poor little production of small circulation which seldom or never appears without some unseemly attack on the churches, conference committees, evangelists or Bible College. I am glad to know that the British brotherhood as a whole calmly ignores its existence. A sample of its tactics may be seen in its recent change of name. When the "Bible Advocate," the organ of the Churches of Christ in Great Britain, changed its title to the "Christian Advocate," the editor of the present "Bible Advocate," which represents only a tiny section of the brotherhood, immediately seized the title, thereby deceiving the public, and probably gaining subscribers under the impression that they were taking the old "Bible Advocate." I for one am determined to avoid "paths" of any description, new or old, which lead to devices like this.

Yours, etc.,

G. P. Pittman.

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The Apostasy and Coming Revival.

(Continued from page 85.)

(5) "And take the helmet of salvation." Do
not lose the "joy" (Psalm 51: 12) by becoming "a
castaway"—that is, one unfit for further service.
Read carefully how to avoid (1 Cor. 9: 21-27).

(6) "And the sword of the Spirit which is the
Word of God." Modernists deny the miracles,
particularly of the Old Testament. With Jesus
we answer them: "Ye do err, not knowing the
Scriptures, nor the power of God" (Matt. 22: 29).
What comment more need one make here? Hear
Paul: 2 Tim: 3: 16-17.

(7) "Praying always with all prayer and sup-
plication in the Spirit, and watching thereunto
with all perseverance and supplication for all
saints." There are three "alls" mentioned here,
brethren. "All prayer" and "all perseverance"—
that is, in prayer—for "all saints." Oh, if only the
church would pray more! How frequently in these
days do we hear the presiding brother at the
Lord's Supper call upon one—and perhaps he
may not be in the spirit of prayer—to voice the
prayer for the whole church instead of all the
brethren participating in the prayers of the church
(Acts 2: 42). The women of course, by "the
commandments of the Lord" (1 Cor. 14: 37), are
to "keep silence," when the whole church be come
together" (1 Cor. 14: 23, 34), although on other
occasions such as in Prayer, Sunday School, or
Endeavor Society Meetings, they should be per-
mitted to break such silence (Acts 21: 9; 1 Cor.
11: 5, 13).

Again, brethren, have we not often held fruitless
conferences in discussion, and efforts at organi-
sation—"and this will we do if God permit"—
yet, his perfect way is to "pray ye the Lord of
the harvest that he will send forth laborers into
his harvest" (Matt. 10: 38). It is his harvest,
not ours. He wants to choose his own servants,
not us to choose them for him. Many a telegram
of prejudice, a letter of influence, a word of dis-
pleasure, have hindered the harvesting of his
harvest. Oh, brethren, we need more "all prayer"
to bring us to repentance, so that God can work
his works through us, in his own way, at his own
time, for his own good pleasure. Oh, for a re-
vival in me, in you, and in the whole church. Let
this be our prayer, brethren. Amen. Even so,
revive thy works, O Lord.

(To be continued.)

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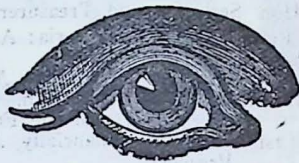
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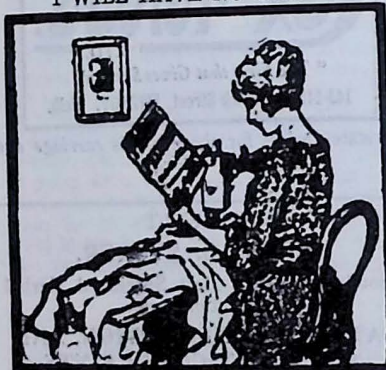
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