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"Licensed to Preach."

Recently we read in a religious journal an interesting address delivered to some exit students "on the occasion of their being licensed by the Presbytery to preach the Gospel." The opening words were: "The church has licensed you to 'preach the glorious Gospel of the grace of God.'"

In the address were many beautiful things finely said. A prominent and experienced Presbyterian preacher gave helpful advice to his younger brethren. He stressed the importance of preaching, and particularly of Christ and his Gospel as the central theme. "The whole Bible will afford themes for your central message," he said, "but I think you will turn most frequently to the four Gospels. For the preacher of the glorious Gospel of grace preaches Christ as the supreme effort of that grace. You will expound and enforce his teaching as the highest revelation of truth for conduct that God's kindness has been able to convey to men. You will set forth his example as that of the leader in the life of faith. You will uplift his character, constantly showing the grace that shone in it. You will preach Christ and him crucified, the grace of Christ that found its fullest expression in the Cross, and its strongest appeal, the grace of God, who, after age-long striving with men, at last proved his love supremely by giving up his Son. That message has always drawn and held men, and it wins them still. But you will go further, and preach Christ risen and active, alive and active in every life, rebuking, converting, saving; present in every Christian's experience, rescuing, strengthening, comforting, inspiring; actively guiding his church and leading her into all truth, and never forgetting or deserting the world for which he died."

This insistence on evangelism, on the preaching of Christ crucified, is excellent and most timely. We would that every preacher in Christendom would heed the advice. Possibly the veteran minister who gave the advice felt that his church, like some others, had suffered because of the

lack of an evangelistic message. An ex-minister of that church, at least, has this feeling and belief, for a little later he wrote in the same journal from which we have quoted a brief letter containing the following sentences: "Since my retirement from active service I have had the very great pleasure of hearing a considerable number of our ministers preach many excellent sermons, but very seldom have I heard what would be termed an evangelistic sermon—such as would be preached from the text, 'Who is on the Lord's side?' Almost invariably the sermons have been such as would be profitable to those who had already declared themselves to be on the Lord's side by faith in Jesus, and were members of the church. This may help us to understand how new sects—such as 'The Church of Christ,' are so rapidly gaining ground, as they are, I think, very largely evangelistic in their preaching, and why the additions to the membership in our churches each year are generally so small."

We pass by the lack of knowledge displayed in the reference to "new sects, such as 'The Church of Christ,'" while we acknowledge with thankfulness the fact that the zealous evangelism of churches known simply as Churches of Christ is attracting the attention of the religious world, and that its wisdom and success are being admitted.

The Master's Touch.

*In the still air music lies unheard;
In the rough marble beauty hides unseen;
To wake the music and the beauty needs
The master's touch, the sculptor's chisel keen.
Great Master, touch us with Thy skillful hand;
Let not the music which is in us die.
Great Sculptor, hew and polish us, nor let
Hidden and lost Thy form within us lie.
Spare not the stroke; do with us as Thou wilt;
Let there be naught unfinished, broken, marred;
Complete Thy purpose, that we may become
Thy perfect image, O our God and Lord!*

—Bonar.

Licensed—by whom?

We liked the genial advice given to the exit-students as much as we disliked the implications of the statement that they had been "licensed by the Presbytery" to preach the Gospel. Not for a moment do we think that the objectionable phrase is intended to deny the fact that the license to preach must come from the Lord Jesus Christ who gave his disciples the commission to preach the Gospel to the whole creation. But at least it obscures, if it does not seek to minimise or annul, that fact.

If it be claimed that our Lord's license is validly issued through a presbytery, so that without the presbytery's action exit-students and others must remain unlicensed, then we must ask for some Scriptural warrant for the position. The Bible does not sanction such exclusiveness.

We recently read of a Christian who was being interrogated by a magistrate, and who endeavored to explain the Scriptural view that as a believer he was a priest of God, with the privilege of preaching and ministering in divine things. When the magistrate learnt that the humble Christian had not been "ordained" by church presbytery or bishop, he closed the examination and scornfully declared the man to be guilty of folly. But the foolishness of the world remains the wisdom of God.

No caste in the church.

It cannot be too definitely stated that there is no priestly caste or clerical class in a church following the new Testament pattern. We are all brethren in Christ sharing common privileges and also responsibilities which we discharge according to our several abilities.

In a few days work will resume at our College of the Bible. It is an appropriate time for us to disclaim utterly the thought that entrance to or exit from the College will carry with it any privilege resembling the "license to preach" which presbyteries bestow. The brotherhood is becoming in-

Practising Primitive Christianity.

creasingly awake to the need of careful and efficient preparation for the greatest work on earth, but it would rightly be intolerant of the thought of a preaching class composed exclusively of those who had in some secular or religious college finished a prescribed course. In the future as in the past brethren endowed with natural ability and richly supplied with grace will render successful and appreciated service without a college education. They with "exit-students" will, we trust, harmoniously labor as brethren in Christ and rejoice in each other's success. There is nothing in this statement inconsistent with our pleasure at seeing so many young men and women giving years to an adequate preparation for their life's work, and a considerable proportion of these seeking a University training after a College course. The greater one's appreciation of the importance and privilege of Christian service, surely the greater will be the desire to make the best possible preparation for it.

"Licensed to preach." Our Lord did not only license his disciples to preach; he commanded them to do so. The man redeemed of Christ is bound to seek to win others. The person who wishes to give his life to the propagation of the Gospel should feel not only that he is permitted to do so, but that he is bound to do it if he would be true to the highest. He should be able to re-echo the apostle's cry, "Woe is unto me, if I preach not the Gospel."

"Musty Theology" and Science.

Now and then some sceptic cites the "musty theology" of the past as a reason for rejecting Christianity, while he professes great enthusiasm for Science (writes Dr. J. H. Garrison in the "Christian Evangelist"). But why not reject Science on account of its "musty" and out-of-date findings in the past? In this age when we are circumnavigating the globe and weighing the stars in a balance, the following statement of the Greek philosopher, Anaximenes, who lived 650 B.C. seems slightly archaic:

"Just as our soul, which is air, holds us together, so it is breath and air that encompass the whole world. All things are generated by a sort of rarefaction and condensation of air. The earth is flat like a table top; it floats on the air. The stars are fixed like nails in the crystalline vault."

The truth is all our human knowledge of divine things, whether in the material or spiritual realms, is necessarily imperfect, and therefore must be progressive. Books of science after thirty years are usually out of date.

A Teacher's Prayer.

Help me, O Lord, this day to be
Faithful to thy work and thee;
Give me to-day the teacher's art
Of choosing words that touch the heart
Of every soul within my care—
This is to-day thy servant's prayer.

—Sue Warren.

It is not harking back when we speak of practising primitive Christianity. For although the word "primitive" carries us across the ages to the days of the apostles, the word "Christianity" is of the present hour. It carries the flavor and is weighted with the experience of the ages—but it is the freshest and most vital word of all human language to-day. There is something of eternity in it—the yesterday, to-day, to-morrow, yea and forever.

Primitive Christianity was the release of a new divine force, and the coming into humanity of a life-giving spirit. It was a new life in the soul of humanity which expressed itself in the creation of a brotherhood, the establishment of a new doctrine, the institution of beautiful and spiritual ordinances, and the impartation of a new power to all those who accepted it. It is practising primitive Christianity to live the life, preach the doctrines, and use the power of this new divine force which we to-day call Christianity, which is renewing and remaking all mankind.

To the primitive Christian, Jesus Christ was Lord and Master. He was the Son of the living God. Beyond that fine distinctions were not made. But every one was ready to lay down his life for him—and most of them did.

The primitive Christian was called a disciple. He was a learner. He became a confidant of the Master. Jesus called him friend, and imparted to him the secret of life and the glory of revelation. To increase in knowledge is to practise primitive Christianity.

The primitive Christian believed in the church with all his heart. To him it was a matter of course. It was an association of those who loved in the service of those who suffered. The association of the early friends of Jesus came to be called a brotherhood, and therefore we are practising primitive Christianity when we love the brotherhood, and do that which will build it up. Possibly no word to-day is used with more eagerness than the word brotherhood, and the supreme effort of the hour is to make that the master idea and practice of the human race.

We practise primitive Christianity when we love each other in spite of differences of opinion, and co-operate whether we can "always see it alike" or not. Peter says in one of his epistles that Brother Paul wrote some things hard to be understood. But, mark you, he said, "Brother Paul," any found a common basis and held together and worked together when leagues of sea and land lay between, and when differences of temperament, mental mould, race, and custom made it difficult to do. We do not practise primitive Christianity unless we co-operate.

Primitive Christians gave themselves up utterly to Christ's teachings, and were

eager, and made the effort to reconstruct their homes, their industry, their social life—the whole world order by Christ's teachings. They wholly avoided conforming to the world. They fought "the spirit of the age" with their testimony and with their blood. They would change it, smother it, defy it, and put the world under the guidance of the spirit of Jesus Christ.

They saw him sitting upon a throne and making all things new. The old order was passing, the new was coming. The night was far spent, the day was at hand. To use the Christian doctrines, the Christian ideal, the Christian people, and the Christian organisation to create a new heaven and a new earth wherein dwelleth righteousness is to practise primitive Christianity.

The primitive Christian was big in his aims, courageous in his efforts, daring in his plans. He thought of the world as his field, of himself as the instrument in the hands of Christ to convert and baptise this world, and thus create a new world, and of his power in Christ to cope with death and to live for ever. He had the international mind, the time-binding and space-conquering purpose, the desire for eternity, the expectancy of being eternally like Christ, and the passion to see God face to face.

In other words he was a receiver and distributor of divine revelation. He was a disciple, an evangelist, a missionary, a brother, and wanted to be a saint. A "big eternal fellow" was this primitive Christian, and when he reappears in human personality to-day he gives the world a new vision of its possibilities, and new hope of eternal life.

Nothing could be grander and better—so good for this age as to restore primitive Christianity.

The primitive Christian, when we get him back, will be the most up-to-date, vital and effective man in this complex modern society of ours.

The principles with which he works are of the essence of things. They emanate from the personality of God. They are the foundation that cannot be shaken and every true follower of the Master is helping to build upon it the house eternal in substance, the long home of all those who fit themselves for it.—"Christian Evangelist."

Sympathy.

"Tis hard to view a soul in grief;
Harder to know there's no relief—
To see the anguished, tortured mind
That can no aid in pity find—
To feel the utmost we can do
Is but to share the suffering too.
And yet perchance the tender heart,
Which feels and bears a brother's smart,
Which beats and throbs with painful life
To view one worsted in the strife,
Does all that God would have us do,
Does even that which he doth do."

The Unforgiving Minute.

It is not easy to describe punctuality. Is it a virtue, like magnanimity; or a gift, like beauty; or a policy, like proverbial honesty? There are people, to be sure, who would call it a vice, or a disease; but it is to be observed that they belong chiefly to the straitest sect of the inefficients and malcontents. Certain it is that some are born punctual—of these is the kingdom of commerce, wherein the unpunctual have neither part nor lot; some achieve punctuality by unceasing effort; and some have punctuality thrust upon them, in schools and armies and other places where they make character in bulk.

Time-sense.

It is a pleasant notion that punctuality is a gift of the gods, bestowed on this man and denied to that, like an ear for music or an eye for color—pleasant because it implies that there is no more blame attaching to unpunctuality than to color blindness or tone-deafness, and that the victim is indeed to be pitied. And there is ground for this idea. One of the characteristics of Francis Thompson was his utter inability to be punctual. He was never in good time with his copy—and this in spite of the most colossal efforts. He was simply without that time-sense by means of which we insignificant pin-points of the firmament are able to follow our monotonous diurnal track. And yet conscience will have none of this argument, and declares roundly that punctuality is a virtue, and must be attained. Not of the first hierarchy of virtues, the most spiritual—those which we shall take with us into the hereafter; for what shall punctuality do, when time shall be no more? But assuredly of that wingless rank, which, while they look heavenward, are rooted fast in the earth.

Keeping Tryst.

There is a story of Rousseau, that when he was made independent for a while by one or other of his aristocratic patrons, his first act was to hurl his watch into the lake—a symbolic act denoting his freedom. Here, as in other matters, he took an elemental feeling and made it grotesque by exaggeration; but it is elemental, none the less—so much so that to some of us a holiday according to schedule is a contradiction in terms. We desire on a holiday to revert to the primitive, the Rousseau-esque. For punctuality is a community-virtue. It is difficult to see, for instance, how Robinson Crusoe can have practised it on the island until the coming of Man Friday. It is true that he kept a record of the weeks and years on a notched stick, and told the time by the sun, and there is a kind of satisfaction in fulfilling a time-table by one's self; but the essence of punctuality is keeping a tryst with someone else.

A man who had travelled the whole breadth of Africa by bullock waggon contrasted his experiences with those of an airman who had flown across; and he declared

that the airman had missed the secret of that mysterious land—that only by slow stages of travel could man find the real heart of Africa revealed to him. "In Africa," he said, "you must let time run over you like a stream." And so it is with the illimitable continents of the mind and soul—time does not exist for those who travel there to discover the secrets of thought and science and art, like Browning's Grammarian, who "left time for dogs and apes." Ay, messire the Grammarian, but we may not all live upon your heights. We are imprisoned for a while in time and space; and for the rank and file of us it is as idle to ignore the tyranny of hours and minutes as it would be to try to go through a keyhole.

That shrewd and charming Puritan, Andrew Marvell, provided a solution of his own. Given that, as mortals, we are hampered and harassed by Time, how may we get the upper hand of him? He reminds

his "Coy Mistress" that her hesitancy would be delightful, but for one drawback:

"Had we but world enough and time,
This coyness, lady, were no crime;
But at my back I always hear
Time's winged chariot hurrying near.
And yonder all before us lie
Deserts of vast eternity."

Since we cannot escape from Time, continues the lover, let us turn the tables on him, and wrest from him all he has to give.

"Thus, though we cannot make our sun
Stand still, yet we will make him run."

And so punctuality is not only a virtue—it is a wise policy. If we hold our own against Time, we must "fill the unforgiving minute with sixty seconds' worth of distance run"—and that means being there for the start.

And yet—when the time comes for me to be done with this world, I confess that there is none of its gear I shall leave with less regret than my watch!—Jessie Forsyth Andrews in "Christian World."

Forward.

H. G. Payne.

Departure.

The children of Israel had made their triumphant exodus. Exulting in safety they forgot the dread of past dangers. Led by the pillar of cloud and fire, and directed by Moses—the agent of Jehovah in the production of the miracles of their emancipation—they marched confidently like sheep following their shepherd.

The unusual route which they had obediently taken brought them to seemingly impassable barriers. Before them the Red Sea waters tossed and splashed; hills on either hand bounded them.

While wonderingly speculating as to the reason for being brought into this *cul-de-sac*, and as to the wisdom of turning on their tracks that they might reach safety by some other road, they were dismayed to learn from their scouts that the Egyptians were immediately in their rear, determined to destroy them.

Danger.

Their glad hopes vanished like a morning mist. The sudden change in their condition and the depth of their despair caused them to turn upon and upbraid their leader.

His calm reply to their complaints, "Fear ye not, stand still and see the salvation of the Lord. . . . The Lord shall fight for you and ye shall hold your peace," was followed by the command of the Lord: "Speak unto the children of Israel that they go forward."

Following the heavenly instruction, his rod is stretched by Moses over the water, the sea divides and they begin the passage. Dread, expectation, doubt, joy and haste mingled in the minds of the fugitives. The

novel roadway thus opened; natural reluctance to use such an untried path; faith in the leadership which had by supernatural power succoured and guided them—all must have had their influence.

The courageous pressed forward, the timid shrank back. The vanguard was pushed by sheer weight of the mass into the wonderful highway. Probably many in the centre of the crowd went through ignorant of the nature of the road, or the means of their deliverance, those before, beside, and behind effectually screening them and preventing their knowing more than that a way of escape had been found somewhere, somehow.

Deliverance.

Thus they were saved, and the means of their deliverance was the agency of destruction for their pursuers.

A wild swirl of waters, the desperate struggles of strong men and powerful war-horses to escape the death they had hastened to inflict on Israel, and the sea settled down to its rhythmic lift and fall, the only evidence of the deliverance and tragedy being a body floating here and there amid the equipment of the Egyptian army.

Mingling with the minor song of the restless sea is the triumphant anthem and joyful rattling of timbrels by Miriam and her women.

The central word in the Bible story, the central idea in the confusion of thought and haste of action of that unrivalled but brief event is "Forward."

"These things by way of type were happening unto them, and were written with a view to our admonition."

Religious Notes and News.

Hunger for the Word.

In a report on his recent visit to Russia, Dr. Rushbrooke refers to what he describes as "the hunger for the Word." "How sorely Bibles are needed," he says, "and how greatly they are valued, is brought home by a story Mr. Porter told me: 'A peasant killed a cow for food, in the famine period; it represented the only means of keeping himself and family alive, yet he gave 40-lb. weight of the meat for a Bible!'"

Dr. Clifford Appreciated.

"It was Mr. Lloyd George who said that he would sooner ring a coin on the conscience of John Clifford than on that of any man in England," says the "Daily News." "No finer tribute could be paid to any man; no truer thing has ever been said of that rare and splendid personality whose 'style' Mr. Balfour, as he then was, 'did not like,' and whose idealism the accomplished cynic was no doubt totally at a loss to understand. On the Nonconformity of the present age Dr. Clifford exercised a deep and abiding influence. But his courage, his eloquence, his unswerving devotion to all noble causes, the saintliness of his character carried his influence far beyond the religious community in which he became an outstanding and venerated figure."

"Nothing came to him easily," says the "Times," "but as in the factory, so in the study, he could work on without a break in absolute concentration for an almost incredible number of hours. As a theologian he was daring, but profoundly evangelical. Mr. Spurgeon had no quarrel with him in this respect, though he did not like his Arminianism. 'How is it,' said the great Metropolitan preacher, 'that I cannot rid you of your Arminianism?' Quick as a flash came the reply:—'Because, Mr. Spurgeon, I only see you about once a month, but I read my Bible every day.' But it was in prayer and devotion that Dr. Clifford revealed his true self. As the shadows lengthened round him, to his friends his character seemed to take an added sweetness and moral grandeur, and they looked upon him with a strange awe and love, conscious that to them he stood alone and that they would never see his like again."

The Missing Lady.

In the "Church Family Newspaper," R. J. Campbell, in a tribute to Robertson Nicoll, refers to Dr. Nicoll's objection to over-plaintiveness in pulpit utterances: "Don't overdo the sympathetic note," he said; 'don't say what will induce people to withdraw from the conflict and live apart.' He thought I took too much trouble with individuals both in my ordinary ministry and in my 'British Weekly' contributions. On one occasion, in an address to a City Temple audience, he made merry with this proclivity of mine. 'Every preacher,' he said, 'is bothered by tiresome folk who pursue him with questions, such as "Who was Cain's wife?" If any fool came and asked me that question, I should make short work of him; but your minister will spend hours over the wretch, and hunt through heaven and earth for information about the missing lady.'"

Barnardo's Great Record.

Dr. Barnardo's Homes recently admitted their 96,000th child; that is to say, 96,000 of the world's flotsam and jetsam have been rescued from the perils of the deep, and given a chance to make good. Dr. Barnardo, the man with the great heart, laid down the principle, when he founded the Homes, that no destitute child should be refused admission. And since that day, fifty-seven years ago, the Ever-open Doors throughout the country have maintained the charter. The Homes have acted as mother and father to these forlorn little people.

Five children enter the Homes daily, and the present family numbers 7,308—of whom 1,328 are babies and toddlers, and 374 are crippled or sick.

The New Japan.

Mr. Sherwood Eddy is the secretary for Asia of the International Young Men's Christian Association, that vast institution which is taking such a great place in the development of the peoples of Asia the greatest continent and to which Australia is linked. This writer has lately read very cheering words which he wrote as a result of a visit to Japan. As he is constantly passing from country to country and conversing with the leading men of all classes and creeds the following are worth consideration.

The standard of living is rising constantly in the East, and the commerce of these countries is rapidly increasing. The trade of Japan increased nearly seventy-fold in the last fifty years, from a paltry thirteen million dollars when she entered the modern world, in 1868, to over a billion dollars in 1918. If the trade of China should increase in the same proportion during the next fifty years, she would require twenty-five billions annually in imports, or ten times the amount of the total export trade of the United States at the outbreak of the war. Foreign trade, Western education and the leavening influence of Christian missions are opening up the Orient to new ways of living, creating new demands, higher ideals and rising standards.

Her three ancient religions and the barren materialism of Western science all combined have failed to give Japan the great central truth and mighty dynamic of life for the individual and the nation. All combined have not given her what the Christian message of good news alone can impart. The

universal and loving Fatherhood of one God, the passion for social justice for the poor and oppressed, which come with Christianity—this is what Japan needs, and this is what we can share with her in the great principle of brotherhood.

The number of missionaries in Japan has increased in the last fifty years from ten to 1,428. The Christians from four to 213,819; while the Christian community of adherents is several times as large, and a leading Japanese estimates that "there are in Japan a million persons who are fashioning their conduct according to the principles of Jesus Christ." The Sunday schools grew from nothing to an enrolment of 156,245. Fifty years ago there was no Japanese Bible available, to-day its circulation runs into the millions. There was then hardly an asylum or hospital in the land. Christianity has been the pioneer in establishing homes, hospitals, refuges for the poor, the blind, the fatherless, the insane, the leper, the outcast, and the criminal. As Count Akuma says, "The indirect influence of Christianity has poured into every realm of Japanese life."

Pocket Testament League.

The work of the League grows in extent and interest. Branches have been formed in several continental countries, and cheering reports are being received from districts in which the War wrought terrible havoc with Christian work. One representative is now engaged in China, at the request of Dr. Goforth, and is doing excellent work in the army of General Feng. In the homeland the movement is spreading in schools; and important results are being evidenced in industrial establishments in provincial towns. In districts where mission workers toil among the poor, amid much disappointment, the introduction of the League has given impulse to the spiritual side of work, and conversions are being recorded every week. The Army and Navy, as well as Air Force and Mercantile Marine, continue to make large demands upon the League's resources. "Back to the Word of God, for definite soul-winning," is the object ever kept in front, in all the varied efforts of the League.

Baptism with the Holy Spirit.

H. Grinstead.

Our Lord, after training the twelve for some years was now going to leave them. They were to carry on the work; they had been brought up under the Mosaic system, but they were beginning to realise that that system was fast passing away. They were to be ambassadors of the exalted Lord. They were to speak for him. They were to make known the terms of the New Covenant. They were to open up the new dispensation, well-spoken of as the Dispensation of the Holy Spirit. What was to be part of the universal religion was to be made known to them. Just how much of the patriarchal and Mosaic dispensational law was to be re-established would be known by the Holy Spirit to the apostles of Jesus Christ was left the construction of the house of God and so to them is promised power.

The promise made to the apostles.

Note with me, first, in Acts 1: 2, the word *apostles*. Most readers know that all apostles are disciples; but all disciples are not apostles. An apostle is a divinely inspired servant sent by God—the Ambassador; verse 4 tells us Jesus was with the Apostles; verse 5 tells you that to them he not many days hence; again, verse 8, "but ye shall receive power when the Holy Spirit is come upon you, etc." Before turning to the fulfilment of this promise let us note the promises in John's Gospel, as they are significant to the purpose for which this power is given. "But the Comforter which

is the Holy Spirit whom the Father will send in my name. He shall teach you all things and bring all things to your remembrance whatsoever I have said to you." (John 14: 26.) That was most certainly a promise to the Apostles. Again in John 15: 26, 27: "But when the Comforter is come whom I shall send to you from the Father, even the Spirit of Truth which proceedeth from the Father, he shall testify of me and ye shall bear witness of me because you have been with me from the beginning." Again in John 16: 13-15: "Howbeit when he the Spirit of Truth is come he will guide you into all the Truth."

We now come to his resurrection and his meeting with his beloved messengers. Luke 24 and 48 tells us the promise of the Father was to be fulfilled, but the apostles were to tarry in the city of Jerusalem, until they were indued with power from high.

The fulfilment of the promise.

The promise having been made to the apostles it will be seen in the fulfilment, if I am correct, that it was fulfilled to them. I have called your attention to apostles in Acts 1: 2, and together with them in verse 4 to the personal promise in verse 5, to the promise of power in verse 8. I now call your attention to the last verse of Acts 1 and the first verse of Acts 2. It is well known, of course, that the chapter division is not of God, and in this case it is very much of man. Join together what man has put asunder and it will conclusively prove the fulfilment of the promise to

the apostles and to them alone. From the day of Pentecost, the apostles of Jesus Christ, speaking in their official position, spoke under divine inspiration. What had happened? Their minds, their whole intelligence, had been brought under the control of the living God. The man that despised their words was said to despise the word of God, and with the last revelation of the last apostles the Christian religion was complete.

The baptism of the Holy Spirit was then, in my judgment, the complete immersion of the minds of the eleven in the Holy Spirit. Their thoughts were his. Their words were his. They had come under the power of Almighty God that they might make known his blessed word, that men everywhere might find shelter in the blood of the Lamb, that his glorious church might be established and made fit for the work he intended it to do.

Some of us are anxiously looking forward to the visible union of all God's people. There can be no union until we have a recognition that the church of apostolic times is the pattern for all times because under the direct inspiration of the Holy Spirit of God. Let me, in a closing word, say: If we would understand this subject, we must not confuse the baptism of the Holy Spirit and the gift of the Holy Spirit. "The Lord is the giver in both cases, but the object is altogether different." That gift is promised to all those that obey him. We must not confuse the gifts of the Spirit, supernatural gifts, given for a time and for a definite purpose but definitely stated that they would cease (see 1 Cor. 13), with the glorious truth of the indwelling of the Holy Spirit, the object of which is to bring forth the fruit of the spirit noted by Paul in Galatians 5. That Holy Spirit can be ours. Let us never cease to pray that he will just fill our lives and help us to live out in them the sublime life of our Lord and Master.

Some questions.

Can a man baptise you with the Holy Spirit?

No; only God. The apostles could impart the Holy Spirit, giving miraculous power to those to whom it was imparted. But we neither believe in apostolic succession, nor in the power of any man to impart the Holy Spirit.

Would not speaking in tongues prove that a person had been baptised with the Holy Spirit?

No; not necessarily. It is true those baptised with the Holy Spirit did so. But it is also true that those who received gifts of the Spirit had this power also (see Acts 19).

Would not the fact that a man was baptised in the Spirit or received the Holy Spirit be sufficient without his being baptised in water?

In answer to this question I wonder if you would mind me telling an incident that happened when I was quite a lad. An old veteran was speaking to a man who afterwards became a valiant soldier of Christ. The conversation was on this subject when A.F. said: "But surely, if a man's been baptised in the Holy Spirit, he doesn't need to be baptised in water." When the preacher answered him: "Does Peter know better than thee?" A.F. acknowledged he did. "Well, lad, turn to Acts 10: 44 and you will find it is just another reason why you should be baptised." And A.F. surrendered.

If baptism means immersion, how can the apostles have been baptised in the Holy Spirit?

Baptism certainly means an immersion and can be proved by a simple reference to the baptism of the penitent believer, "He is buried by baptism and raised to walk in newness of life." The baptism in fire of the unpenitent and Godless. Nothing waits for them but a fearful judgment to come, an overwhelming destruction. The baptism in suffering our Lord went through was such an overwhelming that when in his body "he became sin for us" he cried out in the anguish of his Spirit "My God, my God, why hast thou forsaken me." The apostles could be immersed in the Holy Spirit in the sense I have put it to you. Their minds could be fully enlightened and under the control of the Almighty God so that "it is not you that speaks but your Father that speaketh in you."

The Apostasy and Coming Revival.

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

Percy Dixon.

(Concluded.)

Brethren, the Lord is ever ready to revive his work in us—but, are we ready for his revival? The people of God have been conscious for several decades of spiritual declension throughout Christendom. At the present moment, as reported in the daily press, "Open war has now been declared between the Modernists and the Fundamentalists, in the church controversy which is raging in the United States. Many startling assertions are being made by the Modernists." More or less, every denomination is being involved, and "great occasion to the enemies of the Lord to blaspheme" will be the consequence. On the other hand, the faithful few are wrestling in prayer unto God, and the conflict between the "spiritual" and the "carnal" saints is terrific indeed.

The call for revival.

Notwithstanding so many of God's people being battled-scarred to-day, and many more almost broken-hearted by the fierce and relentless foe, yet withal, unceasingly God is still recruiting the faithful for battle. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6: 14-18). Again, to his people in the world of "Babylon the Great"—confusion—the voice of God calls incessantly, and in crescendo as "The Day" is drawing nigh: "Come out of her my people, that ye be not partaken of her sins, and that ye receive not of her plagues" (Rev. 18: 4).

Transgressions hinder.

Oh, brethren, what is our need if not repentance (Rev. 3: 19)? Repentance because, like Ephraim we have "mixed" ourselves "among the people." "Ephraim is a cake not turned" (Hosea 7: 8). Not contact, but conformity with the world is implied by this figure of speech. We have the warning, and the result of such conduct—which is so common to-day—when through the counsel of Balaam, Balak caused the children of Israel "to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord" (Num. 31: 16). Oh, the hundreds who name the name of Christ, and are unequally yoked together with unbelievers, and, nevertheless, meet unblushingly at the Lord's Supper and sing: "Take my life and let it be, consecrated Lord to thee." Such are Balaam-Christians, or cakes not turned. They are neither for Christ, nor Belial; but try to live for both. Here let me enumerate some of them, as space will not permit of any comment. There are the Christian scientist, the Christian socialist, the Christian industrialist; the Christian mason, the Christian theosophist, and the Christian spiritualist; the Christian Modernist, the Christian prohibitionist, and other compound Christians galore. Oh, yes, and lots more. Verily, they are modern disciples of old Balaam. Oh, ye Balaam-Christians, answer this. Is Christ insufficient? Is not his church big enough? Is our Lord's cause defective? Has he abrogated his Great Commission? "Come out! Come out," from among the unbelievers with whom you are unequally yoked, and tell not the Lord that you are doing his works, for his works they are not (Hosea 7: 13). "Come out, come out," and consecrate yourselves as "a peculiar people," holy unto God. "Do the first works," and remember therefore, from whence thou art fallen, and repent (Rev. 2: 5).

The necessary works.

What then were the "first works?" Luke recorded some of them in the Acts of the Apostles. Let us read the early report of Pentecost, and what do we find? All of "one heart, and one

soul" there—filled with the Spirit—emptied in pockets—and withal "neither was there any among them that lacked" (Acts 4: 34). How often we sing "Take my silver and my gold, not a mite shall I withhold." Do we mean it? If not, do not sing it; for whilst it remains is it not thine own (Acts 5: 4)? The Lord wants our honesty, brethren. O Pentecost, shall we ever see thy power again? Shall we go back there, brethren? Back to Jerusalem, where the disciples knew how to settle their disputes and hold "their peace" (Acts 11: 18); where they also, acted with "one accord" (Acts 15: 25) and no one absented one's self from the Lord's Supper. Shall we go back to Jerusalem? When, brethren? Perhaps the journey's impossible now.

Oh the stumbling blocks that are in the way. Balaamism, the materialism of the age, the great apostasy, and an indifferent, self-complacent church. Arise! "for the time is come that judgment must begin at the house of God" (1 Pet. 4: 17), "as many as I love I rebuke and chasten: be zealous therefore and repent" (Rev. 3: 19). We must return and "do the first works," if we would hear his "Well done, good and faithful servant."

Rejected services.

But says one "we should be modern in our methods,"—"up to date,"—and "abreast with the times." Hence the moving pictures are being advocated in some quarters to supersede the preaching of the Gospel. Dialogue sermons are also in vogue. Concerts and a general brightening up with so-called sacred music; and a cutting down of the preacher's message to please the people who can sit out a picture show, or a theatre, for two or three hours, but cannot sit still for five minutes in church. The manna's too dry; quail they want. Give them quail, and Egypt's seasoning, Brother Preacher, and you will certainly achieve popularity. When quite a small boy I remember the horse-tram, and next the steam-tram, then the cable-tram, while now we have the electric tram. Yet each tram would take me home in the same old way, the difference being not in method so much as in power. What kind of tram is the church in to-day? It seems to me that we are in the old horse-tram still, and off the rails too. Because the Lord cannot effectively use his church to-day, he therefore says, "I will spue thee out of my mouth" (Rev. 3: 16). Cannot you hear him, brethren?

Is revival coming?

All things are possible with God, but outside of the churches a revival cannot be anticipated from his word. There are more souls slipping away from, than coming into, the faith these days. We are surely living in the times preparatory to the coming again of our Lord. "As it was in the days of Noah," says Jesus, "so shall it be in the days of the coming of the Son of Man." "All flesh had corrupted his way," and gross violence filled the earth then (Gen. 6: 5-13). Can we therefore expect a revival of conversion; without? If not, shall we experience a revival from within, and in what manner? At Ephesus Christ was in the midst (Rev. 2: 1) of the churches, but at Laodicea our Lord is outside knocking (Rev. 3: 20). And his appeal to-day is to the "many" of verse nineteen of the third chapter of the book of Revelation. What shall be the result of his appeal? Nothing more nor less than a calling out for his coming again. Not that they—like many we have known—should leave the churches and form themselves into separate bodies, for the wheat and the tares must grow side by side until the harvest (Matt. 13: 29, 30). But a spiritual awakening, and a purchasing of "oil" for our

(Continued on page 110.)

The Home Circle.

Conducted by J. C. F. PITTMAN

Three Pairs and One.

Ears thou hast two and mouth but one:
The reason dost thou seek?
Thou art to listen much, it means,
And little speak.
Eyes thou hast two and mouth but one:
Is the mystery deep?
Much thou shalt see, it means, or much
Thy silence keep.
Hands thou hast two and mouth but one:
"Why?" dost thou repeat?
The two are there to labor with,
The one to eat.

—Exchange.

What was It?

Bushy Tail stopped short beside the gardener's cottage. He looked all around with his bright, beady eyes. "No one is looking; in I go," he said, and disappeared from sight. He crept quietly under the house and crawled over to a dark corner. "I'm so glad I found this nice, warm place first," he said. "I can have such nice, quiet naps here. No noisy squirrels to bother." So he curled up on a soft bunch of dry grass and went sound asleep.

Just as the sun was peeping over the hills, Bushy Tail bobbed up. "My, what a fine nap! Now I must go out for breakfast," he said. Out he scampered away over to the big tree, where he had buried some nice nuts. Scratch, scratch—the little paws went so fast you could hardly see them; and, then, in just a minute, he was sitting up very straight eating his breakfast. Then he started out to find his friends.

"Tag, you're it!" shouted Bunny Boy, as he gave Bushy Tail a hard slap on the back. Bushy Tail liked to play "tag," but he liked to be the one that did the tagging first. Are boys and girls ever like that? But his nap was so restful and his breakfast so good that he felt pretty good-natured. Around the trees they flew, having the jolliest time ever.

"Where did you sleep last night?" asked one of the squirrels. "We hunted everywhere for you." Well, he just wasn't going to tell. He found the place all by himself, and he didn't want them there at all.

"O, up in that hollow tree 'way over there," he said, pointing over the little lake. If they were going to follow him, he would send them away off. I don't think any boy or girl would have done a thing like that. Well, they had a long, merry day and lots of nuts and popcorn that the children brought. Bushy Tail crept under a bush for a nap. He had to figure some way to get to his bed without the other squirrels seeing him. So maybe he slept with one eye open. Anyway, after a while he saw the whole bunch scamper off to the other side of the lake. He had to laugh a little over the joke. "O, they think they are going to watch me. O dear! O dear!" and Bushy Tail laughed so he couldn't sleep. "O, I know," he said: "I must take some of my nuts over to my new house. I might get hungry in the night or it might be raining some morning. I guess I'll do it. So when he saw there wasn't a squirrel in sight, he began to dig again. Pretty soon he had quite a number, and then he began to carry them over. It was slow work, and he got so tired that before it was really dark he crawled into the warm nest and went to sleep.

He didn't know how long he had slept; but pretty soon he awakened with a start. He really didn't hear a noise, but something was wrong. He lay very still and just listened. What was it, anyway? He would rather hear a noise than have that awful, scary stillness. His sharp little eyes looked everywhere, but he couldn't see anything. Just

dark, dark, dark. But—O—O, what were those green flashy lights over there?

His tail bristled up so it nearly cracked off. But he couldn't move. O dear! Why didn't the green flashy things make a noise or do something? He was shaking all over. And—yes, the awful lights were coming closer. He must get away. He raised up very slowly, and without looking again at the awful thing he made one bound and was outside. He ran as fast as he ever could; but it was so dark everywhere that he couldn't see very well.

"Me-ow, me-ow," came from somewhere in the most terrible voice Bushy Tail had ever heard. O that was it—a cat! But what were the green flashy lights? He never saw anything like that before. But—this was no place for him.

So up the tree he went like a flash. None too soon, either. The cat almost reached him. When he got his breath, he sat very still and looked down.

He felt pretty safe now. Why—ee, there were those green flashy things again! If only he knew what they were! But he never could go to that new place again. He knew that very well; and he supposed the squirrels would find him if he went somewhere else, too. But he guessed he would be safer with his friends, after all. He was sorry he told them a lie. But—but what in the world were those green flashy things? Sometime you look at your cat right straight in the face in the dark and see if you can guess.—Mrs. Alla M. Forster, in Western Christian Advocate.

Grave and Gay.

Every trouble is an opportunity to win the grace of strength. A trouble is a moral and spiritual task. It is something which is hard to do. Strength is increased by encounter with the difficult. Every day we are blessed with new opportunities for the development of strength of soul.—George Hodges.

A deacon, hurrying his shaving on Sunday morning, cut his nose slightly. Calling to his wife in another room, he asked where the court plaster was kept. "In my work basket," was the reply. He soon covered the cut, and went to church. But when he took up the collection he was annoyed to see a smile on everybody's face. Some children laughed outright. After the service he found that he had put on his nose a gum label from the end of a reel of cotton, bearing the words: "Warranted two hundred yards long."

Not what we give, but what we share
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungry neighbor, and Me.

—Lowell.

A London vicar has scored a neat hit in his parish magazine by these lines:—

He dropped a penny in the plate,
And meekly raised his eyes,
Glad the week's rent was duly paid,
For mansions in the skies.

A careful mother told her children she had heard of children dying through eating colored toffee-apples, and she placed the sweetmeats out of reach—as she thought—on a shelf in her dressing-room. Very early next morning she heard Elsie trotting along the passage, and called her into her bedroom. "What's my little girl doing up so early?" she asked. "I was going along, mamma, to see if Dick and Arthur are dead yet. I'm not," was the reply.

A French writer gives the following advice: "If you have not what you like, like what you have."

The Family Altar.

SUNDAY.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.—Matthew 7: 21.

"Poor sad humanity
Through all the dust and heat,
Turns back with bleeding feet
By the same road it came,
Until the simple thought
By the great Master taught,
And that remaineth still,
Not he that repeateth the name,
But he that doeth the will."

Reading—Matthew 7: 15-23.

MONDAY.

They have set themselves to minister unto the saints.—1 Corinthians 16: 15.

John Bunyan wrote, "By this text I was made to see that the Holy Spirit never intended that men who have gifts and abilities should bury them in the earth, but rather did command and stir up each to the exercise of their gift, and also did command those that were apt and ready to do so. They have addicted themselves to the ministry of the saints."

Reading—1 Corinthians 16: 15-18.

TUESDAY.

But he that received the one (talent) went away and digged in the earth, and hid his lord's money.—Matthew 25: 18.

"Buried seeds will grow, but buried talents will not."—H. W. Beecher.

Reading—Matthew 25: 14-30.

WEDNESDAY.

Whatsoever thy hand findeth to do, do it with thy might.—Ecclesiastes 8: 10.

"In the old castle at Edinburgh, the way to the crown jewels leads through a very humble door-way and through a very dingy and circuitous route. The humble doorways of common duties are frequently the way to the room where God keeps His jewels."—J. H. Jowett.

Reading—Ecclesiastes 9: 10-18.

THURSDAY.

I made haste, and delayed not, to observe thy commandments.—Psalm 119: 60.

"If you have a kind word—say it;
Throbbing hearts soon sink to rest;
If you owe a kindness—pay it,
Life's sun hurries to the west.

"Can you do a kind deed—do it;
From despair some soul to save;
Bless each day as you pass through it,
Marching onward to the grave.

"Days for deeds are few, my brother,
Then to-day fulfil your vow;
If you mean to help another,
Do not dream it—do it now."

Reading—Psalm 119: 59-64.

FRIDAY.

We give thanks, . . . remembering without ceasing your work of faith and labor of love.—Thessalonians 1: 2, 3.

"Beloved, let us work so well
Our work shall still be better for our love,
And still our love be sweeter for our work."
—Mrs. Brown.

Reading—1 Thessalonians 1: 1-7.

SATURDAY.

Thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord.—Matthew 25: 23.

G. Macdonald wrote: "It does not matter whether you preach in Westminster Abbey, or teach a ragged class, so you are faithful."

Reading—Matthew 25: 14-30.

Prayer Meeting Topic

FEBRUARY 27.

Abraham's Prayer for Mercy on Sodom.

(Genesis 18: 22-33.)

Horace Kingsbury.

A careful reading of Abraham's prayer for mercy on Sodom reminds one of a New Testament text: "The effectual fervent prayer of a righteous man availeth much" (James 5: 16).

The cry of Sodom and Gomorrah was great and their sin was very grievous. Punishment was about to be visited upon them when Abraham interceded.

No interpretation must be put upon this prayer which reflects on the character of God. God is love, God always has been love. God's purposes are never wrong. The Judge of all the earth does right only.

Abraham was very bold but very humble. He took upon himself, which was but dust and ashes, to speak unto the Lord. He was not turned empty away. If ten righteous men had been forthcoming the city would have been saved, but righteous men were at a premium in Sodom, and the city was destroyed.

Abraham was most importunate. He believed in praying through. He was more easily encouraged than he was discouraged. He was the friend of God and came confidently and confidently before him. He would not coerce God if he could, and he could not if he would, but he would iterate and reiterate his prayer and lay the burden of his own heart on the great heart of God. It has been well said: "Prayer is not conquering God's reluctance, but taking hold of God's willingness."

A few men like Abraham in Sodom would have changed the city's complexion, and altered its destiny. God puts a large valuation on a real man, and Jesus says his disciples are the salt of the earth. "The truest 'saviours of society' are the servants of God."

It is a great comfort to know that the Judge of all the earth does right. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Things happen in God's governance that we cannot begin to explain. He works in a mysterious, though never in a capricious, way his wonders to perform. Sometime we'll understand; meanwhile we'll trust in God. There is a wonderful verse in the eighth chapter of Romans, full of comfort for troubled hearts. Here it is: "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

How good it is to have someone who has a grip on God remembering us at the throne of grace! Once a wayward boy broke his father's heart, ran away from home, and returned to find a freshly-made mound over his mother's grave. Memory and grief, loneliness and loss commingled in his cry: "Who, who will pray for me now?" Someone is going right, someone is keeping clean, someone is doing good, because some faithful Abraham, some faithful father, some faithful mother is commending him to God.

Lot makes a sorry figure in this story. He expected to make great gain by his selfish move to Sodom, but he made great loss instead. In serving his own ends he drifted away from his best earthly friend, and let God slip out of his life. When one recalls his opportunities and his blessings, and then remembers that he became the father of the enemies of God's people, he is led to exclaim, "Alas, what might have been!" No material advantages can compensate for spiritual declension. "No one's life consists in the superabundance of his possessions." "What does it benefit a man to gain the whole world and forfeit his life?"

Suggested Hymns—Sankey's Collection.

516—God Moves in a Mysterious Way.

873—Blessed Assurance.

350—I am Praying for You.

711—Jesus Only.

Our Young People.

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

General Notes.

The appeal of the Joint Council for Religious Instruction in State schools applies specially to Victoria, but should serve to impress upon Christian workers in all the States the importance and urgency of this work. Religious education is a task for the whole church. If there is any brother or sister who can take up this work, they should get in touch with the headmaster of the local school or communicate with W. B. Blakemore, organiser, 70 Power St., Hawthorn.

The Young Men's Class whose photo. we present this week is one of the outstanding features of the work at Croydon, S.A. The preacher, Bro. Forbes, is in the centre of the front row. He is taking a keen interest in the work among the young people.

The Ararat (Vic.) school gained 50 new scholars during the recently-conducted aeroplane increase campaign. There is splendid interest in all departments of the school and they are planning to hold as well as get the new scholars. Schools desiring information about conducting an increase campaign and supplies for same should communicate with the Victorian organiser.

Thornbury (Vic.) reports 206 in attendance at Bible school on February 3. This young school, a little over two years old, has had a splendid growth from the beginning. The interest is unabated and the attendance continues to mount up.

Mr. Geo. D. Wright, after 22 years as teacher and superintendent of the Norwood (S.A.) school has resigned. Bro. Wright has been one of our foremost leaders in Bible school work, and for some years his was the largest school among our Australian churches. We hope that his rich experience and his splendid ability will not be lost to the Bible school movement.

Religious Instruction in Day Schools.

(By the Hon. Secretary of the Joint Council.)

The Joint Council for Religious Instruction in Day Schools, representing all Protestant Denominations and other Christian workers, have for over three years been endeavoring to extend this most necessary work.

Our objective is that all the scholars in our Day Schools shall receive Religious Instruction. The work is progressing, but our organisers report that the great need is the want of instructors. A copy of their appeal is attached.

Our Council is very desirous of bringing this before all the churches and congregations of our

State. Will you kindly help us, by arranging, if possible, as soon as convenient, that all the congregations under your charge have brought before them the urgent necessity of giving a Christian outlook to our children, so that in their developing lives they may know of the great truths of the Bible and their Heavenly Father, who loves and cares for them.

Appeal for more instructors.

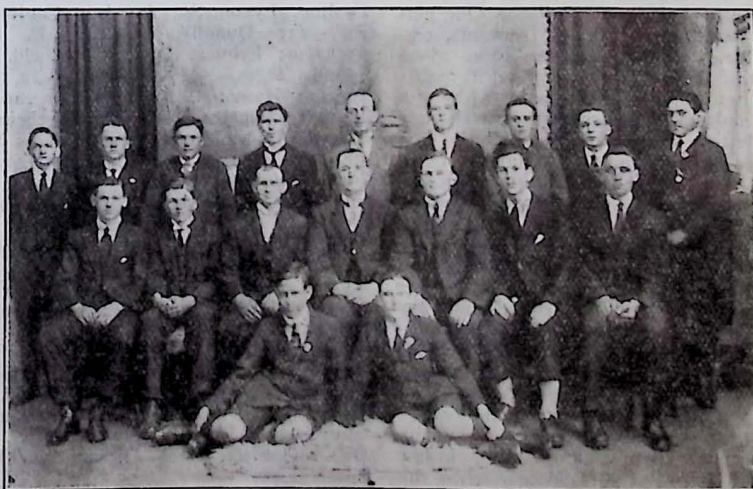
Great importance of Scripture Instruction. It is the foundation of a nation's greatness. There are 150 schools in metropolitan area (ten miles from G.P.O.). To bring existing staffs up to requirements we need about 140 additional teachers. Our ministers are loyally doing their utmost, but the time has come when lay help must be utilised to a much greater extent if we are to overtake the work. There are literally thousands of pupils in our city schools who are not reached for want of instructors. One head master writes:—"If more teachers were available, from three to four hundred additional pupils could be reached in my school." This is typical of other schools.

City schools meet in the morning one day a week, from 9.15 to 9.45. Can any lady or gentleman devote one half-hour per week to inculcate Christian truths into the minds of our pupils? A syllabus of Bible Lessons is issued yearly by the Joint Council, with enlarged notes on the lessons, and is free to instructors.

Country needs.

Our appeal is for the outlying schools. The recent concession granted by the Education Department makes it possible to enter a school on any one of four periods in the day—the first or last half-hour in the morning, and similarly in the afternoon. This means that one teacher can take two, three, and even four schools in one day (the latter is really done by a devoted minister). In other cases ministers take as many as seven schools, giving instruction fortnightly. To those good friends whose sympathies are with the work, but who are diffident about taking a class, the following plan is suggested:—

Select a suitable passage of Scripture. Read it carefully at home. Then come to your class of say ten, fifteen or twenty scholars, and proceed as follows:—Have a verse or two of a well-known children's hymn—Hymn Sheets are provided by the Council at a nominal cost. Repeat Lord's Prayer, read Scripture lesson in alternate verses with children, and, when confidence comes (as it surely will), ask a question or two, another hymn, and Benediction or brief prayer.



Young Men's Class, North Croydon Church of Christ Bible School, South Australia.

Foreign Missions.

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

Bro. H. L. Pang writes from the steamer "Victoria" near Sandaken, on his way to China:—"We had fine weather and smooth sea from Sydney to Thursday Island; rather rough from there on; now it is improved. Brethren Gow, Shee Ping and myself held services the last two Sundays and intend to have another to-morrow. Unfortunately we were each Sunday at port, so the meetings were small. Out of courtesy and goodwill of the captain he let us have the saloon for the meetings, and he was himself present. God bless the Foreign Missionary work in Australia."

The Federal Secretary is very sorry that so many children have been disappointed in not receiving the coins and stamps promised. The number of those who qualified for these was so far above our expectations that the coins and stamps available for the purpose became exhausted. We are arranging for a fresh supply, and every child will receive what has been promised, and in addition those who have had to wait will receive something that we hope will compensate for them having to wait.

Victoria has gone beyond all previous records for Children's day offering. About £150 has been received to date; last year, £112.

State Foreign Mission Secretaries.

Please send offerings to the following:—Victoria—J. E. Allan, 51 Watts-st., Box Hill. N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le Sands.

S.A.—G. T. Walden, 74 Edmund-ave., Unley.

W.A.—W. Clay, 9 Chester-st., Subiaco.

Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.

On the Road to Hueilichow.

Our brethren will be glad to receive this news of our missionaries while on their journey to Hueilichow.

Chae Peh (pronounced Ger-ber),

On the road,
Dec. 11, 1923.

Dear Bro. Walden,—

Here we are started at last on our journey, and I write to report a good start and all well so far. The part of country usually infested by the robbers is passed, so we hope to continue our journey in peace.

It was hard to leave our temporary home, but we shall be welcoming the rest of the party before many months are over, we hope. One gets very attached too, to the Chinese servants, teachers, etc. Our wee house-woman came along the street part of the way, and we found it might hard to leave her. Our teachers came to the city gates, as also did several missionary friends, and our own folk left us about a mile outside the city. We left home about 8.30 a.m., and did not reach our first stop until 6 p.m. Up at 6 a.m. again this morning, and away by 7.45 a.m., reaching here soon after mid-day. To-morrow is another long day, so we get up at day-break. The weather is very mild so far, and it's a very good thing for us; makes travelling easier. Once we get away from the Chinese villages the country reminds me very much of good old New Zealand. It just wants a little more of the mother tongue about. I shall write an account of the trip when we reach Hueili, and you can study up the points when you come out to see us, though I guess the whole family will want to come and meet you at Yunnan. I guess you wouldn't know your nurse now in her khaki riding suit and sun hat, especially when she is eating Chinese fashion with a box for a table. We have just had our evening meal, and are away

to bed shortly, as we must be off in good time a.m.

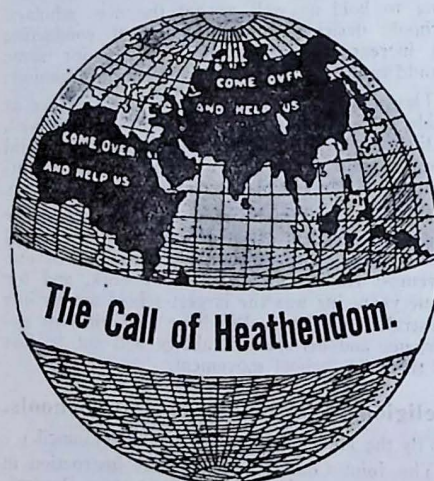
Just arrived at Wu Ting (pronounced Oo-ding) Dec. 12, and am posting this card.—A. Masters.

Victorian F.M. Acknowledgements.

Oct. 1, 1923, to Jan. 31, 1924.

Annual offering.—Previously acknowledged, £1539/6/9. Churches—Carnegie, £26; Bendigo, £5/6/-; South Melb., £13/5/6; Ballarat E., £3/0/6; Port Fairy, £2; Ballarat, £52; Grand total, £1640/18/9.

Orphans, Native Teachers—Pahran Girls' Guild, £6; Burnley B.S., £6; Mrs. J. Sharp, £3; Bendigo B.S., £2; Kaniva Ch., Nat. Teacher, £10/16/-; Brighton Women's Missionary Band, £3; Brighton Girls' Missionary Circle, £6; Miss M. Russell, £6; Castlemaine B.S., £1/10/-; Ascot Vale Kindergarten, £2; Ballarat Missionary Band, £3; Mrs.



Kefford's Girls' Class, Pahran, £1/10/-; Miss E. Fisher, £6; South Yarra B.S., £3/5/-; Hawthorn B.S. (2 Orp.), £6/16/-.

Children's Day offering from Bible schools—Ararat, £3/9/7; Ascot Vale, £7/2/6; Box Hill, £5/13/2; Bet Bet, £4/5/-; Balwyn, £3/16/1; Burwood, £2/5/-; Brighton, £4/2/6; Brim, £2/15/-; Burnley, £2/8/2½; Bayswater, £2/7/3; Ballarat, £3/18/9; Ballarat East, 12/6; Bendigo, £3/2/-; Cheltenham, £2; Colac, £2; Castlemaine, £5/4/6; Carlton, Lygon St., £2/0/10; Caulfield, Bambra Rd., £3; Dunolly, £3/7/10; E. Camberwell, £3/12/10; Echuca, £3/1/3; Fairfield, £1; French Island, £2/15/-; Footscray, £6/12/7; Gardiner, £7/3/1; Hampton, £5; Horsham, 10/-; Kaniva, £3/12/-; Kyneton, £1/13/6; Merbein, £3/0/2½; Meredith, 5/-; Mount Clear, £3/1/1; Melb. Swanston St., £4/12/6; Maryborough, £2/15/7; Nth. Fitzroy, £6/5/-; Northcote, £5/10/9; Nth. Richmond, £2/3/-; Oakleigh, £2/11/9; Preston, £1/4/-; Pahran, £1/11/-; Rochester, 19/6; Ringwood, £2/3/8½; Surrey Hills, £7/15/7; Sth. Ravenswood, £1/6/-; Swan Hill, £1; Stawell, 10/-; South Yarra, £4/6/-; Thornbury, £1; Williamstown, £1/1/4½; Wedderburn, £2/8/7; Grand total to date, £1531/17.

Individuals—Miss M. J. Smith, Conf. Prom., £1; Isolated Member, Brim, 10/-; Mr. McCallum and Mr. Jenkin, Ascot Vale, £1; Miss M. Augustine, Church, £5; Miss I. Johnson, Conf. Prom., £3; Bro. and Sister P. A. Dickson, per Mr. Lawson, £10.

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per week, per Miss D. Hamilton, £4/1/-; North Carlton, per Miss Forrest, 17/-; Swanton St., dupl. env., £8/16/1.

Miscellaneous—Swanton St. Dorcas' toys for India, £2; Sale Bro. Coventry's booklets, Ch. Milldura, £1/7/-; "World Call," 15/-; Women's Mission Band, Vic., per Mrs. Hayward, support lady missionary, £17; Vic. Sisters per Mrs. Zelius, support Bible women in India and China, £18; Sale of Missionary Calendars, £3/13/9.

Acknowledged with thanks.

R. Lyall, Treasurer.
J. E. Allan, Secretary.

COMING EVENTS.

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.

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N. J. Warmbrunn, Customs House, Burnie, Tas., is secretary of the church at Ulverstone.

The address of A. C. Rankine is now 54 Northgate St., Hyde Park, Adelaide, South Australia.

The following telegram reached us on Monday: "Splendid opening mission; although wet night, tent crowded out; three confessions.—Campbell" (Launceston, Tasmania).

The Victorian Christian Endeavor Council meeting will be held at the Lygon St. chapel on Tuesday, 19th inst., at 8 p.m. Important business. All societies should take notice and instruct delegates to attend.

The members of the Victorian General Dorcas Committee will hold their usual monthly meeting on Wed. next, Feb. 20, from 10.30 a.m. till 4 p.m., in the Swanston St. lecture hall. All sisters are invited to attend.

The secretaries of Victorian churches are kindly asked to forward all moneys intended for Home Mission department by the end of Feb., so as to be included in this year's conference figures. Send to T. Bagley, 14 Queen St., Melb.

On Saturday last we received the following telegram relating to the mission conducted by Bro. E. C. Hinrichsen at Devonport, Tas.: "Great closing meeting, twelve confessions; total over sixty additions. Thank offering, one hundred and fifty pounds."

The secretary of Boort church, Vic., writes: "There have been four additions at the Boort mission during the first week. Fine interest is taken in the meetings, and the messages of Bro. Ball and his clear and forceful answers to the many questions are greatly appreciated."

The monthly prayer meeting of the Victorian Women's Mission Band will be held in South Melbourne chapel, Dorcas St., on Saturday, Feb. 23. Take Port Melbourne tram to Pickle St. All sisters are invited to bring their baskets and after the meeting have tea on the beach and talk over Mission Band work.

The eighteenth year of work at the College of the Bible is due to begin on Wednesday next, February 20, at 9.30 a.m. Students are expected to be in residence by Tuesday. A cordial invitation is extended to interested brethren and sisters to be present at the opening. Preachers and church officers would receive a hearty welcome.

Dr. W. E. Biederwolf and Mr. Homer Rodeheaver, U.S.A., will open their evangelistic campaign in the Exhibition Building, Adelaide, on Feb. 24, at 7.30 p.m. Mr. E. A. Delehanty, publicity officer, says that "evangelical Christians are uniting in prayer and service that great blessing may come to South Australia through these messengers."

It is with pleasure that we note the success of a number of our young men at the recent examinations at Melbourne University. The following results have been brought to our notice: In the medical course J. W. Cook passed his fourth year; A. Swain passed third year with honors; L. E. Clay and Harley Enniss passed second year. In the Engineering School, R. P. Morris had some brilliant successes. He completed his first year; took first class honors in Natural Philosophy and Graphics and stood first in his class. He secured the University Dwight Prize in Natural Philosophy, and in addition gained one of the Queen's College scholarships. This is a notable record. We congratulate all these brethren, and wish them success in their continued study and in their work for the Master.

W. Leslie W. Morgan, delegate of the Migration Department, National Council of Y.M.C.A.'s, recently arrived in Melbourne from England to set in motion a scheme which, it is believed, will greatly assist in bringing to Australia a better average class of immigrant. Bro. Morgan is a member of one of our British churches, and we feel honored that a member of our brotherhood has been selected for so responsible a work.

The Women's Hostel in connection with the College of the Bible is being made ready for occupation. Furnishing is now almost completed, and all should be in readiness for students to enter into residence by Tuesday next. Mrs. McDonald, of Auckland, N.Z., has the honor of being the first matron of our Hostel. Mrs. McDonald has been prominently connected with our work in Dominion, and comes to give her best in the important sphere of service opened up for her. We trust that matron and students will find their new home a congenial one, and that they will have a happy and profitable time together.

The three weeks' tent mission conducted at Dunolly, Vic. by Bren. H. H. Ball as missionary, and F. J. Swain as song leader, has resulted in much good. During the mission there were thirteen confessions and one restoration. One man who came forward had, in earlier life, been a local Methodist preacher. One of the young ladies was the organist in the Church of England. A thank offering taken up on the last night of the mission resulted in £47/10/6 in cash and promises, and the church was made self supporting. The church has been strengthened and encouraged by the fine messages given by Bro. Ball. Bren. J. H. Jackel, Arthur Baker and F. J. Swain did splendid personal and visitation work during the mission.

The "New Zealand Herald" records the death of Mr. Geo. Kyme, preacher and music teacher, well known to many of our readers. The following paragraph appeared in the "Herald" of January 23: "The death occurred at Hamilton on Sunday of Mr. George Kyme, at the age of 63 years. Mr. Kyme was a musician and a teacher of easy methods of mastering the principles of music. He lived in New Zealand 17 years ago, when he was teaching music and lecturing on the subject. He later went to Australia and the United States. He issued a number of publications in connection with his work, and latterly he was lecturing and teaching in the New Zealand schools. At the time of his death, which occurred suddenly, he had another book in preparation for publication. Deceased leaves a wife, who is in Australia, and a son, a resident of the United States."

In a recent issue mention was made of the death of Mrs. O'Brien, who passed away at the residence of her son, Wm. O'Brien, of the Bank of New South Wales, Emerald, Q. The O'Brien family has meant much to the cause in the northern State. Mr. and Mrs. Stephen O'Brien were early pioneers of the church, being baptised at Roma about 35 years ago. Mrs. O'Brien was the second to be baptised when meetings were held in the old Temperance Hall. The church at Maryborough, Q., was commenced in the name of Mr. and Mrs. O'Brien in 1892. Predeceased by her husband sixteen years ago, for the last thirteen years our sister lived with her son William, and for seven years was a member of the church at Charters Towers. Mrs. O'Brien was born at Bristol on Sept. 12, 1840, and came to Queensland by sailing vessel over 60 years ago. Two children are left to mourn the loss of a beloved Christian mother—Mr. W. C. O'Brien, manager of the Bank of New South Wales, Emerald, and Mrs. C. S. McGhie, of Brisbane. Mrs. S. O'Brien was always interested in the cause of Christ, and in her will remembered the work. The memory of the saints is blessed.

Norwood had record meetings on Sunday, when 178 broke bread in the morning. Four were welcomed into fellowship—Bro. Wood, who was immersed a fortnight ago, and Bro. and Sister Mobsby, and Miss Mobsby. Over 300 present at the Gospel service. These are record meetings for the past eighteen months. Bro. F. Shill presided over the prayer meeting on Wednesday, when 53 were present. All departments of work are in good heart. A teachers' meeting held last week appointed Bro. C. Parker acting supt., and Bro. W. Hewson, secretary, with W. Crowhurst, assistant secretary.

Mr. Leslie W. Morgan related the details of the Y.M.C.A.'s scheme for immigration before the members of Vic. Department of Social Service last Friday evening. It appears that nomination is the basis of the system, though it is of a more extensive nature than that already followed, for instance, there are folk in Australia who could nominate, but know no one in Britain to invite. There are those in the Old Country who would migrate if suitable invitation were received. Nomination is also by class and not by name; the churches in Australia asking for a certain number of migrants classed according to trades, character or religion, etc. The Y.M.C.A. on the other side will arrange with the churches and other organisations for the supply of the quota. To prevent delay suitable persons will be notified to be in readiness for a call. Our churches will be asked to accept the scheme, as also will all the denominations. Our Baptist friends have already notified their approval and acceptance, it is stated.

The opening services of new buildings at Brighton, Vic., were continued Monday and Wednesday, Feb. 4 and 6, and were largely attended. The former meeting was called "Brighton Community Night," the speakers being Mr. O. R. Snowball, who represents the city in Parliament; Mr. A. E. Illingworth, President of the Council of Churches; Mr. H. Holloway, president of the Brighton Ministerial Association and pastor of the Baptist church; Mr. N. C. Goss, minister of the Congregational church, and Mr. H. Kelly, M.A., of the Brighton Beach Presbyterian church. All of these gave interesting addresses. Solos were beautifully rendered by Mr. Les. Paull and Mr. Ben. Moy Ling. Excellent selections were also given by the choir. On Wednesday evening the interests of our own brotherhood were represented. Mr. A. Millis presided, and messages of greeting and encouragement were given by Mr. J. McG. Abercrombie, President of the Conference; Mr. L. Gole, President of the Foreign Mission Committee; Mrs. F. Gill, President of the Sisters' Conference; Mr. J. C. F. Pittman, representing the past preachers of the church; Mrs. F. M. Ludbrook; Mr. Robt. Lyall, Chairman of the College Board; and Mr. J. W. Baker. Solos from the oratorios were sung by Mr. J. Buckley and Mr. Val. Woff. The first wedding to be celebrated in the new chapel took place on Saturday, Jan. 19, the contracting parties being Miss Alma A. Twiddy, a member of Brighton church, and Mr. Frances H. Klenner. As a remembrance of the occasion the officers presented them with a Bible. The bride's grandparents, Mr. and Mrs. A. Twiddy, and Mr. and Mrs. Somerville were founders of the Church of Christ at Wedderburn, Vic., and were baptised by the late Stephen Cheek. The family has had a long association with the Wedderburn church, and for a period recently were members of the church at Mildura.

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OBITUARY.

ROBINSON.—On Dec. 25, as the light of Christmas Day was waning, Bro. L. H. Robinson, of Bungawalbyn, fell asleep in Jesus. Our brother was a pioneer member of the church in the Richmond-Tweed district of N.S.W. He was born 88 years ago near Stettin in the north of Germany. At the age of 16 years he entered upon a sea-faring life, visiting England and America. He reached Melbourne in 1861. He was present at the Lambing Flat (Young) gold mining riots. He met Morgan the bushranger on several occasions. About 50 years ago he selected the land in the Richmond River district, where he resided until the time of his death. He was local postmaster and the returning officer for years. It is now 40 years since the late George Newby visited the district and commenced meetings for worship and preaching. Bro. Robinson and his beloved wife, who predeceased him 20 years, were among the first to be baptised. As a sterling Christian he had few equals. He put God first. He was regular in attendance at the district executive meetings in Lismore, involving a journey of 42 miles, up to the time of his death. He was constant in his attendance at the Lord's table at Bungawalbyn. No better husband or father ever lived. His hospitality and cordiality were proverbial. On Dec. 20, he collapsed from the extreme heat, and pneumonia supervened. Conscious right to the last, he spoke of his joy in Christ Jesus. Among his last requests was that his family should continue to take the "Australian Christian" and read it. On Boxing Day his body was laid to rest beside that of his beloved wife, in the Coraki Cemetery. The funeral service was conducted in the presence of a large concourse of people in the Anglican portion. Bro. F. R. Furlonger assisted at the service. All the family were present when the end came. One son, Louis, and one daughter, Miss Ella, were left at the old home, and they were both members of Bungawalbyn church. Mrs. P. Oakes, of Lismore, Mrs. W. Hughes, of Buderim Mt., Queensland, and Mr. W. Robinson, of Murwillumbah, are also members. "In memoriam" services were conducted at Lismore and Bungawalbyn. A father in Israel indeed has been taken from us.—P. J. Pond, Lismore, N.S.W.

SAVIN.—On Jan. 14 Sister Mrs. Savin fell asleep in Jesus, after a distressing illness of over twelve months' duration. She was fully prepared and patiently waited for the summons to "come up higher." Some 13 years ago she was led to Christ and baptised by Bro. F. G. Goodwin, and since then had striven to "live Christ," though very often denied the privilege and opportunity of assembling with his people. It was my privilege to converse with her a few times during the closing hours of her life, and to listen to her quiet and confident assurance that all was well with her soul. In the presence of sorrowing relatives, we laid her body to rest in the Warragul cemetery, until the "day dawn and the shadows flee away."—E. J. Waters, Warragul, Vic.

Victorian Women's Executive.

The usual monthly meeting was held on Friday, Feb. 10. President Mrs. Gill occupied the chair. The devotional exercises were led by Mrs. P. Lee, who gave some beautiful New Year thoughts on "Giving and Receiving." The sick and bereaved were remembered in the prayers. Apologies were received from Sisters Schwab, J. W. Baker, Moysey, R. Wilson.

"Sacrifice, in order to Salvation" was the subject of a very fine address by Mr. A. Eaton.

Minutes of previous meeting read and confirmed. Greetings were received from Mrs. Cosh, of W.A. Reports were given by Mrs. D. Pittman and Mrs. Meyer. Additions from Bible schools: Carnegie, 5; Middle Park, 4; Gardiner, 2; Burnley, 6; Brunswick, 1; Essendon, 3.

Conference programme to be left in the hands of the Council. Next meeting will be held March 7, when the afternoon will be devoted to Conference business.—Secretary, Miss Rometch, 240 Graham St., Port Melbourne, Vic.

ACKNOWLEDGMENTS.

PREACHERS' PROVIDENT FUND.

The following contributions received with thanks, Oct. 3, 1923 to Feb. 7, 1924.
N.S. Wales churches.—North Sydney, £1; Belmore, £1/10/-; Chatswood, £3/15/-; Wingham, 10/-; Lismore, £1; Enmore, £7/10/-; Bankstown, 10/6.

Victoria.—Bro. and Sister Wheaton, £1/1/-; Bro. and Sister McMaster, 10/6; Churches—Northcote, £2/2/-; Boort, £1/6/-; Hampton, £1; Swanston St., £30/5/-.

South: Australia Churches.—Unley, £3/5/-; Owen, £1; Naracoorte, £1; Mile End, £1/6/-; Dulwich, £1.

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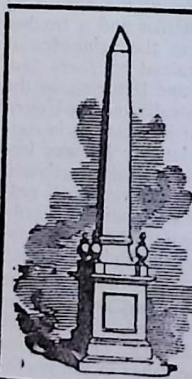
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Hands.

[To the "Christian Century," U.S.A., Cyprus R. Mitchell, one of our Australian preachers now resident in America, contributes the following graphically descriptive lines.]

Hands are subtle things;
There's wonder in the least of them . . .
—Winifred M. Letts.

Hands, hands, hands!
With fingers and thumbs and palms,
Joined in mystical union with bodies kindled by souls!

Baby hands awkwardly clutching at the crooning mother's breast;

Children's chubby hands, and dirty, stuffed into tearful eyes, crying at the unfriendly world robbing them of their pleasures;

Hands of the washwoman, earning bread for her children in the iridescent soap bubbles;

Hands of aged workmen, gnarled and twisted, veins and sinews swelling out on them, hands cashed in on honest toil;

Hands of the sacred slain reaching from nameless graves;

Hands scattered and shattered of the unknown dead in battle;

Sundry hands strewn on battlefields like half-intelligible question marks—horrific queries to God for the gruesome Why of their tragedies;

Hands of the violinist with little calloused spots;

Hands of farmers, close-partners with Nature, caressed by the sun and kissed by the soil;

Hands of telephone operators; weaving the people's voices into a mystical harmony, spiriting souls along singing wires;

Hands of busy stenographers all day long tap-a-tap-tapping, writing deceits which burn their souls;

Hands of conductors day and night punching tickets and collecting fares (what fool questions they hear);

Hands of sweat shop workers stitching and stitching and stitching, getting a tenth of what you and I pay for their bitter toil;

Delicate hands of artists religiously striving to limn the soul of things in curve, perspective and color;

Repentant brave hands of the martyred Cranmer held gladly in the faggot flames;

Farewell hands of our departing;

The beckoning hands of our dead;

The comforting hands of friends telegraphing their souls to our own;

Handcuffed hands of caught criminals pressing the tell-tale thumb print on paper;

The pierced hands of Jesus on the cross;

The palsied-repentant hands of Judas Iscariot hurling the thirty pieces of silver back at the real murderers of Jesus;

The "black hand" of terror;

Hands of the miser fondling his vain gold;

Hands of the beggar held out for charity;;

Avenging hands of the murderer's dreams;

Hands of policemen twirling "billies" directing traffic or clinking bribe money;

Hands of engineers, blacksmiths, steel-workers, soiled and hardened for our good;

The rooster-flapping hands of bellowing politicians, using gymnastics for the force of truth;

Hands of lust convulsively clutching after white purity;

The strong hands of Samson slaying the philistines—with the jawbone of an ass—the same hands held limp in the power of the full-bosomed, black-haired, red-lipped Delilah;

Hands carefully manicured and ready for in-elegant and undemocratic idleness;

Hands of steersmen holding great ships in their courses or flying with the birds of the air;

Hands of seers tilting the melodies of life in limp and stumbling words;

The hands of starving thousands "overseas" asking us for crumbs from our sumptuous tables;

The hand of fate writing at the feast of "vested interest,"—"weighed and found wanting!"
Hands! what a world of hands, and each reaching for the Great Hand in Whose shadow we live.

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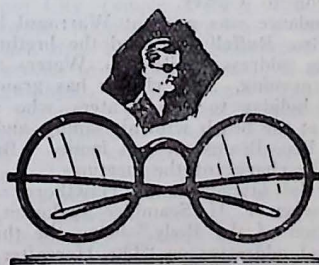
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News of the Churches.

Tasmania.

The church at Hobart mourns the loss of Sister Leila Purden, one of its young members. Bro. T. Spaulding exhorted. Bro. Nightingale visited Kingston, where the H.M. offering amounted to £5. Sister Mrs. Fazackerly and son Jack were welcomed by letter from Dover at the evening service. Bro. and Sister P. Seymour have commenced a Bible school at Goodwood, another suburb.

Ulverstone reports a splendid time at all services on Jan. 27. Bible school anniversary, the scholars under the leadership of Bro. Waterman rendered special hymns. Bro. A. R. Main gave a fine exhortation in the morning, and spoke at night to a good congregation. Bro. Waterman gave a very interesting talk in the afternoon to the children. On Tuesday a social evening was held and the prizes were distributed. Good meetings on Feb. 3. Bro. Waterman speaking at both meetings. Two young men who were baptised the previous week were welcomed into fellowship.

New Zealand.

The work in Palmerston North has moved along satisfactorily. During December four were added by faith and baptism; during January four confessions and three baptisms. Splendid meetings are being held, and an optimistic spirit prevails in all departments.

On Jan. 20, Bro. Knapp exhorted Nelson church. Bro. Bolton's subject at night was "The Just shall live by Faith." Bible school is in full swing again. On Jan. 27, at worship meeting, Miss Snook of Hindmarsh church was present. Bro. John Griffith gave a fine message. At night Bro. G. P. Cuttriss delivered the Gospel message. On the following Tuesday, our brother conducted a meeting in the interests of Home Missions, and it was resolved that the church make an effort to contribute its full amount to the fund. About £22 remains to be paid, and it is hoped to raise this by special offering.

Western Australia.

At Perth on Feb. 3, the attendance at morning service was good. Many children have returned from holidays; attendance at school showed a great improvement. In the evening Bro. Hagger conducted a men's service. The large congregation enjoyed the special music and address. A young lad from the school confessed Christ.

At Fremantle the Gospel meetings are well attended. On Monday, Jan. 28, the Bible school held its picnic at Bicton, and an enjoyable day was spent. On February 1, a complimentary social to Bren. W. Thomson and A. Stevenson was held. Sister Mrs. Mudge, who has been in the hospital undergoing an operation, is much better.

Subiaco reports that meetings at mid-week service, are well maintained. On Sunday, Jan. 20, Bro. Clay gave an address on "Baptism," when four were immersed. There was also one confession. On Lord's day morning, Jan. 27, Bro. Fielders, of Geraldton (one time secretary of Subiaco church) addressed the brethren. In the evening a man and his wife decided for Christ after Bro. Clay's appeal. At the mid-week prayer meeting (when three were baptised), Bro. Stephenson from the College, spoke on "Love." Over 100 members and friends present. On Saturday, Jan. 26, the beginners' department of the Bible school held its annual picnic at Crawley, and on Jan. 28 the school held theirs at Greenmount. The boys have returned from camp at Applecross, after an enjoyable holiday. Good work is being done by the young men's evangelistic band. While Mrs. Clay's recovery is slow, it is sure. Bro. Angus Miller, one of the young men, is setting up in practice at Narrogin as a dentist, having lately passed his final examination for that profession.

Victoria.

The church at Croydon had good meetings last Lord's day. The addresses by Bro. A. E. Knight, of Moreland, were much appreciated.

At Hampton a successful S.S. picnic has been held. Meetings are very fair. Over 70 broke bread on Sunday. Interesting messages were given by Bren. Tinkler and R. T. Pittman.

Good meetings at Swanston St. last Lord's day. Bro. Leslie Morgan delivered a thoughtful and interesting address in the morning, and Bro. Shipway preached an excellent sermon in the evening. Several visitors at both services.

Attendances at Middle Park meetings were splendid. A Bible school lad was received in at the morning service. A senior girl and boy were baptised in the evening, and two young men from the Bible class made their decision at the close of a fine address by Bro. Graham.

Meetings at North Richmond are encouraging. All departments are in a healthy condition. The church enjoyed the fellowship of Bro. Rasmussen, of South Yarra, whose address was helpful. Bro. Payne preached at the gospel meeting. One young lady made the good confession.

At Bet Bet the church has been greatly helped by the tent mission held at Dunolly. Two of the young Bible school scholars who made their stand for Christ during the mission were baptised on Feb. 3, and received into fellowship on Feb. 10. Bro. Cave continues to labor with the church.

Good interest is maintained in the tent mission meetings at Boort, and Bro. Ball is delivering the message faithfully. Visitors from Wedderburn came to help with their presence on two occasions last week. On Sunday evening last four young people from the Bible school confessed Jesus.

At Blackburn, increased attendances are a feature. Great assistance has been given by visiting friends from Moreland, Coburg and Preston, for which the church is thankful. Bro. A. Withers of the College, is appreciated. Bible school is growing slowly. Practice has commenced for anniversary.

Meetings keep up splendidly at Ballarat East. One hundred and two broke bread on Sunday last. The collections are very fine and improving. The church is without a preacher just at present, but hopes to announce an appointment shortly. The condition of the church is excellent, and the brother appointed should have a happy time in the work.

At Cheltenham on Sunday the meetings were the largest for many weeks, and full of interest and enthusiasm. Bro. and Sister Pittman with their messages were most interesting. Singing directed by Bro. Geo. Clayton was enjoyed by the congregations, especially at the Gospel service. Some visitors present. Mr. and Mrs. Carter are removing to Upwey.

Attendance was good at Warragul last Lord's day. Bro. Ruffell impressed the brethren by his morning address, while Bro. Waters ably spoke in the evening. The church has granted a two weeks' holiday to Bro. Waters, who will enjoy a rest at the beach with his family, and the treasurer, Bro. Bramstedt and family. Bro. Ruffell will take charge of the meetings.

Splendid attendance at Hawthorn on Sunday night, when T. H. Scambler spoke on "The Resurrection of the Body," being the third of the series of addresses on "The Hereafter." During the week the Ladies' Church Aid Society held a happy picnic in the Botanical Gardens to inaugurate the opening of activities for the year. On Sunday morning Bro. W. Gale addressed the church.

At Warrnambool on Sunday morning, Bro. Arnold, who is on a visit, exhorted the church, and at night Bro. Edwards preached on "The

Message of the Cross." Fellowship with one of the former members, Bro. Ivan McKellar, from Sydney, has been enjoyed. Bro. and Sister Bew, from Horsham, have come to reside, and were welcomed by Bro. Edwards on behalf of the members.

Much interest and enthusiasm at Fairfield since the new year. Several families from other churches have linked up. An Endeavor society and a boys club have been formed. Attendance at morning meetings, between 30 and 40. Fine song service under leadership of Bro. George Tease (of S.A.) on Feb. 10. Bro. Tease gave a stirring address on "The Road Home," over 50 being present.

Meetings and interest at Wedderburn are growing. Bro. Bird's presence and influence are felt. His visits to the sick are greatly appreciated. One young man confessed his Lord on Feb. 3. He was baptised and given the hand of fellowship last Lord's day. Bro. Bird's morning discourses on our Lord's second coming are a blessing. Gospel services well maintained, and messages are of earnest and sterling quality.

The services at Kyneton recently have been conducted by Bren. McKean, N. Andrew, and E. T. Eaton. The visits of these brethren, also that of Sisters McKay, of Moreland, and Bro. J. C. Goudie, of Maldon, have been enjoyed. On Wed., 6th, Sister Agnes Munson and Bro. Walter Beer were united in marriage; Bro. Clipstone officiating. On the Saturday prior to this, they were tendered a kitchen tea by the members.

At Carnegie on Sunday last Bro. A. T. Eaton addressed a large morning meeting, and his message was greatly appreciated. One sister was welcomed after obedience, and another commended by letter. At the Gospel service Bro. Saunders gave a splendid address, followed by the decision of a young woman from the Bible school. The half-yearly meeting showed all auxiliaries in working order, and interest growing in new building extension.

Ballarat (Dawson St.) has been enjoying good meetings since holidays. Bro. Wilkie preached during Bro. Connor's absence on holiday. On the 3rd inst., three adults were received into membership as baptised believers, and one lad by baptism on the 10th. Annual meeting reports were good, fifty-six having been added during the year, while twenty-one had been lost by letter. Meetings at breaking of bread have been very good, and a spirit of unity is very manifest.

All departments of the work at Maryborough are growing and healthy. Attendances good, especially at Gospel services. The young people's society held its annual business meeting on Feb. 7, and a review of the year's work showed advancement. This department is very active regarding the church work. A competition between the "Vigilants" and the "Valiants" is commencing. The Bible school is increasing; 120 scholars present on Feb. 10. Under the leadership of Bro. Baker, the Bible class has been re-organised, and is growing rapidly. At the Gospel service the building was packed. An inspiring and powerful address was delivered by Bro. Baker.

The attendances at Lygon St. on Lord's day showed a great improvement. Many who have been holiday-making having returned. In the morning F. T. Saunders gave a helpful and earnest address. At night A. T. Eaton's theme was "What is Man?"—a splendid discourse delivered with power. A fine anthem was rendered by the choir, and Miss Edna Bagley sang a beautiful solo. The annual appointment of officers was recently held, and when all the old officers were re-elected, and three added to the diaconate (Geo. Dickens, B. Jackson and F. Prittie). With a view to creating increased interest in the prayer meeting, a social meeting was held on Tuesday last to inaugurate the services for the year. The recent effort of work realised over £160, being the joint effort of the auxiliaries of the church.

Meetings at South Yarra are on the up-grade, particularly the mid-week devotional meeting. Last Lord's day meetings were the best for the present year. Bro. Cameron's efforts are well received. On Feb. 3, Bro. H. Rasmussen exhorted, and last Lord's day the message of Bro. Bull.

N.Z., was enjoyed. Bro. and Sister Rose, isolated members from Murrayville, were visitors. The Bible school has arranged to have the use of the new Renown kindergarten school close by for the kindergarten class on Sunday afternoons. The male Bible class is held next door to the chapel in the home of Sister White. The women's guild has resumed this week. On Monday, 11th inst., a gift concert was held in the chapel. This event was organised by two of the J.C.E. young ladies and was a success. The gifts are for a bazaar to be held in aid of the children's ward of the Alfred Hospital. Misses Samuels arranged the excellent programme.

South Australia.

The work at Forestville has been improving each week. Bro. Hollams has entered into his fifth year of faithful service. He has helped a great number of persons to make the decision for Christ. Endeavor society has been formed; already one young lad has followed his Lord into the waters of baptism.

A very enjoyable open-air concert was held at Port Pirie recently in aid of the piano fund, when £6/10/- was taken. Last Saturday evening the members and friends meet in the chapel to say farewell to Bro. Arnold, who has preached faithfully and well during his short stay, and to give a welcome to Bro. L. Bowes, who comes to take up the work. Last Lord's day Bro. Bowes gave two very fine addresses. All were pleased to see Miss Betty Loft after a protracted illness.

On Jan. 30, at the business meeting of Grote St. church, the following were elected elders: Bren. E. R. Manning, A. Fisher, W. Jackson, E. McPhee, Bren. A. Mander, T. Glover, E. Barnes, R. G. Vaughton and H. R. F. Culley were elected deacons. The first four named deacons were re-elected, but Bro. H. R. F. Culley was elected for the first time. Bro. E. W. Peet declining to stand owing to health reasons. Bro. Peet is thanked for twelve years' faithful service as deacon. He has recently accepted the leadership of the senior division of the Bible school. The meetings are growing, and splendid addresses are given by Bro. Rankine. The mid-week services are also growing, and prove a blessing.

Cottonville S.S. picnic at Long Gully on Jan. 26 was well attended and happy time spent. S.S. prize distribution on Jan. 27. Bro. McKie addressed scholars and visitors. Members of the Brotherhood have again cleaned up the chapel yard, others have repaired the furniture and made chairs. Fine attendance at Brotherhood meeting on 6th inst., interesting discussion on the topic, "How far should the Church concern itself in the Social Problems of the day?" A young man and a young lady confessed Christ at Gospel service on 3rd, were immersed on 7th and received into fellowship on 10th. Good attendances at all meetings. Five new scholars at Bible school on 10th; 175 present. A young man confessed Christ at Gospel service.

At York the annual business meeting of the church was held on January 23. The secretary's report stated that good work had been accomplished. Two hundred and sixteen members are on the roll. Bible school teachers held their annual tea on January 24. Twenty-eight teachers and officers of school were present. The school is in a healthy condition. Fourteen scholars gained 1st prize; 7, 2nd; 5, 3rd. One scholar, Jean Meenz, has not missed a Sunday in ten years. Bible school picnic was held on January 28. Last Lord's day evening a memorial service was held to the late Bro. Alec. Forrest, who passed away on February 5. Bro. Forrest was a member for 33 years. He held office for 12½ years altogether. He was a good and faithful member.

New South Wales.

Bro. Anderson, B.A., of Canley Vale gave a very helpful message at Petersham on the morning of Jan. 27. Bro. Arnott preached at the evening service. Good Bible school and evening service on Feb. 3. Feb. 10 was observed as Rally day in the school.

Canley Vale church is progressing under the leadership of Bro. A. E. J. Anderson, B.A. Meetings are being splendidly attended. Members are working to make their first sale of work successful.

Mosman reports good meetings morning and evening. Bro. Southgate spoke on the expression of the true church as manifested by its harmony and unity of action. Bro. Davis spoke at night on "Why I am a Christian only." Some strangers were much impressed.

At Wagga since last report work has been progressing slowly. On Sunday night, Feb. 3, Bro. Way preached on the text, "They shall sing a New Song." At the close of the Gospel address four persons made the good confession (two men and two women). Bro. Way terminates his engagement with the church in March next.

Canterbury reports the work begun by a few members has progressed most favorably, growing with a natural growth that is firm and strong. A Bible school has been started; 17 scholars on the roll, with an attendance of 15. The Gospel services are well attended, strangers being present. Splendid addresses have been given by Bro. Dixon.

At Chatswood on morning of Feb. 10, Dr. Porter gave to the church a beautiful spiritual talk from John 17. Bro. Whelan delivered a powerful message at the Gospel meeting on "The Authority of Jesus Christ." Two scholars put on Christ in baptism. Record attendance. Wednesday night meetings still increasing; 158 present.

A welcome social to Bro. and Sister Whately was held at Enmore on Feb. 7. About 300 were present and a fine spirit pervaded the meeting. Sunday, Feb. 10, Bro. and Sister Whately were received into fellowship. About 200 broke bread for the day. Bro. Whately spoke at both services. At the evening service there was a big attendance, best for some time. The school and church are getting ready for a big uplift which it is felt is coming to Enmore.

City Temple reports record attendance at Bible school. A month ago Bro. Southgate commenced a Bible class; enrolment now 28. Bro. A. Thoumine is the superintendent of the school, and everything points to a revival in this department. P. Williams is now church secretary, and H. Palmer, assistant secretary. Fine address by Bro. E. Davis on the morning of the 10th. After Bro. Southgate's address in the evening two young men made the good confession. The work is in good heart.

On morning of Feb. 3, Bro. H. Larcombe ably exhorted Lidcombe church. In the evening, Bro. Sheehan conducted the praise service, and Bro. H. Priestly the Gospel service. Good attendance; at the close two B.S. scholars were baptised. On 10th, Bro. Flood delivered a splendid morning address. Bro. Priestly extended the hand of fellowship to the brother and sister immersed the previous Lord's day, also to Sister Cavey, late of Fairfield. In the evening Bro. Saunders conducted the praise service acceptably, and Bro. H. Priestly spoke on "The Garden of the Soul" to a large audience.

At Lismore City Temple, Feb. 3, Bro. Allan Brown exhorted. At night there was a large attendance when Bro. P. J. Pond conducted an in memoriam service to the late Bren. L. H. Robinson (Bungawalbyn), W. J. Stewart (Tyalgum), and other pioneers. The triennial election of church officers resulted as follows: Elders: Bren. P. J. Pond, F. R. Furlonger, M. Patch, A. M. Wotherspoon, C. L. Savill, W. Atkin and Thos. Houlden. Deacons: Bren. A. Taber, R. S. Thomas, W. Bytheway, C. Byrnes, A. Brown, S. Patch, W. Cooper, L. Hancock and R. Wotherspoon. Deaconesses: Sisters E. Walker, sen., F. R. Furlonger, A. Stratford, M. Patch, S. Patch, P. J. Pond, W. Jordan, W. Newton, A. M. Wotherspoon, C. Byrnes, R. Thomas, W. Bytheway, A. Taber, A. Brown and W. Atkin.

St. Peters meetings were well attended on Feb. 3. Bro. Plummer's forceful message inspired all. At night Bro. Casperson concluded his address on "Dr. Jekyll and Mr. Hyde." On Feb. 4, the

annual business meeting was held. The reports disclosed a very satisfactory state of affairs financially. Additions for the year totalled 12. A very pleasing feature commented upon was the presence round the Lord's table each week of 95 per cent. of the members; fully this number meet, if not all in the morning, then the balance after the Gospel service. Bren. Cook, McKenzie, Flood, Facer and Casperson were elected deacons, and Bro. Cook and Sister Beryl Clark, secretary and treasurer respectively, were re-elected to their positions unopposed. The meeting approved of arrangements being made for a tent mission in the near future, a choir under the leadership of Bro. Flood, a special Gospel effort one Sunday each month, and various committees to attend to work about the building, visiting, welcoming folk at the door, etc. On Feb. 10, Bro. King exhorted, and Bro. Mackenzie delivered a Gospel address entitled, "Finding is Keeping."

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DEATH.

LEGG.—On February 4, at the Homœopathic Hospital, suddenly, George Spencer Legg, of Emerald, the dearly beloved husband of Elsie, and loving father of Phyllis and little Kelvin, and second youngest son of James and Emerald Legg and loved brother of Tot (Mrs. Romeril), James, Emerald, Walter, Percy, Herbert, Irene, Annie and Edith, aged 28 years. Loved by all. Peace, perfect peace.

IN MEMORIAM.

ELLIS.—In loving memory of my dear father, John Thomas Ellis (of Maryborough, Qld.), who entered into his rest on February 14, 1922. Peace! Perfect peace! with loved ones far away? In Jesus' keeping we are safe, and they.
—Inserted by his loving daughter, Mrs. D. Rankin, Maryborough, Queensland.

RATCLIFFE.—In loving memory of David, loving husband of Mary, and our dear father, who departed this life Feb. 15, 1922. "Peace, perfect peace."

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Resting in the love of Jesus,
Rest, sweet rest, for evermore.

—Moreland.

WARMINGTON.—In loving memory of "Dolly," who fell asleep in Jesus at Moonta on February 10, 1922.

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When loved ones cross death's sea,
That we when all earth's toils are ended
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HON. OPTICIAN:Mr. W. J. Aird, The Centreway,
Collins-st.**ORGANISING SECRETARY:**

Mr. A. E. Knight.

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