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## Difficulties of the Bible.

THE title takes it for granted that there are difficulties in the Bible. Every preacher and Bible student is painfully aware of the limitation of his knowledge, and the greatness of the task of exposition or reconciliation. There are, we believe, a few persons to be found who maintain that there are no difficulties; such are to be envied—or pitied.

We can never hope to win the sceptic to faith by explaining away difficulties or ignoring them. The Bible itself confesses their existence. While the special reference of Peter when he speaks of "things hard to be understood" is to Paul's epistles, we must agree that the description fits other Scriptures also.

### Greater difficulties if we reject.

It is told of Alexander Campbell that he won the approval and sympathetic attention of an infidel by his frank confession of the presence of difficulties in the Bible. This great man did not pretend to be able to explain all the difficulties of faith, but he insisted that there were greater difficulties on the other side. Surely a wise retort.

Dr. Torrey has well said that "there are many more and much greater difficulties in the way of a doctrine that holds the Bible to be of human origin, and hence fallible, than are in the way of the doctrine that holds the Bible to be of divine origin and hence altogether trustworthy. A man may bring you some difficulty and say, 'How do you explain that if the Bible is the Word of God?' and perhaps you may not be able to answer him satisfactorily. Then he thinks he has you, but not at all. Turn on him and ask him how do you account for the fulfilled prophecies of the Bible if it is of human origin? How do you account for the marvellous unity of the Book? How do you account for its inexhaustible depth? How do you account for its unique power in lifting men up to God? How do you account for the history of the Book, its vic-

tory over all men's attacks, etc., etc. etc. For every insignificant objection he can bring to your view, you can bring many deeply significant objections to his view, and no candid man will have any difficulty in deciding between the two views. The difficulties that confront one who denies that the Bible is of divine origin and authority are far more numerous and weighty than those that confront the ones who believe it is of divine origin and authority."

It may be remarked that the Bible will do its work on the sincere reader of it in spite of any difficulties he may encounter. After a course of sceptical literature, or of higher critical fancies, the puzzled Christian had better read the Book. It will commend itself; the writers will reveal themselves to be honest men who wrote out of their knowledge of the facts. The Bible is its own best witness.

### Difficulties to be expected.

It is well to remember that in the very nature of the case difficulties are to be expected. The Bible claims to be the revela-

tion of the infinitely great, wise, holy and eternal God. Will the magnitude of this revelation be at the disposal of the casual reader and be apprehended without difficulty by him? It would be foolish to expect this. We may quote Torrey again, who puts the case as follows: "If some one should hand me a book that was as simple as the multiplication-table, and say, 'This is the Word of God, in which he has revealed his whole will and wisdom,' I would shake my head and say, 'I cannot believe it. That is too easy to be a perfect revelation of infinite wisdom.' There must be, in any complete revelation of God's mind and will and character and being, things hard for a beginner to understand, and the wisest and best of us are but beginners."

Another thing to be insisted upon is what we may call the relativity of difficulties. All difficulties are relative to the knowing, or ignorant, mind. Some objectors seem to fail to see any difference in meaning between the three following propositions: I do not know; Nobody knows; It cannot be known. As one writer puts it, "To conclude that because A and B cannot understand a given subject, therefore C and D are equally unable to explain it, is as bad in logic as it may be fallacious in fact. Were it a true principle of reasoning, all diversity of intellectual power would be at an end, and a flat monotony would be the unvarying rule." It is as well to be modest, even in stating objections to the Bible—or in replying to them. "With respect to our understanding," Bishop Sherlock observed, "there is no more difference between truth that is and truth that is not mysterious, than with respect to our strength there is between a weight which we can lift, and a weight which we cannot lift: for as defect of strength in us makes some weights to be immovable, so likewise defect of understanding makes some truths to be mysterious." But the infidel says; 'No; if I cannot lift

### The Book.

*When sorrows come like shocks of doom,  
Or faith lone staggers in the gloom—  
When phantoms rise to stock the way  
And hopes are toned to sombre grey,  
Give me one book,—love's book,—  
The Bible.*

*When faith is strong and skies are clear,  
When joy exults and laughs through tears—  
When all the world is redolent  
With choicest blessings heaven sent,  
Give me one book,—love's book,—  
The Bible.*

*When sunset glow has fringed life's skies,  
And time and toil have dimmed these eyes,  
When for me comes the Pilot's call,  
E'en then before the curtains fall  
Give me one book,—God's book,—  
The Bible.*

—R. H. Ayres.



every weight myself, I'll not believe that any one else can lift them."

### **The vital things plain.**

In the course of our addresses, when we have quoted the phrase "Some things hard to be understood," we have gone on to ask, "But what things?" Preachers of the Word have rightly taken the position that the vital things, the things pertaining to man's salvation, are the things most clearly revealed. "Those points that are necessary," remarks Bishop Andrews, "God hath made plain; those that are not plain are not necessary." There is enough for anybody to live by plainly revealed in the Bible. The remark of a Christian gentleman to a British officer in India at once utters a truth worthy of remembrance in connection with Bible difficulties, and indicates the real source of some objections. The officer was speaking of the mysteries of the Bible and the great difficulty of reconciliation. "Yes," replied the other, "but the seventh commandment is very plain." In various ways it is true that he that willet to do the will of God shall know of the teaching. We all can easily get enough to live by, and he who so uses the plain teaching of the Bible is not likely to be the one to reject it because of its difficulties. Bengel gave good advice which is oft quoted in this connection: "Eat in peace the bread of Scripture, without troubling thyself with the particles of sand which may have been mixed with it by the millstone." The familiar fish-and-bones illustration inculcates the same lesson.

There is a great class of difficulties in which the recorded fact is plainly declared, but the mode or manner of the fact remains a mystery. Consider the greatest truths of our religion—the humanity and godhead of the Lord Jesus, or the atoning death of our Saviour. These are most clearly revealed, so that the child and the man, the scholar and the illiterate, the cultured Christian philosopher and the newly converted Kanaka boy, can all accept the fact, while none of them can fully explain how the two natures are united in the one person, or why the death of Calvary should procure for us salvation. Some refuse to accept the fact because of the impossibility of a full present explanation of the mode. It is only in the religious realm, and never in the affairs of ordinary life, that men act so foolishly. Nobody refuses to eat because he cannot explain how the substance of a dead plant or the body of a dead animal can be made to assume a higher form and become instinct with a new life. A drowning man does not refuse to grasp the rope of deliverance because he knows not the mystery of rope-making, or because he is ignorant of the name of the man who made the rope, or owns it, or threw it.

### **Uses of difficulties.**

The reflection has often been borne into the minds of Bible students that difficulties are both so obvious and so numerous that they must have been intentional. The Holy Spirit inspiring the writers could so

easily have given the added information which would have removed many or most of the difficulties, that their very existence seems to imply it was his will that they should remain. We may see that difficulties and mysteries both act as a stimulus to the mind of the earnest student, and as a reminder to all inquirers of the limits of human faculty. Benson in his 1822 "Hulsean Lectures" names these two uses of difficulties: (1) Their gradual elucidation confirms men's faith. (2) Contributing to the improvement of man's rational nature, and his advancement in the scale of intellectual being by that exercise of the understanding which their solution requires, and that dignity they confer on every kind of study." Many uses may be suggested, including that noted by Dr. A. T. Pierson, that "the obscurity of Scripture is probably made to serve to godless readers a judicial end." This last reminds us of our Lord's statement of why he spoke in parables.

In that valuable and widely used volume, Dr. Angus's "Bible Handbook," the following suggestive paragraph appears: "Let no man attempt or expect the explanation of every difficulty. 'Of the dark parts of Scripture,' says Warburton, 'there are two sorts, one which may be cleared up by the studious application of well-employed talents, the other which will always recede within the shadow of God's throne, where it would be impiety to intrude.' 'The last step of reason,' says Pascal, 'is to know that there is an infinitude of things which surpass it.' After all difficulties have been solved, and every word of the Bible explained, the weightiest difficulties of all will remain. The origin of evil, the mystery of divine foreknowledge and free agency, and much of the scheme of redemption will still exercise our faith. We shall say even then, as it is our wisdom to say now, '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."

### **Faith survives difficulties.**

The Christian who has experienced in his own life the saving power of Jesus Christ will not suffer in his faith when in his reading of the Bible he comes to a difficulty beyond his powers of explanation, or to a mystery too great to be solvable by man. The reader of Dr. Dale's great book on "The Living Christ and the Four Gospels" will be familiar with the man who stands unmoved amid the assaults of scepticism, not because he can reply to the arguments of the foes of Christianity, but because he has experience of the Christ. We may be unable to reply to the objections of infidels, of critics, of modernists, but we may take the impregnable position of the man who met the opposition of clever Pharisees with the statement: "One thing I know, that, whereas I was blind, now I see." We have tried the Christian remedy and found that it avails; we have used the Bible, and it does all that it claims to do.

The reader may recall Lord Tennyson's beautiful lines:

"I found him not in world or sun,  
Or eagle's wing, or insect's eye;  
Nor thro' the questions men may try  
The petty cobwebs they have spun."  
"If e'er when faith had fall'n asleep,  
I heard a voice 'Believe no more,  
And heard an ever-breaking shore  
That tumbled in the godless deep;  
'A warmth within the breast would melt  
The freezing reason's colder part,  
And like a man in wrath the heart  
Stood up and answered 'I have felt.'"

The familiar lines of Principal Shairp are even more appropriate to our theme:

"I have a life with Christ to live;  
But, ere I live it, must I wait  
Till learning can clear answer give  
Of this and that book's date?  
I have a life in Christ to live,  
I have a death in Christ to die;  
But must I wait till science give  
All doubts a full reply?  
'Nay, rather while the sea of doubt  
Is raging wildly round about,  
Questioning of life and death and sin,  
Let me but creep within  
Thy fold, O Christ, and at thy feet  
Take but the lowest seat,  
And hear thine awful voice repeat,  
In gentlest accents, heavenly sweet:  
'Come unto me and rest.  
Believe me, and be blest.'"

### **The Ninety-and-Nine—Cents.**

Mr. Roger Babson, the well-known statistician, says the annual business turnover in the United States is \$50,000,000,000. Of this at least four-fifths passes through the hands of church people. He says that it is fair to say that there is an average of 10 per cent. on this business. This gives the church people an annual income of \$40,000,000,000, 10 per cent. of which would be \$4,000,000,000. This would be the amount paid into the Lord's treasury, if all of his people paid him a tithe of their income. But Mr. Babson says that the actual amount paid is only about 1 per cent. That makes a pretty bad showing, when the average Christian keeps ninety-nine cents out of every dollar for himself and pays one cent to God. There are many Christians who pay the tithe, and many others who pay more. But this just makes the showing all the worse for many others. What a wonderful work the church could do if all the tithes had been brought into God's storehouse.—"The Presbyterian of the South."

### **"The Humanitarian."**

Seeing how the world suffered and bled,  
He said:  
"My life shall bring  
Help to that suffering."  
Seeing how the earth had need  
Of sheer joy and beauty  
Above all bitter creed  
Of cruel penitence and duty,  
And how mankind  
Thirsted and cried for joy it could not find,  
His heart made quick reply,  
"Men shall know happiness before I die!"  
He who brings beauty to the lives of men  
Needeth no tribute of recording pen.  
His deeds are graven in a place apart,  
On the enduring table of the human heart.  
—Angela Morgan



# The Virtue of Readiness.

"Have your feet shod with the readiness of the gospel of peace."—Eph. 6: 15.

Do I use the right word in the title? Is readiness a virtue, or is it a grace? Is it something won as a guerdon, or has it no reference to personal merit? Is it something attained, or is it something received? Is it born of the will of man, or of the will of God? Is it the fruit of effort, or is it the fruit of the Spirit? Perhaps the form of these questions implies a divorce between two things which would prove deadly to both. In the realm of Christian character every virtue assumes corresponding grace, and all grace finds expression in corresponding virtue. When we speak of a man's "expression" we refer to a double thing: there is the inner spirit displaying itself in visible lines. A hidden disposition unveils itself in the tell-tale lineaments of the countenance. Spirit becomes incarnate, and we see it. There is an inner mood, and there is also an outer mood, and one is the complement of the other. And so it is with grace and virtue. Virtue is just the visualisation of grace. It is grace efflorescing in the strength and beauty of character and conduct. Grace dwells within, and it displays itself in the virtue without.

"Every virtue we possess,  
And every conquest won,  
And every thought of holiness  
Are his alone."

Here, then, is the noble virtue of readiness. And the first thing to notice about it is this—that in the teaching of our Lord and his apostles readiness is a perennial, and not something that comes and goes with a fragment of the year. Readiness is not a seasonal thing, a sort of sessional thing, which comes now and again, and then absents itself for a time. Readiness is to be a continuous condition of life. It is not something which displays itself merely in an occasional act; it lives rather in the permanent attitude. It marks the difference between feverish fussiness and an abiding sufficiency which meets every event and circumstance with quiet and absolute mastery. For instance, wherever there is the virtue of readiness the praying life is not confined to great emergencies; it exists before the emergency arrives, and is quietly ready to meet it. There are multitudes of people who only pray when some sombre event is knocking at their doors. The event finds them unready, and it flings them into confusion. They cannot composedly adjust their lives, and their prayer is only the shabby call of a frightened soul.

To folk of this sort prayer is just a sort of magic worker, and we rush to it when things go hard with us. We fly to it when we are "in a hole," or, as the Psalmist would put it, in a horrible pit, and in the miry clay. Prayer is only an emergency expedient, it is not a splendid communion which binds the ordinary days together, and

which runs through all the grey common-places of the least exciting years.

But there are other people to whom prayer is not an occasional resource, but an unbroken habit. It is their mode of living, it is their way of life. They pray without ceasing. They live every moment with mind and heart turned toward God. And therefore they are always ready for anything which may come along the road. They are really not taken by surprise, for they are hiding in God. They are not like lightly clad folk who are overtaken by a storm. They are "ready for anything"—foul weather or fair. And as in their spiritual readiness they meet the never-ending procession of changing circumstances, they instinctively assume a certain mastery over everything, and they quietly compel it to pay homage to the Lord.

And a second thing we may say about this virtue of readiness is this—it reveals the difference between spasmodic beneficence and a life of unbroken benevolence. There are untold numbers of people who, on occasion of any sudden and tragic necessity, have to be roused to meet it. We say

"If the heart goes with the gift,  
it may be small and homely in  
the eyes of men, and yet it will  
be great in the sight of God."

they have to be "worked up" to it. Every minister knows them. When the day of the missionary collection comes round they have an air of detachment as though all their affairs were in a distant planet. Whenever any special necessity knocks at the church's door it finds them asleep. They have to be "roused up;" they have to be "worked up;" they have to be "warmed up." They are never ready. Everything finds them cold, and their fires have to be relit at every new appeal. And therefore there is always a certain lukewarmness to be overcome, a certain reluctance to be destroyed, a certain can't-be-bothered sort of feeling. They are hard to move, and that is because they are not always in movement. They stop, and it is difficult to get them going again.

There are others who seem to be waiting for you when you knock at their door. Their money is laid aside in readiness. It is as though they said, "I was just expecting you." They come out to meet you, and their beneficence peeps out before you begin to make your appeal. They are ready. They are "cheerful givers," and their smiling cheer is the pioneer of their gifts. As the New Testament says, they are "hilarious givers," meeting requests with happy

laughter which rejoices in every new opportunity of service. Their benevolence is always brimming, and it is the easiest thing in the world to translate it into beneficence.

And, for a last point, the virtue of readiness makes all the difference between an occasional thanksgiving service and a life of unbroken praise. Some people's praise is like their prayer, it has to be worked up, it is not ready. They wait for what they call "special mercies," and then they raise their thin, anaemic song. Their praise does not run like unbroken music, weaving itself with all the humdrum things of daily life. On the other hand, others can give thanks in everything. With them it is not an occasional mood. It is their manner of life. Their song rises in the fair morning, and it continues at the gloomy midnight. They have a ready thankfulness, and their Lord has daily communion with a grateful and praiseful heart. Whatever circumstance touches them it cannot numb them to the sense of God's mercy, and therefore their early prayer always has the fellowship of ardent praise.—J. H. Jowett in "British Weekly."

## The Right to Choose.

The "Intercollegiate Statesman" contains the following pertinent message. It relates primarily to the American Prohibition Law, but has a wider application.

THE OTHER NIGHT.  
I ATTENDED a banquet.  
WHERE THERE were a lot of business  
men.  
AND BANKERS and manufacturers.  
AND I saw a good many take out their  
flasks.  
AND POUR something into their glasses.  
AND DRINK it.  
THEN A speaker was introduced.  
WHO TOLD us.  
ALL ABOUT the Reds.  
AND THE Bolsheviks.  
AND OTHERS.  
WHO HAD no respect.  
FOR LAW and order.  
AND HE said that the country.  
EVERY DAY in every way.  
WAS GROWING worse and worse.  
AND THE government.  
SHOULD PUT all these lawless people.  
IN PRISON.  
AND KEEP them there.  
AND EVERYBODY applauded.  
AND THE men who had flasks in their  
pockets.  
APPLAUDED MOST of all.  
AND I wondered.  
WHICH LAWS I should obey.  
AND WHICH I could violate.  
AND STILL be a good citizen.  
AND WHY the other fellow.  
HAD NOT the same right.  
TO PICK and choose.  
THE LAWS to be respected.  
AND SO far.  
I HAVEN'T found the answer.  
I THANK you.



## Religious Notes and News.

### Mammoth Men's Class Contest.

It's all over. The five weeks' contest between Taubman's class, of Long Beach, Calif., and the men's class of the first Baptist church, Kansas City, Mo., closed November 11. It began as a class contest, but ended in Southern California v. Kansas City and other cities adjacent thereto. From one of the Kansas City dailies we gather the following facts: On the 11th Kansas City had an attendance of 52,121 men; Long Beach, 31,034. In the five weeks Kansas City led by 28,986.

Kansas City had seventy-five buglers in the early morning to go about the city waking up the people and calling them to Bible school. At 7 a.m. the crowd began to assemble at the great auditorium. Two thousand men, headed by a brass band and the mayor of the city, came from Independence, Mo. Great delegations were in attendance from the factories of the city. The heroes in the blue and the gray were present. The bands present comprised seven hundred pieces. The American Legion was out in great force. A men's chorus of a thousand furnished part of the music. The Masonic chorus of two hundred men also sang. Gov. Arthur M. Hyde, with part of his staff, was present and gave the Armistice Day address. The minister of the church and teacher of the class, Dr. Evans, spoke on the subject of peace. It was a regular Armistice Day service. A message from President Coolidge was read.

At Long Beach the meeting was held in Lincoln Park. We have no particulars of the day, but from the "Spark Plug," the organ of the Long Beach class, we note that on previous Sundays the lodges were out in full force, the Methodist church sent its class of 150 men to swell the number, and Mr. Taubman announced the contest had now leaped over class bounds, and it was all of Southern California against Missouri. Thirty-one thousand men assembling in Long Beach was a wonderful victory, when we take into consideration there are only about sixty thousand people in the city. Of necessity, thousands of men had to be brought in from other cities. What Kansas City and Long Beach did in massing together so many thousands of men is but a demonstration of what can be done when everybody gets to work. Civic pride is aroused, printer's ink used, and a lot of hard, personal work done. But the five weeks did not decide which is the larger of the two classes. That has to be decided by taking into consideration the attendance under normal conditions through a given length of time. We are still of the opinion that Long Beach is the larger class of the two, and the largest in the world. And we still believe in contests. Anything that will arouse interest, secure greater attendance, use latent talent and help one form the habit of going to Bible school is a good thing. All of this a contest does.—P. H. Welshimer, in the "Canton Christian."

### Victorian Preachers' Retreat.

"Hills, vales, woods, netted in a silver mist." Such was the environment in which the Victorian preachers enjoyed the retreat for 1924. By the courtesy of Mrs. Hunt, of the Balwyn church, a commodious guest-house was taken over, and "Warwick Farm," situated so delightfully at South Sassafra, became the successful rival of the tent of earlier camps.

Thorough organisation on the part of A. E. Hurren, secretary, and J. E. Allan, camp steward, smoothed away all difficulties of transit and commissariat, and under the leadership of the genial camp father, J. E. Thomas, all took their varied parts with happy good-will. An honored guest was T. J. Bull, of New Zealand, who gave a most helpful address on "Paul's Charge to Timothy." At another session a thoughtful paper was read by W. Gale, who introduced many important pro-

blems and provoked a helpful discussion. "Morning Watch" prayer meetings were led by C. Lang, H. Patterson, G. Andrews and R. T. Pittman, and each evening had its season of devotion.

These are some of the facts which can be recorded, but what pen can adequately describe the happy fellowship, the walks in God's own garden, the resounding of the hills with cheerful song, the heart to heart talks, the recalling of happy memories from "the light of other days," the prayers for other workers, some absent through sickness, the camp-fire meeting which lasted far into the night yet seemed so brief! Truly there was an unseen Guest and Companion in all these experiences.

It would be pleasant to abide in the mount with Him, but duty calls to tasks on the plains and in the valleys; so a return must be made, but the return is not as the going, for jaded spirits have been refreshed, faith has been strengthened, hearts have been cheered, and the arduous duties will be faced with a fuller realisation that the Companion of the hills is an abiding Presence in the valleys and the plains.—Randall T. Pittman.

### Resignation of Mr. C. M. Gordon, M.A., B.D.

Thi Victorian Anti-Liquor League has issued the following statement:—

The determination on the part of Mr. C. M. Gordon to return to America early in May next, with a view to accepting a College or University Professorship, and completing the work necessary for his degree as Doctor of Philosophy, is mainly responsible for his resignation as State Director of the Victorian Anti-Liquor League, after five years of service in the movement for Prohibition in this State. Although every effort has been made to get Mr. Gordon to withdraw his resigna-

tion, he has informed the Executive that his decision was reached after mature consideration, and the committee has, therefore, been obliged to accept the resignation, which will become effective on April 30.

The following resolutions, which were unanimously adopted, have been placed on the records of the League:—

1. That the resignation of Mr. C. M. Gordon, M.A., B.D., State Director of the League, be received and accepted with very deep regret.
2. That the League places on record its profound admiration and highest appreciation of the experienced, able and courageous leadership of Mr. C. M. Gordon during his five years' term of service as Chief Executive Officer of the Victorian Anti-Liquor League, during which period the League has won a commanding position throughout the State as a great moral and religious force in the life of the community.
3. That the marked development in the financial side of the work with its present income of over £12,000 per annum, is largely due to Mr. Gordon's sane administration, whilst it is also evidence of the State-wide approval on the part of the large and increasing number of subscribers of their confidence in the policy and programme directed by him.
4. That in accepting Mr. Gordon's resignation, the League desires to assure him of their earnest prayers for still richer blessing and wider success in the field of service to which he is about to return in America, and in wishing him God-speed, assures him of their close interest in his University career.

On the evening of Tuesday, March 25, in the Independent Hall, Collins St., Melbourne, a conversation in honor of Mr. Gordon will take place, when opportunity will be given of publicly expressing appreciation of his services during his connection with the League and allied movements.

## Making Our Plea Count.

Privilege and responsibility are co-extensive. We cannot accept the former and repudiate the latter. This is convincingly so in the realm of the religious. The more pretentious the claim the keener the challenge. To whom much has been given, of him shall much be required. And upon Churches of Christ rests the burden of serious responsibility—to live up to the high standard of their plea to restore the church of the New Testament.

Dangers beset us in several directions. That of self-satisfaction is not the least imminent. Content with such things as we have, rather than constrained to an aggressive spirit of conquest that wins—"the other cities also."

Growth, only from within our own family circle, without a corresponding increase from those who are not of our own kith or kin. The result—a membership gained not so much by conviction, as by custom and convenience. The complacent attitude: "One church is as good as another," or "It doesn't matter what one believes, so long as he is in earnest." With a resultant spirit of indifference to the work we have set ourselves to do.

To make our plea count, there must be a dual conviction—that our position is in harmony with the purpose of Christ, and the preaching of the need of it. If our mission and messages are not in harmony with New Testament teaching; or if there is no urgent call to "contend earnestly for the faith once for all delivered unto the faithful," it were better for us to lose our identified bodies of Christendom. But if conviction has slumbered, let it be awakened by the knowledge that the Restoration movement was born out of

the desire to be loyal both to the Scriptures and to a world's need.

Again, there must be constant emphasis upon the truths for which we distinctively stand. It is good to talk over the doctrines upon which we agree with our religious neighbors. But these do not justify our separation. It is, therefore, essential, to proclaim fearlessly and faithfully, yet lovingly the things upon which we differ. Let us review our position, re-state our plea, re-emphasise New Testament teaching. Let the messages of this year be upon the great doctrines of the Scriptures. For the education of the members, and for the enlightenment of non-members, Bible exposition must be a prominent feature of our ministry. Christians must be so taught as to be able to declare with confidence: "We know." And communities must be so instructed as to have a sure knowledge of the things most assuredly believed among us.

Further there must be the life which commends the plea. We are known more by what we are, than by what we believe. A low standard of living will make the most eloquent message as but sounding brass or the clanging cymbal. The quality of our members counts for more than their quantity. Newness of life is more potent than numbers. It is presumption to challenge men to a doctrinal position, when the life itself misinterprets the truth. As we are "manifestly declared to be the epistles of Christ," so let the purity and consecration of our lives bear testimony that we are seeking to conform to the precepts and examples of the Master.

Our plea is matchless, because Divine. It is worthy of the best contribution each can make towards its success.—H. G. Harward in "The Christian Messenger."



# South Australian Home Missions.

**Annual Offering**  
**£1500 ON LORD'S DAY, MARCH 2, 1924 £1500**

H. J. Horsell.

The time of the year has arrived to make our appeal to the churches in South Australia and Broken Hill in behalf of Home Mission enterprise. On Lord's day, March 2, £1,500 is urgently required in order to maintain the present fields, and to make an aggressive move worthy of Churches of Christ. It will be in order to briefly review some phase of the work in the several fields during the past twelve months, and to suggest new work to engage our attention.

## I. The fields now occupied.

**Yorke's Peninsula.**—W. G. Oram and E. G. Warren have been employed throughout the year at Moonta and Wallaroo respectively. The closing down of the copper mines has been a big blow to the people in that part of the Peninsula. Many persons have removed elsewhere, and, in doing so, gave up their homes of many years, some of which are now standing empty. Wallaroo is not suffering to the same degree as Moonta—being a seaport—but when the wheat season is past, there is bound to be a lot of unemployment in that town. Amid such discouragement the churches have met their obligations to the committee. Some have confessed Christ, and all are determined to do their best in the future.

**Eyre Peninsula.**—W. A. Russell is to be congratulated and commended for his service with the brethren. In this field of long distances, sparse population, the many isolated members scattered over great tracts of country, much time is naturally occupied in travel and visitation. He who is able to keep in personal contact with the people, and especially in such a class of work, will succeed. The small cause at Butler has been revived, and some of the best attended meetings in the district have resulted. There have been several additions at Tumby Bay and Ungarra. The financial position is sound, and the circuit appears on a fair way toward self-support. The preachers in past years did valuable pioneer work, and Bro. Russell has worthily built thereon.

**Gawler.**—The church has made as much progress as could reasonably be expected. The work is well maintained, and the attendances are good. The number of young people attached is remarkably good, and augurs well for the future. R. Raymond is giving efficient service. Consideration has been given to tenders for the construction of a chapel. Owing to the high cost certain amendments have had to be made to the plan and specifications and again submitted to contractors. It is hoped a commencement will be possible very soon for a church building.

**Port Pirie.**—Elliot Arnold continued the preaching of the gospel with some success, and has recently relinquished the work. L. A. Bowes has succeeded him. In a town of more than 10,000 people there is abundant scope for an aggressive church, and a good strong self-supporting cause should soon be attained. Everything is in good order, and there is a fine Sunday school and good C.E. Society.

**Broken Hill.**—In a large city such as this we ought to have three or even four churches. Industrial troubles from time to time have hindered the work. During R. Blackburn's ministry at Wolfram St. and Railwaytown, conditions at the mines seem to have improved; nevertheless a number of people are coming and going. At Railwaytown there has been quite an exodus of members, and only 14 sisters now constitute the membership. At Wolfram St. there have been a

few additions, making the enrolment 58. The property at the latter place has been much improved.

**River Murray Districts.**—Chas. H. Hunt and A. C. Mudford have labored earnestly on these up-river settlements. Berri and Winkie have passed beyond the pioneer stage. The gardens are in full bearing, and several persons have built substantial homes. Berri has particularly developed as a good business centre. The church numbers more than 100 members, and has increased its subsidy more regularly and to a greater extent than any Home Mission field. Money and labor expended in the past are now giving good results. There are many openings—particularly at Lyrup and Monash—if they could be availed of. Many problems confront the work at Barmera and Cobdogla. This is always so in the pioneer days. The population at Barmera hitherto has been somewhat shifty, but should soon become normal. Cobdogla, with the gardening class of people, is well worthy of better attention. We need a building there. Loveday is appealing for gospel services. A conveyance must be provided for Bro. Mudford to cope with the travel over rough and heavy tracks. These fields offer immense possibilities, and make a stirring appeal to our hearts.

**Murray Bridge.**—The cause here has been somewhat disappointing. It is estimated there are 5,000 people in the town. We have a good building in a fine position, and a well-appointed manse. A. Marshman has had to face many difficulties, but we look for a period when a prosperous church should be possible. An afternoon service is held at Hillside. Meetings have been discontinued at Woodpoint.

**Naracoorte.**—The committee has supported this field for the past 18 months. A. Pascoe has given great care and consistent support in endeavoring to build up a cause which had become very weak. E. Randell has recently succeeded him as evangelist, and should do a good work. Naracoorte ought to become a strategic centre for work in the S.E. of this State. The chapel is in a good position and free of debt. We should some day reach out to other parts.

## II. Additional work for 1924.

**Nailsworth.**—It has been resolved to encourage and support this church in a rapidly-growing suburb. It is remarkable how the district is expanding. A. C. Garnett has been engaged to do the work of an evangelist, giving part time work, but will be able to give all his time for a while.

**Young People's Organiser.**—J. Wiltshire has been invited to take up work particularly among the young people connected with the various auxiliaries of the church in the State. This is expected to mean a big forward movement, and from which it is confidently believed good results will come. Beside being a source of encouragement to Sunday school teachers, and workers among Christian Endeavor and other societies of young people, he will conduct evangelistic missions as opportunity may occur. The Sunday school department is co-operating with the Home Mission Committee in this enterprise.

## III. Further work that should be undertaken.

It would be a wise policy to immediately employ two first-class evangelists of the right type,

and rich in experience, for the conducting of special missions. A new tent and more equipment are needful. We should endeavor to hold well-prepared and great efforts in some of the present Home Mission fields. There is every reason to assume that such efforts in towns carrying large populations would result in self-supporting causes in not a few of them. Instead of churches becoming a financial burden on the funds, they would release a lot of money now being expended on their support, and prove channels of blessing elsewhere. We cannot make progress commensurate with the plea we present until we adopt such methods. The recent Kelms-Richards mission demonstrated what can be accomplished by well-organised efforts in centres of population. The example given in other States with tent missions should inspire our brethren to launch out in a great soul-saving campaign of this character. Instead of such method, we have been struggling year after year, and in many instances with the same old fields, with but little headway. An attempt should be made to "break new ground." We could establish at least four new causes in our suburbs with good results. It should be our policy to open work in some of the largest country towns. If necessary, allow the evangelists to remain not for a few weeks, but several months, until the new cause has become thoroughly established and set in order. This is the true apostolic plan. We are satisfied after much thought, the experience of past years, that, if primitive Christianity is to make headway and progress with the growth of population in this fair land, it will be in proclaiming the simple gospel message from town to town. We could add 1,000 new members during the year if we had a mind to pray, work, and give. Let the brethren get a larger outlook, a vision beyond their local needs and boundaries, and we shall experience such an uplift that the years of small things will be passed, and a new era of larger enterprise entered upon. If, at the outset, it is found necessary—because of financial difficulties—it would be better to withdraw support from some fields for a time, and concentrate our efforts and finance in work of the nature indicated. Subsequently we could put preachers to man newly-opened fields, and also the older ones which would be in a fair way to wholly support an evangelist. We believe the churches would give their hearty support to the Committee if such a policy is adopted.

## IV. Finance.

We are not receiving nearly enough regular support to carry on the present work. The Committee is heavily in debt, and has never before faced such a critical period and financial burden. This must be removed, and the way cleared for some such scheme as outlined above. The churches have not reached as much as £1,500 for an annual offering; we need to go well beyond that figure. If every Christian is in downright earnest we can surely do it. Look at the following figures:—

3 gifts each of	£50	will mean	£150
4 " " "	£25	" " "	£100
10 " " "	£20	" " "	£200
25 " " "	£10	" " "	£250
60 " " "	£5	" " "	£300
300 " " "	£1	" " "	£300
600 " " "	10/-	" " "	£300
800 " " "	5/-	" " "	£200
Gifts under the sum of 5/-			£200
			£2,000

In this simple and possible way 1,800 members could give £1,800; 3,000 smaller sums would realise £200. In South Australia we have 7,000 members on our church rolls. Let us be determined to lay aside our gifts to the Lord, so that on Sunday, March 2, we shall present him with the greatest offering in our history, that the Home Mission Committee may undertake a bold, aggressive policy of evangelisation of the homeland.



## The Family Altar.

## The Home Circle.

Conducted by J. C. F. PITTMAN

## The Hurried Girl.

I know a certain little girl,  
Who's always in a hurry,  
When there is work that she must do  
She gets in quite a flurry.  
She worries over all her tasks,  
So very hard she takes them,  
She hurries 'round and upsets things  
Or knocks them down and breaks them.

I often wonder why it is  
She has to hurry so.  
Perhaps because she leaves her work,  
Till it has time to grow;  
And when it's very, very big  
Flies at it, hurry-scurry.  
If she would just do things on time,  
'Twould save, oh, so much worry!

## An Honest Face.

One very cold day in Edinburgh a gentleman stood at the door of a hotel, when a poor pinched-looking boy, with red bare feet, and all in rags, came and said: "Please buy a box of matches." "No, I don't want any." "But they are only a penny." "But I don't want them." "You shall have two boxes for a penny," said the boy. Well, to get rid of him the gentleman put his hand in his pocket to get a penny. He found he had no change, so he said to the little match seller: "Run away, I have no change." "O, but," said the boy: "I am very hungry, do buy a box and I will get change for you." The gentleman gave the boy a shilling, and off he went, and after a little while the gentleman got tired of waiting. He said: "I feared it would be so. I've lost my shilling. I'm sorry—for the boy seemed to have an honest face, though I hardly could suppose he would come back."

Well, late at night, one of the servants of the hotel came and said that a boy wanted to see the gentleman that bought the matches. It was a small brother of the match boy. He stood searching his little ragged pockets for something, and then said: "Are you the gentleman that bought the matches from Sandy?" "Yes." "Well, here's fourpence of your shilling. Sandy can't come, he's not well; a cart ran over him and knocked him down, and he lost his matches and the rest of the money, and his leg's broken; and that's all he can give you now," said the little fellow, as he held out the fourpence. The gentleman fed the boy, and then started off with him to see Sandy, and found it was so. "I got the change and was running back, and a horse knocked me down and broke my leg," said Sandy. It was a bad fracture, and the poor hunger-bitten child never recovered, and the gentleman visited and took care of him till he died.

Poor little fellow, he had a true heart. Many little things, who run the streets as he had to do, are not true-hearted like Sandy. It is great to be so steeped in truth that it must always show itself in us.

## Beliefs About Babies.

Almost all countries have their superstitions about babies.

In Holland, bread, steak, garlic, and salt are put into the cradle of a new baby to insure its always getting enough to eat.

In Greece, the mother, before placing her child in its cradle, turns it three times around before the fire, singing to it the while, to ward off evil spirits.

In Sweden, a book is placed under the head of a baby to make it quick at learning to read, and money is put into its first bath that it may be rich.

In Wales, a knife or a pair of tongs is put into the baby's bed to keep danger away.

In England, a baby is taken upstairs before going down "for luck."

In Spain, the little one's face is lightly brushed into the branch of a fir tree "for luck."—Presbyterian Witness.

## Only One.

Lots of birds and lots of bees,  
Twinkly stars and leafy trees;  
Lots of roses in the dew,  
Lots of friends for me, for you.

But the sweetest thing—yes, sir!  
Well, there's only one of Her!  
Only one, for there's no other  
Anywhere on earth like Mother!

—Christian Register.

## Advice for Boys.

Under the caption, "If I Were You, My Boy," an exchange says:

"I wouldn't be ashamed to do right anywhere. I would not do anything that I would not be willing for everybody to know.

"I wouldn't conclude that I knew more than my father before I had been fifty miles away from home.

"I wouldn't go into the company of boys who use bad language.

"I wouldn't get into the sulks and pout whenever I couldn't have my own way about everything.

"I wouldn't let other boys get ahead of me in my studies.

"I wouldn't abuse little boys who had no big brothers for me to be afraid of.

"I would learn to be polite to everybody."—Selected.

## Told Him.

Old colored mammy: "Ise wants a ticket fo' Florence." Ticket agent (after ten minutes of weary thumbing over railroad guides): "Where is Florence?" Old colored mammy: "Settin' over dar on de bench."—Princeton Tiger.

## Watchful Waiting.

Tommy had a cold in his head which confined him to the house, so he was allowed to invite his young friend, Jack, to tea.

Afterwards the two small boys commenced playing hide-and-seek, and Tommy rushed into the dining-room and asked his father to conceal him. This the father did. Presently in came Jack, and instead of beginning his search, calmly threw himself down on the rug before the fire.

"Come, Jack," said Tommy's father, "aren't you going to look?"

"No fear," was the small boy's calm retort. "I'm waiting till he sniffs."

## Relativity of Greatness.

An important person from a small town had his dress clothes made by a Fifth Avenue tailor while on a visit to New York. He wore them at a social gathering on his return home, and complained to a friend of the way the metropolitan tailor had done the job.

"What's wrong with the clothes?" asked the friend.

"Too small," said the great man; "far too small." "Well, John," said the other, grinning, "you should have remembered you're not such a big body's Magazine."

## SUNDAY.

The word of God.—Ephesians 6: 17.

"There is a Bible because there is a God; and there is only one Bible because there is only one God."

Reading—Ephesians 6: 10-17.

## MONDAY.

If any man shall take away from the words of the book of this prophecy (the book of Revelation, yet the warning surely includes mutilation of any part of the word of God), God shall take away his part from the tree of life, and out of the holy city, which are written in this book.—Revelation 22: 19.

Even C. H. Spurgeon's language is strong enough—"As well pluck a gem from the high priest's breastplate as erase a line of Revelation."

Reading—Revelation 22: 18-21.

## TUESDAY.

Oh, how I love thy law! It is my meditation all the day.—Psalm 119: 97.

C. H. Spurgeon found a worm-eaten Bible on a table of a Scottish way-side inn. Holding it up to the light, he noticed only one hole through which the light shone. One worm, it seems, had begun at Genesis and eaten through to Revelation, and Spurgeon prayed: "Lord, make me a book-worm like that." "Such a book-worm," says A. C. Dixon, "never turns into an earthworm. It will have wings by-and-bye."

Reading—Psalm 119: 97-104.

## WEDNESDAY.

Thy law do I love. Thou art my hiding-place and my shield; I hope in thy word.—Psalm 119: 113-114.

Luther said he "studied the Bible as he gathered apples. First he shook the whole tree, then the ripest might fall. Then he climbed the tree and shook each limb; and when he had shaken each limb he shook each branch, and after each branch every twig, and then looked under each leaf. Let us search the Bible as a whole; shake the whole tree; read it as rapidly as you would any other book; then shake every limb, studying book after book; then every branch, giving attention to chapters; then every twig (paragraphs and sentences)."

Reading—Psalm 119: 105-114.

## THURSDAY.

The book of the generation of Jesus Christ, the son of Abraham.—Matthew 1: 1.

"When Arthur Stanley, as a young man, traveling with a friend in Germany, called on Ewald who was then considered a 'theologian', they were reassured when the old scholar held up a worn copy of Tischendorf's great Testament and said: 'Ah, gentlemen, in this little volume is all the wisdom of the world.'"

Reading—1 Peter 1: 22-25.

## FRIDAY.

From a babe thou hast known the holy writings.—2 Timothy 3: 15.

"What is home without a Bible?

'Tis a family out at sea,

Compass lost and rudder broken,"

Drifting, drifting thoughtlessly."

Reading—2 Timothy 3: 14-17.

## SATURDAY.

The words of the Lord abideth for ever.—Peter 1: 25.

"The withering grass, the fading flower  
Are emblems true of earthly power,  
Here, here alone, I rest secure—  
This is thy word, and must endure."

Reading—1 Peter 2: 1-3.



# Prayer Meeting Topic

March 5.

## The Wicked Husbandmen.

(Matthew 21: 33-41.)

Horace Kingsbury.

The parable of the Wicked Husbandmen is recorded in Matthew 21: 33-46; Mark 12: 1-12; and Luke 20: 9-19.

The imagery recalls Psalm 80: 8-16, and Isaiah 5: 1-7.

President McGarvey says that Matthew 21: 43 contains the application of the parable, and the key to its interpretation, and comments as follows: "The vineyard represents all of the religious privileges granted to the Jews who are the husbandmen, from the beginning of their history until the kingdom itself was offered to them by Jesus and afterward by the apostles. The prophets, from Samuel down to John, are the messengers sent to demand the fruits of righteousness; the son who was sent last is Jesus; the destruction of the husbandmen is the final destruction of the Jewish nationality; and the transfer of the vineyard to other husbandmen, the transfer of the kingdom of heaven to the Gentiles. The kingdom of heaven was chiefly Jewish before the destruction of Jerusalem, but it became, after that event, almost exclusively Gentile, both in its membership and in the predominant characteristics of its membership; and thus it was taken away from the Jews and given to a nation which would bring forth the fruits thereof."

It is interesting to note how Jesus led his auditors to condemn themselves. He drew a picture, true to life and in a familiar setting, exposing the base ingratitude of favored men and their sinful repudiation of trust, without mentioning Israel by name. Then he threw out the question: "When therefore the lord of the vineyard shall come, what will he do unto those husbandmen?" And not recognising the fact that they were passing sentence on themselves, they said: "He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons."

"Miserably destroy!" "Nearly forty years later there was a miserable destruction, when Jerusalem was besieged and taken by the Roman armies under Titus, and her children slain and carried away captive, and the Gospel which the Jews refused was offered to the Gentiles."

While the parable had its first application to the Jews it is not without teaching and warning for us to-day. Principal Alexander Stewart sees in it the picture, first of the Divine goodness and forbearance; secondly, of human presumption and rebellion; and lastly, of the inevitable doom. "What could have been done more to my vineyard, that I have not done in it?" God was good to Israel: God is good to us. "To whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more." Israel's record was sorely disappointing. Is ours any better? "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me." History repeats itself, and God-blessed men are constantly drifting into sin. Alas, we forget so soon! To be sure our God is a God of forgivenesses, but shall we continue in sin, that grace may abound? God forbid! He has sent once and again seeking the fruits of righteousness. Will he be disappointed always? Ah, no, we will reverence his Son; we will be faithful to our trust; and in the day of accountings we shall stand in his presence unafraid. Everything depends on what we do with Jesus. There is no condemnation to them which are in him.

Suggested Hymns—Sankey's Collection.

303—'Tis the Blessed Hour of Prayer.

493—I Do Believe!

871—I've found a Friend.

791—Will Jesus find us Watching?

# Our Young People.

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

## General Notes.

Schools intending to conduct Increase and Attendance Campaigns this year would do well to make their plans early so as to get the best results. Those desiring information about the Aeroplane Campaign should communicate with the Victorian Organiser, W. B. Blakemore, 70 Power St., Hawthorn.

We present photos. this week of the teachers and scholars of the Merbein (Vic.) school. The secretary, Miss. B. West, writes enthusiastically about the school. The prospects are good indeed. Councillor A. J. Chislett is the superintendent and Bro. P. C. Bennet is the preacher. We are expecting to hear further good reports.

Helping to advertise the church. That is what the Bambra Rd., Caulfield (Vic.), school is doing. The secretary of the church writes: "Our Bible school has purchased a Church of Christ almanac for every home connected with the church and school. It is felt that with the number who visit each home the almanac, and of course the church, will come before some hundreds of eyes during the year. It is proposed to have strips of fine moulding glued to the top and bottom to assist the hanging." Good for Bambra Road!

The article, "In your Hands, Young Champion!" is taken from "The Christian Advocate," published by our English brethren. The article apparently is written by a young Australian now resident in the "Old Country." Perhaps some of our readers can guess his name. The article is well worth reading, written, as it is, from the standpoint of a son's appreciation of his father's counsel and influence.

## In Your Hands, Young Champion!

By R.

'Way beyond the hills, in the purple mist of evening, the sun was setting. The busy day-time drone of living things had ceased. The fragrance of the gums and wattles in the cool air seemed sweeter than before.

What a walk we had that day! The common cares of every-day life were forgotten in the restful reverie which comes so easily in the bush.

Sometimes we had to break through the trees and shrubs, scrambling and stumbling clear of undergrowth. Out into the open, along long, dusty roads. Now in a fern gully, the creek bubbling away down below; the water occasionally to be seen sparkling back at the sun, and up

through the trees the blue sky. From the hill-tops these individual beauties made one living thing radiant with health and the joy of life.

We were coming up the hill together. Somehow it seemed sort of easy being with father. You see, he had been that way before.

"Father, you have been extraordinarily patient in helping me to think, and make decisions for myself. I still dislike preachments, just as you say you did. But, would you please tell me how you have come to have such an attractive influence?"

"There's no need to talk at you, son. You know that the best way of helping is by sympathetic understanding, and leading you to see the way. Once you have set your heart on what is worth while, there's no doubt that your enthusiasm will enable you to win your desire."

"There are three problems of life which must be faced. One's relation to God; the vital individual question of sex; and one's place in the community. The solution is found, as you know, by first coming to God, and allowing His will to lead and direct."

"The fundamental necessity is spiritual growth. Every experience aids in the formation of character and the development of spiritual life. The greatest influence you have is with your ordinary associates, fellow-students, and those at home. A natural healthy life is the best service you can give!"

"Yes! I believe all you say is true, and can see that you have lived with a clear perception of your part in the great plan. How, though, can I work out those ideas each day?"

"Just in this way; you can become a leader by first discovering yourself; your capacity and ability, propensities and desires, weaknesses and limitations. Then, by cultivating good habits and systematic methods, you can leave time and energy for things requiring careful attention, and so keep clear from distraction by a multiplicity of non-essential details."

"Much waste time and effort can be eliminated by starting with a foundation knowledge of facts and making sure all along. Taking things for granted is sometimes necessary—the art is in knowing just where human intelligence fails. It is well to acknowledge impotence, and set about remedying the deficiency."

"God's presence and companionship are the sources of sure development, as well as confidence and the greatest satisfaction. There's encouragement each day in seeing how much he cares."

"Then study others, and how to meet them with truly sympathetic help. By looking on the bright side, by tackling difficulties with a smile, and by showing a better way you can win men, where expostulating would repel and do harm."

"Fight the good fight  
With all thy might;  
Christ is thy strength and  
Christ thy right.  
Lay hold on life, and it shall be  
Thy joy and crown eternally."

"Yesterday is gone, and tomorrow may never come. You can make yesterday serve you to-day by remembering not to make the same mistakes to-day that you made yesterday."



Teachers and Scholars, Church of Christ School, Merbein, Vic.



## Foreign Missions.

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

### Chinese Mission, Sydney.

The Federal Secretary had the pleasure on Saturday night, February 9, of attending the Sunday school anniversary tea and public meeting of the Chinese Sunday school in Sydney. The room was filled with the Chinese children and their parents and the European workers of the school. The tea and meeting were a great success. The little folk had prepared a number of most interesting tableaux, singing and reciting, which they gave with very good effect. Their English was exceedingly good, and when they sang a hymn in Chinese, it indicated that they were not forgetting the language of their fathers and mothers. Bro. Hon, the Chinese evangelist, was present. He is very much beloved by the people for his works' sake. Several of our preachers were present, and Bro. Phillips and the committee are to be congratulated on the success of the gathering, and the brethren in N.S.W. will be glad to know the good work that is being done by the Chinese Mission in Sydney.

### News of New Hebrides from Oba.

#### Hurricane at Oba.

Bro. Waters in his last letter tells of the ravages of the recent hurricane in the New Hebrides. He says, "Last week we had the fiercest hurricane this district has seen for a generation. All food stuff above ground has been destroyed, and that under ground injured; for example the yams. All cocoanuts ruined for a year or more, save the ripe ones which have all fallen. Only the mission house is standing erect on the station, and no serious injury done to it, only a board torn away, some window frames smashed, and all the Japanese curtains ribboned, though they had been furred, empty tanks rotted, blown about on all sides, even one in the basement. It was fierce. The land is carpeted with cocoanut fronds. Thousands of cocoanut trees were felled flat on the Island. Others snapped their trunks like pipe stems, and some crooked ones were twisted like a withe or rope, and some close to the house have not one frond left on them. I was alone all that night, which I did not enjoy, I must admit, for I did fear for the house going. As the barometer fell 17 points, it frightened me; and at 3 o'clock in the morning the fiercest shriek rent the bush and the awful blast struck the house, and a shower of glass fell around me from a transome. I thought it was gone.

The morning light revealed such devastation as made the heart discouraged. Not a banana plant stood, and we had the best crop in the place. It will be about a year before we can have any more, and likewise copra, so that the natives will have no money from it for a year or more. Therefore I will have to request you Committee brethren to kindly increase the allowance of rice and biscuit and add to it sugar, that I may more freely administer refreshment to the needy and deserving natives and to visitors from a distance.

#### I visit to Maewo.

We have just returned from Maewo Island yesterday. Because of the hurricane season already on a month ahead of time we made it a "lightning trip" and our speed record. Only five days. In a large whale-boat and eight of a crew at such a dangerous season this shows some spirit of self-denial and consecration to the gospel on the part of the boat's crew. Maewo, like the north of Oba, is burned barren with the wind and sea-spray. Our three schools are down, also the stone missionary shelter, eaten up by the sea. The highest seas the younger people ever saw. We brought home a young man, Isaiah, and his wife Miriam and baby boy; no name as yet, though I am tempted to call him "Theodore" as he has a

wicked enough eye. The father has come for a year's training, when he will return home to Gwatapan and take charge of the school, after which David, the teacher, may come, when his aged and frail wife snaps the anchor chain. He has been remarkably faithful to his "old girl" to these many years, for he has always desired to come to Oba for training. She is in fact old enough to be his mother or grandmother.

#### "A little child shall lead them."

This picaninny of 18 months has the refined features of a little prince. His baby nature is just what I need to counter my crabbed nature and I am enjoying him. He is already walking on logs on his own and speaking some native and English words (learned at home), as "All right." While toddling about in the kitchen upstairs today, with his pannican, he noticed a colored picture of a woman's face pasted on a biscuit tin advertising perfume. He stood and admired it for a while, went away, came back, gazed at it again, and held up his pannican to her lips to drink—at 18 months. Wherein is such a little darkie inferior to the little lightie? and he is clean skinned, and so are his parents, in marked contrast to our Oba people.

#### Oba Christians' liberal offering.

The Oba church delivered their final promised £100 cash, this for the period July 1 to December 31, 1923, which makes their total F.M. offering in four years £700, being somewhat in the neighborhood of the Oba field expenses of the Committee during the same period.

#### Unley Ladies' Guild gift.

I received recently a parcel from the Park St., Unley church containing 13 or 14 ideal dresses for our women, maids and girls. The girls are delighted to get them, as well they might be.

The rice has been coming regularly from Sydney, and in good condition.

#### Missionary Rest Home on Norfolk Island.

Mrs. Waters informs me that she has secured a home on Norfolk Island. Her desire is to make it a rest home for missionaries, conducted on faith lines. It is a most charming home site on Norfolk Island, and she got it at bargain price—only £250, and it is a fairly complete home with 26 acres of land, mostly hills and valleys.

### 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.

### IN MEMORIAM.

CURTIS.—In loving memory of our dear husband and grandfather, who died at Semaphore, Feb. 24, 1922.

Deep in our hearts there's a memory  
Of one we'll never forget.

—Inserted by his fond wife Emma, and granddaughter Mabel, Semaphore.

CURTIS.—In fond memory of our dear father John Curtis, who died Feb. 24, 1922. "Until the day breaks and the shadows flee."

—Inserted by his daughter and son-in-law, Emma and Frank, Gawler.

DUMMETT.—In loving memory of my dear beloved husband and our kind and loving father who passed away February 22, 1921.

What peaceful hours we once enjoyed,  
How sweet their memory still!

But now I find an aching void,  
This world can never fill.

—Inserted by his loving wife and family.

FOLLETT.—In loving memory of our dear daughter and sister Violet, who passed away at Cheltenham on Feb. 20, 1922.

God saw what was before her,

What trials she'd have to bear;

And smiling down he thought it best,

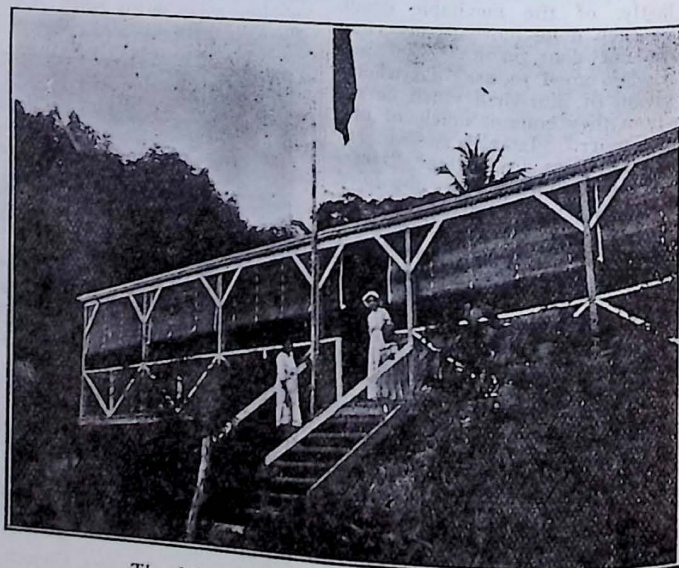
To take her in his care.

—Inserted by her loving parents, sisters and brother.

WALDRON.—In loving memory of my dear husband Joseph, who passed away at "Glen Austin," Powell St., Preston, on Feb. 23, 1923 (formerly of Nott St., Port Melb). Till the day break, and the shadows flee away, Sadly missed.—M. J. W. W.

### TO THE BEREAVED.

Do you long for "the touch of a vanished hand and the sound of a voice that is still?" Read "THE OTHER SIDE." It will help you to see your loved ones "over there." J. Ward Harrison says, "It is one of the most helpful little books it has ever been my privilege to read." Send one to your bereaved friend instead of a condolence card. You can obtain a copy for 1/6, posted, 1/2, from the Austral Publishing Co., 528 Elizabeth St., Melbourne.



The Mission House on Oba, New Hebrides.



## Here and There.

The following telegram relating to the mission being conducted by Bro. E. C. Hinrichsen at Launceston, Tas., reached us on Tuesday:—"Mission making good progress. Eight decisions Monday; eighteen to date.—Campbell."

The Victorian F.M. Dept. will close its financial year on 29th inst. All churches, Bible schools, mission bands, etc., having F.M. money on hand are kindly requested to forward by that date to J. E. Allan, secretary, 51 Watt St., Box Hill.

If a proper reverence for the Book of the ages is to be inspired in the growing minds and hearts of our youths, care must be taken to see that their reading about that book be along lines that will not destroy faith in it.—"Christian Standard."

Brethren are reminded that, according to the Constitution, notices of motion for the forthcoming Victorian Conference must be in the hands of the organising secretary not later than March 14. Send to T. Bagley, 14 Queen St., Melbourne.

In reference to nominations for the election of officers and committeemen at the forthcoming Victorian Conference, brethren desiring to make nominations are requested to secure the consent of nominees and to forward names to T. Bagley, Home Mission Office, 14 Queen St., Melbourne, not later than March 31.

Will church secretaries and any others who have in hand any moneys for souvenirs, buttons or hymn books in connection with the Kellems-Richards Adelaide Mission kindly remit same at once to the treasurer, H. J. Horsell, or the secretary, Will Beiler, 54 Rose St., Prospect, as it is wished to finalise the account.

In connection with Mr. and Mrs. T. E. Rofe's Settlement Mr. W. H. Hall, treasurer of the N.S.W. Home Mission Committee, has received a cheque for £120, to be distributed as follows:—The Home Mission Committee, £30; The Bible Schools Committee, £30; The Preachers' Provident Fund, £30; The Chapel Extension Fund, £15; The Temperance and Social Questions Committee, £15. The College of the Bible also has received a cheque for £30 in connection with the same Settlement. The respective committees and the College Board of Management are grateful for the assistance regularly given from this source.

J. Warren writes: "The tent mission at Devonport during the past week was conducted with Bro. W. H. Nightingale as preacher and Bro. J. Warren as song leader, Bren. E. C. and A. Hinrichsen having gone to Launceston to conduct a mission there. Of the 60 decisions previously reported, 5 were baptised believers, 2 of which will link up with Ulverstone; 33 have been baptised, and it is expected that about 4 others will be baptised later. During the past week another baptised believer decided to link up with the Church of Christ. Last Sunday afternoon a Bible school was started in the tent. About 22 children and 9 adults were present. Bro. Nightingale gave a short address."

The manager of the Austral Publishing Co. and the editor of the "Australian Christian" are grateful to our company of faithful agents. Without their help the paper would not exert the influence it does. Many agents give much time and trouble to their work, and those who do so are able to report frequent new subscribers. As an example of what can be done, we may cite the result of the faithful and persistent work of our Moreland agent, Mr. W. H. McCance, who now orders forty copies per week. We should be much obliged if every agent were to make a regular and systematic attempt to secure new subscribers. Secretaries and preachers could help by their announcements and recommendations. "Our church paper in every Christian home" would be a good slogan for 1924.

Bro. G. E. Collins writes that, as he has resigned as secretary of Norwood church, all communications for the church should for the present be sent to Ira A. Paternoster, 42 Second Ave., St. Peters, S.A.

"A multitude of readers in this country and overseas will be greatly interested in the news that the editorship of the 'Expositor' has been taken over by Professor James Moffatt, D.D., D.Litt.," says the "British Weekly." "This historic magazine is now celebrating its jubilee. Till 1887 it was in the hands of Dr. Samuel Cox, who was renowned for his expositions of Scripture, and contributed largely to the magazine which he edited. In 1887 the control was taken over by Sir William Robertson Nicoll, who wrote very little for the 'Expositor' himself, but had the help of distinguished scholars from all over the world."

W. Gordon Sprigg, General Secretary of the Victorian Anti-Liquor League, asks us to publish the following:—

"All branch presidents, secretaries, members of the executive, State council and others concerned, are hereby notified that the Fourth Annual State Conference of the League will be held in the Collins St. Independent church hall, Melbourne, on Wednesday, March 26, 1924, from 10.30 a.m. to 5.30 p.m. On the evening of Tuesday, March 25, at 8 o'clock, a conversation in honor of Mr. C. M. Gordon (who is relinquishing his position as State Director of the League) will take place in the same hall. Each branch is entitled to have two voting delegates at the Conference, but a larger number of non-voting representatives will be heartily welcome, and it is earnestly trusted that branch officers will urge the attendance of a full delegation from their local branch. Consideration will be given to the future policy of the League in the light of probable political developments. Please furnish headquarters with the names of your representatives as early as possible. Railway concession fares, available from March 22 to 29 inclusive, granted. Certificates supplied upon application to headquarters. Presidents and secretaries of local branches are urged to attend. Delegates will make their own arrangements for hospitality whilst in Melbourne. Luncheon will be provided for country delegates on Wednesday, March 26. Notice of any business to be brought forward in terms of the Constitution should be in the hands of the general secretary not later than Tuesday, March 18. Nominations for honorary officers close March 12. The annual report and audited financial statement for the past year will be submitted, together with other important business."

The church at Redcliffs, Vic., held its opening services on Feb. 10, with thanksgiving to God, and appreciation of the efforts of the Home Mission Committee. About 50 broke bread in the morning, while in the evening nearly 100 gathered for the gospel service. The Bible school was reopened in the afternoon. Bro. J. E. Thomas delivered inspiring and encouraging messages. Two were added to the church by transfer—Bro. and Sister Mayall. Enquiring interest followed as the result of an eloquent appeal at the evening service. On Wednesday, 13th, an opening social was held, when the seating capacity of the building was overtaxed. About 50 visitors came from Mildura, and nearly 20 from Merbein. Messages of goodwill were received from the contractor, and from the Anglican minister. Addresses were given by Bren. J. E. Thomas, D. Wakeley (Mildura), A. J. Chislett (Merbein), Henshilwood (Mildura) and by the Methodist minister and the Salvation Army adjutant. Numerous friends contributed to an enjoyable programme. A thank-offering amounted to over £37 in cash and short-dated promises. The church is encouraged by the warmth of the good wishes of all, and confident

in the ability of God to grant the strength for labor, and the fruit of toil.

### ADDRESSES.

F. G. Blackwell (secretary of Zillmere church). Geebung, Qld.

C. Byrnes (new secretary of Lismore church).—161 Molesworth St., Lismore, N.S.W.

Hector Campbell, State Scribe, K.S.P. Now 21 Ellis Rd., East Malvern, Vic.

H. A. G. Clark.—Now "Loughlea," 24 Storey St., Parkville, Vic.

C. Hulbert (new secretary of Canterbury church).—"Grosvenor," Gould St., Canterbury, N.S.W.

H. B. Robbins.—Now "Walhalla," St. John's Ave., Camberwell, Vic.

P. C. Williams (new secretary City Temple church, Sydney).—"Clonmyol," Second St., Sth. Ashfield, N.S.W.

### DEATH.

SPARKS.—On Feb. 10, at his mother's home, Emerald, Edmund H. E. (Tedie), husband of May, loving father of little Eileen, second son of F. H. and M. Sparks, loved brother of Reginald and Charles, aged 22 years 3 months (passed peacefully away).

"God holds the key of all unknown

And I am glad,

If others' hands should hold that key,

Or if he trusted it to me,

I might be sad."

(His favorite hymn.)

### 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.

MARCH 2.—Essendon Home-Coming Sunday, March 2, church anniversary. Rally of past and present members. Y.P.C.A. League, 10.15 a.m. Lord's Supper, 11 a.m. Gospel service, 6.45. Offering for building fund.

MARCH 2 and 4.—Preston church and Bible school anniversary. Sunday 2nd, morning, Bro. C. Dawson; afternoon, Bro. C. Schwab; evening, Bro. Les. Clay. Special singing by the scholars. All former members of church and scholars cordially invited. Tuesday, 4th, demonstration and presentation of prizes. Excellent programme. All welcome. Bro. Blakemore will be present and speak.

### WANTED.

Young man, tinsmith, improver, to learn special branch of trade. 329 Latrobe St., Melbourne, Vic.

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

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Another beautiful new English Piano to hand, lovely tone. Cash or terms. Any church, Bible school, kindergarten requiring same as aid to work, write for special terms and particulars. H. McDowell, 206 White Horse Rd., Balwyn, Vic.

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(Coming Events, etc.)

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### Hinrichsen-Warren Mission, Devonport, Tasmania.

To start a new cause in a town in which there are already four immersionist bodies seemed almost impossible. During the first week of the mission the weather was bad. For a while the town-folk did not feel disposed to attend. On the first night, if a number of members had not journeyed from Ulverstone, a meeting would not have been possible.

At first the people tried to ignore the effort. When interest began to manifest itself, they began to oppose it. This opposition led to several discussions. The debate with Mr. Rankin was decidedly a good thing for the mission. Many were constrained to attend. They heard the message given, and the Scripturalness of our position was clearly made known. It is unfortunate that the mission could not be prolonged.

There were 60 confessions during the mission. Some will be hindered from being baptised, but the baptised believers in the district, who have intimated their desire to link up with the church, will out-number those who are prevented. A liberal response was the result of Mr. Hinrichsen's appeal for financial support, the amount being £150.

Bro. Warren led the singing in a capable manner. His solos were very much appreciated. More than once he was requested to repeat some of them. The church should have a bright future with our brother as evangelist.

The writer acted as personal worker, and had much visitation and advertising to do owing to the newness of the field.

Bro. Nightingale is carrying on the mission with Bro. Warren. He will also attend to the purchase of land, and the erection of a building.

Though at first Devonport appeared to be particularly hard, later the crowds grew until the tent could not hold those who wished to hear the messages; and in spite of the shortness of the mission, God gave a great victory to his cause, and once again the power of the gospel has been demonstrated.—Alf. Hinrichsen.

### New South Wales Sisters.

The usual monthly meeting of the Executive was held at City Temple on Friday, Feb. 1. President Mrs. Rush presided. Opening hymn, and prayer by Mrs. Whelan. Minutes read and confirmed. Roll-call, and apologies received. President welcomed Miss Marshman after her long absence, also Mrs. Southgate as a member of Committee. Sympathetic reference was made to Sister Mrs. Brown's illness, also to the death of Bro. John Kingsbury. A prayer meeting was arranged for Tuesday, Feb. 12, at Chatswood, also an Executive meeting for Friday, Feb. 15, at 3 p.m., at City Temple, to arrange for Conference. Business session closed with prayer, remembering those who were sick and bereaved.

Devotional session was presided over by president. This took the form of an in memoriam service for the late past president, Mrs. Jones. Suitable hymns were sung, and Scripture read from 1 Cor. 15 by Mrs. Andrews. Personal tributes of the many Christian qualities, encouragement and love shown by Sister Jones in her long association with Conference and churches were given by Sisters Marshman, Potter, Clydesdale, Hall, Andrews and Fox. Mrs. W. Hall sang "There is no night there," and Mrs. Clydesdale led in prayer.

Visitors included Mrs. Wotherspoon, Lismore; Mrs. Wymer, Marrickville; and several relatives of Sister Jones. The meeting closed with a hymn and prayer.—Mrs. E. Morris.

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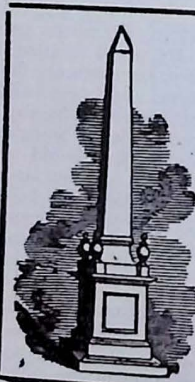
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### South Australian Sisters.

The first general meeting of the auxiliary for 1924 was held on Feb. 7. The devotional session was led by Mrs. Mauger, who spoke on "Fruitfulness." Mrs. Fischer presided over the business session. The minutes of previous meeting were read and confirmed. Forty-two delegates responded to the roll-call, and 92 additions were recorded from various Sunday schools. A letter was received from Mrs. E. W. Pittman enclosing 5/- towards the general fund.

Miss Bond reported having received the following amounts during December and January: Dec. 6, received for H.M., £6/0/1½; Jan. 10, £3/13/-; in hand, £2/19/3½; total, £12/12/5. Received for Foreign Missions, Dec. 6, £1/16/3; Jan. 10, £2; in hand, £7/15/-; total, £11/11/3. General fund, collection, Dec. 10, £16/9; in hand, £2/3/3½; total, £3/0/0½. Expenditure, donation, Grote St. building fund, £2; paid literature superintendent, £1; balance, ½d. General catering fund, in hand, £12/17/2½; donation, hospital committee, £3; to church, for buying tea towel, etc., £2; balance, £7/17/2½. Received for Ladies' Hostel, 5/-; paid F.M. Sec., 5/-. In hand for temperance committee, £5/5/8. A collection was taken up which totalled £11/8/3. The President welcomed Miss Norman, who was with us after a long absence. Miss Norman responded.

Home Missions.—Miss Garland reported that our committee is striving to realize the £100 by Conference. Receipts for the month per penny per week—Hindmarsh, 5/-; Mile End, 12/-; Cowandilla, 13/-; Nailsworth, 3/-; Dulwich, 11/-; York, 5/6; Mile End, 9/-; Unley, £1/16/-; Norwood, 9/2; Hindmarsh, 5/-; Maylands, £1/17/3; Nailsworth, 6/-; Mite Boxes—Mile End, 4/-; Donations, Mrs. R., 6/3; Mrs. Dolphin, 5/-. Miss Garland also read a letter from Bro. Horsell, emphasising the need of funds, and urging all to do their utmost for the furtherance of the Lord's work.

Foreign Missions.—Mrs. Downs reported that in a letter received from Mr. Waters, of Oba, by the Unley sewing circle, he tells of his busy times, and expresses his appreciation of the dresses sent by the Unley society. Mrs. Waters is hoping shortly to join her husband. Money received from Cottonville, 9/-; Stirling East, 14/6; Balaklava, £2; Dulwich, 11/-; Mile End, 4/-; Point Sturt, £1/4/-.

Hospital report—Mrs. Young on behalf of the committee thanked the sisters for the splendid collection of sick comforts donated at December meeting, also for money received—£1 from our Croydon sisters, which was used in providing a Christmas tea in the Magill Homes. The Dulwich sisters sent to the Home for Incurables three bed jackets, two rugs, and two night-gowns, and helped in giving Christmas tea to patients in consumption and cancer blocks. Christmas cards, flowers, fruit, cakes, eggs, etc., and books were also freely distributed. Many visits have been paid to hospitals.

In her Dorcas report Mrs. Cant stated she had visited the Queenstown sisters.

Mrs. Prisk reported having but little literature in hand, and asked for supplies from the following churches—Unley, Cottonville, Forrestville, Norwood, Maylands, Prospect.

Mrs. Webb was appointed leader for next devotional meeting.—V. B. Thompson, 12 Kentore St., Mile End.

### When Life is Glad.

"In thy presence there is fulness of joy; 'at thy right hand there are pleasures for evermore'"—Psa. 16: 11.

Not only in our days of grief  
Does Christ draw near:  
Not only when the road is rough  
And life is drear.  
He cometh, too, with gladsome step  
In days of light,  
And with his presence all our joys  
Grow doubly bright.

—Kate Hopkins.

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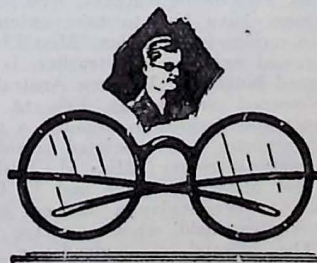
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## News of the Churches.

### Tasmania.

At Hobart Bren. W. Cooper and A. Heard delivered the messages, Bro. Nightingale being away assisting the new cause at Devonport. A Bible school rally is in progress. At the annual business meeting of the church, Bren. A. Heard and J. Jaap were added to the diaconate in place of Bren. G. Smith and J. C. Green.

### Western Australia.

At Subiaco, on account of Bro. Clay being at the preachers' camp, the mid-week meeting was conducted by Bro. O. Bell, one of the young men. Bro. Reg Enniss delivered a fine address to a full meeting on Feb. 10. Interest in the Bible school is well maintained under the leadership of Sister Evan and Bro. Wolfenden. Growing interest in the gospel messages by Bro. Clay and the evangelistic band.

At Northam just prior to Christmas a Christmas tree was held for the whole of the Sunday school; it was a great success. The school has been doing well, and stands at the head of the competition for the smaller schools of the State. The tennis court is an attraction, and is helping in holding a fine band of young people in church and school. There have been many visitors of late, and the meetings have been very good.

At Lake St, Perth, on Feb. 11, Bro. Reg. Enniss addressed the morning meeting on the work of the College of the Bible. At school there were 100 more scholars than same Sunday in 1923. Bro. Enniss spoke to the children, and later round the tea table gave a stirring talk to the teachers and officers of the school. A young people's service was conducted in the evening. At the close of Bro. Hagger's sermon on "The Successful Life," a young girl from the school made the good confession.

### Queensland.

Attendance at Toowoomba meetings has been fair. Bro. Coleman exhorted on Jan. 27. The gospel service was conducted by Bro. J. Larsen, it being his farewell address, as he has removed to Brisbane. His services will be greatly missed. On Feb. 3, Bro. V. Adcock exhorted. Bro. Fisher, H.M. State organiser, visited Meringandan and preached the gospel at Central in the evening. Wednesday evening the church held a special business meeting. Good attendance. A large amount of business was transacted.

Maryborough held special services of a farewell nature on Feb. 3, in connection with Bro. L. Anderson's departure, the evening meeting being unusually good. On the Monday following, a farewell social was held. Many nice things were said by various representatives of other churches and by the brethren. Bro. Price, as chairman, on behalf of the church presented Bro. Anderson with a wallet of notes and wished him with his wife and family all prosperity in their new sphere. For the present funds are short and the work is being carried on by voluntary efforts only.

The annual meeting of the Brisbane church was held on Feb. 6. The secretary's report showed a net gain of 24 members. An average attendance of 120 had met to remember their Lord each Sunday. Total income from all sources, £680/17/9. Average weekly offering for local work, £8/12/1. The debt on the building stands at £250, having been reduced by £50. Bren. W. V. Mills, C. B. Cockroft, W. B. Cottee and H. R. Elvery were elected as secretary, assistant secretary, treasurer and envelope secretary respectively. Bren. Ash, Clothier, Berlin, Colvin, More and Sage, with the above-mentioned officers, were elected as deacons. The reports disclosed that steady progress had been made by the auxiliaries of the church. Regret was expressed at the resignation of Bro. G. Cane as

superintendent of the Sunday school. On Feb. 13 a farewell meeting was tendered to Bren. O. Potter and J. Martin, who were leaving for the College of the Bible. A wallet of notes was presented to each.

### South Australia.

Splendid meetings at Cottonville on Feb. 17. Two girls confessed Christ at the close of a fine gospel address. Record attendance at Bible school.

Splendid attendances have been the rule at Semaphore since Bro. Rootes' coming. On Feb. 17 three confessed Christ, and a married woman who was baptised on Wednesday, Feb. 13, was received into fellowship.

At Gawler, good meetings have been held both morning and evening since last report. On Sunday evening, Jan. 13, Bro. Raymond gave a splendid address on "The Church of the Future." A special feature of the evening service on Feb. 3 was the singing by the young men's choir. Bro. Horsell took charge of services on Feb. 10 in the absence of Bro. Raymond in Adelaide for a fortnight lecturing on Home Mission work. The church has decided to raise the subsidy half-a-crown to Home Missions; the amount given is thirty shillings.

The annual business meeting of Hindmarsh church was held on Feb. 6, when new officers were elected and some old ones re-elected. Good reports showed that a very fine year's work had been done by the auxiliaries. The resignation of Miss Doley, organist of the church, was received with regret. On Sunday, Feb. 10, Bro. Roy Paymond, of Gawler, was the speaker. In the morning a fine appeal was made for Home Missions. On Tuesday, Feb. 12, an evening was held in connection with the Sunday school, when prizes gained during the year and at the annual picnic were presented. At the West Torrens District Union annual rally, held Monday, Feb. 11, the Hindmarsh Church of Christ Intermediate C.E. Society received the honor banner for best work during the year. The society raised over £20 for mission work. On Sunday, Feb. 17, both services were conducted by Bro. Paternoster.

At Maylands on Wednesday the church tendered a social to Bro. Ernest Collins on the eve of his departure for Glen Iris. Bro. W. Lyle, jnr., was chairman, and Bro. Read represented the church and school in wishing him God speed. Bro. Tompsett made a presentation on behalf of the choir. Bro. Clifford Daniel for personal chums, and Bro. Herbert King for the young women and men of the church. The meetings continue crowded each Sunday. In the morning Bro. Pittman, of Dulwich, exchanged with Bro. Collins. Last week Sister Miss Chivell was married to Bro. Cartledge, of Norwood church. The Bible school and girls' mission, together with primary presentations, two of the teachers, Miss Mauger and Miss Gunn, have had to take extended leave owing to serious indisposition. Miss Elvie White, the esteemed organist and teacher, is having a well-earned holiday in Western Australia.

At Norwood on Tuesday, Feb. 12, 20 young ladies met and decided to organise a girls' club. Mrs. Paternoster was appointed president; Miss Rae Hewett, secretary; Miss H. Bushell, treasurer; and Misses N. Sage and E. Crowhurst. On Wednesday a business meeting of the church was held, when over 170 were present. The officers' recommendation that Bro. Paternoster be re-engaged as minister this time voting against the motion. Bro. N. Shill was elected an elder, and Bren. L. Parker, W. Lomas, L. Holman, S. Reid, and S. Mashford as deacons. The meeting was very happy and united. On Sunday morning Bro. Pascoe was received by letter from Moonta. At the gospel service Bro.

Paternoster spoke on "God and Me." Bro. All. Mauger sang a solo. There was a large meeting with a number of strangers present.

Queenstown on Sunday, Feb. 10, had good services. Q.Y.P.M., Sister D. Watkins spoke on "Spectacles." Worship, Bro. Brooker exhorted. Evening, at the close of Bro. Brooker's sermon on "The Door," one of the young men associated with the church football team stood for Christ. On Thursday, Feb. 14, the annual church business meeting was held, preceded by a tea. Encouraging reports from all departments. Election of officers for ensuing year took place. Sunday, Feb. 17, Q.Y.P.M., Mr. Stan. Davey, District C.E. Union Secretary, spoke to the young people on "Laughter." Worship, Bro. Brooker welcomed into office the newly-appointed officers: Bro. T. Martin, secretary (Bro. R. Harris, who has held the office for over thirty years, resigned at the officers' meeting on Monday last); Bro. A. Wilkinson, asst. secretary; Bro. H. J. Watkins, treasurer; Bro. G. Foote, deacon. Bro. F. Harris exhorted. Evening, Bro. Brooker preached an effective sermon on "The Church." Another of the young men of the football club made the good confession. A baptismal service preceded the gospel meeting.

### New South Wales.

During the past week there have been three more decisions and one restoration at the tent mission at Rockdale. Two baptismal services were also held, when three who had previously confessed Christ were baptised. On Sunday morning they received the right hand of fellowship. The Bible school reports steady progress; three new scholars last Sunday.

Splendid meetings at Sydney City Temple on Feb. 17. Bro. Bull, of Auckland, spoke in the morning, and gave a very good address. The gospel service was preceded by a baptismal service and after a stirring address by Bro. Southgate on "A Prisoner's Unusual Plea," two more fine young lives surrendered to the Lord. All of the church activities are fast showing healthy signs of progress. The number now enrolled in the re-organised Bible class is 30.

At the City Temple, Lismore, on Feb. 10, Bro. P. J. Pond conducted a service "in memoriam" of Bro. L. H. Robinson in the "united church." Bungawalbyn, when, owing to the large attendance a number had standing room only. Sister Mrs. Newton, of Lismore, sang an appropriate solo. For the ensuing year, Bro. C. Byrnes has been elected church secretary; Bro. W. T. Atkin is treasurer; and Bren. H. Taber and H. Irvine are agents for the "Australian Christian" and "Christian Messenger" respectively.

At Lidcombe on Feb. 10, Bro. Flood exhorted. Bro. Priestly conducting the gospel service, delivering the last of his series of addresses, viz. "The Garden of the Soul." Good audiences. The cause has received a fillip through Bro. Priestly's ministry. Messages in song by Sister Priestly were a great assistance. On 12th inst., Bro. Priestly was tendered a farewell social. At the same function Bro. John Rodger, who will continue the evangelistic services, was welcomed. A delightful time was spent, Bro. George Stimson presiding. Bren. Fretwell and Butler brought greetings from Auburn and North Auburn respectively. The two brethren responded appreciably. On 17th Bro. Stevenson exhorted appropriately. Bro. Rodger's gospel theme was "Out of the Depths."

The need for a new cause at Ashfield has been felt for some time, but owing to the difficulty of procuring a suitable building nothing definite was done till Lord's day, Feb. 3, when in the dispensary, Holden St., 40 adults met at 11 a.m. for breaking of bread. Bro. Haddon presided, and Bro. Harward exhorted. The services of Bro. Crawford have been voluntarily given for three months for the preaching of the gospel, and everything points to a good cause being established. Burwood brethren are supporting the movement financially, and also in the matter of organisation, publicity, etc., and the help given is fully appreciated. On Feb. 10, meetings were con-



continued. Bro. Laney exhorted, and Bro. Crawford preached in the evening, both meetings being well attended.

At Chatswood on Saturday evening Norman Toyer gave an entertainment by wireless in the B.S. hall. On Sunday, Feb. 17, Bro. Beaumont, of Wanganui, N.Z., was a visitor. Received by let-ter, Sister Hutchinson and Bro. and Sister Swallow, from City Temple; Sister Mrs. Morton, Miss N. Morton and E. Morton, from Hornsby. Bro. Whelan welcomed Bro. Norman Toyer and Sister Norma Doust; they were baptised last Sunday. Bro. Whelan spoke morning and evening, and was greatly appreciated by splendid attendances.

### Victoria.

Parkdale had a good meeting last Sunday night. Splendid address. One confession, a lady. Bro. A. Wilson, preacher.

At Brunswick on Sunday, 17th, Bro. Pittman, of Coburg, exhorted on "Rest to the Weary." Evening, Bro. Halleday spoke. The Bible school scholars have started practising hymns for the anniversary.

On Sunday morning at Cheltenham F. W. Martin presided over a large meeting. G. P. Pittman gave a fine address on the Holy Spirit. In the evening he gave an interesting talk on what they saw in India.

Good meetings at all services at Colac on Feb. 10. A lad was baptised at the gospel service by Bro. Cornelius, and extended the hand of fellowship last Lord's day morning. Attendances were affected by inclement weather.

Ivanhoe church meetings are growing in interest and numbers. The building is progressing, and should be ready for the opening services at the end of March. The men are conducting a working bee on each Saturday afternoon improving the property.

At Warrnambool on Sunday morning Bro. Arnold presided. Sister Miss Arnold, from Port Pirie, S.A.; also Sister Mrs. Gatty and Sister Miss Thomas, two isolated members, were present. Bro. Edwards preached at night, and one of the Bible school scholars confessed Christ.

At Hawthorn, Bro. Scambler spoke on "The Heavenly Home" on Sunday night to a crowded congregation, and the good confession was made by a member of the Bible school. In the morning Bro. Scambler continued the study of the Book of Hebrews. Very helpful meetings, and record Sunday school.

Meetings at Ararat were well attended on Feb. 10. Bro. Payne spoke at the morning service, and Bro. J. Skurrie delivered a temperance address at night. On Sunday, 17th, Bro. Combridge had charge of the meetings, having returned after four weeks' holiday. At the close of the evening service four were baptised.

At East Kew last Thursday evening, three scholars were baptised. On Sunday morning Bro. Yeates was the speaker. Bro. A. Baker welcomed the three scholars into the church. Splendid attendance in the evening, when Bro. A. Baker delivered a fine address. The solo by Sister Johnston was much appreciated.

Good meetings at North Melbourne since the New Year. During Bro. Dawson's holidays, Bro. Guyer, Andrews and McKean filled the platform on the Lord's day, and Bro. Wright the mid-week prayer meeting. The church appreciated their services. On Tuesday, Feb. 12, the Bible class held a social, when an enjoyable evening was spent. All auxiliaries are at work after recess.

Bro. Dr. C. Verco, of Enmore, N.S.W., presided at the morning meeting at Balwyn church last Lord's day. Bro. J. E. Thomas, who has returned from the opening ceremony of the new chapel at Red Cliffs, preached morning and evening. One confession at the latter service. The best thanks of the church are extended to all the brethren who assisted during the absence of Bro. Thomas.

There is a very fine spirit manifest in the church at Gardiner. The church seems to be in the atmosphere for decisions. Bro. and Sister Hector Campbell were received by letter on Sun-

day, and Bro. Kingsbury gave two helpful sermons. The church extends its sympathy to Sister Mrs. Searle and family in their loss of a husband and father. Bro. Leslie Morgan assisted in the evening service.

Thornbury reports good meetings in all departments since last report. Four have been received into membership, husband and wife in each case. Last Sunday night there were two confessions by husband and wife again. Bro. Swain's preaching and visiting are having a wonderful effect in the district. The ladies of the church are working hard to reduce the debt on the building, and contemplate holding a sale of work.

Good interest prevails in all departments at South Melbourne. Bro. McCallum is working earnestly in his endeavor to lead the church on to higher service. Club life is very active, and the young men and women are working loyally in choir, school, and morning meetings. Gospel meetings have been better attended this last month. Solos from Sisters Miss Nancy Crow, of Hobart, and Mrs. H. Olsen, have been enjoyed. One confession for month.

During the past few weeks Fitzroy meetings have been fairly attended. Last Lord's day there was a fine attendance. The church thanks the following brethren for their help: Andrews, Grey, F. Smith, Raisbeck, F. T. Smith, Burns. They have faithfully given the message. On Tuesday Sister Watson and her pupils gave a concert which was a great success in numbers and in finance toward the renovation fund. All departments are going on steadily.

Preston reports that meetings, morning and evening, have considerably increased. Bro. Clay's messages are helpful and appreciated. The Bible school is in a healthy condition. Owing to the inclement weather on A.N.A. Day, the Bible school picnic could not be held, but, instead, an indoor picnic and van drives were held. A very enjoyable day ensued. The K.S.P. and girls' clubs are in full working order, and an enjoyable combined social was held on Tues., 12th inst. The progress on the building of the new school hall is slow, as there are but few helpers.

The tent mission at Boort is in its third week, and good interest is maintained, taking into consideration adverse weather conditions. Bro. Ball is faithfully delivering the message of salvation, and Bro. Stewart is presenting it in song. Two young lads from the Bible school stepped out on Wednesday night last, and these with four who made the decision the week previously were baptised at the close of the service on Sunday evening last. Bro. and Sister Alf. Lacy, of Pyramid Hill, met with the church. The subject taken by Bro. Ball was "The Supreme Question," illustrated by chart.

During the last five months new members have been added at St. Arnaud. Increasing numbers at Sunday evening gospel services. The building has been painted, thanks to the activity of Bro. Arthur Baker. Necessary building additions have been made. A successful sale of gifts was held. Including money received from sale, and paint donations, the weekly average of £6 per week has been attained. Bro. Arthur Baker was farewelled with regret. Bro. George Hughes has taken up the work. Miss Myrtle Arnold and Mr. Percy Gifford were married last week by Bro. Russell Baker from Maryborough.

In the absence of Bro. Illingworth who, at the invitation of the State Government, represented the Council of Churches in a week-end inspection of an aborigine mission station, Bro. Morgan, of London, spoke on morning of Feb. 17, and in the evening Bro. J. H. Stevens, B.A., conducted the gospel service. Both speakers gave fine addresses, and their help was highly appreciated. The work at Malvern-Caulfield is going along nicely. The church by unanimous vote invited Bro. Illingworth to accept a further two years' engagement at an increased salary, and all are delighted at receiving his acceptance of this further term.

Burnley is progressing favorably. Bro. Stephenson has returned after eight weeks in W.A., and

was welcomed back last Wednesday, when a splendid evening was spent. Bro. Blakemore acted as chairman. Speeches were made by Bren. Payne, Hatwell, Stephenson and Rasmussen. A presentation was made to the latter of a number of books as a token of love and esteem. The new organ, bath heater, carpets, mats, curtains and reading-desk were dedicated to the service of the Lord. Bro. Stephenson spoke at both services on Feb. 17. In the morning there were present the largest number that ever sat at one time around the Lord's table at Burnley. Greater enthusiasm is being shown in open-air services. Two were received in, one by restoration and one by obedience. Sister C. K. Haywood rendered a splendid solo. A tent mission is being planned in conjunction with North and South Richmond.

Splendid attendances at Maryborough on Sunday. Stirring address on "The Offence of the Cross," by Bro. S. R. Baker. Bro. Russell Banks, who is entering the College of the Bible, was tendered a social evening on Thursday last, and a wallet of notes was presented as a token of esteem and appreciation for valuable services rendered. At the officers' meeting on Feb. 17, Bro. S. R. Baker was requested to accept a further term of three years' engagement with the church. Every officer present spoke in glowing terms of his successful work in the past twelve months. Bro. Baker has accepted this offer. His popularity is widespread, and he is highly esteemed and respected by all.

At Oakleigh on Feb. 10, Bro. A. Brooke commenced his ministry. Good morning attendance. Harvest thanksgiving service in the evening, chapel fairly filled. Bro. Brooke made a good impression, and a young man made his decision. On Wednesday a welcome social was tendered to Bro. and Sister Brooke. Bren. A. R. Main (College), F. T. Saunders (Carnegie), W. G. Graham (Middle Park), joined with the local folk in the welcome, and Bro. Brooke responded earnestly. The thanks gifts were disposed of for the Bible school funds. Two members were received in by transfer from Prahran since last report. On morning of 17th, Bro. Brooke spoke on "The Secret of Guidance," to a fair attendance, in acceptable manner. Two young men made their decision at the gospel service.

Bambra Road attendances are satisfactory. All branches are doing good work. Sister Leopold has recovered after serious operation, and was present last Lord's day, also Sister Thompson, after severe illness. Bro. and Sister Les. Brooker were received into fellowship by letter. Bro. and Sister Schwab have been enjoying a holiday in Adelaide, and the services of Bren. R. and D. Pittman, Blakemore, and Bowen (of the College) at gospel meetings were appreciated, also the exhortations of Bren. Sheehan and Nichols. Bro. Brooker gave a splendid talk at the mid-week meeting on "Personal Work." Deepest sympathy is extended to Sister Dennis in the loss of her loved father; also to Sisters Petterd and family, in the loss of their only brother and son Will, by an accident at Flinders, he having fallen over a cliff on to the rocks below. He was one of the early converts from the Sunday school, and a good Christian lad.

Ballarat church membership has reached 250, its highest figure. The financial side also shows a record. The son of Bro. and Sister Daniel was baptised recently. The church sprung a surprise on Bro. and Sister E. H. Price on Tuesday, 12th inst. At the close of a talk on his recent visit to America, which was largely attended, a social had been arranged in honor of him and his wife. Bro. Connor presided. Bren. Bailey, Wilkie and Pittock expressed the church's congratulations on their safe home-coming, and appreciation of their long and faithful service in the church. Their willingness to serve in the humblest way was highly commended. Bro. Pittock, on behalf of the church, presented them with an illuminated address, which in addition to the appreciative wording showed a picture of the chapel, which Bro. Price had so materially helped to secure. Bro. Price expressed his thanks, and a supper served in fine style closed a very happy function.



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## OBITUARY.

**CHRISTOPHER.**—Bro. Henry Christopher fell asleep in Geelong West on January 21, after a very brief illness. Born in Denmark in 1835. He served on a transport in the Crimea in 1855, and arrived in Australia in 1858. He was baptised in the Geelong public baths by J. A. Ham-mill on Sept. 5, 1874. For fully forty years he was secretary of the Geelong church, and in many ways took an active part in its services. On one occasion he mortgaged his own house to prevent the church house in Hope St. from being sold. During the last few years he was unable to meet with the church in Latrobe Terrace; but, in company with some others, the Supper was observed each Lord's day in his own house. Our brother in 1901 was amongst those to commence the church at Colac. Few, we suppose, have loved the truth and Saviour as he. He held most tenaciously to the principles of the plea for restoration. Until advanced years prevented, he was the agent for the "Christian." A link with the early years of Geelong church is thus broken. To his sole surviving son, Bro. Harry Christ-opher, himself the secretary of the Geelong church for ten years, and to a large company of bereaved believers, we offer our sincerest Christ-ian condolence, and the sure and blessed hope of Him who is the sovereign Lord of life and of death.—S.S., Geelong, Vic.

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