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## The Baptism of Jesus.

Ethelbert Davis.

JOHN the Baptiser was in the midst of his great ministry, and the whole country was ringing with the sound of his voice, as he called men to repentance. Multitudes from Jerusalem and Judæa, and the country round about Jordan, came confessing their sins, and seeking baptism. Amongst those who came was Jesus, from Nazareth in Galilee. He sought baptism at the hands of John, but John refused at first to comply with his request, saying, "I have need to be baptised of thee, and comest thou to me?" Later, when Jesus said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." John consented, and baptised him.

The act itself, as an act, introduced Jesus to Israel, and inducted him to his ministry.

It was the dividing line between the old and the new life. The peace and quietness, and seclusion of the hidden years in the home, and the carpenter's shop at Nazareth, were at an end. In the waters of the Jordan he buried the past life, and the past years, and rose to a new life, consecrated to a new mission. His years of preparation were over, and he started out upon a rich and blessed ministry.

As Jesus started out upon his life's work, he did so with the seal of the Father resting upon him. When he came up out of the baptismal waters, the voice of the Father from heaven said, "This is my beloved Son, in whom I am well pleased." Thus he, who had followed the trade of a carpenter, started out on his mission of redemption with the assurance of divine approval.

In his baptism Jesus was anointed to the triple office of Prophet, Priest, and King, in the new order he was to introduce. He was anointed not with oil as in Jewish rites, but with the Holy Spirit; for when

Jesus came up out of the water, "lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."

While recognising the act as introductory, we are so impressed by the exceptional circumstances surrounding it that we turn at once from the external to seek its spiritual significance. Jesus received the same baptism as everyone else who came to John. But in his case there were the extraordinary differences of the sinless Christ submitting to a baptism of repentance, the baptiser's refusal, the opening heavens, the descending Spirit, and the voice from heaven.

Jesus, himself, gave one reason for his submitting to baptism in the words, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." He came to do his Father's will. Christ recognised that John was preaching and practising an ordinance appointed of God, and asserted it right and proper to satisfy every religious requirement. So he started his ministry by fulfilling righteousness, that he might make others righteous.

In his baptism Jesus gave an example of perfect obedience. Jesus has not asked

man to do a thing he has not first done, except repent of sins, and he had no sins of which to repent. He was going to take that ordinance to which he had yielded, and make it one of his own commands. And later, when he called upon men and women to obey him, he could say, "I have given you an example, that ye should do as I have done." Though he were the Son of God he submitted to authority. He who would have men obey him must first learn to be obedient. He who would command others must first learn to obey commands. This ordinance Jesus was in after days going to place at the door of the church which he was about to establish, as a test of man's obedience as he entered into that church. He was obedient to that to which he would have his people obedient.

The baptism of Jesus was his first public act of identification with man. His own words imply the consciousness of perfect identification with human nature. It was not "I must fulfil," or "Thus it becometh me," but "Thus it becometh us to fulfil all righteousness." Jesus publicly placed himself with man: he is the Son of man; what is duty for other men is duty for him.

It is this act of identification that means so much to us, for it is at this point that we are seized with the fact that, at the end of his ministry, Jesus took that ordinance to which he had submitted at the beginning of his ministry, and commanded men to submit to it, not for the reason that John commanded it—repentance—but for those deeper spiritual reasons which prompted Jesus to be baptised.

Baptism was to Jesus the dividing line between the old and the new life. It closed to him the door of the old life with its peace and quietness, and opened to him the door that led to the years of rich and wonderful ministry. Baptism to us is the

### My World.

"God gave my world to me,  
And I rebelliously  
Cried out, 'How small!  
And is this all?'  
His words were sad, yet mild:  
'All that you love, my child.'  
'Myself that moment died,  
And born anew I cried:  
'Love, take control  
And lead my soul  
To serve my small estate';  
And lo, my world is great!"

—Christian Century.



dividing line between the old and the new life. It closes the door on the past, and leaves us to face the new life. In the waters of the Jordan Jesus buried the past years, and rose consecrated to a new life and a new mission. In baptism we bury the past years, and rise consecrated to a new life and a new service.

But more wonderful, more significant still, is the fact that that act, that ordinance which Christ used to identify himself with man in life and service, is now used to identify man with Christ. Baptism then identified Christ with man; it now identifies

man with Christ. It then consecrated Christ to the service of man; it now consecrates man to the service of Christ. It then made Christ a participator in man's experience; it now makes man a participator in Christ's experience. It then linked Christ with man; it now links man with Christ. It then symbolised Christ's death, burial and resurrection with Christ. "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

## The Unseen Universe.

Scientific knowledge has seemed latterly to advance by leaps and bounds, and, from one aspect, the human intellect is impressed with a sense of its own majesty, in view of the discoveries which have been adapted to the ever increasing needs of civilisation. Yet the continued utter inability of the mind to attain a position from which it can get the faintest glimpse at the genesis—the "how" and the "why"—of things, or to understand in the slightest degree its own composition, occasions humility, along with a more intense craving to unravel the ever-extending mysteries of the universe. "The things which are seen are temporal," wrote a Biblical authority; "the things which are not seen are eternal." Scientific research confirms this doctrine, yet man—with eternity in his heart—is too often perversely or through lack of faith, disposed to ignore the truth. Along with the opening up to his powers of investigation and invention of new realms in natural science, there is need for growth in reverence and surer confidence that behind and above, as well as permeating, the visible cosmos there is the Eternal Spirit, personal, infinitely wise, and actively gracious and good. Otherwise the marvels which surround us, and of which we form a part, may appal and depress the soul. The bewildering array of modern attainments in knowledge demands that humanity shall press onward and upward to a fuller life.

Sir Oliver Lodge, in "The Nineteenth Century and After" for January, discusses in speculative vein the position of man in relation to the Universe and the hereafter. "Humanity itself," he says, "is but a late-comer to this planet, and from a higher point of view shows many signs of immaturity. In spite of our discoveries and achievements, we really know and have done very little. For the most part we seem content to live in the midst of quite unnecessary ugliness, and to spend our time in what we can hardly regard as otherwise than as a sort of futility." Unless mankind is to develop into something far higher and better than the stage of civilisation reached at present, the long course of preparation, during which this planet has been growing habitable, does not seem worth while. Un-

less the universe, too, is meaningless and futile—which would be blasphemous—the outcome of all this long course of preparation must be something beyond our present imaginings. In such terms Sir Oliver gives expression to the dissatisfaction and disquiet with which thoughtful men are now looking upon mankind in their social and national relationships.

But the evidences of the sadly imperfect and unfinished nature of man are deemed to be proofs that there are better times ahead. "We are like a building covered with scaffolding and full of raw material. Such a building can be regarded with complacency even by its architect; for, with the mind's eye he sees beforehand his completed design, and knows that all this temporary imperfection is a stage through which the structure has to pass." Sir Oliver recognises that in matters of the soul humanity must be treated, not mainly in the lump, but as a multitude of separate individuals. In the infinitude of time, he says, the 70 or 80 years of human life is a "flash in the pan;" and if the individual only endures as long as that he is "very temporary and insignificant." But we do not know the nature of Life and Mind. We see life arriving, we know not whence; and soon departing, we know not whither. When a cloud evaporates, or when a sound or other form of energy dies away, we know it has only changed its form. When personality vanishes from our ken, may we not believe that it has other modes of manifestation? The bodily frame is only part of a man. We knew of his mind, his character, his personality mostly by speech and writing. "Does the fundamental part

of each individual man survive the experience called death?" is a straightforward scientific question which ought to be capable of being answered. We do not know how mind acts on matter, nor by what means we can produce movement which we design and determine, even of the simplest kind; but Sir Oliver inclines to the belief that mind and spirit, wherever they may be, mediate through a natural agency. "We study the interaction of Ether, Matter, and Energy with some success; though the ether eludes our sense organ, and has to be inferred. The ether is really involved in nearly every familiar activity, perhaps in all. It welds the planets together into a solar system; it welds the atoms together into a coherent mass."

The aim of physics at the present time is to explain all material phenomena in terms of ether and motion. Energy and matter are now beginning to be considered interchangeable. Strictly matter is not conserved, nor is energy. What is conserved (says Sir Oliver) is "the sum of the two." Matter is turning out to be one of the forms of energy—a newly discovered form—discovered largely through the genius of Einstein. We see Life, taking the opportunity of entering into relation with matter at every turn. It seems to utilise every chance, whenever the conditions allow for incarnation. Surely it will have utilised the Ether also. It may be existing all the time in association with an entity which we have no direct perception. The life and mind need a material vehicle may be granted to the biologist; but that vehicle perhaps need not be matter in any of its familiar forms. It may be something more fundamental than matter, something of which matter is only a sensuous modification. This has been the view of religious geniuses from St. Paul downwards; the which they called a "spiritual body" is turning out likely to be a reality. It is beginning to seem possible, we are told, that the conservation of Matter and Energy will have to be supplemented by the conservation of Life and Mind. In any case, we may be sure that the universe is a much more complex whole than had been imagined. Every kind of real existence is permanent; and our activities do not cease when we change our instrument. "What we call 'the real world' is coexistent and simultaneous with this," affirms this notable champion of spiritual existences. "Death is, so to speak, a mechanical operation, a setting free of our more permanent and essential body from its spiritual instrument from the assemblage of molecules which it has collected, put together, and utilised for a time." So far Science has assayed to throw light on the subject, it generally supports the doctrine of Survival; but its voice is feeble and uncertain in contrast to the positive declaration of Revelation—"For we know that our earthly house of this tabernacle will be dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—"The Register."

To every man there openeth  
A way, and ways, and a way,  
And the high soul climbs the high way,  
And the low soul gropes the low;  
And in between on the misty flats,  
The rest drift to and fro.  
But to every man there openeth  
A high way and a low,  
And every man decideth  
Which way his soul shall go.

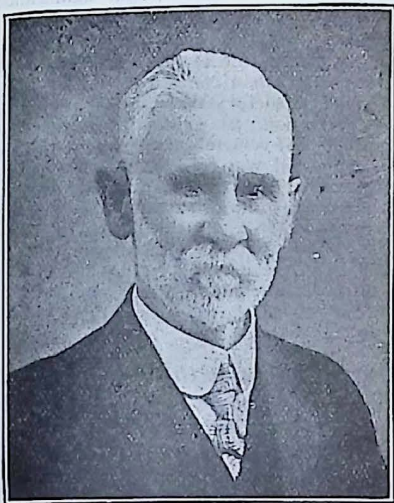
—John Oxenham.



## The Late John Kingsbury.

John Kingsbury was born at Enmore in September, 1849. He was in business for many years and was well known and respected in commercial circles. In May, 1872, he married Harriett Whately and began that long partnership of love and devotion which was so beautiful to see and which has inspired so many other lives. There are eight children, all but one surviving him.

There is no exact record of John Kingsbury's baptism, nor of the date of his addition to the church, but his name appears on the first roll of



John Kingsbury.

the Enmore church, which was compiled in August, 1870.

For a very long time he led the singing at both morning and evening services and when a choir was formed he assisted it. He was a teacher in the school and one-time superintendent, also for a period he acted as elder and for a great number of years was a deacon. He was appointed a trustee of the property when the tabernacle was built and retained that position to the last. He served the church in many capacities—always giving of his best without stint—and was very highly loved and esteemed by the membership.

His interests were not confined to the local church, as he was a consistent supporter of Home and Foreign Mission enterprises and of the College of the Bible. He had been a member of the Home Mission and Bible School committees and had served as President of the Conference. He and his good wife were much given to hospitality and their kindness in this respect was well known to the brethren in all the States.

### Yesterday's Grief.

The rain that fell a-yesterday is ruby on the roses,  
Silver on the poplar leaf, and gold on willow stem;  
The grief that chanced a-yesterday is silver that encloses  
Holy loves where time and change shall never trouble them.  
The rain that fell a-yesterday makes all the hill-side glisten,  
Coral on the laurel and beryl on the grass;  
The grief that chanced a-yesterday has taught the soul to listen  
For whispers of eternity in all the winds that pass.  
O faint-of-heart, storm-beaten, this rain will gleam to-morrow,  
Flame within the columbine and jewels on the thorn,  
Heaven in the forget-me-not; though sorrow now be sorrow,  
Yet sorrow shall be beauty in the magic of the morn.

## Religious Notes and News.

### Lost Sayings of Christ.

Dr. Rendel Harris believes he has discovered in an early Christian document, written in Armenian, some part of Tatian's lost treatise "On Perfecting According to the Saviour." Its chief interest seems to be that it gives fresh testimony to the extra-Biblical saying of Jesus hitherto known by its occurrence in two passages:—"Our life-giving Saviour says, He that is near Me is near the fire, and he that is far from Me is far from life."

### Record Gift to Texas Christian University.

Texas Christian University, Ft. Worth, announces that Mrs. Mary Coutts Burnett had conveyed her entire estate, valued at a minimum at more than \$4,000,000, to a trust estate for the benefit of T.C.U. Mrs. Burnett also made a cash gift of \$150,000 for the immediate erection of a library building. This gift, the largest ever received by an educational institution serving churches of Christ, is in the form of a memorial to Mrs. Burnett's son (Burk Burnett, Jr.), who died four years ago. T.C.U. has now a productive endowment of \$5,000,000.

The estate includes, in addition to \$1,000,000 in stocks and bonds, a half interest in a 109,000-acre ranch in Carson and Hutchinson Counties, on which oil properties are now producing; a quarter interest in twelve thousand acres of oil lands in Wichita County, and a half interest in a 207,000-acre ranch in King County.

### Roman Catholicism in U.S.A.

According to Dr. Carroll, the best authority on church statistics in America, the Protestant churches in the United States increased their membership last year by 828,000 and the Roman Catholic Church by 89,000. The decrease in immigration probably accounts for the small increase among the Roman Catholics. We need not be alarmed over their gains among the purely American stock.

A careful study of the statistics shows that the Roman Catholics do not constitute a political menace such as many people think, since they do not constitute a political majority in any State in the union. The nearest they come to a majority is in New Mexico, one of the least influential of the States, with 49 per cent. of the population. A great deal of energy spent in fighting the Catholics might well be expended along more constructive lines, let us say, in getting the Protestants to vote as consistently as do the Catholics.—"Christian Evangelist."

### Inspiration of the Bible.

Nine thousand people were present at the meeting held in the Royal Albert Hall, London, to affirm belief in the full inspiration of the Bible. More than 50 missionary and other societies sent official representatives. Dr. Dinsdale Young characterised it as the greatest demonstration on behalf of evangelical religion ever held in London.

Prof. A. H. Sayce sent a letter, in which he states: "Archæology, based on scientific excavation, has demolished the assumptions and conclusions of subjective criticism, and it is not going too far to say that the archæological discoveries of the last 30 years have, with hardly an exception, been dead against the most confident decisions of the merely literary critic and in favor of the trustworthiness of our records. The early use of writing for literary purposes in the near East, the high state of culture, and easy communication in the Abrahamic and Mosaic ages, and the accuracy of details in the Biblical narratives, have all alike been demonstrated, and the so-called 'critical' rout in the field of Old Testa-

ment history is as complete as it has been in the field of early Greek history."

Sir William Ramsay, speaking on the subject of the Virgin birth, said the birth and death of Christ as narrated in the Gospels were the foundation and the keystone of the Christian religion.

### "The Story of the Bible."

The field of literature, sacred and profane, offers no instance where any book has ever been treated as unfairly as has been the Bible, both by its friends and its enemies. In their zeal, many of the Book's friends have claimed for it things that it does not claim for itself. Its enemies rarely treat it with scant courtesy. Then, there is the hypocrite who, pretending to pay it profound tribute, attempts to stick a knife into its heart. One of the most recent attempts of this kind has been made by one Mr. Hendrik Van Loon in a book which he has entitled "The Story of the Bible." Mr. Van Loon came into prominence some time ago by writing a book, "The Story of Mankind," in which he unblushingly stated the wild guesses of those self-appointed and self-termed "scientists" on the origin and development of man. In the same blatant and unblushing manner, this gentleman merely rehearses the guesses of those who call themselves "modern critics," as they are related to the Bible. If it were not so serious, this effort would be highly amusing. We are not, however, here concerned so much with the views he presents as we are with the task of awakening the Christian parent-hood of the country to the vital necessity of carefully examining the books their children read, for, it must be stated, this work is written so that the youth of the land can read and enjoy it. Thousands of parents will unwittingly place this book in the hands of their children because of the high endorsement it will receive. Most of them will live to regret it. The clearest and fairest opinion of this work is that one expressed by the "Survey Graphic":

"If the Bible had been no more than the story of the Bible, it would hardly have survived long enough for Mr. Van Loon to deal with it. . . . Perhaps the pagan child will make the leap from Van Loon to Isaiah—but one doubts it. . . . Certainly one who first approached the story of the nativity through these casual paragraphs would fall on Luke's narrative with surprise and delight. . . . His drawings show Jesus with the halo, yet the text rationalises or avoids the miracles."

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."

### Mystery of Faith.

Mr. James Douglas, writing in the "Sunday Express" on the Mystery of Faith, says:—

"Why is human love bound up with human Faith? Why is it impossible to love without believing? Why are falsehood and treachery the death of love? Why does Keats thus comfort the lover of the Grecian urn?

"She cannot fade, though thou hast not thy bliss,  
For ever wilt thou love, and she be fair."

Because human love is an image of love divine. Because our life here is a mirror of life hereafter.

"Therefore I am sure that the only key to the other world is the mystery of Faith. Faith is the life of love here and hereafter. This may seem vague and nebulous to the cold reason that is 'hot for certainty.' But I know that the whole universe is moved by Faith. It is Faith that lights the darkness of death for those who have loved and lost."



# The Lord's Disciples and the Lord's Day

A. W. Connor.

"I was in the Spirit on the Lord's day" (Rev. 1: 10). "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them" (Acts 20: 7).

There are three great Christian memorial institutions in the New Testament—*Christian baptism*; the immersion of a penitent confessor of Christ is a memorial of the gospel of redemption. In it the great facts of the gospel—the death, burial and resurrection of Christ—are strikingly set forth (cf. Rom. 6: 1-4; 1 Cor. 15: 1-4). In the *Lord's Supper* the elements of bread and wine set forth Christ's sacrificial death. It is observed specifically "in memory" of Christ (1 Cor. 11: 24, 25). The *Lord's Day* is the perpetual memorial of earth's gladder hour, the day when Jesus rose from the dead and brought to light life and immortality. The rays of the witnessing light of all three focus on the great facts of the gospel of Christ. The witness of all three has been clouded, their testimony has been partially silenced by departures from New Testament practice and precept. Infant sprinkling practised for baptism has done this for baptism almost completely. The departure from weekly communion on the one hand, and the priestly invention of the mass on the other, has certainly clouded the witness of the Lord's Supper. The witness of the Lord's day to the resurrection of Christ is completely obscured by the use of the term "Sabbath" for the first day of the week, and by the basing its observance on the fourth commandment of the decalogue. So complete is this hiding of the meaning of the day that whole classes whom I have tested never associated with the day the thought of Christ's resurrection. At this time I write a little on the Lord's day, what it is and how it should be used. Let me speak in the simplest way first of all on

## I. What is the Lord's day?

Revelation 1: 10, where John tells us that he was "in the Spirit on the Lord's day," is the only place in the Scriptures where we have the name. What is the day so designated by John? Not "the day of the Lord" or "the great day" to which he was carried forward in spirit. The expression for that "day" as some have maintained, is one altogether different. The word used by John and translated "Lord's" is *Kuriakos*, an adjective derived from the noun *kuriōs* or Lord. It is found only in one other place in the New Testament (1 Cor. 11: 20), in the phrase "The Lord's Supper." It means that which pertains to or belongs to the Lord, and the Lord of the latter Scripture is our Lord Jesus Christ. If we only had in English an adjective from the noun Lord such as "Lord-ian," just as we have from Christ, "Christ-ian," its meaning would appear to all.

The Lord's Supper and the Lord's day are those that are specially related to Christ as Lord. The writings of the early fathers are a witness (and they are good witnesses to facts) to the fact that the first day of the week was observed as a day for Christian worship and was known as the Lord's day. The Epistle of Barnabas, A.D. 120, says, "We keep the eighth day with joyfulness, the day also on which Jesus arose from the dead." The Apostolic Constitution says (A.D. 250), "On the day of our Lord's resurrection, which is the Lord's day, meet more diligently." So the Didache (early in second century), "Each Lord's day come together and break bread and give thanks." So to the same effect Justin Martyn, "On what is called Sunday there is a coming together in one place," etc.

It is absurd to say that Constantine or the Pope changed the Sabbath to Sunday. What Constantine did was simply to make the day which was already observed as a day of worship by the Christian church—that is, Sunday—a day of gene-

ral rest, to facilitate Christian worship. As to what was done to the Sabbath law and by whom Colossians 2: 16-18 makes quite clear (Gal. 4: 9, 10). The Lord's day is the first day of the week, and its very name teaches us that on it he is to be pre-eminent. It must point directly to him. "These things (Sabbath included) were a shadow of things to come, but the substance is Christ." The Sabbath was a shadow that pointed to Christ, and we ask now, What is there in the Scriptures to guide us in our use of the Lord's day? Some guidance may be found in the spirit that lay behind the Sabbath law, but more from New Testament practice.

## II. The first day in the Scriptures.

(1) On that day Jesus rose from the dead and manifested himself to his disciples. Matt. 28: 1, "In the end of the Sabbath, as it began to dawn toward the first day of the week." Then it was that the great evangel was preached by angels, "He is risen." The whole New Testament is full of the glory of Christ's resurrection. All our salvation hinges on this. It is by this that Jesus was declared to be the Son of God (Rom. 1: 3). Apart from this the gospel is a lie; the

"When you ever feel blue,  
Find something to do  
For somebody else  
Who is sadder than you."

church is built on the sand of hallucination, and her foundation is less substantial than the morning mist that wreathes the mountain top. Whether the observance of this was part of the forty days' instruction of Jesus, or the result of the Holy Spirit's guidance of the apostles, we do not know, but the church under their guidance observed the day for Christian worship. The day stands as an irrefutable witness to the truth of the resurrection of Christ. How else account for its rise and spread? If we compare John 20, verse 19, with verse 26, we see that Jesus specially manifested himself on that day, and this fact in the light of future events is deeply significant. The time seems to have been deliberately chosen.

(2) On this day the risen Lord sent the Holy Spirit, and the Church of Christ was born, cf. Acts 1: 4-8 with Acts 2: 1. Now Pentecost is seen from Leviticus 23: 11 to have been "On the morrow after the Sabbath." On that day the sheaf of the first fruits was waved before the Lord. Christ was that "first fruit sheaf" waved before God on the morrow after the Sabbath. This tremendous fact surely was designed to give to the day a special significance. On that day the Holy Spirit came, Christ was first preached, salvation was first offered and accepted, believers were first baptised. The church was born on the first day of the week, fifty days from the resurrection of Christ. So the day was indissolubly linked to the Lord in the memory of his people by these acts.

(3) On this day the disciples of Christ met for Christian worship. For some time Jewish disciples continued to share in worship with their brethren, but in such a gathering the distinctive Lord's Supper—the breaking of bread—the could have no place. So we read in Acts 20: 7, in an incidental way, that reveals the common prac-

tice of the church, that "on the first day of the week the disciples came together to break bread, and Paul preached unto them." The people—disciples of Christ; the purpose—to break bread; the time—the first day of the week; are all clearly set forth. With this place, 1 Cor. 16: 2, "Upon the first day of the week let every one of you lay by," etc. Unless the first day had a special place in the church's life, it is hard to see why the first rather than any other should be mentioned. And if the seventh day had been observed, it is inconceivable why the first is thus singled out. Slight as the reference is, it is sufficient to show that the day had come to have special significance in the church.

(4) This is the Lord's day of Rev. 1: 10, in which John came to be in the Spirit. Remembering what the day had come to be in the church, and its spirit of victory through the resurrection, and of revelation, as associated forever with Pentecost; and of remembrance because the Lord's feast of memorial was held on that day, and you can understand how the banished John was in the Spirit, and why the Lord came to John on that day to reveal to him the things shortly to come to pass. Nobody but a Christian can truly keep the Lord's day, because only he has the spirit that responds to that which the day expresses. To observe the day one must be in the spirit of the day.

## III. Our response to the spirit of the day.

Some may be surprised that we have no "Thou shalt," and "Thou shalt not" in regard to this day. Yet the loyal soul has quite enough, because its observance is of love not law. What the State may do by preserving our national custom of a weekly rest day, and for wise reasons hindering general business is important, but does not touch the Christian observance of it. As we saw in the beginning, it is the "Lord-ian day," just as the breaking of bread is the "Lord-ian Supper." That must mean that feast and day alike have to do wholly with the Lord Jesus. The Supper points to him and his Cross; the day points to his resurrection and is pre-eminently his. Therefore, it is not my own. Let it then be a day set specially apart for Jesus and his service. Let our response to the claim of the Lordian day be first of rest from worldly business to leave us free for the business of the Lord (and other people free also). But rest is only a first step. Worship of God through Christ must be attended to. The church has a time and place of assembly. "Let us not forsake the assembling of ourselves together." And as the early disciples met on that day to break bread, and worship, let us follow their example. But our response to the day and its claims must also be in service for him who is our Lord. The Bible school, the gospel service, the visitation of the sick will have due place in the day's observance. By service for the Lord, and by service for man, we may help to make each first day of the week a true "Lord's day." By rest from secular business, by worship and remembrance of the Lord, by service for the Lord, we will help to preserve the witness of the Lord's day to the great truth that Christ rose from the dead, and is the first fruits of them that sleep.

It is the Lord's day not mine. The things that give him the pre-eminence and exalt his name claim first place. The Lord's people, on the Lord's day, in the Lord's house, remembering the Lord's death, and preaching the Lord's gospel: This is the ideal for us all.

Thus will the first day of the week minister to our growth in grace and in Christian usefulness. Thus will we be preserved in our faith in Jesus, and the church's witness to the risen Lord will be preserved unimpaired. Rest, worship, remembrance, service; let these be our response to the claims of the Lord's day. His day! not ours!

"Living Lord! who once was dead,  
Now thy church's glorious head!  
Meet it is this day should be  
Consecrated, Lord, to Thee."



## The Home Circle.

Conducted by J. C. F. PITTMAN

### Have the Sun in Your Heart.

Have the sun in your heart  
Though it storm, though it snow,  
Though the sky's full of cloud  
And the world full of woe.  
Have sun in your heart,  
Then, happen what may,  
It will brighten to gladness  
The gloomiest day.

Have a song on your lips  
With a jolly refrain,  
Then worry's dark goblins  
Attack you in vain.  
Have a song on your lips  
And, happen what may,  
It will help you to win through  
The weariest day.

Have a word for all comrades  
In need or in grief,  
And see if what helps you  
Can bring them relief.  
Have a song on your lips  
And you'll be of good cheer,  
Have sun in your heart  
And you've nothing to fear.

### Woolly, the Pet Lamb.

Once upon a time in a big field there lived a dear little lamb called Woolly. He had four strong little legs and a long woolly tail. His coat was all of white wool as well, and he had a black spot on his chest. But he was so very woolly that everybody called him Woolly. And he used to put his head up and dance away all on his four funny little feet.

Now, Woolly had a mother, a kind, loving, beautiful mother. "Baa!" Woolly would say to his mother and that meant "O dear mother, I do love you so very much," and then the mother would say "Baa!" and that meant "So do I love you, my dear little woolly one."

Every day Woolly and his mother would go into the big field to see how things were going on. "Woolly," said mother, "I want you to be very nice to my kind master, the farmer who owns this big field. He takes good care of us, and he looks after us when the cold weather comes."

"Oh, yes, mother," said Woolly, "I know the good farmer quite well. I shall be very good." Just then the farmer came into the field with an armful of hay. All the mothers in the field ran up to the hay, and the lambs ran with them. "Come," said Woolly's mother, "we had better go now." So they ran up to the sweet hay and began to nibble it. The kind farmer stood watching them. Woolly ran up to him and began to dance on his four little feet. Then he threw up his tail in the air and pretended to play with the daisies. Then all of a sudden, Woolly gave a funny little cry and rolled over on his little woolly back. His mother ran up to him at once, and so did the kind farmer, but it was the farmer who took Woolly up in his arms. He took Woolly's foot in his hand, for there in the foot was a big sharp splinter. "Baa," said Woolly. "Baa," said mother.

"It's all right," said the farmer very gently. Then before you could say one, two, three, the farmer had pulled the big splinter out of the little foot. "Now, then," said the farmer, "run off, you little ball of wool." So Woolly ran off with his mother.

"Now," said the mother to Woolly, "isn't the farmer a good, kind man? He looks after us just as if we were his children." Woolly rubbed himself against his mother, and then he said, "Why is the farmer so very good to us all, mother?" "Let us lie down here while I tell you," said mother. So they lay down on the daisies. Then mother said, "The farmer is a good man, and

that is why he is kind to little lambs and sheep. He wants to be good to everybody, because he loves God who lives in heaven. God tells him to be kind to all creatures, so the farmer never forgets to be kind, never, never, never."

"I am glad that the farmer does what God tells him to do," said Woolly. "Oh, that splinter, it did hurt me! I am so glad he pulled it out. He was a kind man."

Just then a very cold wind began to blow. "Oh mother," said Woolly, "I do feel cold." He cuddled close up to his mother's side, and she came close to him. But the farmer saw them cuddled up and he took them into a field with tall hedges in it. Now it was much warmer, and the wind wasn't half so cold. Woolly stopped shivering at once. "This is a nice field," said Woolly, and he began to dance again on his four little feet.

"The farmer is very good," said mother, "Baa." "Baa," said Woolly, "Baa."

God loves His children, great and small,  
He says to us "Be kind to all,  
And all the little lambs you see,  
Take care of every one for Me."

—S.S. Chronicle.

### Your Empty Place.

"I don't think I will go to church this evening; my head aches, and it looks like rain. Anyway, I do not think that anything worth while is likely to take place," said Hilda.

"I guess Thomas did not think there was going to be anything special, or he would not have been absent from the meeting when Christ appeared. Of course, in his infinite goodness Jesus again appeared a week later when Thomas was present, and blessed him. But I feel sure that Thomas had a life-long regret over his absence the first night. Especially when he would recall his Master's words, 'Be not faithless, but believing,'" quietly replied her aunt.

"You make me feel that I will miss something if I stay away," said Hilda.

"Yes, I truly think that God has a blessing waiting for us in every service, if we have the faith to receive it, and we never just know when he has something special."—Exchange.

When I can't go to sleep at night,  
No matter how I'm trying,  
I watch the shadows on the wall,  
To keep myself from crying.

I hold my breath so I can hear  
The far-off sound of walking.  
And in the living room below  
The grown-up people talking.

How queer and faint their voices  
So far—so far—away—  
The sun comes splashing on the floor,  
And all at once—it's Day!

—Little Folks.

"I've had a hard day at the office, dear, and I'm hungry as a bear. Is dinner ready?"

"No, love, I'm afraid we'll have to go to a restaurant to-night. I've broken the can opener."

"Let me see," said the minister, who was filling out the marriage certificate, and had forgotten the date, "this is the fifth, is it not?"

"No, sir," said the bride, with some indignation, "this is only my third."

Mrs. Newgilt (to daughter at reception): "Jane, dear, sing the song the French professor charged fifty dollars an hour to teach you."—Legion Weekly.

## The Family Altar.

### SUNDAY.

I go to prepare a place for you.—John 14: 2.

"God hath marked each sorrowing day,

And numbered every secret tear;

And Heaven's long age of bliss shall pay

For all His children suffer here."

—Bryant.

Reading—John 14: 1-6.

### MONDAY.

I shall go to him, but he will not return to me.  
—2 Samuel 12: 23.

"When engineers would bridge a stream they often carry over at first a single cord. With that next they stretch a wire across. Then strand is added to strand until a foundation is laid for planks; and now the bold engineer finds safe footing, and walks from side to side. So God takes from us some golden-threaded pleasure, and stretches it hence into heaven. Then he takes a child and then a friend. Thus he bridges death and teaches the thoughts of the most timid to find their way hither and thither between the shores."  
—H. W. Beecher.

Reading—Revelation 22: 1-5.

### TUESDAY.

With Christ, for it is very far better.—Philippians 1: 23.

"In early life Sir Henry Acland talked with Faraday on the probable employments of a future life, and the older man broke an interval of silence with the triumphant outburst, 'That which I know best and anticipate most is that I shall go to be with Christ.' These words of Faraday were written on the fly-leaf of Acland's Bible."—Jane Stoddart.

Reading—Philippians 1: 15-24.

### WEDNESDAY.

And I saw the holy city, new Jerusalem.—Revelation 21: 2.

"Now, just as the gates were opened to let in the men, I looked in after them; and behold the City shone like the sun, the streets also were paved with gold, and in them walked many men with crowns on their heads, palms in their hands, and golden harps, to sing praises withal . . . and after that they shut up the gates: which when I had seen, I wished myself amongst them."—Bunyan's "Pilgrim's Progress."

Reading—Revelation 21: 21-27.

### THURSDAY.

My Father's house.—John 14: 2.

"Swinging to a strap in an uncomfortably crowded street-car going home last evening, the thought came to us continually that, at any rate, we were going home. True, the way of going had its discomforts, but, in spite of this, it was better to be going home than to be going in the opposite direction, in which there was plenty of room in the vacant cars. The Christian may say: 'I am going home.' So, if he be wise, he decides that it is better to endure the pangs of poverty, and even persecution, in behalf of the right, since that course leads homeward, where await him a welcome, rest and peace."—J. H. Garrison.

Reading—Romans 13: 11-14.

### FRIDAY.

They may rest from their labors.—Revelation 14: 13.

"For all the saints who from their labors rest,  
Who thee by faith before the world confessed,  
Thy name, O Jesu, be for ever blessed,  
Alleluia!"

Reading—Revelation 11: 12-16.

### SATURDAY.

Blessed are they that are bidden to the marriage supper of the Lamb.—Revelation 19: 9.

"The golden evening brightens in the west.  
Soon, soon to faithful warriors cometh rest:  
Sweet is the calm of paradise, the blest,  
Alleluia!"

Reading—Revelation 19: 6-9.



## Our Young People.

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

### A Little Sunshine Girl.

The secretary of the Sth. Yarra (Vic.) writes telling as follows:—"A little junior, aged 11, Winnie Gale, is one of our sunshine girls. Every Sunday morning she comes to me with a small flower and text and pin for the speaker. Three weeks ago she was taken away to the Fairfield Hospital with diphtheria. Her last words before going were, 'Mother, don't forget to send my flower to Endeavor.'" Now Winnie is well and at home again. The first Sunday after she returned from the hospital she came as usual with her flower and text; she also brought the following note of thanksgiving, which was read to the junior society, and to the church: "I thank the kind friends for the kind letters they wrote me while I was at Fairfield, and for the prayers they offered for me, but I more especially thank Jesus for allowing me to get better and come and see you all again." And many others will thank Jesus, too, Winnie, for such a faithful little sunshine girl."

### Grote St. Glee Club.

One of the results of the Kellems-Richards Mission in Adelaide is the vigorous and rapidly-growing organisation whose photo. we present on this page. It is an outgrowth of the great glee club conducted by Bro. Richards in the Exhibition Building during the mission. The Grote St. glee club came into existence the first Sunday after the mission with thirty members, and has been growing rapidly ever since. With sixty-six boys and girls on the roll now, they are looking towards the century mark as their aim. On Feb. 10, 61 members and 4 visitors were present.

The superintendent, Bro. H. E. Mortimer, writes:—"The girls and boys love the mission hymns still, and intend to keep the spirit of the mission alive." Bro. Wm. Tripp is the song leader, and much credit is due to him for the hearty way in which the meetings of the club are carried out. The club meets on Sunday mornings at 9.45. In addition to the singing, a programme of Scripture readings, prayers, essays and short addresses is carried out. Two visits have been made to the Old Folks Home at Magill. The superintendent intimates that any interstate visitors will receive a cordial welcome to their meetings.

### Correction.

In presenting the photo. of the Croydon (S.A.) Young Men's Class, in our issue of Feb. 14, we inadvertently gave Bro. Forbes more credit than was due him. We said that Bro. Forbes was the teacher, whereas Bro. J. Ferris has successfully

held that responsible position for some years past. We gladly make the correction, and congratulate Bro. Ferris on his splendid class of young men.

### School Greets Evangelist.

The Kellems-Richards evangelistic team started a revival meeting in the First Christian Church of Oklahoma City, Oklahoma, on Sunday morning, December 30. On that morning the church school gave the evangelists a hearty welcome. Mr. Kellems and Mr. Richards visited every class and department in the school and at the close of the church school session the junior high, senior high and young people's departments marched by classes to the balcony in the auditorium and there occupied seats reserved for them for the opening service of the evangelistic campaign. These classes are working for a 100 per cent. attendance in the class sessions each Sunday morning.—Front Rank.

### Building up a Cradle Roll of One Hundred.

The cradle roll of the Christian church, Beloit, Wis., now numbers over 100. This department has recently been introduced into the school. About six months ago we began talking about the importance of this department and its relation to the future growth of the school and church. We selected as our superintendent Mrs. W. B. Martin. She had no experience in this work but was willing to do her best. Several announcements were made from the pulpit concerning the cradle roll. The entire Bible school became interested in the enterprise. We arranged for a cradle roll opening day, with a programme and the distribution of certificates. After a few weeks' work our opening day saw an enrollment of about fifty. Many of the mothers were present and enjoyed the programme. During the month of September we arranged a cradle roll party for the mothers and babies. An interesting programme was given and refreshments served. On the day of the party we had an enrollment of 108. The last Sunday in September saw the first promotion from the cradle roll to the beginners' department when seven received certificates. Our aim is set to have one of the largest cradle rolls in Beloit. Our success has been due to the untiring efforts of the superintendent and the hearty co-operation of the school.—Front Rank.

In which class are you? Are you easing the load Of overtaxed lifters who toil down the road; Or are you a leaner, who lets others bear Your portion of worry, and labor, and care?



Grote Street Glee Club, Adelaide, S.A.

## Prayer Meeting Topic

March 12.

### John the Apostle.

(John 13: 12-26.)

Horace Kingsbury.

John the Apostle was the son of Zebedee and Salome, and was a fisherman of Galilee. He was probably a cousin of Jesus. He was a disciple of John the Baptist until the public ministry of Jesus began, when he followed him. It is quite likely that John was one of the "two disciples" who followed Jesus after hearing John testify concerning him, "Behold the Lamb of God!" (John 1: 35-37).

Dr. Jowett writes: "I cannot say that the artist's John very often conveys to me a sufficient conception of the bosom-friend of Christ. The artist usually figures him as of mild and gentle countenance, with far-away, dreamy eyes, and of most effeminate mien. Well, I think that any true portraiture must include some of these things: there must be a suggestion of mysticism, and in the face there must be a large and winsome gentleness to which we feel we could expose our wounds and our broken hearts; but the gentleness must not be effeminate, it must be strong and masculine, and in the face must be characterized elements with which the flippant could no more trifle than he could play with fire. If John is light he is also lightning."

In Mark's account of the choosing of the Twelve it is recorded that Jesus surnamed James and John, "Boanerges, which is, the sons of thunder." On occasion they were firebrands. When the Samaritans withheld their hospitality from Jesus, they advocated calling down fire from heaven to consume them, but after a course in the school of Christ, John followed up the preaching of Philip among them, and prayed for them that they might receive the Holy Ghost. (Luke 9: 51-56 and Acts 8: 14-17.)

Peter, James and John became an Inner Circle among the Twelve, and of these John was the most intimate with Jesus. "More nearly than any other man that ever lived he was able to enter into the mind of Christ." He held the pride of place and was the disciple who leaned on the Saviour's breast at supper. He was also "the disciple whom Jesus loved." "Did we know nothing more of him than this, we should know enough to stamp him as the worthiest of sinful mortals; he who was the chosen friend of the sinless One must have possessed rare qualities of heart and mind."

Dr. Lynn Harold Hough writes: "When you think about Peter your emphasis is likely to be on Christian action; when you think about Paul your emphasis is likely to be on Christian thought; when you meditate about John, Christian feeling—pure and lofty and sincere, begins to pour into your heart."

John is especially mentioned in Luke 9: 20 where it is recorded he forbade a stranger casting out demons in Jesus' name; in Mark 10: 35-45 where it is recorded he came with his brother James seeking prominence in Christ's glory; in Luke 22: 8, where it is recorded Jesus sent him with Peter to prepare the passover; in John 13: 23, where it is recorded he was "leaning on Jesus' bosom;" in John 18: 15, 16, where it is recorded he was present at the trial of Jesus; in John 19: 25-27, where it is recorded he was standing at the cross and was entrusted with the care of Mary, the mother of Jesus; in John 20: 3, where it is recorded he outran Peter to the sepulchre; and in John 21: 1, 2, where it is recorded he was among the seven disciples at the sea of Tiberias to whom Jesus revealed himself after his resurrection.

Suggested Hymns—Sankey's Collection.

- 663—We Bless Thee for Thy Peace.
- 60—Jesus, the very Thought of Thee.
- 242—Love Divine, all Loves Excelling.
- 506—Blest be the Tie that Binds.



# An Appeal to Young Men.

G. P. Pittman.

The various foreign missionary societies are doing a magnificent work in heathen lands, and their efforts are deserving of a far greater measure of support than they are receiving from the churches. Many more missionaries and native agents could be employed, and many more vacant fields entered, if the funds were available. The enterprise is so vast that there still remain millions of heathens who have not yet heard the gospel. In every part of the East, and of South America, there are teeming populations outside the pale of Christianity. The streets and lanes of the great cities of all these lands are swarming with people who have no Christian workers to preach to them. The country districts are clustered with thousands of villages, the vast majority of which are still without any missions in their midst, and the few mission stations are understaffed and hampered for lack of funds. In spite of all the extensive operations of the past century of missionary activity, it still remains deplorably true that the harvest is plenteous and the laborers are few.

In all these heathen lands, especially in the great cities, there are large numbers of Europeans engaged as Government servants or as lawyers, teachers, mine managers, engineers, traders, factory assistants, clerks, shop-hands, or in some line of business on their own account. They leave their home and native land, sometimes on contract, often on their own initiative, and their sole object is to make a living and retire as soon as possible. They endure the discomforts of a tropical or semi-tropical climate, the inconvenience of foreign manners and customs, and the loneliness of a strange land, simply in order to find employment and make their own way in the world. Some of them take their wives and families with them, but many leave their children in the home land, and do not see them for years. The majority of these Europeans have no interest in the salvation of the heathen among whom they live and work. Hardly any of them ever think of trying to do any Christian work among the swarming populations of the cities in which they are employed. If they attend church services, they demand that natives shall not be admitted, and they never dream of attending native Christian services. Many of them abandon all the observances and accustomed restraints of religion as soon as they reach a foreign country, and the lives of some of them are a reproach to Christianity. If they were true Christians, living holy lives in the presence of the heathen, and endeavoring to preach the gospel to them as they had opportunity, they could do more for the spread of the truth than can readily be imagined. In daily contact with the heathen, surrounded by them in vast numbers, learning their language and customs, they could win thousands of them for Christ if they wished.

Here is a magnificent opportunity for Christian young men who may desire to dedicate their lives to the service of the Master in the regions beyond, but who for some reason or other may be unable to go to the heathen under the employ of a missionary society. For lack of funds, the societies are sadly hampered, and many a candidate must be refused simply because only a limited number can be sent out, and the best must be selected. But the second-best might often do an excellent work if they could go. Why should it not be possible for many of these to obtain employment in connection with some firm in one of the great cities of the East, or to go out in faith that the Lord would provide them with employment, or to go there to invest capital in some business venture, not just to make a living or save money, but to pay their own way in order to do some kind of Christian work among the heathen? Working hours in the East are generally not so long,

for Europeans, as in the West, and after work there would be a fairly wide margin of time to engage in Christian activities, besides the Lord's days and holidays. Countless opportunities would also present themselves during the course of business life, for the average heathen is amenable to kindness and courtesy, and a loving spirit would win its way among them, and an extensive influence would soon be acquired. Work could be done by conversation, open-air preaching, visiting, classes, distribution of gospels and tracts, and in many other ways. An excellent work could be carried on also among the Eurasian populations everywhere. Those who could go out as teachers in schools and colleges, or as medical men, would have a far wider influence, and do a far greater work for humanity, than they can ever hope to do in Christian countries. Converts could be made and baptised, and churches established which would be self-supporting and self-propagating from the first. In this way Christianity would spread among the heathen far more rapidly than it appears to be doing at present.

The Australian churches have a fine example in Bro. John Sherriff of Bulawayo, Africa, who went out for business reasons, and has always earned his living as a stonemason, but in his spare time has never ceased to labor in the gospel, and through his earnest efforts hundreds have been won to Christ, and his example has been a stimulus to us all. There must be a special joy in work of this kind which cannot be experienced in any other way. I have come across a number of men in India who are earning their own living and preaching the gospel at their own charges. The thing can be done, and there is room for unlimited expansion along these lines, not, of course, to relieve the societies of any portion of their great and good work, but to supplement their efforts and help to dispel a little of the midnight darkness of heathendom.

In commercial circles information can readily be obtained as to the proper way to go to work to secure employment in foreign lands. In most of the public libraries books and periodicals may be found which would give helpful hints. As a rule situations abroad carry a good salary, and sometimes fares are paid by employers. Men with a practical trade such as building, decorating, carpentry, engineering and the like, would not run many risks if they went out to one of the large cities and sought work as in their own country. And there is always room for the audacity and initiative of faith.

It is possible that some may even be in the happy position to go out at their own charges, with sufficient money in hand to support them on the field. Last year I met a young man who was on his way to India to engage in some form of Christian work. He had just enough money to live on, and was going out entirely on his own initiative, relying on divine guidance to direct him to a sphere of work. A noble and useful career awaits men of means who are willing to go out in this way, instead of trying to kill time in hobbies and pleasure-making. This may possibly meet the eye of some parent or relative sufficiently blessed with means to be able to send out some son or nephew or other relative to work among the heathen without being a charge to a missionary society. An enlarged outlook and a deepened interest in life would be the least of the rewards of such devotion.

The men and means and methods at present employed, though deserving of all praise and support, are wholly inadequate to cope with the gigantic task committed to us by our Lord. The time has come for every available man to be thrust forth. In time of stress of battle, even

cooks and pantry-men have been sent to the front. New methods must be devised, and the orthodox channels supplemented by individual initiative. Will you, dear reader, join with me in prayer to the Lord of the harvest to thrust forth laborers either in the way I have indicated, or in some other way pleasing to him?

I should be glad to get into touch with any young men who would be willing to go out if the way should be made clear. Let us become acquainted, so as to unite our prayers for the removal of obstacles, and for light upon all the problems which will arise. It is possible that something of my experience on the field may be of use to others, and I gladly place it at the disposal of any who may have the desire to serve on the foreign fields. We may be able to obtain information as to openings in whatever land may be desired. If you have the desire to spend and be spent in the work of the gospel among those who have never yet had the opportunity of hearing it, write to me, and let us see what can be done. My address is Chesterville Road, Cheltenham, Victoria.

## Federal Evangelism.

H. G. Harward.

The Acting Federal Executive is now contributing £10 per month toward the support of the Home Mission organiser in Queensland, and £10 per month to the work in Western Australia. It has also promised financial assistance up to £150, if required, toward the Hinrichsen mission campaign in Tasmania. The Executive would like even more generously to assist these weaker States. But disbursements are limited by receipts. Our only source of income is the gifts of the brethren for Federal Evangelistic service. These have come through donations from individuals, collections from a few churches, and birthday gifts from rope-holders. £350 is urgently required to meet the obligations of this year. Are there not 200 churches prepared to send £1 as a birthday thank-offering for this work? Are there not 200 members so thankful for having another birthday with loved ones that a 10/- gift for "others" will be cheerfully given? A £50-special—will make up the balance. A general response to this appeal will not burden churches or individuals. Nor will it cripple other funds. A birthday is usually a time for receiving gifts from loved ones. This year let it be the occasion for giving to our Lord for this special department of service—Federal Home Missions. Send offerings to the Federal Treasurer, T. E. Rofe, Eldon Chambers, 92 Pitt St., Sydney.

## Sin.

When the Dean of St. Paul's lectured on "Sin and Modern Thought" at Manchester, he seems to have shown a commendable suspicion of the "power" of modern thought. Remarking that people had ceased to fear divine punishment because they do not think they deserve it, he stigmatised much of the sentiment against eternal punishment as "flabby and futile," adding:—

"Evil, for morality, is a fact rather than a problem, and it is no part of the problem of science to explain the fact of sin. It is the concern of the church to show that sin is not merely imperfection, but misgrowth, disease, and death."

Much of the spiritual anaemia from which the modern generation is suffering, is directly traceable to the fact that men and women have become so hardened in sin that they no longer regard themselves as sinners at all. They have no vision of their sinful state; they perceive no reason to fear punishment; consequently they are unmoved by the offer of salvation through the redeeming Blood of Christ. Men must be led to acknowledge the reality of sin, and that they themselves are in sin, before evangelistic work can hope to become effective upon their lives.—"Christian."

"It is Faith's work to claim and challenge loving-kindness out of all the roughest strokes of God."



## Foreign Missions.

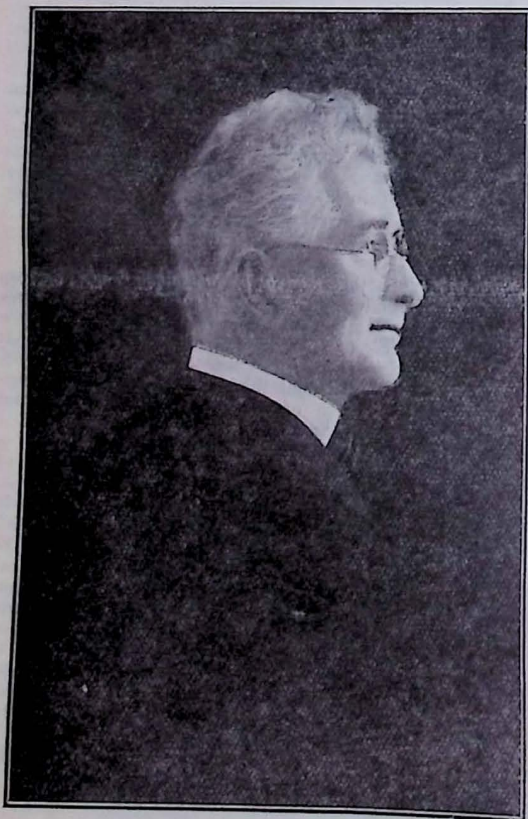
Conducted by G. T. WALDEN, M.A.

### The Ladies' Hostel.

We are sure that all of our churches will be glad to hear of the purchase by the Bible College Board of a building to inaugurate a Ladies' Hostel, and that our young lady students will now be as well provided for with a home as our young men students.

This Ladies' Hostel has been before our Australian churches for two or three years. The South Australian Foreign Missionary Committee brought this matter before the Federal Foreign Missionary Committee, and suggested that our sisters be appealed to to inaugurate the work, and the method of securing funds should be the selling of "bricks." This was adopted by the Federal Committee and approved by the State F.M. Committees, and an appeal was made to our Australian sisters' conferences, and they unanimously agreed to undertake the work of selling "bricks." Boks of "bricks" were sent to the States, and the sisters worked very hard to secure subscriptions, and have raised between £300 and £400 in this way. Only those who have tried to sell "bricks" for any object will understand the tremendous work that our sisters put into this enterprise, but from Queensland to Western Australia they faithfully did their work, and our sisters will have the honor of laying the foundation of this Ladies' Hostel.

Mr. and Mrs. T. E. Rofe from the beginning have taken a very keen interest in the Ladies' Hostel, and they have sent to the Federal Foreign Missionary Committee a bond for £500. This bond will be payable in 1927, or can be sold at any time. It carries interest at the rate of 5 per cent. per annum. In addition Bro. Rofe has sent a cheque for £125 for interest, which he promised when this matter was under discussion by



Bro. T. E. Rofe, who has added to his many gifts by contributing £625 to the Ladies' Hostel.

the Federal Committee. This represents a total subscription received by the Bible College Board and the Federal Committee of £1,546.

We are sure that all our lady students, present and future, will be very grateful to the brethren and sisters for their magnificent contributions to this good work.

### Gifts per Miss Blake.

Miss Vera Blake will be leaving Melbourne by the "Ormuz" on March 18. She will spend a couple of weeks in Western Australia, and leave there by the "Maloja" on April 7 for India. Any of our churches or individuals who have parcels to send to India by Miss Blake will please have them sent to the State secretaries, whose names are on this page, at the earliest possible date, so that they may be put in strong boxes and put on the steamer at the various ports.

The gifts sent by Bro. and Sister Coventry were of wonderful service to the missionaries in India, and letters of most grateful appreciation have been received for the gifts.

Sometimes those who send parcels leave it until too near to the time of the vessel leaving, and things have to be left behind. We give this advance notice that donors of gifts may have ample time to send them to the various secretaries in plenty of time for packing and addressing the gifts.

### Arrival at Hweilichow.

Dec. 23, 1923.

I am glad to be able to report our safe arrival in Hueili. It's good to realise that the final stages of the journey from the homeland to the field are accomplished, and that one can now settle down to definite planning concerning the work.

It was a great trip from the capital to Hueili. One certainly had to "rough it," but the days were beautifully fine, and we were usually well on the way each day before 7 a.m., so did not see much of the "inns" by daylight. The advent of foreigners in the various villages caused a great stir, and we would scarcely be inside our room before the yard and doorway would be packed with dusky faces. Of course, we were besieged at each village by the sick folk, and my medicine chest was very light indeed by the time Hueili was reached. I wish I could start an epidemic of bathing in this country, for the dirt of the people is beyond description; and yet once Christian influence is felt by them, they soon realise that the dirt must go.

Well, I guess this has been a great day at home, Christmas Sunday. I can't realise it out here. This time last year I was on night duty in charge of two wards. I was glad to be on that particular duty, for it gave me the evening free to attend church, and I remember I sang, "He shall Feed His Flock" from the "Messiah." During the four Christmases spent in hospital, that was the only year that I was able to attend our own service. No wonder I remember it.

We have had a splendid reception here. Some of the teachers and scholars came out some distance from the town to meet us, and on arriving here we were given a great feast. I was very glad I had learned to manipulate the chop-sticks beforehand.

My immediate plans are to find a teacher as soon as possible, so that I shall not forget what little of the language I have already picked up, and also to prepare one of the rooms as an out-patient department.

Of course, in all things I will be guided by Mr. Anderson, but we all see the necessity of starting right off in the way we intend to continue, with set hours for seeing the sick ones, otherwise I would have them here at all hours, probably, and my language would suffer.—A. C. Masters.

### State Foreign Mission Secretaries.

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

S.A.—G. T. Walden, 74 Edmund-ave., Unley.  
W.A.—W. Clay, 9 Chester-st., Subiaco.  
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.

Tas.—J. Foot, jr., 14 Balfour Pl., Launceston.

### WANTED.

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.

A woman, general, reliable. Apply Mrs. Dingle, 43 Carroll Cres., Gardiner, Vic.

Young woman, eighteen years old, desirous to come to Melbourne for domestic service. Would prefer household duties in morning and minding children in afternoon. Those interested communicate with Home Mission Office, 14 Queen St., or Mr. A. P. A. Burdeu, secretary of church, 416 Rippon St. South, Ballarat.

### THANKS.

Mrs. C. Fleming McDonald wishes to express her great appreciation and thanks to all who have been so kind and thoughtful in the preparation for her "Welcome Home."

The lady students of the College of the Bible wish to express their most sincere thanks to the Board of Management and all concerned, for the "Home" so well provided with every comfort, which is fully appreciated.

Mr. and Mrs. Leslie C. McCallum wish to thank their friends for inquiries made, letters forwarded, and help rendered during the recent illness of Mr. McCallum.

### BIRTH.

LEWIS (nee Nettie Ewers).—On Feb. 21, at "Te Whare," Mile End, to Mr. and Mrs. A. Frank Lewis, of "Danbury," Ebor Avenue, Mile End—a son (David Alfred). Both well.

### IN MEMORIAM.

FREEMANTLE.—In loving memory of my dear husband and our dear father, who fell asleep in Jesus, March 3, 1916.

Some day, some time, my eye shall see  
The dear face we hold in memory;  
And Christ shall link the broken chain  
Still closer when we meet again.

—Inserted by his loving wife and family, G. Freemantle, Bet Bet, Victoria.

GALLANDER.—In loving memory of my dear husband and father, who went home on March 3, 1911.

When our pilgrimage is completed,  
And our footsteps no longer roam,  
By the pearly gates gladly waiting,  
He will give us a welcome home.  
We must all float on the silent stream,  
Float on to the silent sea,  
Where the soul wakes up from a deep sleep  
On the shores of eternity.  
—Inserted by his loving wife and family—Christina Gallander.

### 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 it to your bereaved friend instead of a condolence card. You can obtain a copy for 1/6, posted, from Austral, 528 Elizabeth St., Melbourne.



## Here and There.

Bro. Theo. Edwards has accepted a call to Ballarat East, Vic., and will start there on March 2.

Thos. Hagger is conducting a week's teaching and evangelistic effort at Collic, W.A., commencing Wednesday, February 27.

Our Western Australian preachers have just completed a four days' retreat at Applecross. Fourteen men were encamped.

Bro. N. C. Halleday terminates his engagement with the church at Brunswick, Vic., on May 21 next. He will then be open for engagement.

Bro. H. A. G. Clarke, M.A., has accepted an engagement with the church at Surrey Hills, Vic., and will begin his labors there in a few weeks' time.

Notices of Motion for Victorian Women's Conference must be in hands of the secretary, Miss Rometch, 240 Graham St., Port Melb., not later than March 12.

Croydon church, S.A., is rejoicing in the splendid success attending the labors of Bro. A. E. Forbes. Large congregations are the rule. Within six weeks there were 26 confessions of faith.

With regret we have to announce the passing away on Monday last of Mrs. Hatwell, wife of the preacher of South Richmond church, Vic. We sympathise with Bro. Hatwell in his sad bereavement.

Victorian churches and missionary societies preparing parcels for India per Miss Blake are requested to forward them, with a list of the contents and their value, to the Austral office not later than March 15.

The Victorian Women's Executive will meet at Swanston St. chapel on Friday, March 7, at 2.30 prompt. Conference business will be dealt with, and a full attendance is requested. All sisters are cordially invited.

The article on "The Unseen Universe" appearing on page 130 of this issue, which we print by request, is from the editorial pen of Bro. R. Burns, one of the highly esteemed members of the Church of Christ in South Australia.

A. E. Illingworth has just completed five years of happy and successful service with the Malvern-Caulfield church, Vic. He and Mrs. Illingworth begin their new period of service with the goodwill and loyal co-operation of the members.

Kindergarten, training and preparation classes, under the auspices of the Victorian Bible School and Young People's Department, are being held on Wednesday evenings in the lecture hall of Swanston St. church. The classes are open to all kindergarten workers; no fee.

The 1924 session of the Western Australian students' training class was opened with a tea and inspirational gathering at Maylands on Feb. 11. Bro. Reg. Enniss addressed the students. Bren. Thos. Hagger and R. W. Ewers are again acting as instructors.

Mrs. C. Fleming McDonald, the matron of the Women's Hostel connected with the College of the Bible, arrived in Melbourne from Auckland, N.Z., on Wednesday of last week, and immediately entered upon her duties. Mrs. McDonald received a hearty welcome from Board and students, and begins her important work with confidence and enthusiasm.

The Victorian Foreign Missionary Committee announces that a farewell meeting to Sister Miss Vera Blake will be held on Monday, March 17, at 8 p.m., at Swanston St. chapel. This will be the last opportunity for some years of hearing our missionary. Miss Blake will leave Melbourne the following day by the "Ormuz" en route for India. Members are asked to show their interest in our sister and her work by their attendance at the meeting.

In a private letter to Bro. Reg. P. Clark from Bro. C. H. Richards, written from First Christian Church, Oklahoma, appears the following:—"We are getting well started in this meeting or 'mission.' Have had nearly 200 confessions to date and have been running a little over two weeks. We will likely be here a month more."

Churches and individual brethren in Victoria who can spare a donation to the Preachers' Provident Fund are reminded to send to Bro. A. R. Lyall, 212 The Avenue, Royal Park. This is a worthy fund, and deserves the hearty and practical support of the brotherhood in every State of the Commonwealth. Every church in Victoria should try to make a small annual contribution to the P.P. Fund.

The Annual Conference of the Churches of Christ in the Northern District of South Australia will be held at Wallaroo on March 17, 18 and 19. A good programme, with representative speakers, is being prepared. Applications for accommodation should be made to E. G. Warren, Hughes St., Wallaroo, and for concession forms to the secretary, Wm. L. Ewers, Balaklava, not later than March 10.

The Western Australian Young People's Committee has completed a successful training for leadership camp. Forty young men were encamped at the Royal Agricultural Show Grounds, Claremont, under the leadership of W. R. Hildburt and Maston Bell. The camp worked to a very thorough programme which sought to aid young men to discover their true selves and to speed up in an all-round development.

The Council of Churches in Victoria announces that, in connection with the visit of Dr. Biedewolf and party, a great public welcome meeting will be held on Thursday, March 6, at 8 p.m., in the Collins St. Independent church building. The chairman will be Mr. A. E. Illingworth, President of the Council. Brief addresses of welcome will be given, and Dr. W. E. Biedewolf will speak, and Mr. Homer Rodeheaver will sing. This is stated to be the only opportunity of publicly hearing the evangelists in Melbourne. Everybody will be welcome. An offering will be taken towards expenses.

There was a very fine attendance at the opening session of the College of the Bible on Wednesday morning, 20th inst. Many visitors from different parts attended, and a most enjoyable time was spent. The Principal, who presided, read greetings from different States and welcomed the students. Brief addresses of welcome and advice were given by Messrs. R. Lyall (Chairman of the Board of Management), A. E. Illingworth, J. McGregor Abercrombie, G. P. Pittman, Morgan (England), H. J. Patterson, T. H. Scambler, A. A. Hughes, A. T. Eaton and H. Kingsbury. After the gathering dispersed, a number of the visitors inspected the Hostel, and expressed their appreciation of the accommodation provided for the lady students. The enrolment of the College this year is about 50, all of the States except Tasmania being represented.

From Messrs. Varley Pty. Ltd., of Melbourne, we have received a copy of a volume entitled "The Call and the Challenge of the Unseen." This book contains the addresses delivered by Dr. F. B. Meyer during his recent tour in Australia. The veteran preacher, whose picture is given, dedicates the volume to "My Friends in Australia." It will be remembered that Dr. Meyer's mission was a spiritual one, notable for the help given to Christians. The titles of the addresses now published will show where this great man of God placed the emphasis. The subjects include: The Brooding Spirit, The Power-House of the Christian Ages, The Dynamic of Pentecost, The Law of the Spirit, Attuned to the Spirit of God, The All-Sufficiency of Christ.

The Quiet Heart, The Day is at Hand. Those who listened to the addresses will be glad to have a permanent record, while those who make their acquaintance for the first time with the sermons in printed form will be enriched as were the hearers. We are glad that Varleys issued this helpful volume.

The first Monday evening after the opening of College has come to be regarded as a "fixed feast" in the calendar. At the kind invitation of the Lygon St. sisters, the College Board, Faculty and students met with the Lygon St. officers for a social function on Feb. 25. At the close of an excellent dinner, A. T. Eaton, the genial Lygon St. preacher, welcomed the guests, and responses were given by R. Lyall, Chairman of the Board of Management, Principal Main, and Bro. Morgan, from England. A. W. Stephenson expressed the thanks of the students. Mrs. McDonald, of New Zealand, the Matron of the Ladies' Hostel, was introduced by Bro. Lyall, and responded in a happy speech. Scholarships were distributed by the Chairman of the Board of Management, as follows:—Old Boys' Scholarship, £5/5/-, J. K. Robinson; Morton Noble Scholarship, £18, A. Brooke (who will also receive the Northern District, S.A., Scholarship, £8); F. G. Dunn Scholarship, £8/8/-, H. O. Gray; Mr. and Mrs. T. E. Rofe Scholarships, £25 each, C. C. Dawson, G. H. Oldfield, H. L. Davie; F. M. Ludbrook Scholarship, £8/8/-, A. A. Hughes; Eliza Winter Scholarship, £5, L. C. Peacock; Emma C. Hovey Scholarship, £6, Miss N. Morris; W. Burford Prizes: £3/3/-, S. E. Riches; £2/2/-, J. Waterman. Musical and elocutionary items contributed largely to the evening's enjoyment. Solos were rendered by Miss Bagley, Miss Haines, Miss Dickens and Mr. N. Haddow, and a quartette by Miss Ludbrook, Miss Batch, Mr. Griffen and Mr. A. Hughes. Mr. J. Howlett Ross and Mr. Griffen gave elocutionary items. A very happy function was brought to a close by prayer, led by Bro. Blakemore.

The "Port Adelaide News," of Feb. 23, contained the following paragraph:—"A very representative meeting of members of the Church of Christ residing in the Pennington and Cheltenham districts was held at the residence of Mr. Wilson-Smith on Wednesday evening. The object was to form a branch of the Church of Christ in the district. At a previous meeting it was resolved to approach the Minister of Education with a view to securing a room for meetings in the Pennington Public School. It was announced that this had been done, and consent given to the use of a school-room. In consequence the first meeting for fellowship and 'the breaking of bread' would be held next Sunday morning and every Sunday morning following. It is proposed to open a Bible school at 2.30 p.m. on Sunday, March 2, when children in the district not attending a Sunday school will be welcomed. The new cause consists chiefly of members of the Queenstown Church of Christ, and it will be looked upon as a branch of that church. There were a number of members of the mother church present at Wednesday's meeting, including Pastor W. C. Brooker, whose advice and assistance in every way was appreciated. The aim of the new cause, it was stated, would be as the aim of the Church of Christ already known—'to extend the Master's kingdom around the whole world.' Any communications in regard to the new church may be addressed to Mr. J. Mitchell, of King St., Yatala East, who has been appointed secretary." We note with pleasure this advance. At the first meeting on Feb. 21, 38 were present and 21 broke bread. It is hoped to commence a Bible school next Sunday.

### ADDRESSES.

A. Doley (new secretary of Balaklava church).—Balaklava, S.A.

J. Mercer (evangelist and colporteur).—Care of Austral Co., 530 Elizabeth St., Melbourne.

F. Neil (new secretary of Brighton church).—19 Lawrence St., Middle Brighton, Victoria.



## Queensland Home Mission Notes.

**Our New Circuit.**—The Annerley-Sunnybank circuit promises to be most successful. At both places keen interest is being shown. Bro. C. Young has accepted the invitation, and will now be permanently located in the district.

**Our Activities.**—The Committee is assisting the work in the western district, at Roma and at Annerley and Sunnybank. At the last meeting the Committee received applications for assistance from three other fields. No action could be immediately taken, pending the result of the offering. Other fields could easily be entered if money were available.

**Our Offering.**—Not many churches have so far sent in reports concerning the £750 aim. In one or two cases there is a decline, but most show an increase over last year. The most gratifying offering so far has been the surprise amount received from Annerley, totalling £27, with more to come. All churches are asked to send H.M. money in promptly, so that interest may be saved and amounts included in this year's Conference report.

**Our Conference.**—Plans are being completed for a very helpful Conference at Easter. The Bible School Union is organising a united choir for its demonstration and the Conference Sermon service. A picnic of the churches and schools will be held at Yeronga Park. Hospitality is offered to visiting delegates who apply one week before Conference to the hospitality convener, Bro. W. Marsden, c/o Johnson & Co., Leather Merchants, Queen St., Brisbane. Easter excursion rates will be available for all country visitors.

**Our Finances.**—The treasurer acknowledges with gratitude the following amounts, received up to Feb. 9. For preachers' salary:—Annerley, £9; Sunnybank, £1. Penny-per-week offerings per Sisters' Conference:—Elliott, £1/11/6; Bundamba, £1/6/-; Federal Committee, £10. Individual donations:—J. G. Fuller, £1; A.J.F., £1; A. J. Dingwall, £1/1/-; W. H. Winter, £5; D. Sharp, £1; "In Memoriam," £1; Mrs. Coleman, 19/9; Anon., Dalby, 10/-; Anon., 5/-; Anon., Eumundi, 5/-; Anon., Gympie, 2/-. Amounts for the offering from churches will be acknowledged later. The present overdraft is £220.—A. J. Fisher.

## Queensland Women's Conference Executive.

The first meeting for the year was held in Ann St. on Feb. 14. The president, Mrs. Wendorf, conducted devotional exercises. Record attendance; eight churches were represented. Mrs. Walker, from Charters Towers, was accorded a cordial welcome. Minutes of previous meeting were read and confirmed. Sisters expressed their willingness to cater for General Conference meals. In the past the Executive has been under heavy expense, and so it was decided that the following sisters be appointed to canvass for donations of food or cash towards Conference meals: Ann St., Mrs. Mills; Albion, Mrs. Newman; Hawthorne, Mrs. Hutchins; West End, Mrs. Coward; Annerley, Mrs. Fisher; Sunnybank, Mrs. Morton; Zillmere, Miss Stabe. It was decided to call a special meeting on Thursday, March 13, to receive reports of these sisters and finalise matters in connection with Conference. The usual prayer meeting will be held at West End on the first Thursday in April. Mrs. Larsen, superintendent, to arrange programme. Home Mission superintendent, Mrs. Hutchins, reported having received 8/- from church at Elliot, and 13/10 from Albion church. Reports were also given by the superintendents of temperance and obituary departments.

In order that churches may fully understand the number of delegates they may send to Conference, it was decided that churches having membership of 100 and over may send 5 delegates; 75, 4 delegates; 50, 3 delegates; 25, 2 delegates. Programme for Sisters' Conference on April 17 was arranged.—Eleanor Berlin, Rec. Secretary.

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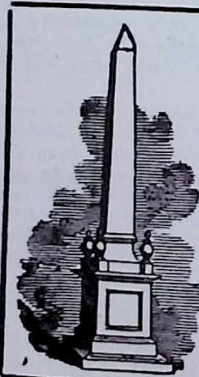
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# ACKNOWLEDGMENTS. VICTORIAN HOME MISSION FUND.

During the months of December and January the following donations were gratefully received—

*Annual Offering (from Individuals).—*Mr. and Mrs. J. F. Gibbins, £1; "Anonymous," 5/-; Mrs. E. McNaught, £1; Mr. and Mrs. E. Evans, £1; Misses A. and E. Craigie, £1; "The Least of These" (Geelong), £1/10/-; Mrs. F. Gleghorn, £1/10/-; Isolated Member (Korong Vale), 3/-; Isolated Member (Culgoa), 5/-; Mrs. Munro, 4/-; Mrs. M. A. Brace, senr., 10/-; Isolated Member (via Mildura), 10/-; Isolated Members (via Mildura), 10/-; Mr. and Mrs. J. Chappell and family, £6/10/-; Mr. and Mrs. J. J. Mudge, £1/1/-; Mr. J. H. Scott, £3; Mr. J. F. Wiltshire, £1/1/-; Mrs. A. J. Hunt, 5/-; Mrs. M. E. Furnell, 10/-; Mr. and Mrs. J. H. Jackson, 10/-; Mrs. Milesi, 2/-; Mr. and Mrs. Williams, 10/-; Mrs. J. Munro, 5/-; Mrs. M. Kellow, £1; Mrs. Tampling, 4/-; Mrs. F. E. Coad, £3/10/9; Mr. and Mrs. Whiting, £1; Mr. A. T. Stevenson, 8/-; Mr. L. Martin, £2; Mr. and Mrs. W. R. Morton, 10/-; Mr. and Mrs. Jiff, £1; Mrs. J. McDonald, £1; Mr. and Mrs. Bailey, £1; Mr. E. Griffiths, £2; Mrs. Tait, 4/6; Mr. H. Bruton, £10.

*Annual Offering (per Churches).—*Ararat, £1/12/9; Ascot Vale, £11/0/6; Balwyn, £40; Bayswater, £4/17/7; Bayswater C.E. Society, 10/-; Berwick, £15/10/-; Bet Bet, £3/13/3; Blackburn, £1/8/-; Boort, £7; Boronia, £3/5/-; Box Hill, £16/7/9; Brighton, £24; Brim, £12/14/-; Burnley, £9/11/9; Burwood, 17/9; Carlton (Lygon St.), £41/5/10; Carnegie Bible Class, 10/-; Castlemaine, £13/3/4; Cheltenham, £27/13/-; Coburg, £4/0/2; Colac, £6/10/-; Collingwood, £7/5/-; Croydon, £4; Croydon Bible School, 5/6; Dandenong, 15/-; Doncaster, £15/13/3; Dunnmunkle, £4/7/-; Dunolly, £2/17/3; East Camberwell, £5/13/9; East Kew, £1/10/-; Echuca, £5; Emerald, £1/4/1; Emerald East, £2/2/-; Essendon, £15/15/-; Fitzroy, £6/4/6; French Island, £3/16/-; Gardiner, £39/9/2; Geelong, £6/3/-; Geelong West, £4; Hampton, £9; Harcourt, £1/12/-; Haven, £1/2/-; Hawthorn, £4/2/0/2; Horsham, £11/2/8; Kaniva, £40/11/8; Kyneton, £2/2/3; Lake Rowan, £11/15/-; Lillimur, £2/11/6; Malvern-Caulfield, £10; Maryborough, £4/10/-; Melbourne (Swanston St.), £287/13/6; Merbein, £1/10/-; Mildura, £6/2/9; Minyip, £4/7/-; Montrose, £3/15/-; Moreland, £20; Northcote, £7/18/6; North Fitzroy, £50; North Melbourne, £7; Oakleigh, £6/11/6; Ouyen, £1/5/6; Parkdale, £3/19/-; Pimpinio, £1/5/-; Polkemmet, £4/12/3; Port Fairy, £2/5/-; Prahran, £10; Preston, £3/16/-; Redcliffs, £1; Red Hill, £2/16/6; South Richmond, £1/1/-; South Yarra, £9/10/-; St. Arnaud, £2; Stawell, £11/5/-; St. Kilda, £1/10/6; Surrey Hills, £14; Swan Hill, £6/7/6; Taradale, £1/7/6; Thornbury, £16/9/1; Ultima, £1/3/-; Warracknabeal, £1/7/6; Warragul, £5; Warrnambool, £4/3/6; Windsor, £4; W. Tree, £1/10/-.

*Churches per Collectors.*—Essendon, 15/10; Middle Park, £1/15/-; Cheltenham, £2/7/-; South Yarra, £5; Red Hill, 6/6.

*Churches per Duplex Envelopes.*—Castlemaine, £2/12/5; Swanston Street, £6/9/-.

*Individual Gifts (not for Annual Offering).*—Mrs. F. M. Ferguson, £1; Mr. E. A. Jackson, £1; Mrs. Chilvers, £1; Mr. H. Edwards, £1; Mrs. A. Lyall, 13/-; Mr. G. Murdock, £1; Mr. and Mrs. T. Batty, £1/12/-; Miss Connor, 5/-.

*Living Link.*—Women's Mission Bands, £21/4/9.  
*Church Advertisements.*—Carnegie, £1/3/9; Hampton, £2/17/-; Essendon, 19/6; Coburg, £1/7/-; Bambra Road, £1/7/-; Balwyn, £1/8/6; North Melbourne, £1/15/6.

*Miscellaneous.*—Men's Quarterly Rally Cash Offering, £3/0/6; Moreland Sisters, 7/-; Ararat (refund freight on mission tent), £6/17/4; Refunds Railway Department, £3/18/7.

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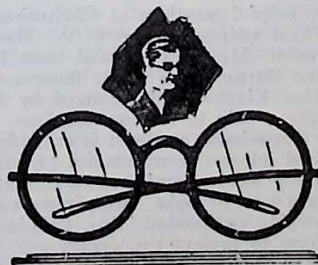
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## News of the Churches.

### New Zealand.

On Feb. 1, Nelson annual Bible school picnic was held at Snowden's Bush, Brightwater, when a pleasant day was spent. Bro. Carpenter spoke at both services on Feb. 3, his evening topic being "A Tremendous Fact." On Feb. 10, many visitors were present. Bro. Carpenter has started a series of exhortations on "The Duties and Privileges of Church Members." His evening topic, "Throwing Things Overboard" proved interesting. Meetings were very well attended both morning and evening.

### Queensland.

Bro. Young has taken up the work in the Annerley-Sunnybank circuit. On 17th inst., Bro. Young gave a powerful exhortation in the morning. In the evening a full house listened to his message on "The Church of the First Century." Bro. Young has already won the hearts of the Sunday school children, and his talk on "Puffing Billy" was a delight. Since the adoption of the envelope system, offerings have increased wonderfully. The H.M. offering more than doubled last year's appeal.

### Tasmania.

At West Hobart since last report, a young lady confessed Christ at the close of Bro. J. C. Woolley's gospel message; later she was baptised. Feb. 17, good meetings all day, there being almost a record attendance at Bro. G. Spaulding's gospel service. Sound teaching is being received at men's improvement class and is much appreciated by the young men of both churches.

The meetings at Dover continue as usual. Bro. Drummond conducted a meeting in the home of Bro. Francis, sen., of Francistown, on the 16th inst. There was a good gathering and interest. It is hoped to continue these meetings. Southport Bible school held its anniversary services on 10th inst., in the afternoon and evening. The scholars acquitted themselves splendidly in the rendering of the hymns. Bro. Drummond was present all day. In the afternoon he spoke to the children, and presented the prizes. He gave a splendid evening address to a good gathering. Both services were enjoyable and well attended.

At Launceston the Hinrichsen-Pratt mission commenced on Feb. 10, when the tent was crowded out. Every night since, the attendances have been splendid. Bro. Hinrichsen is presenting the whole truth in a loving and forceful manner. There have been thirty-four (34) confessions to date. On Wednesday, 20th inst., a baptismal service was conducted in the tent, when seven were baptised. The service was most impressive. Bro. Hinrichsen answers questions in an able and effective way. Bro. and Sister Pratt's duets and solos are much appreciated, and the community singing is coming on in good style. Congregations are growing nightly.

A social evening was held at Ulverstone on Feb. 7, to bid farewell to Bro. J. R. Waterman. Words of appreciation and goodwill were spoken. Bro. G. Howard on behalf of the members presented Bro. Waterman with a token of esteem. Bro. Waterman labored with the church during the college vacation. During that time eight made the good confession, and nine were baptised. The church has been strengthened and helped by Bro. Waterman's labors. On Feb. 10, Bro. Waterman gave his farewell address to a large congregation. Good meetings on Feb. 17; Bro. J. Byard, of Mole Creek, spoke at both services and was greatly appreciated.

The tent mission at Devonport begun with Bren. E. C. and A. Hinrichsen and Bro. J. Warren, and continued with Bren. Nightingale and Warren, closed on Wednesday, Feb. 20. A business meeting was held on 18th, when officers were elected. A church roll has been compiled

showing a membership of 48. Several others are to be baptised. Bro. Warren as evangelist takes up the work on the 24th, in the tent. Some gospel meetings will be held on week nights also. The foundation for the chapel building will probably be laid during next week, and it is expected that very soon the church will meet in its own building. Donations in aid of the new building will be welcomed from any of the brethren throughout the Commonwealth, and these should be sent to J. Warren, evangelist, Devonport, Tasmania.

### Western Australia.

At Subiaco on Feb. 17 both services were well attended. Bro. Clay gave the addresses. Bro. Wishart, from Fremantle and Bro. Morgan, a baptised believer, were received into fellowship. In the evening two ladies and one man confessed Christ, one of the ladies being the wife of Bro. Morgan, who was received into fellowship in the morning. On Monday evening a public farewell was tendered to Bro. C. Nelson (church organist, etc.) on the eve of his departure for England, when about 200 brethren were present. A musical programme and refreshments were provided. The church presented Bro. Nelson with a gold watch and chain, and also a travelling case, as a token of love for the work he has done. All were glad to have Bro. Ennis on Feb. 20, when he spoke on the College of the Bible and its work. There was also a baptism of one of those who confessed Christ on the previous Lord's day.

### Victoria.

Very fine meetings at Ballarat East on Sunday. One confession at night.

Hawthorn morning meeting was addressed by Bro. Conning, sen., and Bro. W. B. Blakemore conducted the evening meeting. Bro. Scambler preaching at Shepparton church.

Good meetings at East Kew on Sunday. Bro. A. Baker gave a helpful talk in the morning. In the evening the message in song by Sister Jeffreys, accompanied by the violin, was much appreciated. Bro. A. Baker preached.

Nice meetings at Lygon St. on Sunday. Amongst the visitors were Bro. Leslie Morgan, M.A., of London, Mrs. Dilworth and daughter, from Harcourt. W. Gale addressed the church in the morning. A. T. Eaton preached in the evening.

Attendance at Warragul has been small owing to many being away and the heavy rains. Bro. Ruffell very earnestly has proclaimed the messages for the last two Sundays. Sister Mortimer taking the Bible class.

The help of Ringwood church is appreciated by the brethren at Lilydale. Bren. Smith, Waters and Klix have helped by their addresses. A. G. Ammon, Smith St., Croydon, would be glad to hear of any who would help the new cause at Lilydale.

Very helpful meetings at Cheltenham on Sunday. Good addresses from F. W. Martin and G. P. Pittman. Messages received from Bren. Foreman and Burton. The lovely flowers supplied by Bro. Geo. Clayton and arranged by Sister Elsa Tuck are a help to the meetings.

The tent mission at Boort is in its fourth week, and good interest is maintained. On Friday last two young women confessed their faith in Jesus, making a total of eight. Bro. Stewart exhorted in the morning on Sunday. Bro. Ball is untiring in his efforts to present the gospel.

Two confessions at North Richmond since last report. The meetings are on the upgrade. Bro. R. G. Cameron addressed the church last Lord's day morning. Bro. R. Payne occupying the platform at night. The Bible school is growing in numbers. Bro. R. Payne has accepted an offer to labor with the church for a period of twelve months as a full-time preacher.

Fine meeting at Oakleigh on morning of Feb. 23, Bro. Brooke speaking. Week night prayer meeting is well attended. Gospel night prayers continue to improve. Two of the young men converts were baptised by Bro. Brooke immediately after song service in the evening.

Burnley had a happy and profitable day. Bro. T. W. Smith gave a helpful address on "The Precious Saviour" in the morning. Four scholars at Bible school. Bro. Stephenson spoke on "Judgment" at evening service. Trio by Bro. and Sister Nichols, and Beryl much appreciated.

Maryborough was exceedingly pleased to see good attendances at every service again. The congregation at the gospel service numbered 45, and the meeting was thoroughly enjoyed. Bro. Baker delivered a fine address on "Slain in the Night." One young lady made the good confession.

During Bro. Stewart's absence, leader of service in the Boort mission, Shepparton church has had the assistance of visiting preachers. Bro. Gibbins (Bendigo), Geyer (Pahran), and F. T. Saunders (Carnegie) were all greatly appreciated. All are pleased with the gain in Bro. F. Fumstone from Colac. His able assistance is already appreciated.

Ballarat had a day of splendid services last Sunday. Nearly 140 broke bread during the day. Five were welcomed by letter, and Sister McWilkie was welcomed back from Scotland. Bro. Connor spoke at both services, preaching at night to an interested congregation on, "Did Christ claim to be Divine?" Bro. Benson preached at York St. at night, where the church is seeking help.

Very good meetings at Middle Park. A young man from the Bible class was received into fellowship last Sunday morning. Bro. Robinson, of the College, spoke very acceptably, and was welcomed for his help in the work every Lord's day. All departments are doing well. In the evening Sister Miss Jordan presented the gospel message in song, and Bro. Graham gave a forcible address on "The Plan of Salvation by Question."

Moreland church held a social meeting on Feb. 13 and made a presentation to Bro. Frank Davis who is entering the College of the Bible. An enjoyable evening was spent, and all wished for success. Since last report exhortations have been enjoyed from T. H. Scambler, J. E. Shipway, and A. T. Eaton. Bro. Wm. Gale preaching at night. The average attendance for Jan. and Feb. of the Lord's days, was 174. All auxiliaries working well.

So many new faces have appeared recently at Gardiner meetings that a social was held by the church on Feb. 19 to make folks known to each other. About 100 were present and a happy evening was spent. On Sunday, Feb. 24, 112 portions of the Lord's Supper. About fifteen of the Bible College students were present at the morning service, and three of them were received by letter into fellowship. Bro. Kingsbury was in speaking form at each service.

Splendid meetings all day at Box Hill on Feb. 24. Full attendance of members at morning service. Sisters Pryor, from Castlemaine, were visitors. Special men's service at night. Members of K.S.P. and cricket club in attendance, members assisting in service. Special singing. Keen interest in Bro. Allan's address. "Play the Game." Interest in all auxiliaries is bright. Sister Bond, who has been elected chaplain, Sister Bond, Vice-chaplain, of the Phi Beta Pi.

Merbein church held harvest thanksgiving services on Feb. 24. The building was nicely adorned with clusters of grapes, vine leaves, and sheaves of grain, the work of arranging the various fruits being done by the C.E. society. Mr. P. C. Bennett spoke at morning and evening services. A large number of visitors were present, among whom was Bro. Oaks, sen., at one time a member of Merbein. Bro. Leslie, from Paddington Road, Sydney, broke bread with the church for the first time on Feb. 24. He intends to reside in Merbein for some time. Bro. J. E. Thomas paid a visit and discussed plans for the future of the work, and for the holding of a tent mission at an early date. The members were delighted with Bro. Thomas' inspiring address.



Very good meetings at Swanston St. last Lord's day. Excellent addresses from Bro. Shipway. Several visitors present.

At Warrnambool on Sunday, Bro. Edwards delivered farewell addresses. Fellowship was enjoyed throughout the day with Sister Mrs. McArthur, mother of the church secretary. The Bible school scholar who last week made her decision was baptised, and received into fellowship by Bro. Edwards at the after meeting. On behalf of the ladies' aid, as a memento of her stay in Warrnambool and in recognition of her position as their president, Miss McCullough presented to Mrs. Edwards a case of afternoon teaspoons, cake knife and preserve spoon.

At Footscray splendid meetings were held last Sunday. At Bible school (rally day), there were present Sister Mrs. Armstrong, one of the first scholars; Bro. Aitken, over 30 years (21 years as supt.), also other members who are still workers of over 30 years in the school. During the week the C.E. were paid a visit by the Lygon St. C.E., and a good time was spent. The visitors took charge of the meeting. A rally has commenced in the Junior C.E., which meets every Sunday morning. Started three weeks ago, the class has doubled its numbers. The "Brotherhood" will form a K.S.P.

Gardenvale Sunday school celebrated its first anniversary on Feb. 17. Bro. R. C. Edwards exhorted the church. Bro. Morris spoke to the children in the afternoon on "The Spider and the Fly;" the children sang anniversary pieces, which were much enjoyed. Bro. Mercer spoke to parents and children in the evening. On Tuesday evening the children had their first annual demonstration, and distribution of prizes by Bro. Perkins. Items were rendered by the children and the kindergarten. The church has enjoyed the help and company of Bro. Mercer, with his gospel waggon. He is doing a good work with open-air meetings and visiting the people in the neighborhood.

Swan Hill reports splendid meetings on Feb. 24. In the morning 33 broke bread. Bible school, 50 in attendance, including four new scholars. Over 60 at gospel service, when Bro. A. J. Wilson spoke and two fine young men responded to the invitation and were baptised the "same hour of the night." Sister Kilpatrick is home after a month's holiday in the country, improved in health. Owing to pressure of private business the evangelist, Bro. A. J. Wilson, who has carried on the work for the past two years, has reluctantly placed his resignation with the officers. The church is desirous of securing a full-time preacher; meanwhile Bro. Wilson is carrying on.

On Feb. 3, Bro. Whately delivered his farewell sermons at Surrey Hills to good audiences. On Feb. 4, he was tendered a farewell social and was presented with a wallet of notes as a mark of the esteem in which both Mrs. Whately and he are held. Mrs. Whately also received a present from the ladies of the guild. The preachers of the local Congregational, Methodist and Presbyterian churches spoke in eulogistic terms of Mr. Whately. On Feb. 10, the morning meeting was addressed by Bro. Wilson, and the evening service was taken by Bro. A. R. Main. Bro. Tully addressed the church on the morning of Feb. 17. Arrangements have been made for Bro. Eaton to take the services in the interim until Bro. H. A. G. Clarke can commence his work. Meetings are fairly well attended. The church extends its sympathy to Bro. and Sister G. B. Moysey and their family in their bereavement.

#### South Australia.

At Naracoorte Bro. Randall commenced his work on Feb. 10, and had very good meetings. He was given a welcome on Feb. 7, when church and townfolk spoke words of welcome and encouragement.

Croydon reports splendid services on Feb. 23, harvest thanksgiving. 124 broke the loaf. Offering, £30. 214 scholars at Bible school. At gospel service, an adult audience of 220. Outlook good.

Two who confessed Christ at Williamstown have been baptised and received in. The young folks have started a cricket club, and have played three matches with Gawler members, two resulting in a draw and one a win for Gawler. Bro. Talbot is working hard to push on the work.

At Kersbrook, harvest thanksgiving services were held on Feb. 10, when Bro. A. B. Talbot, who has accepted an engagement with the church, spoke morning and evening to good congregations. The church is thankful to Bro. W. L. Bowes, who kindly helped during the absence of Bro. G. T. Walden. With Bro. Talbot as resident preacher the members are looking forward to a good time.

Strathalbyn church anniversary services were held on Lord's day, Feb. 17, and proved a great success. The services were continued in the Institute Hall on Tuesday evening, 19th, with another very fine meeting. Bren. J. E. Webb and A. C. Garnett delivered fine addresses. The singing by the choir under Sister Mrs. A. Verner, the organist and conductor, was excellent.

March 2, 1924, will be an important date in the history of the Mile End cause. The second full-time preacher comes into the field, in the person of Bro. George Tease. Another branch cause is opened at Underdale by a morning service in the home of one of the members. Bro. Tease takes the oversight of Cowandilla and Underdale. Splendid meeting at Mile End the last two Sundays. Six received into fellowship. Fellowship with Bro. Graham, of Auckland, N.Z., has been enjoyed.

The anniversary services at Lochiel on Feb. 3 and 4 were a great success. The chapel was filled at every service, and the singing under the leadership of Bro. Bartle was excellent. The tea and public meeting on Monday proved a happy time. Bro. Ewers from Balaklava gave a short talk. Bro. Tease also spoke. Words of farewell were spoken to Bro. Tease. A presentation of a beautiful travelling rug was made by Bro. Bartle on behalf of the church. On Feb. 10, Bro. Ball took charge of the services, and on 17th Bro. Horsell conducted the evening service.

Bro. A. C. Garnett ably addressed the church at Prospect on Feb. 17. Sisters Nelson and Corkshell have been welcomed into fellowship from sister churches. On Feb. 19 the Junior Endeavorers held their 12th annual rally, when Bro. Forbes, of Croydon, delivered a splendid children's address. The building was full of visiting Endeavorers and friends. The juniors surprised their superintendent, Miss Irene Everett, by presenting her with a picture and a box of handkerchiefs as a birthday gift. The quarterly business meeting was held on Feb. 20, Dorcas sisters have commenced work after recess. The inside of the chapel building has recently been renovated. On Feb. 24, harvest thanksgiving services were held. There was a fine display of fruit, etc. Bro. Harkness spoke to an attentive audience in the morning, and Bro. Beiler preached in the evening.

At Norwood on Saturday night about 35 Endeavorers and friends enjoyed a moonlight picnic at Henley Beach. Sunday was harvest thanksgiving day. Sister Mrs. Baker was welcomed by letter from Grote St. In the afternoon, Bro. A. J. Wedd addressed the children and parents, and distributed prizes and certificates for Scripture memory test to the following:—Miss Helena Bushell, 1st prize Division I., 98 per cent.; Mary Sage, 1st prize Division II., 78 per cent.; Gene Paternoster, 1st prize Division III., 98 per cent.; Will Sage, Henry Sage, Jean Tapp and Madge Lomas, certificates. At night an audience of over 400 listened to Bro. Paternoster's address on, "What to Believe About God," and a married lady confessed Christ. The wonderful generosity of the members made possible the largest display of gifts for over 15 years. These will be distributed to needy cases.

At the half-yearly business meeting of Balaklava church, the following were elected to fill the vacancies caused by the removal of Bren. Williams and Roediger: Elder, Bro. S. T. Barr; trustee and deacon, Bro. R. H. Shepherd; Bible school secretary and deacon, Bro. H. R. Paterson; and church secretary, Bro. A. Doley. After the business meeting, a farewell social was tendered to Bro. and Sister Roediger and family on the eve of their departure for Northam, W.A. Bro. Roediger has been an active and faithful worker in the church for many years and will be much missed in both church and district. Words of farewell were spoken on behalf of the different

organisations, and Bro. Tuck, on behalf of the church, presented the guests with a beautiful silver afternoon tea service, suitably inscribed, and wished them Godspeed. A farewell was tendered Bro. and Sister Rice who are leaving to reside in Gawler district, on the 11th, and was largely attended by the brethren. Many words of appreciation were spoken, and several presentations made. Sister Rice has been a most devoted worker in the church, and has also taken a leading part in red cross and other work in the town. She will be much missed. Successful harvest thanksgiving services were held on Feb. 10, when splendid congregations gathered to enjoy the messages of Bro. Ewers. Thankoffering for debt reduction on church property amounted to over £115 for the day. Fair meetings on Feb. 17. Bro. Horsell gave a stirring morning address on Home Missions. Bro. Ewers gave a fine address at night.

#### New South Wales.

Bro. Crossman was the speaker at Taree morning and evening on Feb. 10. On Feb. 17, Bro. A. M. Wynter addressed the church in the morning, and in the evening Bro. Crossman commenced a series of addresses to young people, there being a good attendance and interest.

At Wolfram St., Broken Hill, attendances have only been fair, owing to much sickness amongst members. Amongst the sick are Mrs. Cornish, Bro. Skewes, Sister Ball and Bro. Blackburn. On Feb. 17 the C.E. societies of the various churches held a combined meeting at Wolfram St. church.

Good meetings at Sydney City Temple on Feb. 24. Bro. Southgate spoke in the morning on "The Model Church." Gospel service was again preceded by a baptismal service after which Bro. Southgate gave a much appreciated address on "The Excuses Men Make." Two young people made the good confession. A growing interest is being manifested in the special series of talks arranged by Bro. Southgate for the Bible class. Sister Miss Hall will sail shortly on visit to the Motherland.

#### COMING EVENTS.

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 speak.

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 17.—Monday, Swanston St. chapel, 8 p.m., Farewell Meeting to Sister Miss Vera Blake, missionary returning to India. Representative speakers. Farewell address by Miss Blake. Musical items. Fill Swanston St. chapel.—J. E. Allan, Vic. F.M. Secretary.

MARCH 17-19.—Northern District Conference of South Australia will be held at Wallaroo, March 17 to 19. Applications for accommodation to be made to E. G. Warren, Hughes St., Wallaroo, and for Concession Forms to the Secretary, Wm. L. Ewers, Balaklava.

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#### DEATH.

MOYSEY.—On Feb. 3, at 11 Albert St., Surrey Hills, Vic., Sydney, beloved second son of Mr. and Mrs. G. B. Moysey; beloved husband of Mabel Moysey; father of Jack and Joyce, Cathie (deceased); beloved brother of George, Annie (Mrs. W. P. Lawson), Jessie (deceased), Ethel (Mrs. S. J. Wilson), Florrie (Mrs. E. A. Lawson), Jessie (Mrs. A. J. Saunders, India), Campbell.



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## OBITUARY.

GILL.—In the early hours of Lord's day, Jan. 27, God called another of the old guard of the faith in the person of Bro. James Gill, aged 82, of the Box Hill church, to leave life's battlefield for the "rest that remaineth to the people of God." Bro. Gill was an unobtrusive faithful member of the cause of primitive Christianity for 43 years, having been baptised by Bro. J. J. Haley, at Nth. Fitzroy chapel, in the year 1881. Our late brother united with the church at Doncaster, and for several years rendered excellent service as deacon and trustee. In 1911 he severed his long association with the church to become one of the eighteen foundation members of the cause at Box Hill, where he was honored and esteemed by his fellow-members for his work's sake. Until failing health prevented him from attending the meetings, he was always at his post, and the preachers found in him a loyal and sympathetic supporter of their efforts. Three highly esteemed workers of the Box Hill church, in the persons of Sister Miss Emily and Bren. Charles and Albert Gill, mourn the home-going of a loving father. To them is extended the deepest sympathy of the church.

"Servant of God, well done;  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy."

—J. E. A., Box Hill, Vic.

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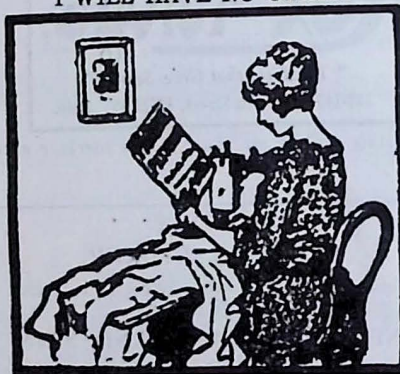
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