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Conservative and Liberal Should Work Together.

MOST students of religion have been following with intense interest the accounts of the theological contest in America. The fight between the Fundamentalists and the Modernists was an inevitable one. The campaign is world-wide. Few religious bodies are free from the presence of Modernists and destructive critics whose views are utterly opposed to a whole-hearted acceptance of the inspiration and authority of the Word of God.

Two permanent types of mind.

We have been interested in an article written by an "advanced" Disciple preacher and author. In the "Kansas City Church World" Burris A. Jenkins published an article entitled "The Conservative and the Liberal should Work and Pull Together." He is an avowed Liberal and confesses that he "seems to be known as a Modernist of a rather extreme type." He is anxious, however, that a spirit of forbearance and conciliation be manifested by both sides.

The present theological conflict, Burris A. Jenkins considers, is "but the world-old strife between the two ever present types of mind, the conservative and the liberal. That contest has been going on, for example, in the political life of Great Britain for a thousand years. It is going on in the political life of America, as it has for two or three hundred years. It will go until humanity is either extinct or completely changed, neither of which seems an impending probability."

Our author cannot see how the world would get on without either of these types. His belief is that "God has made half of the people careful, quiet, desirous of maintaining things as they are, of letting well enough alone, of not endangering what we already have by venturing forth with too much pioneering spirit for new conquests. These are the minds which keep society level and assured. Without them our scientific, social and religious structures

would fly into a thousand parts, while chaos and ruin would ensue. On the other hand, God has made those who by nature are fitted for scouts, pioneers, sappers and miners. They are essential to the onward march of humanity up from the stone age to the age of gold. Without them civilisation and even religion would vegetate, grow rank to seed, and gradually disintegrate back to the ground from which it came."

Christian, not party Christian.

A recent number of the "Christian Evangelist" contained some editorial observations which commend themselves to us. The writer found something humorous in the application of the name "Modernism" to an old-time denial of verities of our faith.

"It is a mischievous thing," (says the "Evangelist"), "to label one's self with a divisive name in the church of God. 'Conservative' is the least harmful of them all because it both holds to the past and looks to the future. It is free from the spirit of tyrannical dogmatism and keeps all the windows open toward the air and light. Yet it holds firmly to what is attested by the Scriptures and certified by Christian experience but does not believe we have yet

fully attained. But the true conservative would not wish to be called a conservative but simply a follower of Jesus Christ. He will not be a partisan to any phase of the gospel lest by so doing he miss the gospel. He believes one stands a chance of being a better Christian if he can avoid being a party Christian.

"Men who discredit the New Testament are themselves discredited thereby. Those who deny the supernatural origin of Christianity and the divinity of Jesus Christ on the face of it fall far short of the teachings of the New Testament or the true grasp of the historic and victorious Christian faith."

Where we stand.

The editor of the "Christian" would by most people be regarded as a "conservative." He is not particularly interested in theological labels, though he has no objection to being known as a very strict believer in the Word of God and as an acceptor of those doctrines of the faith which the Modernist is most fond of denying. He presumes that, of his brethren even, more would regard him as too conservative than would declare him to be too liberal.

We cannot believe that the conservative and the liberal can be made to pull and work together by an article or series of articles of the Burris A. Jenkins pattern. The question is not primarily one of types of mind but of loyalty to the revealed Word of God. The "liberal" must not claim freedom to jettison the essential truths of the New Testament. The "conservative" must not bind upon the consciences of men that which was not made a test of fellowship or term of communion in apostolic days.

We are prepared to "work and pull together" with any sincere believer who will not put man-made barriers between us to prevent the co-operation.

Sometimes these barriers are raised by the ultra-conservative. There are those who will exalt a matter of opinion to the level



Love.

Lord, the love I feel for Thee
Is the love Thou taughtest me,
Love that blesses every curse,
Love that clasps the universe.

In that love are gathered in
Wife and child and friend and kin,
Townsmen, countryman and all,
Who upon God's name do call.

Yea, and insect, bird and flower,
Cold and heat, and shine and shower,
Ether, star, and void and air,
Seen and unseen everywhere.

—Will Foster.

of an article of faith. Some substitute theories as to the modes of facts for belief is the facts themselves. Occasionally, believers in the Word err by putting marginal things at the centre. We are profound believers of all that the Word testifies, but not all truth is central truth. We believe the whale swallowed Jonah, that the walls of Jericho fell down, that Balaam was rebuked by his erstwhile dumb ass; but we could not hope for much "pulling together" if any person made such truths the chief theme of his preaching, or with any who substitute for a confession of the Christ a confession of any other belief as a condition of entrance into the church. More frequently, perhaps, the exaltation of methods of work into principles is the stumbling-block. We are aware of well meaning, if somewhat domineering, Christians who are so sure of their own way of doing things—so wedded to methods which belong neither to the first century nor to the twentieth, but to the early days of their own Christian experience—that they will make acceptance of their views and methods a condition of co-operation in service. That is, we must give up our liberty in Christ Jesus for the privilege of having their help. Well, the price is too great, that is all. We shall not attempt to be both Christ's freedmen and bondmen to a fellowman's opinion. If we cannot co-operate, the fault must be his who raises the unauthorised barrier.

The Modernist barrier.

It does not follow from the foregoing that therefore we would swing to the opposing extreme. We cannot accept B. A. Jenkins' facile suggestions. We could not "pull together" with one holding the views which he has elsewhere expounded. The sincere believer in the Scriptures is not a non-co-operator with Modernists merely because the "modernist" had a different type of mind bestowed upon him by God. The barrier is raised by the Modernist who opposes the authority of Scripture and denies plainly revealed Bible truth.

If a professed preacher of the gospel of Christ gets into the pulpit and denies the virgin birth, the miracles of Christ, the necessity of atonement, the bodily resurrection of our Lord, then, it seems to us, co-operation is impossible. We may adopt a couple of sentences from Prof. T. J. Smith's recent booklet on "The Criticism of the Old Testament": "When a man with a wave of the hand confidently dismisses his belief in angels, saying, 'Oh, science has changed all that,' then we feel in our hearts that such a man is 'either a knave or a fool.' Such a man may have a right to live, but he has no right to make a living by teaching or preaching in a Christian church."

Let us put a test case in closing. The other day we read, from the pen of a Modernist, a review of a book by Dr. Horton which contained these words: "To Dr. Horton Jesus is God. This is a position so like the Roman Catholic view of the Pope that I beg leave, as a Protestant, to stand

side by side with my fellow-Protestant who challenged the Papal indulgences in Europe. I also stand by my Christian-spirited and much-despised and rejected fellow-Protestant, that open-eyed and far-seeing Pharisee who challenged the power of Jesus to forgive the sins of his fellow-men. That Pharisee was Christ-like; and I would stand as he stood, as a witness to the Truth. 'Who can forgive sins but God only?'" Will any real Christian in his senses affirm that there can or should be "working or pulling together" with such self-styled Pro-

testant while he thus derogates from the glory and deity of the Lord Jesus, and indeed ranges himself with the Pharisee in opposition to Christ? It is impossible. We gladly associate ourselves with the words of the "Christian Evangelist": "Certainly there must be liberty in the church, but the way to get it is not by denial of the basic doctrines of Christianity. Those who undertake to get freedom of thought by wilderness of talk will be doomed to disappointment."

The Vision.

Isaiah 6.

Ira A. Paternoster.

Most of the really great things have been accomplished by men and women with a vision. They have been called dreamers or cranks, and have often not been understood by their age. Some have even been sacrificed by the very ones whom the vision was intended to inspire, and have died martyrs to a holy cause. A man had a vision, and the gigantic evil of slavery was abolished. Men and women had a vision, and another great curse in the form of organised liquorism is doomed—doomed as certain as the poor leper victims we saw in the leper asylum. One man had a vision of a warless world, and to-day we mourn his death, broken in his efforts to convince those who should have needed the least convincing, of his purity of motive and nobility of purpose. The vision is not lost, for by a divine decree it becomes more deeply enshrined in the heart of man. We can ill afford to slay our dreamers, for if it be true that the great things Melba has created came first to her in her dreams, it is even more true that God uses the one to-day who is prepared to close his eyes that God may make him see.

Isaiah had a vision. He "saw the Lord sitting upon a throne, high and lifted up." It is certain to me that if Isaiah had never seen the Lord he would never have seen anything else worth while in life. How very much depends upon this vision! Abraham had a vision and left his father's home and wandered forth not knowing whither he went, but he first saw Jehovah. Saul of Tarsus in his zeal for the Law assisted at the stoning of Stephen, but Stephen was able to suffer death because, "he being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." Shortly after this there came a similar vision to Saul himself. With eyes closed by the majesty of the Godhead Saul saw the Lord and the vision was so strong that it gave new urge to his life. It compelled him to hate the things he previously loved, and to love those he once hated. It enabled him to say: "Yet all that was gain to me—for Christ's sake I have reckoned it loss. Nay I even reckon all things as pure loss because of the priceless privilege of know-

ing Christ Jesus my Lord. And for his sake I have suffered the loss of everything, and reckon it all as mere refuse, in order that I may win Christ and be found in union with him, not have a righteousness of my own, derived from the Law, but that which arises from faith in Christ—the righteousness which comes from God through faith."

John on Patmos had a vision. Hearing a "loud voice which resembled the blast of a trumpet" he "turned to see who it was speaking to me; and then I saw seven golden lampstands, and in the centre of the lampstands, some One resembling the Son of Man. . . . When I saw him, I fell at his feet as if I were dead." This vision of God inspired John as it inspires every person who will gaze on him. The upward look to God is necessary if we would ever accomplish anything worth while in life, for "we look not at things seen, but things unseen; for things seen are temporary, but things unseen are eternal."

To-day men are so busy making money and looking at the sordid things, they have little leisure to look up. They are so busy with their speculations and investments in things temporal that things eternal have a very secondary place. There are the noble exceptions we grant, but how much better it would be if we would all take more time to "walk and to talk with the King."

Look away to Jesus,
Soul by woe oppressed;
'Twas for thee he suffered,
Come to him and rest.
All thy griefs he carried,
All thy sins he bore;
Look away to Jesus;
Trust him evermore.

One cannot look often upon the divine without turning to look at self. Isaiah saw the Lord and said: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts." No man can come into the presence of the divine without a consciousness of shame. Sin is always naked before God. In Eden the excuse was "I heard thy voice in the garden, and I was afraid, because I was naked; and

I hid myself." Not until he saw the face of his old father did the prodigal discover his nakedness, and led home by that vision the first word of the father is, "Bring forth quickly the best robe, and put it on him." There is life for a look at the Crucified One, There is life at this moment for thee; Then look, sinner, look unto him and be saved, Unto him who was nailed to the tree."

When Paul saw the Lord in all his glory he saw himself as the chief of sinners, and when the publican came face to face with God it was to beg for mercy because of his

makes us worthy, nay which compels us. Having confessed Jesus as Lord, repented toward God and been buried with him through baptism into death, the new life in Christ is to be a life of service, based upon a living sacrifice of Rom. 6: 1. The fields are over ripe for harvest yet many who claim to be sons and daughters of God, upon whom he relies to harvest the grain, are not willing to put forth a hand to gather it in. The mission fields are unevangelised because we think more of comfort than of Christ. The children in our schools are not properly instructed because the schools are under staffed. Yet to-day the Lord is calling, "Whom shall I send, and who will go for us?"

There is a beautiful poem by Longfellow which pictures the monk in his cell praying for greater self denial. Suddenly an unwonted splendor brightens his cell and he sees "the Blessed Vision of our Lord." He is lost in rapture when the convent bell calls him to his duty. The poor are waiting to be fed. A conflict is raging in his soul. "Should he go, or should he stay?" To go meant the loss of the vision! But to stay meant the hungry would remain hungry. The inward voice has spoken:

"Do thy duty; that is best;
Leave unto thy Lord the rest."

He goes and attends to the poor to whom the convent gates seem to open as the gates of paradise, for the monk has been in prayer encouraged by the voice which has said: "Whatsoever thing thou doest to the least of mine and lowest, that thou doest unto me!"

Having completed his duties he hurries back to his cell where "the vision still was standing as he left it there before." Here he felt his bosom burn, comprehending all the meaning, when the Blessed Vision said, "Hadst thou stayed I must have fled."

It is good to be on the mountain top where we see the face of God; it is good to look within, cloistered alone with our thoughts, but the work to which God has called us does not permit of our being con-

stantly on the mountain top or living alone with our thoughts. We must be out where the great surging masses are, bringing to them the story of salvation through the blood.

"I'm tired of sailing my little barque
Far inside of the harbor bar;
I want to be out where the big ships float,
Out on the deep where the great ones are.
I can't be ever content to bide
Where only ripples come and go;
I must mount the crest of the wave outside
And breathless plunge to the trough below.
And should my frail craft prove too slight
For streams that sweep those wide seas o'er,
Better go down in the stirring fight,
Than drowse to death by the sheltered shore."

Eventide.

At cool of day, with God I walk
My garden's grateful shade;
I hear his voice among the trees,
And I am not afraid.

I see his presence in the night,
And, though my heart is awed,
I do not quail beneath the sight
Or nearness of my God.

He speaks to me in every wind,
He smiles from every star;
He is not deaf to me, nor blind,
Nor absent, nor afar.

His hand, that shuts the flowers to sleep,
Each in its dewy fold,
Is strong my feeble life to keep,
And competent to hold.

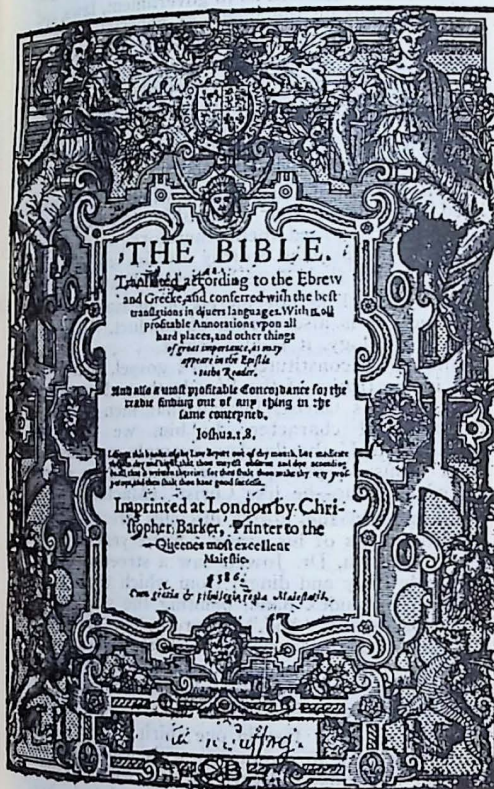
I cannot walk in darkness long,—
My light is by my side;
I cannot stumble or go wrong,
While following such a guide.

He is my stay and my defence;—
How shall I fail or fall?
My helper is Omnipotence!
My ruler ruleth all!

The powers below and power above
Are subject to his care;—
I cannot wander from his love
Who loves me everywhere.

Thus dowered, and guarded thus, with him
I walk this peaceful shade;
I hear his voice among the trees,
And I am not afraid.

—Caroline Atherton Mason.



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THE BREECHES BIBLE (1557).

So called because Genesis 3: 7 runs thus: "The eyes of them both were opened . . . and they sewed figge-tree leaves together, and made themselves breeches."

sin. It is not wise always to look within, nor is it wise to underrate the work of grace wrought in our soul. But we can never succeed in forming a correct estimate of self until we have been brought face to face with the sinless One. There is nothing lovely in self. The proud, unbending one God cannot see. Faith calls us to look at God and then at self that we might place self in the right relationship to God, for depend upon it ought that is awry is in us and not in him.

Having seen God and self in the right relationship Isaiah's next desire was to accept the invitation, "Whom shall I send?" The coal from off the altar had effected its purpose. The unclean lips have been purged "though as by fire," and he is fit to be a messenger for the Most High. It is not the coal of fire but the blood of the Cross which

6. So the woman (seeing that a tree was good for meate, and that it was pleasant to the eyes, and a tree to be desired to get knowledge) tooke of the fruite thereof, and did eat, and gave also to her husband with her, and he did eat.

7. Then the eyes of them both were opened, and they knew that they were naked, and they sewed figge tree leaves together, and made themselves breeches.

8. Afterwarde they heard the voyce of the Lord God walking in the garden in the coole of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

Genesis 3: 6, 7, and 8,
from the Breeches Bible.
At the end of verse 7, the
word "breeches" occurs.

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of "The Triad."

Religious Notes and News.

Mr. S. Baring-Gould passed away recently at the age of eighty-nine. His name is known to a wide circle beyond the Anglican church. He wrote works of fiction, theology, topography, history, and folk-lore. He also wrote hymns which will live. Probably he will be best remembered by the majority by the hymn "Onward, Christian Soldiers."

A Good Move.

A resolution will be offered in Congress by Mr. Fairchild of New York, embodying the following: "Any sale of any war equipment of any kind or nature whatsoever, including flying machines, by the United States or any department thereof, to any foreign power or to any individual, or individuals without proper guarantees that such supplies are not to be transferred to any foreign power, is hereby prohibited."

This is very much to be commended (says the "Christian Evangelist"). It will be one more obstacle to war. It will stop private parties from stirring up strife with Mexico for the sake of the money from trade in arms. It cannot be denied any longer that there are ghouls who like to see war come because it is a money-making business for some people. But better moral vision is coming to America in general.

The Advent Outlook.

"The Advent outlook is tragic," says the "Church Times." "Yet it will have its uses if it teaches us the true Advent lesson that here we have no continuing city. Amid the chaos of a world, with an evil past behind us and a troublous future before, we can still rest quiet in the firm faith in the old Advent message that in spite of all signs 'our redemption draweth nigh.'"

"And may we as a last word repeat Christina Rossetti's beautiful lines:—"

"The days are evil looking back,
The coming days are dim;
Yet count we not his promise slack,
But watch and wait for Him."

Visit of Dr. J. H. Ritson.

The Committee of the Bible Society announce that the Senior Secretary of the Society in London, Dr. J. H. Ritson, M.A., is now on his way to Australia and New Zealand in the interests of the Society. After visiting in turn Western and South Australia he is expected to arrive in Melbourne on Thursday, March 27 next, and will remain in Victoria for 10 days. Dr. Ritson has been one of the General Secretaries at the London Bible House since 1900, and is also a member of the Continuation Committee of the Edinburgh Missionary Conference. In Canada, where Dr. Ritson has repeatedly visited on behalf of the Bible Society, he is widely known and highly esteemed as "a man of international importance." Not only in Canada, but also in Great Britain he is considered an eminent missionary statesman. As a deputation he has travelled widely on behalf of the Bible Society and has visited North America, South Africa, Austria, Hungary, Turkey, Germany, Servia, Greece, Italy, Russia, Siberia, Palestine, Egypt, China, Japan, Korea, Manchuria and Singapore. The Hon. W. H. Edgar, M.L.C., Henry Worrall and Mr. W. M. Buntine, who have recently returned from abroad, speak in the highest terms of Dr. Ritson.

On Monday evening, March 31, Dr. Ritson will be the chief speaker at the annual public demonstration of the Society in the Melbourne Town Hall.

The Committee trusts that this, the first visit of Dr. Ritson to Australia, will bring about a revival of Bible study and awaken a keener desire to extend the kingdom of Christ through the circulation of his Holy Word throughout the world, and requests the prayers of all the churches that great good may result from Dr. Ritson's visit amongst us.

Salvation Army Figures.

The "Salvation Army Year Book, 1924," published in London, contains an impressive mass of statistics, representing a constantly extending social and evangelistic work all over the world, together with many details of great interest as to the personalities and principles of the Army. It is still considered necessary to explain the principles of Army finance. One point is that General Bramwell Booth gets *nothing* from the Army; like his father, he is otherwise provided for.

Though the Army holds considerable property, its cash resources are always small, and there is no truth whatever in certain rumours of "secret reserves." The Army carries on its work in 79 countries and colonies, and speaks in 53 languages. It comprises 13,577 corps, has established 1406 social institutions and 1030 day schools for children in foreign lands. Its officers and cadets number 21,064, and 7197 other persons, without commission as officers, are wholly employed in its service. There are 87,832 local officers (unpaid officials), and 38,190 bandmen (also unpaid).

Dr. Clifford's Theology.

Mr. S. Tuckwell, of Dulwich, S.A., regrets that we published eulogiums of the late Dr. Clifford, such as the appreciation from the pen of J. Geo. Rotherham, on the ground that Dr. Clifford's utterances regarding inspiration and other matters were at times unsound, and did much harm. He sends an article from "The Bible Witness" (London), containing the following:—

It can never be forgotten that Dr. John Clifford will always appear in the pages of modern church history as one of the most pronounced leaders against the acceptance of the doctrine of the infallible inspiration and supreme authority of the Bible. It was Dr. John Clifford who led the attack upon the fundamental position of the Baptist Union of Great Britain and Ireland that well nigh broke the heart of Charles Haddon Spurgeon. It was Dr. John Clifford's book on "Inspiration" that, some thirty years ago and more, launched the attack upon the Citadel of Faith in India and cleaved a way for that terrible outbreak of Modernism that is devastating the mission fields of India, and causing havoc to faith amongst vast numbers of enquiring Hindu minds. It was Dr. John Clifford who, on the occasion of the outbreak of the New Theology heresy, took his place side by side with R. J. Campbell in the City Temple pulpit and endorsed his crude and rationalistic position. It was Dr. John Clifford who, on the occasion of his eightieth birthday, in "A Sixty Years' Retrospect," which appeared in the "Daily News," sneered at the facts of creation, the garden of Eden, and the tree of good and evil, and lauded "Essays and Reviews" as "The great land mark" of modern theological development, thus endorsing the Higher Criticism. It was Dr. John Clifford who, on that same occasion, upheld the extraordinary basis of Westbourne Park chapel, as the basis on which the chapel of the future must rest. "There is no demand," said Dr. Clifford to his interviewer, "that a man shall be baptised or even that he shall attend Holy Communion, and he is not catechised on such question as what he understands of the Divinity of Christ. What we do ask is, that he shall consistently translate into action the faith he professes, and we believe that in the development of his religious life the atmosphere he is entering will teach him more than he can ever learn from books or creeds. . . . Men think they cannot join a church without making a series of theological affirmations. They ought never to be asked to do that. If they realised that the church demanded no more than such a simple statement of faith as I have suggested, numbers of men who stand outside it would be inside."

Prayer Meeting Topic

March 19.

The Life which Becomes the Gospel.

(Philippians 1: 27-30.)

Horace Kingsbury.

"The words 'let your manner of life be' are used in the attempt to translate one single Greek word, which means literally 'act as citizens.'"

Philippi was a "colony" (Acts 16: 12), not a modern colony, but "settled with freedmen and soldiers, and organised as to government, laws, and social customs on the model of imperial Rome."

"The colonists and their children were Roman citizens. Their names were enrolled on the lists of Roman tribes. They were governed not by the provincial authorities, but by their own magistrates, and the law to which they owed obedience was not that of the locality, but the law of Rome" (Maclaren).

Now, while the Christians to whom Paul wrote lived in Philippi, their citizenship was in heaven (3: 20). He urged them, therefore, to play the citizen in a manner worthy of the gospel, and thus conform their lives to heaven's law.

"The gospel is not merely a message of deliverance, it is also a rule of conduct. It is not merely theology, it is also ethics. . . . In the truths which constituted Paul's gospel, that is to say, in the truths of the life, death, and resurrection of Jesus Christ, lies all that men need for conduct and character. In him we have the 'realised ideal,' the flawless example, and instead of a thousand precepts, for us all duty is resolved into one—be like Christ" (Maclaren).

"Frequently the Lord's disciples are miserable advertisements of his grace." Some years ago, in a certain town, Dr. Jowett saw a street lamp exceedingly dirty and dingy, from which there hung an inscribed index hand, pointing the way to the municipal baths! "And," he wrote, "we have seen its analogy in the Christian church. Unclean lives proclaim the powers of the kingdom of purity and light, and the defiled garment puts the Saviour to shame."

"That ye stand fast in one spirit." "It is comparatively easy to mount up with wings, to run without wearying, and even to walk without fainting, but the hardest matter is to stand fast. Not going back, not yielding to the pressure of circumstances, not cowering before the foe, but quietly, resolutely, and determinedly holding our ground" (Meyer).

"With one mind striving together for the faith of the gospel." "We are fellow-citizens, fellow-soldiers, and fellow-athletes of the gospel. There is a certain healthy joy that comes from this conviction which encourages us when we are subject to dismay. The elbow-touch is a fact in religion as well as in war. There is someone close beside us who shares our struggle and is also engaged in the common cause. He can contribute from his strength and skill just when we may be fighting our hardest battle with the least prospect of success. We, on the other hand, may be able to stand by him at his point of greatest weakness. This is the glorious privilege of Christian fellowship" (Ozora S. Davis).

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." "Here is the superlative favor, to be appointed a sufferer 'in the behalf of Christ'; these are the favored ones in the family, who 'bear the marks of the Lord Jesus,' and who 'fill up that which is lacking in the afflictions of Christ.'"

Suggested Hymns—Sankey's Collection.

823—We're Marching to Zion.

582—More Holiness Give Me.

883—I'm not Ashamed to Own My Lord

506—Blest be the Tie that Binds.

“Things Present.”

The love of God which is in Christ Jesus our Lord—it is with this simple and memorable phrase that St. Paul ends one of the most wonderful passages in all his Epistles. And in the verses which immediately precede it he recounts a list of foes not one of which, he says, shall be able to separate us from that love: neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature. One phrase in the list always catches and holds me whenever I read or hear it—things present.

I.

Things present—what exactly did Paul mean by the word? It is probably vain to ask the question concerning either this or any other of the things which he names. All attempts to give them definiteness, as Dr. Denney says, are "remote from the seriousness and passion of the Apostle's mind." If he himself had been challenged on the matter he would probably have declined to answer. In the earlier chapters of the Epistle he has been arguing; now he has left argument far behind; prose has passed into poetry, logic into song, song like the lark's when it fills all heaven with its music. Winged words like these are not to be caught and prisoned within the narrow walls of the dictionary's definitions. They are the lyric cry of a heart struggling to find speech in which to tell out its assurance that nothing that God has made, whatever be its nature, shall be able to separate it from the Divine love which is manifest in Christ. And like all great poetry they have meanings wider than any that were consciously present to the singer's own mind. There is no need, therefore, to apologise for the use which I make of one of the Apostle's phrases now.

II.

Things present, the things that are about us, that hourly occupy eye and ear and hand and mind, "the daily round, the common task"—is there not sometimes real peril lest these things separate us from the love of God which is in Christ Jesus our Lord? How they lord it over us, brooking no rivals, claiming all life for themselves, and that not because they are the only or the all-important things, but just because they are there and always there! "Lament thou and grieve," writes Thomas a Kempis, "that thou art yet so carnal and worldly, so watchful over thy outward senses, so often entangled with many vain fancies, or much inclined to outward things, so negligent to things inward and spiritual; so quickly distracted, so seldom wholly gathered into thyself." It is the good man's way of warning us against the tyranny of the immediate, against jettisoning things, as we say, "get on top of us," against suffering things present to rule over us.

In Mr. and Mrs. Hammond's new book on Lord Shaftesbury there is an extract from his private diary which may well make busy men and women pause: "Am getting on in life," he wrote, "and must use, while it lasts, my remnant of intellect; powers, such as they were, weaken; and no wonder, for it is all expense and no income; all labor and no rest; all action and no time to read a single book, a single review." I do not quote this in order to "lecture" either Lord Shaftesbury or anyone else; but it is not plain where such a path, if pursued, must lead? When exports have got so far ahead of imports, what can the end be but bankruptcy? And that is the standing peril of the preacher, the tragedy of more lives and the secret of more barren missions than one cares to think of. We preachers often warn men and women in our congregations against a too great absorption in what we call the "world." But have we not our "world,"—the world of books, and calls, and com-

mittees, and engagements—and may not this come between us and God just as surely as the business man's world?

III.

It has been the writer's privilege during the last two years to go through the private papers and letters of one of the busiest and most successful Christian workers of his generation. If any minister of the church during recent years might have been thought to be in danger from *things present* it was Collier, of Manchester. But Collier knew his peril, and therein lay his safeguard. He was walking home one day—I am borrowing a page from the story of his life, which has just been published—with a younger preacher whose popular gifts were beginning to attract large crowds: "I say —," he said, "have you ever thought of that text (he was quoting from memory), *Great multitudes came together to hear. But He withdrew Himself in the deserts, and prayed?*" It was a word of counsel to his companion; but it was still more a word about himself and his own conscious need. The truth is, and little as those who only saw him at a distance ever guessed, Collier was something of a mystic: a "practical mystic," indeed—to borrow Lord Roseberry's happy phrase about Oliver Cromwell

The Joy of Harvest.

Will Beiler.

Isaiah 9: 3.

The gladdest of all notes in all his wonderful prophecies were struck by Isaiah in this 9th chapter. No wonder a profound joy takes possession of the people as they are led to contemplate the coming of the great deliverer who would break the yoke of Israel's burden. A great light breaks in upon the situation that is dark with gloom and death. Their joy was comparable to the joy in time of harvest. The Jews in Isaiah's time were an agricultural people. They lived in immediate dependence upon their own soil. If therefore the harvest failed, it meant starvation to thousands and much grief and sorrow throughout the land. Abounding joy was the inevitable result of a successful and bountiful harvest. It is so to-day.

The joy of harvest is the joy of Nature's beauty. God makes all things wonderfully beautiful, and the dirty dark soil covered with the mass of waving corn is a glorious sight to the eye, the view of which should cause the soul of mankind to be stirred to the depths until it abounds with unutterable joy.

It is again the joy of hope fulfilled. The farmer's life is one of continual hope. He sows his seed in hope. And when sowing time is past he waits in hope for the early and latter rain. He cannot make the rain to come nor the sun to shine. How joyful the harvest if the hopes are realised, and if the harvest is good, how great is the joy.

It is also the joy of work completed. Be it ever so small a task it always brings joy to man to see the completion of his task. (Perhaps the only exception to this would be the publican.) How great indeed the joy when the task takes many months to do! The farmer works late and long. As soon as one crop is reaped he must prepare for the next. What joy when the last waggon load of gathered corn is taken to the agent for disposal. Christianity will give a great joy to both sowers and reapers when the sheaves all gathered in by and by.

Then there is the joy of wants supplied, for in the harvest field of waving corn we see once again a renewed provision for the natural

—but still a mystic. What Lord Morley said of Gladstone, that he "lived from a great depth of being," was true also in its way of Collier. All his springs were in God. The full, rushing stream of his daily activities was fed from the eternal hills.

Evermore

Prayer from a living source within the will,
And, beating up through all the bitter world,
Like fountains of sweet water in the sea,
Kept him a living soul.

The greatest hour in the day, some of his old fellow-workers have told me, was when he met them for prayer, morning by morning, at the Central Hall in Manchester.

From the world of sin, and noise,
And hurry, I withdraw.

Withdraw—that for us is the difficult but necessary thing; it is so easy to be busy, so hard to be “wholly gathered” into one’s self. Nevertheless, we must do it; for our work’s sake, for our own soul’s sake, for every kind of sake, we must do it. We must learn to shut the door, to be “alone with the Alone,” to push back the throng and press of things, to make a space about the soul wherein it may have room to think and pray and grow, that *things present* separate us not from the love of God which is in Christ Jesus our Lord.—Professor George Jackson in the “British Weekly.”

wants of the human race. Droughts and failing harvests speak only too loudly of calamity and want. All parts of the State are dependent upon the farming community. The highest official in our country down to the lowest and humblest citizen is alike dependent upon the man on the land, and should pay his respects to him.

But the joy of harvest is never truly complete unless it expresses the *joy of gratitude* to the giver of all good. With Israel the gladness of harvest was always a religious gladness. They believed in the providence of God. He prepared them corn. He gave the shower. He blessed the springing thereof. He crowned the year with his goodness. They showed their gratitude in worship of him. They reckoned the God who was so gracious to them in nature was worthy of their worship in his sanctuary. Their three annual feasts, Passover, Pentecost and Tabernacles, all had some association with the harvest. It was most fitting that a special day each year be set apart as a day for harvest thanksgiving, though every day should be a thanksgiving day.

The joy of the Lord.—The joy of the prophet's time was because it foreshadowed the coming of the Messiah. We live this side of the Incarnation. Christ has come and lived and died. The grain of wheat has fallen into the ground and died—but has not abided alone and the great joy of harvest time is, after all, the illustration of the true and lasting joy that is spiritual. God purposed, Christ provided and man experienced—the joy unspeakable and full of glory.

Firm as Gibraltar.

As rests the Sphinx amid Egyptian sands;

As loom on high the snowy peak and crest:

As firm and patient as Gibraltar stands—

So truth, unwearied, waits the era blest

When men shall turn to it with great surprise

And find of a truth that

Truth never dies.

—Of Unknown Authorship.

The Home Circle.

Conducted by J. C. F. PITTMAN

Life's Varied Round.

With just enough of cloud and shade
To make the sun more bright,
And just enough of honest toil
To fit one for the fight;
With just enough of strain and stress
To keep the courage strong,
And just enough of minor chords
To strengthen life's glad song;
With just enough of weariness
To make the days complete;
With life expanding to the needs
Of tasks abounding here,
That heart and mind and soul be trained
For heaven's enlarging sphere.

—Fred S. Shepard.

An Announcement Party.

The door opened, and every girl looked up. There were six present, for the club met to-day at Elsie's house. Melissa was the last to arrive. "Where have you been, you truant?" called out Charlotte, who was the liveliest of the group.

Melissa smiled. "I had to help mother off to the missionary meeting," she replied, "and it seemed as if there was so much to do. One of father's friends came to dinner, and I had to make a dessert. *That* made more dishes." She paused. "I'm afraid I'll call down the everlasting displeasure of the club on my head," she went on, "when I tell you I can stay only *one* hour. At half-past three I've promised mother I'd play a solo at her missionary meeting."

Every girl looked dismayed, for Melissa was the life of the club.

Evelyn laid down her thimble. "Why did you promise," she cried reproachfully, "when you know how much we depend on you?"

Melissa's young face sobered. "I couldn't refuse mother," she said softly. She stopped for a moment. "If there's anything in this world that mother loves, it's a missionary meeting," she went on slowly. "I wouldn't disappoint her for anything. Since she wants me to play, I *must* do it." She looked at the circle of girls a trifle wistfully. "Poor mother!" she said.

Maud looked up from her embroidery. "Why poor?" she demanded. "It seems to me your mother isn't poor at all, with a pretty home and a daughter like you."

Melissa smiled. "I didn't mean that," she said. "Let me explain." Every girl was listening, and Melissa went on: "When mother was fourteen, she began to want to be a missionary; but her mother died about that time, and that stopped everything, because there were several younger brothers and sisters, and mother had to be the housekeeper for the family. She stood by them all as long as they needed her. Then she met and married father. But it seems to me she's never got over that early longing. She takes three or four missionary papers, and her offering to missions is always more than she spends for clothes." Melissa paused a moment. "But I know, notwithstanding all she does, that she still mourns because she couldn't be a missionary herself. She built so much on it, and it was such a disappointment when she knew she couldn't go. And so, knowing how she feels about it, I've resolved that there shall be a missionary in the family, after all. I'm going."

If a bomb had exploded in their midst, the girls could not have been any more startled. Melissa, with her smooth braids of dark hair, her bright eyes and her sweet, helpful ways. Melissa going to be a missionary!

There was a pause. Melissa held up her hand. "Please don't discourage me," she pleaded. "I feel just as sure as anything that it's right that I should go. Mother couldn't. What could be more fitting than that her daughter should? Hav-

ing been brought up by one who loves missions, I understand a good deal about them. I know, too, just what a missionary is up against—loneliness, homesickness, a little neglect, for the dear home folks won't write as they should. And, oh, a great many things! I'm not expecting any flowery bed of ease. Some of the strange, foreign faces I won't like as well as I do others. But oh, I'm going to do my best, and love them all. And if I can lead any one to Christ, I'll feel I'm making up to mother what she herself lost. Mother has a little book on her dresser, and in it are the names of all our missionaries. Every day she prays for some of them." She paused. "I feel I can't fail when back of me is a mother like mine."

There was another silence. Each girl was looking at Melissa, and somehow words of protest died on their lips.

Melissa! The brightest, the merriest, the sweetest of them all. A very flower of a girl.

Margaret choked a little. "I don't see how we are going to spare you, Melissa," she said.

Melissa stood there with round, flushed cheeks. "You'll all help me," she breathed softly, "for mother's sake?"

And then somehow every girl was crying. It wasn't that they didn't want Melissa to be a missionary. It wasn't that. It was just because they loved her so.

But every girl present knew that Melissa meant what she said. It was as it should be, because of Melissa's mother, who had wanted to be a missionary ever since she was fourteen.—S.H.M.

When There's Work to be Done.

When there's work that needs doing, it never is best

To dally or stop very often to rest.

There's but one way to gain to the top of the hill—

You must keep on the move, boys, and work with a will.

—Eugene C. Dolson.

A Reason.

Dorothy (aged eight)—Mother, do you know what I'm going to give you for your next birthday? A nice cut-glass vase.

Mother—That's sweet of you, dear; but I have one.

Dorothy—Yes, I know; but—I've just broken it.

True to Form.

Uncle Henry Jones had died very suddenly, and a distant relative of the relict was offering her condolences. Finally the lady got round to the point where she felt she could decently ask a burning question.

"And what did poor Henry leave?" she inquired sweetly.

"Leave?" snorted the widow. "He left the barn only half painted, just as I told him he'd do!"

The Young Generation Vindicated.

"Hard at it, Mrs. Grey?"

"Yes, Mrs. Blucher; this is my washing day, and looking after a family of ten doesn't leave much time on my hands."

"Is that Kitty's voice I hear at the piano in the parlor?"

"Yes, that's her. I don't know how I'd get along without that girl. Always on these days she picks out her nicest pieces, like 'Sweet Rest By and By,' 'Mother's Growing Old,' 'Love Will Roll the Clouds Away,' and sings them for me while I'm running the clothes through the first water. 'Tain't every girl who'd be so thoughtful, I can tell you."

The Family Altar.

SUNDAY.

"In the beginning God created the heavens and the earth."—Genesis 1: 1.

"He summons into being with like ease
A whole creation and a single grain."

Reading—Genesis 1: 1-8.

MONDAY.

"And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind."—Genesis 1: 12.

"Galileo, the most profound philosopher of his age, when questioned by the Inquisition as to his belief in a supreme being, replied, pointing to a straw on the floor of his dungeon, that from the structure of that object alone he would infer with certainty the existence of an intelligent Creator."

Reading—Genesis 1: 9-13.

TUESDAY.

"And God said, Let there be light in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years."—Genesis 1: 14.

"The works of God are fair for nought,

Unless our eyes in seeing,

See hidden in the thing, the thought

That animates its being."

Reading—Genesis 1: 14-19.

WEDNESDAY.

"Consider the lilies (wild flowers) of the field."—Matthew 6: 28.

"Walking in the country, Douglas Jerrold, plucking a buttercup or some other simple flower of the fields, was wont to say, 'If this cost a shilling a root, how beautiful they would be.'"

Reading—Matthew 6: 26-34.

THURSDAY.

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

"God stands not with himself at strife;

His work is first, his word is next,

Two sacred tomes, one Book of life,

The comment this, and that the text."

—C. Patmore.

Reading—Psalm 119: 97-104.

FRIDAY.

"Behold the birds of the heaven."—Matthew 6: 26.

"A farmer whose fields lay on the undulating slopes of the Cheviots, a man careless, earthbound, sordid, was out early one spring morning, when the ploughs were in the furrow. In a hollow of the hills he found himself alone. All the hedge-rows were quiet and green. All the birds were singing. Soft white clouds moved across the sky like a procession of dancing children. Suddenly a thought smote him: 'Everything I see and hear is praising God—everything except *me*—I am not, I know not how.' It was the seed of the kingdom that had fallen into his heart from heaven—"

God taught his heart

To bear its part

And join the praise of spring."

—Dr. Horton.

Reading—Song of Solomon 2: 10-14.

SATURDAY.

And there shall be night no more.—Revelation 22: 5.

"Look where the dawn creeps over the hills,
And steals away by the mountain rills,
Chasing the shadows of night along,
Cheering each bird to its morning song.
So, when the shadows of life are past,
And the dying man breathes forth his last,
A brightness shall chase the gloom away
And herald the light of Eternal Day."

—Louis H. Victory.

Reading—Revelation 22: 1-5.

Our Young People.

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

Kids or Lambs.

About forty years ago we began calling our children kids, and to-day we have a crop of criminals in the cities and a crop of roughnecks (to use a modern term) in our colleges. Or, in other words, we called our children kids because it was smart, and now we have a set of goats. Now, this may sound out of place and even laughable, but Christ called his people sheep and the children lambs. And if there is anything in a name, let us speak where he speaks and keep silent where he is silent, and watch the result.—Chas. P. Butler in Lookout.

His Chief Occupation.

"What is your occupation?" a youth was asked.
 "I amuse myself."
 "What do you do?"
 "I eat and dress and smoke and dance and go to the shows."
 "What else do you do?"
 "Oh, I have to work some."
 "I understand then," said the questioner, "that you work in order that you may amuse yourself."
 "Well, I wouldn't work if I didn't have to."
 "Are you satisfied?"
 "Well, I want more of it; something new. But I suppose no one is ever entirely satisfied."
 "Does amusing yourself and doing some real work in order that you may continue to amuse yourself satisfy your sense of what ought to be your business in life?"
 "I don't let anybody preach to me!"—"The Watchword."

Down with Hobby Horses!

Do you have a chronic hobby-rider in your Bible class?
 You know!
 The labor-union enthusiast who pops up when the discussion period starts and breaks the non-stop record by holding on till closing-time. He sees the lesson as a complete vindication of the laboring man.
 The unregenerate Socialist who grabs every stray minute he can to foist his peculiar political doctrines on the class.
 The curio-hunter who sees a queer twist in every Scripture verse, and breathlessly awaits the moment when he can spring his latest discovery on the unsuspecting class.
 The feminist who breaks boldly into the lesson discussion to register a protest against an imagined "veiled attack" upon the sex.
 The phycho-analyst who recognises the vindicating of a brand-new theory in a statement of the teacher, and "breaks into a new song."
 The housewife who exultantly confides a new recipe to her friend in the rear row just as the teacher is driving home the climax of the lesson.
 If there is anything in the world that makes healthy Bible-school teachers die young, it is the hobby-rider.
 In the interest of better Bible classes, we advance the slogan: "Down with hobby-horses!"—The Lookout.

Bible Class Doings.

ANNUAL REPORT.

The Geelong Bible class has closed another successful year. The secretary, Mrs. E. M. Dawman, writes in part: "We offer praise to God for many blessings received, and express joy for the help we have gained in our spiritual life by our membership in such a class. We desire to express our heartfelt thanks to our president and teacher, Mr. Stevens, whose consecrated leadership has made the Sunday afternoon period a time of helpfulness, and we pray that God will abundantly bless his future efforts in the class."

During the year the class has engaged in various activities.

On May 13 a special collection of 10/- was taken for the Bible school offering. On May 28 an Australian oak table was purchased, at a cost of £2/15/-, for use on the church platform. On July 1 an offering was taken for Foreign Missions and 18/6 was the result. During the year Mr. L. Drew kindly presented to the class a copy of Alexander's hymn book with music and three doz. copies of words only. The class appreciates his gift.

On July 11 the annual banquet was a great success. Sixty-three members and friends were present, and a very enjoyable evening was spent in games followed by a musical programme. After supper there were speeches and presentations. The result of the entertainment was an increased attendance at the class, and also adding £2/1/- to the funds. A rummage sale in July returned a profit of £3/9/1/-.

In August several of the members donated enough money to buy six doz. Bible class buttons, and these were distributed amongst the members. On Sept 8 the class held a concert in the Central Hall, the rent of which was kindly paid by Mr. C. Combridge. It was a great success, and resulted in a profit of £4/2/6. On Oct. 28 a special collection of 10/9 was taken for the Protestant Orphanage Appeal. £9 was paid into the general fund of the church and £2/19/3 was raised by birthday offerings for the Indian orphan. The total receipts for the year were £37/17/7.

Letters of sympathy and of good cheer were sent to those who were bereaved or ill. The annual picnic held at Torquay was an enjoyable outing. These are some of the doings of this splendid class that still lays claim to being the premier class among the Churches of Christ in Victoria.

Baptism for the Dead.

The rank and file of Baptists have probably never heard of baptism for the dead. But it is being taught and practised in this country by the people called Latter Day Saints, better known by their original name of Mormons.

These people are becoming very aggressive. They claim 1,100 actual members in Australia. They have erected church buildings in all the State capitals, and organised churches in many districts. Like the Russellites, they diligently circulate their literature, and people in country districts, particularly, need to be warned against their insidious propaganda.

They teach many strange doctrines. Among these is baptism for the dead. They preach and believe that those who have died without hearing the Gospel of Christ are alive in the spirit world, and that having died without baptism, which the Latter Day Saints hold is absolutely essential to salvation, they are capable of understanding and receiving the baptism that may be done for them on earth.

This teaching is based on the passage in 1 Corinthians 15, where Paul asks, "Else what shall they do which are baptised for the dead if the dead rise not at all? Why are they then baptised for the dead?"

In one of their pamphlets, which has lately come into our hands, this question of baptism for the dead receives much prominence. It is declared to have been practised for the last sixty years, and that hundreds of men and women are engaged in this work in the temples that have been erected by the Mormon church, mainly to carry on this work, and many thousands of the dead have been baptised for the remission of their sins.

The passage quoted from Paul is certainly a very difficult one and has called forth many explanations, which are admittedly mere guesses. What this "baptism for the dead" was, it is impossible to say, even whether it was practised by the primitive Christian church. Paul, it will be noted, neither commends it nor disapproves of it. He simply mentions its existence and uses the fact as an argument for the resurrection, which some of the Corinthian Christians denied.—"Australian Baptist."



Smallest "Shakespeare" in the World.

Mr. T. E. Rofe, of Sydney, possesses a copy of the smallest of the miniature editions of Shakespeare's works ever issued. We are indebted to "The Triad" which kindly lent us the block.

Foreign Missions.

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

Dr. Killmier Reports on his Work.

Hospital.—I feel myself very fortunate to have been attached to the C.M.S. Hospital here. It has a big out-patients department and room for 70 in the in-patients; they have a good Chinese doctor as well as two English doctors. I am having a very useful experience. I am allowed to do any kind of work I care to do in the hospital. Dr. Bradley gives me most of the operating work. Until this last week I have been attending every day, but now I have made arrangements to go three days a week. This gives me three clear days for language study. On the first day I went to the hospital, Dr. Bradley and I visited a high official who was very ill with asthma. We were bowed very ceremoniously into his bedroom, having to greet on the way a great retinue of wives, etc. Dr. Bradley introduced me as a doctor he had brought to consult on the case. We both looked wise, and they were duly impressed, I felt his pulse in both wrists—which must not be overlooked in China—listened to his chest through my stethoscope, and asked him a few questions through Dr. Bradley. We then gave him some instructions



Dr. E. R. Killmier.

regarding treatments, but we were not half done. A cup of hot weak Chinese tea was brought us, and we were required to have a little social intercourse before escaping. Conversation did not flow freely, and the tea was wretched, but we had to drink it. After some time we got out into the open air. I was very glad to get this little insight into Chinese life.

Language Study.—We have two teachers, and are putting in ten hours a week each with the teachers. This Chinese language will resist a lot of study, but we think the C.I.M. course is the best we could have had. I have had Mr. Waterman's help in making up a number of questions to ask the patients, and now am pretty well able to get their main symptoms. The questions are not so hard to ask, but the answers give some difficulty in understanding. However, most of the questions have been so worded as to demand an answer in words which I can understand. The Chinese language is very convenient to a beginner in this respect. A question is asked by stating the positive and the negative, and the person answers by repeating whichever is correct. For instance, if you ask, "How are you?" you say, "Hao hu hao," which means, "(Are you) good or not good?" and the person answers by saying, "Hao,"—good, or if they are not well, "Buh hao"—"Not good," and asking how do you sleep at night—"peaceful or not peaceful?" their answer is either "peaceful" or "not peaceful," and so with other questions. This is really an advantage over hospital work at home, where, instead of answering a question directly, the patient enters into a long and useless explanation in many cases.

Mr. Waterman.—Our plans have changed, owing to Mr. Waterman's illness. He has not been so ill as to stay in bed. He has recurrent attacks of cystitis, and at present is unable to travel. Dr. Bradley and I have been investigating his case. Having had a week's treatment he

is decidedly better, and at present is feeling well. We are hoping it may continue. At any rate his time here will not be wasted, for he can take another examination. By the way, for a proper diagnosis of his condition a cystoscope is necessary. I have not got one, nor has the hospital here, but I must add one to my equipment. Dr. Bradley says they cannot be obtained in Shanghai, so I am wondering if you could get one sent out from Australia by parcel post. It would cost about £10. Perhaps Elliott Bros. could supply one.

Notes.

The Federal Secretary acknowledges with thankfulness Bro. T. E. Rofe's gift of several hundred coins for distribution among the successful collectors on the last children's day.

Mr. George Morton, of the Enmore church, very kindly sent a diary for 1924 to every missionary on the fields, and these gifts are very highly appreciated by the missionaries; and the Federal Secretary is beginning to receive letters expressing their gratitude to Bro. Morton for his magnificent gift.

Our Victorian Sunday Schools have covered themselves with glory for the amount of money they have raised for Children's Day. The sum to date is £161. Their aim was £125. That means that so far Victoria has raised about half of the total amount raised in Australia, and may be some more money is still to come. While many are concerned in the splendid results, the work fell upon Bro. Allan, and all rejoice with him in the success of his labors.

A Victorian member, who I think is a member of one of the suburban churches, has kindly sent £10 for the building of a teacher's residence at Kashi, near Shrigonda, India. We are very grateful to this good brother, who does not wish his name mentioned, and his gift will give great pleasure to Bro. Watson and the other workers in India. If any other member should have intended sending money for this purpose, that they may not be disappointed we have pleasure in stating that Mr. Escott, at Diksal, is in very much need of co-workers' quarters, and Miss Cameron needs teachers' houses at Shrigonda, and any contribution to these worthy objects will be thankfully received.

Mrs. J. R. Leach writes from Western Australia: "Prior to leaving India I received quite a number of Christmas greetings, cards, letters, calendars and several sweet little gifts from churches in N.S.W., Victoria and South Australia. In the hurry of leaving I didn't have time to acknowledge these and thank the senders of them, so am taking advantage of the F.M. page of the 'Christian' to express sincere thanks from the Leach family to those who sent these kind messages and gifts. The past Christmas was a grand one for the missionaries, and it is for the various States seemed bigger and fuller than ever, and the Dorcas societies, mission bands and Christian endeavorers excelled themselves in their work of quilt and garment making. Then there were many pretty little tokens of love from some of the societies for the missionaries, and it is for my share of these that I wish you to insert a 'thank you' in the 'Christian.' It is nice to be home again, and already Mr. Leach seems to be much better. The fever still visits him, but he seems to be getting stronger, and with a little more strength he will be able to shake off the fever attacks more readily. Baby is enjoying good health."

We are sure everybody will be pleased to hear of the improvement in Bro. Leach's health. His leaving India was a serious loss to our forces there. He has done a great work during his stay in India.

State Foreign Mission Secretaries.

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

S.A.—G. T. Walden, 74 Edmund-ave., Unley.
W.A.—W. Clay, 9 Chester-st., Subiaco.

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

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

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Here and There.

The following telegram relating to the Hinrichsen-Pratt mission at Launceston, Tas., reached us on Tuesday: "Record attendance Sunday night; fully one thousand present. Fifty-six confessions to date.—Campbell."

We would again respectfully announce our inability to publish announcements of forthcoming celebrations or events in our news department. Advertisements relating to these may be made under "Coming Events."

The British "Christian Advocate" recently announced the home-call of our veteran brother, S. H. Coles, of Nottingham. Samuel Halstaff Coles, our Jubilee History states, organised the Church of Christ at Brighton, Vic., in November, 1859, and in 1863 was "ordained to the office of Overseer."

"The students at the College of the Bible wish to announce that they still have on hand a few copies of "Our Annual," which they would be pleased to dispose of at 1/3 a copy. All those who received copies for disposal are requested kindly to forward proceeds as soon as possible. All communications re the "Annual" should be addressed, Sales Manager, "Our Annual," College of the Bible, Glen Iris, Victoria.

The school at Thornbury, Vic., broke all records on Sunday, 227 being present. At night a baptismal service was held, when two men and one lady were baptised. This makes 7 men and 6 ladies who have confessed Christ since Christmas. Six in each case have been husband and wife, and all are parents of Sunday school scholars. The building was overcrowded at night service, and Bro. Swain delivered a powerful message. The ladies of the church held a sale of work on Feb. 28 and 29, and about £75 was realised. Thanks are given to these sisters for their fine effort.

Meetings at Stawell, Vic., are well attended; much interest is shown. As the result of a Bible school rally, 24 new scholars were added for February, and there have been added to the church for the month one by faith and obedience, two restorations and three by letter. On Feb. 27 a welcome social to Bro. and Sister Pratt was held. Over 60 were present, and a very enjoyable evening was spent. Opportunity was taken to bid farewell to Bro. and Sister Mackie, who are leaving to take up foreign mission work in the New Hebrides. Bro. Pratt, on behalf of the church, presented Bro. Mackie with a pocket wallet, and Sister Mackie with a silver jam-dish.

Work is being started at Chelsea (Victoria) under the auspices of the Home Mission Committee. Services will be conducted next Lord's day—morning and evening, in the Beechmay Hall. Bro. P. R. Baker will be the preacher. All members in the district are urged to attend and lend their support. It is proposed to conduct a tent mission in Chelsea, beginning March 16. Bro. Baker will be the missionary. Fuller announcement will be made next week. It would greatly assist Bro. Baker in his work if the name and address of church members residing in the district could be given to him or left at the Home Mission Office, 14 Queen St., Melbourne.

St. Yarra, Vic., women's guild has re-commenced operations. The president is Mrs. Brown, 36 Claremont St., S. Yarra; secretary, Mrs. F. Lee Greville St., Prahran. A boys' glee club has been formed. Bro. I. Williams is leader, and A. Searle pres. The young men's club has been re-organised under the presidency of Bro. J. Brown. The kindergarten has removed to new quarters in the "Renown" Kindergarten Buildings in Cliff St., and the change is appreciated. Miss Surges, the supt. and her helpers are doing a good work. All other dresses are doing well. Bro. Cameron's address is highly appreciated. Attendances fairly good. Bro. F. Lewis is back after holidays and business trip.

B. W. Manning writes: "Mile End church adopted their second child last Sunday. His name is Underdale, and he will be a great companion for his older brother Cowandilla. Twenty-four adults and six children taxed the accommodation of the private room. Bro. John Smith was elected secretary, and Bro. Will Smith treasurer. Bro. George Tease will be present about every third Sunday morning, and will attend to the visitation. Bro. Twist held the anniversary of his open-air work in Myer St. last Sunday evening. Three morning services and three evening services are now being held in the district. One received by baptism at Mile End. Cowandilla reports excellent meetings at the commencement of the ministry of Bro. Tease."

At Cheltenham, Vic. last Sunday afternoon, special reference was made to the valued services rendered to the school during a period of more than thirty years by Bro. R. W. Tuck, first as secretary, then as teacher and vice-superintendent, and for about 12 years as superintendent, a position he has recently relinquished to allow a younger man in the person of Bro. Frank Chipperfield to enter. Bro. W. Woff, after recounting some of his many services, presented to Bro. Tuck photographs of the scholars and the teaching staff and the recipient, handsomely mounted and framed. Mrs. C. Fleming McDonald, an old scholar and teacher, in a few happy remarks also bore testimony to the value of Bro. Tuck's service to the school at Cheltenham.

On Feb. 13, at Grote St., S.A., mid-week service, Bro. T. Turner (who was leaving for the College of the Bible) was given words of encouragement and a token of respect from the church. Bro. T. Turner is the brother of Mr. Jack Turner, who recently completed his training at the College. At the morning service on Feb. 17, Bro. Rankine's address was on Home Missions. In the evening the theme was "The Coming of Our Lord." The anthem by the choir and duet by Miss M. Moore and Bro. R. G. Maddern were splendidly rendered. The meetings are receiving very good attendances. Sunday, March 2, harvest thanksgiving services were held, an excellent display being made of gifts of fruit, vegetables, etc. At both services Bro. Rankine gave special addresses. The Grote St. Christian glee club had 53 in attendance when Bro. B. Allen gave a talk to the children.

"The Triad" recently contained an interesting and appreciative article on Mr. T. E. Rofe and his travels abroad. The blocks in this issue of the "Christian" originally appeared as illustrations of that article, and are reproduced by courtesy of "The Triad." Mr. Rofe while in Europe did a little collecting. He secured the "Breeches" Bible and got two editions of Shakespeare, representing the biggest and the smallest in the world. On the page 151 is a picture of the Shakespeare. The smallest edition consists of nine volumes, 48mo (size 3¼ by 2¼ inches), and is known as Pickering's Charming Miniature Edition, published in 1825. This is part of the Shakespeare Monument, consisting of the largest and the smallest editions of Shakespeare. The "Monument" belonged to Lord Mosely, and was purchased over a hundred years ago for £1,000.

It is a curious fact that the sale of a popular hymn-book often exceeds that of the most popular novel—even such a phenomenal seller as "If Winter Comes." Figures climbing above the ten million mark are no exaggeration for a hymn book such as "Sankey's" or "Alexander's"—books with a direct appeal to the hearts and convictions of the multitude. To-day there are hundreds of thousands of homes in Australia in which Alexander's hymns are sung. Now comes its natural successor, or complement, "The Golden Bells Hymnal" published by Fitchett Brothers Pty. Ltd. This new hymn book contains 128 hymns—popular sacred

melodies by noted hymn-writers to be sung by the thousands of people who will attend the meetings during the big mission now being conducted in Australia by Dr. Biederwolf and Mr. Homer Rodeheaver of America. The hymns in the "Golden Bells Hymnal" are written by such popular composers as Chas. H. Gabriel—author of the "Glory Song." They will be sung as solos by Mr. Homer Rodeheaver at all the meetings of the big mission. It is safe to forecast that these new hymns will soon be sung in tens of thousands of Australian homes. The Austral Publishing Co. will be glad to supply. Price: Music and words edition, single copy, 1/6, post paid, 1/8; words only edition, 5d. per copy, posted 6d.

We are glad that the plain announcement has at last been made. Those High Anglicans and others who would dream of union with papal Rome may be enlightened by the Lenten pastoral of Cardinal Bourne, Archbishop of Westminster. There is really no news in it; the closing sentences of the extract published merely state what students of church history should already have known. Here is the Romish prelate's statement: "Our attitude is one of intense sympathy which is manifested in constant and fervent prayer for the restoration of England to unity with Christendom. Unfortunately, some are not prepared to give us credit for this sympathetic attitude. We speak commonly of the churches, but really there is only one church, for the truth is no one church, except the holy Catholic Apostolic church with its centre authority in the See of Rome, even claims to realise the promises which Christ made his church. We believe that to the Roman Catholic church, both in its episcopal hierarchy as a whole, and in its visible head personally, there is granted the gift of infallibility, whereby it has the divine assurance of protection against error if and when it proclaims that any doctrine is to be held as part of the faith revealed by Christ. This is a fundamental doctrine of the Catholic church. All discussions are a mere waste of time until this doctrine is accepted."

On Feb. 28 a social was tendered to Bro. John Tully in recognition of his 42½ years as superintendent of the Doncaster Bible school (Vic.). During the evening Bren. C. Lang and A. Taylor presented to Bro. Tully an illuminated address and an autograph book from the parents, past scholars and friends of the school. Bro. Tully was also presented with a framed enlargement of the present teachers of the school. Bren. J. E. Allan, J. E. Thomas, H. Clay and Sister Emily Gill spoke of the good work done by Bro. Tully during his long connection with the school. Bro. Tully, in replying, said that when a young man of 18 years he, with two ladies, Mrs. W. Behrins and Mrs. E. Wilson, decided to start a Sunday school in connection with the church. He was appointed superintendent, and had held the position ever since. When it was decided to hold two schools, morning and afternoon, he also held the position of superintendent in the second school for 20 years, making a total of 62½ years, adding the two schools together. All through the history of the school, parents, teachers and friends had been very willing to assist in any way possible to help the school along. He wished to thank all who had assisted him in the work, and above all to thank God for the great measure of health and strength by which he had been enabled to remain in office for so long a period. Bro. Tully stated that he had now relinquished his position, and Bro. Leslie Petty had been appointed to fill his place.

ADDRESSES.

W. Black, sen. (new secretary Annerley church, Q.).—Wilkins St., Fairfield, Brisbane.

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

Theo. Edwards (preacher of Ballarat East church, Vic.).—"Ashcliffe," 7 Peake St., Ballarat East.

F. J. Shill (new secretary Norwood church, S.A.).—22 Torrens St., College Park.

"A Fundamental Mistake."

Dear Bro. Main,—

On reading Bro. Hagger's article on "A Fundamental Mistake" in the issue of Feb. 7, the thought came to me, "Well, if this be so, the bottom has fallen out of my belief in the promises of Christ." If the promises made to the disciples after the Last Passover were made exclusively to the disciples within hearing of his voice, and not to subsequent believers, how came it that the Power descended upon the 109 also in the upper room on the day of Pentecost, and how came it that Saul of Tarsus partook of the revelation which came by the Holy Spirit? If the promises made at the time Christ was speaking thus to the apostles were intended only for them, how can we of to-day lay claim to any of the promises found in John chapters 13-17? In fact, have we guarantee that the breaking of bread which is recognised by most Christians and specially precious to those of the Church of Christ was instituted for others than those addressed? This may sound foolish, but the fact remains that, if one thing spoken within those walls where Christ was closeted with the apostles was to them only, how are we to know what was for them and what for us with them, if we are deprived the guidance of everything but our reason? The promise that he will "come again" (14: 3)—the same chapter as the words quoted as being only for the apostles; the preparation of "a place" (v. 2); the promise of answer to prayer (v. 13, 14); the comforter to "abide forever" (v. 16); the bequest of peace (v. 27); all these must have been exclusively for the apostles. I submit that the writer is contradictory in that he says, "It cannot be that the Holy Spirit has failed to make the Divine will clear" (ascribing the office to the Holy Spirit of guiding the seeker), and again, "Let us be sure that we use the Word as our guide, and let us earnestly plead for that as the only present-day guide to the truth of God." It is by collating "all the passages that speak on the subject," and not by "building on scraps of Scripture," but by depending on the guidance of the Holy Spirit, that I have been led into the fundamental mistake (?) of taking Christ at his word and believing that the words he spoke and the gospel he preached are for the 20th century and incidentally, the promises he made to those who believed him then, are for those who believe him now, and that "all the promises of God in him are yea and in him Amen, unto the glory of God by us."

I seek no controversy, but desire to be sure of the faith wherein I stand, and have thus been led to write.

Yours for fundamentals.
H. C. Spratt.

"Individual Christianity."

"Do not be misled by the now popular catch-word that Christianity is social, not individual. Christ began with the individual and worked outward. He did not criticise the Roman method of taxation; he called Levi and reformed Zacchæus. He did not agitate for a better treatment of the 'unmarried mother'; he reclaimed the woman that was a sinner, and bade the adulteress sin no more. His Good Samaritan lent his own beast, and gave his own twopenny; he did not run after the Priest and Levite and take their purses, which seems to be the modern version of the parable. We have to save our own souls not in order to have a good time in the next world, but because that is the task God has given us to do and because we help our neighbors by what we are much more than by what we do."—Dean Inge.

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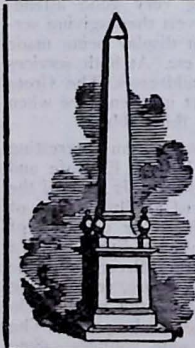
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March 6, 1924.

Western District Conference, Roma, Queensland.

Stretching west from Toowoomba is a vast territory through which the Western railway line penetrates as far as Charleville. The only place where the Churches of Christ are represented in any strength is at Roma, with another smaller church at Wombo Creek and a host of isolated members throughout the territory. An annual Conference of the brethren is held each February at Roma, as a result of which last year Bro. S. Vanham was placed in the field as district evangelist, assisting Bro. H. C. Spratt, who is stationed at Roma itself.

Representing the Qld. H.M. Committee, it was the writer's privilege to attend the Conference held at Roma on Feb. 15 to 18, and to get some idea of the splendid development of the past, together with the vast opportunities and courageous plans for the future. It is no wonder that definite progress is recorded, for in the Conference itself the spirit of prayer was abundantly prevailing. After a most happy social welcome on the Friday night, during which the President, Bro. Spratt, gave his presidential address, the business of Conference was considered on Saturday. Space will not allow details, but a few of the salient features of the work may be indicated.

Financially a great work has been done. The last year began without any funds, but Bro. Vanham was engaged on faith, and the Lord has honored this faith so that the year's work has been maintained through one of the worst droughts of the district, and the financial position is that the new year is started with only 2/- debit. The total income amounted to £123, made up of £41 District offerings, £39 District donations, and £43 subsidy from the H.M. Committee. The donations have been so splendid because several of the brethren are tithing.

The election of officers resulted in the following:—Pres., A. Waldron; Vice-Pres., F. W. Green, R. W. G. Pitman, A. S. Cooke; Treas., L. R. Pitman; Sec., H. C. Spratt.

One recent forward move has been the issuing of a quarterly paper, "The Western Evangelist," which serves a valuable purpose in uniting the scattered parts of this vast area. Conference decided to adopt this paper as its official organ, with Bro. Spratt as editor and Bro. L. R. Pitman as business manager.


Chief, however, of the decisions of Conference was the following resolution:—"That this Conference recommends to the Executive the holding of a four months' series of missions, with a Mission Fund of £150 to be raised before the missions commence." The significance of this will be realised when it is noted that this special effort aims at establishing churches in several important centres where at present no religious bodies at all are located. After the missions it is hoped that a second District evangelist will be appointed so that with a resident evangelist at Roma, and a District evangelist located at Chinchilla and one at Injune, a great advance will be registered.

After discussing various other matters and a happy adjournment for grape lunch, the general business sessions were closed with the usual votes of thanks. We must, however, refer to the splendid work of the District evangelist, Bro. S. Vanham, who, in his report, thrilled us as he told of his long trips through the 200-mile territory, visiting isolated members, conducting gospel services, setting up the Lord's table in schools, public halls and homesteads, visiting the public schools and organising Bible schools in districts where the children never heard of Jesus. Truly this is a magnificent pioneer work, thrilling and inspiring, reminiscent of the story of the Acts of Apostles.

It was our privilege to have fellowship with the Roma brethren on the Lord's day, to address the congregation. On Monday night a united meeting was held of the Roma and District officers, when important matters in connection with the H.M. work were mutually discussed. Then a walk through the rain with several of these men of God took us to the station, and at 10 p.m.

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M3.

the train was boarded for Brisbane. God bless the Western District! May the vision, faith and loyalty of those brethren, aided by the co-operation of the whole brotherhood, result in the salvation of many souls and the extension of the kingdom of Christ among those who at present are without the light of the gospel!—A. J. Fisher.

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News of the Churches.

Tasmania.

The meetings at Devonport were continued in the tent on Sunday, 24th, when Bro. Warren delivered his first addresses to the church and public of that place. Both meetings were well attended. At the close of the gospel address one young man confessed Christ. A gospel meeting was held on the Wednesday following, when a good number were present.

At Hobart Bren. J. Williams and J. Green delivered helpful messages on the 17th. Bro. Nightingale, returned from the north, spoke to large audiences on Sunday. He baptised a grand-daughter of Bro. and Sister Geo. Smith at the prayer meeting on the 27th. Eleven new scholars in the Bible school. Thirty-four young people enrolled in the rambling club initiated by Miss L. A. Murray.

Western Australia.

Lord's day, Feb. 24, was harvest thanksgiving day at Lake St. Perth. In spite of the trying weather there were good attendances. Bro. F. D. Pollard addressed the church in the morning, and Bro. Thos. Hagger preached in the evening. The choir rendered special music at the evening service. In the morning four were received into membership, two who had been baptised during the preceding week, one by letter, and one as a baptised believer from Cornwall, England. At the evening service three more confessed Christ.

The combined Bible schools of Ewington and Collie held their annual picnic at Telfer's Pool on Jan. 28. About 120 scholars and parents and friends made a happy gathering. On Feb. 10, Bro. Hibbert took the services on Lord's day. On the 17th Bro. Reg. Enniss gave splendid addresses in the morning at Collie, 3 p.m., Ewington, and the gospel address at Collie in the evening. Bro. Leece has resigned from the work. Bro. Hagger is conducting an eight-day mission from Feb. 27 to March 6. Bro. Hagger conducted a tent mission 19 years ago in this place, and is well remembered by many of the old residents.

The work at Subiaco is steadily progressing. One confession and one baptism on Feb. 24. The church was addressed by Bro. D. R. Stirling, and Bro. Clay gave the gospel address. Bro. Chas. Nelson was at the Wednesday evening meeting for the last time before departing for England. There were two baptisms at this meeting. On Thursday, Feb. 21, Bro. Wright (who has lately come) took over the position of organist from Bro. Nelson. Since the beginning of this year 17 brothers and sisters have been received into fellowship—11 by faith and baptism, 5 baptised believers, and 1 by transfer; 15 of these are adults.

Queensland.

Annerley reports a full chapel on Feb. 24; 4 adults confessed Christ. Home Mission offering £27/13/6.

Good meetings at Brisbane last two Lord's days. On Feb. 17 Bro. E. Adernann delivered a very thoughtful morning address to an appreciative audience. At night a nice gathering assembled. At the close of Bro. Alcorn's address four made the good confession. Bro. Alcorn presided and delivered an uplifting exhortation on Feb. 24. Two new members, husband and wife, were received into fellowship. Sister Daisy Moffat is now convalescent after a serious illness of several weeks' duration.

At Toowoomba on Feb. 24 several visitors were present, and Bro. V. Adcock exhorted. The gospel service was conducted by Bro. Coleman, sen., who delivered a powerful message. Sister Mrs. Moore, who has held membership with the church at Toowoomba for a number of years, leaves to take residence with her grandson at Northgate, Brisbane. She was faithful in attendance at the meetings. Bro. and Sister G. S. Skerman and

daughters, Sisters Alice and Vera, are leaving for an extended holiday at Newcastle and Sydney.

Bro. C. Young has accepted the invitation of the H.M. Committee to labor with the churches of the Annerley-Sunnybank circuit. Splendid interest is being maintained in all departments of church work. Bible school department is healthy and continues to grow. Young people's department is alert, and some good work is being done. The annual business meeting was held last week, and the church set out a programme of definite work. On Lord's day evening, Feb. 24, Bro. Young's message was particularly for young people, and splendid counsel was given. Four made the good confession.

New South Wales.

Meetings at Merewether are still progressing. One young brother made the good confession, and one was restored. Bro. Wright has been restored to health, and is again meeting with the church.

Attendances at St. Peter's are still improving. Great things are hoped from the forthcoming mission. On Sunday, 24th, Bro. H. James, of Seven Hills, exhorted splendidly. At night at the close of Bro. C. G. Flood's address, one made the stand for Christ.

Meetings are growing in interest and attendance at Auburn. During February Bro. Fretwell has been dealing with the relation of faith, repentance and baptism to the remission of sins. On Feb. 24, one of the Sunday school scholars decided for Christ.

Meetings at Canterbury during the past month have been splendid spiritually. The open-air work is progressing. The gospel has been preached faithfully, and the church rejoices in answer to prayers. Sister Gray has decided to put on the Lord in baptism.

The work at Sydney City Temple is still progressing favorably, three more making their decision for Christ last Sunday, after a splendid address by Bro. Southgate. Auxiliaries also are in a healthy condition. The formation of a K.S.P. club is contemplated.

At Lidcombe on Feb. 24 Bro. Wooster ably exhorted on the "Higher Life." At night Bro. Rodger delivered the gospel message. On March 2, Bro. E. Andrews exhorted acceptably. Gospel service was conducted by Bro. J. Rodger; subject, "In the Name." Services were bright. The message was faithfully delivered. Some special music was helpfully rendered.

At Lismore City Temple on Feb. 17, elder C. L. Savill was in charge of the morning service. At night Bro. P. J. Pond preached on "The Meaning of Baptism," and a young lady confessed Christ, and was baptised. On Feb. 24, Bro. E. Davis, preacher of Mosman, presided. An after-holiday picnic was held at Boatharbour on Feb. 23, when a large number of parents and scholars were present. On Feb. 27, Bro. R. Tulk, and Sister Alice Smith, of Byron Bay, were married. Bro. P. J. Pond journeyed from Lismore to officiate.

Belmore's special thanksgiving week commenced on March 2 with splendid meetings. At the morning service 110 broke bread; Bro. J. Whelan, Conference President, gave a splendid message. Amongst the visitors were Bro. and Sister W. H. Hall, and Sister Minnis, members of the first body to set up the table of the Lord in Belmore. At the afternoon service the scholars sang bright hymns. Mr. A. W. Thompson, the famous story teller, was listened to with rapt attention. In the evening several young men took part, and Bro. P. E. Thomas preached from John 3: 16. Two ladies made the good confession, and were baptised.

Enmore had good meetings all day on Feb. 24. At Junior C.E. 55 were present. Bro. Whately spoke to the church, and at night Bro. Walden preached on "God is Love." A scholar from the school made the confession. On Wednesday last

the church enjoyed a visit from T. J. Bull and Bro. Graham, from New Zealand, and appreciated a message from Bro. Bull. Harvest thanksgiving Sunday, March 2, a very happy time. Splendid congregations attended at all services. Bro. Whately gave a fine morning address and Bro. Walden was at his best in the evening. A baptismal service was held. On Feb. 27 a fine meeting was held with the N.S.W. Bush Missionary Society and lantern.

Victoria.

At Moreland on March 2 Bro. Wm. Gale spoke at both services. The superintendent announced the S.S. rally attendance was 326 at school. All are doing well for the Master.

Good meetings at E. Kew. Bro. Saunders delivered an interesting address in the morning; Bro. A. Baker gave a powerful address in the evening. The service in song rendered by Miss Cole was much appreciated.

Bro. J. Pittman spoke at Hampton on Sunday morning. Bro. W. Russell, of S.A., was a visitor. The annual business meeting was held on Thursday last. Interesting reports were presented. The total giving for the year, including special offerings for chapel, furnishing, etc., amounted to just on £800.

At Ascot Vale all meetings are well attended. Helpful messages by Bro. Patterson. On Feb. 24 the Bible school attendance reached 196. On Feb. 26 the C.E. Society held its first anniversary with great success. The K.S.P., P.B.P. and band of hope are flourishing. The ladies are working hard for a sale of gifts.

At Carnegie good progress is being made with the brick work of chapel extensions. The church is suffering severely by the removal of large families to other suburbs. Bro. Kestle and family have gone to Box Hill, and Bro. McDowell and family to Blackburn. Bro. Saunders has resigned as evangelist, to take effect at end of May.

Since last report Bren. Eaton, Black and Perry have delivered splendid addresses to church and Bible class at Croydon. Bro. and Sister King, of Prahran, have been received into membership. Fellowship with Sisters Lacey, of Caulfield, Sister Kent, of Prahran, Sister Jean Perry, of Box Hill, and Bro. Davies, of Gardiner, has been enjoyed.

Mildura church is making headway. Since the New Year attendances have shown a marked improvement, and gospel services especially are being well attended. Three were baptised for the month, two being young men and one a young girl from the Sunday school. The school is still flourishing, a notable feature being a fine Bible class conducted by Bro. D. Wakeley.

At Wedderburn, interest and meetings growing. On Feb. 24, at the close of the gospel service, an elderly sister of 80 years went forward to show her desire to follow the Lord more perfectly and obey him in baptism. Harvest thanksgiving services on March 2, 70 present at morning service. Thank-offering so far £15/7/6. 80 present at gospel service. Bro. Bird is doing a faithful work.

At St. Kilda on Feb. 20, the installation of officers of K.S.P. chapter was held. Bren. Bray and Long representing State Chapter. About 50 were present, representing P.B.P., and kindred K.S.P. clubs. On 27th ult. Bro. Arnold Brown, who has been assisting during the past few months, was the recipient of a present as a token of esteem and goodwill. Two Sunday scholars accepted Christ, one at each of Bro. Brown's last gospel services.

Sunday was a great day at Ballarat East. The church had been without a preacher for over three months, and were looking forward to the day when they should have one again, as the visitation work was of necessity to a great extent neglected. Bro. Edwards' messages delighted everyone. At the morning service one was received to fellowship. It was the anniversary service of the school, and in the afternoon a fine gathering heard the children in their anniversary songs to their great delight. Bro. Edwards was listened to by the children with much interest. At night there was again a full house. 117 broke bread during the day, and the offering eclipsed all previous records.

March 6, 1924.

At North Williamstown the every-member-present rally was held on March 2, when a good number met for worship. In the evening a harvest thanksgiving service was held, which was very successful. Bro. Johnston spoke well at both services.

The church at Warragul was glad to welcome back Mr. Waters and family, C. Bramstedt and Miss Keen from their holiday. Bro. Russell spoke at the morning service, and Bro. Waters in the evening. A number of members are sick, while others, including Bro. and Sister Russell and daughter, Mrs. A. Martin and children, also Miss Hobbs, will be away for holidays in March. The church is looking and praying for a mission in twelve months' time.

At Hawthorn, Bro. T. H. Scambler continued the series of addresses on "The Hereafter," dealing specially on Sunday evening with "The Destiny of the Wicked." There was a very fine attendance. At the morning service, Leslie Morgan, M.A. (London), delivered an address, Bro. Scambler presiding. The annual business meeting was held during the week. The many reports submitted indicated a year of blessing and prosperity.

The first services of the anniversary at Red Hill were held on Sunday, March 2. Bro. Reg. Clark spoke to the church and children at the morning service, and used his model for a talk to the school at the gospel service in the evening. This was greatly appreciated. The evening service on March 3 was to be addressed by Bro. H. A. G. Clark, M.A., on "Ringing True." During College vacation the church has had the good help of Bren. Keith and Russell Gerrand, and Bro. G. T. Black.

Good meetings at Swanston St. last Lord's day. Bro. Huntsman, of Brighton, was the morning speaker, having exchanged with Bro. Shipway, and gave an instructive and interesting exhortation. At the evening meeting Bro. Shipway's sermon was excellent, and attentively listened to. At conclusion of Bible school, Bro. Sidney Lyall was tendered a social tea and a presentation was made as a token of esteem on his approaching marriage. Complimentary speeches were made, and an enjoyable time was spent together.

Good average meetings at Ararat for the past two Sundays. Week night prayer meetings have also been well attended, at which a series of studies on the "Life of Christ" has just been concluded. Two young people made the god confession at the close of an address on "The Gift of God" on Sunday evening last. The Bible school continues to progress under the leadership of Bren. Jackson and Tydell (supt. and sec.). Christian sympathy is extended to Bro. and Sister Payne in the loss of Sister Payne's mother, who passed away last week.

Welcome home services were celebrated at the Prahran church on March 2, to Bro. L. C. McCallum, M.A., after three months' absence through illness. Bro. A. L. Gibson, who has been the preacher for the last four weeks, presided at the morning service, when Bro. McCallum gave an exhortation on "Overcoming." In the evening Bro. Les. Brooker was the song leader, and also rendered a fine gospel solo. The choir sang the anthem, "I Will Feed My Flock," in a inspiring manner. Bro. McCallum preached from the text, "Prepare to meet thy God." Both services were well attended.

The church at Boronia was favored on Sunday last by a visit from Miss Vera Blake. In the morning she addressed a good meeting, and in the afternoon spoke to an audience from Mont-Rose, Ringwood and Bayswater, as well as from Boronia. The church rejoices in the return of Bro. Waterman from his vocational work in Tasmania, and desires to thank Bren. Gibson, Barnacle, Wilson, Goodwin and others who helped with the meetings during his absence. The sisters' auxiliary and mission band, and the K.S.P., continue to do good work.

The church at Fairfield reports one confession on Sunday evening, Feb. 24. Bro. G. Tease preaching. In last report it was forgotten to mention many brethren from sister churches, who had helped in the past. Their services have been

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greatly appreciated. Bro. Fitzgerald for the past three years has been of great assistance in preaching, also in superintending the school. Last Lord's day morning an addition from sister churches numbering 23 were received in by letter. 40 broke bread. Bro. C. Banks, from Coburg, exhorted. In the evening, Bro. Fitzgerald ably proclaimed the glad news; 50 present.

At Warrnambool on Sunday Bro. Arnold exhorted in the morning and delivered an address on "A Cross and a Crossing" in the evening. Sister Miss Arnold, from Port Pirie, S.A., assisted by singing a solo. Fellowship was enjoyed with Sister Miss Styles, from Hawthorn. A successful business meeting was held on Wednesday, 27th ult., when plans for future work were discussed and adopted.

Meetings at Cheltenham on Sunday were splendid. Bro. Frank Chipperfield presided in the morning. Bro. G. P. Pittman gave a forceful address on "The Power of Prayer." In the afternoon a special Bible school meeting was held. Items were given by some scholars of the kindergarten. A beautiful framed photo. was presented to R. W. Tuck of himself, teachers and officers, and many members of the school and church in his retiring from the office of superintendent. The presentation was made on behalf of the school by Bro. Wm. Woff. There were many visitors, especially the Sisters Keir and McDonald, of New Zealand. Mrs. McDonald gave a very interesting talk to the school. A good gathering at the gospel service. Bro. G. P. Pittman preached a fine sermon on "The Faith that Saves the Soul." The singing by the choir was good.

South Australia.

At Cottonville on Feb. 24, two girls and a lad from the Bible school confessed Christ at close of gospel address. Good attendances all day.

At Norwood, at the close of the invitation on Sunday night, a married lady came to be restored. Bro. Paternoster spoke on, "What to Believe About the Bible." Over 170 broke bread.

Port Pirie had good meetings on Feb. 23, 75 breaking bread, and 130 being present in the evening to hear the gospel message. Bro. Bowes has already worked his way into the esteem of the brethren, his addresses being much enjoyed. Fine services again last Lord's day, when fellowship with Bro. Phillip Chew, of the Chinese Mission, Grote St., was enjoyed.

On Tuesday of last week Wallaroo had a delightful senior C.E. foreign mission service. They have donated £15 to the church building fund. The Sunday school also donated £5 for the same purpose. Bro. Reg. Trowbridge is having a good time with the J.C.E. Two Sunday school boys were baptised last Thursday night, and received into the fellowship of the church on Sunday morning. H.M. offering was the largest for years. A lad confessed Jesus at the close of Bro. E. G. Warren's address at night.

At Unley on February 17, in the absence of Bro. Webb at Strathalbyn, Bren. W. L. Johnston and R. Harkness, B.A., gave much appreciated addresses to large audiences. The steady increase in the number breaking bread at the morning service is being maintained, the average for February being 190. The Ladies' Dorcas and foreign mission band has commenced another year's operations. The officers were re-elected, and the treasurer reported having forwarded £50 for Foreign Missions, there being a balance of £17 in hand to commence this year. Sunday, March 2, was the first anniversary of Jas. E. Webb's ministry with the church. Dr. P. S. Messent presided at the Lord's table, and Mr. O. V. Mann, secretary of church, ex- and Mr. Webb as soloists. The meeting was a much appreciated anthem. The meeting was the largest for many years, 261 observing the Lord's Supper, and about 300 present. The H.M. offering was £65/7/-, with more to follow. In the evening Mr. John Cain spoke of the activities of the B. & F. B. Society, and an offering of £4 of the B. & F. B. Society, and an offering of £4 was received and given to Mr. Cain. The choir rendered another splendid anthem.

COMING EVENTS.

MARCH 9.—Bayswater harvest thanksgiving services. All welcome.

MARCH 16 and 19.—West Wimmera Conference, Kaniva, on Sunday and Wednesday, March 16 and 19. Three meetings each day. Visiting speaker, Bro. A. F. Eaton.

MARCH 16 and 20.—Third anniversary of Boronia Sunday school. March 16, 11 a.m. and 3 p.m., Speaker, Bro. J. E. Thomas; - 8 a.m., T. R. Waterman. Thursday, March 20, at 8 p.m., public meeting. Special singing by the scholars. Distribution of prizes. All are cordially invited to these meetings.

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.

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.

APRIL 13.—Sydney City Temple brethren ask all old members to reunite with them on April 13, "Back to the City Temple Sunday."

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BIRTH.

PEDERSEN.—Born at Warragul, Gippsland, on Feb. 15, to the wife of Clarence Walter Pedersen, who was formerly Alice Russell—a son (Allen Clarence). Both doing well.

THANKS.

Mrs. J. R. Browning and family and Mrs. W. G. Browning and family wish to sincerely thank Bren. J. Plummer, E. Brown, H. G. Harward and the brethren and friends at South Kensington for their kind sympathy in their recent sad bereavement of a Christian husband, father, son and brother.

The annual draw of ten debentures in the Boronia church took place on February 28, when the following numbers were drawn: 35, 98, 77, 5, 39, 80, 50, 3, 29, 13.—J. Maguire, secretary, Boronia.

The annual draw for repayments of debentures for the Malvern-Caulfield church was made on Feb. 27, and resulted as follows: £5—No. 11; 122; 64; 15; 59; 24; 90; 39; 21; 86; 14; 115; 40; 129; 137. £10—No. 12; 45; 55; 148; 104; 122; 38; 135; 147; 28; 15; 54; 23; 30; 2.—James Holloway, 365 Balaklava Rd., Caulfield.

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OBITUARY.

COLEMAN.—Our aged Sister Coleman passed away on Feb. 17. For many years she had been ailing, yet her love for Christ and his church was so great that, whenever she gained a little strength, her presence was with us at the breaking of the loaf. During the past two years she had to be brought to church in a wheel-chair, so weak had she grown. Although so weak in body, yet her mind was wondrous clear, and never once did we hear her complain or murmur at her illness. Patient and resigned, waiting for her Lord to come, were the chief characteristics of her life. We laid her earthly remains to rest in Rookwood Cemetery, in the presence of many relatives who loved her dearly, and we know that it is well with her, for she is with her Lord which is very far better. The church extends its heartfelt sympathy to those who mourn the loss of a mother, and to all who have loved her and parted from her for a "little while."—J. Clydesdale, Rockdale, N.S.W.

THOMAS.—The church at Grote St., Adelaide, has lost by death a very faithful member in the person of Sister Mrs. Thomas, who for many years was associated with the church. She was a good woman, and a real worker in the Lord's vineyard. The Dorcas Society has lost a valued member, and the sisters will greatly miss her. We feel the poorer because she has gone from us. The large number of people at the graveside testified to the esteem in which she was held. We extend our Christian sympathy to the family in their great sorrow.—A. C. Rankine, Adelaide, S.A.

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