

# THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXVII., No. 12.

THURSDAY, MARCH 20, 1924.

Subscription, 9/- per annum; posted, 10/6.

## The Denial of Christianity.

IT is not only the confirmed sceptic or the blatant atheist who denies our Lord. In the days of his flesh, our Master was rejected by others than the self-righteous Pharisees who in horrified accents declared that he was a blasphemer because he claimed to be the Son of God. Judas, who had professed to serve him, allowed his love of gain to win the victory over the spirituality of Christ's teaching and fellowship, and so betrayed his Master. Some believers in Jesus' divinity would not confess his name because they loved the praise of men more than the glory of God. In such a case not to confess is to deny. A host of disciples who had accompanied the Saviour were offended by "a hard saying" and went back and walked no more with him.

### Variety of modern denials.

So it is to-day. The loud-voiced "infidel" of a generation or two ago is not with us. We have not now in our cities an atheistical propaganda such as that with which the older readers of this were familiar. But the practical denial of Christianity is at least as common as it was half a century ago. Materialism is still with us, though not declared in the same crude form in which it formerly was announced. In the case of hundreds of thousands, self interest opposes, if it is not allowed in words to deny, the idealism of Christianity. Unitarianism is rampant. It is a striking fact that, while the religious bodies bearing the name of "Unitarian" have dwindled, yet there has been a remarkable advance of unitarian views. We may ignore little sects with unitarian principles—such as the Australian church, Christadelphians, etc. Their lack of progress we may regard as a tribute to the commonsense of the people. The sad fact remains that in many of the supposedly orthodox churches the pulpits are occupied by men who do not recognise the deity of the Lord Jesus or the value of his atoning death. It was one of the disciples

who betrayed his Lord. It was another of the apostles who denied him. We may not wonder to see the Master crucified again in the house of his professed friends.

We must not forget to mention that there can be a denial of Christianity in the ranks of the most rigidly orthodox. Where our Lord is acknowledged in words and denied in life, we have the greatest rejection. A man may hold the truth, and preach the truth, and yet be doing more injury to Christianity than the most vociferous sceptic can do. He may lack the love without which all other possessions and gifts are null and void. Love is the supreme thing in Christianity: the cherishing a spirit of ill-will, suspicion, envy or hate is tantamount to a denial of Christianity.

How very practical a thing Christianity is may be seen from the apostle Paul's familiar words: "If any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever."



### The Bridge-BUILDER.

*An old man, going a lone highway,  
Came at the evening, cold and gray,  
To a chasm vast and deep and wide.  
The old man crossed in the twilight dim,  
The sullen stream had no fear for him;  
And he turned when safe on the other side  
And built a bridge to span the tide.*

*"Old man," said a fellow-pilgrim near,  
"You are wasting your strength with building here;*

*You never again will pass this way;  
You've crossed the chasm deep and wide,  
Why build you this bridge at evening-tide?"*

*The builder lifted his old gray head,  
"Good friend, in the path I have come," he said,  
"There followeth after me to-day*

*A youth whose feet must pass this way.  
This chasm has been as naught to me,  
To that fair-haired youth may a pit-fall be;  
He, too, must cross in the twilight dim;  
Good friend, I am building this bridge for him."*

—Unidentified.

So there would seem to be considerable numbers of infidels, of one variety or another, domiciled in so-called Christian lands.

### "I dislike meek men."

Amongst the most prominent of recent denials of Christianity are the utterances of Lord Birkenhead, of England. Some months ago he shocked the moral sense of Britain by a rectorial address in which he attacked idealism and glorified self-interest. Coming in succession to J. M. Barrie's magnificent rectorial address on "Courage," Lord Birkenhead's disgraceful utterance attracted special attention and aroused great indignation. Since that speech, in a series of character sketches of "Men of the Day," Lord Birkenhead has revealed his antagonism to the spirit of Christianity. In an article on Lord Curzon he writes: "We have the highest authority for believing that the meek shall inherit the earth, though I have never found any particular corroboration of this aphorism in the records of Somerset House. Lord Curzon is not meek; nor do I know of any particular reason why he should be. But, personally, I dislike meek men."

The cynical tone of this is objectionable. Its lightness should not keep us from recognising that such a statement could come only from one who really hates Christianity. Lord Birkenhead has somewhat discounted his own position by contradicting himself. It cannot at once be true that we have "the highest authority for believing that the meek shall inherit the earth," and that Lord Birkenhead's opposing view is worthy of acceptance. He will pardon us for continuing to believe that of his contradictory statements it is the former which expresses the truth.

"I dislike meek men." Probably, for the carnal mind is at enmity with the Spirit, and the fruit of the Spirit is . . . meekness." The world's philosophers before the coming of Christ did not class



meekness with the great virtues; they too liked the self-assertiveness, the ambition, the seeking for personal interest, which apparently Lord Birkenhead admires above the fruit of the Spirit. Corroboration for the truth of Christ's aphorism may not be within the sphere of our cynic's experience; but our Lord's views may be longer than his, and it will yet appear, after Lord Birkenhead has ceased to tilt at idealism, that our Master's eulogium of meekness will be abundantly justified in the bestowal of the divine reward.

#### *The true values.*

One of the most acute articles dealing with Lord Birkenhead's rectorial address was from the pen of Prof. John E. McKenzie, who is inclined to think that after all the lecturer may have expressed the vague, subconscious feeling of great masses of men. Prof. McKenzie sees much cynicism in the world, a change of view, a different estimate of moral values. "Justice, freedom, truth, and life itself are not absolute values," it is thought, "but relative to so-called 'Public Interest.' " Men doubt whether the world is ruled by moral principles: "Do they not find 'interests,' and not moral principles, in the saddle?" "Rightly or wrongly, they feel that even the church is guided by her 'interests' rather than the great spiritual imperatives." Prof. McKenzie feels that we must strive to bring into consciousness the native idealism; we must re-create faith both in their idealism and its natural objects. "Only faith in their own innate idealism can generate the moral energy which is to reconstruct the world into the 'perfectly constituted society' they have seen in their day-dreams. We must appeal to them to restore to a spiritual leadership that speaks the authentic imperatives of Christ the Church of his Name; to come and restore the ancient sanctions of morality and religion to the very virtues, values, principles and imperatives, the undermining of which has robbed a generation of the abundant life."

#### *The law of life.*

In a recent number of the "Homiletic Review" was published the text of a sermon preached at Glasgow by F. W. Norwood, of the City Temple, London. The theme was "The Fruit of the Spirit and the Law of Life." The preacher referred to the theoretical acceptance by believers of the ideal life in which love, joy, peace, meekness, etc., would be manifested, and of the average congregation's expectation and wish that the preacher should talk about these things. But, Mr. Norwood thinks, the average Christian does not really regard the apostle's teaching as giving a law of life. It would be too impracticable to attempt that! "We could not imagine a heaven or a utopia where love, joy, and peace did not rule. It is when we come to the hard facts of life as we have to live it from day to day that we question the power of these things. We confess that they are here in the world, and we are very glad that they are here; but they seem to us

like delicate blossoms and flowers of life, which may be preserved in some sequestered place, and upon which you may look in your moments of peace and exultation; but they are not of the very stuff of life . . . Goodness? Oh, yes, we respect goodness, but so often goodness seems to us a weak thing. Kindness? We believe in the law of kindness, but if you are too kind people will take advantage of you. Meekness? Yes, we recognise there is a certain beauty about it; but meekness in my factory, in my business—why I should be run over and trampled under foot."

Who can doubt that the City Temple

preacher has rightly interpreted the thought of many professed believers? For nineteen centuries, he says, the method of Christ has been known, but it has not been adopted. Why the fruits of the Spirit are not more universally possessed is "because so many more people believe in them than practise them." Yet "love is the law. Love is the unnamed goal of life. Love is the need of the world."

Christianity is not merely a doctrine; it is a life. He who will not live according to its ideals, be ruled by its principles, is as truly a denier of the faith as is he who refuses to believe the teaching.

## The Bible as the Text-Book

### In Christian Education.

"If ye abide in My Word, then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

Concerning this great textbook it is the faith of our United Presbyterian church that it is "the Word of God, inspired throughout in language as well as in thought." Verbal inspiration implies no particular method of inspiration, "mechanical," "dynamic," or any other, but merely that in whatever way the Holy Spirit inspired men to record God's thought he in precisely the same way inspired them to clothe that thought in fitting words. Any uncertainty whether the right word has been used spells uncertainty whether the real thought has been conveyed. Long, therefore, may our beloved church continue to say to all comers: "Show us the inspired thought without the inspired Word, and we will show you the inspired thought by the inspired Word."

#### *The word of Christ.*

I. Our Christian textbook is the Word of Christ. Its author is also the author of the universe itself. In the narrowest sense the Word of Christ must include the totality of his teaching as recorded in the four Gospels. But in these Gospels we find Jesus ever looking backward to the Old Testament Scriptures. Unlike many who to-day profess to teach his Name, he evidently regarded those Scriptures as the Word of God. To challenge the Divine authority and inspiration of the Old Testament is to challenge the authority of Jesus himself.

In the Gospels we find Jesus looking forward, too. He told his disciples that the full disclosure of the truth respecting his mission must wait until after Pentecost. And clearly these later New Testament writers regarded the Old Testament Scriptures also as the Word of Christ and of God. They called those Scriptures the "Holy Scriptures," "the inspired or God-breathed Scriptures." The account they give of their origin is that "men spake from God, being moved by the Holy Spirit." Colossians 3: 16 is a verse before which, on the margin of his Bible, every United Presbyterian

should now write: "Stop! Look! Listen!" It teaches that the Psalms, hymns and spiritual songs found in our Psalter, and not out of it, are the Word of our Saviour, the "Word of Christ." I Peter 1: 11 declares yet more broadly that the Old Testament writers were inspired by the "Spirit of Christ." We conclude, therefore, that the whole Bible is in a very specific sense the Word of Christ.

#### *The word of truth.*

II. Because our Christian textbook is the Word of Christ and of God, it is also the Word of Truth. "If ye abide in my Word . . . ye shall know the truth." Here is the golden key to the storehouse of truth, access to which was never to come by forsaking, but ever by abiding in, Christ's abiding Word. As Jesus foretold, so time has proved. Increasingly through the centuries not merely men and women from the common walks of life, but those whose stride has been stateliest across the stage of history, men mightiest in intellect and loftiest in character, have found in the Word of Christ no cramped quarters, but rather an abiding-place as spacious as the star-sown firmament.

By what celestial diameters does this textbook of ours differ from any other book that could be named in the literature of all time and of all the world? The ancient secular classics? Any bright school-boy can laugh at things those great pagan teachers believed and gravely taught. But no one not an arrant fool ever laughs at anything Jesus ever said. And when this great Book speaks clearly and definitely on any subject, an end of argument has been reached. All else is mere idle chatter. Of the power and influence of this one Book it can be said that it waxes, but never wanes.

In its abiding value, the Bible, considered now merely as a textbook, holds a place all its own. Our modern textbooks, particularly in the field of psychology and natural science, must be prepared with feverish haste, else they will be *passé* before off the press. Just because the Bible



is the Book that abides, because it is a Book for the ages rather than for any one age, its teachings must now and then run counter to some philosophising and scientific theorising. It is not to be expected that the north star shall wig-wag according to the vibrations of a clock-pendulum in some tower on a modern university campus. On the famous Shasta route the great mountain is in view for a large part of the day. More than once you seem to be bidding it a final farewell. Then comes a sudden turn and there full before you old Shasta rears once more its mighty form, topped with snowy splendour. For many years our philosophers and scientists have been skirting the base of the mountain of truth, inquiring concerning the Pneuma that screens itself behind all phenomena; and concerning the when and how of the material universe. There is much that is noble and good in their quest. But sometimes they have said to this Book of Truth: "Good-bye, old Book. You cannot go with us; we cannot stay with you. Good-bye for ever." Their search carries them far. They learn much about matter and force. But this they do not learn, that uncontrolled force ever produced a mollusk, much less a man; that it ever built a wig-wam, much less a world. Whatever may be the future of evolution in some evolved or involved sense, our great scientists themselves have written Ichabod over the materialistic concept of evolution. The terms "theistic," or "creative," now so freely placed before the word, at least indicate that the train is rounding the bend. Later, it may be found that when these terms can be applied to it, evolution has been emptied of most of its meaning. It is denatured evolution. It may be hoped that ere long these men who have journeyed far in their search for knowledge will come face to face with the old Book again. It will stand out before them like the great friendly mountain in its majestic calm, still sending down from hidden fountains in its unsealed heights streams of living water into all the world.

### The word of freedom.

III. Because our Christian textbook is the Word of Christ and the Word of Truth, it is also the Word of Freedom. "The truth shall make you free." It is the nature of truth to enfranchise even as it is the nature of ignorance to enslave. Our knowledge and mastery of the forces of nature have made for freedom. Once men were tethered as if to a stake near where they chanced to be born. Now they fly almost literally as if on the wings of the morning. This very mastery of the laws of nature is one of the many debts, often unrecognised, which science owes to the Bible and the biblical view of nature and of nature's God. Men had to be freed from baseless fears and degrading superstitions before any systematic study of natural law was possible. The Word of Truth frees men intellectually and spiritually. The mind is enfranchised or enslaved according to what it

occupies itself with. The Bible gives wings to the imagination and fitting exercise to every faculty of the soul. As an awakener of mind it is the incomparable textbook. It has furnished poet, painter, musician, sculptor, orator, with their noblest themes. And by what Guthrie called the "expulsive power of a new effect," it evicts the base to make room for the beautiful and good. It glorifies all goodness and shames only what is shameful. It liberates us through the enlargement and purification of our desires. We find our doom has been to possess little because we desired and were satisfied with little. But by means of this Book, God sets eternity in our hearts. He pushes back our horizons until we can see the King in His beauty and the land of far distances. Under the influence of the Bible the savage becomes more civilised and saintly, the peasant becomes kingly, and the king becomes blood-brother to the serf, the greatest servant of all.

Thus, finally, the Bible is the Word of Freedom, because it is the great humaniser of men's relations to each other. Thomas Huxley called it "The Magna Charta of the poor and oppressed," and the "most democratic Book in the world." It has taught men to cherish a disinterested and sacrificial passion for righteousness, with emphasis on the two adjectives. Wherever the Bible goes, and there only, goes liberty. The Bible is indeed the great unshackler, the true emancipator of mankind.—Dr. Jas. F. Ross, in "The United Presbyterian."

## Paul into Modern Psychology.

"Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing."

"Translating this paragraph into modern psychological terminology, it might run," writes Olive C. Wheeler, M.Sc., in the "Welsh Outlook":

"Though my knowledge is complete, and all my cognitions and beliefs are true, though I see all the universe in its proper proportions, yet if my feelings are not what they should be, my character has no absolute worth."

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

"Again paraphrasing into modern psychological terms: 'Though my actions are all that could be desired, and my habits are perfect, yet if they do not issue from right feelings, my character has no absolute worth.'"

"Putting these two statements together, there is implied a general view of the nature of the foundations of character. A man's beliefs and actions may play their part in its formation; but most central of all, most at the root, lie his feelings. If charity is his master-sentiment, all is well with his character; if it is not, there is a canker at the root, which eventually will affect the other aspects of experience which are less fundamental."

[Very interesting; but we are glad Paul put it as he did.—Ed.]

### Present Duties.

I shall pass through this world but once. If, therefore, there be any kindness I can show, or any good thing I can do, let me do it now; let me not defer it nor neglect it, for I shall not pass this way again.

## Listening to a Sermon or Worshipping God.

Thos. Hagger.

With our friends of the Anglican communion, the worship of God seems to be the chief thing in the services, while the sermon occupies a secondary place. With most of the other denominations, the sermon seems to be paramount, and consequently people will often want to know who is to preach before they will decide whether they will attend or not. The latter idea seems to convey the thought that in a church service the entertaining of those who attend finds a place.

And where do the congregations known generally as Churches of Christ come in? They profess to take the New Testament as their guide, but do we all do so in this matter? Acts 20: 7 informs us that "upon the first day of the week when the disciples came together to break bread, Paul preached unto them." They met for "breaking of bread," and the preaching of Paul was incidental—doubtless a very welcome incident, but still an incident. Following this example, members of Churches of Christ should come together for worship, for the observance of the Lord's Supper irrespective of who the preacher is, if any. The worship of God, the remembering of Jesus should be put first, and the preaching should be secondary. If this were done

would not some who are now irregular in their attendance at the Lord's table become regular; and would not many scattered brethren at once set up the Lord's table in their own homes, or in hired halls or school-houses, and thus the cause would the more rapidly be extended.

It is splendid to listen to a good discourse on some phase of Christian truth or duty, but it is better to assemble with others for the worship of God even if the speaking be poor, or there be none at all.

Nothing that I have written should be construed into the idea that "any old thing will do;" such is farthest from my thoughts. My purpose is to help us keep true to the New Testament example, and to encourage scattered brethren to begin meetings for worship where they are.

### Friendship.

It is my joy in life to find

At every turning of the road,

The strong arms of a comrade kind.

To help me onward with my load;

And since I have no gold to give,

And love alone must make amends,

My daily prayer is while I live—

"God make me worthy of my friends."



# The Truth about the Virgin Birth.

S. J. Southgate.

"That holy thing that shall be born of thee shall be called the Son of God."—Luke 1: 35.

"They shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 4: 4.

In the former text we have a simple statement concerning that which is absolutely essential to our Christian faith. Simple though the statement be, the mere fact that it is fundamental to the faith of those who really believe in Christ invests it with a significance which raises it to the very highest position in the sacred writings, and in the beliefs which we hold so dear.

A little time ago a certain young man was ordained to the Christian ministry. He was one of a number of whom it was stated through the press that they had refused to affirm their faith in the virgin birth; indeed, two of them said positively they did not believe it at all, and the other four would not commit themselves. On hearing of this, someone asked a representative of the denomination to which these men belonged, "Do you ever expect to hear any of them preach on the resurrection of Jesus from the dead? Should you ever expect to hear any one of them talk about his ascending up from Olivet and going back to God?"

We can answer, of course not. If we doubt the virgin birth, surely sooner or later we shall doubt the resurrection, the ascension, the Lordship of Jesus, and in fact everything else that is essential to a robust faith.

In the latter text we find a distinct reference to those with whom we are daily becoming more familiar, and whose number is increasing at an alarming rate. The Modernist, the destructive critic, the scholar who has educated (?) himself out of the faith, the false minister, the modern cult, the professing Christian unstable as water and blown about with every wind of doctrine; all these are in Paul's category, all come under the condemnation of the inspired writer, all are crying out their own shame.

Because these things are so, the time is ripe for a re-affirmation of those things in which we believe, and which we know are inseparably connected with our position as sincere followers of Jesus Christ.

I want to say, without the slightest doubt or reservation, that I believe in the virgin birth of our Saviour, and I accept the Scriptural account thereof just as it appears in our New Testament.

The Christian is expected to give a reason for his beliefs, and for the hope that is within him. Recognising the reasonableness of this, I am prepared to maintain my position in respect of the virgin birth of Christ by submitting the following proofs:

## (1) The inerrancy of the N.T. narrative.

In the first place I submit that the narrative as given us in the New Testament bears upon it the indelible impress of divinity. Whoever thought of this event before it occurred? Where in all the history of men have we any record of a parallel case outside the pages of the Bible? The very simplicity and purity of the record stamp it as divine. And, personally, I pin my faith to the veracity of the story simply because it appears in the Bible. That may seem to be old-fashioned theology; but it is good enough for me; for as an ancient writer said: "What I don't know, I believe; and what I believe, I know." This is another way of saying when my finite mind cannot grasp the "why" and "how" of God's mysterious workings, then faith takes hold, and having taken hold, wins the victory that overcomes the world.

But, further, I hereby re-affirm my faith in the virgin birth of Christ because I see in it the wonderful fulfilment of a marvellous prophecy.

Seven and a half centuries before the Saviour's advent God, speaking through his servant Isaiah, told of this very thing which came to pass in

Bethlehem of Judea. The clearness of that prophecy, the faithfully detailed account of the event and the predictions concerning the subject of the prophecy leave no doubt in my mind as to the literal truth of the historical record, and the influence of the event upon the thought and life of men throughout the centuries.

## (2) The purpose of the incarnation.

As to the purpose of the incarnation faith is not left to grope in the darkness of human speculation, nor is it left to the mercy of human plans or programmes. The faintest conception of the nature and purposes of God, and the knowledge we possess concerning human life, throw a flood of light upon the question, "Why did Christ come to earth in the form of a man?" The story of man and his relationship to God is a familiar story. It is a story of absorbing interest, of wonderful possibilities, of amazing potentialities, of sorry blunders and deliberate wrongdoing, of continual struggle towards that goal of perfection which is man's constant dream, but which has never yet materialised, of the immortal and unerring Pathfinder standing at the cross-roads pointing men to liberty and life. Christ came to reveal God to man; to show man what God is like. He declared, "He that hath seen me hath seen the Father." It is impossible to know God apart from Jesus Christ, and it is impossible to explain Jesus Christ apart from the incarnation. When men begin to question this they find themselves utterly at a loss to explain the sinless life of Jesus, his sublime and holy teaching, his miracles, his power of transforming human life. One reason of the incarnation is the necessity of a revelation of God to man. Another reason is that God should reveal man to himself; show man just what man is like. Perhaps the greatest problem with which Christ was faced, was to teach men the truth about God. The average man believes that God created the world; that he rules over the universe, taking little or no interest in his subjects save to inflict upon them wanton punishment as the need takes him. This conclusion is arrived at by a process of reasoning which is largely the result of man's unwillingness to recognise the fact of sin in human life. The incarnation is God's way of correcting this unhealthy and soul-destroying view of the relationship which should exist between the Creator and the created. God is holy, and can have no fellowship with that which is unholy. The tremendous facts of God's holiness and man's sinfulness are full and final reasons for the incarnation. Not that Christ came to condemn the world, but to save it; not to taunt men with the hopelessness of their case, but to show them the way to truth and life and God. No less wonderful is the truth Christ came also to identify himself with our humanity for another purpose. He came to carry back our humanity to the very throne of God. "The man Christ Jesus." For Christ to become a man and yet remain God, is not more inexplicable than that we should be made partakers of the divine nature and yet remain men. (A. J. Gordon).

There is no excuse for those who deny the fact of sin in human life. One does not need to be a theologian, a scholar, or even a keen student of the Bible to recognise the fact of sin and its awful consequences. History and current events alike teach the lesson that "human life, having the disease of sin, cannot give rise to any social order that is not sin-tainted, and so foredoomed to decay." (Christabel Pankhurst).

Now, at the commencement of what promises to be a long and bitter conflict, is the time for the Churches of Christ to re-affirm their faith in the incarnation. There are so many who seem to be ignorant or indifferent concerning the issue. Deny the virgin birth of Jesus, and you deny his deity, his sacrificial death, his resurrection and

ascension, and his present standing before God. Then where will be our faith? What our hope? What our message to a world sinking beneath its weight of sin and hopelessness?

It is here that the incarnation speaks to us and to the world with its message of hope and consolation; for the purpose of Christ's coming to the earth was to reconcile men to God. I think one of the noblest passages in the New Testament is that where Paul declares, "God was in Christ reconciling the world to himself." Christ is the great Reconciler, the Peacemaker, the Mediator between God and man. To disbelieve or deny this is to leave humanity in the wilderness of its sin and despair. Humanity's epitaph would then be "In Adam all die." It is only by recognising and believing that Christ's coming meant our reconciliation to God that we can add that other line, "So also in Christ shall all be made alive," and by this addition we see the way out of the wilderness into the land of promise. This is the explanation of the incarnation, and of the faith of the followers of Christ.

## (3) The effects of false and true doctrine.

The denial of the virgin birth of Christ has caused much distress and alarm among those who love their Lord and are contending earnestly for the faith. Personally, I am strongly of the opinion that when a preacher of the gospel doubts or denies the deity of Jesus, the only honest thing for him to do is to resign his charge; for it is a dreadful thing to weaken or take away the faith of men and women without giving in return the equivalent of that which is taken. And in the matter of Christian faith no man can do this.

And yet I would say for the encouragement of those who are distressed concerning the so-called "advanced" views of certain men in respect of the fundamentals of the faith, that this denial of Jesus is simply a phase of what must be regarded as a question that is as old as Christianity, and that will be argued as long as the race exists. The apostles of our Lord had to meet and combat those who taught the doctrine of a purely humanitarian Christ. The history of the church contains many references to men of like ilk, and there is not one scrap of difference between them and the modern deniers of the deity of Jesus. There is, however, a vast difference in the way in which these modern deniers of Christ attack the faith of the saints; for instead of open denial there is a cunning distinction drawn between the divinity and the deity of Jesus. That is, instead of teaching that Christ was divine as well as human, that he existed before the beginning of the world, that he was the express image of God, the Word made flesh, the sin-bearer and Saviour of men, the would-be destroyers of the faith teach that "Jesus had perfect human faith and perfect human wisdom and perfect human goodness—and that was all. Therefore he was the Son of God because he was first son of man; and therefore his life and teaching were the true revelation of a sonship towards a God who is called our Father in Heaven. Therefore also all the non-human miraculous element must be eliminated from our idea of him. There was no virgin birth, no physical resurrection or ascension, no supernatural knowledge or wisdom, no miracle save what a perfectly good man could do. Auto-suggestion and faith-healing may be left him, but all the nature miracles must be cut out." (T. J. Smith).

Now how has this teaching affected the churches? With sorrow we admit that some who have named the name of Jesus have erred from the faith and pierced themselves through with many sorrows, because of their acceptance of this un-Christian doctrine. But to those who hold fast the faith as it is in Jesus, the message of the Book is one of hope and consolation. The church of the Saviour, assailed by the prince of this world and his satellites, still stands; the witness of the gospel still transforms human life and gives men a hope beyond the grave; while the number of heroic souls made invincible through a simple faith in Jesus Christ is legion. And however strong



## Religious Notes and News.

### Papini Once Again.

Papini's famous book has had a great sale, and, in one sense, deserved its success (says the "Southern Cross"). The writer brought to his task a brilliant literary genius, and a radiant—but not too well-instructed—belief in Jesus Christ. In his career, Papini has swept through the wildest—the most lunatic—extremes of unbelief. He has, in brief, absorbed, and in turn rejected, many creeds; but they have left a taint in his blood. Then, too, he had an inherited bias towards Romanism, and a Swiss journal argues that his conversion was "to Roman Catholicism rather than to the simple faith of Christ." The writer of the Swiss article quotes a well-known Italian writer: "One can say that Papini changes his opinions every two or three years. He has been Positivist, Idealist, Pragmatist; he has believed in philosophy and turned on it in derision; he has been anti-Christian and Christian. In his writings one can find ridicule of all opinion, and arguments to support all beliefs." A passage through such extremes of unbelief must be apt to bias the mind that endured such changes. An American journal, the "Sunday School Times," of Philadelphia, reports that "Papini has now given to the world a book entitled 'Dictionary of Savage Man,' in which he attacks Luther, Calvin, Hus, Zwingli, Wesley, William Booth, and many other Christian leaders 'with a bitter vulgarity which respectable papers do not care to reproduce.'" It is distressing to know that Papini's Story of Christ, with so many beautiful pages in it, has to be discredited by writing which apparently fails not only in Christian charity but in common sense.

### Religious Books Wanted.

According to a leading New York publisher, the prominence given by the American papers to the Fundamentalist controversy has greatly increased the demand for books on religious subjects. Hitherto the sale of such books has been confined mainly to ministers, but now they are in great request among the laity. Men and women in general are reading, and are discussing in groups, serious books on both sides of the disputed questions. The present interest is reported to be in books on controversial matters rather than in books on devotional literature. There is also a much better market for books that treat of religion at work. Accounts of missionary and other welfare efforts at home and abroad, and of the reclamation of stricken peoples, like the Armenians, have to-day a better sale than ever before. It is noted as significant that publishers who once issued no religious books now find it worth their while to develop a religious department, and this although the expenses of book publishing have greatly increased since the war.—"Christian World" (London).

### A Notable Date.

Dr. Campbell Morgan, preaching in Westminster Chapel recently, said that if he were not a severely conventional man he would catechise his congregation and ask for as many as knew to tell him what the date, May 24, 1738, signified in English history. According to Lecky, who, in his judgment, was the prince of historians, the event which took place on May 24, 1738, did not even which took place on May 24, 1738, did nothing less than save this country from the revolution of blood and terror which later was to deluge France. The date was that upon which John Wesley was born again. On the evening of that day, in Aldersgate Street, he "felt his heart strangely warmed," and there began that blaze of revival which some people even now were utterly foolish to speak of with contempt. Truly, like Enoch and Noah, he was a good man in evil times.

### Sir Oliver Lodge's Sermon.

At Sefton Park church, Liverpool, England, where Sir Oliver Lodge was a recent morning preacher, many people were unable to obtain admission. The power and popularity of Sir Oliver Lodge, and the wonderful way in which he holds a great audience completely absorbed were never more apparent. Simple, direct and eloquent as ever, Sir Oliver passed swiftly from point to point of his address on "Man and the Universe" without the aid of any notes. Speaking of the conflict between the truths revealed by science and those revealed by religion, Sir Oliver said, "The world has now grown wiser. We realise now that there can be no conflict between different forms of truth. . . . Scientific men have begun to recognise that in the study of truth there are other elements, other channels than their own, and so both sides have become more conciliatory. I must bear my testimony to this, that my own researches have led me to a firm conviction of the fundamental beliefs of Christianity."

### Minister Declines £3,000 a Year.

The Melbourne public press announces that Mr. S. J. Hoban, superintendent of the Central Mission, has definitely declined the offer which was made him by a Sydney firm to associate himself with their business, at a salary of £3,000 a year and travelling expenses. In communicating his decision to the firm, Mr. Hoban states: "I cannot resist the conviction that my life's work is still in the ministry of the church. I have decided, therefore, that I must remain in my present position until I have at least completed certain schemes for the protection of girls, whose moral well-being is seriously imperilled in this city. Even then, I could never accept a position (however tempting the emolument) unless it provided me with the opportunity of using my life in the service of others." Mr. Hoban's decision has given great pleasure to the staff, the committee, and to all at Wesley church.

### Tennyson Smith in Western Australia.

Mr. Tennyson Smith's opening campaign in Western Australia, held in the Town Hall, Perth, has proved a great success. It was inaugurated by three official receptions—a civic reception given by the Mayor; another by the Western Australian Alliance, under whose auspices the campaign is being conducted; and the third a dinner, given by the Seventh Day Adventists in their Vegetarian Cafe. At each of these functions ministers and leading representatives of temperance organisations gave addresses of welcome to Mr. and Mrs. Tennyson Smith. The public meetings continued for fourteen days, the interest and enthusiasm increasing until on the last night the crowd was almost unmanageable. The "Daily News" in a lengthy critique says, "One does not need to listen to Mr. Tennyson Smith very long to realise there are no half measures about the man. Standing on the platform a tall picturesque figure, this world-famous temperance advocate delivered his message and challenge with truly dramatic vehemence. Despite his forty years of arduous campaigning in all quarters of the English-speaking world, this untiring evangelist of the gospel is the very embodiment of energy, purpose and confidence. He sounded the whole gamut of human emotion, and his voice, rising sometimes to the intensity of a roar, sank at other moments to a whisper. The address was perhaps one of the most remarkable on the public platform in this city."

The purpose of the campaign is to assist in returning men to Parliament who will give to the people the power to deal with the liquor traffic by a democratic vote and to oust those who oppose this reform.

### Safed goeth to the Dentist.

I went unto a Dentist, and I said unto him, Thou didst fill for me a Tooth long ago, and behold, I have broken it.  
And he looked at it, and he said, Wilt thou have Gas or Local Anesthetic?  
And I said, Canst thou not fill it again?  
And he said, Not and go to Heaven.  
And he looked further, and he said, Thou hast two other teeth that are Abscessed. Hast thou no Rheumatism in thy Joints or Palpitation of the Heart?

And I said, Not any.  
And he said, Thou oughtest to have, with those three teeth in the condition they are. Shall I remove them all to-day, or do part of it to-morrow?  
And I said, If to-morrow it will be as unpleasant as to-day, do it now, and I shall save the anticipation.

And when he had done it, I said, Thou hast Extracted Three Expensive Teeth. It looked to me as if the Dentists were repenting of their Sins and charging it up to their patients.

And he said, Thou art dead right. And we have much to repent of. We killed nerves and filled Root Canals and tried to fool ourselves with the idea that we could fool Nature, but Nature hath no love for a Dead and Decaying Bone in Living Tissue.

And I said, Dentists are as stupid as Theologians and Politicians and Philosophers who try to cure the ills of life with old and dead and decayed prescriptions and syllogisms.

And he said, We dentists do as well as anybody, and in some respects better. We have devised the best Restoration yet known to man. A filled tooth, still living, is for a period of years a Saved Tooth. That is our Doctrine of Soteriology, and we preach unto men not to sin through decay, and thus treasure up for themselves wrath in the day of wrath. And an artificial tooth is better than no tooth, and better than any other substitute in human art as part of the human frame. It is better than a Wooden Leg. It is better than a Tin Nose. But the more we know about our job the less we are fooled with the idea that we are improving upon Nature.

And I considered that Dead Bone hath little place in living tissues and dead theories have little place in living issues, and I could have made that rhyme if I had tried. Neither shall any be able to lead the Lord's hosts in the ways of righteousness and the conquest of the world by putting dead heroes on horseback.—Selected.

### A Wish.

Like incense through the breathing air,  
From many a joyous heart to-day,  
Ascends the holy voice of prayer,  
To Him Who taught men how to pray.  
From north and south, from east and west,  
In every clime, on land and sea,  
The Lord of glory is confessed,  
And at His name men bow the knee.  
But, oh! that all might join in one,  
In one fraternal spirit bend,  
And pray in heart-felt unison,  
To Him Who is man's truest Friend.

—P. L. Block.

Let all men read in your face the happiness of a Christian that loves his Master. Let them see in your unvarying cheerfulness the assurance of your faith and the certainty of your hope and the blessedness of your love.—Bishop Temple.



## The Home Circle.

Conducted by J. C. F. PITTMAN

### The Daisies of the Sky.

At evening, when I go to bed,  
I see the stars shine overhead;  
They are the little daisies white  
That dot the meadow of the night.  
And often, when I'm thinking so,  
Across the sky the moon will go;  
It is a lady, sweet and fair,  
Who comes to gather daisies there.  
For when, at morning, I arise,  
There's not a star left in the skies;  
She's picked them all, and dropped them down  
Into the meadows of a town.

—Selected.

### Barkis and his Chain.

Dinner was just over at Pine Grove Farm. "Now," said Grandfather Calef, "I'll have to drive Frank to the blacksmith's. Which of you want to go with me?"

"Oh, I do, I do!" cried Faith, eagerly. Then, as she caught sight of Alma's face, as eager as her own, she asked, more soberly, "Can't we both go?"

Grandfather laughed. "Of course you can. There's plenty of room in the red waggon for both. But there is one thing we mustn't forget," grandfather continued. "Barkis must be chained before we start, or he will be chasing us." Barkis was the Collie dog.

"But he's chained already," cried Alma.

"So he is," echoed Faith. "He is sitting on his chain beside his kennel. How mournful he looks!"

Barkis had a bad habit of running and jumping at Frank's head and barking in a loud, excited manner, so that grandfather did not often let him go with the team.

"He does look mournful. Can't he go along?" Alma pleaded.

"I don't think he had better, Alma. He was very troublesome the last time we tried it."

Barkis looked more and more sorrowful when Frank was driven to the door and the children climbed into the red waggon.

Faith and Alma felt very sad that Barkis had to stay at home. They waved their hands to him. "Good-bye, Barkis. We wish you were going," they cried.

Barkis blinked his eyes and did not move. But as the waggon rolled away he sprang up and bounded after it, jumping up at Frank's head and barking joyfully.

Faith and Alma laughed very much. I am afraid they were not sorry that Barkis had outwitted them.

"Wasn't it bright of him to pretend to be chained?" said Faith.

"Yes," Alma answered, "and I don't think Barkis knows it is wrong to deceive. He is only a dog."

### Eyes have They, but They see Not.

"Oh, isn't that air lovely? Let's walk home!" the Little Secretary suggested to the Typist as they came out of the office building into the brilliantly-lighted, wet thoroughfare.

"Walk?" the Typist gasped. "My dear, it's raining!"

"Of course it is; that's why I want to walk." The Little Secretary grasped the other's arm and hurried her through the crowd at the corner. "Oh, I love a wet night!" Her eyes were bright with excitement.

"I don't! Little rivers from other people's umbrellas trickling down your neck, and other people splashing puddles all over your boots as if they enjoyed it!"

The Little Secretary laughed. "I still feel the temptation to sail boats in those puddles," she said; "but I think the very nicest thing about a wet night is just seeing how anxious and keen people look to get home to rose-shaded lamps and fires—"

"I've never noticed either in your room!"

"Neither have I!" The Little Secretary laughed gaily. She lived in a room on the top floor of an old house—a room that was high and dreary, and lighted by an inadequate electric bulb that cast the four corners into shadowy gloom. But there was no discontent in that laugh of hers—the Little Secretary had imagination. "I love my old room; it's—it's so sort of reminiscent of grandeur of by-gone days."

"It gives me the creeps," the Typist shivered, "those rattling old windows, dirty walls—reminiscent, I should say so! That awful red carpet, and the picture of the pink-winged angels! I don't see how you stay there at all. Br-r-r! It's turning cold!" She quickened her steps.

"Oh, my dear, not quite so fast. I'm missing all the windows, and they're so attractive! I'd love to be a window-dresser!"

"Isn't there something else you'd like to be? Just what you see attractive in those barber-shop windows and greasy fish and chip cafes passes my comprehension!" She pushed on unheeding, and her silence became, somehow, very oppressive.

Obviously, the Little Secretary was somewhat subdued. "Oh, look!" she exclaimed at length, when they reached an open corner. "The rain has stopped, and there's the moon; it's full, I believe." She swung the other around. "Doesn't it look just wonderful with the clouds breaking across it like that, so far above all this hurry and scurry?" There was a touch of awe in her voice. "Sometimes, when I see it like that, I wonder if we've got the right idea of things down here—"

"Don't be silly." The Typist tugged impatiently at her arm. "Do come! People are staring."

The Little Secretary looked as if she literally came down to earth, and her voice was curiously flat. "P-perhaps you'd like to ride home from here," she suggested.

"I'm going to take the first car that comes. Are you coming, too, or are you going on with that moon of yours?"

"I'll walk the rest of the way with 'my moon, my everybody's moon," she quoted, with an odd little laugh. "Good night!"

"I believe I'm glad to be alone," the Little Secretary decided, as she walked briskly ahead. "She didn't like the walk, nor the windows, nor the rain, nor the moon. Oh, my, she's queer!" She drew a deep breath and laughed suddenly outright. "Or perhaps I'm queer! But if it means being contented and happy with 'things as they are,' then I'm jolly well thankful I'm queer!"

The householder smothered his wrath, and descended to the basement. "Are you the plumber?" he asked of the individual who was tinkering with the pipes in the cellar.

"Yes, guv'nor," answered the man.

"Been long in the trade?"

"'Bout a year, sir."

"Ever made mistakes?"

"Never."

"Oh, then it's all right, I suppose. I imagine you had connected up the wrong pipes, for the chandelier in the parlor is spraying like a fountain, and the bathroom tap's on fire."

"Mr. Wiley," she exclaimed, "I understand you have been secretly making love to my daughter. I must forbid an acquaintance begun in that way. You should have seen me first."

"Madam," said Wiley, whose character well justified his name, "had I seen you first, I believe I should have forgotten your daughter and fallen in love with you, and as—"

"All I meant to say," the matron interrupted, with a bright smile, "was that I objected to the informality of the proceedings. Come with me, and I will introduce you properly."

## The Family Altar.

### SUNDAY.

Judge not, that ye be not judged.—Matthew 7:1  
"Judge not, the working of his brain  
And of his heart thou canst not see;  
What looks to thy dim eyes a stain,  
In God's pure light may only be  
A scar, brought from some well-worn field  
Where thou would'st only faint and yield."  
—Adelaide A. Procter

Reading—Matthew 7: 1-5.

### MONDAY.

Love . . . taketh not account of evil.—1 Corinthians 13: 4-5.

F. D. Maurice wrote, "One can find enough that is not good and pleasant in all; the art is to detect in them the good thing which God has put into each, and means each to show forth."

Reading—1 Corinthians 13: 1-7.

### TUESDAY.

If we bite and devour one another, take heed that ye be not consumed one of another.—Galatians 5: 15.

Mr. Dinsdale T. Young, of the Central Methodist mission, London, said recently, "How impossible it would be if all believed that at any moment Jesus might come to take to unspeakable joy the humblest believer, for them to be found squabbling, or taking mean views of one another."

Reading—Galatians 5: 13-15.

### WEDNESDAY.

God, who knoweth the heart.—Acts 15: 8.

"Who made the heart, 'tis he alone  
Decidedly can try us;

He knows each chord—it's various tone,  
Each spring—its various bias;

Then at the balance let's be mute,  
We never can adjust it;

What's done we partly may compute,  
But know not what's resisted."

—Robert Burns.

Reading—Acts 15: 5-12.

### THURSDAY.

And the tongue is a fire, the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell.—James 3: 6.

"Keep well thy tongue, and keep thy friend."—Chaucer.

Reading—James 3: 1-8.

### FRIDAY.

Finally, brethren, whatsoever things are true, whatsoever things are honorable . . . think on these things.—Philippians 4: 8.

In "Pride and Prejudice," Elizabeth Bennet says to her sister Jane, "With your good sense to be so honestly blind to the follies and nonsense of others! Affectation of candor is common enough; one meets with it everywhere. But to be candid without ostentation or design—to take the good of everybody's character and make it still better, and say nothing of the bad, belongs to you alone."

"I hate the judgment that, like the flesh-fly skims over whatever is sound, to detect and settle upon some spot which is tainted."

Reading—Philippians 4: 4-9.

### SATURDAY.

With me it is a very small thing that I should be judged of you, or of man's judgment.—1 Corinthians 4: 3.

In his journal in October, 1826, Hurrell Froude wrote, "I sometimes try to assume a dignified face as I meet men, and am never content to be treated as a shilly-shally fellow. I must not care the least, or even indulge a thought, about the impression I make on others, but make myself be what I would, and let the *seeming* take its course or rather, be glad of slights, as from the Lord. This will be a hard struggle. O Lord, give me strength to go through with it."

Reading—1 Corinthians 4: 1-5.



# Prayer Meeting Topic

April 2.

## The Wedding Feast. (Matthew 22: 1-14.)

Horace Kingsbury.

"Christ's parable of the royal marriage feast takes up and carries on the thought of the parable of the wicked husbandmen (Matt. 21: 33-44). It shows in a clearer light the sinfulness of those that reject the Saviour, and pictures their punishment with a more terrible warning. As the cross draws near our Lord redoubles his efforts, and his longing for the salvation of men is expressed ever more fervently."

**Light from Oriental Life.**—According to the ancient customs of Syria, which go back to that wedding of Cana of Galilee, and ages beyond it, it is not a wedding day that is appointed, but a wedding festival, which extends over several days, during which the town thinks of nothing else. During the preceding week, a deputation on behalf of the bridegroom's family, and another on behalf of the bride's, visit all the chief houses of the various clans in the town and notify them of the coming event. This is the equivalent of an invitation to all members of all the families. Whosoever will may come. Only unfriendly clans or families are omitted, and only such refuse to come, even if invited. This parable indicates this social peculiarity. The intention of the parable was to show the persistent antagonism of the Jews of the apostolic age to the Christian faith. Though many were "called" again and again, they would not come. To refuse an invitation to a marriage feast in Syria, excepting in case of a recent sorrow, is a sign of deep-seated enmity.—A. M. Rihbany (Syrian), in "Atlantic Monthly."

**Disregard—Exclusion.**—"They would not come." "They made light of it, and went their ways, one to his farm, another to his merchandise." MacLaren says, "It was not only the hurry and fever of a great commercial city, but the quiet and leisure of country life, which shut out taste for God's feast." The invitation was broadcasted, but was disregarded.

**Hostility—Destruction.**—"And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city." Compare with this the following words taken from the very next chapter: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

**Acceptance—Blessing.**—"Not everyone slighted the king's invitation. Messengers were sent 'where cross the crowded ways' and 'the wedding was furnished with guests.' "They which were bidden were not worthy." Their places were taken by others, and the good things of the king's providing were richly enjoyed.

**Unpreparedness—Ejection.**—"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, 'Friend, how camest thou in hither not having a wedding garment?' And he was speechless. Then said the king to the servants, 'Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth.'"

**The Called and the Chosen.**—"For many are as the parable is concerned, appears as dependent answers both verbally and in substance to the 'bidding' or invitation of the parable. The 'chosen' are those who both accept the invitation and comply with its condition."

**Suggested Hymns.**—Sankey's Collection.  
23—To God be the Glory!  
562—The Lord's my Shepherd.  
836—Trusting Jesus.

91—Take the Name of Jesus with You.

# Our Young People.

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

## Nature Talks in Teaching.

Miss. E. C. Gill.

(Concluded.)

### Selecting the material.

In the selection of material, we should choose that which appeals to the child's sympathies, and to his highest nature; hence the reason for emphasising the study of life, living plants and animals. Take what is familiar to the child, and what he sees about him in great abundance. During Spring, plant and animal life abound. It is the season of new life—the development of the plant from the seed, the unfolding of the young leaf or flower; the young animal life in the fields. This is of particular interest to children who are themselves in the "Springtime of life." In the study of flowers, emphasise the color and beauty. Children living in the country have the best environment for observing Nature, but germination of seeds can be carried on in city schools—wheat grown on damp wadding—beans or peas grown between blotting paper in a jar, bulbs grown in water; and the less attractive the home environment of the children, the greater should be the effort put forth by the teacher to bring them into contact with the beauties of Nature.

During the summer months, fruit is abundant, and the actual specimens should be before the class, so that the children can see and handle them. To children who live near the sea, the most interesting subjects will be those connected with sea life, such as shells, crabs, fish, etc.

Summer is also a good time to lead children to notice the provision that God makes for the scattering of seeds; how the wind scatters the thistle seeds; children help to scatter seeds of apples, pears, and other fruits; the birds carry seeds of berries. In the study of trees take those that are familiar to the children—bush trees, gum and wattle (when in flower); street trees—oak, elm, plane. During autumn the children will notice that the leaves have changed color, and are falling from the trees. This is the teacher's opportunity to refer to God's care for the baby seeds during the winter, by allowing these leaves to make a covering for the seeds, and thus protecting them from Jack Frost. This is the season for berries—the winter food of some birds.

In the winter when the trees are bare of leaves, we have an opportunity of noticing the young buds, and if a few are placed in a jar of water, the children will be interested in watching their development. Bulbs—storehouses for food—make an interesting study during this season; also winter fruits and flowers.

### Must be brief and simple.

The Nature talk will of necessity be brief, and for the younger children must be very simple. The object must be studied from the child's standpoint, and the information gained should be mainly that which the child discovers for himself. By skilful questioning, the teacher will direct the child's observation, and lead him to the thought she wishes him to get. Usually, the talk should be held early in the service, although, when it has a particular bearing on the lesson, it had better be taken just before the story.

### Link with lesson thought.

Whenever possible, it should have some connection with the thought contained in the lesson, e.g., in the Easter lesson, the central thought is the new life, and this can be practically illustrated in a Nature talk on the caterpillar, or the bulb. If the bulb has been placed in water a few weeks previously, the new shoots (the new life) will be seen. Pictures should be freely used to illustrate the nature talk.

### Plan carefully.

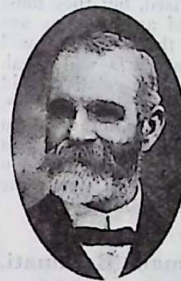
The teacher should carefully plan beforehand the subjects for the Nature talk. But she should not adhere too rigidly to this plan. A child may be interested enough to bring along something that he wishes to show the teacher and the class. It may be just a wild flower that he has found growing by the roadside. He will be quite eager to tell all he knows about it—its name, color, where he found it—and this encouragement on the part of the teacher will act as an incentive to others to "go and do likewise."

The last thought left with the children should always be the thought of God's loving care for what he has created, and its dependence on him.

A suitable hymn or prayer at the conclusion of the talk will help to deepen this impression.

### Hats off to the Veterans!

After many years of distinguished service as Bible school superintendents the two brethren whose photos. are given have relinquished the leadership to younger men. Bro. J. Tully



J. Tully.



R. W. Tuck.

for more than forty years has been actively engaged in the school at Doncaster (Vic.). Bro. Tuck also has a long and honorable term of service to his credit at Cheltenham (Vic.). The former has been succeeded by Bro. Les. Petty, while Bro. Tuck's mantle has fallen upon Bro. Frank Chipperfield. We congratulate Bro. Tully and Tuck upon their splendid work, and wish for their successors records no less honorable.

### Sixty-three Years a Sunday School Teacher.

Miss Lees, of Oldham Road Independent church, Manchester, who is eighty-three years of age, began teaching in the Sunday school when she was twenty, and still continues. It is also recorded that Mrs. Bynner, the mother of Dr. J. D. Jones, who is still living, was a Sunday school teacher for sixty-two years before her retirement in 1914.—"Christian Advocate."

He serves his country best  
Who lives good life and doeth righteous deed,  
And walks straight paths, however others stray,  
And leaves his sons as uttermost bequest  
A stainless record which all men may read.  
This is the better way."

REMEMBER  
**Bible School Day**  
MAY 4th.



## Foreign Missions.

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

### Thanks.

Miss Florence Cameron writes from Shrigonda, India: "I wish that through the 'Christian' you would thank all those who kindly sent gifts to our children. Clothes are always very acceptable, but this year they were particularly nice, and it saved us days of work. I don't know how I would have managed had it been necessary for me to make the garments for the lot of my daughters. They all looked so nice on Christmas morning, and they had the joy all the day through."

"I wrote to those I know, but have not the names of all who sent things along, so hope this acknowledgment will reach them."

"We had a happy Christmas time. It started on Saturday at 5 a.m., when the girls came over to sing carols, and at 10 it ended."

"The annual exams are over. The girls did fairly well, considering how unsettled the year has been for them. Our school has now been registered as a second-class school, and we shall now receive a higher amount from the Government. We have girls up to the 6th class. This is as high as they will go. At school, the clever ones will receive special consideration. Four of the girls have asked to be baptised, but they must wait until they are 16 years of age, as they are Government wards. This year three of them will become of age. A lot of these girls will break caste, and we don't know what the relatives will say or do, but the girls have thought it all out. They are all strong characters. One of them came first in the Scripture exam, sat for her class exams, and memorised the whole of the Sermon on the Mount. Although it is hard at times, she really desires to follow Christ's example."

### From Miss Laurel Redman, Baramati.

"We are very grateful to the children of the Sunday schools who provided the £50 towards our school buildings. They are half finished now. When they are completed I shall try and send photographs, and some remarks about them."

"I should like you to thank also through the 'Christian' those who sent gifts for the children. With Mr. and Mrs. Coventry, our children had a very happy Christmas. This year we had a Christmas tree for the kindergarten children, and on Friday the annual school picnic."

"To-morrow folks are coming in from other stations for our annual Field Council meetings."

"Yesterday I returned from Bizapur, where the annual exhibition and conference were held. I met Mr. and Mrs. Strutton and many other workers there."

### Diksal and Indapur.

Bro. Escott in a recent letter speaks of the Field Council, held in February, as being of a most helpful kind. The seasons of prayer were most refreshing and unbuilding, and everything connected with the business was conducted in a very fraternal spirit.

Bro. Escott now has an Indian doctor assisting him in his work, and he says, "I have been on tour with the new doctor, taking a medicine chest with us, visiting a number of villages, treating patients and preaching the gospel. It was most encouraging, and we hope to repeat it at a later date. I find it a great help to have a qualified doctor, as it frees me a great deal more for more important work, in various directions."

"We are badly in need of quarters for the doctors, as at present his quarters are a mere make shift."

"The schools at Diksal and Indapur continue to maintain fairly good attendance. The grant to Indapur has been increased, an evidence that the Education Department has recognised the improvement in the school. The Diksal school this year has received its first grant."

"For next week we have planned a visit to Indapur with preachers and Bible-women, and we are hoping to make a prolonged stay."

### Work Amongst Aborigines.

We have a very interesting letter from Bro. R. G. Cameron telling of one of our members, Sister May Malcolm, who has been working for years among the aborigines of New South Wales and Western Australia. When the Government of the West broke up the aboriginal settlements and removed the natives elsewhere, Sister Malcolm held a roving commission to work among the natives remaining in the south in the districts of Kattanning and Growangerup. Bro. Cameron says, "During my trip in W.A., I was pleased to see and hear something of her work, and I can say that she was the best known and loved woman on that section of the great southern area, beloved by whites and blacks for her works' sake. While at Carrulup she was instrumental in bringing 30 natives to Christ, and just before the departure of that settlement, 16 were immersed as a result of her teaching."

I am sure our readers will be glad to hear the news of the good work our sister has done among the aborigines of Australia.

### Thoughts.

"The consecrated missionary church is not a cistern, but a living fountain."

"Love never asks how much must I do, but how much can I do."

"The dynamic that is to save the world is a heart motor."

"The church that forgets itself in its passion for others will in that forgetfulness find itself."

"Let us fail in trying to do something rather than sit still and do nothing."

"God will not look you over for medals, degrees, and diplomas, but for scars."

"Doing nothing for others is the undoing of one's self."

"With God go over the sea: without him, not over the threshold."

### 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.

Federal Secretary—G. T. Walden, M.A., 74 Edmund Av., Unley, S.A.

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Hampton.—Furnished bedrooms, dining-room; gas stove; close to beach and train. "Linda," 7 Crisp St., Hampton.

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Still a few vacancies for Easter.

Misses Morrow and Chapman.

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Particulars on Application.

Phone: Healesville 96X.

### COMING EVENTS.

MARCH 24.—Men's Quarterly Meeting, Lygon St. chapel, 8 o'clock. Correspondence classes, Mr. J. C. F. Pittman. The "Campbell Edwards Trust," Mr. A. L. Gibson.

MARCH 29, 30, APRIL 1.—Church of Christ, East Camberwell, cor. Riversdale Road and Aird St. Opening services. Saturday, March 29, 3 p.m., speakers, Bro. J. McGregor Abercrombie, Conference President; E. W. Greenwood, Esq., M.L.A.; His Worship the Mayor of Camberwell, Cr. Hocking. Sunday, March 30, 11 a.m., worship and breaking of bread; president, Bro. A. L. Gibson; speaker, Principal Main. Afternoon, 3 p.m., parents' and scholars' service. Bro. Blakemore, sec. young people's dept.; exercises by children. Evening, 7 p.m., preacher, Bro. Robbins, evangelist; soloists, Mr. Williams, Mr. and Mrs. De Vaus. Tuesday April 1, community singing, 7-45 p.m., speaker Bro. Illingworth, president Council of Churches. Greetings from sister churches, and also from ministers of other churches in the district. Anthem, etc., by Hawthorn choir. Luncheon and tea provided. Wattle Park tram passes the building. Hearty welcome extended to the Brotherhood to make these services a great success in this growing and important centre.

MARCH 30, and APRIL 2.—North Richmond Church of Christ Anniversary Services, Sunday, March 30. Speakers—afternoon, Bro. Reg. Clarke; evening, Bro. R. Payne. Special singing by the children. Wednesday, April 2; concert by the teachers and scholars. All welcome.

MARCH 30, and APRIL 6 and 8.—Bambra Rd Bible school anniversary, March 30, April 6, at 3 and 7 p.m. Special speakers, interesting topics, singing by scholars. Tuesday, April 8, scholars' entertainment, action songs, cantata, etc. Tickets 6d. to prize fund. Look for further announcement next issue "Australian Christian."

APRIL 13.—Sydney City Temple, Home coming Sunday. Special services morning, afternoon and night. Old members urged to advise secretary they intend being present. Luncheon and tea provided.

### WANTED.

For lady living in country, staid companion, good home, light duties, small salary, must have good references. Mrs. Parker, Long Plains, S.A.

Aged member wishes to secure invalid's chair. One propelled by hand levers preferred. Communicate "Chair," Austral. Office.

An evangelist for Swan Hill and Woorinen churches. Salary, £5 per week. A unique opportunity in these growing districts for an energetic man. Applications returnable by April 3 to Geo. A. Mott, Woorinen P.O., Vic.

### IN MEMORIAM.

DUNN.—In loving memory of my dear sister who fell asleep in Jesus, March 14, 1923, at Ard-bethan, N.S.W.

Sheltered by the Rock of Ages.

Anchored on the golden shore,

In the perfect love of Jesus.

Rest, sweet rest, for evermore.

—Inserted by her loving sister, Nellie Dunn, Prospect, Adelaide.

PRESTON.—In loving remembrance of our dear little mother who was called home March 19, 1917. "Not lost; just waiting on God's wide shore line."

—Sadie R. Osborne, N. F. Preston.

### British and Foreign Bible Society.

120th Anniversary.

MELBOURNE TOWN HALL,

ANNUAL PUBLIC DEMONSTRATION.

MONDAY, MARCH 31st, at 7-45 p.m.

Principal Speaker, Mr. J. H. Ritson, M.A., D.D.

(Senior Secretary, Bible Society, London).

ADMISSION FREE.

RESERVED SEATS (Numbered), 1/- each, obtainable at Bible House, 241-3 Flinders Lane, Melbourne.

(Further particulars next issue.)



## Here and There.

There were four confessions at Surrey Hills, Vic., last Sunday night, Bro. E. H. Eaton speaking.

Preparations are well in hand for the opening services of the new building at East Camberwell, Vic.

The following telegram came on Monday from Sydney: "Three confessions Sunday, Chinese mission, Bro. Hon. preacher.—W. Johnstone, Supt."

Bro. H. Ball intimates that after Easter he will be open for engagement, either for ordinary church work or for special missions. His address is 65 Kay St., Carlton, Vic.

By the kindness of Mrs. C. Gill the members of the Victorian General Dorcas had a pleasant visit to her home at Blackburn on Friday last. About twenty ladies enjoyed her gracious hospitality and spent a happy time together.

Victorian church secretaries are kindly reminded to forward the names of sister delegates to Women's Conference as soon as possible to the Secretary, Miss Rometch, 240 Graham St., Port Melbourne. Please do not send to Mr. Bagley.

South Australian sisters are asked to bear in mind the Home Mission rally to be held on April 3, in Grote St. lecture hall, Adelaide. This will afford a splendid opportunity for helping towards the realisation of the aim of £100 by Conference.

If any church reports are missing from this issue the cause may be attributed to the dislocation of mails and the public holiday on Tuesday. Melbourne as we go to press is busily engaged in welcoming the fleet, and ordinary matters have to give way.

Bro. L. Larsen, whose address is now Allen St., Corinda, Qld., writes: "I have taken up the work at Ipswich. If any should have friends in the Ipswich Hospital, and would like me to pay a visit, kindly let me know, and I shall be pleased to do my best for them."

The Essendon (Vic.) mission band had a visit from Miss Blake on 13th inst. Mrs. Syvler ably presided, and welcomed visitors from Ascot Vale and Newmarket. Miss Blake told of her work amongst the children. A little gift of love was presented, and afternoon tea was served.

All reports for Victorian Women's Conference (which must not exceed five minutes) must be in the hands of superintendents of departments not later than April 2. Delegates are reminded to collect the one penny per sister member and forward to Mrs. Hayward, 103 MacGregor St., Middle Park.

At the welcome meeting to the American evangelists, last week (says the "Southern Cross") Pastor Thomas explained: "Our secretary, Mr. J. Ernest James, is away on shipboard, and our acting-secretary, Mr. Will Gordon Sprigg, is away in hospital, so that I am here in the position of acting-acting-secretary." Readers will be glad to know that Mr. Sprigg, who has been in the hospital for an operation, has sufficiently recovered to go to his home at Brighton Beach, and hopes to be back in his secretarial chair at the Anti-Liquor League's headquarters shortly.

The annual State Conference of the Victorian Anti-Liquor League will be held at the Independent Hall, Collins St., Melbourne, on Wednesday, 26th inst., commencing at 10 a.m., and continuing throughout the day. A number of important items of business, together with the political programme of the League, will be considered by the representatives. A valedictory conversation will be held in the Independent Hall, Collins St., on the evening of Tuesday, 25th inst., at 8 o'clock, the purpose being to bid farewell to Mr. C. M. Gordon, State Director, who is relinquishing the position at the end of April, and who is about to take up work in Canada and U.S.A. A great programme will be provided, and a large attendance is expected.

The following telegram refers to the mission at Launceston:—"Over one thousand present Sunday night; one hundred and thirteen confessions to date.—Campbell."

The tent mission conducted by Bren. P. R. Baker and L. Brooker at Chelsea, Vic., began in a very encouraging way on Sunday. In the morning 25 were present, most of them being members. In the afternoon a start was made with the Bible school, 15 children being present. At the gospel service over 250 people were present in the tent, and quite that number outside. At the close of Bro. Baker's address one lady made the good confession. On Tuesday night 120 were present, and two young men (brothers) made the confession.

In sending his subscription to the "Australian Christian," Mr. N. F. Bambury, treasurer of our British Foreign Missions Committee, sends the following kind message: "It is a great pleasure to get the 'Christian' week by week. Its contents are always stimulating, and it's good to read of the programme of the work in your great continent. Besides, it strengthens the common tie which binds us together as brethren, and increases our joy and fellowship together in striving to make known the eternal gospel to the whole world. I dream sometimes of coming to have a look at you and your wonderful country, but whether and when I can't say yet."

A group of our American brethren and business men entertained and acted upon a beautiful Christmas idea. They arranged that every preacher and missionary of the church receive a copy of "The Life and Labors of Archibald McLean" as a Christmas gift. This book was written by W. R. Warren, editor of "The World Call," who was a fellow-student of A. McLean at Bethany. Those who knew and appreciated the magnificent work accomplished by President McLean in the interests of the kingdom of God in foreign lands will be delighted to possess such a worthy memorial of him as Mr. Warren, his life-long friend, has given in this beautiful volume. We recently received our copy from America, and join with six thousand recipients in returning thanks to the United Christian Mission Society and the brethren who provided funds for this special edition. Those lovers of the work and of the preachers are M. M. Cochran, Orion E. and R. G. Scott, J. R. McWane, Myers Y. Cooper, J. G. Warren, S. M. Cooper, S. J. Chapman, Albert H. Martin, Mr. and Mrs. C. M. Rodefer, and W. H. Elliot.

Bro. Reg. Enniss, organiser for the College of the Bible, writes from South Australia as follows: "I have just concluded a hurried tour of the churches in Western Australia. Everywhere one finds the same fine spirit and hearty welcome. The western State is developing, in some parts rapidly, while in Perth the progress in recent years is very marked. Our churches are in step with the spirit of progress, and are doing good work. Country work is hard, owing to enormous distances. Population is so scattered that to group churches is extremely difficult. There are fine openings for young preachers who are ready to do pioneer work in new agricultural areas. Bro. Hibburt is leading the State work finely. His constructive policy has prepared the way for an evangelistic campaign. A great harvest awaits the one with special ability for soul winning. Many more preachers are now working in Western Australia than on the occasion of my last visit. Lake St., under the leadership of Bro. Hagger, is a fine church. W. H. Clay has accomplished wonderful things at Subiaco. Frequent visits are very healthy, and crowded audiences gather to hear S. H. Mudge. Bunbury, a field rather closed a few years ago, is now doing well. Almost closed a few years ago, is now doing well. Bro. W. Wakefield cares for this field and for Harvey. The brethren of Western Australia con-

fidently expect a Federal Conference there within a few years, and are right in believing that this would help the State work in a wonderful way."

Mr. R. Harkness, B.A., Principal of the Churches of Christ Collegiate School in Adelaide, writes: "The College has made a good start for the year 1924. Fifteen new scholars have been enrolled, and the number attending the school is now forty-three. Unfortunately, the boarding school is not being availed of, and so far this is the one disappointing feature of the work. We hope that the members of the churches who live in the country will realise the value of such an institution to the brotherhood (and support it by sending their girls to be educated at our own college). We would also urge members of the church who live in other suburbs to send their children to our own school where this is at all possible. It might be urged that this would necessitate a long ride in the tram-car, but we would respectfully point out that parents who belong to other bodies send their children quite as far, to support their own colleges. We are pleased to note that parents who are members in the churches at Grote St., Norwood, Unley, Maylands, Alma and St. Morris are this year sending scholars to the school. We hope that soon a great many more churches will be represented. The prospects for the future are distinctly encouraging, and we hope that we shall receive the loyal and wholehearted support of the members of the brotherhood."

### ADDRESSES.

R. P. Arnott (preacher of Petersham church, N.S.W.).—"Melfort," 98 Cambridge St., Stanmore. Phone: M.3645.

F. J. Funston (now secretary of Shepparton church, Vic.).—94 Nixon St., or High School, Shepparton.

R. Jordon (now secretary Gardenvale church, Vic.).—85 Asling St., Gardenvale.

A. H. Pratt (preacher of Stawell church, Vic.).—Now Wimmera St., Stawell.

D. Stewart (preacher of Shepparton church, Vic.).—41 Sutherland Av., Shepparton.

G. Tease (preacher of Cowandilla church, S.A.).—15 Clifford St., Torrensvalle.

Syd. H. Wilton (now secretary of Kadina church, S.A.).—Newtown, Kadina. Phone: Kadina 98.

### Victorian Churches of Christ. CHRISTIAN ENDEAVOR COUNCIL.

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Public Meetings in Swanston St. chapel, 7.30 p.m.

March 25—Lady Speakers.

April 1—Male Speakers.

Members of the church generally, and all interested in the development of speaking talent among our young people, are urged to attend.

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Professor T. J. Smith, M.A.,  
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(Collins Street, Melbourne)

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TUESDAY, MARCH 25th, 1924, at 8 p.m.

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**Boort Mission.**

The tent mission which opened in Boort, Vic. early in February has closed, and the church has had 10 added by faith and obedience, whilst 12 in all made the good confession. Bro. H. Ball presented the truth in a forcible manner, and gave full answers to questions. Bro. Stewart as leader of song did much to interest the hearers. Bro. Jackel helped much in visitation and distribution of literature. It is ten years since a mission was held at Boort. The amount of good done cannot be measured by visible results. The church has showed great loyalty to the work, many members not missing a night during the month, others travelling several miles each night, whilst their liberality in connection with the thankoffering was noteworthy. Three distinct advantages can be attributed to the mission; the public of Boort has had our position placed before them in a Scriptural manner, the church has been strengthened numerically and encouraged, whilst perhaps, best of all, the church has been stirred up internally and led to prayer. The help from Wedderburn brethren, many of whom travelled the 30 miles several times to be with us, is greatly appreciated. We thank the church at Shepparton for having released Bro. Stewart, and also the Home Missionary Committee for having made the mission at Boort possible. The entire expense of the mission was met by a thank-offering from the church.—S. G. Lacy.

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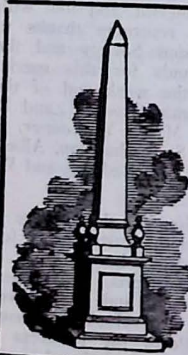
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### South Australian Sisters' Auxiliary.

The meeting was held on March 6. Devotional session was conducted by Mrs. Webb, who, after a season of praise and prayer, read an excellent paper on "Walking with God."

Mrs. Fischer presided over the business session. Minutes of previous meeting were confirmed. Forty delegates responded to roll-call. The following additions were recorded from Sunday schools: Cottonville, 6; Cowandilla, 5; Dulwich, 4; Grote St., 1; Mile End, 3; Prospect, 1; Semaphore, 3; York, 2.

Treasurer's report.—Mrs. Bond received in February, for Home Missions, £6/13/8; in hand, £12/12/5; total, £19/6/1. For Foreign Missions, £13/2/6; in hand, £11/11/3; total, £14/13/9. General fund, collection, £1/8/9; in hand, 1/2d.; total, £1/8/9½. Expenditure, to sec. for postage, etc., £1/8/9½. obituary superintendent, 5/-; balance, 3/9½. A collection amounted to £1/8/5.

Home Mission report.—Miss Garland reported H.M. Committee steadily working. Placing mite boxes seems to be the special business at present, and these seem more in favor than last year. More boxes are available if required. The superintendent (Miss Garland) has accepted an invitation from the Gawler sisters, and had aroused their interest in Home Missions. Several mite boxes were distributed, and 4/- was taken in collection. Receipts for February: 1d. per week, Balaclava, £2; Mile End, 11/6; Nailsworth, 5/-; York, 3/-; Maylands, 17/-; Cowandilla, 10/-; Hindmarsh, 5/-; Mite boxes, Forestville, 2/5½. Donations, Mrs. Rawling, 2/-; Gawler Dorcas, 4/-; two Dulwich sisters, 5/-.

Foreign Mission report read by Mrs. Downs. As the Dorcas societies are still in recess only one meeting was held during February. The committee went to Norwood, but inclement weather was responsible for a small attendance. Mrs. Paternoster presided. Mrs. Caldicott read extracts from the letters of her missionary daughter in India, and Miss Grant provided a helpful paper entitled, "Work and the Need," while Miss Tonkin told an interesting story of a Chinese girl. The collection totalled 6/-, and mite boxes were distributed. Amounts received during the month: Norwood, 6/-; a N. Adelaide sister, 2/-; Unley mite box, 12/-.

Hospital report.—Mrs. Young reported the following visits had been paid: To Adelaide Hospital, 7; sick and aged, 44; private hospitals, 6; Home for Incurables, 16; Cancer Block, 5; Consumptive Home, 5; Kalyra Sanatorium, 2; Keswick Hospital, 1. The usual comforts have been distributed, and monetary help given in cases of need.

Temperance report.—Mrs. Kempster made a verbal statement that although no meetings had been held, the committee were doing their utmost in the interests of the cause.

Obituary.—Mrs. Blight reported the following sisters had received the home-call: Mrs. Rankine, Grote St. church; Mrs. S. Luvis, Henley Beach church; Mrs. Marne, Mile End church; Mrs. Douglas, Maylands church.

Miss Garland asked that the April meeting might take the form of a Home Mission rally. This was carried. Miss Tonkin engaged in prayer and the president pronounced the benediction.—V. B. Thompson, 12 Kintore St., Mile End.

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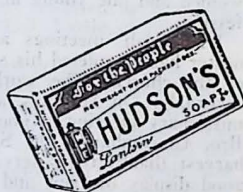
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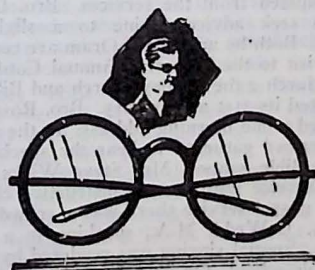
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## News of the Churches.

### Western Australia.

Lake St., on March 9, had a good attendance at the Lord's table. Four young people from the Sunday school were received into fellowship. At the prayer meeting on March 6 there was a splendid attendance. Two made the good confession, and four were baptised. The school is increasing. It has been necessary to secure accommodation for the kinders away from the church building owing to lack of room.

At Subiaco on March 8, the young people arranged a successful river trip on the "Swan." Sister Turvey, B.A., gave an interesting address to the Sunshine League on Sunday, 9th. Bro. Albany Bell gave an address full of inspiration and thought to the church. Through Bro. Clay having strained himself he was confined to his bed for some days. Bro. D. M. Wilson kindly conducted the gospel service. Bro. W. R. Hibbert conducted the mid-week prayer and praise meeting in the absence of Bro. Clay.

Claremont annual meeting was held on March 6. A pleasing review of the year's work was contained in the reports. With the projected publicity campaign and open-air work, it was hoped to make the new year a record one. Happy fellowship had been enjoyed with W.A. students on vacation from the College. Bro. Stephenson's gospel work was greatly appreciated. The year's giving was a record, enabling repayment of a substantial sum off the building extension loan. Bro. Reg. Pallot, who leaves for Geraldton shortly, was wished Godspeed, and was presented with a fountain pen. The Bible school maintains its lead in furnishing new church members. A live organisation is the local Christian Endeavor Society. The mission band continues to be a valuable asset.

### Queensland.

At Toowoomba on March 2, Bro. Draney gave a helpful exhortation. The gospel service was conducted by Bro. H. C. Stitt. The business affairs of the church are most satisfactory. On March 9, Bro. A. Coleman exhorted. Bro. G. Searle, who has been away, was present. He is to undergo an operation to his eyes. Bro. H. C. Stitt conducted the gospel service.

At Annerley on March 2, three were baptised. All services were well attended, especially the gospel meeting. On March 3, the young people's society had a splendid attendance. The society is doing wonderful work. On March 6, Bro. and Sister Young were officially welcomed to the church. Bro. Wendorf took the chair, and a very pleasant evening was spent. Speeches of welcome were delivered by Sister Wendorf (sisterhood of Queensland), Bro. Wendorf (Home Mission Committee), Bro. Alcorn (Ann St.), Bro. Adermann (Hawthorne and Zillmere), Bro. Woff (Sunnybank), Bro. Fisher (State Organiser), and Bro. Black, on behalf of Annerley. Bro. and Sister Young both responded. Refreshments were served. The evening was a great success. On Mar. 9, services as usual were well attended. Six were received into the church. Powerful addresses were given by Bro. Young both morning and evening. Bible school is rapidly growing. Attendances all through are being exceptionally well maintained.

### South Australia.

Wallaroo meetings are keeping up. Last Thursday evening Bro. Warren gave a good address on "The Second Coming of our Lord." The Home Mission offering amounted to £26.

Good meetings at Gawler. On Feb. 28, a meeting of the church was held, and it was decided that the church building be started as soon as possible. On Saturday, March 8, a working bee was formed to clear the land. March 12 a kitchen evening was given to Bro. Dealy and Sister Humphries. At the close of Bro. Raymond's address on Sunday evening, a young man from the Bible school confessed Christ.

Since last report the work at Barmera and Coddogla has improved. Both schools are preparing for their anniversary. The Home Mission offering of March 2 was very good considering the membership: £3/16/8 was received. Gospel services have improved. On Mar. 2, one was received by letter from Berri. The J.C. enjoyed the visit to the Berri Y.P.S.C.E. recently.

At Maylands, large meetings continue. Visitors on Sunday included Bro. Harry Wright, of Western Australia, who rendered sympathetically a solo at the evening service. Bro. Collins preached an excellent sermon on "The Testimony of Jesus." The Home Mission offering is £60/13/- 264 in the Bible school, and all the auxiliaries are in good heart and spirit, doing splendid service. The choir has never been more efficient, and is no small help in the gospel work.

Meetings at Kadina are showing signs of improvement. Bro. F. G. Filmer commenced a term (for an indefinite period) on Feb. 24, which was the date of the harvest festival; there were very good meetings. Since then Bro. Filmer has done a good amount of visiting and is being well received. The meetings are on the up-grade. On Sunday morning Mr. H. E. Hughes, representing the S.A. Temperance Alliance, was the speaker. At the close of the gospel services three young women and one young man made the good confession.

Hindmarsh meetings are good. Bro. Paternoster has completed his second year as preacher of the church. The work is going along very favorably. On March 5, at the quarterly foreign missionary meeting, a good report was given by Bro. Glastonbury. On Sunday, March 16, the harvest thanksgiving services were held, with a good display of fruit and vegetables. These are to be forwarded to Minda Home, also parcels of wearing apparel. Sister Hitchens is still sick, and Bro. Caudle is in Adelaide Hospital having undergone an operation.

At Norwood the anniversary social on Monday, 10th, was a very happy occasion. E. J. Paternoster, Conference Pres., presided, and other speakers were G. McKie and W. Beiler. The report of the secretary showed 75 additions for the year, 66 being by baptism. The whole work is in a most healthy condition, the services for the past two months being the best for several years: the average at the Lord's table being 176. On Wednesday a lady was baptised, 56 being present at prayer meeting. Sunday services were good, one lady coming for baptism at the close of Bro. Paternoster's address.

At Moonta the annual Home Mission offering amounted to nearly £18. The general finances of the church are good. Attendances are not so good owing largely to the closing of the mines. Bible school is practising for the anniversary. Bro. J. Wearne and Sister Lang are training the children. Sister Bauer is confined to her bed and was much missed from the services. Bro. Oram has had to seek advice, owing to a slight throat trouble. Both he and Sister Oram are contemplating a visit to the Victorian Annual Conference.

On March 2 the Henley church and Bible school celebrated its 31st anniversary. Bro. Ross Graham delivered a fine morning address. In the afternoon a fine crowd gathered to hear the special singing by the Bible school, Mr. Steve Wicks assisting in the service with a very instructive chalk talk. At the gospel service there was a crowded house. Bro. A. J. Wedd, M.A., speaking in a masterly fashion. Special singing was rendered by the choir and Bible school. On Tuesday, 4th, a public meeting and social was held. Bro. B. W. Manning presided, and a very helpful address was given by Bro. A. C. Garnett, M.A. Special numbers were again rendered by the scholars and choir. The services were the most successful and best attended for some time past. Bro. Graham performed the duties of conductor admirably, whilst

Sisters Misses Charlick and Fischer assisted very acceptably as pianist and organist. On Mar. 8 the annual picnic was held at Kensington Gardens, where everyone spent a most enjoyable time.

Berri brethren are making every effort to reach their Home Mission apportionment of £20, amount received to date being £17/12/9. A special Home Mission prayer week was arranged and short addresses given each evening by brethren and sisters who had lived and worked in other Home Mission districts. Sister Martin, of Broken Hill, and Bro. Mudford, of Barmera, gave helpful talks. Bro. Hunt spoke on "Eyre Peninsula and Home Mission 'Living Link' work." Some fine meetings were held. On March 2, Bro. H. S. Vawser gave a helpful message at Berri in the morning, and at Winkie in the afternoon. There have been two additions by faith and baptism since last report. Bro. C. H. Hunt continues to give of his best. Sympathy goes out to the relatives of Miss Mona Goldfinch, who lost her life accidentally in the river on March 2. She was a fine young woman, 21 years of age, and only a visitor to this district.

### Tasmania.

West Hobart Bible school held its annual picnic at Bellevue, under perfect conditions. The children and a large number of friends spent a most enjoyable day. The young men and Collins St. had an exciting debate as to whether women should be allowed to speak in the churches. The three judges declared the negative side the winners.

### New South Wales.

At Wolfram St. (Broken Hill), on Mar. 9, Bro. Blackburn exhorted the church, and Bro. Cornish gave the gospel address. Owing to a strike there were no electric lights, but lamps were secured. Bro. Skewes is much better. Sister Cornish is home from the hospital. Mrs. A. Clarke (organist) was welcomed back after holidays.

Good meetings at Lidcombe on Sunday. Bro. Dr. Illingworth addressed the church. Bro. Rodger, assisted by Bro. Lee, conducted the gospel service. On the previous Lord's day morning Bro. Crawford's company and message were enjoyed. Bro. Rodger spoke at the gospel service. More interest in meetings is manifest.

At Hornsby harvest festival services were held in conjunction with Bible school prize giving. H. G. Harward addressed the church; T. C. Walker spoke to the children and friends in the afternoon; H. G. Payne preached at night. The display of fruit, vegetables and flowers, arranged under the direction of Miss Pickrell, evoked general congratulations.

At Longueville meetings are improving. Last Lord's day Bro. and Sister Chas. Lea (who was formerly H.M. secretary for many years in N.S.W.), and Miss Muriel Lea, were received into membership. The father of the writer, Bro. Joseph Goddard, has also been received into fellowship. He was lately in membership at Paddington. Bro. A. L. Haddon, N.S.W. B.S. organiser, exhorted last Lord's day to an appreciative meeting.

Elder F. R. Furlonger was in charge at the Lismore City Temple on Mar. 9. Among visitors were Bro. and Sister Ellis, from Enmore Tabernacle. At night Bro. P. J. Pond preached on "The Man who Left All." Another young lady has decided to obey Christ in baptism. Attendance at Bible school is encouraging. Owing to increasing numbers Bible class has been dividing into young ladies' class and young men's class. K.S.P. and Phi Beta clubs are initiating new members each week.

During February, meetings at Taree have been well attended. Visitors were Sister Hunter, from Marrickville, Bro. H. Gaggin, from Enmore, and Sister J. Fraser, from Merewether. On March 2 Bro. Crossman spoke at all services, and Bro. Gaggin presented the gospel in song. On March 9 Bro. P. G. Saxby addressed the church, and the gospel address was delivered by Bro. Crossman. At the conclusion of the mid-week service on March 11, five at Wingham were baptised. Sister Crossman has been very ill, but is much improved. The church expresses Christian love and sympathy to Bro. Amos Saxby in the loss of his sister.



At Petersham helpful addresses have been given to the church by Bro. Anderson, of Canter Vale, and Bro. Thomas, of Belmore. Bro. Arnot preached last Sunday evening on "A Profitable Investment." The Sunday school is healthy; new scholars have been enrolled recently. The work at St. Peter's continues to be satisfactory, well attended, and good.

The work at St. Peter's continues to be satisfactory. Meetings are well attended, and good advertising is being done in preparation for a mission after Easter. Bro. Flood is preaching a series of addresses forming an "Old Paths" Campaign;" these have been very much appreciated. One confession has been made and the appearance of new faces at the meetings is encouraging. Bro. Cust gave a very interesting address on Sunday morning, March 16.

Sydney City Temple were glad to have among visitors at worship service on March 16, Bro. Mackie, missionary en route to Pentecost, New Hebrides. Two were received into membership, and a fair attendance listened appreciatively to a fine address by Bro. Southgate on, "Why we keep the Lord's Day." At the gospel service, interest was maintained in Bro. Southgate's special series of addresses, the theme on this occasion being, "The Design of Baptism."

"The Design of Baptism."  
Splendid meetings at Auburn on March 16. 90 broke bread in the morning, and a special service was held in the afternoon and evening, 171 scholars and teachers being present in the afternoon, when Bro. Haddon talked to the children. In the evening Bro. Fretwell spoke to a large gathering on "The Ideals of the P.B.P. and K.S.P. Clubs," after which two young girls gave themselves to Christ. During the week from 10th to 13th a special mission for the deepening of the spiritual life of the church was held. Bren. Crisp, Harward, Butler and Fretwell gave very helpful addresses.

Chatswood annual business meeting was held on Mar. 12, and was most enthusiastic. Reports from secretary, treasurer and church auxiliaries showed a satisfactory year's work and a flourishing condition. During the evening presentations were made to Sister Ethel Day (organist), and Bro. C. R. Hall (retiring choir master). Bren. H. W. Cust and S. Triglone were elected to the diaconate along with the following, who served during the past year: Bren. W. H. Hall (president), A. Graham (secretary), Y. M. Middleton (treasurer), S. Gole, C. R. Hall, M. D. Hunter, R. M. Marley and Richard Verco. The church membership now is 182, an increase of 39 for the year. 25 were added by faith and baptism. The aggregate receipts for 1922 were £1,668, an increase over 1921 of £227. Contributions to Home and Foreign Missions and outside funds totalled £330, equal to 20 per cent. of the aggregate. Assets total £5,205 and liabilities £1,484, leaving a surplus of £3,721, which has been accumulated in less than ten years. Splendid mid-week meetings are held. Records are reported in all departments. Great optimism for 1924 prevails.

**Victoria.**

Good meetings at Swanston St. last Lord's day. Bro. Shipway delivered very fine sermons. Several visitors present, including Sister Miss Grundy, from Gisborne, N.Z., and Bro. Prichard, from Launceston.

Blackburn had good meetings on March 16. Bro. J. E. Allan exhorted in the morning. At the evening service Bro. Withers spoke to a record gathering on "The Restored Christ," at the close of which one year

son exhorted on "Who is Jesus?" in the morning. Bible school and class are doing well. Prior to the gospel message a woman was baptised. On 3rd inst. Bro. Graham preached on "Lifting the Barrier."

On 3rd inst., the Colac Phi Beta Pi held its first social for this year, and entertained the boys and young men of the church, who have recently formed themselves into an improvement club. On the 11th the church officers tendered a social evening and supper to the ladies' aid members in recognition of the valuable financial assistance toward the reduction of the building debt. Good attendances at church services and Bible school last Lord's day.

Services at Geelong on Sunday were conducted by Bro. A. W. Connor, of Ballarat. A number of visitors were present in the morning, including Bro. E. Arnold, from Port Pirie, S.A., and Bro. Twiddy, from Wedderburn. Good attendance at night, when Bro. Connor delivered a fine address. East Kew held a social last night.

Fast Kew held a social last Tuesday evening to welcome Bro. A. Baker, who is conducting the services. Bro. Rasmussen spoke last Sunday morning. At the gospel service three young ladies and one young man made the good confession, Bro. A. Baker preaching. Bro. Sheen rendered a message in song. The Sunday school had a record attendance.

At Cheltenham on Sunday morning, Bro. O. Judd presided over a fine meeting. G. F. Pittman spoke on "The Unjust Judge and the Poor Widow." A good school in the afternoon. At the evening service Bro. Pittman gave a good address on "A Desert Hero," the second of a series of "Bible Heroes."

Very successful harvest thanksgiving services were held at Hawthorn on Mar. 16, T. H. Scambler preaching morning and evening. On Wednesday, 12th inst., Miss Blake gave a much-appreciated address. On Sunday morning the Auburn Baptists' juniors visited the junior meeting. There were sixty present.

Since the opening of the church building at Red Cliffs, the meetings have been continued regularly. Attendance at the services has been increased. On March 16, Bro. P. C. Bennett preached at both services. In the morning Sister Mrs. Young was received on transfer from Derby, and in the evening one young man confessed Christ. Help in the preaching has been rendered by Bren. H. S. Clarey, C. Gould and H. A. Leslie, of Johannesburg.

On March 12 the church at Ballarat East gave a welcome to Bro. and Sister Edwards and family. Each auxiliary was represented, and an effective programme was rendered. Sister Fishwick was the principal contributor to the programme, the items supplied by her consisting of adult and juvenile performers, the latter being wonderfully trained. Meetings on Sunday slightly affected by Dawson St. anniversary. One young man confessed at night.

Horsham church enjoyed recent fellowship with Bro. Wiedenbach (Kadina, S.A.), and a brother from Lygon St.). Meetings keeping good. Bro. Ingham has been out to Haven, and presided over a business meeting, at which Haven church was organised with its own officers. This church will still remain in the circuit, but will not be controlled from Horsham. An early start is to be made with a building for Haven. The new secretary is Bro. E. W. Hallam, Haven

On the last Sunday in Feb., the Doncaster church held its harvest thanksgiving service. Bro. J. Tully spoke at the morning meeting. The address at the evening service was delivered by Bro. Lang. A fine display of fruit, vegetables, groceries, jam and eggs decorated the platform, and were afterwards taken to the Austin Children's, and Eye and Ear Hospitals. Bro. and Sister Lang have started a girls' club, which is much appreciated by the young women. The K.S.P. club is starting its winter session this week. Bro. Lang spoke at the meetings on Sunday, and at the evening service had the pleasure of seeing five Bible school scholars step out and make the good confession.

At Surrey Hills Bro. Eaton has been the speaker for the last two Sundays, and meetings have slightly improved. On morning of March the speaker was Bro. Reg. Clarke. Record attendance in the afternoon in the intermediate portion of the school for some time. The Kappa Sigma Pi has re-commenced its meetings. The church has engaged Bro. H. A. G. Clark to succeed Bro. Whately. At the close of Bro. Eaton's address at night, one young lady made the good confession. The church is very glad to welcome back to Surrey Hills Sister Allen and family from Hampton. The church extends deepest sympathy to Mrs. Thorne in her bereavement.

Sister Hattwell, the wife of the evangelist at South Richmond, after a long and painful illness, passed away on Sunday, March 9. A memorial

service was conducted by Bro. Rasmussen, of South Yarra. He spoke of our sister's Christ-like life, of her cheerfulness and patience, and her desire to serve Christ. There was a large attendance. Bro. Rasmussen and Bro. Andrews are thanked for their help in the services for the last two Sundays. On the 16th Bro. Hattwell preached to a large attendance.

Interest in colportage work is well maintained at Gardendale. During the last fortnight, open air meetings have been held almost every night, and the attendances of members and people interested has been good. Sunday, March 9, three who had previously been baptised received the right hand of fellowship, and at the gospel service three made the good confession. Sunday, March 16, four received the right hand of fellowship. In the evening the first service was held in connection with the fortnight's tent mission. Prayers for the mission are asked.

Castlemaine thanksgiving services on Sunday were well attended. The platform was beautifully decorated with fine products of the soil, and appropriate addresses were given by Bro. Clipstone. Great pleasure was expressed at the presence of Sister Andrews, after a long illness, and a farewell letter was read from Bro. and Sister Spicer, original members of the church, and most highly esteemed, who are leaving the town to reside with a daughter in Brunswick. Bro. and Sister T. R. Hall and family are also leaving for the metropolis, and the church held a social evening on Monday to bid them all good-bye.

On Monday to bid them all good-bye. Bro. Shipway, from Swanston St. delivered a fine spiritual exhortation and spoke at the evening service in connection with harvest thanksgiving. At a public meeting on the 10th, Bro. Shipway gave a splendid address. On the 12th, the Circuit Conference meetings were continued. The business and addresses were much enjoyed. Special singing was rendered by some Dunnmunkle sisters and Brim choir. Complete arrangements were made in Conference to carry on the building and hold a tent mission, after which it is believed a grand work will follow in Warrnacknabeal. The usual dinner was served by the Brim sisters after the business session.

Since last report Coburg has had the addition by transfer of three sisters from North Melbourne and two from Ascot Vale. On Sunday night a young man made his stand for the Master. Miss J. McCormack (J.C.E. superintendent), owing to the removal of her mother and sisters from the district, has been compelled to partly sever her connection with the church. Miss D. Evenden will act as superintendent in her stead. Good meetings are being held at all services. Mid-week meetings are proving of interest, various brethren speaking on interesting Scriptural subjects. On Tuesday last the J.C.E. anniversary and social proved a great success. Miss McCormack was presented by church and J.C.E. with a zylonite toilet set.

South Yarra attendances are increasing. On March 9 harvest thanksgiving was held in conjunction with every member present day. Bro. W. Hancock kindly supplied the necessary farm produce; the members supplied the balance of fruit, etc. The young folk had charge of the arranging of the products, and created a very nice display. 144 broke bread. Bro. and Sister Cameron and their son and daughter were received by letter also Sister Mrs. Stevens and Miss Stevens, from Bambra Rd. Bro. Cameron exhorted. Record attendance at night. On the 16th, Sister Miss Blake was present all day. She addressed the J.C.E. and Bible school. Bro. Quirk exhorted at morning service, and in the evening Bro. Cameron gave a very fine address on "Christ's Second Coming." Sister Mrs. Wilkie, from Ballarat, was a visitor. A brief farewell service to Miss Blake was held. Bro. Cameron presiding. A greeting from Bro. E. J. Waters, of Warragul, was read. Bro. Lewis on behalf of the church, wished our missionaries bon voyage. Bro. A. Searle spoke for the Bible school; Sister Miss Sear, J.C.E.; Bro. J. Brown for the young men's club. Sister Mrs. Brown, sen., of the women's guild, presented Sister Blake with a Bible and Weymouth's New Testament.



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FORREST.—On February 5, Bro. A. Forrest fell asleep in Jesus. He had been present the previous Lord's day morning at the worship service, but within two days was taken suddenly to be with Christ. Bro. Forrest was 67 years of age at the time of his death. He was baptised into Christ on September 2, 1891—over 32 years ago. In a number of ways he served the church well. For many years he was a member of the choir. He served as an auditor for over 20 years. Besides, at various times our brother held office in the church as a deacon; his total length of service as a church officer being 12½ years. His departure was sudden, but he was prepared for it, when the time came.—A. C. K., York, S.A.

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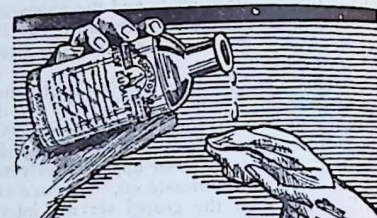
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