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## Kept "as the Apple of the Eye."

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The eye is a marvellous organ. Perhaps there is no other part of the human body so wonderful in its construction. A distinguished scholar has affirmed that "an examination of the eye is a good cure for atheism," such evidence does it give, as does every part of our physical frame, of the working of a great Designer, proclaiming "the hand that made us is divine."

Further, the eye is as precious as it is wonderful. It is the main channel by which the brain receives impressions. It is the window through which the man looks out upon nature. I think I would rather lose a limb than an eye—all the other senses than my sight. We ought to thank God every day for the ability we have to look out upon the beautiful world he has made, and to gaze upon the faces of those we love. The eye is a very delicate organ, none more so. How we take every precaution for its preservation. If it is weak, we wear glasses. When in St. Helens, Lancashire, I went through Pilkington's plate-glass works; and I noticed that when the men were about to draw, and pour out, a cauldron of molten glass, they protected their eyes with shields from the intense white glare. We use every means to save from injury that which is so delicate and precious.

But more, no other external organ is so well guarded by nature. That is the fact suggested in our title—"Kept as the apple of the eye." So then, let us first view this statement as

### A truth in nature—

the eye is well kept. It is guarded in at least five distinct ways. To begin with, it is placed in a strong, deep socket of hard bone. Then, it is protected in many ways by the eyelid. This defends it against hurtful substances, closing over it quickly as a flash of lightning on any appearance of danger. The eyelid also rests it by day, and

covers it in sweet gentle sleep by night. Thirdly, it is sheltered by the eyebrow, which guards it from the sweat upon the forehead. Fourthly, it is shaded from excess of light, and also shielded from dust, by the eyelash. And finally, it is flushed and cleansed and kept in good working order by a liquid specially furnished, with also a perforation for carrying off the superfluous brine. How marvellously, then, has the Creator provided for the preservation of this delicate and precious organ. And such is God's regard and care for his people. "Kept as the apple of the eye."

Now let us view the statement as

### A fact in history.

Jehovah has kept his people "as the apple of the eye." It was true of the Jews as a nation. In that wonderful song of Moses, set forth in Deut. 32, he speaks of God's goodness to Israel: "For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." This last is, of course, the language of anthropomorphism, a form of expression by which the Deity is represented as having the organs and attributes of human kind; but we know what it means. God had preserved his peo-

ple through all their wilderness journey, guarding them from their enemies, bringing for them water out of the flinty rock, and raining upon them manna from heaven: "their clothes waxed not old, and their feet swelled not." "Kept as the apple of his eye."

Then, also, it was true in the case of the individual saint. In Psalm 17: 8 we have "Keep me as the apple of the eye"—a prayer of David's, perhaps when he was being hunted by his royal persecutor, or later when fleeing from the face of Absalom. And the prayer was answered. He was wonderfully preserved from the javelins of Saul, the treachery of friends, the assaults of enemies. And what shall I say more in this connection? for the time would fail me to tell of Jacob "kept" from Esau, of Joseph "kept" through all the vicissitudes of his life; of Elijah "kept" from Ahab and Jezebel, of Elisha "with horses and chariots of fire round about him" at Dothan, of Daniel "kept" from the lion's maw, of the three nonconformists of Babylon "kept" even in the midst of the burning fiery furnace. These all by reason of their faith were "kept by the power of God," "kept as the apple of his eye."

Once more let us view the statement as

### A hope in our daily life—

He will "keep us as the apple of his eye." God's word to his people through Zechariah (2: 8) was that "he who touched them touched the apple of his eye." Whatever the primary application of the passage, it contains for the saints of the Lord in all succeeding ages a blessed assurance of his tender and jealous care for his own. How sensitive is the eyeball to a touch! On the slightest apprehension of such a thing the eyelid instinctively and instantly closes over it. Such is God's care for his people. So he promises to "keep us in all our ways."

### "Kept."

"How safe, how happy, and how blest,  
Like sheltered bird in parent nest,  
Each soul that comes to God for rest!"

"O Lord, my Maker and my King,  
Beneath the shadow of thy wing  
I can do nothing else but sing."

"In life, in death; by day, by night,  
No terror shall my soul alight,  
My Father's near—and all is right."

Not that we shall be immune from the common trials of life, or, necessarily, from the greater trials—even unto death. "The noble army of martyrs" proves that. But especially in the higher realm of the character and the soul, and looking beyond the temporal unto the eternal, we shall be "kept."

But we must be loyal and whole-hearted, dutiful and true. We must acquaint ourselves with God's will and be guided by his Word. He says, "Keep my commandments, and live; and my law as the apple of thine eye." We must be watchful and earnest. "Building ourselves up in our most holy faith, and praying in the Holy Spirit," we

must thus "keep ourselves in the love of God"; and then he'll keep us, even "as the apple of his eye."

Let us "have faith in God," implicit and entire. Let us say, "What time I am afraid, I will trust in him." Through the dawning year, and amid the unrest of the world—the strife of men and nations—let us trust and not be afraid. So shall we be "kept"—kept pure, kept unspotted from the world, kept in hours of temptation and trial, kept in all our ways—"kept by the power of God through faith unto salvation, ready to be revealed in the last time"—"kept as the apple of his eye."

## "White As Snow."

B. W. Huntsman.

"Though your sins be as scarlet, they shall be as white as snow."—Isa. 1: 18.

The close of one year, and the dawn of another, affords a suitable time to review the past and look with hope into the future. As we recall the failures of past days, there comes to our minds the comforting promise in Isaiah's message, "They shall be as white as snow."

To those who have seen an abundance of snow, the beauty of this simile will be apparent. In a sunny land like Australia it is difficult to fully realise it. When Mr. Foster, Canadian Commissioner of Customs, was visiting our land, replying to the criticism that Canada was a land of snow and ice, he said, "If I were divine Providence I would raise across Australia a range of mountains from Darwin to Adelaide, upon which there would be perpetual snow. It would be of supreme value to this country." There was wisdom in that utterance. Snow is of great value to any country. California and Utah have been changed from barren wastes because of the streams of water from melting snow on the surrounding mountains. The Lord was speaking through his servant the prophet concerning the unfaithfulness of his people, and he uses the snow as a symbol of what he will do to cleanse and purify a sin-stained people, if they will repent and turn to him. May we apply the lesson to ourselves at the passing of the old year and the coming of the new.

He will make our souls as BEAUTIFUL as snow. Snow is exceedingly beautiful, not only in its broad effects as seen by winter sunlight or bright moonlight, but every flake is a thing of wonderful beauty. Seen under a magnifying glass, each one is shaped like a star, or in different geometrical designs. There is infinite variety. God's work is inexhaustible, and though they quickly perish, yet the Creator has made each one in perfect order. If in the natural world God is so exact, is he less in the spiritual? Certainly not. He wants to make the soul as beautiful, orderly, and perfect

as the snow. Sin is always ugly. It mars and destroys. It leaves its brand upon the face. It blights everything it touches. It cannot make anything beautiful. God's work in the gospel is to restore what sin has spoilt. Real beauty is always of the soul. It was most fitting that the Psalmist wrote concerning "the beauty of holiness." Holiness is beautiful because it means God-likeness.

God will make our souls as WHITE as snow. With the sun shining upon it, or the beams of a full moon, there is an intense whiteness in the snow. Under such conditions we can think of nothing whiter. White is always the symbol of purity. White flowers are brought to weddings and funerals, symbolising the purest ideals. When the High Priest entered the most Holy Place on the Day of Atonement he was arrayed in white garments. In the heavenly vision granted to John on Patmos, he saw the redeemed of every nation arrayed in white robes, signifying their purity through the grace of Christ. That is what God wants to do for all his children. He is seeking to make them pure in heart. "Create in me a clean heart and renew a right spirit within me." should be the prayer of each one. The pure have true fellowship with God. They know his will best. They are nearest to the heart of God.

Through the gospel of his dear Son, God will make us as CLEAN as snow. Snow is perfectly clean. On the top of mountains where no dust reaches, it is without a blemish. Tramped into the soil, it takes up some of the dirt, but in itself it is clean, because it is simply frozen moisture. Passing through the atmosphere, it washes the air, and the air is never so pure as after a fall of snow. This is a figure of what the gospel does for us. Sin defiles, but the grace of God comes into our souls and washes away the defilement of sin. Where sin and ignorance abound, there you will see physical and moral dirt. Wherever the gospel goes, it makes everything clean. Men are

made cleaner in mind, in body, and best of all, in soul. We cannot recall the past, but we can be redeemed. God forgives, God cleanses, and starts us afresh with a clean heart through the renewing power of his forgiving mercy. It was the gracious ministry of the Saviour to tell repentant men and women, "Go, and sin no more."

The Gospel of God's grace is as LIFE-GIVING as snow. Though snow is cold, yet it possesses warmth and life-giving power. It is a wonderful protection for seed-wheat in the ground. On the western plains of Canada the thick covering of snow keeps the seed from being destroyed by severe frosts. The ground may be frozen, yet the snow protects it like a warm blanket from the changes of thaw and frost. Then when spring comes, the melting snow provides abundant moisture, and with heat of summer the wheat shoots up most rapidly. Snow has healing and life-giving power for frost-bitten men. It is rubbed on the affected parts, and restores circulation. So is it with the gospel of Christ; it gives life, power, warmth, and spiritual health. The triumphant shout of Paul was, "I am not ashamed of the gospel, for it is the power of God unto salvation." That was the message Isaiah brought to Israel. The people were sinking into sin and ruin. The prophet brings the good news of hope, God will restore and give new life to the people. Christ brought the same message to all. He restored broken bodies, and gave them new strength. He restored shattered minds. But most of all he gave new life to those whose characters were broken. That was his special work. For this he made himself the friend of all kinds of people. This is the work the gospel has been doing ever since. Everywhere, in every land, in every age. The sainted Augustine was a wild and reckless youth, but the faithful prayers of Monica found an answer in the career of one who became one of the greatest spiritual lights of the church. It may be so in every one's experience. "Though our sins be as scarlet," he will make them "as white as snow." Here is a chance for a new start in life. Set your face to the dawn of a new day. See the rising sun of opportunity for service. Cleanse your hearts and renew your strength through waiting upon the Lord, and go forth with a bright hope and a cheerful courage to all that the new year will unfold.

"My presence shall go with thee,  
So calm thy troubled fears;  
My promise is unchanging  
Throughout the changeful years.  
'Mid scenes of gloom or gladness,  
When weary or distressed,  
My presence shall go with thee,  
And I will give thee rest.

"My presence shall go with thee—  
Most blest assurance here,  
While in this lower valley  
Beset by doubt and fear,  
No evil shall befall thee,  
Close sheltered to My breast;  
My presence shall be with thee,  
And I will give thee rest."

## "Shiloh."

W. H. Nightingale.

"The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the gathering (or the obedience) of the peoples be" (Gen. 49: 10).

In these prophetic words, the patriarch Jacob predicted the fact and time of Christ's first coming, as well as his ultimate sovereignty of the world, when he shall be recognised as Lord of all. The world, the flesh, and the devil have united in the vain task of trying to keep Christ from power, but despite their efforts Jesus remains the great dynamic of the ages—the Shiloh—the Son of God. On no other ground could we account for the facts that where Jesus had one friend 1900 years ago, he has millions now; that scoffers have turned to worshippers; that infidelity has almost gone, and that Christ has become the centre of history. Of all the great titles given to Jesus in the Scripture, surely Shiloh is one of the most significant, for unto him shall the gathering of the peoples be.

### *We Must Come to Christ for Pardon.*

Sin is universal to the human race. It involves guilt; it exercises tremendous power, and it leaves terrible consequences. We have all sinned, and come short of the glory of God. Under the Jewish age men might obtain pardon by escaping to the City of Refuge. In the days of slavery in America the slaves would be set free if they could cross the line dividing south from north. Under the Christian dispensation we receive pardon through Christ. Following a big war, a party of guerillas named Quantrell's Band ravaged the country with fire and sword. They were caught eventually, sentenced to be shot, and blindfolded beside a trench dug for their grave. Suddenly the bushes parted, and a young man sprang into the clearing, requesting the firing squad to halt. He said, "I have sinned as much as any man in the band. There is a man there with wife and babies. Pardon him, and I will take his place." This done, the guns exacted their toll of death. The pardoned man secured the body of his friend, dug a grave, covered it gently, and lovingly cared for it. In later years he reared a slab of granite, upon which he inscribed these words:

"Sacred to the memory of Willie Lee,  
He took my place in the ranks.  
He died for me."

Jesus Christ took our place on Calvary. He died for us. The blood of Jesus Christ, God's Son, cleanseth us from all sin. He offers pardon to all who will come to him.

### *We Must come to Christ for Peace.*

The dark clouds of international strife hang over this world once more. At any moment the lightning may flash that be-

tokens another harvest of death. And this, on the top of the fact that the world has only just crossed the Kedron Brook of sorrow, and passed through the Garden of Gethsemane. Politically, socially, and industrially the world is at war now. The League of Nations has accomplished something, because it appeals to intellect rather than brute force. But men will never learn the arts of peace, nor beat their swords into ploughshares, or spears into pruning hooks, and learn war no more, until they come to Christ—Shiloh, and receive peace from him.

### *We Must Come to Christ for Power.*

The world, the flesh, and the devil have proved effective enemies to the race. As the influences of Egypt followed the children of Israel toward the Promised Land, so

the influences of the old life make the Christian life hard. When Peter trusted in self he failed, but when he trusted in Christ he conquered, and became the mighty messenger of a new age. When Paul looked at his weakness, he cried: "Oh, wretched man that I am: Who shall deliver me from the bondage of this death," but when he looked to Shiloh he said, "I can do all things through Christ, who strengtheneth me." Here is Almighty power for you and for me.

### *We Must Come in Christ's Way.*

It is the way of faith and repentance: the way of obedience, of life, and of service, for unto him (Shiloh) shall the obedience of the people be.

"I see not a step before me,  
As I tread on another year;  
But the past is still in God's keeping,  
The future His mercy shall clear,  
And what looks dark in the distance  
May brighten as I draw near."

## Not a Denominationalist.

A.—"Good morning, brother. May I ask if you are a Christian?"

B.—"I am."

A.—"To what church do you belong?"

B.—"I can answer this by asking you a question. Are you a Christian?"

A.—"I am."

B.—"Of what Christ are you a follower?"

A.—"There is but one Christ."

B.—"How do you know?"

A.—"There is only one revealed in the Scriptures."

B.—"Then why do you ask me 'to what church' I belong, since there is only one church mentioned in the Scriptures?"

A.—"I mean to what denomination do you belong?"

B.—"I do not belong to any denomination; I am a member of the body of Christ and simply a Christian. I have been baptised into Christ, and have put on Christ, and am a member of his church."

A.—"But you know there are many branches of his church, and I want to know of which branch you are a member."

B.—"I read in John 15 that Christ is the true vine, and that his disciples—not churches—are his branches. There is not a hint in the Bible that a denomination is a branch of this vine."

A.—"But you must be a member of a denomination, since there are so many claiming to belong to his church."

B.—"When Peter preached on the day of Pentecost, and the men cried out to know what to do to be saved, and were told to 'repent, and to be baptised in the name of Jesus Christ for the remission of sins,' and who gladly obeyed, will you kindly tell me the name of the denomination of which they were members?"

A.—"They were members of the church of Christ. At the end of that day this church numbered three thousand souls."

B.—"When Peter preached the gospel to the Gentiles—Acts 10—those who heard and obeyed were certainly members of a church, and I want you to tell me the name of that church."

A.—"Christ's church."

B.—"Were those who were converted on the day of Pentecost, and those who were converted at the home of Cornelius members of a denomination?"

A.—"No."

B.—"What were they individually?"

A.—"Christians."

B.—"Now, if a man should hold a union meeting in our city, and one hundred men were to hear the gospel, believe, repent and be baptised, what would they be?"

"Christians."

B.—"To what church would they belong?"

A.—"The church of Christ."

B.—"Suppose 20 should join one denomination, 20 another, 20 another in the city, and 40 should decide to meet on the first day of the week, break bread, pray, give as the Lord had prospered them, give themselves to the study of God's Word, and be nothing but Christians, just like those in Jerusalem and at the house of Cornelius, would they belong to any denomination? If so, tell me the name of the denomination, if it is mentioned in the Bible."

A.—"They would not."

B.—"My dear brother, I have heard the gospel, I have obeyed it, and I am simply a Christian, and a member of the body of Christ, his church, and therefore I am not in any sense a member of any denomination."—W. H. Book, in "The Publisher."

# Religious Notes and News.

## Prison and Degradation.

"Good Words," a monthly publication of the United States Penitentiary at Atlanta, Ga., contains the following paragraph: "We should bear in mind that going to prison does not degrade a man; it only publishes his degradation. The man, if guilty, has degraded himself before going there. There are doubtless many thousands who have thus degraded themselves, but who have not yet gone, and perhaps never will go, to prison. But some time, somewhere, and in some way, their sins will find them out. The accounts of all men must be balanced. This is the law from which there is no final escape."

## Sunday Games and Cant.

"Cant is not the special prerogative of the pulpit," declared Dr. J. D. Jones, in the course of his sermon at Richmond-hill Church, Bournemouth, England, recently. There was, he said, a great deal more of that kind of talk going on outside the church than inside by the opponents of religion rather than by the advocates of it. He was referring to the subject of Sunday games, and he remarked that when he heard people arguing for Sunday games—"in these days of daylight saving, shortened hours, and a compulsory weekly half-holiday, he must be pardoned for quite plainly calling it "cant." People who pleaded for Sunday games were exactly the same people who played on week-days. The real object of the movement was to secure a weekly Bank holiday.

## Mr. Carey Bonner Invited to Australia.

The "Christian World" says that Carey Bonner is still very busy fulfilling Sunday School engagements, and everywhere he finds a new spirit of enthusiasm for the Sunday School and a desire to improve it. He is especially glad of the hearty way in which the Church of England Sunday School Institute is participating in the work of the new Sunday School Board. The National Sunday School Union is now more than ever genuinely inter-denominational. Mr. Bonner has had some very urgent invitations to Australia, where Sunday School work is at present organised on purely denominational lines. There is, however, a growing desire to follow the British method.

## Greatest Men in History.

If our Lord were only a man, it might be permissible to place Him in comparison with historical personages, as has been done in a popular monthly, by Mr. H. G. Wells and others. Mr. Maurice Hewlett, the more reverent of the writers, after enumerating the highest qualities of "greatness"—grandeur of soul (moral), originality, personality, totality of development, power, exclaims: "What a piece of work is man!" and adds:—

You find them all in Him whom Mr. Wells puts first, as I do. Few reading this symposium will disagree with us. "Truly this was the Son of God!" was said of Him. Nothing higher can be said of any man than this; and, to the best of my belief, it has not been said of any other.

Sir Oliver Lodge puts it thus: "Who is the most central figure in history? Every writing of a date (the mere figure 1922) supplies an answer to the question." G. B. Shaw, flippant as usual, puts on his cap and bells, and ends his foolish contribution with: "I am a great man myself, and I know it."

## The Mistake of Gandhism.

Dr. Garfield H. Williams, of the Church Missionary Society, made the last meeting of the London Baptist Monthly Missionary Conference notable by a speech dealing in a fresh and convincing manner with the present situation in India. He stated that the widespread hostility was not against the British so much as against Western civilisation. The war had produced unsettlement among all classes in India, disturbing the stability of centuries, particularly among the il-

literate. Western education had resulted in the loosening of ancient faiths and restrictions, in place of which nothing had been given. The entrance of Western industrialism had thrown up acute problems from which India desired to be free. Into such a situation the advent of Gandhi had been hailed with joy. Gandhi is great and good, and the latter quality gives him his power. India feels that a religious leader has come. The supreme mistake of Gandhism is its insistence upon the isolation of India, and it would yet be proved again there that as no man can live to himself, so it is impossible for nations to isolate themselves. As Western civilisation has gone East, so Eastern civilisation is coming to the West. The one solution, said Dr. Garfield Williams, is to Christianise Western civilisation and Eastern civilisation through the transformation of individual lives by the power of Jesus Christ.

## A Secular Journal on Modernism.

What is called "Modernism" within Protestant circles (says the "Argus") is a strange mixture. It seems to be Arian or Unitarian in its theology. Socinian or Rationalistic in his interpretation of Scripture, and kenotic or naturalistic in its views of revelation. It is very difficult for even the most ingenious to look upon it as Christian. But it is certainly dominant. It is taught at Universities and in theological halls, and anyone who does not accept it is regarded as superstitious, obscurantist, and hopelessly out of date. Plain men are frightened by big words, and uneducated men are frightened by ridicule. So Modernism has the last word at present. There are, however, still some who oppose it, and maintain that it is neither logical nor scientific. Such a one is Mr. A. C. Champneys, M.A., who has written "A Different Gospel, Which is Not Another Gospel" (London: G. Bell and Sons). This little book—for it is only 150 pages—grew out of a correspondence in the "Guardian," in 1921. As expanded it now contains 32 short chapters of about five pages each, but they cover all the ground. To the reader of this handy volume, it seems as if all the logic were on one side, and all the popularity on the other. Certainly "Modernism" is in the heart of every man, for every man tries, naturally, to explain away the Scriptures. We all live in Nature, and shy at Super-nature. But the amusing part of it is that the men who reject a supernatural revelation are all claiming now to be granted a recognised place in the teaching of the church. They claim to be allowed, not merely to live within the church, but to dominate the church and mould its teaching. This is an extraordinary bouleversement. It is called the "reconstruction" of theology. To the honest man it seems to be not a construction, but a destruction of the Christian faith.

## The Secret of Mr. Boreham's Success.

F. W. Boreham's thirteenth volume of essays, "Shadows on the Wall," comes with all that literary charm and sweet reasonableness which has distinguished his previous work. There is no evidence of decline. Indeed, some of these new essays distinctly carry him forward. Publishers: The Epworth Press, London.

What is the secret of Mr. Boreham's success? The apparent ease with which he writes is deceptive. Dr. John Hunter's biographer said of him: "He had great gifts, but he always toiled as if he had none." Mr. Boreham's success comes of consecrated toil. Every day he enters his study at 8.30 a.m. and works on till 1 o'clock. During that session he declines to be disturbed. It is that unrelenting labor and unwearied effort which tells in the clarity of his thought and the tender beauty of his style. His books are an achievement in omission and selection, and the skill in the art of evading dreary detail is little short of marvellous. He never trembles on the brink of boredom. The ore has all been smelted, and nothing is left but ingots and nuggets of pure gold.

Mr. Boreham is a model of method, and he possesses that peace of mind which comes to those who are ahead of their work. Unlike most of us, his manuscript is ready weeks, often months, in advance for the press.

He is the minister of the Armadale Baptist Church. An Englishman by birth, he is proud of the fact that he was the last student to be accepted personally by C. H. Spurgeon for the Pastor's College, which, by the way, has recently been re-named Spurgeon's College. When Spurgeon's son Thomas was stationed in New Zealand the church at Mosgiel commissioned him to select a pastor for them, and his choice fell on Mr. Boreham. Mosgiel figures in all his volumes, providing many a delightful recollection and reminiscence, such as "The Divided Diaconate." From Mosgiel he went to Hobart, and thence to Armadale in 1917—"The Southern Cross."

## The World's Supreme Need.

Preaching in Copenhagen Cathedral from the words, "If any man have not the Spirit of Christ he is none of His," Dr. Charles E. Jefferson, of U.S.A., pointed out that the Spirit of Christ meant brotherliness, service and sacrifice, and a man, a nation, a church, or government, without that Spirit was not Christian. Jesus walked boldly across national, racial, and social lines, saying, "Follow me," and the work of the church was to move boldly across national frontiers, carrying consideration, helpfulness, forgiveness, and sacrifice. Men must be taught by the church to clasp hands across racial chasms. Diplomacy must be baptised in the Spirit of Christ. A nation which refused to do justly and walk humbly with its neighbors in paths of brotherly service and goodwill was sooner or later dashed to pieces. Those who doubted it should read history. The world was sick, the church must heal it. The world was torn by the evil spirits of suspicion, fear, greed, injustice, hate, and revenge, and these must be cast out. "Let us," said Dr. Jefferson, "demand in the name of Christ that preparedness for war shall cease. Let us denounce as blasphemy against God conscienceless trampling upon our word to the young men who went out to die in the great war heartened by our promise that this would be the last war. Not one nation, but all nations, must lay down their arms. The united church should say this, and should say it with holy passion. And if the Church of Christ can not say this, it is because it does not possess the Spirit of Christ. To bring the separated nations together, and to train alienated nations to love one another, this is our Father's business, and we must be about it."

## In Sheep's Clothing.

Some have feared that, as the habit of Bible reading, Bible study, and Bible memorisation declines—and, unfortunately, there can be little doubt that the boys and girls of to-day in America are far less familiar with the text of the Scriptures than, let us say, their grandparents—the English language will lose the richness which is owed to this source. The average college student, when tested on the scriptural allusions in Tennyson and Shakespeare, or even Lincoln, makes a gorgeous exhibition of ignorance. Unless the Sunday School finds some way to correct this non-understanding and consequent non-use of Biblical words, phrases and allusions, the literature of the next generation will suffer immeasurably in beauty and vigor.

But if the failure to use and understand the language of the sacred Book is deplorable, to apply this golden coin of speech to base uses is a thousand-fold worse. And such irreverent and shameless misuse has recently become the fashion with certain authors or publishers—it is uncertain upon which party to fix the fault—who produce, under Biblical titles, the shameless and corrupting novels which are the present literary vogue. Books which magnify the problem of sex beyond all proportion to its true relations, and which would repel decent readers, were the ingredients to be frankly stated on the jacket (like the familiar legal labels on pure-food preparations), are given titles from Holy Writ—"Christian Advocate."

# New Testament Church Congress.

At a "New Testament Church Congress" held recently by our brethren in U.S.A. reports of specially appointed commissions were received. These dealt with the local church, evangelism, education, loyalty to the Word of God, and Christian Unity. The reports have been published, and are, on the whole, extremely helpful, though a phrase here and there may not appeal to us. As we are sure that our readers will be interested, we propose to publish them. The first is as follows:—

## REPORT OF COMMISSION ON LOCAL CHURCH.

### The Task.

Our Lord, when He left us, sent the Holy Spirit. The Holy Spirit, through the apostles, gave us the church and the Word. The total visible result of His coming, therefore, was an organisation and a message. These, it may be believed, were meant to be sufficient for the work assigned to be done. When Paul went to answer the divine call to Macedonia, he had only these. For that ancient land, with its learning, its civilisation and its sin, these were sufficient.

The local church, in a New Testament sense, is the peculiar possession of the Restoration movement. In all else we are as the denominational institutions about us. Colleges, missionary societies, and benevolent associations are not different among us, from those to be found elsewhere. But we have the church and the Word, and we appreciate them in a way that others do not. Our appeal is to the Word and our reliance is upon the church. But, unfortunately, for lack of special stress, constant oversight and direction, many local churches are weak and sickly and ready to die. In this way the strength of our cause is proportionately reduced, and the progress of the work retarded. Attention to the task of rebuilding at this point is our imminent duty.

This Commission recommends, therefore, that we set as our objective the instruction, training and development of the local churches of the Restoration movement in the following essential things:

### I. The Significance and Importance of the Local Church.

1. The church is the "body of Christ" to move at His command, to honor Him as her head, and to do His will in the world.

2. The church is made up of "members of His body," each of which has owned Him as head, and bowed in submission to His authority.

3. The local congregation is the only visible manifestation of the church. Overhead denominational machinery is no part of the church. But only as the local congregation flourishes and thrives, does the work of Christ go forward in a community; and as other churches are established and strengthened, so is His work extended.

4. The name Church of Christ or Christian Church, with a geographical prefix, is a sufficient designation for the congregation; the church as a whole is not given a name in the Scriptures.

### II. The Objectives of the Local Church.

1. She is to engage in worship, which includes songs of praise, prayer, the reading of Scriptures and exhortation to holy living.

2. She is to bear witness by proclaiming the facts of revelation and by observing the ordinances of the gospel. This should be done in a manner suitable to its dignity and importance.

3. She is to render, within her reach, such service as Jesus rendered in the days of His flesh: (1) Healing by visitation and nursing; medical attention when required. (2) Teaching through a well-organised church school that provides suitable instruction for all ages, and by special classes as needed. (3) Preaching; that is, appeal to the public attention by testimony and reasoning and exhortation to believe on Jesus Christ and accept Him as Lord and Saviour.

### III. The Equipment, Training and Direction of the Local Church.

1. Equipment: A building adequate to the needs of the church, in good repair and well kept.

2. Officiary: Elders and deacons specially trained for their work, and a class of recruits in training for special religious service.

3. Stewardship: Special instruction of membership as to the financial responsibilities of Christians.

4. Shepherding: A careful division of the families and the territory of the local church, and such a division of labor among the officers as will insure constant and efficient oversight and secure the prompt enlistment of all disciples coming in from other churches.

### The Plan.

For the accomplishment of these ends the following means are suggested as being practical and resultful of the purposes in view:

1. One Lord's Day, at least, in each year, at Pentecost time if convenient, to be celebrated as "Church Day," when sermon, teaching and song will relate directly to the building up of the local church and to the stressing of such themes as 1, 2 and 3 under I, in the above outline.

2. The grouping and association of congregations in a given territory for purposes of mutual instruction, encouragement and edification, the county-seat or the largest or most central church in a given group being the one responsible to lead and to lend assistance to the weaker and outlying ones.

3. The setting of simple standards and an annual revision of the same with constant endeavor to bring the congregations up to a higher level of efficiency on such points as "conditions of building and grounds," "regularity of service," "annual revival," "efficiency of church school," and percentage of membership enlisted as contributors, as tithers and in attendance at the Lord's table.

4. Annual assembly of membership in the territory for the recognition of the most efficient by the awarding of some token, such as a silk flag, a pulpit Bible or other suitable gift.

5. Regular meetings of officiary from all churches in such group, quarterly or oftener, for counsel and conference for the good of the cause.

6. An annual institute, or assembly of days, for all elders and deacons in a given area for instruction and inspiration.

7. Training of officers of the local church to conduct public services, to offer the invitation, to take the confession, to administer baptism.

8. The conduct of local classes in personal evangelism, stewardship, public speaking and local church management.

9. The promotion of frequent congresses and conventions, in which the condition of local church life and its improvements will be paramount issues.

10. Constant vigilance to safeguard all local churches from the subtle peril of becoming tributary to overhead and denominational schemes.

11. As aids in the work outlined the following books are suggested (they may be secured from either of our publishing agencies): "The Building of the Church," by Jefferson; "The Minister as Shepherd," by Jefferson; "The Care of All the Churches," by Munnell; "The Church of Christ," by Phillips; "The Eldership," by Davis; "The Training of the Churches," by Lappin; "Christian Ministry," by Rotherham; "Setting the Church in Order," by Pierce.

12. It is suggested that local reading courses be provided, and that for this purpose attractive special editions of suitable books be projected; such as, for example, "The Life of John Smith," "The Autobiography of Samuel Rogers," "The Church of Christ," "The Story of a Century," "How the Disciples Began and Grew."

13. It is suggested also that there may be a field here for a monthly magazine touching local

church life, or perhaps home life and church life together.

14. As a first step toward the accomplishment of ends herein enumerated, the Commission has provided necessary enlistment blanks to be used at the New Testament Church Congress in launching the campaign among those there present, so as at once to give it the widest possible reach.

## The Church Roll.

Thos. Hagger.

There is no passage of Scripture which enjoins the keeping of a church roll, and if members were blessed with infallible memories such would be quite unnecessary. But under existing circumstances, if things are to be done "decently and in order" the keeping of such is important in order to show who are members of the assembly.

And as the keeping of a roll is essential in order to the doing of things in a becoming manner, the keeping of it well is equally so. Yet some church rolls are like the proverbial Chinese puzzle, so carelessly have they been kept.

Let me suggest that the card system of keeping such is much more to be preferred than a book, for after a few years a book becomes marked with erasures and corrections.

The secretary should enter names promptly on the reception of the people who bear them into church membership. To allow names to accumulate without entry is an almost unpardonable transgression. And he should see to it that full particulars are entered, such as full name, proper address, date of reception, and whether the person has been received by letter, restoration as a baptised believer, or after confession of faith and baptism. It would be good if churches had a form for presiding-brethren to fill in and hand to the secretary, covering these and all other matters concerning which it is necessary to keep records. At any rate those who extend the hand of fellowship should see that the secretary is notified, preferably in writing, of all receptions.

From the roll names should be removed when death occurs; when a letter of transfer has been granted to a sister congregation; or on the exercise of discipline to the extent of withdrawing fellowship, or revision of roll. But no name should be removed by discipline or revision of roll (unless the person has been lost sight of) until he or she has been seen, and that more than once, and only when it is found that apparently nothing can be done with him or her. And all approaches to such a person should be in the loving spirit of the Master. The subterfuge which some churches have adopted in recent years of transferring names to what they call a "suspense list" is, in the judgment of the present scribe, an abomination. For after all, while this method may save work (is that why it has been adopted?) it is really not a suspense list at all. For what and for how long are the people suspended? What uncertainty is there about the matter? What judgment is being withheld? Too often it is a permanent list rather than one on which judgment is suspended for a time. In some cases it is a substitute for scriptural discipline; while in others the names of faithful members have been transferred to such a list by mistake in the feverish haste to get the total membership reduced before "next Conference," or in the wholesale manner in which it is generally done.

Let me urge that more effort should be put into the keeping of correct rolls; that more work should be done in the way of shepherding the flock, not overlooking the isolated ones; that we shall retain on our rolls every possible name; that those lost sight of, those who never attend, and those whose lives are unworthy, should not be allowed to have their names retained on the rolls, but that such removal of names should only be after every effort has been made to correctly retain them; that the revision of the roll should not be left until there is an accumulation of names needing attention, but should be dealt with month

by month as occasion requires; that the removal of names should be done with care, with sorrow, and after prayer. It can scarcely be right to make a great thing of adding people to the congregations, and then to dismiss them lightly.

Surely if what is here suggested is done, or similar action be taken, the leakage, which we all deplore, would be reduced, and a greater work would be done for our Master.

## India and Its Unrest.

H. R. Coventry.

What about things in India? How about all this unrest? These are common questions, and of the type usually thrown at one home from India. I suppose so little news about India finds its way into the papers in Australia that most people cannot make much of the brief reports which do appear. It would be impossible in a short article to state the condition of India, or to try to gauge accurately the present temper and tendencies in India. If I can, however, give some impressions of the present day trend of affairs Indian, particularly as they are related to our evangel, and thereby give a new angle of view to some of our readers, I shall feel amply repaid.

### An idolised leader.

The name of Mohandas K. Gandhi is probably the first name the mind conjures up when we turn our attention to Hindustan. Probably until the end of the year 1921 there was not another man living who had so many followers ready to obey him in the smallest detail, so many who idolised him and almost made a god of him. For seditious speeches and writings, he was thrust into prison early in 1922. There he still remains with thousands of his followers, associates and fellow patriots.

A question was once asked, "What is Mahatma Gandhi's aim?" An Indian ventured to answer, "A regenerated, independent India." It is not easy for most people to see the connection of that statement with the Amritsar trouble, or the Bombay riots and burning of foreign cloth. The connection may not appear on the surface, but it is very strong in the minds of the Indian Nationalists. The attitude, rightly or wrongly, is taken that the Government of India is a "satanic government," and as such should be boycotted. The Nationalist leaders decided to non-co-operate with Government because they had not received recognition of their rights and liberties or redress of their wrongs. It is the old story of a country which became part of our Empire by conquest, keenly feeling its fetters in some things, and imagining them where they really are not. In short, they want Home Rule.

### Non-violent non-co-operation.

Some have said that this non-violent, non-co-operative movement is, from the Christian standpoint, one of the most daring attempts made in human history to apply the sermon on the mount to the politics of a nation striving to gain freedom.

The movement is really nationalistic, designed politically to wreck the present system of Government, but in this respect may be seen its greatest failure. Very few lawyers have abandoned their practices, few boys are now out of school, few titles were renounced. The Reform Councils (about 50 per cent. elected members) have done so much good that the non-co-operators are sorry that they are outside them, and will almost certainly seek election next time, they see what a power the new councils may be.

### Social reform.

Besides being political, the movement under Gandhi's influence took another turn, that of social reform, setting the Hindu, Mussulman, Sikh, Parsee house in order. Temperance reform was attempted by picketing the saloons; this of course brought them into conflict with the authorities, but behind it there was evidently an earnest desire that Indians should not have the temptation of alcohol ever before them. There was no doubt a desire to interfere with the revenue of the

country, but in the minds of the leaders that was only secondary.

### The untouchables.

The greatest reform of all that was attempted at the instigation of Gandhi was the removal of untouchability. He and many other Indian leaders have long realised what a blot this has been upon India. Sixty millions of their fellow countrymen within the pale of Hinduism, yet living as dogs without the villages, human beings whose very shadow defiles others.

Civil disobedience may be a crime against the powers that be, but untouchability is an enormity against a community numbering millions of fellow men, and of millions unborn. The statement given of Gandhi's aim is thus explained in part; his fellows must be regenerated, untouchables set free from their age-long thralldom, drunkards and potential drunkards given a chance in life. In all things there should be more brotherliness and soul. Thus far we might go with him, but "independent" India will not come as Gandhi has dreamed. His non-violent methods have so often led to violence. All his followers have not the spiritual discernment which he has, but many of them seem to have more material discernment. We can forgive a patriot many things if his ideals are noble; Gandhi is a patriot, and has many noble ideals, despite his "Himalayan blunders." He is a leader, a saint, a reformer, but as a politician he has miserably failed. It is true that the country seems to be quieter since Gandhi's imprisonment, and the extreme section are more calm, and we thank God for it, but it seems as though the best things in the movement are now being relegated to the scrap heap. Most of the other leaders have not the moral courage to champion the cause of the untouchable. His wife, however, is still trying feebly to keep this matter prominent. Some of his associates say Gandhi was a Christian at heart, and cannot follow him so far.

### The national spirit.

Though in some cases this has degenerated into a racial spirit, anti-European, there is still a true Nationalism at work in the hearts of India's best sons. These men are seeking for the motives prompting actions, and perhaps more than ever before they are discerning the cause for the missionary's actions.

The finest thoughts of these people to-day are drawn from the same source upon which we rely. Gandhi has repeatedly stated from the public platform that the New Testament is his constant source of inspiration, and his daily companion. Educated India is thinking in the terms of Christ. It is not an uncommon thing to hear staunch Hindus say of a certain mean act, "That was not a Christian thing to do." Again, when Gandhi was being tried for sedition before a British magistrate, most of the Nationalist newspapers likened his trial to the trial of Christ before the Roman tribunal. Are these statements or comparisons blasphemous? Why was the trial not likened to some old Indian historical scene? The New Testament has been broadcasted in India. Whatever is behind such statements one thing at least is clear, and that is, that Christ's teaching and principles are being assimilated by educated Indians at least, and these now number many millions. India may not like our Christianity, but it loves our Christ, even if only as a teacher. One day we believe it will love and own him as Lord and Saviour.

### Unrest.

There is not only a dissatisfaction with things political, and with foreign domination, but there is also a spiritual unrest. This has already been indicated. The leaders have called upon all Indians to live pure lives, to give up alcoholic drinks, to receive as brothers the despised out-castes. India is yearning for a better day. The springs of this spiritual unrest are deep, but surely at the bottom is the Christ—the Water of Life. The thoughts of some of the finest Hindus have been set forth recently in a Madras paper as follows:—

"Weary are we of empty creeds,  
Of deafening calls to fruitless deeds;  
Weary of priests who cannot pray,  
Of guides who show no man the way;  
Weary of rites wise men condemn,  
Of worship linked with lust and shame;  
Weary of custom, blind, enthroned,  
Of conscience trampled, God disowned;  
Weary of men in sections cleft,  
Hindu life of love bereft;  
Woman debased, no more a queen,  
Nor knowing what she once had been;  
Weary of babbling about birth,  
And of the mockery men call mirth;  
Weary of life not understood,  
A battle, not a brotherhood;  
Weary of *Kali Guga* years,  
Frighted with chaos, darkness, fears;  
Life is an ill, the sea of births is wide,  
And we are weary; who shall be our guide?"

### Our part.

The great barrier is still caste, to break which means social ostracism and contumely, and even death. Most of them are not yet ready to pay the price and take up their cross and follow Him, but they do love Him. This is a great challenge to us to give our quota of leaders and co-operators to these people, who will strive to understand New India and fearlessly preach Jesus the Saviour of the whole world.

Dr. Stanley Jones, a missionary among Indian students, recently said that the next five years will be the crucial time for *educated India*—the decisive hour. Either she will be won for Christ or else drift into speculative philosophy or other paths without him.

We must unite with India for her emancipation. How this has already been done may be illustrated. The day on which the Prince of Wales landed in Bombay there were serious riots in the city. When Gandhi heard of it, he sent out a message to say that he would fast until the rioting ceased. Christian leaders, foreign and Indian, Hindus, Musselmen, Parsees, gathered at Gandhi's house and prayed together, then went out and worked long hours trying to quell the violence of the mobs. Only when peace was at last restored did they return to Gandhi's house, and there a great thanksgiving meeting was held, and Gandhi broke his fast. That, I feel, illustrates also the position of the missionary in India to-day. While the Government is being denounced and opposed, the missionary is finding fresh avenues for service, and is probably gaining greater respect in some quarters.

But I must conclude. Let me quote a few words from a keen student of India:—"India is alive, India is at a crisis of her history, India is being tested as to her capacities, and given opportunities of triumphant response such as in all her long history her people never yet have had. And Christian missions hold in their gift the one Power that can make India emerge purified, justified, and triumphant! That Power is Christ. Only in Christ will India find the unity that will at last make her a nation. But she will find it in him. What an appeal to the Christian churches lies in that one fact! What a ringing call to Christian knighthood! It is no easy enterprise to which the call gives summons. Nay, it is the most difficult in the whole wide field of missions, and there lies its glory. India is the 'Western Front' in the holy war. It is the front where the fight for Christ is perhaps the very hardest, and will be very long; but it is the fight where victory will mean the final triumph of the Lord."

# The Realm of the Bible School.

Conducted by W. B. Blakemore, B.A.

## A Suggestion.

Plan a Rally Day in your school for February 4th or 11th. It will help to offset the holiday slump, and bring your school together in full force for a great year's work. Aim for every member present. Arrange a special programme for the opening exercises. Plan and work for something definite. Results will come. Watch this page for further suggestions.

## Victorian Notes.

Bambra-road church has made another forward move in connection with its young people's work, in opening a splendid new tennis court. The tennis club has, already, a large membership and gives promise of being one of the live institutions of this very live church.

The new school at Balwyn, which started last August with very few members, has been working, under the leadership of Bro. Theo. Edwards, for 100 scholars by the end of 1922. They gained their goal on December 17th, when 107 scholars were present. This school has very bright prospects. We predict a membership of 200 by the end of 1923. Bro. and Sister Edwards are leading the work in splendid fashion pending the coming of J. E. Thomas.

The Greek letter clubs, Kappa Sigma Pi and Phi Beta Pi, held a rally at Swanston-st. church on December 12th. There was an attendance of over 200; a splendid gathering of young people. The State Chancellor, Bro. A. G. Clark, presided. Addresses were given by State Chaplain, Bro. J. E. Webb, and Bro. A. R. Thompson, ex-President of the Victorian Baptist Union. The gathering was an inspiration, and an uplift to all who attended, and revealed something of the strength and much of the spirit of these organisations.

The "Vitamine Tea" given by Dr. Philpotts to the children of the Carnegie school was an object lesson in food values that will, doubtless, be longer remembered than the lectures that were given in the weeks preceding the tea. Dr. Philpotts is to be commended for his public spirit, and his desire to instruct the children in how to preserve their health through the proper care of the teeth. The point of the "Vitamine Tea" is this, that the kind of food children eat, undoubtedly, has much to do with the condition of their teeth.

The Aeroplane Increase Campaign in the Hawthorn School has resulted in a notable success. The campaign which has been running for three months closed on December 17th, with 98 new scholars. The aim set at the beginning was 100 new scholars. The competing sides were very close, one having gained 50 new scholars, the other 48. The superintendent, Mr. J. Scarcebrook, says that a very keen interest has been manifested all the way through, and that many new homes have been reached. He anticipates other scholars will come as a result of the special effort. He feels that all departments of the school have been helped, and that they have great prospects for the new year.

## W. C. Pearce in the Philippines.

The following is an extract from a travel letter by W. C. Pearce, Associate Secretary of the World's Sunday School Association, who visited Australia last May. In the "Front Rank" Mr. Pearce gives many interesting facts about the progress of religious education in the Philippine Islands.

A more strenuous eight days I have rarely spent. The programme included visits to ten Sunday Schools, several of which were barrio, or open-air schools; addresses to Bible Training Schools, High Schools and Colleges; a visit to

Los Barrios, and an address to 700 students in the Agricultural College; a visit to San Fernando, Pampanga Province, where beloved W. A. Brown left such a profound impression in the few years spent there. More than sixty in the mass meeting I addressed there remembered Brown, though he has been away so long. I also addressed two mass meetings of College and High School students, the combined attendance approximating 6000 students. The large meeting (about 5000) was addressed in English, while the other was addressed through an interpreter. This great mass of fine Filipino young people, the future leaders of this people, left an impression upon my mind and heart never to be effaced.

In company with Mr. Ryan, I called on that stalwart and representative American Christian statesman, Governor-General Leonard Wood. He gave to us much valuable information concerning the benevolent, philanthropic and uplift work of the Filipino people, and opened all institutional doors to us. Governor Wood has personally visited 449 centres of the Islands and by scientific survey has learned accurately the condition of the Filipino people. His honesty, manliness and unselfish devotion to the welfare of the people has inspired a high degree of confidence that is a most wholesome tonic to all Christian educational and uplift work. Secretary of the Navy, Denby was in Manila during the week and by the courtesy of Rotarian Dr. Geo. W. Wright, Mr. Ryan and myself were guests at a fine Rotarian luncheon given to Mr. Denby. It was surely good to sit in the beautiful dining room of the Manila Hotel, profusely decorated with American flags, and to be led by Governor Wood in a toast to the honored guest, which toast was drunk in pure cold water. In Secretary Denby's address he spoke with no uncertain nor hesitating voice in favor of American prohibition. My heart was filled with gratitude as I left this service.

I also met with the Executive Committee of the Philippine Islands Sunday School Union, and participated in the discussion of their programme. Three sessions of this committee were held, and the discussions covered every phase of their present and proposed work. Every part of these deliberations was so thorough, practical and full of spiritual vision that I found my confidence steadily increasing as to the future success of religious education in the Philippine Islands.

The Filipino people have a desire for education that is nothing short of a passion. The progressive development of the free public school system has been and is phenomenal. The progress made is revealed by the following figures taken from the report of the Special Mission to the Philippines authorised by President Harding and conducted by Governor Wood. At the time of American occupation in 1898, the school system began with 4504 pupils, 847 American teachers and 1914 Filipino teachers. In 1920 there were 935,078 pupils, 316 American teachers and 20,691 Filipino teachers. In 1920 the public owned 4063 and rented 1163 buildings for public schools. The total expenditure for administration and instruction for 1920 was nearly 7,000,000 dollars. Surely the Filipino people are making unsurpassed progress toward attaining high intellectual levels, but democracy's principle of religious liberty makes it impossible for these public schools to adequately teach religion, and therefore unless the church can do this work of spiritual nurture, this people may become intellectual materialists. Indeed, some of their ills now are manifestly a result of progress intellectual and commercial, out-distancing progress spiritual. The passion for intellectual attainment becomes an appetite for spoils instead of a desire to serve—a rush for official emoluments rather than service programmes.

Here is the challenge to the Christian church,

and I found much being done that filled me with high hope.

The Filipino and missionary leaders are real partners in the work. The Chairman of the Philippine Islands Sunday School Union is a Filipino leader. The presiding officers of the mass meetings for college students, which I mentioned above, were Filipinos, and one of them, Hon. T. Yangoo, is a member of the World's Sunday School Association.

A Department of Religious Education is established in the College under Secretary Ryan's leadership. A plan of teacher training is well developed, and the work of institutes and conferences is being extended throughout the nation. Of course the students and many of the leaders are Filipinos.

Practically every element of the modern programme of religious education is found in the Philippine Islands—the graded Sunday School, the organised classes for the young people and adults, cradle roll and home department, etc. Then they have begun the week-day instruction. What is needed is more support to expand and extend these elements until the whole people are reached and adequately taught in things spiritual.

The people are also ready. The iniquity of the Friars prior to American occupation has largely influenced this people away from institutionalism toward the democracy of Protestantism. While there I addressed several hundred young men and women who were nominally Roman Catholic.

Barrio, or street Sunday Schools, have been organised. These are held under trees or in the shade of some Filipino home. The teachers come from the mission training schools and colleges, and the teaching is done under expert supervision. The Presbyterians in Manila alone have over 1000 in their Barrio Sunday Schools. Complete data of all barrio schools was not secured, but all missions are doing the same kind of work. These schools provide for reaching the children of non-Christian families, and giving training to the future religious educational leaders of the Philippines.

## Criticising the Church.

Whoever is of a critical temper toward the easily recognised inefficiencies and pettinesses of the church to-day needs, for his own sake and for the sake of the good he would have his criticisms accomplish, often to remind himself of certain great positive facts about the church which rise above every possible disparagement:

The church is the most important stabilising element in the world society at this moment of world-wide unrest.

The church is the channel through which the ruling moral ideas of the present age of mankind have flowed into men's hearts.

The church is custodian of the only offer made anywhere on earth of a power sufficient to save sinning men from their sin.

The church concentrates in its members and adherents a larger aggregate desire for righteousness than any other fellowship of men.

The church is the source of the greatest benevolent generosity and the largest missionary ideals that look today to the general welfare of mankind.

The church counts more heavily than any other social influence for morally serious home life and a practical parental responsibility for the moral character of the generation now in childhood.

The church, by its history, its inherent character and the potentialities of its personnel, offers a far more promising hope of regenerative power equal to the need of the world than any other institution, actual or imagined, that anybody ever proposed to substitute for it.

Finally, there stands, unshaken, after nineteen centuries, the proclamation of Christ that the church can not be overthrown by even the wickedest powers of death and hell. It is, in actuality, the church of the ever-living God.

Criticise the church, then, as truth demands. But don't let yourself for a moment cease to love it—

Nor to believe in it.—"The Continent."

# Foreign Missions.

Conducted by G. T. Walden, M.A.  
(74 Edmund Avenue, Unley, South Australia.)

## A Foreign Mission Orange Tree.

Mr. Charles Hunt, our evangelist at Berri, River Murray, has very kindly set apart one of his orange trees as a Foreign Mission tree, and from it this year he was able to gather three cases of oranges, the net return to him for the three cases being £1/1/-, which he has kindly given to the Foreign Mission Treasurer. We are hoping that a good many of the orange trees in the Berri and Winkie district may bear the same Foreign Mission label.

## Reports from the Field.

**Shrigonda.**—Mr. Watson reports.—Four day schools, with 128 pupils. 380 attended the dispensary for medical treatment. Three additions to the church during the month. 12 meetings of the church on Lord's day, and six on week days. There are four Sunday Schools with 106 children. 326 visited the dispensary during September. There were four additions to the church; have opened up two more villages, and established schools with teachers there.

**Baramati.**—The Industrial Department shows classes in carpentering, masonry, gardening, and house work. Church members number 74, adherents 25, children 99. Total, 168. Twenty of the older orphan boys are being cared for at Baramati. Three of our orphan boys have returned home, as they felt that it was right that they should now assist their parents. Evangelistic work continues as usual. We have three teachers visiting different parts of Baramati. Services are held about twice monthly at Malegaon. Attendances at Baramati church are keeping up well. Last Sunday about 55 members and adherents were present, and quite a large number of children also. During August we sent our oldest boy orphan to Shrigonda to assist Miss Cameron as teacher in the Shrigonda Boys' Orphanage. Settlement work is going on as usual. Settlers are being sent here almost every week. The Government anticipated the number would reach 400 before the close of 1922. One of our late Indian preachers visits the Settlement regularly, and holds meetings.

**China.**—Bren. Anderson and Waterman are probably in Hweilichow, West China. They were to have left Yunnanfu on November 20. Mr. Davies, of the Baptist Mission, was accompanying them. Their intention is to have the building prepared for the reception of our two missionary families, and also establish the school in Hweilichow. They ask for the prayers of all our people in this new enterprise.

Miss Metzenthin expects to leave Sydney on March 17, by the "St. Albans," for China. She writes most appreciatively of the kindness she has received from the sisters of Victoria, and the members of the Gardiner church, of which she was a member during her college days. They made her several presents, and the ladies of Victoria gave her £22 towards her trousseau.

Bro. Waterman has passed his examination in the Chinese language, receiving 100 per cent. of marks.

In Yunnanfu at present there is a robber chief named Pu, who was the second in command of the robbers who captured Dr. Shelton. Recently he gave a banquet to the leading citizens of Yunnanfu, and invited our missionaries to the feast, and gave them a pass and told them if ever robbers captured them to show them this pass, and they would be allowed their freedom.

**New Hebrides.**—We are very glad to report that a letter just received from Mr. Waters gives the cheery news that Mrs. Waters' health has greatly improved. Since her going to Norfolk Island, she has gained 14lbs. in weight, and there is every indication now that she will soon be re-

stored to her usual health and strength. In fact, Bro. Waters' letter says that she weighs more now than ever she has done in her life. Bro. Waters expects to leave Norfolk Island at Christmas Day for Oba, but Mrs. Waters will remain on Norfolk Island a little while longer.

**General.**—From several letters received from our missionaries we have received Christmas greetings, to be conveyed to the Australian brotherhood. They never forget us.

The middle of 1923 we expect to welcome home Miss Blake, on her furlough. Miss Blake writes that Salubai, the matron of the Girls' Orphanage, is a born nurse, and suggests that it might be worth while to have her trained to become one of the Indian nurses of the proposed Dhond hospital. Miss Blake says: "I have had quite a deluge of letters this mail, condoling with me because I was sick, but I was only in bed ten days, and I am much better than I was. I was run down, and the little enforced rest set me up again. We expect to make the change of orphanages about February, 1923.

## Bro. Strutton on the Work at Baramati.

Mr. Strutton made his first visit to Baramati Station since he relinquished the charge some years ago, and writes enthusiastically of the condition of the work there. Speaking of the Bhampta work, he says, "When we saw the development of the work there, I almost decided to send you a cable to reach you in time for the Federal Conference in Melbourne, which would have read as follows: "Walden, Adelaide. Visited Baramati. Congratulate Committee on the many progressive developments.—Strutton." Then I thought their work does not need any boosting up from us, and though a cable such as that might make a good impression on the Conference, they do not need much from all I can see to make them contribute to the F.M. work.

We were deeply pleased with all we saw on the mission compound. It shows wise planning and solid growth. We received a great welcome from the Bhamptas, as well as from the people in the town, and had to promise them a longer visit later on, seeing that we could only stay twenty-four hours on this trip. We really envy you one thing in the Bhampta colony, and that is because it is not too big. From what I know of many other settlements, and from the report of the one who held Mr. Starte's office during the latter's furlough, recently, Baramati is about the ideal settlement in the Presidency. Its limited numbers make proper supervision possible, and it is better staffed than any other settlement I know. I believe the results of this are patent to every one who sees it:

freedom from crime, contentment on the part of the settlers, freedom from police control, a great readiness to receive Christianity, and many other things that are either lacking or difficult to obtain in large settlements. We have 4000 at Sholapur, an impossible number to adequately supervise. Amongst them are several hundreds of the most desperate criminals in the Presidency. At Baramati one or two things stood out as specially good news: Firstly, that the manager declared that one of the staunchest Christians they had in the place was a Bhampta, who had a tailor's shop in the town, and secondly, that two Christian weavers who were once boys in the Orphanage are supporting their families by working on looms in the factory run by a Brahmin in the town."

Mr. Bert Oldfield has successfully passed his fourth year medical examination at the Melbourne University. Bro. Oldfield is one of our F.M. medical students, and expects to go to one of our Foreign Mission fields on completing his medical course.

The Federal F.M. Committee wish all our readers a very happy new year, and thank them for their continued co-operation in Foreign Mission work.

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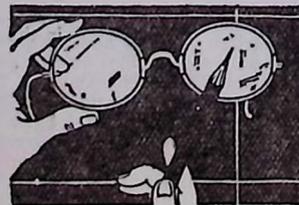
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## Here and There.

The South Australian Home Mission Committee are planning a campaign among the churches of that State in behalf of the annual offering. The aim is £1,199. A record offering will be necessary from every church.

E. P. Adermann writes that at the opening of the Ipswich building the Women's Executive of Queensland was represented by its worthy and capable president, Mrs. Wendorf, whose spiritual address left a deep impression.

Churches of Christ in South Australia are asked to please note that the annual Home Mission offering is to be taken up in all the churches in that State and Broken Hill on Lord's day, March 4. It is time they began to "lay by in store even as the Lord hath prospered."

Churches throughout the Commonwealth can help Federal Home Mission work by joining the League of Rope Holders, and by sending a birthday gift in connection with the anniversary of their own work. This will not interfere with other funds. See standing advertisement in the "Christian," and write for membership card at once.

We call special attention to the advertisement in this issue relating to the opening of the Churches of Christ Collegiate School for Girls at Tranmere, S.A. The College is due to open on Feb. 13. The Principal, Bro. R. Harkness, B.A., would like to hear at once from parents who intend to send their girls. The College is well situated. Our readers will recollect the fine pictures of it which we printed some months ago.

It is with the deepest regret that we report the sudden home-call of Sister Mrs. Minnie Andrews, eldest daughter of Bro. and Sister T. E. Rofe, of Wahroonga, N.S.W. We have no particulars, save that our sister passed away suddenly on Sunday last. We are sure that the heartfelt sympathy of a great host of brethren throughout the Commonwealth will go out to our brother and sister, and the other loved ones who are in sorrow.

Bro. H. Kingsbury, who for the past two years has been preacher at Swanston-st., Melbourne, has been released from his engagement by the church, and will commence work with Gardiner church early in April. It is hoped that Bro. Kingsbury's coming will synchronise with the opening of the new building now being erected at Gardiner. It is felt that Bro. and Sister Kingsbury's advent will usher in a new era of progress in this important district.

H. J. Horsell writes: "Conference of Churches of Christ in South Australia decided to support the Home Mission Committee in all its enterprise in behalf of the brotherhood; and not only to support the present fields, but in an aggressive forward move. Among many resolutions enthusiastically resolved was a recommendation for the appointment of a Young People's Organiser. If this desire is to be carried out, and present work fully supported, a larger number of regular gifts week by week must be forthcoming. Will the reader make one to help in this way? Send to H. J. Horsell, Kilkenny P.O."

On Sunday, 23rd ult., Lygon-st. had nice meetings both morning and evening. One young sister who was previously baptised was received into membership. A. T. Eaton, who spoke at both services, was warmly welcomed as the evangelist (as successor to Bro. Jas. E. Thomas) by Joseph Pittman. Our venerable brother also had the pleasure of welcoming Bro. Eaton into the church at Prahran as a boy. Bren. J. J. Franklyn and T. Bagley also took part in the service. On the 19th ult. a farewell public meeting was tendered to Bro. and Sister Thomas, when a representative gathering, which included a large number of preachers, assembled. W. C. Craigie presided, and his remarks were in his usual happy manner. Addresses were given by various brethren. Cadwallader Jones spoke on behalf of the Carlton Ministers' Association. The following also spoke: J. McGregor Abercrombie, A. R. Main, H. Kingsbury and C. M. Gordon. J. McColl on behalf of

the church presented a suit case and brushes to Bro. Thomas, and from the teachers of the Bible School a travelling-rug; also to Sister Thomas a lady's bag and brushes. Bro. and Sister Thomas feelingly thanked all for their kindness during the six and a half years' service with the church. Bro. Joseph Pittman engaged in prayer. In last report it was stated that a social and presentations were given by the choir; this should have been the Endeavor Society.

Jas. E. Thomas writes:—"Will you please thank all the brethren who combined to make the close of my ministry at Lygon-st. so happy? They gave us a very brotherly farewell. I counted sixteen of my brother preachers in the audience on the farewell night, and it was a very encouraging and kindly thing for them to come thus. I trust I will soon be in good health again, and uniting with them and all the brethren there in the work that is dear to all our hearts. May 1923 be filled with rich blessings and loving service. We have much to challenge the best we can do, and nothing will give us greater joy than to be at work again."

Bro. House presided over a small attendance of delegates at the meeting of our S.A. Christian Endeavor Union on Dec. 1. Reports were received from six Y.P. and six J.C.E. Societies, also one country society. A letter was read from H.M. living link, Bro. Hunt. The treasurer reported a satisfactory balance. A letter was sent to all societies during the month, and secretaries who have not replied are asked to do so as early as possible. A consecration rally is to be held in the Semaphore chapel at 7.45 on Jan. 15. Mr. H. Horsfall will give the address. A boat trip has been arranged for Jan. 20; tickets, 1/- each. Endeavorers are requested to make an effort to be present on both these occasions.

On Wednesday evening, Dec. 27, a goodly company assembled in the lecture hall of Lygon-st. chapel, in honor of Bro. and Sister F. Payne, who on that day had completed fifty years of happy wedded life. Bro. and Sister Payne are amongst the oldest and most highly esteemed members of this historic church. Many brethren and sisters who labored with them in bygone days met together with the children and grandchildren, to fittingly celebrate the golden wedding. The room was prettily and appropriately decorated. After dinner, Bro. J. J. Franklyn presided over the meeting, and congratulatory speeches were made by Bren. W.C. Craigie, A. Millis and F. McClean. Bro. Craigie spoke on behalf of Lygon-st. officers, and on their behalf, despite the host's definite request that there should be no presents, asked that Bro. Payne should accept from his fellow officers an inscribed copy of the Holy Scriptures as a token of love and esteem. Bro. Payne feelingly responded. A musical and elocutionary programme was enjoyed, amongst the contributors being Madame McClelland, Bro. Chown (who recently celebrated his golden wedding), Bro. Southgate, and the grandchildren of Bro. and Sister Payne. A wide company of friends will wish our esteemed brother and sister yet many years of happy united life, and much blessing in their continued service for the Master.

Bro. Reg. Enniss, who has just concluded a tour of the Tasmanian churches in the interests of the College of the Bible, writes as follows: "The work in Tasmania appears to be healthier and more promising than on any former visit. There is a noticeable shrinkage in the extreme conservatism which characterised the work at one time. There is to-day much of the enterprising, pioneering spirit. Churches are no longer content to concentrate on city work, but are learning the wisdom of going to the suburban areas in search of the people. Three churches that now throb with activity are practically new. West Hobart is an entirely new venture, while Geveston and Ulverstone, now so much alive, were practically dead on my last visit. Much of the progress is due to the magnificent work of the Hinrichsen-Brooker

mission party. To visit these churches is to be thoroughly convinced of the value of good missions, followed by good teaching and careful pastoral work. Tasmania has but few full-time preachers, but the faithful five, Bren. Campbell, Nightingale, Stewart, Warren and Bowes are loved and honored, and are men whom the Lord is using greatly. Tasmania, as a State, gives promise of rapid and substantial development. Its climate and cheap power are causing hundreds of thousands of pounds to be invested in manufacturing plants. The island State has a great future; it is well that we, as a people, are lengthening our cords as well as strengthening our stakes."

### MARRIAGE.

PAYNE-DEMBY (Golden Wedding).—On the 27th December, 1872, at the bride's residence, 98 Capel-st., North Melbourne, by M. Wood Green, evangelist, Frederick, second son of the late G. Walbancke Payne, to Ellen, second daughter of the late Isaac and Ann Demby. Present address, "Walbancke," 121 Charles-st., Ascot Vale.

### IN MEMORIAM.

DONALDSON.—In loving memory of Ruby Grace, dearly loved daughter of James L. and S. A. Donaldson, who died on New Year's Day, 1913.

Time may pass and bring its changes,  
Fresh with every coming year;

But your memory will be cherished

In the hearts that love you dear.

—Inserted by her parents, sisters, and brother.

EARWAKER.—In loving memory of my dear husband, Thomas Earwaker, who died January 5, 1917.

No space of time, no lapse of years,

Can dim our loved one's past,

A loving memory holds it dear,

Affection holds it fast.

—Inserted by his loving wife.

SAUNDERS.—In loving memory of our dear mother, who died at Blackburn, Dec. 30, 1917.

Not farewell;

Only Good-night.

—Inserted by her three daughters.

### COMING EVENTS.

JANUARY 20 (Saturday).—Working Bee, Church of Christ, Dandenong, to line kindergarten room and paint chapel. Carpenters or painters willing to assist kindly communicate with the secretary. Painters are requested to bring their own brushes. Fares paid and meals provided.—A. Toynce, Secretary.

JANUARY 22.—Second Annual Bay Excursion per s.s. "Hygeia," under auspices of the Victorian Bible School and Young People's Department. Leaving Port Melbourne pier at 8 o'clock, returning 10.30. Orchestra and community singing. Tickets, 2/-.

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# The Family Altar.

J. C. Ferd. Pittman.

## "I HAVE THE KEYS."

It is fitting that as we cross the threshold of another year we should find that our selected reading for the first day is the opening chapter of the Apocalypse, for there we see a wonderful vision of the future, and a glorious picture of the "Alpha and Omega," and the "Son of Man" amid seven candlesticks, who tenderly laid his hand upon his beloved apostle, and spake these comforting words: "Fear not; I am the first, and the last, and the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of death and hades."

Our special comfort is that Christ has the keys of the entire future. We cannot see even one day ahead of us. "God kindly veils our eyes." Every moment of the future is like a locked apartment, and mortal eyes cannot see behind closed doors. But here is our comfort: he whose "eyes are as a flame of fire" sees all the future, and he who is "alive for evermore" holds the keys; all we can do is to go steadily onward in implicit trust, encouraged amid sorrows and struggles to hear those charming words: "I have the keys."

## MONDAY, JANUARY 1.

The Revelation of Jesus Christ, which God gave him to show unto his servants, even the things which must shortly come to pass: and he sent and signified it by his angel unto his servant John.—Revelation 1: 1.

After his father's death, Bishop G. H. Wilkinson wrote: "The antidote which I take for these morbid feelings is the Book of Revelation. . . . It gives such a glorious picture of the eternal kingdom. The Father in all his glory seated on the heavenly throne, ordering everything which happens on earth. . . . The crystal sea before him, the picture of his own nature—so calm, so deep—his thoughts not as our thoughts, but like the great deep, yet calm, peaceful, full of rest. Round the throne the emerald rainbow—all he does surrounded by the covenant of mercy. The color on which the eye of man can rest with the greatest comfort, the emerald green—the rainbow first fixed in the clouds as a pledge of love, a pledge that in wrath he would remember mercy."

Reading.—Rev. 1: 1-3.

## TUESDAY, JANUARY 2.

Grace to you and peace, from him who is and who was and who is to come; and from the seven spirits that are before his throne; and from Jesus Christ, who is the faithful witness.—Rev. 1: 4, 5.

"Blessed and holy Three,  
Glorious Trinity,  
Grace, love, and might,  
Boundless as ocean's tide,  
Rolling in fullest pride,  
Through the world far and wide.  
Let there be light!"

Reading.—Rev. 1: 4-7.

## WEDNESDAY, JANUARY 3.

Unto him that loveth us, and loosed us from our sins by his blood.—Rev. 1: 5.

"It is said that when Michael Angelo contemplated painting his great picture of the crucifixion, he had the story read to him from each of the Gospels while he sat blindfolded. He listened till his spirit was imbued with the spirit of the narrative, and then he took palette and brush, and did the work which made his name immortal. It was the sight and thought of the cross that inspired him."

Reading.—Rev. 1: 8-11.

## THURSDAY, JANUARY 4.

I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come. the Almighty.—Rev. 1: 8.

"'Tis Jesus, the First and the Last,  
Whose Spirit shall guide us safe home;  
We'll praise him for all that is past,  
And trust him for all that's to come."

Reading.—Rev. 1: 12-16.

## FRIDAY, JANUARY 5.

And in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.—Rev. 1: 13.

Alfred Tennyson used to say, towards the end of his life: "My most passionate desire is to have a clearer vision of God."

Reading.—Rev. 1: 17-20.

## SATURDAY, JANUARY 6.

I was dead, and behold, I am alive for evermore, and I have the keys of death and hades.—Rev. 1: 18.

"His kingdom cannot fail,  
He rules o'er earth and heaven;  
The keys of death and hell  
Are to our Jesus given:  
Lift up your heart, lift up your voice;  
Rejoice, again I say, Rejoice."

Reading.—Rev. 5: 11-14.

## SUNDAY, JANUARY 7.

Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter.—Rev. 1: 19.

R. M. McCheyne, sending to a fellow-laborer in Dundee a Hebrew Bible, wrote in front the following verses, which express the Christian's attitude whilst reading any part of God's Word:

"Anoint mine eyes,  
O holy dove!  
That I may prize  
This book of love.  
"Unstop mine ear,  
Made deaf by sin,  
That I may hear  
Thy voice within.  
"Break my hard heart  
Jesus, my Lord,  
In the inmost part  
Hide Thy sweet word."

Reading.—Rev. 1: 20, 21.

## PRAYER.

Lord Jesus, I rejoice that whilst my eyes are veiled, thine eyes pierce the gloom; and whilst I may, if left to myself, tremble with fear, thou dost through thy word speak cheer to me, and assure me that all will be well. If thou dost spare me through another year, may it be a year of child-like trust and joyful surrender. May I walk by faith, and never be distressed because I fail to see. May I rejoice ever because "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." For Jesu's sake. Amen.

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**A Mission—Twelve Months After.**

The value of missions is often questioned among us these days, and the matter loomed largely in the discussions of the recent Federal Conference. Consequently a few words about a mission held a year ago, by one who had nothing to do with the mission, may be in order.

The Carnegie tent mission was conducted by Bro. Ira A. Paternoster, with Bro. Clive Taylor as resident evangelist. The writer entered into the work here last June, six months after the mission closed. At the outset special note was taken of those added to the church during the special effort.

On Sunday, December 10, we held special mission memories meetings, and we want to present report as follows:—

Of the 38 persons who united with the church, three have been transferred to other churches. Two members seem to have been lost sight of prior to my arrival, but the rest are all in active fellowship with the church. Nearly all of these were at the meetings on Sunday last.

That the mission members entered fully into the work of the church is seen from the following list of positions held by them:—Deaconess, 1; choir members, 3; teachers in Bible School, 5; school visitor, 1; Bible Class secretary, 1; ushers, 3; members Octagon Club, 2; members' Sunshine Club, 9; members' Ladies' Aid Society, 3; members Junior Octagon Club 2 (one being president); members of Bible Class, 9.

The criticism is offered frequently that mission converts do not stick. The reply has been made that they stick as well as the other sort. The foregoing record indicates that they stick even better than some would think. It says much for the faithfulness of the teaching given during the mission, and immediately after, that in spite of a change of preacher so small a loss as six per cent. is recorded at the end of a year.

The results of mission work constitute a challenge to the brotherhood to place more emphasis on our evangelism, and make greater efforts to win our own land for the Christ.—Fred. T. Saunders.

**OBITUARY.**

**HUNT.**—Our beloved Sister Mrs. J. Hunt passed to her reward on Nov. 5, after many months of suffering. Sister Hunt with her husband joined the church under the preaching of the late J. Colbourne thirty-one years ago, and has been a faithful, consistent Christian ever since. She reared up a family of five sons and three daughters. All of these are members of the church, and, with the exception of one son who was killed at the Gallipoli landing, live to mourn her loss. We commend the sorrowing ones to the care of our heavenly Father. The funeral service was conducted by Bro. L. E. Verco, at the graveside in Bordertown Cemetery.—F. R. Dinning, Warrnambool, S.A.

**RODGERS.**—On Friday afternoon, Dec. 8, there passed away our aged Sister Rodgers. Our sister was a member of the church of Christ for sixty-three years, being baptised at the age of 20, by the late Robert Service. In 1863 she came to Warrnambool, where she married the late Edwin Rodgers, who predeceased her thirty-seven years. She, with her husband, was a foundation member of the church here, and for many years was consistent at the church services. During later years she has fellowshiped with her family in the home. Right up to the last Sunday of her life on earth she remembered the Lord in the way of his appointment. Her body was laid to rest in the Warrnambool Cemetery, the writer officiating. A husband, a son, and a daughter predeceased her, while two sons, two daughters, and seventeen grandchildren remain, not to mourn, but to wait for the glad reunion in the heavenly home. For her, to be absent from the body is to be present with the Lord.—F.E.A., Warrnambool, Vic.

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**WILLIAMSON.**—Bro. John Williamson and family came to Ballarat at the end of August, from Hamilton. Toward the end of September he had to undergo a very critical operation. He came successfully through it, but after six weeks a change for the worse set in, and on the morning of November 10th he died very suddenly. Bro. Williamson was a member of the church in the North of England, and of one of the Edinburgh churches. During his twenty years in Victoria he had been an esteemed member of several of our churches. For years he was secretary and a valued leader in the Colac church, where the members esteemed him highly, and cherish his memory. His religion was a vital part of his life. He made friends among all classes, and among his employers and fellow employees he was respected very highly. To his wife and four children left to cherish a precious memory, we extend our deepest sympathy. His body was interred at Daylesford, Bro. Lewis representing the Colac church, and Bro. Connor, of Ballarat, conducting the service.—C., Ballarat, Vic.

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# News of the Churches.

## New Zealand.

At Nelson on Dec. 15, before the poll on prohibition, Bro. Carpenter spoke on "Liberty." On Dec. 10, he spoke in the morning on "The Supreme Essential," and at the gospel service on "Joseph."

## Tasmania.

The church at West Ulverstone was greatly pleased with the visit of Bro. R. Ennis, Monday night meeting being especially enjoyable. A Christmas Eve carol service was held on Sunday, Dec. 24. Bro. Bowes gave two short addresses, which were greatly enjoyed.

Geeveston Bible School picnic was held at Shipwright's Point on Dec. 9, attendance being a record. At the C.E. meeting on Dec. 7 there were five baptisms. Nice meeting for worship on Dec. 10; those baptised received the hand of fellowship, and one young lady was restored. Splendid attendance at Bible School, when the new superintendent, Bro. T. Geeves, commenced his duties. Bro. S. Bellette is assistant superintendent. In the evening, after a fine address by Bro. Warren, a young man from the Bible Class confessed Christ, and, together with another young man who confessed at the anniversary services, was baptised after the service, and received into the church, making a total of eight for the day.

On Sunday, Dec. 10, Launceston church had a visit from Bro. Ennis, during the Bible School anniversary services. His informative address *re* the College of the Bible, in the morning, was much appreciated. His talk to the children in the afternoon proved helpful. The singing by the children was excellent, and thanks are due to Bro. T. Wilmot, who ably trained them. At night Bro. Ennis delivered a helpful address to parents. Dec. 12, teachers and Bible School workers met Bro. Ennis at a tea in the building. Very enjoyable and profitable time spent. Wednesday, Dec. 13, distribution of prizes. Bro. Ennis again addressed the gathering and distributed the books. Anniversary was a great success. On Dec. 17, at the close of Bro. Campbell's address, two made the good confession.

## West Australia.

Collie has had a spiritual uplift the past four weeks, from Bro. Lecce's spiritual drive and Bro. Stirling's visit. Great interest has been aroused. Sixteen confessions have been made, and two admitted to membership. A family of five persons have accepted the offer of salvation. Mr. Hicks, senior, made the good confession at Ewington on 10th ult., and was immersed by Bro. Moignard on Wednesday evening, with Bro. and Sister Slater. The sisters held an Armenian rally day, and received gifts of clothing and meats and money. Many garments were made and mended, and four boxes forwarded to Perth. We regret to record that Sister Mrs. Organ passed away on Nov. 20.

At Subiaco meetings have been well attended. Bro. Clay has given good messages. On Dec. 10 four who previously accepted Christ were baptised, and one young lady made the good confession. On Dec. 17, helpful morning address by Bro. Hagger. Mrs. Ennis and sister, also Harley, were present prior to leaving for Eastern States. Good rally at Bible School. Song service proves a splendid preparation for the gospel. Increasing attendance at mid-week meeting is encouraging, the devotional talks given by Bro. Clay proving helpful. On Dec. 13 the Girls' Club arranged a kitchen tea for Miss Connie Jones, a member of the club. The river trip early in December, in aid of students' fund, was a great success.

Meetings at Lake-st., Perth, have been keeping up well, especially round the Lord's table. A special men's service was held, when Bro. Hagger spoke very convincingly, and a men's choir greatly helped. On Sunday Bro. Les. Clay gave his farewell address. The church wishes him every success in the continuance of his studies.

During the week one of the members, Sister Harriet Ritchie, passed away at the age of 80 years. The Home Mission offering amounted to £80 15/5. Different departments have been busy with entertainments in the Christmas season. The married ladies' pageant in aid of the Women's Hostel at Glen Iris proved a great success. Several "breaking up" socials for the young people have been enjoyed.

## New South Wales.

At Lismore, Dec. 17, Bro. P. J. Pond preached on "Should Faith Precede Baptism?" A married lady made the good confession. On Dec. 24, attendances were good, and two young ladies confessed faith in Christ. Pile driving work for the foundations of new building is proceeding. The rents from houses on site acquired will meet debt incurred in re-building.

At Petersham a social and presentation were given to Bro. and Sister Crawford on Wednesday evening, Dec. 13, Bro. Crawford having resigned after being secretary for 15 years. The following Wednesday another social and presentation were tendered to Bro. and Sister Eaton on the occasion of their farewell. Bro. Brough has been appointed superintendent of Bible School. Home Mission offering has reached about £73.

At Broken Hill (Wolfram-st.) on Dec. 7 another sister (a mother) was baptised; she received the hand of fellowship the following Sunday morning. One of the young sisters has lost her mother by death; all sympathise with her. During the cyclonic storm the church building at Railway was so damaged that service could not be continued. The windows were blown in, the roof lifted, and rain poured in. Wolfram-st. chapel was not damaged, only filled with dust, so that reading was impossible. After a few minutes the service was continued. Bro. Blackburn gave a splendid exhortation.

At City Temple, Sydney, on Dec. 20, a farewell social was tendered to Bro. and Sister Eaton. Several remarks were made by various speakers of a complimentary nature. Bro. Harward, on behalf of the church, presented them with an envelope of bank notes. Musical items and a recitation were rendered, and refreshments handed round. The previous Saturday night the Young Men's Training Class, of which Bro. Eaton was one of the teachers, gave him a farewell and presentation of a card index cabinet as a mark of appreciation for his valuable services as a teacher of the class.

## Queensland.

The morning meeting at Zillmere on Dec. 17 was well attended, and the exhortation on "Co-workers with Christ" by Bro. Adermann was very uplifting. Sunday School is in good form; one new scholar for the day. Children's Day collection, £3/15/-.

On Dec. 24, at Corndale, the young man immersed during previous week received the hand of fellowship. Fair meeting in afternoon at the school. In the evening at Boobie at close of Bro. Mason's address there were three confessions (mother, son and daughter). Great interest was shown.

Brisbane had splendid attendance on Dec. 10. Bro. Kingsford spoke morning and evening. One young lady stepped out for Christ. The Young People's Class gave a fine concert on Dec. 16; the proceeds, which amounted to £6/10/-, were to provide Christmas cheer for the poor. Sunday, Dec. 17, Bro. Kingsford again spoke, and at the close of a very powerful address on "The Attractiveness of Christ," three made the good confession.

A young man from Nikenbah, which is included in the circuit worked by Bro. Anderson, attended the meetings at Maryborough on Dec. 17 for the express purpose of confessing his faith in Christ. A bounteous rain has put new heart into the district. The Bible School did excellently at the recent examinations, and secured a silver

medal and several high honors. The prize-giving and afternoon entertainment at Sunbury school on Dec. 23 was thoroughly enjoyed.

During the past month South End, Toowoomba, church had three additions. Evangelistic work has been carried on by Bren. Stitt, A. Coleman, H. Coleman, Day and Adcock. At annual meeting reports showed much progress. The church commenced with 24 members, and during its first twelve months has added 15, and maintained the 24. The financial position is sound, showing a good credit balance. Bren. A. Coleman and H. C. Stitt were elected as elders, and Bren. Tanzer, H. Coleman, and Adcock as deacons. The church donated 10/6 to the Brodribb Home, and 10/6 to the General Hospital for the Children's Christmas cheer fund.

On Dec. 17 at Toowoomba Bro. J. Bashford and Sister Anderson were welcomed to fellowship. In the afternoon several brethren met at the home of Bro. and Sister Keeble, *senr.*, to break bread. Central Bible School gained two scholars for the month. Harlaxton Bible School reports six new scholars and one additional teacher, average attendance being 36. On Dec. 24 Bro. Burns exhorted. Sister Drancy was present after absence due to infirmity; also Bro. McLeod had returned from a visit to Victoria. The gospel meeting was conducted by Bro. Burns. Bren. S. Vanham and W. Skerman visited Meringandan; splendid attendance. Bren. T. Crane and S. Vanham conducted gospel service at Harlaxton; good meeting. Our esteemed Sister Kitchenham, one of the foundation members of the church, passed away on Dec. 23. Her remains were laid to rest Sunday afternoon, Dec. 24. On Tuesday, Dec. 26, a Christmas tree was arranged for the Bible School, also the distribution of prizes won at the recent B.S.U. examination.

## South Australia.

Meetings at Croydon good, but attendance affected by holidays. Recently three who made the confession were baptised and received in. One added by letter; Christmas tree was well attended. Bro. R. Flint is regaining strength, and Sister Hewitt is making splendid recovery after a recent operation.

Walleroo had a kindergarten concert and Christmas tree. On Dec. 24 a roll call service was held. Visitors included Miss V. M. Plunkett, of Footscray, Vic. The evangelist conducted a young people's Christmas service, which was much enjoyed. In the evening he preached to a good audience, and Miss I. Smelt sang beautifully. On Christmas afternoon Bro. Warren preached in Wallaroo jail.

Walkerville reports steady progress. Three have been received through faith and baptism, and one married woman confessed Christ. Bro. J. Smith is taking two months' vacation as preacher, and his place will be filled by various speakers till his return. The Christmas tree was held Dec. 14. Father Christmas distributed toys to all the S.S. children. The opportunity was taken by the members of the church of presenting an oak clock to Bro. J. Smith as a wedding present.

Bro. A. C. Rankine has accepted a call to labor with the church at Henley Beach for a while. Lord's day, Dec. 17, was his first Sunday. At the morning service he preached a fine sermon on "The Undying Theme" to a good audience. At the gospel meeting he delivered a very powerful address on "The Story of a Great Surrender." The attendance at this service was exceptionally good. The tennis club, under the leadership of Bro. E. A. Shearing, has been reorganised, and a good interest is shown.

Progress is being made at Mt. Compass. The general interest and membership are increasing. Bro. and Sister Verco and family having moved into the district are a great addition to the church. Dec. 11, record attendance at Bible School. Children's Day, held Dec. 17, was very satisfactory. The scholars and choir carried out their part well. Offering amounted to £1/10/6. The annual business meeting was held recently, when officers were elected for the year. The balance sheet showed a good credit balance.

At Mile End on Dec. 17 three were received into fellowship by faith and baptism. On Dec. 18 the Y.P.S.C.E. visited the Old Folks' Home at Magill, and regaled the inmates with Christmas songs and sweets. On Tuesday a Christmas tree was held for the kinder department, when Father Christmas presented a toy and bag of lollies to each scholar, and to the babies on the cradle roll. Wednesday mid-week meeting was a baptismal service. Thursday, the J.C.E. gave a Christmas entertainment, at which Miss Elsie Caldicott told "how they spend Christmas in India." An offering was taken for Foreign Missions. Saturday, some of the boys went into camp at Noarlunga. Sunday, Dec. 24, three made the good confession at the gospel meeting. On Dec. 31 a lad from the Bible School confessed his faith in Christ.

Bro. Paternoster on Dec. 17 welcomed into fellowship Miss Roberts, from Balaklava. Fine choral services on Sunday, 24th. Bro. Paternoster gave Henry Vandyke's story of "The Other Wise Man." At conclusion of each chapter the choir rendered an appropriate anthem. A young man confessed Christ. Friday, 29th, Junior Boys' Club in charge of Bro. Paternoster, president, and Bro. Fred. Shill, leader, had an outing in the mountains. On 30th, Bro. and Sister Paternoster with about twenty young folk of the church spent the day at Brighton Beach, and in evening gave a concert to the inmates of Minda Home. Party collected between them about 35/-, which will provide a couple of "teas" for the little ones. Bro. Redman and his staff are doing excellent work at the Home. Good services, including watch-night, on 31st. Visitors included Sister Mrs. Wishart, from Subiaco, W.A. Good prospects for 1923.

**Victoria.**

At Windsore since last report there has been one confession, and two have been received into the church. Fine discourses from Bro. Robbins each Sunday. Attendances at services are increasing. During the Christmas season attendances were larger at this time than in previous years.

Though the meetings at Malvern-Caulfield have been much smaller for the past two Sundays, yet they have been inspiring. On New Year's Eve there was a good gospel meeting, and a nice watch-night service. The H.M. offering has exceeded the apportionment. Prospects very bright.

Ballarat (Dawson-st.) had good meetings on Dec. 24. One received in by faith and baptism. Special Christmas sermon by Bro. Connor. On 31st very fair meetings, with number of holiday visitors. Five members by letter from Lillimur and St. Kilda were received. About 50 added during the year apart from letters.

Meetings at Cheltenham through the holidays have been good. The Juniors had a grand Christmas gathering, rendering the cantata, "A Bundle of Sticks," with Christmas tree, and Mr. F. Chipperfield as Father Christmas. On Christmas morning Mr. Baker conducted a most enjoyable service. Dec. 31, good meetings, many visitors.

At Ballarat East meetings generally lighter owing to many being away on holidays. Fine watch-night service New Year's Eve; 71 present, including fair number of Dawson-st. members. Christmas tree a great success. Santa had presents for each scholar, some of the Bible Class and the teachers also participating. Each scholar also received ice cream.

During December all activities of the Maryborough church have been good. The Young Women's Guild held a successful fete. The kinders had a visit from Father Christmas. Home Mission offering, big increase on last year. Sunday, Dec. 31, fine meetings. A large audience in the evening, when Sister Stubbs sang two solos. Bro. Yeung closes his labors at end of the month.

The faithful band of aged brethren from West Geelong fellowshipped with the Geelong church on Dec. 24. Last Lord's day visitors from N.S.W., S.A., Victoria and Tasmania were present. Dr. Cook's timely message was unto edification. Fine attendance at gospel meeting, with good interest. Bro. Schwab speaking. On the eve of her approaching marriage, the kinders presented their superintendent, Miss Pollett, with a token of love

and good wishes. The aged Bro. Christopher and Sister Mrs. Hocking are at present seriously ill.

Moreland church on Dec. 21 was favored by the Swanston-st. choir and others with a musical treat by the rendering of the sacred cantata "Bethlehem." Bro. Tippett was conductor. Lord's day, Dec. 24, Bro. H. Powell was present; fair attendance. Dec. 31, a fine average attendance, several visitors being present. Bro. Gale has been away camping at Warburton with about twenty of the young men, coming back for the services each Lord's day.

At Essendon since last report attendances have been fair. A large number are away through sickness. Two families have lost their loved ones. The church extends its deepest sympathy to the bereaved ones. The K.S.P. are holding their annual camp at Red Hill. A most enjoyable time is being spent. Mr. Clark has been with them. All auxiliaries are doing good work. A watch-night service was held on Sunday night; Bro. Clark presided. The church's aim to raise £250 for the building fund by the end of year has been achieved. There is in the bank £291/0/6, with promises of £18 still to come in. A block of land adjoining the church property has been purchased by the trustees. Home Mission collection, £14 to date.

Oakleigh Bible School anniversary was celebrated on Dec. 10 and 13. On the former, Bro. Clark, Essendon, gave an interesting address on "Ringing True" to a good attendance. The scholars sang suitable hymns with good effect. Bro. Cowley presided, Bro. Paterson trained and led the singing, which did him credit, and Sister P. Carlos officiated at the piano. On the Wednesday a musical and elocutionary programme was well carried out, and prizes and certificates distributed; attendance moderate. On Wednesday, 20th, a thankoffering social in reduction of building fund debt was held. Bro. Mortimer presided; the choir supplied a good, varied programme. Up to date over £70 has resulted. A new member has been received in by letter.

South Yarra work is moving along nicely. The sale of work was a great success, and realised £51. The Women's Guild have decided to give £10 to the H.M. offering, and some of the church auxiliaries will benefit by their generosity. The church has realised more than its aim for Home Missions, £15/7/- being given, making a total of £25 7/- from South Yarra. Bro. Payne closes his ministry with the church on 28th inst. He is at present away on two weeks' holidays, with the K.S.P. Club, camping at Woori Yallock. The P.B.P. Club are having their holiday at Upwey. Bro. G. Tease commences his ministry at South Yarra on Feb. 4. He and Bro. G. Gibbs occupied the platform during Bro. Payne's holiday, 24th and 31st respectively. Their help is appreciated. Junior Cricket Club held a happy social evening.

At Swanston-st., during the holiday season, a number of visitors have had fellowship. Last Lord's day evening, after an excellent address by Bro. Kingsbury, a young lady made the good confession whose connections have been with Roman Catholic faith. The following resolution has been unanimously adopted by the church on the recommendation of officers:—"That the church at Swanston-st., Melbourne, releases Bro. H. Kingsbury from his engagement as preacher with great regret, and expresses sincere appreciation of his two years' service and work for the congregation. Further, the church desires the new work to which he feels called will have the abundant blessing of our heavenly Father, and that it will result in the extension of the Master's kingdom. Bro. Kingsbury takes with him the good will and best wishes of the congregation towards Sister Kingsbury, his family and himself."

At Box Hill attendances were fairly good for holiday season, with messages from Bro. Wedd, Bro. and Sister Tierney, with their daughter Edna, were received by letter from Doncaster on Dec. 31. On Christmas morning a combined service was held in the chapel, the Methodist minister being the preacher, while at the same time Bro. Wedd was the preacher at a similar service held in the local Methodist chapel. The church also participated in local open-air services held on Christmas and New Year's Eve. The church

much regrets the departure of Bro. and Sister L. Crouch and family, who have gone to reside at Ivanhoe. Bro. Crouch was a faithful deacon of the church for a considerable period, and also held the post of secretary for some time. Bro. and Sister Clissold have left on a three months' trip to relatives in New Zealand. A sale of work recently held in aid of building fund resulted in a profit of about £40. A godly number of church members and friends journeyed to Warrandyte in vans on Boxing Day, and spent an enjoyable time. At time of writing the aged and much esteemed Sister James Gill is lying dangerously ill at her home in Station-st.

**Tent Mission at Colac, Vic.**

The mission held by Bren. Hinrichsen and Brooker at Colac closed on December 17, and has proved a great blessing. The town has always been a difficult one to work, and in this case was no exception. Attendances have been fair throughout. The visible results have been eighteen additions to the membership. Numbers of others have been reached by the message. On the financial side, the view was expressed in launching an appeal for mission funds early in the year that one result of the mission would be that "financial difficulty will be largely a thing of the past." Such has proved to be abundantly true. At the thanksgiving meeting on Monday, Dec. 18, promises were made which will more than double the weekly offerings of the church, and make it more than self-supporting. This will free the Home Mission Committee of an obligation it has patiently met for many years. In addition, the sum of £90 was raised for mission expenses (inclusive of the amount in hand before the mission). The faithful work of Bren. Hinrichsen and Brooker and Bro. Jackel will not be forgotten by the brotherhood in Colac.

The result of the mission for the church members could be summed up thus: A flood of deeper spiritual life, an education in the plea we advocate, and a better fitting for advocating that plea, a deeper faith because of answered prayer, new fellowships and friendships formed, and a feeling that through Jesus Christ we have conquered and are to conquer.

The town has seen Jesus Christ uplifted that he might draw all men unto him, the gospel has been preached in its fulness, and the Church of Christ has won its place as a progressive church. Frank J. Funston.

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**CORRESPONDENCE.**

[The Editor is not responsible for the views of his correspondents.]

**WHO PARTOOK OF THE LORD'S SUPPER?**

Dear Brother Editor,—

Your correspondents, Bro. Hagger and Bro. Green, writing upon the above subject, have brought under the notice of your many readers a matter of vital importance to the Church of Christ. Regarding it in such light, with your kind permission I would like to present a few thoughts which should be worthy of and repay careful consideration. They are from the pen of Alexander Campbell (Vol. iii., p. 238), and are as follows: "There is, I confess, a great inconsistency somewhere; yes, everywhere, on the subject of communion. Baptists and paedo-baptists generally confine communion to the Lord's table, and indeed call it by way of distinction, the communion. Hence full communion, with the majority, means no more than the breaking of bread together, or sitting down at the same communion table. Here originates all error on the whole subject of intercommunity with the Christian world.

"There is a certain place called the 'family altar.' Baptists and paedo-baptists, of different name, often met at this 'family altar,' and there unite in one communion. In their monthly meetings for prayer, etc., there is another 'altar,' at which all sects sometimes meet; and have full communion in prayer and praise. But if on the next Lord's day

the table was furnished, they would rather be caught in company with publicans and sinners, than sit at the side of those with whom they had full communion in prayer and praise a few hours before. There is something like inconsistency here. It must be confessed, that the New Testament presents baptism as prior to social prayer and praise, as indispensably preceding these as the Lord's Supper. I have thought, and thought, and vacillated very much, on the question, whether Baptists and paedo-baptists ought, could, would, or should, irrespective of their peculiarities, sit down at the same Lord's table. And one thing I do know, that either they should cease to have communion in prayer, praise and other religious observance, or they should go the whole length (that is sit down at the Lord's table with them). Of this point I am certain; and I do know that as much can be said, and with as much reason and Scripture on its side, to prove that immersion is as necessarily prior to prayer, praise, etc., as it is to eating the Lord's Supper."

In my humble opinion Alexander Campbell in the above has supplied that for which many earnest souls of our number have been seeking.—T. J. Johnston.

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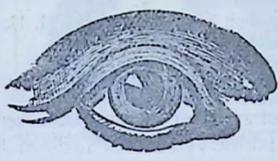
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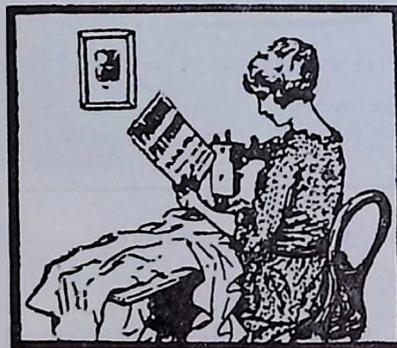
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