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Proportion and Emphasis in Religious Truth.

It may not be amiss to ask whether we, members of the Church of Jesus Christ, are not in need of the admonition to give the right emphasis to religious truth. We are, probably more than others, given to insist on the need of regarding the truth of God. We accept the Holy Scriptures as being given by inspiration, as profitable for doctrine and discipline, and as sufficient to instruct in righteousness. But do we always have a sense of proportion? It is a delicate question. I would hardly dare to touch it, unless fortified by office! You see, I shall never again have such an opportunity, for never again on earth (or for that matter, anywhere else) shall I be President.

It seems fairly clear that we do not all at all times have a due regard for emphasis and proportion.

The need illustrated.

One of our preachers tells with glee how in a country town a member of the church, on being asked what "Our Plea," of which we speak so frequently, was, snapped back: "Baptism"! I am glad to think that there could be found few who would be guilty of the absurdity perpetrated by this sister; but it would not surprise me to learn that many regarded a divergent view of the action of baptism as the chief difference between us and the religious bodies around. They, like the lady referred to, may hold truth, but they certainly need a lesson in emphasis.

Here is another symptom. Some time ago there appeared in the "Australian Christian" two articles—one on the Person of our Lord, and the other on Baptism. Each of these was faulty to a degree greater than that which usually prompts a number of critics to express forcibly their dissent. But, on this occasion, it was the baptismal error alone which provoked discussion; the much more serious heresy was unnoticed.

I have thought for a long time that now,

when we are increasing in numbers and influence, so that the people who formerly ignored or contemned us are more than willing to cultivate our acquaintance and seek our co-operation, there is a temptation, to which some occasionally yield, to give way on important points. In a desire to be friendly, they refrain from obtruding or even proclaiming unpalatable truth. Thus sometimes central truths are transferred to the circumference, and matters of faith are treated as if they were merely opinions.

There is an opposite tendency in evidence, possibly evoked by way of reaction. It almost invariably happens that if some are lax others will fly to the other extreme of strictness. So if some are not strict enough on some points of principle, others will endeavor to make up by manufacturing principles! They will treat subordinate points as if they were vital. It may be the case, it is often the case, that the things they elevate are in themselves right and true; but they are put in a false position. Take the question of church polity, the exact relation between elder and deacon, or deacon and evangelist—it is not unimportant; but a difference of view should not keep brethren who love the same Lord

from working harmoniously together. Questions of church order and method, not directly revealed, must not be regarded as fundamental.

A subject which to-day is receiving much more attention than it has had for generations furnishes an excellent illustration of a lack of proportion. The coming again of our Lord Jesus is, I take it, one of the things most clearly revealed in the New Testament. The fact of that coming is so definitely stated that I have difficulty in seeing how anyone can believe the New Testament and for a moment doubt it. The manner of the coming, the time of it, the exact order and nature of accompanying events, are not, I think, so clearly indicated. But we see to-day two extreme positions held by professed believers in the Word. There are those who flatly deny the fact—some of them saying that all the coming there will be was realised in the past; others affirming that a spiritual presence increasing the more with the progress of the gospel is all the coming there will be. Some of the most "advanced" do not hesitate to charge the apostles of Christ, or even the Lord Jesus himself, with the holding of a belief which can never be realised. I sincerely trust that, if ever any preacher of the Churches of Christ in Australia arrives at this conclusion, he will have the common honesty to quit his position before he gives utterance to such impiety. I take it, however, that we are less likely to suffer from this than from the opposite modern extreme. There are Christian people who are not willing to give the coming of our Lord a place in Christian belief and teaching—they wish to make it everything. They revel in dates and "signs of the times," they elevate theories and opinions to the level of revelation, to them the eschatological problems which have puzzled the Christian sages for centuries have yielded a solution as certain as that two and two are four.

The Need.

*I do not wish to see my sins more plain,
But this; to know Thy life, without a
stain.*

*I could not see the wiliness of my heart,
But this would know: how pure and true
Thou art.*

*I would forget my paltry life, so small,
And know Thy greatness, Thou, my All
in All.*

*O teach me not how deep my spirit's
night,
But flood me with Thy beams, Thou
Perfect Light.*

—Thomas Curtis Clark.

Some of them roundly declare that if a person does not accept their theories he is a denier of the fact of the coming. Such Christians, often good men, and undoubtedly well meaning, are in danger of doing much harm. They lack balance and proportion. Let us hold the blessed hope; but let us know that to get men to believe in the Lord of glory who died to redeem and to live lives of service for him is better far than to fix the date. The faithful and wise servant who was commended by our Lord was one at work within the house, with everything properly attended to and in its place, and not one who left the house topsy turvy while he sat idly on the doorstep and looked up the street for his returning master. They who live for the Master will assuredly be with Him when He comes.

To a host of questions on which the views of the brethren may vary, a word of Dr. W. T. Moore, one of our veteran American preachers, is applicable: We are at liberty to differ, but not to divide. I am not against the holding of opinions; and am quite prepared to follow the usual practice and regard even my opinions as incontestably correct! But we must not make our opinions tests of another's Christian standing. We claim liberty for ourselves, and must be prepared to grant it to others.

What are the fundamentals?

I have so frequently referred to fundamental truths that it may be worth while briefly to indicate what I regard as such. In my judgment, the following is a fair statement of the most important items of our faith:

We believe in God the Father, in the Lord Jesus as the only begotten Son of God and Saviour, in the divinity and personality of the Holy Spirit.

We believe in the universality of sin, and in the atoning death of Christ as the sole ground of human hope. He tasted death for every man. Dying for our sins, He was raised for our justification.

We believe in the necessity of a conversion which is "begun, carried on and consummated by the operation of the Holy Spirit" through the truth. Further, that the Holy Spirit, "whom the world cannot receive," dwells in every Christian, having been promised as the Comforter and Helper of all who obey our Lord.

We believe in the Scriptures given by inspiration of God as containing all things necessary to salvation and given so that "the man of God may be complete, completely furnished unto every good work."

We believe in the necessity of faith and repentance, in baptism as the initiatory ordinance, and in the Lord's Supper as the feast of commemoration and communion provided for the spiritual benefit of the Church of Christ.

We believe in the necessity of a life of godliness, charity, and benevolence, in social service, and in co-operating with others in every good work.

We believe that our Lord will come again, to be the Judge of the quick and the dead, that His faithful followers will be approved and rewarded by Him, enjoying an eternity of bliss, and that those who reject Him "shall suffer punishment, even eternal destruction from the face of the Lord and the glory of His might."

We believe that, to fulfil the will of our Saviour, and in order to the conversion of the world, the scandal of a divided Christendom should be done away with. Nothing less than a visible, organic unity will satisfy the requirements of the Word of God.

Our plea for union.

Now-a-days, happily, the religious world thinks in terms of union. The World Conference on Faith and Order, with other movements, has done much to help. Sectarianism is rarely defended to-day. It is a simple statement of fact, and no idle boast, that the faithful testimony of our people of a bygone generation has largely contributed to this most desirable end. What, it may be asked, is the contribution we can make to the discussion of to-day? There are some who seem to think that we should be content with the new found desire for union, and that we should now be prepared at all hazards to give up our separate existence. I cannot think so. Union can never be achieved by the abandonment of essential truth. It is only half of "our plea" that we seek the union of God's people: the additional statement must be made that we seek it on the basis revealed in the Word of God. It is, I think, no distortion of truth to say that in all, or nearly all, the conferences held to-day to discuss union it is overlooked that a basis might possibly be discovered in the teaching of the New Testament. Union by compromise is a poor substitute for the unity of the Spirit.

We cannot consent to put as a central thing, or regard as a test of fellowship, anything which our Lord has not asked. We cannot leave out anything which He has made obligatory. The New Testament ordinances and the primitive confession must not be tampered with, or modified to suit the theological conditions of a later age. We cannot have foisted upon us an unscriptural order of clergy. We cannot consent to episcopal ordination as a professed means either of bestowing the grace of God or of giving divine authority to "administer the sacraments." To give up the freedom wherewith Christ has made us free, and to consent to wear the yoke of ecclesiastical bondage in order to satisfy the prejudices of those who can never get back from the days of post-apostolic theological development to the apostolic age, is a thing we dare not contemplate. Did we do so, we should not help in the least the cause of Christian union. We pray that all God's people may yet come to seek a better way than can be devised by man. Till they do so, let us be willing faithfully to witness for

the truths of the New Testament, and plead for one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, and amongst ourselves to "keep the unity of the Spirit in the bond of peace." We earnestly desire union, but it must be on the Lord's terms. We dare not dispense with His requirements.

As I understand it, our plea is a plea to put the Lord Jesus Christ in His rightful place, at the very centre of our lives. It is a plea that He may have in all things the pre-eminence. He alone can answer the questions of the ages; He alone satisfies the longings of the heart; He alone can meet the needs of humanity. It is our duty to take this Christ to others, and seek to bring them to allegiance to Him. How are we doing it? The statistics presented to this Conference give in part the answer. While they may encourage us, they cannot satisfy. The inquiries come: Have we done enough? Have we really had a proper sense of proportion and emphasis? Has Christ had the central place in our lives? Oh, let us seek first the kingdom of God and His righteousness. In all our lives may we put

"Him first, Him last, Him midmost, Him without end."

A System or Jesus Christ.

It is very difficult for most of us to grasp the idea that the religion of Christ is not a system of theology but a way of life. We try to live by principles, mottoes and rules rather than by a Person. So we have elaborated systems of theology, labored, hair-splitting books on Christian ethics, and ecclesiologies more complex than Ezekiel's vision of the wheels in Babylon. Trying to justify a system rather than live a life we fall out by the way and find that we are "orthodox" or "heretic," "conservative" or "liberal." Comes thus our divisions and our strife.

We would not say that there is no need of a system of theology, or of an orderly synopsis of duties and organisations, but we do affirm that entirely too much is made of them. They frequently push Christ out of mind and out of heart, and leave men bankrupt in real faith while thinking themselves heroic defenders of it.

For example, we recently heard a spirited discussion—we might say a crimson discussion—concerning the *principles* of the Disciples, and what constitutes loyalty to them. The name of Jesus Christ was not mentioned. A system had become the major premise of thinking and the background of feeling. It will be a sorry day for the Disciples if we become simply the propagators of a theological idea instead of being the conscious servants of the living Christ.

Personal religion is personally following Jesus Christ. It is largely a matter of indifference whether one holds to a system of theology, but it matters eternally whether he follows Christ.—"Christian Evangelist."

The Real and the Ideal.

Alan Price, B.A.

"The things which are seen are temporal, but the things which are not seen are eternal."—2 Cor. 5: 18.

"Things which are seen were not made of things that do appear."—Heb. 11: 3.

"Invisible things... are clearly seen, being understood by the things that are made."—Rom. 1: 20.

Reality short-lived.

The things we call real have but a brief reality. The affairs of yesterday were very real yesterday, but they are gone to-day. The things of to-morrow do not exist, and will not exist until the things of to-day have lost their reality. Yesterday, to-day, and to-morrow are not necessarily twenty-four hour periods; they may be a flicker of an eyelid or an aeon of years—the statement holds good in the general sense. I leave my home and return in twenty years. All the boys and girls I knew are gone. Men and women, somewhat like them, have taken their place, while a host of unknown children walk the streets. The old men of twenty years ago are no more. The saplings planted at the road-side are now forest trees. They know me no more, and I don't know them. The hills have not yet changed, but it is only because their yesterday and to-day are measured in myriads of years. When their to-morrow comes, they will have been scoured, water-worn, and flattened to the plain.

Science contradicts itself.

In recent years scientists have measured change and decay in millions of centuries, a few more or less being immaterial—help yourself to the aeons you want, and your theory becomes a natural law of the universe. Now we are told space is not end-
less—light is warped, stars are not where they seem to be—matter is electricity—atoms are swarms of ions circulating at unimaginable speeds. Length has no actuality, solids are not solid, time is only an arbitrary measure of no importance, and in fine, the whole structure we call the universe might come into being and cease to be in an instant. Science is very wise, but contradicts itself without apology. It is, however, coming round to the grand old statement of David, "He spake and it was done."

Social realities.

Turning from the physical to the social, we find the realities are as circumscribed in one as in the other. Apart from the few whose ideals live on, mankind of yesterday is to us an unknown past. The average man can almost count on his fingers the names of those he has intimately known. History presents to him a few more noted for their virtue or notorious for their crimes. Beyond these the countless millions who have preceded him are an unknown thing, and when in turn the same average man has lain in his grave a few decades, not a soul will know of him or even remember his name. Truly the things that

are seen are temporal and fade to nothing before the ideal and the unseen.

Ideals live on.

Twenty-seven years ago I lost my father. His handsome dead face, with its crown of white glory, is in my mind as I write. That face has perished long since, but his ideals of honor and devotion live on. In middle life, with a large family, he dared to face comparative poverty rather than do a dishonorable act. The influence of that ideal is still felt, and he being dead yet speaketh.

If in my turn my name should live to the next generation, it will be because I have perpetuated ideals for my fellow men. The man that uses pick and shovel gets but little thanks for his pains. The ideas or ideals behind him are the things of which men take notice. I may be fortunate enough in my daily calling to construct some monument to myself, over or under-ground, but it will only be a monument if it shows within itself some ideal of utility carried into effect. If I have ever written anything that will remain in print fifty years after I am gone, it will only be because of some ideal clothed in suitable words which has been recognised by my fellows as worthy of adoption, and has therefore lived on.

Reformers idealists.

The great reformers whose memory is

perpetuated owe it to the fact that their ideals survive. Had we lived with Wycliffe or Luther, or Calvin, or Wesley, or Alexander Campbell, or Spurgeon, or Moody, we should have seen the real and the ideal so interwoven that we might at times fail to discern the ideal. Now that the real, or correctly speaking, the temporal, has decayed away, the beautiful texture of the ideal stands out in their work.

The Great Idealist.

Of one only can it be said that his real and ideal were in perfect accord, and that is Christ. Yet of Christ Paul has written, although we knew him once after the flesh, we know thus no more. We should like to have seen him in the flesh, when he fed the multitudes, or quelled the storm, or raised the dead, but after all, these were but preparatory to the great ideal. Out of the miracles, work, words, death and resurrection of Jesus Christ, has arisen the ideal of a perfect man, and that ideal lives through the ages.

We picture to ourselves a Christ who is coming again in the flesh, with hands and feet pierced, and a spear thrust in his side. It may be that our anticipations in this respect are too mundane. It may be that our glorified bodies will have the power to realise the ideal in the fullest extent without the aid of external helps, and our souls will rest content in his presence, not in a natural bodily form as we picture it now, but in the ideal and spiritual, which will be a source of eternal joy to his people.

"Yet Four Months."

The procrastinating type of mind is frequently found in the world, and even in the church. There are people whose thoughts seem to be cast in the future tense, so far as their conception of duty is concerned. In many languages there is at least one word which appears to serve this procrastinating temper. The Spanish *manana* and the Turkish *yarın* (to-morrow) are terms of this class. The Hebrews of our Lord's time were accustomed to say, "There are yet four months"—and apparently idled meanwhile under the shade of the fig-trees. The Saviour referred to this kind of expression, and added that the field was "white already to harvest"—in other words, the hour of opportunity, and so of duty, had arrived.

To-day there are numbers of people in the churches who phrase their duties in terms of "four months yet," as by a kind of assumed moral credit. They rather think that they will fulfil the duty or make the sacrifice before very long, in some more convenient season. Reflection of this nature becomes particularly painful when we see it illustrated in the attitude of so many professing Christians whose belated interest in the waving and waiting harvest is most languid. Thousands of lives are ripening with spiritual possibilities—many of

them young people with the dew of promise still fresh upon them—and yet few are the laborers who enter in to reap the rich results of converted character and changed lives. There always seems to be plenty of time to speak that word, to give that invitation, or to set that winning example at some other date, but meanwhile precious opportunities are slipping by that, once lost, may never be reclaimed.

It cannot be too earnestly impressed upon young and old that life is uncertain always, and brief at the longest. In saying this we do not mean to depress any, but to inspire all with the more earnest desire, now while it is day, to express all that is in them to the honor of God and for the good of man. It is time to be up and doing—it is never time to lose time. Are there not yet four months? Yes, we hope so—and, we trust, many years besides; but the rich promise of the future constitutes no reason for neglecting the white harvest of the present. Some one has wisely said that the best way of making sure that we shall do our duty to-morrow is to do it to-day. In church work, in social service, and in international betterment, as well as in individual salvation, now is the accepted time.—"Zion's Herald."

Religious Notes and News.

Education in Giving.

A Baptist Church in Lincoln, Neb., decided for this year that each member of the church was responsible to God in the matter of giving. The members had voted to raise double the budget of last year. The matter of stewardship was pressed upon them. Educational methods were used. A chart was made showing that anyone giving 5 cents per Sunday represented one-tenth of a yearly income of 135 dollars. This chart produced startling reflections. On the appointed Sunday the matter was explained to the congregation, and 90 per cent. of the resident membership pledged without the necessity of making a house-to-house visitation. The remainder of the people were canvassed.

"You Can't Organise a Revival."

Recently Gipsy Smith conducted a campaign at Bradford. The superintendent of that mission, Mr. Gilbert Muir, in welcoming Gipsy, said that after visiting hundreds of houses and talking with all and sundry in the street, he was convinced that for ten years there had not been such a spiritual response as there was to-day. Gipsy Smith said that while resting at Cambridge he received countless letters from people who said they were influenced at Sheffield, though they did not come out openly. On Sunday afternoon there was a wonderful gathering of men at Eastbrook Hall. The missionary was enthusiastically received, and when at the close of his address he made his appeal, over a hundred men flocked to the inquiry room. In the evening the hall was almost dangerously crowded at an early hour, many sitting on the floor, and three overflow meetings were held in adjoining halls. Speaking on the subject of revival, Gipsy Smith remarked that many people said they did not believe in organising a revival. "Of course," he said, "you cannot organise a revival any more than you can organise the spring. You can plant the seed, and dig and plough. That is common sense. You cannot make it grow. But you can stop a revival by your stupidity. You cannot work a revival up, but you can break one down. Whether they like Gipsy Smith and his methods or no, surely those who love Jesus will say, 'I cannot afford to be cut of it.'"

Increasing Church Membership.

Americans who deny that these United States are being engulfed in a wave of materialism will find comfort in figures given by Walter Laidlaw, Registrar of the Clergy Club, and a special agent of the Census Department at Washington, in an article published recently in New York. These figures show a decided increase in church membership between the years 1905 and 1916. The following data are interesting:—In 1906, when the nation numbered 86,646,370 persons, the membership of religious bodies was 35,008,058, or 40.4 per cent. On December 31, 1916, the nation numbered 101,464,014 persons, and the membership of religious bodies had risen to 41,926,854, or 41.3 per cent. The membership of religious bodies on December 31, 1921, was 46,059,500, an increase of 4,132,646 in five years. The nation at the same date, at the rate of increase of the census period 1910 to 1920, numbered 107,132,678 persons. The membership of religious bodies, as nearly as can be calculated, was over 42 per cent.—From New York "Times" Current History, September, 1922.

General Feng's Conversion.

Much has been written in recent days of the manner in which the Chinese Christian soldier, General Feng, has been used of God for the furtherance of His purposes in the Far East. Attention has now been drawn to the circumstances attending the General's conversion, and they make a moving story. It appears that Mary Morrill, an American missionary, was beheaded by

the Boxers in 1900; and Feng, at that time a young Chinese cadet, was one of the witnesses. He heard the woman missionary plead for the lives of the missionaries and of the Chinese Christians, and when that plea was of no avail, he heard her beg that they might slay her and spare the others. He saw her on the way to the place of execution, speaking quietly to some of the people who watched the procession, and giving silver from her purse to a poor creature in the crowd. He saw the fortitude with which she met her death, and the sacrificial love there revealed made an unforgettable impression on him. It was Mary Morrill's martyrdom, together with other deeply impressive incidents, which finally resulted in Feng's conversion in 1911, and during the eleven years that have since elapsed the General has probably been the most mightily used Christian in China. Not only has his own brigade, numbering not far from ten thousand men, been led in large part to Christ, but thousands of others have been pointed to the Lamb of God, and in addition many needed reforms have been successfully instituted. When Mary Morrill went to China, she went with the spirit of Revival in her heart; that spirit of Revival was communicated to Feng, and later through Feng to thousands of other Chinese.

A Story of Dr. Whyte.

Sir Alfred T. Davies, writing recently in the "British Weekly," paid a tribute to the memory of Father Jose Maria de Elizondo, whom he describes as "the most liberal-minded Roman Catholic it has ever been my lot to meet."

He was a student of the mystics, and a reader of Spurgeon's sermons, continues the writer. With Free St. George's, Edinburgh, and the great figure which formerly filled its pulpit, he was very familiar, for had he not frequently worshipped there, besides having enjoyed the friendship of the late Dr. Alexander Whyte, at whose burial he had "assisted"? Speaking of Dr. Whyte, Father Elizondo told me a story which is so touching that it should not be allowed to die with him. I tell it as he gave it to me. Cardinal Newman, meeting Dr. Whyte one day—"for they were friends, you know"—concluded to him that he was feeling very sad. He had just lost one of his dearest friends, and felt a great void in his heart in consequence. Then, turning to Dr. Whyte, he said: "I have in my heart twelve shrines into which I put my dearest friends. The one whom I have just lost used to fill one of these shrines; it is now empty, and I am going to put you into it in his place." As Father Elizondo told me this touching anecdote—which, I gathered, he had had from the lips of Dr. Whyte himself—one felt how, in thus recognising the worth and doing honor to his distinguished Presbyterian brother, the great Cardinal proved himself greater, because more liberal, than the historic Church to which he belonged.

Ecclesiastical versus Civil Law.

The Privy Council of Quebec, which is the final authority in Quebec law, recently rendered two decisions that were a serious blow to ecclesiastical authority of the Roman Church. One case was that of a marriage annulment on the ground of consanguinity of two Catholics, the ecclesiastical action being followed by similar action in the civil court. The Privy Council, however, overruled the civil court, and, consequently, set at naught the ecclesiastical ruling. The other was the case of a Protestant and Catholic who were married by a Protestant minister. In the eyes of the church the marriage was illegal, but the Privy Council decreed it was legal and binding by the civil law of Canada. Since judgment was rendered in these two instances no other mixed marriages have been annulled, and ecclesiastical authority has tried no further intervention.

£10,000 for a Bible.

A week or two ago, writes C.K.G. in "The Sphere," I expressed my appreciation of the generosity of Americans to English bookmen. One of the latest examples of this from which I have had the good fortune to be the gainer is the gift by Mr. Mitchell Kennerley, the president of the Anderson Galleries in New York—a birthday present—of one of the leaves of the Gutenberg Bible bound in morocco. Most of my readers have never, I am sure, even seen a page of the Gutenberg Bible, although many know all about it—that it is the first example of printing from movable types, that for long years only one copy was known in the whole world, and that it was known as the Mazarin Bible, because it was in the library of the Cardinal; that the book was printed by Johann Gutenberg (1398-1468) of Mainz, and that he took five years to produce it between 1450 and 1455. The latest research assigns it to Peter Schoffer, but that does not matter now—Gutenberg's name will do as well as another's.

Very few copies of the book are known. There is one in the Huntington Library for which Mr. Huntington gave £10,000; there are not, one is sure, more than a dozen copies in the world altogether. Mr. Gabriel Wells, the New York bookseller, bought one when in London last year, but it was an imperfect copy, and so he thought he could take it leaf by leaf and make a multitude of separate books of it. And so it comes about that I am the happy possessor of two of these wonderful pages. "It has been urged," says Mr. Edward Newton, in a sensible introduction "that printing is the only art in which no progress has been made; that the first example of printing is the best." Those who have the privilege of examining one of these pages will be inclined to agree with this.

The Locality of the Choir.

I recently heard an eloquent and powerful sermon from the text, "They made light of it." The preacher was unconscious of the fact that the force and power of his sermon was, to a great extent, destroyed by living illustrations of his text behind him.

The choir was ranged behind the minister. Why is it that this pernicious arrangement is so often adopted in Free Churches?

Even if the general behaviour of the members of a choir were usually unexceptionable, yet their prominent position is calculated to divert attention from the preacher's message. For instance, if one or two young girls wore arresting hats or conspicuous garments, even with a devout demeanour, it might easily attract the attention of one sex in the congregation (if not both) during the sermon or the reading of the Scriptures; or certain members of a choir were merely fidgety, and whispered the one to the other, or if any presented an unusual appearance in face, garb, or movement, it might easily serve the same purpose.

We learn from our Lord's parable that the birds of the air take away some of the good seed that is sown, but why go out of our way to provide facilities? Things harmless in comparative seclusion may become mischievous in conspicuous positions at public worship.

Without intentional irreverence young men and girls, when placed behind the preacher can, and do mar, and often destroy the force of his message, whilst he is quite unconscious of this adverse influence and wonders why his audience is so unresponsive. Moreover, the choir presumably forms part of the preacher's congregation, and it is a misfortune to have part of one's audience behind one's back, and it is a misfortune for them also.

There are many places in a church available for a choir. Why select that particular locality which provides the maximum disadvantage for preacher, choir, and congregation?

These are the views set forth by a minister in the English "Baptist Times."

The Nature of God.

David Simpson.

"In the beginning God." Such are the opening words of Holy Writ. No apology is made; no explanation is given. The intelligent reader is expected to accept the existence and eternity of the One who brought creation into being. In all Scripture there is no definite philosophic definition or explanation of the *nature* of God, though the many references to him as to his ways and works leave the sanctified student of the Word, in a measure at least, informed. "Canst thou by searching find out God? Canst thou find out the Almighty to perfection?" asks Zophar of old. Well, whatever the patriarchs may have known of God, their knowledge was not so complete as ours can be if we will but make the search. We have all their knowledge, plus the fuller revelation due to the dispensation of the Holy Spirit.

"In the beginning God." Trace the scroll of time back as far as a fickle scientific age would have you do, millions, yea, billions of years, if you wish, still, you cannot reach the beginning of God. Before ever a vestige of creation, God! Before ever an angel, or any seraphic creature was brought into being, God was, or rather is. God and the "beginning" are coeval. God is the expression of infinitude of substance in the infinitude of reckoning, both of which are beyond the conception of finite thought.

What is God? This question is well enough answered in the catechism of our school days, to wit, God is a Spirit. Though it would be more proper, perhaps, to simply say Spirit. Not a spirit. This is scriptural, for our Lord so informed the woman at the well of Samaria. But, what is a spirit? Recently we were concluding an address to the men of a workshop on the question of communism, and, because of some remark we made, we were asked the question, What is spirit? The wind was blowing mildly at the time, so we asked our questioner did he feel the wind blowing in his face? "Yes," was the reply. Well, now, we asked, "Can you see the wind?" He replied, "No." We then explained that spirit is like the wind; it is viewless activity—an unseen force, and, in man, the intelligent though unseen force operating and controlling the human organism.

God, then, is the unseen intelligent Force that controls the universe and all that is therein. Being infinite, he fills heaven and earth—immensity. This is true, and yet God has an abode. "Heaven is his throne, and earth is his footstool." The hub of the universe is his location as to the Divine Essence. Yet, while we use that phrase we must not try to frame in our minds a shape for this inherent essence of Deity. Whatever pure spiritual intelligences in the spiritual realm may be able to apprehend, it is certainly outside the range of the present limitations of the human mind to conceive how God expresses his *essential mode* of existence. "No man hath seen God at any time." Still, it is continued, "the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1: 18).

In the days of old, God appeared at various times to certain persons, but always in a veiled form. And even in this veiled form the divine presence caused more or less alarm to those to whom the appearance was vouchsafed. (See Moses, Elijah, Isaiah, John.) As light radiates from flame, and yet is not the flame—being identified *with* it, but not *identical* with it, and as the sun in the heavens radiates its glorious rays of light yet is distinct from the rays, though the one is identified with the other, so that the one cannot exist without the other; so is that Light which no man can approach unto—the essence of Deity, and it streams forth in all its purity of spirit, which is beyond the apprehension of our present humanity, from its centre or source.

God, then, "dwelleth in the light which no man can approach unto, whom no man hath seen, nor can see" (1 Tim. 6: 16). And hence it is that we

are also told that "our God is a consuming fire." Well might the prophet ask, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Some expositors interpret this fire as the lake of fire. To us, however, the text does not carry that meaning. Indeed the next verse is an answer to the query, "He that walketh righteously, and speaketh uprightly," etc. (Isaiah 33: 14, 15). See also Exodus 24: 9-17. We are told that it doth not yet appear what the children of God shall be like, but we do know that when we are purified and made perfect, and when we are completely clothed upon with the divine nature, we shall be able to not only gaze upon, but to abide in that ineffable Presence.

In the unfolding of the revelation of God there is revealed a trinity in Deity, that is, the Divine Nature is revealed in a triune form. The word "trinity" is, of course, not found in the Scriptures, but just as with regard to the idea of God, the Scriptures enter into no argument, so with regard to the doctrine of the Trinity. Scripture simply deals with the *fact* in the actual unfolding of God in his ways, and manifestations; and as the intelligent student pursues his studies he perceives the fact. It is, however, one thing to be able to perceive a fact, or truth, and another thing to be able to analyse or explain the truth.

We often are told that there are three persons in the Godhead, but, strictly speaking, this is not correct, and if the primary meaning of the term person be used, it is gross error; for Jehovah is *one* God, not three. But this one God is manifested to us as having what the late Joseph Cook termed three subsistences, but these subsistences are but one substance. The three subsistences inhere and cohere in the one substance of Deity, or the Godhead. Each of these subsistences has a peculiarity of its own, but incommunicable to the others. Neither is God without the others, but each with the others is God, or Deity. When this is implied there need be no difficulty in using the term person with reference to the Godhead.

In this sense, then, Jesus Christ is manifested as the second person in the Trinity. Jesus Christ is, however, truly man. He is the most perfect expression of humanity. But he is also truly God. He is as perfect as to his Godhood as to his manhood. This being so, he must have been God *before* he became man. To deny the Deity of Christ is to deny the Scriptures, and to deny the true humanity of Christ is to deny historical fact as well as the Scriptures. How, then, has this blending of deity and humanity in one person been accomplished?

Leaving aside the prophetic statements as to the pre-existence and deity of Jesus, we take but two passages from Scripture as to the statement of the fact—"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1: 1), and, Philipians 2: 6: "Who being in the form of God thought it not robbery to be equal with God." Here the fact of deity is stated; not so much by way of arguing that Jesus was an expression of deity, but rather that deity had clothed itself with humanity.

As to the first statement every careful student should know that what is meant by "Word" is not simply the *oral* expression of thought, but the thought itself. The idea, and thought, and concept which belonged to God alone, being part and parcel of his nature. This is the meaning, and when we come to the statement in the 14th verse of John 1: "The Word was made flesh, and dwelt among us," we learn that the very thought, idea, wisdom, that lies in the very bosom of deity, came forth and gathered around itself the very nature, garb, and clothing of humanity. At the conception of Jesus Christ in a virgin womb there was a uniting of deity and humanity which will remain indissoluble while the eternal ages roll on in their courses!

Difficulty is sometimes expressed at the ubiquity, that is the omnipresence of the Spirit of Christ, so that he could say of himself while standing before the people: "Even the Son of man which is in heaven." The implication plainly being that although he at that moment stood before them, he also at that very moment was in heaven. How could this be? Christ as we have seen is not only the uttered word of God, but also the thought of God which is ever in the bosom, or centre, of God's being. It is spirit, and coming forth from God utters itself in the person of Christ who is the incarnation of that thought or word.

If we were speaking instead of writing, we would say to our audience: We stand before you at this moment; we have certain thoughts, or ideas, in our bosom; if we do not give them utterance they will be unknown to you, but as we utter our thoughts to you in speech the thought goes forth from our inmost being, unperceived to your sense of sight, and reaches you by the sense of hearing; the moment it reaches you thus, and you receive it into your consciousness, it becomes part and parcel of yourself—the thought of our bosom is still with us, though now, having given it utterance, it is also your possession. We are none the poorer for your having our thought or word. Physically we are some distance from you, but, nevertheless, our word is nigh unto you, even in your heart and in your mouth.

An illustration like this may help, but only help. It never can adequately convey the *fulness* of the mystery of the Incarnation. We never can convey fully our inmost conception to others; neither can we convey our personality to others, for, after all, we are ourselves, and not others. We cannot clothe our thought in bodily form, as did God in Christ. Moreover, the Spirit of God is infinite, and here we are lost as to what infinity really is. We have seen that Jesus Christ is the manifestation of God; it can never be said that we are the manifestation of any other person than ourselves. And while throughout eternity Jesus Christ will be the manifestation of God in bodily form, we, each of us, shall be but ourselves, and we ought to be glad of that. The Christian religion has no provision for the Nirvana of Buddhism, where, after the long ages involving many re-incarnations, the human spirit is swallowed up in the ocean of infinity.

The third person of the Godhead is the Holy Spirit. The Holy Spirit, like the Eternal Son, the second person, is a peculiar manifestation of the Divine Nature. This manifestation of deity does not imply that the Spirit of God is not now everywhere. God as Spirit still fills immensity, but the manifestation of the Holy Spirit is peculiarly the continuance of the manifestation of the Son as the Incarnate Word. What Christ was in the world, in bodily presence, the Holy Spirit is now. The Holy Spirit does what a bodily Christ could not do. Christ as to his body could not dwell in believers, that were impossible. But the Holy Spirit, who is the Spirit of Christ who, in turn, is God incarnate, can and does dwell in the body of every believer, and thus the Scriptures: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you," and, "Know ye not that your body is the temple of the Holy Spirit which is in you?" (1 Cor. 3: 16; 6: 19).

This is a wonderful revelation, and we fear few Christians seem to realise what it means. Space forbids us, however, from dwelling further on the theme. True it is: "Great is the mystery of Godliness."

God's Dreams.

Dreams are they, but they are God's dreams! Shall we deery them and scorn them? That men shall love one another, That white shall call black man brother, That greed shall pass from the market-place, That lust shall yield to love for the race, That man shall meet with God face to face—Dreams are they all.

But shall we withstand them—
God's dreams!

—Thomas Curtis Clark

Little Queen Esther.

A. R. Benn.

I was staying for a few days in the home of my old friends, Mr. and Mrs. S. But, as I remember they insist on my calling them Tom and Esther, I may as well drop the more imposing titles and speak of them to the reader as I knew them in their school days—"Tom and Esther." When these young people were still younger, I was their school teacher, and for some mysterious reason they love me; or, if they don't, they have deceived me into thinking they do.

It was Lord's day, and we had been to the meeting for worship in the morning, as the disciples of Christ love to do (or many of them, at least). And now we are busy at the table dealing with the cold roast meat and apple pie, which, by the way, are the correct provisions for Sunday's dinner. It was just at this stage that Tom became reminiscent, and remarked to me, "Do you remember the time Esther got me out of an ugly scrape at school?" "I do," I replied. "I suppose you are not surprised I married her after that," he added; and there was an all-round laugh. We could afford to laugh, for the ugly business had finished up so happily for all concerned. Turning to the happy wife, I said, "You were Queen Esther that day, weren't you?" "Then you must have been the King with the golden sceptre," she replied. "If you hadn't been propitious, all would have been lost." "Yes," put in Tom, "and I would have been among the 'all' that was lost. I suppose I must have been poor doomed Mordecai," he continued, "just at the mercy of your gracious majesties," and once more we all laughed at the remembrance of an old-time school incident.

Now, of course, dear reader, you are curious to know all about this incident. If you are not, then I am disappointed, and I think Tom and Esther would be too. Anyhow, it's not manners to be laughing at a thing, and not let all the company know; so here goes.

I was head teacher at the H— school when this boy and girl, who are now at the table, were going to school there, and Tom was my most unmanageable boy. I say "unmanageable" now, but in those days the adjective would have been stronger. He was a constant source of worry to me; often have I written home and told my folks that but for one boy the school would be an ideal one! Well, one day he broke all previous records in wrong-doing by stealing another boy's dinner and telling a pack of lies, finishing up by using bad language to the victim of his theft, going so far as to threaten to knock him on the head. I got him out, also my cane. That instrument of torture was the nearest approach to a golden sceptre that I have ever wielded. I was in despair; I had caned him till I was sick of it, kept him in, and imposed all sorts of penalties, all to no purpose. I can't tell why I did it, but I turned to the school. And after all, one never knows what wisdom may be in even a small school—perhaps a jurymen of the future, or even a judge or barrister, or a prime minister. I said, as nearly as I can remember: "Children, what am I to do with this boy? I have tried everything except expelling him. Will you tell me what to do with him?" Had I been a lady teacher I think I would have cried. There was a painful pause, and then the most unlikely girl in the school held up her hand. "What do you say, Esther," I asked. "Please, sir, forgive him." I don't think I ever heard anything so remarkable in all my life. For a moment I was speechless, and when I was able to speak, I said, "Why?" And Esther preached the gospel by saying very simply, but very confidently, "Because Jesus died for us."

Religious instruction is not permitted in schools unless those whose parents object are let out. There were several Roman Catholic and even two Jewish children in the school at the time, and the position was, to say the least, a bit awkward.

The children looked at each other very seriously, hardly knowing what was coming. "What you say, Esther, may be true." I said, "may be," out of deference to the conscientious objectors; I ought to have said, "is true," but then there must be no R. I. in school hours. Then a thought struck me, "I will leave it to you to decide. Will some one propose what to do with Tom S.? As I look back, it was perhaps not the correct thing to do, but the situation had fairly non-plussed me. "Please, sir, how will we do it?" It was the gentle Esther once more. I wished then it had been any one else. I am glad now that it was none other. "Just say, I propose that Tom S. be caned, or expelled, or whatever punishment you wish," I explained. I was careful not to suggest forgiveness in my explanation. Then Esther raised her hand again and said, "Please, sir, I propose that Tom S. be forgiven." Then there was another pause, and I began to be hopeful that the motion would fail, and I explained with some satisfaction that if it was not seconded, nothing would come of it. Then a little boy, whom I would hardly credit with understanding the position, rose to his feet and said, "I'll second it, please, sir." I could see it in the faces of some of the elder ones that they were glad it had been seconded. Then I explained to them that some one might move an amendment, but nobody took

it on. So I put the motion, "All in favor of that, and who want Tom to get off and nothing be done to him, hold up your hand." Every hand was raised—Anglican, Presbyterian, Methodist, Disciples of Christ, Roman Catholics, and Jews. Here was Christian union at any rate. Even the boy who lost his dinner did not spoil the unanimity of it.

Then Tom did a most extraordinary thing. Surely it was a day of wonders. He began to cry. I knew only too well how hard it was to bring tears to his eyes, and when I saw him crying that day, as I had never seen him before, I knew we had done the right thing, and that in all probability he was saved. Esther was crying, too. No doubt the effort she had made now began to tell on her, and one or two other children looked tearful. When I thought how those simple words about Jesus had led up to such a result, I could have easily joined in with Tom; but it would never do for the teacher to begin to shed tears; and to cover up my emotion and to bring myself back to common things I got very severe, and very sternly commanded Tom never to do the like again, and even ordered the boy who had lost his dinner to be more careful in future. It was useless talk, but it saved me from breaking down. From that day Tom gave us no trouble. Some years after I heard that he had consecrated his life to Christ in baptism, and had become a member of the church at L—. If I was good at writing a love story, I might do it; but it saves me a lot of trouble and the reader a lot of time just to say straight out that Tom and Esther got married and lived happily ever since then till now.

New Testament Church Congress.

At the Congress held by our American brethren recently, there was adopted the following:—

REPORT OF COMMISSION ON EVANGELISM.

The chief end of the church is to carry on the work which brought Christ into the world (Luke 19: 10; Acts 1-8). All things should be made to serve this purpose.

The activities and methods in the work of evangelism have a wide range. What is highly successful in one community may prove, however, a failure in another. The means which produces large results at one time, tried again in the same place at another time, sometimes shows small or no results. The problem of each church and community needs to be studied, and that means may be properly adjusted and adapted to the end sought to be accomplished. It is remarkable how Jesus always adapted himself to the time and circumstances. It is the really earnest spirit desiring to bring men to Christ which will produce the largest results. Mere machinery of effort is doomed to failure, but when the spirit is in the wheels, and is adequate to the moving of them, the results are sure to be large.

More and more the church is feeling the responsibility for the welfare of the individual and of society and of the State. Hence, the activity of the church is seeking to evangelise men, not only at home, but throughout the world.

It is a fact, however, that every church needs an adequate evangelistic programme in order that this work may be prosecuted with the utmost vigor and enthusiasm.

We suggest the following aims and plans in the field of church and Bible School evangelism:—

I. Recruiting.

1. That every church set itself a goal of percentage of increase of its membership.
2. Every church hold at least one meeting during the year.
3. A definite campaign in every church to enlist the unaffiliated.

4. Observe decision day in the Bible School once every quarter.
5. Every teacher an evangelist in his own class.

II. Training.

1. One or more classes in personal evangelism in every church this year.

Suggested Plans.

Organised Bible School classes, special mid-week classes, pastorless churches on each Lord's day morning. Ministers and evangelists may organise special classes for the purpose of training workers for meetings. Also ladies' aids and missionary societies.

2. Every church represented in a school of evangelism.

Suggested Plans.

Call forces together and arrange for State, district or county school of evangelism. Be sure to take into consideration the number of churches and size of territory to cover.

3. An evangelistic library in every church and Bible School.

III. Serving.

1. Every church participating in some form of group evangelism.
2. Attention on part of local church to special groups, such as Indians, foreigners, etc.
3. Definite call for life recruits.
4. Every church make survey of its territory.
5. House-to-house evangelism.

Suggested Plans.

By personal effort, also by distribution of tracts, literature, etc.

6. Every preacher holding meeting, backed by his own congregation, in some other field.

When all my hopes are gone,
 'Tis well my hands must still keep toiling on
 for others' sake;
 For strength to bear is found in duty done,
 And he is blest who makes the joy of others
 heal his own heartache.

—Selected.

The Realm of the Bible School.

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

Rallying the Forces.

Now, that the holidays are over, is the time to rally the forces and prepare for "the best and biggest year" your school has ever known. Several schools have already reported splendid increases in new scholars since the beginning of the year. Hawthorn (Vic.) school is planning a Rally Day on February 18th; among other things they plan to do, is the visiting of every home the previous week, when special invitation to be present on Rally Day will be given. Similar plans could be carried out in every school with good results. The Bible School to keep alive must be aggressive and progressive. Opportunities are opening on every hand. Let us strive to surpass all previous records and make 1923 our Banner Year.

Young People's Work.

We intended to say last week that "In the Realm of the Bible School" had been dropped out to give place to "The Commission in Relation to Young People's Work," by W. R. Hibburt. This was the address delivered by Bro. Hibburt at the last Federal Conference. If you have not read, turn up last week's "Christian" and give it careful perusal. If you have read, then you know already how gripping and suggestive it is, something that ought to be read and pondered by every church officer, preacher and Sunday School worker. Bro. Hibburt is the Home Mission Organiser for West Australia. He is not only a firm believer in work among the young people, he has already demonstrated his ability for practical leadership. He is highly esteemed in the West, where he is doing very fine work.

A Singing Boat.

That would have been a fitting term to apply to the "Hygeia" on the evening of January 22nd, on the occasion of the second annual Bay excursion, which was held under the auspices of the Victorian Bible School and Young People's Department. Forty-three metropolitan churches were represented in the large company on board the steamer. Youth, bouyancy, enthusiasm, and a desire for a good time were evident on every hand. An orchestra under the conductorship of Mr. T. J. Warne, of North Melbourne, furnished sweet music, and led the crowd in songs and hymns. Mr. H. B. Robbins in his usual happy manner acted as song-leader. Plantation songs and popu-

lar airs came first, then later in the evening came favorites from Calvary's Praises and Alexander's. Talk about community singing! It would have put the so-called community singing in our town halls and parks to shame. This was the real article—everybody singing. "All Hail the Power," "God be with you till we meet again," "Auld Lang Syne," and the National Anthem brought the programme to a close just as the boat tied up and the orchestra played "The end of a perfect day."

Who Killed It?

You started a forward step in your school, an enterprise for the building up of higher life ideals. It was simple, it was reasonable. It had every promise of being a real issue, and everybody was happy because of its inception. But for some reason or other it seemed to wane and finally died. But nobody seemed to know just the cause, deeply as all regretted its passing. Upon investigation as to—"Who Killed the Enterprise?"—the following findings resulted:—

- "I didn't," said the devoted pastor.
- "I didn't," said the faithful elder.
- "I didn't," said the gay youth.
- "I didn't," said the saintly old sister.
- "I didn't," said the blatant infidel.
- "I didn't," said the shrewd gambler.
- "I didn't," said the thoughtless man of the world.
- "I didn't," said the catering politician.
- "I didn't," said the big man of affairs.
- "I didn't," said the disheartened pauper.
- "I didn't," said the society woman.
- "I didn't," said the dancing master—
- Then who did kill it?
- "I did," confessed Indifference.

—"The Ohio Work."

Kentucky Enjoys Visit from W. C. Pearce.

Mr. W. C. Pearce returned early in October from a trip around the world in the religious interest of the children of the world. His trip took him to Spain, Italy, Greece, Egypt, India, Burma, Malaysia, Singapore, Australia, New Zealand, the Philippine Islands, China, Korea, and Japan.

Mr. Pearce was in Kentucky for a period of ten days, and the following schedule shows that he was kept busy during that time. He was in

Henderson on December 1, Owensboro, December 2 and 3, Central City, December 4, Providence on the 5th, Paducah the 7th, Frankfort on the 9th, and in Louisville and Shelbyville on December 10.

This visit was enjoyed very much by the Sunday Schools of Kentucky. Mr. Pearce is a speaker of unusual ability; he holds his hearers in rapt attention, and sends them away with a worthwhile message.

Federal Home Mission Work.

H. G. Harward, Federal President.

The recent Federal Conference emphasised the importance and need of Federal evangelistic work. The newly-elected Executive was instructed to give special consideration to ways and means of assisting the cause in border towns and in weaker States. We have a Federal Foreign Mission conscience. There is unity of prayer, thought and effort for the service in the regions beyond. In this we rejoice and praise God.

The development of the work abroad; the maintenance of the College; the strengthening of all our auxiliaries, depend upon the growth of the churches in the home-land. Our brethren must get a Commonwealth vision; they must more earnestly and effectively co-operate for the evangelisation of this great continent. We that are strong must share the burdens of the weak. Queensland, Tasmania, West Australia, need our help. The bigger churches and stronger States should come to their assistance.

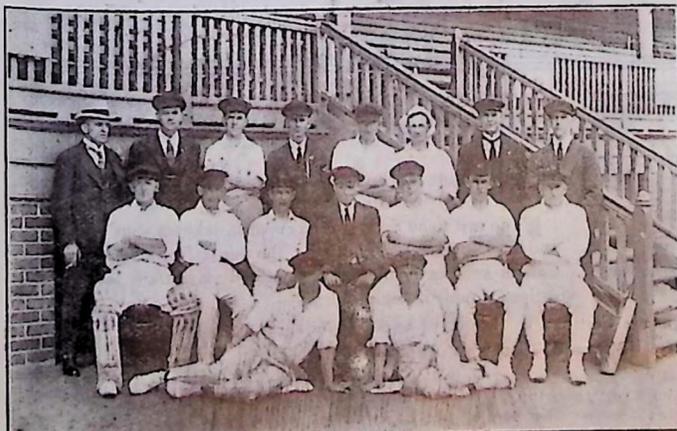
The first requirement is more definite prayer for Federal Home Missions. A heart interest can only be developed at the throne of grace. In private devotions, and in united applications, earnest petitions should arise for this work.

The second requirement is a clearly defined programme of constructive effort in these weaker fields. Co-operation in planning between the Federal Executive and the State Committees will make this possible.

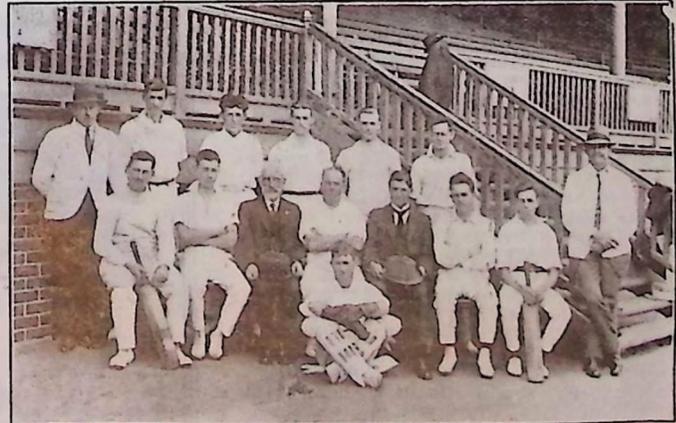
The third requirement is capable consecrated men. Weak causes can only be strengthened; unoccupied fields can only be entered, as men, in the Spirit of Christ, respond to the challenge of Commonwealth need. In the past much of the pioneering work was done by business men, tradesmen, ordinary work folk, who in new communities set up the Lord's table, and preached the primitive gospel. There is need of that same spirit to-day. The Federal Executive would encourage this in every possible way.

But we look to the College to supply the need of special men who can give all their time to the evangelising of the needy parts of the Common-

Interstate Churches of Christ Cricket.



The South Australian Visitors.
(Manager, Mr. E. Peet, in centre.)



The Victorian Team.
(President, Mr. W. C. Craigie.)

wealth. Our weaker States are sending a number of their best young men to Glen Iris for training. These young men should be ambitious to get back home and help the cause in their own State. It would be a good thing for the work, and I believe also for the young preacher, if each one spent some time in these difficult and less favored fields. Young preachers in other communions are compelled to do so as part of their training. Ours should covet the experience—and the sacrifice.

The fourth requirement is money—a regular income for Federal Home Mission work. It is not wise to add to the number of annual offerings. There already exists a "League of Rope Holders" for Federal work. Members agree to pray daily for this work, and, if possible, send an offering on their birthday. Nine hundred members are enrolled, and about £100 has been contributed as birthday gifts. With the co-operation of churches and members, it is possible to make this the means of obtaining sufficient funds to carry on a vigorous campaign. Churches may become "Rope Holders." Let the day of the

church anniversary be the birthday. What more fitting than to take an offering for Federal work on that day. Every church thus remembering Commonwealth needs would assure a good income without interfering with other offerings. We invite church officers to at once consider this proposition, and get a grip of the rope.

And why not thousands of "Rope Holders" throughout the Commonwealth? We want the best for the home-land. And consecrated evangelistic effort will make that best possible. Individual prayer will help. So will individual gifts. And what better time than one's birthday to remember the need of the home-land. Three pence for every birthday the rope holder has had, by thousands of members, would make a stream of gifts throughout the year. See standing advertisement in the "Christian," and let thousands immediately join hands and hearts in this great work. The Executive desires to push the work and help the weaker States. Desire will be created into action if churches and individuals will get busy and supply the means. The question is now open for discussion.

Diksal they live together in the workers' quarters nearest the bungalow. They call their quarters the "Home of Glad Tidings." With them there are three Christian women from Mukti to do bungalow and compound work. These three are, of course, paid personally, and not by the Mission. To accommodate our male workers, Mr. Escott has put up a shelter for the tonga, and put one family in the tonga house. A single man co-worker is in a small verandah room, but he expects soon to be married, and if this happens, where we shall put him I do not know.

Bro. and Sister Escott have just completed their 23rd year of mission work in India, and the Lord knows the full extent of service they have rendered the cause of Christ in this great country. Mrs. Escott says, "We have proved it is worth while going on with God, and that is what we desire still to do in the coming months—advance—yes; but to advance in spiritual things means advance on your knees. In God's work he helps most who prays most. He stands best who kneels most. He stands strongest who kneels longest. He stands highest who kneels lowest. He kneels lowest who rises highest."

We desire prayer, much prayer; more prayer is needed that souls may be won out of spiritual darkness into his marvellous light.

Foreign Missions.

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

The Work at Diksal.

We have received a very interesting letter from Mrs. Escott, telling of some of the work that is being done in this important field. Bro. and Sister Escott are like the apostolic workers, in labors abundant. They give themselves whole-heartedly to the work of the Lord in this district. All villages for many miles around Diksal are regularly visited, and the gospel is preached by our brother and sister and their noble band of men and women co-workers. Mrs. Escott gives an account of some of the work that is done. She writes:—

"Rising early, we have our own spiritual meal, then at seven o'clock, Mr. Escott gathers his compounder, two preachers, teacher, and tonga-walla in his room for reading the Word and united prayer. At the same time my four Bible women gather with me for our portion of the Word and prayer. Then the preachers left on foot for a village about 3½ miles away for preaching. They will return at mid-day, and go out again this afternoon to another village. My band of women left by bullock cart for a village about 7¼ miles distant, taking their mid-day bread with them. They will not return until evening. The compounder and teacher are at their work. Mr. Escott has gone on his cycle to visit a village about three or four miles distant, where we have a school master and his family. For myself, I am trying to get a lot of letters written to endeavorers, missionary committees, etc., but am subject to many interruptions. I am also preparing biblical instruction for my women band. I do not expect Mr. Escott until I see him; it all depends upon how much he can do in the village.

Yesterday being Prayer Day, we had all workers and their families for morning meeting, 7.20 to 9 a.m. From 9 to 11 Bible study, and private prayer by the band. 3 o'clock Mr. Escott had a meeting for study of the Word, and prayer with the male workers, in his study, while I had the women from 3 o'clock to 5 p.m. The burden of souls is upon us. We realise that all around souls are passing into eternity without Christ. Early morning to night this is our main business, telling of him who died that they might live. If necessary to leave the station we travel at night one way if not both, so as to be on the station to attend to things.

It is impossible to write concerning all the work of the Spirit. He is working through our teachers and sisters as they go out teaching and preaching the gospel message, not in well-regulated schools and institutions, but to high caste

and low caste, and to Mohammedans in their homes, whether they will listen or not, believe or not, year in, year out, the gospel or evangelistic work has the first place."

Our brethren will see from the above the amount of work that is being done by our workers on this field. Bro. Escott has had to work like a laborer to get things done, and does it gladly. He regards this as the Lord's work, and he and his good wife are prepared to do anything to forward it. Bro. Escott has done a lot of building with his own hands to save expense to the committee. A cart and bullocks is badly needed here for the women workers, the distances of the villages are too far for them to walk, and some can not be reached even with the tonga; there are no made roads to some of the villages. Bro. and Sister Escott are now looking for a suitable cart and oxen, which they propose to provide at their own expense, for they feel that the people need the gospel, and they are so anxious to give it to them.

Mrs. Escott explains the composition of her women's band. "There are four Bible women, one an elderly widow, whose son, a Christian village official, was poisoned about 18 months ago. The other three are from Pandita Ramabai's Mukti Mission. These three are single women, and consider themselves as widows, and have a great desire for the Lord's work. They are whole-hearted. Being single women it is necessary from an Indian point of view to have the elderly women with them while they are itinerating. At

The Reason.

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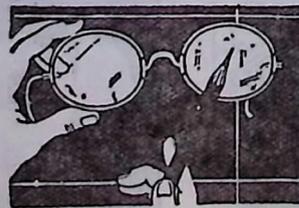
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Here and There.

Two confessions at Paddington, N.S.W., on Sunday night.

On account of the holiday on Monday, our usual budget of news from S.A. failed to reach us in time for printing.

The church at Warrnambool, Vic., welcome the help of Bro. Les. Clay, who commenced a brief period of service there on January 21.

In this issue appears the final instalment of the Federal Conference Presidential address on "Proportion and Emphasis in Religious Truth."

Since the tent mission, the Cessnock, N.S.W., church has had several additions; no doubt a result of the special evangelistic effort.

The following cheering telegram reached us on Tuesday:—"Glorious victory Ball-Stewart mission, Kellieville, Tasmania; thirty-two decisions.—Nightingale."

The N.S.W. Bible Schools Committee is looking with much hope to the coming of its organiser, Bro. Haddon, who expects to commence work in March.

Says the late Dean of the Faculty of Medicine, Sydney University: "Alcohol is the most soul-destroying, body-destroying, nation-destroying substance ever known."

Bro. H. G. Harward, State Organiser, N.S.W., is planned to begin a tent mission at Lidcombe next Sunday, Feb. 4. Bro. Mercer, colporteur, has been working in the district for several weeks.

We regret to learn that Bro. John Beasy, of Dunolly, Vic., recently passed away. The church loses one of its pioneer members. Bro. Beasy for many years carried on the work as preacher. He was much esteemed in the community.

The students of the Sydney Training Class continue to do good work at St. Peters. The average attendance on a Sunday morning is 32, and in the evening over 40 hear the message. Quite a number of confessions have been taken.

Kindergarten workers are reminded of the social evening to be held next Tuesday at North Richmond church. Notification of number expecting to attend should reach the Organising Secretary of the Victorian Bible School and Young People's Department not later than Monday, February 5.

The choir was having its weekly practice, not a hundred miles from Sydney. The conductor was not satisfied with the rendering of a certain anthem, and emphasised the need for more expression. To illustrate what he wanted he read the words, and added, "After 'death,' take a breath." Voice from the choir: "It can't be done."

The annual Conference of the Southern Churches in S.A. will be held at Strathalbyn on Tuesday, Feb. 27. Preliminaries are well in hand, and everything points to a successful Conference. Leading city speakers will be present. Members of the Southern District are requested to assist by their presence and otherwise.

Dr. Nansen, well known in recent years for his splendid efforts on behalf of international goodwill and for relief of European distress, has been awarded the Nobel Peace Prize. In responding to a warm tribute paid him, Dr. Nansen announced that the means which the Nobel Committee had placed at his disposal would be expended on behalf of his international interests.

The Mile End and Cowandilla (S.A.) members are planning united meetings for Good Friday afternoon and evening. The subject is to be the return of our Lord. A line chart is being prepared for the afternoon service, and several preachers and speaking brethren who have made a study of the question will lead a profitable discussion. Tea will be arranged in the kindergarten room, and after a bright song service Bro. A. C. Rankine and Graham McKie will give addresses. Brethren and sisters from other churches are invited.

Bro. Stuart Stevens, of Paddington, N.S.W., is planned to begin his ministry at Geelong, Vic., on Feb. 11.

There is far more good than evil in the world, says the "Christian Evangelist." C.M.S. illustrates this fact in a striking way in "The Christian Herald." Under the heading, "What the Dailies Do Not Print," he writes:—"New York.—Yesterday 3,000,000 people in this city went to work at some kind of necessary toil, and behaved themselves decently. They did not hold up any one, nor get drunk, nor run off with somebody else's wife. They sent their children to school, dressed them, fed them and housed them. During the twenty-four hours of yesterday there were more good things done in this place than bad ones." It is a fine thing that "no news is good news" and that the world is quite full of it.

The January number of "The Tabernacle Tidings" (Enmore, N.S.W.) contained the following interesting items:—"Our baptistery has done good service during the past few weeks—fifteen in all being immersed. Three from Enmore, eight from the church at St. Peters, and four by the International Bible Students' Association. All being well, three more from Enmore are to be baptised on Sunday evening next, January 7th. We hope the baptistery will not be dry throughout the whole year!" "Two of our Enmore sisters have been using their needles on behalf of Foreign Missions, and as a result handed over £7 towards the Indian Hospital Fund. One of these sisters is, through ill-health, unable to attend the meetings, but from time to time shows in a very practical way her deep concern for the Lord's work."

As every sacrifice was to be seasoned with salt, so every undertaking and every affliction of the creature must be sanctified with prayer; nay, as it showeth the excellency of gold that is laid upon silver itself, so it speaketh the excellency of prayer, that not only natural and civil, but even religious and spiritual actions are overlaid with prayer. We pray not only before we eat or drink our bodily nourishment, but also before we feed on the bread of the word and the bread in the sacrament. Prayer is requisite to make every providence and every ordinance blessed to us; prayer is needful to make our particular callings successful. Prayer is the guard to secure the fort-royal of the heart; prayer is the porter to keep the door of the lips; prayer is the strong lift which defendeth the hands; prayer perfumes every relation; prayer helps us to profit by every condition; prayer is the chemist that turns all into gold; prayer is the master workman; if that be out of the way the whole trade stands still, or goeth backward. What the key is to the watch, that prayer is to religion, it winds it up and sets it going.—Spurgeon.

The tent mission at East Kew, Victoria, conducted by Bren. Hinrichsen and Brooker, opened on January 21. The field being a new one, and there being no organised membership to count on for interest and attendance, the undertaking would probably be considered a bold one, but with faith in the message of the gospel, the Home Missionary Committee has not hesitated to open this promising field with hope and confidence of victory. The first night of the mission about eighty were present, and the interest has been growing daily. There were four decisions in the first week. The presence of members from sister churches is greatly appreciated. The first morning meeting will be held on Sunday, February 4, when the Lord's Supper will be spread. Under the leadership of Bro. L. Brooker and H. Saunders, a substantial school hall is being erected. Tradesmen and handy men who have an interest in establishing new churches are invited to help on Saturday afternoons with the erection of the building. The hearty co-operation of members is earnestly requested to make complete the establishing of the church in the district.

Within less than two years after the passing of the 18th Amendment became operative, there are no State hospitals for inebriates left in U.S.A. This statement is authorised by Dr. M. Pollock, Statistician of the State Hospital Commission of New York. Heredity is a tremendous fact to be reckoned with. A sound ancestry produces a sound posterity.

An American editor received a letter from a minister telling him that his church was in financial straits: the congregations were small, the interest in Home and Foreign Missionary work was very feeble, the prayer meetings had practically ceased on account of non-attendance, and altogether things were in a bad way. They had tried popular concerts, literary and dramatic societies, whist drives, bazaars, young people's socials, and weekly Cinderella dances. "Would you be so kind as to help us by suggesting some new method of arousing enthusiasm and drawing the people together?" The editor replied on a postcard: "Why not try religion?" Taken from the "Record of U.F. Church of Scotland," this incident is as striking as it is timely in many of the lands of Christendom.

"Dr. Jowett's text on a recent Sunday morning was Gal. 5: 22. 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, truthfulness, meekness, self-control.'" "These lovely things," he said, "are the outlines of the Christian Commonwealth. Briefly, he described the ideal States imagined by Francis Bacon, Plato, and H. G. Wells. In the first, science was the great good; in the second, wisdom ranked first; while H. G. Wells stressed the idea of beauty and truthfulness, but the truthfulness was that of the scientist and artist. To turn from the ideals of these men to that of Saint Paul, was like stepping out of the musty, fusty atmosphere of the Law Courts just across the street into the seclusion of the Temple Gardens, with their birds and trees and ancient grass plots. Then Dr. Jowett took us in imagination round a garden where the beautiful flowers were the virtues of the text. Gardeners must have delighted in his analogies. Finally, said Dr. Jowett to the young people, "Note!—and this will save you endless trouble—that in the fruits of the Spirit there is a capital 'S.'" So many people have taken out the capital letter and thereby taken out God and enthroned themselves!"

Among the elder brethren in the British brotherhood, no name was more revered and trusted than that of William Crockatt, of Glasgow. A cablegram intimates his falling asleep in Jesus on 19th January. The description of Barnabas in Acts 11: 24 seems to apply naturally to him, "A good man, full of the Holy Spirit and of faith." For some twenty-five years he has been the inspirer and leader of the British churches in their Foreign Missionary enterprises; as secretary of their committee he carried on the extensive correspondence and organising work without a penny of remuneration, while diligent in his business as a naval architect and manufacturing engineer. Only the missionaries can tell what William Crockatt was to them. While a Foreign Missions enthusiast, he was equally mindful of the home field, and for many years was a member of the Scottish Evangelistic Committee, and was constantly engaged as a preacher in the Glasgow district. In his home church at Great Wellington-st., his eldership was no sinecure; as Bible Class teacher, and in visitations among the members, he was always faithful. All these activities maintained to the last, with the care of a large family, and many business anxieties through the great depression in all engineering trades, prompts the question how so much could be accomplished? He put "first things first" right through life, and seconded by a wife wholly in accord with him, his home had an ever open door for the lonely, the widow and the stranger. His brother, John Crockatt, of Leeds, visited Australia in 1921, and his eldest daughter, Mrs. James A. Wilkie, of Ballarat, is on her voyage home to visit her "ain folk." The boat is due to arrive in London on 20th January, ten days after her father's death.

The Family Altar.

J. C. Ferd. Pittman.

EXERCISE UNTO GODLINESS.

It is the easiest thing in the world so to drift into indifference that we may be rightly declared "out of practice" in the above exercise. Paul probably had in mind this tendency when he wrote to Timothy: "Exercise thyself unto godliness."

This is a specially appropriate injunction to soldiers of the cross of our day. Physical exercise is by no means neglected. Schools and churches alike encourage all kinds of bodily exercise, that men may derive pleasure thereby and be made physically fit; and surely no sane Christian would advise neglect of the temple of the body. On the other hand, it is pleasing to note the strong physique of our young people. All things being equal, bodily strength is a wonderful help towards efficiency in spiritual as well as worldly directions. Yet, unfortunately, there is a very prevalent tendency to cultivate physical powers to the utter neglect of the spiritual. With the Christian, bodily exercise should be but a means to an end. "Exercise thyself unto godliness; for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come."

MONDAY, FEBRUARY 12.

Take heed to thyself, and to thy teaching. Continue in these things.—1 Tim. 4: 16.

"I hold

That it behoves no man to nurse despair,
But in the teeth of clenched antagonists
To follow up the worthiest till he die."

Reading.—1 Tim. 5: 1-7.

TUESDAY, FEBRUARY 13.

But she that hath given herself to pleasure is dead while she liveth.—1 Tim. 5: 6.

W. L. Watkinson wrote: "Wandering in the forests of the Amazon, and gazing up through the leafy canopy of the midnight heavens, the naturalist finds it easy to mistake the fireflies flitting among the foliage for the brightly shining stars; so are men apt to mistake the glittering things of the moment for the solid glories of eternity."

Reading.—1 Tim. 5: 8-16.

WEDNESDAY, FEBRUARY 14.

Well reported of for good works.—1 Tim. 5: 10.

"Men will wrangle for religion; write for it; fight for it; die for it; anything but *live* for it."

"Play at any other game you like, but stop playing religion."

Reading.—1 Tim. 5: 17-25.

THURSDAY, FEBRUARY 15.

And withal they learn also to be idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.—1 Tim. 5: 13.

"Gossip means putting 2 and 2 together, and making 5 of them."

"To hide one lie, a thousand lies are wanted."

Reading.—Eph. 4: 11-16.

FRIDAY, FEBRUARY 16.

For already some are turned aside after Satan.—1 Tim. 5: 15.

"Learn to say *No* when asked to do wrong. And mean it, and stick to your resolution. Do not gather with or keep bad company. Remember the first Psalm, and the first verse. The man first *walked*, then *stood*, then took a *seat* among the wicked. Avoid temptation. A gentleman wanted a coachman, and had three applicants. To each he put a question, as to how *near* each one could drive to a narrow, dangerous crevice. No.

1 said, within a foot; No. 2, within a yard; No. 3, that he would keep as far away as possible, because of the danger. No. 3 got the post."

Reading.—1 Thes. 5: 12-22.

SATURDAY, FEBRUARY 17.

Them that sin reprove in the sight of all, that the rest also may be in fear.—1 Tim. 5: 20.

"The following prayer was found in the desk of a schoolboy after his death: 'O God, give me courage to fear none but thee.'"

Reading.—Eph. 5: 1-11.

SUNDAY, FEBRUARY 18.

Keep thyself pure.—1 Tim. 5: 22.

"When wealth is lost,
Nothing is lost;
When health is lost,
Something is lost;
When character is lost,
All is lost."

Reading.—Matt. 5: 1-12.

PRAYER.

Righteous Father, save me from being conformed to this world. May I rather be transformed by the renewing of my mind, and exercise myself unto godliness. Whilst I use the world and its pleasures, may I not use them to the full, remembering that the fashion of this world passeth away. Help me to seek first the kingdom, knowing that all necessary things will be added unto me. May I exercise myself unto godliness, and thereby be made fit for thy service, and obtain the promise thou hast given for this life and that which is to come. For the Saviour's sake. Amen.

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Northern District Conference, Tasmania.

The Northern District Conference was held at Ulverstone on December 31 and January 1. The following were the delegates present:—Launceston, W. Tyson, P. Duff; Caveside, C. Pearn, J. Byard, junr.; Mole Creek, H. Byard; Ulverstone, E. Snooks, A. Ivory, T. Berry, G. Singleton, Mrs. Howe. Committee: N. J. Warmbrun, G. and F. Howard, L. A. Bowes.

The President, Bro. N. J. Warmbrun, extended to visiting delegates a most hearty welcome, and expressed the hope that together they would discuss the many problems which confronted the work of the church universal and in their own district. Responses were made by several of the delegates. Greetings were received from the Home Mission Committee, per Bro. R. G. Pease; State Home Mission Committee, A. E. Heard; Launceston church; missionaries in India, by Bro. R. Coventry; Johannesburg, South Africa, by Bro. W. Duff.

Conference, 1923, at Mole Creek, Nov. 3 to 5. The Constitution was revised, draft submitted, approved and adopted.

The matter of issuing a Northern District paper was taken into consideration, and fully discussed; main points brought out; difficulties in production; its value, and power. It was agreed to make the attempt, recognising the power of the press. Our plea would in this way be known where the voice of the preacher would not be heard.

Mission efforts. It was agreed that a special effort be made to evangelise the Mole Creek district, following next Conference there. The H.M. Committee to be urged to take up the work. Penguin also is a field (in the opinion of the Conference) ripe unto harvest. Bro. Bowes knows the place and speaks hopefully of it. Devonport. The Conference again confirmed a previous decision to guarantee £30 towards a mission there.

Resolutions.—Recommend to H.M. Committee (a) To use representatives to churches appointed at State Conference. (b) To seek services of a suitable evangelist to conduct State wide mission. Recommend to State Conference appointment of H.M. organiser and State evangelist. Recommend to Bible Schools the use of graded lessons.

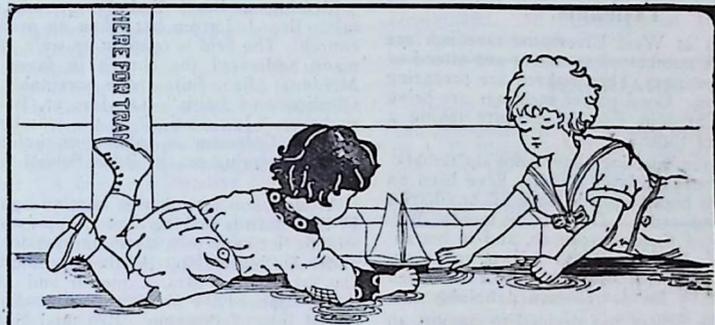
The President gave a very interesting and helpful address on the all-prevailing subject of Christian Union.

Devotional exercises prior to business were conducted by various brethren, which again proved a blessing to all. The sisters provided an enjoyable Conference tea, and were accorded a vote of thanks; also the organist, Mrs. Howe, rendered valuable assistance.

The addresses of Bro. Coventry, India; and W. Duff, South Africa, were appreciated, unfolding as they did, the power of the gospel in these lands, and the great need for greater efforts to be made.

Election.—President, N. J. Warmbrun, re-elected; secretary, R. Williams; treasurer, E. Snooks; Committee: G. and F. Howard, G. Singleton, A. Ivory.

In addition to the splendid missionary addresses of Bro. Coventry, the Conference was privileged in hearing a remarkable story of work done among the indentured natives in South Africa. Bro. W. Duff, a native of Tasmania, supervises some large mission enterprises on the Rand, working in conjunction with the Church of Christ at Johannesburg. He reported a flourishing and productive work all along the seventy-five miles of gold mines which constitute the Rand, in which area a considerable native population live in compounds. He also spoke of a similar work being done in the Kimberley district, chiefly by native preachers. The labors of such men as George Khosa and Thomas Kalane, he said, resembled those of the apostles. Thomas Kalane in eighteen months succeeded in establishing twelve native churches with a membership of nearly 1800, and each self-supporting. Bro. Duff was thanked for his reports, and asked to convey fraternal greetings to the churches in South Africa.



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The closing rally on Monday evening provided a fitting conclusion to the Conference session. Bro. Warmbrun, who occupied the chair, was congratulated on his re-election as president, and was the recipient of a token of the esteem in which he is held by the retiring committee.

Six short, pithy and stimulating addresses were delivered on the general theme, "Our Work in 1923." The subjects and speakers were: "Thinking Big Thoughts," Bro. R. Coventry (India); "Planning Big Conquests," Bro. W. Duff (South Africa); "Attempting Big Tasks," Bro. J. Byard (Mole Creek); "Praying Big Prayers," Bro. L. A. Bowes (Ulverstone); "Giving Big Gifts," Bro. H. Byard (Mole Creek); "Expecting Big Results," Bro. N. J. Warmbrun (Devonport).

The Conference was brought to a close in a fitting manner by presenting to our heavenly Father united thanks for all the blessings enjoyed by his children.

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News of the Churches.

Tasmania.

Attendances at West Ulverstone meetings are very good. A number of strangers are attending the gospel meetings. The brethren are preparing for the mission. Good prayer meetings are being held. The Christian Endeavorers are taking a leading part in these.

At Launceston, meetings have kept up remarkably well, although a large number have been on holidays. It is hoped soon to have all auxiliaries in full working order. During the month Bro. Campbell visited Cavesside church, and in his absence Bro. W. Duff, of South Africa, spoke acceptably at the gospel service. Bro. Campbell leaves on Feb. 5 for a well-earned holiday.

Hobart Bible School has decided to support an orphan in India. On Wednesday, Bro. Roy Coventry delivered a timely address upon "The Unrest in India." On Thursday he spoke to the Cascades Bible School. This young school contributes half the support of an orphan. Two scholars decided for Christ at the recent anniversary there. Three people accepted Christ at the Central Mission, Bro. C. Hale preaching.

West Australia.

The Fremantle church tendered Bro. Alf. Chate a farewell social on Wednesday evening week, and made him a presentation as a mark of the church's esteem. Bro. Chate has been transferred to Collie by the Education Department. On Sunday night there was a good audience to hear Bro. Mudge speak on the theme, "That they all may be one."

Subiaco on Jan. 21 had a fine service at the table. Arthur, third son of Bro. and Sister A.W. Manning, of Narragin, was baptised and welcomed into fellowship, also one young lady previously baptised, and a married lady by letter. Bro. Clay delivered a splendid address on "Brotherhood." Several visitors present. Miss Wishart has returned from the East. Bro. Clay at the evening meeting continued the series of addresses on Elisha. A solo by Miss Stephenson was enjoyed. The beginners held a happy picnic at Crawley on Dec. 20. The young men of the church are having a fortnight's camp at Applecross, commencing Jan. 27.

At Maylands the cause is progressing favorably. Bro. Stirling continues with the good work. All meetings are well attended. A very enjoyable Christmas and New Year was spent. The Young Ladies' Club were encamped at Como, and nearly all the Maylands Church of Christ people spent the main holidays at this beautiful riverside resort. Mrs. Stirling and Miss Ettie Schmidt were in charge of the young ladies. On Sunday, Jan. 14, Bro. Stirling gave a beautiful message, at the close of which four young ladies (members) came forward to re-consecrate their lives to the Saviour. Seventy were present at this meeting. On January 21 there were five spiritual meetings. Bro. Stirling gave stirring addresses. One young girl was immersed after the gospel service. Bro. Moody, senr., has been very ill for some time, and Miss Winnie Hollett is sick.

Queensland.

At Ipswich on Jan. 21 a sister was received from the Baptists. At night a young man was baptised. The work promises well.

During the past six weeks the church at Gympie has enjoyed much blessing. Four were welcomed to the Lord's table. On Dec. 17 Bro. and Sister Neilson; Dec. 27, Sister Brooks; and Jan. 14, Bro. Stanley Leather. The meetings are well attended, and good interest is taken in all departments of the church work. Within the next few weeks the church will lose two of the active members, Sister A. Siver, transferred to Nundah, and Bro. C. S. Trudgian, to the Bible College, Melbourne. All wish the departing brother and sister God's blessing in their new spheres.

Meetings at South End, Toowoomba, have been fair. Bro. J. Larsen has taken up work with the church. The field is opening up well. Bro. Adermann addressed the church in favor of Home Missions. Bro. Stitt spoke acceptably on "The Obedience of Faith." On Jan. 21, Bro. Sawden spoke on "Justification" at the worship meeting. Bro. H. Coleman is absent on holidays. Bro. Stitt is carrying on the Bible School work in his absence.

At Brisbane attendances continue good. Bro. F. E. Alcorn is making a good impression. All are looking forward to a good harvest for the Lord under his leadership. At the morning service on Jan. 21, Sisters Mrs. Cameron and Miss Hawthorn, baptised the previous Wednesday, were received into fellowship. Bro. and Sister Gager (Sunnybank) were amongst the visitors. Bro. Alcorn at night delivered a splendid address on "Life's Greatest Question." Great interest was shown by a large audience.

The annual meeting of Albion church and Bible School was held on Jan. 24. Bro. F. Enchelmaier in the chair. Reports from Bible School, C.E., Young People's Society, deaconesses, church secretary, and the financial statement, were discussed. Church membership revealed a shrinkage. Bible School showed decrease in scholars. All departments in fairly good working order. Collections had kept up remarkably well under the circumstances. Bible School officers appointed: Bro. F. Enchelmaier, supt.; Bren. Walter and Colin Hall, joint secretaries; Sisters May Heldon and Elsie Hall, supt. and asst.-supt. to kindergarten; Sister M. Adermann, secty. Young People's Society; Bro. Arthur Chapman, supt. Junior Endeavor. Church appointments: Bro. Herman, secretary and treasurer; envelope sec., Sister Mrs. Herman; deaconesses, Sisters Enchelmaier, Mrs. Adermann, Mrs. G. Hall, Mrs. W. Hall, Mrs. Elms; organists, Sister Marsden, Bro. D. Torrence; press sec., Bro. W. T. Marsden; deacons, Bren. Enchelmaier, G. Hall, Adermann, Chapman, Elms, W.V.O. Marsden, W.T. Marsden.

New South Wales.

At Wingham on Jan. 14, G.-W. Cross presided. Sister Nash, from Sydney, and Bro. Billingham, from Taree, were welcome visitors. Bro. Edwards, from Cundle, addressed the church, and also the gospel service, which was well attended. Bro. Edwards is very ably conducting the gospel services since Evangelist Thomas left.

At Chatswood on Jan. 28 Bro. Gilmore gave a splendid talk to the church. Bro. and Sister Clark were received into fellowship. Several visitors present. The two Misses Ashwood were welcomed after several months in America. At the gospel service Bro. J. Whelan gave a splendid message on "Lost and Found." One young girl from the Bible School confessed Christ.

The church at Erskineville rejoice in the coming of Bro. P. W. Dixon (late of South Kensington), who is faithfully feeding the flock and preaching the gospel. Already three Bible School scholars have decided for Christ, and two fine workers for Christ have seen the way more clearly, and have put on Christ in baptism. Both were given the right hand of Christian fellowship on Sunday.

Bro. Plummer, from North Sydney church, was at the City Temple on Sunday. He gave a spiritual uplift from Ephes. 6: 17. Bro. Cecil Hall's gospel address at night was greatly appreciated. Bro. J. Fox commenced a series of addresses last Wednesday night on "The Tabernacle." All were pleased to have fellowship with Bro. Barnett and Sister Miss Tunkin, from Balaklava, S.A., on Jan. 28.

Merewether reports a splendid day spent with the Lord's day School at Stockton on Friday, Jan. 26. On Sunday morning one sister and one brother received the right hand of fellowship. Bro. Martin exhorted on "The Holy Spirit in

Relation to Christian Life," and in the evening on "The Woman of Samaria." Week-night meetings are well attended, and the special meetings at Hamilton maintain the interest of the people.

At Lismore on Jan. 21, Bro. C. L. Savill was in charge of the morning meeting. At night Bro. P. J. Pond preached on "Is Protestantism Outgrowing the Bible?" Several new scholars in Bible School. A working bee, consisting of Bren. Greenhalgh, Cordell, Window, Bytheway, P. J. and R. Pond, fenced in the preacher's residence recently. An offer of sufficient seating for the school hall portion of new building has been made by local Musical Festival Society.

Enmore on Jan. 17 had a surprise visit from the Marrickville church; 78 present—54 from Enmore, 24 from Marrickville. A very enjoyable and profitable time was spent. Sunday, Jan. 21, Bro. G. T. Walden was present all day. Meetings were well attended, quite a number of old friends being present. The serious illness of the esteemed Bro. John Andrews is regretted. The K.S.P. Club held a debate on Monday week, ten of the young men taking part. The work amongst the boys is growing. A library is being formed in connection with the club.

Dumbleton had a good attendance at morning meeting on Jan. 28. At night the second anniversary of the Senior and Junior Christian Endeavor was held. Special singing by both societies, and fine congregation. After an earnest address by Bro. Stow on "Promises Made and Broken," one young lady made the good confession, and another sister was restored. On Saturday, Jan. 27, a young lad, member of the Senior Endeavor, was laid to rest; eighteen members attended. On Sunday each member wore in the badge a mark of mourning for the young brother.

South Australia.

At Croydon the recent quarterly meeting indicated a general good condition of the church finances and work. Sister Hewitt recovers splendidly. Sister Swanbury passed away on Jan. 11. One received by letter on Jan. 21, and two confessions. Bro. Horsell took both services on Jan. 28, while Bro. Wilson visited Goolwa.

Port Pirie was sorry to lose Sisters Eva and Nellie Warnes, who have left to reside in Prospect. After the Young People's meeting on Jan. 16, a social evening was held, and to say farewell. Sister Eva will be missed greatly as a Bible School teacher and singer. Meetings of the church on Jan. 21 were well attended, and splendid addresses given by Bro. Shipway. Sister Olive Smith is in hospital in a very serious condition.

At Grote-st. on Jan. 14 there was a good attendance at the Lord's table. Bro. J. Turner, home on vacation, exhorted. On the Wednesday night five of the students from the College took charge of the prayer meeting. Bro. Hillford offered the opening prayer, Bren. Turner, Taylor, and Graham gave short addresses, and Bro. Carter contributed a solo. Bro. A. C. Garnett, M.A., spoke words of appreciation at the close. Jan. 21, Bro. Garnett spoke at both meetings.

Victoria.

Ballarat East had good meetings on Sunday, with five confessions at night.

On Sunday, at Hampton, Bro. Wakeley delivered special addresses to combat the teachings of Seventh Day Adventists, who are conducting a mission campaign in the district.

One confession at Cheltenham on Sunday night, after a splendid address by P. R. Baker. Many visitors were present. A pleasant call was received from Bro. Foreman and daughter.

Last Lord's day morning Swanston-st. church had a nice meeting. Bro. H. B. Robbins was the speaker, and delivered a very good exhortation. One young lady, recently baptised, was received into membership. Bro. Kingsbury preached a good sermon, and received an attentive hearing at evening meeting.

Ascot Vale attendances at Lord's day meetings and mid-week prayer services have considerably increased, due to some extent to the mission recently held and the fidelity of the new converts. One has been added through faith and obedience during the month. Splendid addresses last Lord's day morning and evening. Bro. Patterson is doing a good work, and is highly esteemed.

The brethren at Brim were glad to have Bro. and Sister Eagle again in their midst on Jan. 21, after a fortnight in S.A. Bro. Eagle's exhortation was very beneficial. Since last report the church has lost by death a loved and esteemed sister, Miss Emma Hovey. In church, C.E. Society, and Sunday School she was a regular attendant and active worker.

Meetings at North Richmond since last report have been satisfactory. The work has become more settled after the holidays. Bible School is in healthy condition, new members being enrolled. Last Lord's day, at the close of Bro. Allan's address on "Christ Challenges Disease," two young ladies from the Bible School confessed Christ, whilst another young lady who had wandered away decided to return to Christ.

East Kew had a fine attendance of about ninety to start off, and each evening there has been a distinct increase. Four young people confessed Christ during the first week. On Sunday night Bro. Hinrichsen gave a splendid address on "The Supreme Question," and about 140 people, mostly local, were intensely interested. Church services commence next Sunday morning at 11 o'clock. The help of visiting members is hoped for.

At Dandenong on Jan. 20 and 27 a profitable time was spent by the working bee in renovating the chapel and kindergarten room. The ladies provided meals. The workers, especially Bro. Williams, who came from Cheltenham both days, are thanked. All departments of the church work are in good order. Last Lord's day, splendid attendance at both meetings, and good interest shown. Bro. Youens is about to commence a series of special addresses.

Church work in Boort is bright, and good meetings are now restored after the holidays. On Sunday morning last Bro. N. Hall, of Castlemaine church, who has come to reside in the district, was welcomed. A fortnightly gospel service has been commenced at Minmindie, and the people are responding well. The work of Bro. Hargreaves is greatly appreciated. The church met brethren from Wedderburn on Foundation Day, at the Granites, in a united picnic, when a most enjoyable day was spent.

At Maryborough Bro. Young concluded his ministry on Sunday. Inspiring meetings. At the evening service the building was packed, and at the conclusion of an earnest address, three stepped forward to confess Christ. On Tuesday evening a social was tendered by the Bible School, and presentations were made to Bro. and Sister Young. On Thursday evening a large crowd assembled to bid farewell to the brother and sister. A wallet of notes was handed to Bro. Young, and a beautiful travelling-case to Sister Young, as an expression of the love and esteem in which they are held. Bro. Young has had a most successful ministry of over three years, and the prayers and best wishes of the brethren and a large circle of friends go with him as he goes to his new field of labor. Bro. Combridge takes up the work until another preacher is secured.

Mission at Southport, Tasmania.

Just over two years ago, Bro. Stewart preached the first message in Southport, as representative of the plea of the Churches of Christ. This in due time was followed by a mission with Bren. W. J. Campbell and D. Stewart, resulting in a cause being established with ten members, also the starting of a Bible School. The members, though few, have been most loyal to the work, and another mission was planned with Bro. H. Ball, which commenced on December 31, and ran on until January 14. A splendid interest was aroused

and maintained throughout the mission. Bro. Ball preached with power, and left no one in doubt as to their position, a feature of the meetings being his answers to the many questions put in. The result was fourteen decisions for Christ. The church has been lifted on a high wave of enthusiasm and determination.

Bro. Nightingale was able to be with us for several nights during the mission, and both Bro. and Sister Nightingale were with us on Monday, Jan. 15, when Bro. and Sister Stewart were farewelled. The church members and folk generally were sad at the loss of such a splendid and popular preacher. A fine representative gathering of members and friends assembled at the farewell, and a presentation of a silver cake dish was made. Reference was made to the work done in Southport that resulted in a church of close on 30 members.

The brethren were further helped on Sunday, Jan. 21, by having Bro. Coventry preside at the Lord's table. Twenty-five members assembled. Bro. Coventry gave a deeper insight into the work being done in India and other foreign fields.—C. C. Curran.

The Effect of Alcohol on Spiritual Life.

To be perfectly balanced a person must have an equal development of the spiritual, mental and physical natures.

The natural time for spiritual life to awaken is at the beginning of puberty. Thus, from the age of twelve to sixteen years spiritual truths are best impressed upon the mind. This is as natural as physical and mental growth. The moral sense is the last to be developed, and the first to feel the deadening effect of alcohol.

If the habit is formed of taking alcohol, even in small quantities, as in the consumption of beer, or in so-called "moderate" drinking, the finer brain cells are impaired, until sudden and violent grief or death-bed fear is required to arouse the spiritual sense.

Continued drinking renders these cells less able to receive impressions. Thus criminals, whose finer sensibilities have been dulled by alcohol, are frequently enabled to meet fate without sign of emotion. Custom has protected women from universal drinking. This has helped them to retain the power of spiritual development. Many children have been robbed by alcohol-using parents of the brain qualities that helped make spiritual comprehension possible.

It is a serious matter for the nation as well as for the church, the home, and the individual, that so many of our people seem unable to develop a spiritual sense.

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COMING EVENTS.

FEBRUARY 6.—At North Richmond Church Hall, Coppin-st., a Kinder Social, under auspices of Victorian Bible School and Young People's Department. All Kindergarten superintendents and helpers invited.

MARRIAGE.

HUNT—CAREY.—On Nov. 18, 1922, at the Caulfield-Malvern Church of Christ, by Evangelist A. E. Illingworth, Jessie, only daughter of Mr. and Mrs. H. A. Carey, of Lilian-st., Stawell, to Reginal Maurice, youngest son of the late Geo. Hunt, of "Sonning," Koeford-st., Stawell.

DEATH.

HOVEY.—On Jan. 16, at Warracknabeal Private Hospital, Emma, beloved daughter of Mrs. C. Hovey, Brim. "Till we meet again."

HOVEY.—On January 16, 1923, at Yootha Private Hospital, Warracknabeal, after an operation, Emma, the dearly beloved daughter of Emma Charity and the late Matthew Hovey, of Brim, Victoria, and sister of John, David, Frederick, Sarah (Mrs. Clewett), Annie and Irene. Called to higher service.

IN MEMORIAM.

EMERSON.—In loving memory of my esteemed teacher and sister in Christ, F. M. Emerson, who was called home on February 6, 1920.

For the seeds which she did sow,
By the grace of God will grow.
We shall meet again in the Father's house above.
—Inserted by D. C. Gow.

BEREAVEMENT NOTICE.

GILL.—Mr. James Gill, Miss Gill and family thank all kind friends for their many expressions of sympathy in telegrams, letters, cards and floral tributes received in their sad bereavement. Will all please accept this as a personal acknowledgment of our deepest gratitude?

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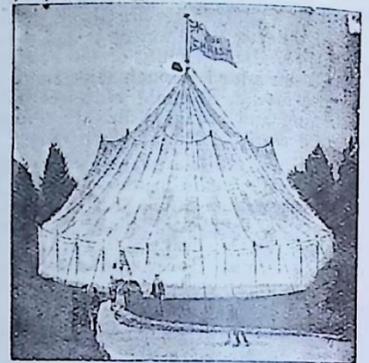
OBITUARY.

RITCHIE.—At the age of 79 years, Sister Mrs. Ritchie, of the church at Lake-st., Perth, passed away on December 14. Our sister was born in Leicestershire, England, and was baptised in the chapel at Craiton-st. in 1870 by Bro. Thos. Leavellesley. She came to Australia two years later, and settled in the Berwick district, Victoria, where she married one of the pioneer members of the church. Some fifteen years ago she came West, and has held membership in several of the churches in this State. She was a faithful follower of our Lord, and in the days of health and strength was most regular in her attendance at the means of grace. Her course has been run, her battle has been fought, she has kept the faith, and for her there is laid up the crown of righteousness.—T.H., Perth, W.A.

CROWDEN.—After about eight years of suffering and weakness, Bro. D. Crowden has received the Master's call. His happy life and living, bright testimony will long live in the memories of those whose privilege it was to be much in his company. A few moments spent with him could not fail to be a complete inspiration to those who enjoy the communion of saints. In fact, the many years of his Christian life, both in health and in sickness, have been such that others may emulate it. The extreme weakness increased rapidly during the last six weeks, and he passed away very peacefully on Thursday, Jan. 11. His widow, three sons, and three daughters, as well as many others, will miss him much; but the dark cloud has a bright silver lining; the sting of death is gone. The remains were laid to rest in the Mole Creek Cemetery. Bro. J. Byard, junr., conducted services at the home and the grave. A very great number met to pay last respects to the departed brother.—C. Byard, Caveseid, Tasmania.

HARCOURT.—Bro. William Lyon Harcourt had just passed his thirtieth birthday when he was called from this life to be with Christ. He was one of the promising young men of the Carnegie (Vic.) church, and his sturdy frame gave promise of many years of useful service here. While on holiday with relatives at Hastings he was taken ill, and returning to the city for medical advice, was found to be suffering from typhoid. On Jan. 4, the call came to him, and he went quietly home. His wife and mother, and two little sons, will share the sincere sympathy of the church in their loss. Bro. Harcourt united with the church early last year, and was held in high esteem. Last July he was elected a deacon, and entered on his

duties with a sincere desire to serve well, and win good standing. Being a practical carpenter, he made and presented to the church a new oak hymn-board. His gifts were at the service of the Master. As deacon he felt a responsibility to the Bible School, and sought a class to teach. His loss has been a severe blow to the church, and we sorrow with his loved ones. They will have the consolation of our Lord in their loneliness, and have a richer interest in heaven.



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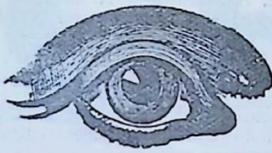
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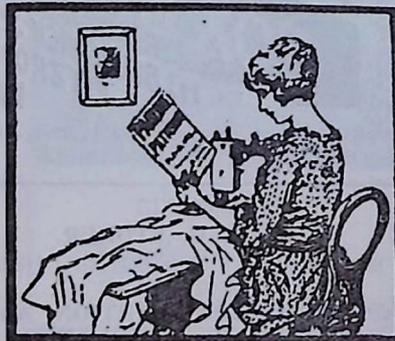
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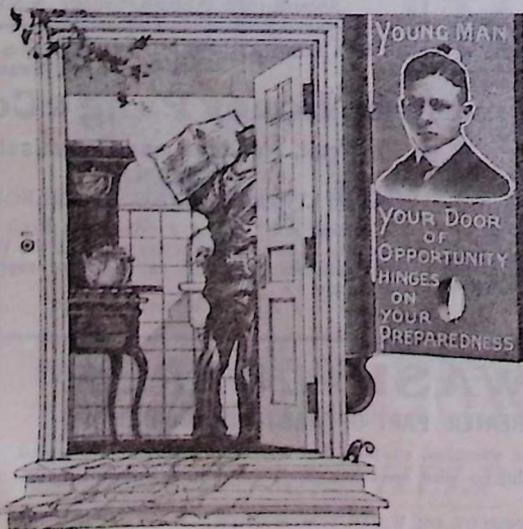
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