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

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Mountain Raptures and Valley Responsibilities.

The narrative of the Transfiguration of the Lord Jesus is one of the most beautiful stories in the Gospels. None is more graphically recorded. The blessed experience of the three favored apostles has seemed to symbolise the highest degree of bliss to which disciples on earth may attain. We use the expression "mountain experience" to denote the height of spiritual rapture.

Every reader of the Gospels has noted how, despite the apostles' wish to remain on the mount, the Lord led them to the plain below, where one of the most tragic events was taking place. There the demon-possessed boy was the centre of interest to a great crowd of persons. His distracted father was there. Nine impotent apostles, dazed and disappointed at their failure to exorcise the demon, stood abashed in the presence of a multitude which had witnessed their failure. Mark's narrative, particularly, of the healing of the demoniac is thrilling in its realism.

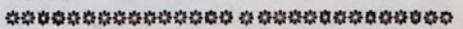
The extraordinary contrast between the two scenes—the spiritual experience on the mountain and the tragedy of need in the valley—has often been commented upon. The need of service below explains why the apostles' wish to remain above could not be gratified.

"Not always on the Mount may we
Rapt in the heavenly vision be;
The Mount for vision—but below
The paths of daily duty go."

An artist's lesson.

Raphael's great picture of the Transfiguration has often been described. "It makes its effect on the spectator by sharp contrasts. On the top of the mountain, at some distance, brilliantly lighted in the bright cloud, hovers the transfigured form of the Saviour between Moses and Elias, over the three disciples who have fallen to the ground, dazzled by the brightness. Meanwhile, a scene of human misery and human weakness is being enacted at the foot of the mountain; the father of the lunatic boy, ac-

companied by a crowd of people, has entered the presence of the nine remaining disciples. The nine apostles stand deeply moved, seized with compassion, but powerless to help; for he, who might have helped, has left them and is gone up on the mountain, as one of them points out to two of his comrades, who, ashamed of their feebleness, dare no longer look on the fearful spectacle: another apostle, who has risen up, announces to the suppliants with firm assurance that he who stays on the mountain is the one who shall bring help. By this figure the dramatic tension of the scene is relieved; for our gaze involuntarily follows the direction of the sharp cross line, to which the outstretched hand of this apostle gives the utmost emphasis, and fixes itself once more on the radiant form of the Saviour." In the picture the most prominent figure in the lower scene is that whose hand is pointing to the mountain top. "In that uplifted hand and pointing finger," says Professor



The Man of Life Upright.

*"The man of life upright,
Whose guiltless heart is free
From all dishonest deeds,
Or thought of vanity.
The man whose silent days
In harmless joys are spent,
Whom hopes cannot delude,
Nor sorrow discontent;
That man needs neither towers
Nor armour for defence,
Nor secret vaults to fly
From thunder's violence.
He only can behold
With unafrighted eyes
The horrors of the deep
And terrors of the skies.
Thus, scorning all the cares
That fate or fortune brings,
He makes the heaven his book,
His wisdom heavenly things:
Good thoughts his only friends,
His wealth a well-spent age,
The earth his sober inn
And quiet pilgrimage."*

—Thomas Campion.

Stalker, "is embodied the gospel: from humanity at its highest and heavenliest must come help for humanity at its lowest and worst."

Vision and duty.

Longfellow's familiar poem, "The Legend Beautiful," gives one of the finest expressions of the lesson of service and its reward. A monk, the poet says, had been praying for a better life, and also that he might see the Lord Jesus. One day, the glorious vision came; but, alas, just then the bell tolled the hour when the monk's duty was to go and feed the poor. He hesitated, for he was afraid the vision would not await his return. Should he who

"Rapt in silent ecstasy
Of divinest self-surrender,
Saw the vision and the splendor,—
Should he slight his radiant guest,
Slight this visitant celestial
For a crowd of ragged, bestial
Beggars at the convent gate?"

But he heard the voice,—
"Do thy duty; that is best;
Leave unto thy Lord the rest."

He fed the beggars, and, returning, found the vision still there,—

"When the blessed Vision said,
'Hast thou stayed, I must have fled.'"

Mountain tops not to be inhabited.

Many Christians neglect the mountain experiences which could be theirs. Most of us, it may be, are content to live in the valleys; we miss the vision of the exalted Lord. On the other hand, there are those who are apt to repeat the mistake of Peter. They wish to retain perpetually the ecstasies of religious experience. Their temptation is to seek to do this while neglecting the ordinary duties of life and the needs of humanity at the mountain's foot. They can truly say with Peter, "It is good for us to be here," but forget the opportunities of service below. They should remember, as Professor Henry Drummond well said,

"that God does not make the mountain tops to be inhabited; they are not for the homes of men. We ascend the height to catch a broader vision of our earthly surroundings, but we do not tarry there. The streams take their rise in these uplands, but quickly descend to gladden the fields and valleys below. We are to take these crystal waters to quench the thirst of others."

In his book, "Jesus Christ and the Christian Character," Professor Peabody says: "Jesus teaches no ascent of ethics which leaves one on the Mount. His source of power is above, but his use of power is below. A slow ascent of duty to the horizon of God, a quick glance, a long breath, a far-away look, and then the descent of faith to the plains of human need—such is the picture of the life of Jesus." So, the sanctified life and the serviceable life are one. Much harm has been done to the cause of Christ by professors of religion seeking to make them separate.

It were foolish to ignore the fact that many Christians forget that the church of God is a place of service, that it was called into being for the needs of humanity, for the salvation of sinners and not merely for the edification of saints. No amount of enjoyment in the church fellowship will make up for neglect of the church's task. No sanctimonious pretence, no rhapsodical or ecstatic experience, however genuine and appreciated, will atone for disobedience to the commission of our Lord to take the gospel to others. A man rose in one of Moody's meetings, and gave his experience. "I have been for five years on the Mount of Transfiguration." "How many souls have you led to Christ last year?" was the sharp answer. "Have you saved any?" "I don't know that I have," he answered. "Well, we don't want that kind of mountain-top experience," replied Moody: "when a man gets so high that he can't reach down and save poor sinners, there is something wrong."

An Oberammergau example.

"The Youth's Companion" (America) contained the following account of the experience of an American tourist who spent a few days at Oberammergau in the summer of 1909, and witnessed the martyr-play of "Sebastian," which was performed partly to keep the actors in practice and partly as a means of testing candidates for the leading places in the play of 1910. One of the most prominent of these parts was that of the mother of the two Christians, Marcellus and Marcellinus; and in this character the visitor recognised no other than the nineteen-year-old damsel who had poured his coffee in the home where he was a guest.

Nothing in the play impressed him as did the acting of this young woman. Her thrilling, sobbing tones, as she pleaded with her younger son to renounce his faith and save his life and her breaking heart, went to the heart of the beholder: "*Mein Marcelline! Mein Sohn! Mein Kind!*" More than once

she moved him to tears with the tragic power of her acting.

When the play was over and he returned to his domicile, he asked his hostess, "Where is our little Immanuel? I wish to see her and congratulate her upon her acting."

"Come," said the German housewife. "We will find her."

She led him to the kitchen, and there, seated flat on the floor beside the open oven of the great tile stove, sat the heroine of an hour before, her face flushed, not with pride of her acting, but with the heat of the oven, as she basted the goose that was to serve as their supper. And when the supper was served, she stood again behind the chair of the visitor, and filled his cup, and did the humble service of a peasant maiden.

How many of our girls after reading their graduation essays, would have hurried home, folded up their white dresses, laid their diplomas in the bureau drawer, and cooked the home supper?

It is one of the lessons of true religion that we are not only to rise to the achievement of great things, but that we are to be faithful in the things that are least. Not

less in the kitchen than on the stage did the fraulein of Oberammergau teach the lesson of the Christian witness to the spirit of the gospel.

The priest and the people.

Any one who for the supposed benefit to his own soul lives a life of retirement from the world which needs his help should ponder the lesson. The preacher at times forgets the example as well as the precept of his Lord. The following verses may not rank high as poetry, but they at least suggest a truth which it is important for us to bear in mind.

"The Parish Priest of Austerity
Climbed up in the high church steeple
To be nearer God,
So that he might hand his Word down
To the people.

"And in sermon script he daily wrote
What he thought was sent from heaven;
And he dropped it down
On the people's heads two times
One day in seven.

"In his age God said, 'Come down and die.'
And, he cried out from the steeple,
'Where art thou, Lord?'
And the Lord replied, 'Down here,
Among my people.'"

Problems That Confront the Christian.

Thos. Hagger.

Christian living in New Testament days was not without its problems. Those who then were determined to live the Christian life had to seek for solutions to these.

The Gentile converts were confronted with the problem of circumcision, and the observance of things enjoined in the law; this was taken to the apostles and elders in Jerusalem for solution (Acts 15: 1-31). Under the guidance of the Holy Spirit it was there decided that no greater burden should be laid upon the Gentile believers than the necessary things, viz., abstinence from "meats offered to idols, and from blood, and from things strangled, and from fornication."

Later the church at Corinth wrote to Paul concerning things which were troubling them (1 Cor. 7-14). And so in his first epistle to that church he dealt with the problems of marriage, of things offered to idols, of woman's place in the church, and of the use of spiritual gifts.

Christian living to-day is equally beset with problems, and these will press for solution. They are not necessarily the problems that confronted God's children in apostolic days, nor are they always the same; but problems there are. Such questions as marriage, worldly institutions, amusements, war, wealth, gambling, the liquor traffic, the purpose and method of business, and the relation of capital and labor have to be faced now.

We must go to the Lord and his apostles for the solutions to our problems, but as we

do so we must bear in mind that the book in which their instructions are recorded (the New Testament) does not deal with every detail of life in every century of the Christian age; it deals with great principles, and we must learn to apply these principles to present-day conditions. Such questions as, What would Jesus do under these circumstances? What principle of the New Testament will apply to this, and what is its application? should be continually asked. Only by being diligent and exercising care can we expect to live to the glory of God, and to the credit of the church which is blood-bought. The problems of the day should never be treated lightly by the Christian.

The Search.

I sought His love in sun and stars,
And where the wild seas roll,
But found it not; as mute I stood,
Fear overwhelmed my soul;
But when I gave to one in need,
I found the Lord of love indeed.

I sought His love in lore of books,
In charts of science' skill;
They left me orphaned as before,
His love eluded still;
Then in despair I breathed a prayer:
The Lord of love was standing there!

—Thomas Curtis Clark

Yesterday and to-day
Have been heavy with labor and sorrow;
I should faint if I did not see
The day that is after to-morrow.

—W. J. Dawson.

An Early Manuscript and Its Moral.

The Bible House is dedicated to the service of a single Book. Its library contains a wonderful collection of Bibles, which is reckoned to be in some respects the finest in the world. The oldest fragment of Scripture which it contains is a manuscript written on vellum in the eighth century. This is called the *Codex Zacynthius*, because it was brought to England from the island of Zante in the Greek archipelago, and presented to the Society in 1821 by General Colin Macaulay. He was brother to Zachary Macaulay, the abolitionist, one of the Society's founders, whose son wrote the famous History of England.

The *Codex Zacynthius* has one striking peculiarity. It belongs to the class of manuscripts known as "palimpsest," which means "re-written." In early ages, before paper had been invented, parchment and vellum were scarce and costly. And so when the characters of a book grew faded, or its subject went out of fashion, the scribes would erase the original writing by means of a sponge or pumice stone or knife, and would then write fresh matter over the same leaves. Often this new writing ran right across the old, in the style in which English ladies used formerly to cross their correspondence. In an ancient manuscript the later writing is generally inferior to the earlier. And sometimes the half-erased words underneath can be read, more or less completely, with the help of a magnifying glass, or by chemical reagents to revive the dim strokes of the first penman.

Among the most ancient copies of Scripture which have come down to us, several are palimpsests. The celebrated Greek Bible preserved in the National Library at Paris, which dates from the fifth century, can be partially deciphered under the treatises of Ephrem, the Syrian Father, which were written over its pages seven hundred years afterwards. The venerable manuscript of the "Old Syriac" Gospels, discovered on Mount Sinai in 1892 by Mrs. Lewis and her sister, Mrs. Gibson, is also a palimpsest, the early text being overlaid with later Syriac writing. In *Codex Zacynthius* you first notice the clear black Greek characters in a bold running hand: these consist of Scripture lessons for reading in church. But when you look carefully you can trace faint, faded letters of the original script, written underneath in Greek capitals, which date back six centuries earlier still. A good deal of this original text was transcribed with great care and pains by Dr. Tregelles, the eminent critic, who published it for the Bible Society. It contains part of St. Luke's Gospel, and its early date gives it value as a witness in passages where the true reading is uncertain. In the eyes of a scholar this is the most precious thing in the Bible House Library.

From another point of view, such a manuscript becomes a kind of parable or allegory. Many persons to-day turn their Bible

unawares into a palimpsest. Not that they actually scribble over the printed verses of the sacred text; but in practice they blur and confuse the simple genuine Scripture with all manner of human additions. In many editions of the Bible, notes and comments stand printed along the foot of the page. Too often we mentally transfer these commentaries into the Gospel itself. We overlay our Lord's words with the traditions of the elders, until Christ's stern warnings against money and his piercing precepts about forgiveness are only half-legible under the explanations which Christians have written across them, to tone them down or explain them away. Another favorite fashion in which we corrupt our own Bible is by transferring its messages, as we read, to someone else: "Yes," we say, "how true that is of my neighbor." We set a mark against the passage, because it applies so exactly to him. And "what self writes in the margin soon creeps into the text," until all the severe, uncomfortable verses in the Gospel seem meant for other people. So again, when we fall into the habit of disobeying some plain command in the New Testament, our disobedience overlays and defaces that verse—just as lichens

obliterate the epitaph on a tombstone—until in the end the command has grown illegible and we hardly notice what was originally inscribed by the finger of God.

In ways such as these we are all more or less guilty. It is not easy even for the best of us to get back to the real Bible, in its original and unvarnished meaning. It is not easy to recover its plain, authentic, spiritual sense, underneath all our own additions and perversions and erasures. How many Christians to-day can read an Epistle of Paul's quite simply and naturally—as it fell on the ears of the few faithful folk who first heard it read at Philippi or Corinth? Yet God has his own methods by which he brings us back to the original meaning of his revelation. Sometimes the faded underwriting of a palimpsest has to be revived by touching its characters with a chemical solution. And so God often uses the chemistry of suffering to recover and revive for us the buried meaning of Scripture. Often, in lonely, sorrowful hours of pain or loss, commonplace and neglected texts begin to burn and glow afresh before our eyes. And the old Bible becomes a new Book to us when, behind all that pride and folly and self and sin have written across its pages, the eternal truth shines through and grows luminous once more.—T. H. Darlow in "The Bible in the World."

"He Is Able To Subdue All Things Unto Himself."

Mrs. S. Herbert.

Oh, how the wind blows! The branches of the trees are twisting and turning furiously. The dust is flying in thick clouds. We sometimes wonder what good the strong wind can do; we know not from whence it comes, or whither it goeth; it is sufficient for us to know the wise Creator has the wind under his control. While meditating upon the different ways God changes the face of nature—one day calm, beautiful, sunshiny, the next wild, stormy and grey—it flashed across my mind, the Father can use the wind to carry the message of his love. Do you see that piece of paper that has been cast aside by some careless hand who has no interest in reading a tract? The wind lifts it up, and carries it away, and blows it right in front of some one whose heart is ready to receive God's message; glancing down at the paper, the eye is caught by a sentence, the tract is lifted up, read, and God speaks through the printed word.

Was it not worth suffering the disagreeableness of the wind if it meant one soul's salvation? Often the Word of God has been read or sung in the open air, and borne on the wings of the wind, has entered into a room where a fierce struggle between good and evil is being fought in a soul; through the message, good has prevailed, victory won. Many sick and weary souls have been comforted and strengthened by

the messages of love that have been carried to them through the agency of our loving Father's wind. Ah! we should never complain at the weather. The mighty hand of the Ruler, and our Father knows exactly what weather to send us every day. Let us lift up grateful hearts and thank him for his great goodness to all humanity. Let us pray on a windy day that he might use the wind to blow his Word into many places, where otherwise it would never enter. He will do it, in answer to the prayer of faith. Instead of bemoaning our own discomfort, we shall be thinking of the blessings the wind is bringing to other lives.

The Temple.

When each home is a temple,
Its every room a shrine,
Its hearth a sacred altar
Inscribed to things divine:
When each eye in the circle
Reflects that altar flame,
Each meal-time sacramental
Unto the Wondrous Name:

When each morn is a prayer-time,
Each evening hour is blessed
With all the grace of kindness
And all the peace of rest;
When each task is a service,
Each word a psalm of praise,
The world will swing in sunshine
Through all the golden days.

—Clarence E. Flynn.

Religious Notes and News.

British Vatican-Envoy.

A letter has been addressed by Mr. J. A. Kensit, of the Protestant Truth Society, to the Right Hon. A. Bonar Law, asking for a statement of the attitude of the new Government toward the appointment of a British Envoy at the Vatican in 1914. Mr. Kensit's communication contained the following, among other observations:—

"A new diplomatic mission was opened without the sanction of Parliament, and it was of such a character as many have felt, and still feel, is a direct violation of the Bill of Rights.

"The Bill of Rights lays it down as a basic principle of the Constitution that the Crown of England shall hold 'no communion' with the See or Church of Rome. Whatever arguments may be built upon the meaning of these words now, there can be no question that when they were framed they were meant to rule out such a Mission as the War Government of 1914 instituted. The edge of criticism was turned at that moment, by the excuse that the Mission was purely a War-time expedient, in order that we might be in a position to counter German activities in the Vatican; whilst subsequent challenges in the House of Commons always met with the reply that the Mission was to be only of a 'temporary character.'"

The letter has been acknowledged by the Prime Minister, who has undertaken to give attention to the important question at issue.

Australian Tour.

F. B. Meyer and Mr. James Mursell (of High Wycombe) leave for an Australian tour on May 31, says the "British Weekly." They are planning to spend a week in each important city and centre. Dr. Meyer hopes to be back at the end of October, though Mr. Mursell may prolong his tour. Both will return *via* America.

A Missionary Centenary.

The centenary celebration of the "Societe des Missions Evangeliques de Paris" has been completed. Besides being a Protestant body that has functioned and flourished for a century in the hardly promising soil of France, the Paris Mission has always been noted for its broad international basis. It was started by a group of twenty-nine persons of several nationalities, in the house of an American merchant in Paris, on November 4, 1822. Its first president was a naturalised Dutchman, and the first missionary it sent out was an American. It is chiefly supported by the French Huguenots of France and Switzerland, the churches of the Italian Vaudois Valleys, and the Dutch Walloons. Its annual expenditure of two million francs is now being spent on missionary and educational work in Basutoland (their first field), the Cameroons, French Senegal, and the French Congo. It is in the latter district that Dr. Schweitzer, the Strasbourg theologian-musician-doctor, is co-operating with them in the hospital for which he is personally responsible. The mission is also strong in Madagascar and the South Seas, especially Tahiti.

Ku Klux Klan.

Information has at length appeared in the Press respecting that mysterious American secret organisation, the "Ku Klux Klan," says "The Christian." From time to time, reports have come across the Atlantic of its activities and schemes, and of the trouble occasioned to the authorities, particularly since the War in Europe. It is an old Society, revived at a midnight meeting on a mountain top, in 1915. Its primary object was to exercise terror over the black populations of the Southern States, to prevent them from exercising their political rights and aspiring to political power. Their methods were so very brutal at times that the organisation was suppressed. The contact between the American blacks who came to Europe with the United States armies, and members of other colored

racers, is said to have had the result of strengthening their moral and political ambitions; and Ku Klux Klan reawakened. The scope of its present activities is now widened. It sets its face against Chinese and Japanese citizens as well as against negroes. Roman Catholics (who own allegiance to a foreign power) also fall beneath its ban. As a fomentor of hatred and discord, it cannot be approved by Christian men.

Opening of First Baptist Church in Austria.

Mr. J. H. Rushbrooke writes to the "British Weekly" of Dec. 28, as follows:—

It will perhaps surprise many persons to learn that the first Baptist Church building erected in Austria has been opened and dedicated only during the present month. Until the signature of the Peace Treaty Baptists had no legal right of existence in Austria. The work of the Vienna Baptist Church was carried on only through a succession of legal evasions and subterfuges; it possessed no property, but met in a hall ostensibly hired by a body carrying on temperance and benevolent work. Whatever faults attach to the Peace Treaties they have at all events widened the area of religious freedom, and it is to the credit of the Austrian administrators that they have fully respected the conditions which Austria has signed.

The Vienna Church has acquired a site on which building will be commenced immediately, but meanwhile the little village of Ternitz has the distinction of possessing the earliest Austrian Baptist chapel. Here a community of thirty-five members, with some assistance from outside, has succeeded in erecting an attractive little building, with seating accommodation for 170 persons, and additional rooms and a hall for week evening and society meetings. The dedication sermon was preached by Mr. A. Wiegand, of Vienna, and the occasion was marked by the presence of public officials of the district.

It is noteworthy that the Austrian Baptists are undertaking open-air preaching, still regarded in that land as a daring innovation. Freedom is steadily advancing.

Religion in India.

The results of the last census of religions in India are now available, says the London "Christian World." They will be studied with interest by all who are seeking to understand the spiritual life of India. If the results of the three years, 1901, 1911, and 1921, are compared, there are some startling facts from which it is impossible to escape. The total population was:—

In 1901	294,361,056
In 1911	313,547,840
In 1921	316,128,721

That is, there was only a small increase in the last decade—1.2 per cent. as against 6.4 per cent. for the previous decade. In any attempt to explain this falling-off the terrible influenza epidemic of 1918-1919 must not be overlooked; but India is always liable to suffer from plague and pestilence, and the havoc wrought by the influenza is not so unprecedented in India as in Western lands.

The Hindus and Jains show a decline; Hindus, for example, in 1911, 217,586,892; in 1921, 216,734,580. But the Sikhs and Parsis have increased; Sikhs were, in 1911, 3,014,466; in 1921, 3,238,803. The Mussulmans, too, have increased, from 66,647,399 to 68,735,233.

It is in the light of these facts that the figures for the Christian community are to be read. They were:—

In 1901	2,604,313
In 1911	3,574,770
In 1921	4,751,079

That is, in the last decade the Christians increased 25 per cent., and in the previous decade

35 per cent.; though this shows a smaller rate of increase. Yet, when it is set against the increase of the population, the figures mean, as "The Mission Field" says, that the Christians have increased twenty-one times as fast as the whole population.

When the increase in India is compared with that of China, it seems very small; but no one who knows the conditions in the two countries will be surprised or discouraged. Besides, there is much more Christianity in India than can be tabulated in a census. The influence it has had upon the Hindu society must be taken into account, and during the last decade this has been far-reaching.

"Sentenced to Church."

Not far from the foot of Fujiyama, the most noted mountain in Japan, there is a barracks town, with its usual quota of officers and men, and also containing a Christian church. It happened that one of the officers was having trouble with one of his men, and at last the transgressor had gone so far that he would have had to be sent to prison. The officer, however, being a man of some discernment, said: "There is no sense in sending this man to prison. It is not a prison he needs, but moral and religious instruction. I shall not send him to prison. Instead of that, I hereby sentence him to attend a Christian church every Sunday for six months." "This sentence was carried out with such satisfactory results," says "The Japanese Evangelist," "that there is likely to be a considerable increase in insubordination in the barracks."

Memoirs of a Bible Translator.

Under the above title the London "Christian" gives the following appreciative notice of the "Reminiscences" of the late Mr. J. B. Rotherham, edited by his son, and recently reviewed in our columns by Bro. J. Pittman:—

Rotherham, of the Emphasised Bible, was a man who studied the Scriptures to fine purpose. True, he brought to his work a faculty and equipment that were exceptional; but, nevertheless, it is quite a question whether he would have developed either of these to fulness of purpose if it had not been for his love for the Word of God.

In the volume before us, we have Reminiscences from his own pen, left unfinished at his death, in 1906. The additional notes, supplied by his like-minded son, round off the work, and invest it with all the value of a striking biography; but, happily, a biography without a trace of complacent insincerity.

The material, giving the story of a strenuous life, is admirably compacted, and many who value the Emphasised Bible, "Studies in the Psalms," and other books left by Mr. Rotherham, will read the pages with sustained interest.

It was by strange ways that Divine Providence prepared the lad, born in a Norfolk village, for the performance of a great and lasting ministry. There were definite steps in his experience, and he never had any doubt as to the Divine leading. When, in due course, he entered upon his work as Bible translator, with the design of introducing English readers to some of the lights and perfections enshrined in the original languages of the Old and New Testaments, there was a community scattered in many lands, consisting of men and women hungering for such help as was thus to be at command.

Mr. Rotherham was a man of strong convictions, some of them convictions that are not generally held by Christian people, but in Bible translation he knew no sect or denomination, and as a result his work abides, and is treasured throughout the world.

All who knew the subject of this volume will thank J. George Rotherham for the labor he has put into the preparation. There are striking photographs of J. B. Rotherham and his wife, also of Drs. C. D. Ginsburg and B. F. Westcott, who had so much to do with editing the Hebrew and Greek texts that were followed in the Emphasised Bible.

The Realm of the Bible School.

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

Bible Class Activities.

At Geelong, Vic., there is a wide-awake and progressive Bible Class in connection with the Church of Christ. At the annual business meeting of the class, held on Jan. 28, the following report was presented by the hon. secretary, Mrs. E. M. Dawson. Thinking that the report might make interesting and helpful reading for Bible School workers generally, we are inserting the report in full. We hope to present a photo. of this splendid class in the near future.

Geelong Church of Christ Bible Class Report, Feb. 5, 1922—Jan. 28, 1923.

During the year the class has engaged in various activities. In Feb., 1922, we held a social to raise money to purchase Bibles for use in the class, the result being £2/9/-, for which we bought 12 Bibles. As the church had no table linen for use at any functions which might be held, the class took the matter in hand and bought 15 yards of table linen, 6 tea towels, 6 dinner plates. To celebrate that purchase, we held in July a social evening, with games and musical items, a set supper, and speeches. The evening was a great success, and resulted in £2/6/1 being added to the funds. In July we purchased, at a cost of £1/2/-, 8 yards of coir matting for the class-room. In Sept. we raised by donations £1/0/6, with which we purchased chocolates and nuts, and sent them to Sister Hartridge, who is still in Caulfield Military Hospital. In October, a small, suede-bound copy of "The Life Beautiful," by J. R. Millar, was presented to our teacher, Mr. Schwab, as a birthday gift. We donated 10/- to College of the Bible offering, and also bought for £2/5/- an oak arm-chair for the church platform. In Nov., 12/3 was given to the Protestant Orphans' appeal. On Dec. 16, an enjoyable picnic was held at Barwon Heads. On Dec. 17, we gave 6/6 to special building fund effort, and 5/- to Armenian Relief. On Jan. 17, we purchased for 16/6 another 6 yards of coir matting for the class-room. We have during the year paid into the general funds of the church £7/15/-, and in addition £2/0/8 has been raised, by birthday offerings, for the little Indian orphan who is kept by the Bible School. 22 letters of sympathy, etc., have been sent during the year. We started the class year with 7 ladies and 3 men, and now have 21 ladies and 23 men. *The total receipts for the year were £20/3/7.* Next Sunday we will present Mr. Schwab with a gold-mounted fountain-pen as a gift from the Bible Class on the eve of his departure to begin his ministry with the church in Bambra-road, Caulfield.—E. M. Dawson, Hon. Sec.

Training and Preparation Classes.

These classes for kindergarten workers have resumed, and are open to all. Classes meet at 7 and 8 o'clock on Tuesday evenings in the Lygon-st. kindergarten hall; but on Feb. 20 the classes will meet in Swanston-st. lecture hall.

A Unique Rally.

The superintendent of the Warragul (Vic.) school, Mr. T. L. Robb, writes of a rally which they are planning, and which has some unique and interesting features. It is to be an Aeroplane Visitation Rally. The points to be visited are the places where the Churches of Christ are situated in the State of Victoria. A large map is being prepared, which will show plainly where the churches are. The aeroplanes are to move forward each Sunday, stopping at the particular church to which progress has been made. The boy or girl bringing the highest number of new scholars on any Sunday to be the pilot of their respective "machines" for the current week, also to receive a badge of recognition. The rally is to run three

months, and is to close with an "Everybody in Bible School" afternoon. We will watch with interest the progress of this rally, and hope to have reports as the rally goes on.

University Students.

The Organising Secretary of the Bible School and Young People's Department, W.B. Blakemore, 70 Power-st., Hawthorn, Vic., will be pleased to have the name and Melbourne address of any Melbourne University students who are entering for the first time this year.

Kindergarten Party.

The second social evening arranged by the Kindergarten Council of the Victorian Bible School and Young People's Department, was largely attended by workers from 24 metropolitan schools. The purpose of these gatherings is to bring leaders and helpers together for social intercourse, and to make the programme instructive and suggestive as well as enjoyable. The idea is a very good one, and has worked out most successfully. We give the programme below, hoping it may prove helpful to kindergarten workers elsewhere.

Kindergarten Party.

Programme.

Song—"Up to us sweet childhood looketh."
Prayer.
Remarks.—Chairman.
Action Songs (Circle formed).—"The Little Plant" and "Little Brown Sparrow."
Competition—"The Nursery Party" (15 minutes).
Games—"Three Ships" and "Baby Bunting."
Story—"Sleeping Beauty."
Story Dramatized.
Offering Hymn.
Supper.
Song—"Our Party now is Over. Good-bye."
Benediction.

Some Kings.

The pupils of a certain school were asked to write an original composition on "Kings." The prize was carried off by the youth who handed in the following:—"The most powerful king on earth is Wor-king; the largest, Shir-king; one of the worst kings, Smo-king; the wittiest, Jo-king; the quietest, Thin-king; the thirstiest, Drin-king; the slyest, Win-king; the noisiest, Tal-king."—Selected.

Precept and Example.

Our example counts for more than our words. A noted judge had two sons. One was pious. He lived a good life. The other was reckless, and was in trouble most of the time. His father had a talk with him one day, and he said, "Henry, why is it John and you have the same father and the same mother, and you have grown up in the same home, and your brother is a good son, and never gives us any trouble, and you are all the time giving us trouble?" John said: "It is this way, John does what you tell him, and I do what you do."

Worth While.

A cheery smile will often prove
A most contagious thing.
It spreads and scatters happiness
Like blossoms in the spring.
And when things all go crookedly
And everything looks blue,
A cheery smile is well worth while
And always helps you through.
—Selected.

God's Victors.

God's battles are forever won,
Though oft his warriors bite the dust;
Triumphant in their death they lie
Who fall in warfare just.
The final issue standeth sure
When right and wrong in conflict meet;
Who fight for right may be laid low,
But right knows no defeat.

—Thomas Curtis Clark.

The Late Bro. Wm. Crockatt.

To the Editor of the "Australian Christian."
Dear Brother,—

Will you permit me to add my tribute to the memory of the late William Crockatt, of Glasgow, honorary secretary of the British F.M. Committee?

For many years my wife and I enjoyed fellowship with him in the work. He was a tireless correspondent, and his letters to the missionaries were never merely business communications, but brotherly messages from a big heart. He used to write to each of the missionaries on all the fields about once a fortnight. I know he usually had to sit up late into the night to do this. He was always inspiring and helpful. He had an accurate knowledge of all the fields, and all departments of the work. It was difficult to believe that he had not had actual experience on the field. On the committee he was a true leader, and a great driving force, full of faith and initiative. Nothing delighted him more than a forward movement at home or abroad. He was a real "missionary at the home base," and by his removal the cause has lost a statesman of the widest outlook.

We spent many happy hours in his hospitable home, and realised that he was just as good a man at home as on the committee. We received every token of affection from him and his devoted wife and children. Universal sympathy will be felt for his daughter, Mrs. Wilkie, of Ballarat, who was looking forward eagerly to meeting him after many years of absence, but arrived home just too late.

When I saw him last he expressed the hope that he might soon be free from business responsibilities so as to be able to move about among the churches in the interests of the work. But it was not to be. He toiled devotedly up to the last, and now there remains to us the legacy of a consecrated and successful life spent in the interests of the kingdom.

G. P. Pittman.

Mission at Montrose, Vic.

On Jan. 28, after three weeks of special and splendid meetings, our mission closed. The attendance and interest were so good and so keen at the end of two weeks that it was unanimously decided to continue for another week. With Bro. Geo. O. Tease as missionary, and Bro. A. Hughes as song leader, the church had a splendid pair of consecrated men to carry on the work of the mission. Bro. Tease, by faithful and fearless presentation of the gospel, soon won for himself a place in the hearts of the people. The church here predicts for our brother a great future as an evangelist and missionary. Bro. Hughes as song leader did his part well. As visitors they both did very good work. The total result was eight decisions, six of which unite with the church here; one goes to Boronia, and one returns to her home at Kerang. Words of appreciation and farewell were given to our Bro. Tease before his departure to take up his duties as preacher for the church at South Yarra. The church's best thanks are due to our Sisters Miss H. and P. Ellis, who provided a home for our missionaries during the term of the mission, and attended every meeting, having to drive three miles to be present. One other young man whose work is at Seddon, 25 miles away, travelled backwards and forwards every day, and attended every meeting with one exception.—R.L.

South Australian Home Missions.

£1499—On Lord's Day, March 4—£1499.

"Bringing in the Sheaves."

A. C. Rankine.

The field that awaits us lies close at our door. We have not to cross the wide ocean, nor scale the mountain heights, to reach it. The field is near, and it is large. "There remains much land yet to be possessed." Hundreds of miles may be travelled over this great State of South Australia, and in very many places there is no church of the primitive order. Large towns are untouched. There are wide opening doors on every side leading into places full of needs and of great possibilities. The ungathered harvest lies close to our doors.

In his famous lecture, "Acres of Diamonds," Russell Conwell tells of a man who sold his home acres, and went out into the world to search for a great diamond of which he had heard hints. After spending his possessions and powers in searching, he returned to what had once been his homestead, to find that the diamonds had been found in his own former yard. The Home field must be evangelised. Much of it lies idle. It awaits the incoming of those who will farm it for God. Great harvests are there, but you cannot get the harvest without you work and toil for it. The gospel sowers need to go out with the seed baskets on their arms, scattering the good seed—the Word of God. The Word sown in tears will grow and multiply. The harvest will be gathered. "They that sow in tears shall reap in joy." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." God saith, "My Word shall not return unto me void." The need is great to take the Word of life and salvation to the neglected parts of this State. We need an aggressive evangelism. Precious souls, far more valuable than diamonds, are to be won for Christ in many places in South Australia. They may be lost. And it is a sad truth that many souls are lost because many saints are loose in their habits. The spirit of "don't care" characterises many Christians. But we must seek the lost. That is the business of the church. We must go in with the gospel to the lost. We must go with the Name of Jesus to the dying, and speak that Name in every listening ear. It is imperative that we "go." Much of the harvest will be lost if we delay. The harvest is perishing. The Lord of the harvest will be deprived of the harvest. What a glorious privilege is ours to co-operate with God in saving the lost! Let us have a share in sending out the reapers to gather in the precious sheaves. Let us gladly, lovingly, and liberally give of our substance to maintain the Home Missionary cause, and thus help to send out preachers who will gather in the precious grain.

A Message from the President of the Women's Conference.

Miss R. L. Tonkin.

The King's business requires haste, and the day is hastening away, and the night drawing on, when it cannot be done, so because of this, and that it may be done during the day, all are pressed into the service.

Sisters, as women we should specially realise our obligations to our Lord and Master who has saved us, and raised us to the equality we now enjoy. Let us see to it that we extend our help by gifts or prayer, or some service that will strengthen the hands of our Home Mission Committee in their efforts to spread the joyful tidings of salvation in these dear home lands. Surely we who have received so much ought to be more zealous, and keen to do and give, so that others might have the opportunity to hear of the "old

paths," and be persuaded to turn to them that they may learn of God's love revealed in his Son Christ Jesus.

Perhaps many feel they can do so little in such an immense cause, but everyone can pray for the extension of his kingdom in the home lands, and if we give ourselves to prayer for this, our interest will be kindled, and we shall want to bring our all into his service. There is no need for anyone to be idle; there is room and need for all. Let us not close our eyes and ears to this need, but let us seek rather to bring our alabaster boxes of ointment, that we may pour them at his feet, that our service may be as a sweet-smelling incense rising up before him.

The Secretary's Message.

H. J. Horsell.

The result of the past twelve months' effort in our Home Mission fields has been one of the most encouraging for some years.

1.—Fruitful Fields.

185 persons have been added to the church. 16 preachers have been kept full time in the work.

Barmera and Cobdogla.—Pioneer work being done. Good schools.

Berri.—Church membership, 101. Scholars enrolled, 101. Appealing for more room. Two classes held in the Manse. Most successful year.

Winkie.—Chapel needs enlarging. School crowded out.

Broken Hill.—Church optimistic. Attendances increased 40 per cent. New scholars gained. New fence erected round property at Wolfram-st.; value, £50.

Gawler.—Outlook bright. Membership grown to 80. School increasing. Looking forward to the day when chapel can be built.

Moonta.—Mines re-opened. Improved conditions. Church expended £160 on renovation of property.

Murray Bridge.—Church looking forward to coming of A. Marshman on March 4.

Naracoorte.—Decided improvement. Gain of 24 scholars.

Port Pirie.—Work very healthy. Several additions. £100 paid off chapel debt.

St. Morris.—Splendid field. Growing church. Large gospel services. A dilemma: how to accommodate the Sunday School.

Wailaroo.—Work on the upgrade. Attendance and finance 50 per cent. better.

Eyre Peninsula.—Several baptisms. W. A. Russell commenced February 4.

Forward Movement.—Seven missions held. W. Beiler, missionary. Churches encouraged. Souls saved.

2.—Financial Facts.

Placing two extra preachers in fields at St. Morris and Eyre Peninsula involves an additional expenditure of £468 for ensuing year.

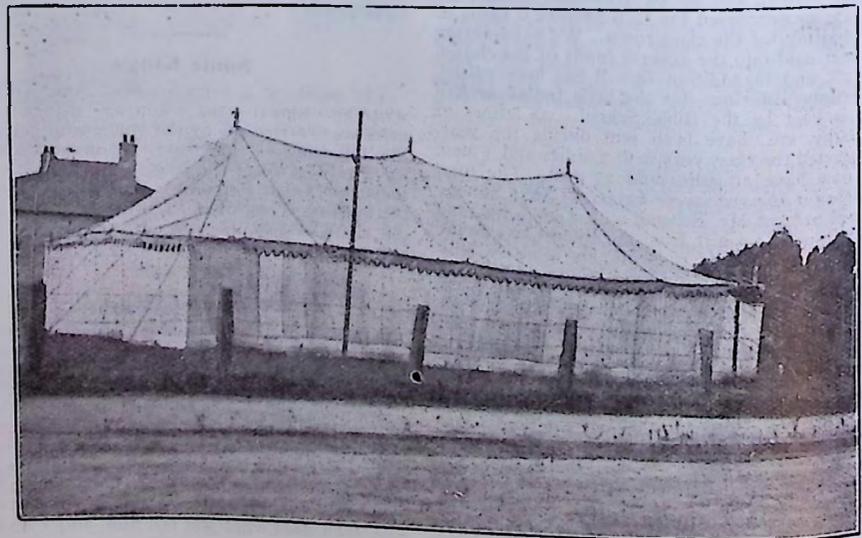
Salaries of married preachers increased to meet condition of the times. This means another £170 above last year's expense.

A heavy bank overdraft must be met. About £1300 is necessary to meet the three items mentioned, without touching the work on all the fields. We must stand by those fields this year. Our aim for March 4 is £1499.

3.—Faithful Fellowship.

The call is urgent. The need is great. The preachers are faithful. New fields are opening. The Committee appeal for help. We want faithful fellowship on March 4. With faith in God and confidence in our brethren, we will hold on to the work in all the fields, uphold the hands of the two new workers, and as opportunity offers send forth more laborers to help garner in the waiting harvest.

"The fields are all ripening, and far and wide
The home land is waiting the harvest tide;
But reapers are few, and the work is great,
And much will be lost should the harvest wait."



This picture represents the South Australian Home Mission gospel tent when it was pitched at Gawler. Bro. W. Beiler conducted a mission in June. The land on which the tent is erected was purchased by the Church Extension Building Committee for £240. It is considered one of the best sites in Gawler, a town of some 5000 population. It is hoped that a chapel will be built on this land. The church, which was organised by the Home Mission Secretary about three years ago with 10 members, at present meet in the Foresters' Hall in Murray-st. There is now a church of 80 members, and a splendid Bible School of about 84 scholars. R. Raymond has just concluded his first year's work under the direction of the Home Mission Committee. It is a most promising field, and there is every prospect of a strong cause being built up. Home Missions help make such work possible. It is for this, and many other such fields, that our annual appeal is made to the churches and isolated members for £1499 on March 4.

The Call of Humanity.

W. J. Taylor.

Every man, woman, or child that we meet who is living on a low plane, makes an appeal for help, irresistible to the Christian. What can we do? Innumerable ways have been presented to us of late, but the one that concerns us at present is the annual offering for Home Missions. In this we have the paramount appeal, for this provides the means of going to the very source of evil that abounds in our midst, and preaching the power of God in Christ.

In his earthly ministry the Master taught us the lesson of humanity. His sacrificial death was for a lost and ruined world. He taught that he came to save those that were lost. He showed that the man that was in need was our neighbor, and demanded our help; yea, that we were compelled to give him assistance. It was not left for us to choose, or please ourselves, but if we were followers of him, then that fact would be manifest by the good that we were doing.

Therefore man or woman who is not enjoying the Christ in their life, calls to us on March 4 to do what is in our power to give them that blessing. Laws will not remedy the oppression that abounds, but when we have the principles of the Man of Galilee incorporated into our lives, it will bring about equality, based on the eternal principles of right and justice. Then the only appeal will be humanity's need, and those blessed of God will pass their blessing on.

A Call to Advance.

E. J. Paternoster.

We are in the interest of the kingdom of God, and on behalf of humanity, appealing to the brotherhood for £1,499 on March 4. This sum is small when you consider the great work done during the past, with moneys you intrusted to the care of the Home Mission Committee. The real position is this:—

If you refuse to give anything this year, you vote for the recall of all our splendid Home Mission preachers; you dismiss the Home Mission secretary, and close down the work.

If you give less than last year, you vote for the reduction of forces proportionate to your reduced contribution.

If you give the same as last year, you vote to simply "hold the fort." Jesus said, "Go."

If you advance your offering, you say Take new territory for Christ.

Brethren, will you say: Resolved, "I will increase my offering above that of last year, and with the great faith gripping the minds of us all that God is Father and men are brothers, that the human race should be one divine family, and that the obligation to the last, the last and least being so clear to me, I will give to my utmost."

Shutting the Back Door.

A. C. Garnett, M.A.

As we look back over the history of our churches there is cause for wonder and thanksgiving to be found in the progress made. Conference statistics, showing increases, made nearly every year, give some cause for pride and rejoicing. It is plain that hundreds are to be found still willing to listen to the gospel message and heed its appeal, and that "our plea" carries conviction to an increasing number of persons, for wherever that plea and that gospel are carried a response is being found. The front doors of our churches are being found. The front doors of our churches are being wide open, and every year hundreds are being brought in. During the last two years 784 persons were added to the church by faith and baptism. This is the great, encouraging feature of our church statistics. When we look at the magnitude of our gains we are led to wonder that the progress has not been faster. The tragedy of the situation is that those magnificent gains are almost balanced, year by year, by our disastrous losses. While we were bringing in 784 people by the front door, we were letting 599 slip out by the back door. The back door is wide open, too!

How can we close it? One reason for this drift is suggested by a glance at another column of our statistics—that which shows the isolated members' roll. From this we learn that nearly one in seven of our total membership is cut off from the fellowship of any of our churches. In addition to these every church has large numbers of members who live in suburbs or districts at such a distance from the church that they can only attend occasionally, and have to send their children to some other Sunday School, or to none. Probably not more than four-fifths of our members live close enough to their church home to make possible a regular attendance at the Lord's table and Bible School. Is it not the remaining fifth which provides the largest number of names struck off every year by revision of roll? One way, at least, to stop the drift and bring many wanderers back into the church is to bring the church nearer to their homes. Let us have a church home in every suburb, town and district, and the back door will no longer stand so wide ajar. This is the work of Home Missions. By consecrated giving and enthusiastic service it can be achieved. If we do our part and reach our aim on Home Mission day it will carry us another step along the road.

Evangelise.

Will. Beiler.

While "organising and planning" our work is necessary, let it not take the place of evangelistic fervor. Machinery is good, but not too much of it. The early church, as well as being spiritually equipped "with power from on high," was abundantly successful because she was intensely evangelistic; and even amid the most acute persecution "they that were scattered abroad went everywhere preaching the gospel." They not only lived it, they preached it. Living it is good, and wonderfully powerful and effective, but it never does away with the need of preaching the gospel. Every member felt it was a personal command and obligation. It is ours to follow in their train. And we should be more aggressively evangelistic. We should have an evangelistic team in the field in this State continuously, and not merely make spasmodic efforts. Evangelism lies at the base of all our future work. Unless souls are to be saved in large numbers in our day and generation, what of the future generation? What of our Foreign Mission support, which calls for increasingly liberal gifts? Unless the spirit of evangelism is kept well to the front, what of our future preachers? Will they be great evangelists? What of our Church Extension work? How hampered that fund is. Do we not need a great ingathering of souls to help make that fund worthy of our great plea? What of our all too meagre supply of Sunday School and Christian Endeavor workers? And what of the many precious souls for whom Christ died, who are dying without Christ? We must *push on* with our work. The Home Mission Committee will enter many open doors if the brotherhood by their prayers and offerings will make it possible. What joy to know at life's end that we did our best to make possible the preaching of the full gospel. What joy to meet the Lord and say, "Dear Saviour, I did my best for thee and thy cause." Let us answer the great challenge of March 4 for the home land.

No Empty Houses.

W. L. Ewers.

Happy is the man in South Australia who owns his own house, and who has not to seek for an empty house in which to live; for throughout the metropolitan area and in almost every country town it is almost impossible to secure a house. This is an indication of increasing population, with new suburbs and larger towns, and this naturally means a greater opportunity for the spread of the gospel. In every section of the State our towns are growing rapidly, and we must keep pace with the increase of population, if we are ever to win the State for Christ.

No Empty Purses.—Perhaps this is not strictly

true, for there are empty purses in the pockets of some people; but in a general sense it is true, for never before have the people of this State possessed so much money. We are better able to give than in the earlier years; and surely God who has loaned it all to us expects we shall empty the purse to help on the work he loves so much, for did he not say, "There is that scattereth and yet increaseth; there is that withholdeth more than is meet, and it tendeth to poverty"?

No Empty Envelopes.—If the needs and opportunities of the work are greater, and we are in a better position than ever before to give, then it naturally follows that we should make a larger offering. There should be *no empty envelopes* where there are *full purses*. If you will try it, you will find that a 10/- note fills the envelope far better than a 1/- coin, and a £1 note better than 2/6. Which shall it be on March 4, a full purse and an empty envelope, or an empty purse and a full envelope? Which would best please him, who has filled the purse for us?

This fourteen ninety-nine,
Was loaned to us by God;
We dare not then confine
Its use to ourselves alone.
So cheerfully give it all,
(For it's not yours or mine)
To sound out the gospel call
This £1,499.

The Challenge of Newly Settled Districts to the Christian Church.

Chas. H. Hunt.

Vast areas of land along the banks of the River Murray are being opened up for settlement. The river is being locked, and other expensive works incidental thereto are being carried out. Homes are being established, and towns called into existence, and thousands of people are being provided with a place of abode. This presents to the Christian church a direct challenge to carry out her divinely commissioned task. We must not take it for granted that there will be sufficient gospel leaven in any given number of people to set up and maintain Christian teaching in a newly settled area. Experience is proving that it is not so.

A certain village settlement was formed on the Murray thirty years ago on communistic lines; and although various denominational representatives have conducted religious services from time to time, no place has been erected to this day for the worship of God by any one of them, nor by the settlers themselves. The Christian church has not answered the challenge of that community.

At the present moment townships are springing up where no gospel service is held, and no Sunday School is open for the children. Think of it! Why not? Partly because these pioneering type of people are not church-going or Bible reading folk, and coming to such places as these they make no provision for the religious instruction of their offspring. This is our challenge as disciples of Christ. We must not allow the pioneering difficulties of these people to come between their children and Jesus Christ. That is what it means. As a people we have a definite message that will meet the needs of the pioneers. Let us accept the challenge of the newly settled areas of our home land, and on March 4 command our Home Missionaries to march forth in the all-conquering Name of Christ.

A Great Giver.

G. P. Pittman.

Jean Frederick Oberlin, the noted philanthropist, was one day reading in the Old Testament about the command given to the Jews to devote a tithe of all their produce to the Lord. He said to himself, "Well, I am sure that I, as a Christian, have at least three times as many blessings as the Jews had. If it was right for a Jew to give one tenth of his property to God, surely I ought to give at least three times as much as that." So he determined to give 30 per cent. to the Lord. He continued this all his life, and God richly blessed

him for it, so that he always had as much as he needed for himself, and became famous for his good works and princely giving.

If our faith could rise to this height, the church coffers would be filled to overflowing, and instead of needing to be appealed to for contributions, we should be looking round for avenues of expenditure.

There may be a few who have already risen to a level with J. F. Oberlin, and others may be willing to give it a trial. But surely we should all lay aside at least a tenth for the Lord's work, or we shall come behind the Jews with their lesser privileges. If we did this, all the work at home and abroad would receive a great impetus.

A missionary remarked the other day, "We prayed to God to open a door for us, and he has taken down the side of the house." This is true of our opportunity in Australia to-day. Much of the early prejudice against us has been worn down, and there is nothing to hinder our advance except our own apathy.

In South Australia, the work already accomplished along the Murray, and at Gawler, Broken Hill, Port Pirie, and elsewhere, is eloquent of the possibilities in other districts. The Home Mission Committee has large plans for the future, including the appointment of a young people's organiser, and a missionary with the Bible waggon for the scattered districts. A heavy expenditure has been incurred, and the Committee is in debt. The appeal for £100 is easily within the capacity of the churches, if every member will contribute.

Let the offering be made a matter of special prayer in all the churches and in every home. If the money needed is prayed for, it will be forthcoming. Too often finance is divorced from prayer in all the churches and in every home. If pharisaic giving as an act of worship, "Honor the Lord with thy substance."

"Into the Next Towns."

H. R. Taylor.

Jesus was a true Home Missionary. In fulfilling his mission he did not remain in one area. The gospel of the kingdom was proclaimed within ever widening circles. Cities, villages, and even desert places were visited. The country of the Gergasenes, as far north as the borders of Tyre and Sidon, the neighborhood of Caesarea Philippi, the heart of hostile Samaria, Perea, and, beside these remote places, busy, populous centres like Jerusalem and Samaria, gave him opportunities to make known his mission. According to Mark, once the Master left Capernaum, "a great while before day," for a solitary place in Galilee, for the purpose of prayer. The disciples found him during the day, and reported the stir his departure had occasioned in the city. "All men are seeking thee," they said. This was the great Home Missionary's reply: "Let us go into the next towns, that I may preach there also; for therefore came I forth." Probably the disciples thought it folly for him to leave the thronging multitudes for the quiet rural districts. But any good cause may be confronted with the danger that now faced him. His real mission was clouded in Capernaum by his power to bring healing to the body. The message of repentance and hope became of secondary importance to both the band of disciples and the people. A church may easily allow its enthusiasm for the gospel to wane when accessions, such as general organisation, demand increasing attention. Without Home Mission enterprise and evangelistic zeal, churches soon forget the main object for their existence. Missions generate power and galvanise the people of God. Decay always starts in the church when growth ceases.

Churches of Christ in South Australia have come to that stage in their history when the demand for expansive work requires a larger income. Spiritual capital, a bigger faith, increased prayerfulness, and material means, more money, should be devoted to the task. If, in the past, we have been able to keep pace with the growth of population in the State, we must still do so. Then

"elsewhere into the next towns" must be our policy as well as that of Jesus Christ. The mushroom growth of new settlements along the valley of the Murray makes an insistent call for advance. The church should seize the golden opportunity by entering the settlements and growing with them. At present we are located at six points along the River Murray—Woodspoint, Murray Bridge, Cobdogla, Barmera, Winkie and Berri. The stations should be doubled within the next twelve months. Are we sufficient for these things?

South Australian Home Mission Fund.

The undermentioned amounts have been gratefully received during the month of January:—

Donations.—Union Trust A/c, £50; E. and C. Caldicott, £5; D. Burt, 10/-; Anon., 10/-; "D.H.," £1.

Conference Promises.—Mrs. C. J. Hunt, 10/-; "G.A.J.," 2/-; W. T. Magarey, £10; T. H. Spotswood, £10; A Brother, £100; W. Beiler, £2.

Duplex Envelope Offerings.—Croydon Church, £17/1; Strathalbyn, £1/8/4; York, £1/15/6; Port Pirie, £2/8/4.

Refunds.—Goolwa Church, 13/-; Murray Bridge Church, 10/6.

Subsidies from Churches.—Walleroo, £8/2/6; Naracoorte, £5; Broken Hill (Wolfram-st.), £3 15/-; St. Morris, £6/5/-; Berri, £7; Barmera, £8 12/6; Port Pirie, £20/17/6.

H. J. Horsell, Financial Secretary.

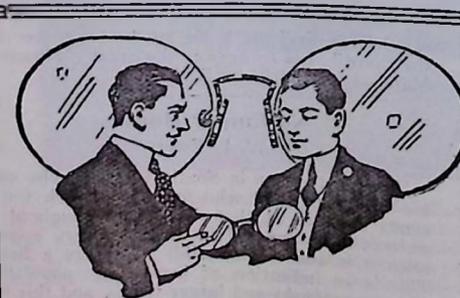
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Here and There.

The address of Bro. Lionel Johnston now is 6 Courtis-st., North Williamstown, Vic.

We regret that copy for our Foreign Mission department arrived too late for insertion in this issue.

The secretary of the church at Emerald East, Vic., now is Mrs. E. Nightingale, "Laurel Grove," Avonsleigh P.O., *via* Emerald.

Bro. J. H. I. Durdin has accepted an engagement to labor under the direction of the Tasmanian Home Mission Committee. His address now is Nuabeena P.O., Tasman Peninsula, Tasmania.

Our Western Australian Bible Schools are holding a prize giving night and demonstration at Lake-st., on Feb. 23. The recent examinations proved a great success, and reflect credit on the work of the secretary, F. D. Pollard, B.Sc.

In the article by J. Pittman on "Baptism," published last week, there were two serious printer's errors on page 86. In paragraph 2, line 8, the word "Saviour's" should have been "sinner's"; and in paragraph 3, line 3, "by water," should have been "by works."

The sisters and friends of the Victorian General Dorcas Committee are reminded of the next meeting, to be held in Swanston-st. Church of Christ lecture hall, on Wednesday next, Feb. 21, from 10.30 a.m. till 4 p.m. All sisters will be welcomed, and are urged to help.

The report of the treasurer of Chatswood church, N.S.W., shows a remarkable increase in the general receipts of the church for the last five years. Figures are as follow: 1918, £443; 1919, £618; 1920, £802; 1921, £949; 1922, £1441. The church is progressing also in other directions.

The Victorian Foreign Missionary Committee closes its financial year on the 28th inst., and would be pleased to receive all outstanding F.M. money from churches, Bible Schools, societies and individuals, before that date. Please send money to R. Lyall, Treasurer, The Avenue, Royal Park, or J. E. Allan, Secretary, 41 Bennett-st., North Richmond.

The Southern Conference, S.A., is to be held on Tuesday, Feb. 27, at Strathalbyn. Bible School work, Home and Foreign Mission work, will be discussed, interesting reports will be received from all churches associated with the Conference. Bren, A. C. Rankine and Graham McKie will be the chief speakers. For programme, see Coming Events.

The South Australian Home Mission Committee have made an arrangement with the Austral Publishing Co. whereby all the agents for the "Christian" at our churches in South Australia, and also Broken Hill, have been supplied with a number of extra copies of this week's issue of the paper. Will they please see that proper distribution is made of the spare copies to non-subscribers?

The work in the Horsham Circuit, Vic., continues pleasing. During the brief illness of Bro. Ingham, the preaching at Horsham has been done by Bro. J. A. Millar. Polkemet and Pimpino are experiencing smaller meetings, owing to some of the brethren going for holidays now that the harvest is gathered. Haven brethren hope soon to have a building of their own. Plans are being prepared, and workers organised to this end.

W. R. Hibbert writes:—"Think West! See West! Help West! This may be done by attending the next Western Australian Annual Conference, which celebrates twenty-five years of organised work. The Home Mission and Executive Committee extends a cordial invitation to Eastern brethren to visit the State at Easter season. The presence of interstate visitors would greatly encourage the Western brethren, and create a wider sympathy in Federal interests. The utmost will be done to make the visit a very happy experience. All intending visitors should communicate at the earliest possible date with W. R. Hibbert, Churches of Christ Central Committee Rooms, 140 Barrack-st., Perth."

At the request of the South Australian Home Mission Committee a number of copies of this issue of the "Australian Christian" have been posted to isolated members in various parts of South Australia. We trust they will give particular attention to the matter respecting the annual Home Mission offering, and will also enjoy all the news the paper furnishes. We shall be glad to post the paper to any who would wish to subscribe. Home Mission offerings may be forwarded to H. J. Horsell, Kilkenny P.O., South Australia.

Mr. J. M. Hickson, who has come to Australia on a faith-healing mission, was welcomed at St. Paul's Cathedral, Melbourne, last Friday, and delivered an address. He expressed his gratitude to the Archbishop and Bishops for their invitation to him to come to Melbourne and hold a mission. An appeal was made for assistants for the forthcoming mission. People who would act as ushers to control the crowds, nurses who were experienced in handling the sick, and others were needed. The general public, it was announced, would not be admitted to the Cathedral during the healing, all the space being reserved for the sick who sought relief.

The joint appeal made by the North Richmond church and the Benevolent Committee for funds to purchase a house for a widowed sister and eight children, will be closed at the end of the month. Further donations from churches and individuals are earnestly invited. All interested friends will be pleased to know that a suitable house (the one at present occupied by our sister) has been secured. Price, £390. Necessary repairs will cost about £30. The property is to be occupied by our sister until such time as she, of her own free will, may desire a change; then it will be used for any similar case of distress in the churches. Help in this Christlike service to assist the widow and fatherless. Donations most gratefully received by J. W. Nichols, Secretary Benevolent Committee, 8 Edgar-st., Malvern; or J. E. Allan, 41 Bennett-st., Richmond, Vic.

A host of friends and brethren in Western Australia, and old college mates in other parts of Australia and America, will be saddened by the death of J. J. (Jack) Silvester, which was briefly noted in last week's "Christian." He was in Melbourne during the Christmas holidays in his usual good spirit, although looking very tired. He returned to Horsham, where he was working for a builder and contractor who was also a personal friend. Shortly afterwards he was stricken down. From the first, alarming symptoms developed—total blindness and partial paralysis soon followed. About ten days before his death the Horsham doctors advised his removal to the Ballarat hospital, where he could be under a specialist. There everything that medical and nursing skill could do for him was done. But to no avail. Early on the morning of February 6 he fell asleep in Jesus. After a post mortem examination the medical report stated that the disease was meningitis. Although far from his loved ones in Western Australia, he was not without friends to minister the last sad rites. The funeral was from the Dawson-st. church, Ballarat, where his father and mother were members forty years ago. Several who knew them in the olden days gathered, out of loving sympathy, beside the bier of their son. His very close friends, Mr. and Mrs. Macdonald, of Horsham, were also there. The funeral services were conducted by A. W. Connor, preacher of the Dawson-st. church, and W. B. Blakemore, an old college mate and personal friend. Deep sympathy is felt for the aged and widowed mother, an only brother, and three nieces, all of whom reside in Perth, W.A.

Ira A. Paternoster writes as follows:—"In reading the reports of the churches in the 'A.C.' I notice where one baptistry was lent to the International Bible Students' Association, and four people were baptised by that body. Now I know it is none of my business what individual churches do. That is their concern, and to their own

Master they stand or fall. Nevertheless, it does seem to me such action calls for some measure of protest. Maybe I am at fault, but I cannot believe we are justified in assisting forward the devil-inspired doctrines of Russell, for everybody knows or should know, that the International Bible Students' Association is simply the deluded followers of the greatest modern deceiver, the self-styled Pastor Russell. It is in keeping with their desire for publicity and their plan of advertising that they should 'get in' in this way; and, while we stand for the Sonship of Jesus, and the glory of the resurrection, I personally think we are not justified in extending a friendly hand to those who deny the fact that Jesus was the Christ, the Son of the living God, but was only 'like unto the Son of God.' The whole of the teaching and past methods of the Russellites is so glaringly false that we wonder the least thought could be given to them. By so aiding them we identify ourselves with them in the eyes of others. I write this conscious of the seriousness of refusing to assist any person in their obedience to the Lord Jesus Christ. But I maintain the baptism of the Russellites is not Christian baptism, for how can a people, circulating the errors of these people concerning the life of Christ and his glorious Sonship on earth, claim to baptise into Christ? Their denial of the resurrection and their effort to plant in the likeness of his death and raise in the likeness of his resurrection, are a sad tragedy. With their weird interpretations of prophecy to-day they are subverting the faith of many, and I for one cannot keep silent. I would not write thus concerning those bodies who magnify the Sonship of the Lord Jesus Christ, but where insult is offered to my Lord my righteous indignation is aroused. We are, as a people, in danger of wanting to curry favor in too many circles when it would be more in keeping with the spirit and command of the Word if we fearlessly took our stand on what at least we conscientiously believed to be right."

Federal Evangelism.

League of Rope Holders.

The Acting Federal Executive acknowledges with thanks January birthday gifts for Federal Evangelism from the following rope holders:—Victoria.—F. Halliday, Ballarat East Bible School, Mrs. E. C. Morffew, A. Stevens, Evelyn E. Wolfe.

New South Wales.—Mrs. Tame, Mrs. J. Fox, Western Australia.—M. Wilson.
South Australia.—Miss H. Binney.
Total, £5/6/6.

IN MEMORIAM.

RATCLIFFE (David).—In loving memory of my dear husband and our dear father, who departed this life on February 15, 1922.

"Faithful toiler, thy work is done.

Beautiful soul unto glory gone;

Beautiful life with its crown now won.

God hath given thee rest, sweet rest.

Father, in thy gracious keeping,

Leave we now our loved one sleeping."

—Inserted by his loving wife and children.

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J. C. Ferd. Pittman.

FAITHFUL AMONG THE FAITHLESS.

Such can be said of Onisiphorus, the run-away slave who became a bond-servant of Christ. The story of his conversion is full of pathos. Escaping from the service of Philemon, he wandered to the city of Rome, where, from the apostle's lips, he heard the gospel, accepted it, and became free to serve the Lord. Paul would have gladly retained him, yet sent him back to his old master, to whom, as with Paul, he became "more than a servant, a brother beloved."

It is pleasing to note the faithfulness of this converted slave. Other converts fell back into worldliness, but not so Onisiphorus. "This thou knowest," writes Paul to Timothy, "that all that are in Asia turned away from me; of whom are Phygelus and Hermogenes." Yet Onisiphorus remained faithful amongst the faithless, constant amid a whole crowd of deserters, and "in many things ministered in Ephesus," thus becoming an example to Christ's servants of all ages.

FEBRUARY 26.

I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day.—2 Tim. 1: 3.

Thomas Binney said, in a sermon before the Congregational Union of England: "This, then, is the defect that poisons everything—they are not men of frequent, earnest, private devotion. They have great abilities, but they do not pray. They are ministers of Christ, according to outward order, but they do not pray. They are good, and perhaps even great preachers, but they do not pray. They are fervent, pungent, persuasive, convincing, but they do not pray—and this one thing, their 'restraining prayer,' their not 'calling upon God,' their 'not seeking after,' nor 'stirring up themselves to take hold' of him, this, like the want of love in the Christian character, stains the glory of everything else."

Reading.—2 Tim. 1: 1-5.

FEBRUARY 27.

Longing to see thee, remembering thy tears, that I may be filled with joy.—2 Tim. 1: 4.

Tennyson, writing of "The Two Voices," says:

"A second voice was at mine ear,
A little whisper silver-clear,
A murmur, 'Be of better cheer!'"

Reading.—John 16: 25-33.

FEBRUARY 28.

Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.—2 Tim. 1: 5.

"Richard Knell, a most devoted missionary to Russians, returned home to his native village. It so happened that he slept in the chamber where he had slept as a boy. All night long he lay thinking of the mercy and goodness of God to him through life. Early in the morning he looked out of a window and saw a tree in the garden beneath which his mother had prayed with him forty years before. He went out, and on the same spot knelt down and thanked God for a praying mother. Here was the reward of a mother who trained her children in the way to heaven."

Reading.—2 Tim. 1: 5-7.

MARCH 1.

Be not ashamed, therefore, of the testimony of our Lord, nor of me his prisoner; but suffer hardship with the gospel according to the power of God.—2 Tim. 1: 8.

"Life is a duty—dare it;
Life is a burden—bear it;
Life is a thorn-crown—wear it."

Reading.—2 Tim. 1: 8-11.

MARCH 2.

Our Saviour Christ Jesus, who abolished death, and brought life and immortality to light through the gospel.—2 Tim. 1: 10.

"My life is like a faded leaf,
My harvest dwindled to a husk;
Truly my life is void and brief
And tedious in the barren dusk,
My life is like a frozen thing,
No bud nor greenness can I see;
Yet rise it shall—the sap of spring,
Lord Jesus, rise in me."

—Christina Rossetti.

Reading.—2 Tim. 1: 12-14.

MARCH 3.

For which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.—2 Tim. 1: 12.

Alexander Pedens wrote to the prisoners in Dunnottar Castle—"It is best for you to keep under the shadow of God's wings (Psa. 17: 8), and to cast the lap of Christ's cloak over your head until ye hear him say that the brunt of the battle is over and the shower is slacked."

Reading.—2 Tim. 1: 15-18.

MARCH 4.

The Holy Spirit which dwelleth in us.—2 Tim. 1: 14.

Bishop Warren writes: "I was in an electric car one day, and it quickly stopped. The conductor looked up to the wire, and said, 'Lost the power.' Ah, how true! There was plenty in the wire above, but the upraised finger did not touch it." To be effective for service, we must be in connection with the source of power. Some thoughts and ways of living break such a connection. There is no use trying to work for God when we have "lost the power."

PRAYER.

Merciful Lord, thou didst deliver me from the thralldom of Satan, and didst set me free. Give me grace, I beseech thee, to abide in the truth, and follow thee in all things, that I may be free indeed. May I never forget that I have been set at liberty that I may serve. May my greatest joy in life be to hearken to thy voice, do thy holy will, and strive to lead captives of Satan into the glorious light and liberty of thy kingdom, for his name's sake. Amen.

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South Australian Sisters' Auxiliary.

The first meeting in the year of the Sisters' Executive was held in Grote-st. lecture hall on Thursday afternoon, Feb. 1, and the President, Miss R. L. Tonkin, presided over both the devotional and business sessions. During first part of the service special prayers were offered for the recovery of Sisters Mrs. Oram and Mrs. Raymond, and the secretary was desired to write letters of sympathy to each.

At the business session 32 delegates responded to the roll-call.

Sunday School Additions.—Hindmarsh, 2; Mile End, 4; Norwood, 1; Unley, 2; Croydon, 2.

The collection amounted to 17/9. The President accorded a hearty welcome to two visiting sisters—Mrs. Warren, from Broken Hill, and Mrs. Percy Pittman, lately returned from India.

Treasurer's Report.—Mrs. Bond reported: Received for Home Missions during December, 1922, £3/13/10; in hand, £8/10/7½; total, £12/4/5½. For Foreign Missions, £2/17/10; in hand, £8/19/5; total, £11/17/3. Paid F.M. Treasurer, £11; balance, 17/3. General Fund, Collection, 18/4; in hand, £4/17/10; balance, £5/16/2. Paid donation to Hospital Committee, £3; balance, £2/16/2. Conference Luncheon Fund, £15/5/7½. Paid Conference Adjustment, £3; balance, £12/5/7½. Received from Mrs. John Harkness, Owen, for the Ladies' Hostel, 10/-. Following the report, Mrs. Bond read a very appreciative letter from Bro. Horsell, in which he gratefully acknowledged the financial help of the sisters.

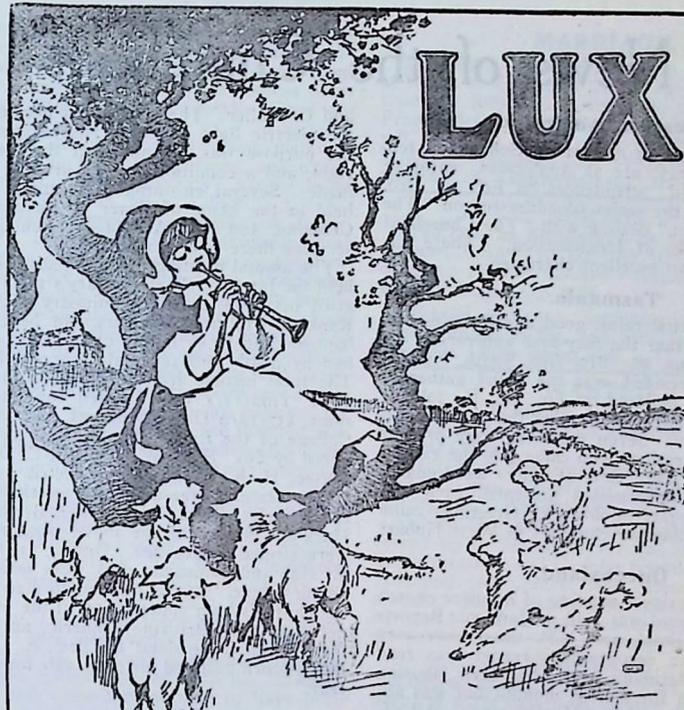
Home Missions.—Miss Garland reported having received two gratifying letters from isolated sisters, one from Port Lincoln, and the other from Wamponny. No meeting had been held during recess. The following amounts were results of penny-per-week collection:—York, 7/-; Unley, 17/9; Mile End, 13/4; Owen, £1/4/6. Donations from two Dulwich friends, 5/-; a Dulwich sister, 1/-; Mrs. Dolphom, 7/-; from Mile End Young Women's Association, £1/10/-.

Foreign Missions.—Mrs. Messent reported having received from Point Sturt £1/10/6; Unley, £1/4/2; Croydon, £1/7/9; Norwood, 12/-; also that a young sister from Unley church is going to College to train for the Foreign field. Miss Tonkin here made reference to a letter she had recently received from Mrs. Anderson in China, in which she stated that, owing to the troubled state of China, she and her husband were unable to go to their stations, and desired the sisters would pray that God would soon open up a way for them.

Dorcas.—Mrs. Cant reported having visited the York sisters, and although not a large Society, they were doing a good work, and helping those in need to the best of their ability. The Dulwich sisters had made two underskirts for inmates of the Home for Incurables, and the Semaphore sisters have helped many needy cases in the district with gifts of grocery and clothing.

Temperance.—Mrs. Lewis reported not having held any public meetings since last report, but arrangements have been made for meetings to be held in Norwood, Maylands, Hindmarsh, Croydon and Glenelg in the near future. These meetings will entail getting up good programmes, and Mrs. Lewis will be glad to have the names of those willing to assist her by giving vocal or eloquently items.

Hospital.—Mrs. Young reported the following visits had been paid:—35 to Adelaide Hospital, 6 to Children's Hospital, 7 to Home for Incurables, 4 to private hospitals, 90 to Sick and Aged, 3 to Keswick, 17 to Consumptive Home, 9 to Cancer Block, 4 to Convalescent Home. There had been the usual distribution of sick comforts, and papers and magazines, to those well enough to read. The Semaphore sisters sent the following report: 37 visits had been paid to members, and 121 to the sick, to whom 47 bunches of flowers had been taken, and comforts and dainties supplied to the aged. Four letters of cheer sent to isolated members, and two wreaths and two letters of condolence to friends. Four visits had been paid to Adelaide Hospital, and four to Convalescent Home, and a basket of fruit and cake distributed.



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Prayer Meeting.—Mrs. Moseley reported having held a happy meeting at Glenelg, when Mrs. Humphreys read a paper, and the superintendent gave a talk on the poor of Adelaide. Some of the nine sisters present engaged in prayer, and all raised their voices in praise to God. The meeting closed over a friendly cup of tea and social intercourse.

Literature.—In the absence of Mrs. Prisk, Miss Tonkin reported that she and Mrs. Shearing had despatched a bag of books to Barmera in January, and the churches to supply literature for March were Unley, Cottonville, and Forestville.

Obituary.—Mrs. Blight reported the following sisters had been called home:—Sister M. Lane, Williamstown church; Sister Mary Leslie, Strathalbyn church; Sister Murphy, Norwood church; Sister Jacob, senr., Mt. Compass church; Sisters Pearce and Steggall, York church.

Before closing, the President asked the visiting sisters to say a few words. Mrs. Warren gave a greeting from the sisters at Broken Hill, and Mrs. Percy Pittman expressed her pleasure at meeting with us again, at the same time feelingly confessed her heart was in India, where the need for workers was so great, and where she had spent so many years amidst scenes of dire poverty, heathenism and superstition, and concluded by urging all, at the beginning of this new year, not to be engrossed with the things of this world, but to set our affections on things above.

Mrs. Ira Paternoster was appointed leader of next devotional session.—V. B. Thompson, Sec., 12 Kintore-st., Mile End.

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News of the Churches.

Western Australia.

Many of the young men of the Subiaco church, with Bro. Rattray, are at Applecross enjoying camp life. Good attendances on Feb. 4. Bro. Clay continued the series of addresses on "The Church of Christ," dealing with "The Church of Christ, its Marks of Identification." These addresses are of an excellent character.

Tasmania.

Despite torrential rains, good audiences met at Hobart to celebrate the fifty-first anniversary of the church on Jan. 28. Bro. Geo. Smith, foundation member, presided over the social gathering that packed the building on Jan. 31. He told of the early experiences in starting the church with Bro. O. A. Carr. Seven members were present during the celebrations who came into the church during the first year. Several others were unable to come. The deaconesses presented each one with a nice bouquet of flowers. Greetings came from the two suburban churches in West Hobart and Cascades.

Queensland.

The annual business meeting of Zillmere church and Sunday School was held on Jan. 20. Reports from church, school, and Y.P. class, were very satisfactory. An encouraging report was read from E. P. Adermann, who has been laboring with the church for sixteen months, but was absent on account of Home Mission work. All officers, both church and school, were re-elected, with the addition of Bro. Herman, senr., as deacon. With deep regret is announced the sudden death of Hedley Abbott, 12 years of age, one of the Sunday School boys—a fine promising lad. On Feb. 4 Bro. Schoebridge, from Hawthorne, exhorted the church, and preached the gospel. Both meetings were well attended.

Toowoomba on Jan. 28 had good meetings. Bro. Cain, having previously been immersed, was received into fellowship; Bro. Burns exhorted. Recently a marriage was solemnised, the contracting parties being Mr. Diplock and Sister L. Sellers. Bro. Burns officiated. On Wednesday, Jan. 31, the church held its annual business meeting. Good reports were adopted; great improvement in finances; credit balance reported. On Feb. 4 services were well attended. Bro. W. Alcorn's exhortation on "The Power of Love" was much appreciated. Sister N. Flett, from Victoria, was a visitor. In the evening Bro. Burns conducted an in memoriam service to Sister Mrs. McLeod, who passed away on Jan. 20. She had been a faithful follower of the Lord for 32 years. Bro. Burns visited the brethren at Meringandan, and fellowshiped with them; also conducted a gospel service on Jan. 28. Good attendance reported.

Work in the Boonah-Silverdale Circuit continues encouraging and successful. A Christmas tree social was held at Silverdale on Dec. 29. Bro. Stubbin, of Boonah, presented the prizes to the Bible School scholars, and Bro. Arnold distributed the gifts, and presented to Bro. J. Lobegeiger a fountain pen, on behalf of the church in appreciation of his services in the church and as Bible School superintendent. Visitors from Rosevale, including Bren. E. C. and A. Hinrichsen, Mt. Walker and Boonah, helped materially in the programme. Two baptised believers, a man and his wife, were welcomed into fellowship on Jan. 7, at Boonah, on which day Bro. Adermann's visit and addresses on Home Mission enterprise were appreciated both at Mt. Alford and Boonah. Home Mission offering to date has exceeded £17. Sister Norwood, senr., is still in very poor health, but Sister Lobegeiger, senr., has had a wonderful recovery, and for the first time for six months was at the Lord's table at Silverdale on Jan. 21. Boonah annual meeting was held on Feb. 1, and reports revealed steady progress in most directions. Church officers elected are Bren. G. Alcorn, secretary; P. Abell, treasurer; A. McKay, W. Hardcastle, T. Stubbin, C. Green, G. Morrish, J. Vogler

and C. Muller. The church has decided to instal the electric light and paint the chapel. £25 for the purpose was promised at the meeting outright, and a conditional extra promise of £5 was made. Several encouraging meetings have been held in the home of Sister G. Skaines at Peak Crossing, and Bro. Arnold contemplates holding services there once a month.

The annual meeting of the Brisbane church was held on Jan. 31. The secretary's report disclosed good progress under the ministry of Bro. A. C. Rankine. 19 new members had been added by baptism, and 13 by letters of transfer; 8 had been lost by death and removals; a nett gain of 24. The total income from all sources amounted to £722. £100/11/1 was donated for Foreign Missions, £37/15/9 Home Missions, and £21/17/3 for College of the Bible. The building debt was reduced by £50. Bren. W. V. Mills, C. Cockroft, W. Cottee, H. R. Elvery, were elected as secretary, asst. secretary, treasurer and envelope secretary respectively. Bren. Ash, Banner, Berlin, Clothier, Hack and Sage, with the above-mentioned officers, were elected as deacons. During the year a tennis club and gymnastic class were formed by the young people. It was decided to place on record the church's high appreciation of the services rendered to the Brisbane church and the cause throughout Queensland by Bro. A. C. Rankine. Bro. Alcorn outlined his proposals for the current year.

South Australia.

At Gawler all departments of work are in a healthy condition. The attendances at all meetings with one or two exceptions have been good. A good interest is manifest by all in the addresses given by Bro. Raymond. The Bible School is doing well, and is practising for the anniversary. The young people's class has been reorganised, and promises well. Sister Raymond has improved much in health.

At the invitation of representatives of the preachers and the Home Mission Secretary, the officers of the church at Walkerville met with them to consider the erection of the proposed chapel. All were unanimous that the work should be pushed on with as soon as financial and other arrangements will make that step possible, and also promised their hearty support and co-operation. Indications are bright for an early start with the work. Offers of help should be directed to the secretary of the church, and will be thankfully received.

Two young ladies confessed Christ at the gospel service at Cottonville on Feb. 11. Bible School picnic at Long Gully on 3rd inst. was largely attended and enjoyable. Duplex envelopes in use since first Sunday of year, for "current expenses" and "building fund"; result promises to be satisfactory. Junior C.E. Society revived; first meeting on 11th inst.; Bro. and Sister Bowden in charge; prospects bright. Frequent additions to Bible School. All auxiliaries in satisfactory working order. Subscribers to "Christian" still increasing.

New South Wales.

At Hurstville Bro. Harward gave two fine addresses on the 4th. Attendances have been fair. Last Lord's day evening Bro. Crossman spoke on "Righteousness, Temperance, Judgment." The Royal Black Association were present. A sisters' choir sang effectively.

At City Temple, Sydney, in the morning Bro. J. Clydesdale, from Rockdale, gave a fine address from Rem. 12. Visitors included Bro. Clothier, from Brisbane. At night Bro. J. Chapple delivered a good gospel address from Job 14: 10. The esteemed Bro. M. C. Wilson passed away on Saturday.

Interest in the work at Hornsby is well sustained, and attendances are good. There have been several new Bible School scholars. The loss by removal of the Ball family is regretted. A men's

training class has been organised, and a brief mission to deepen spiritual life is to be held in April. Duplex envelopes have been adopted. H. G. Payne's 'phone number is now Wahroonga, 1040.

At Lismore, on Feb. 4, Bro. F. R. Furlonger spoke in the morning. A married lady was given the right hand of fellowship. At night Bro. P. J. Pond preached on "Public Confession of Belief in Christ" to a good attendance. The annual reunion of scholars was held at the Temperance Hall, North Lismore, Feb. 3. There was a representative attendance from North, South, and Central Lismore.

On Jan. 29, at Dumbleton, the second anniversary of the Christian Endeavor was concluded with a public meeting. The speaker was Mr. Hillier, secretary of the C.E. movement in N.S.W. After a very fine musical and elocutionary programme, the responses and greetings from different societies were given. On Feb. 4, Bro. Carter, from Erskineville, delivered the gospel address. On 11th Bro. J. Crawford, from Burwood, was present all day. Large attendance at the gospel meeting, when Bro. Crawford spoke on "The Conversion of Cornelius."

At Chatswood on Feb. 11 Bro. Verco addressed the church on "Fishers of Men." Received into fellowship by baptism Sister Couthard, by letter Sister Morris from Moreland, Vic. Bro. Whelan gave a splendid address on "Three Crosses" to a fine attendance. On Feb. 7, the annual church business meeting was held. Satisfactory reports were given from the auxiliaries. Bro. Whelan also gave a fine report of the work. Bro. Hiberd presented to Bro. and Sister Fox a small gift as a token of love and esteem for the work which they have rendered at Chatswood. They will be taking up work at City Temple.

Victoria.

Hampton Bible School on Feb. 4 had the best attendance for some months. Services are fairly well attended. The building is nearing completion.

At Ballarat East, despite the very hot day on Sunday, there were fine meetings, 91 breaking bread for the day. One confession since last report, and many interested.

Blackburn has had fair meetings of late. Bro. Grafham is earnestly laboring. The Sunday School picnic, held at Fern Tree Gully on A.N.A. Day, was largely attended, and most enjoyable.

At Dandenong last Lord's day Bro. Youens gave the second of his series of special subjects—"Escaping a Snare." Splendid attendance at the gospel meeting, and at the close of Bro. Youens' address three made the good confession.

There were two confessions and four baptisms at Balwyn last Lord's day evening. Bro. Edwards' address on "Pisgah's Heights" was well received by another large congregation, which included several strangers, present for the first time. Good attendance at morning worship.

Meetings at Wedderburn continue to be helpful and well attended. Bro. Butler is able to stay longer. The Wedderburn church and the Boort church met at the Granites, and held a picnic. An enjoyable time was spent. The Sunday School is having a rally to get more pupils.

Hawthorn is organising a Senior Christian Endeavor Society, to begin work this month. The K.S.P. Club and Men's Brotherhood have resumed their meetings. The Girls' Club had a delightful time in their fortnight at Belgrave, and are now at work again. The cricket team held top place in the competition throughout the season.

During the past month the work at Bendigo has gone on nicely. The churches at Bendigo and Golden Square are working in harmony. On the first Sunday of the new year Bro. Dr. Cook exhorted at the morning meeting, and his message was much appreciated. A pleasing gathering of the Junior Endeavorers was held on New Year's Sunday, when a presentation of a framed group of the Endeavorers who took part in the tableau "The Finding of Moses," was made to Bro. and Sister Gibbins, as a token of love and esteem. Meetings have been very encouraging. On Jan. 28 two ladies made the good confession.

On Feb. 4 thanksgiving services were held at Harcourt. Excellent addresses by Bro. W. Thorn-ton were enjoyed by all. Chapel was tastefully decorated with a good display of fruit, vegetables, jams, jellies, eggs, cake (donated to Caslemaine Hospital, and gratefully acknowledged by the secretary of that institution). Sister Mrs. A. E. Gartside is out of hospital. The church regrets the departure to Rochester of Bro. and Sister F. Jackel and family.

Warrnambool had good meetings on Feb. 11. Bro. Les. Clay gave a splendid exhortation in the morning, and delivered a stirring message at night. Song service prior to gospel service was greatly enjoyed. The attendance of young folk is encouraging. Visitors were Bro. and Sister Benn, Sisters Mrs. Kelly and Webb, of Kaniva. The J.C.E. has been reorganised under the leadership of Sister McCullough. The aged Bro. Whiting is still in hospital.

Last Lord's day meetings at Windsor were fair. At the evening service Bro. Robbins spoke with power on "The Blood of Christ," and one young lady confessed Christ. Thursday evening Bible Class is improving wonderfully; big interest; last week a record. Bible School is also healthy. Owing to his removal to another district, Bro. E. Patrick has resigned positions of deacon and secretary, and the church has appointed Bro. J. E. Black, Marlton Crescent, St. Kilda.

The work at Ararat continues to prosper. Fine attendances at Tuesday night prayer services. The Young People's Club was well attended last Thursday, and the "Blues" presented a good programme. Arrangements are being made to secure a tennis court. On Feb. 11, the church had fellowship with some visitors, among whom were Bro. and Sister A. L. Perry, of Box Hill, and Bro. and Sister Smith, from Dunmunkle, whose daughter Alice made the good confession at the gospel service.

On Sunday there were nice meetings at Lygon-st. In the morning there were several visitors, amongst whom were Bro. Rathbone and Bro. Reynolds, from Warracknabeal, also Bro. Lewis, from City Temple, Sydney. Two were received by letter. Bro. A. T. Eaton gave a fine exhortation, and at night discoursed upon "Counting the Cost." Splendid attention throughout. On Monday evening the young people had an enjoyable social; Bro. H. S. Swain happily occupied the chair.

Horsham brethren have been saddened by the unexpected home call of Bro. Jack Sylvester, who was greatly esteemed there. The church's sympathies are with his loved ones. The church has since been called on to sympathise with Bro. Vivian in the loss of his daughter after an operation in the hospital. Our brother himself has been in hospital for several weeks. Bro. Ingham has resumed preaching after his illness. There were two confessions at Polkemmet on Sunday last after his sermon.

Bro. W. Payne closed his ministry at South Yarra on Jan. 28. His farewell addresses were appropriate. Bro. G. Tease, from the College, commenced his work on Feb. 4. On Feb. 7 the church met to say good-bye to Bro. Payne, and to welcome Bro. Tease. D. A. Lewis presided. Bro. Main and T. Bagley gave addresses. The programme consisted of items from local members, assisted by Bro. and Sister J. Nichols, and suitable addresses were given by leaders of all church auxiliaries. Sister Mrs. Tucker presented an illuminated address to Bro. Payne. A good sum was contributed by church and auxiliaries; Bro. Warne, on behalf of the church, presented the balance of cash. Bro. Payne feelingly responded. Bro. Quirk, on behalf of the church, etc., welcomed Bro. Tease, who also responded. Bro. Payne has done good service at South Yarra. Bro. Tease is also doing well.

At Geelong on Feb. 5 a social evening was tendered Bro. and Sister Schwab, prior to their leaving for Caulfield. Eulogistic references to his sterling work as a citizen and preacher were made by representatives of the Council of Churches, Band of Hope Union, and all the auxiliaries connected with the church. Bro. Putland, on behalf of the church, presented Bro. and Sister Schwab

with a handsome wallet of notes. Bro. Schwab feelingly responded. Last Lord's day Bro. Stevens commenced his labors. Bro. Hibberd, from Sydney, presided, and in a very fine manner commended Bro. Stevens to the church. Good attendances at both meetings.

Swanston-st., Melbourne, had good meetings last Lord's day morning and evening, and excellent sermons from Bro. Kingsbury. Visitors were Sisters Misses Brannon, from Hohart.

At East Kew meetings are splendid, and strongly attended. Bro. Hinrichsen is showing great form. During the past week nine people confessed Christ. Six were baptised last Wednesday night. Last Sunday morning about forty people met to break bread, and in the afternoon the Sunday School was commenced with 24 scholars and several adults. Bro. Brooker spoke to the children, and a thoroughly enjoyable time was spent. At the evening service two made the good confession. All who participated in the work on the building last Saturday afternoon are thanked, also the ladies who provided the refreshments. Similar help is solicited for the next two Saturdays, 17th and 24th.

At Dawson-st., Ballarat, the annual church business meeting was held on Monday, Feb. 5. Bro. Charles Morris presiding. A most encouraging year was reported. The year commenced with a total membership in Ballarat of 213, 19 were lost by transfer and death, and 46 were transferred last October to the new church in Ballarat East. There were added prior to the mission 28 (mostly by faith and baptism). Then 31 of the mission converts united with the Dawson-st. church, and since the mission 19 have been added, so that not only was there a strong independent church carrying on in the East, but Ballarat was 13 stronger in its totals than at commencement of the year. Bro. A. W. Connor's steady, faithful work was acknowledged as a leading factor in progress. Finances were also satisfactory. The ordinary collections (including East church to end of September) were £398; special offerings, £137; raised for tent mission from the united church, £245; total revenue exceeded £900 for the year, leaving over a small credit balance. The Bible School had increased in numbers, an increase campaign having added 36 so far. The Adult Bible Class was resumed (after a period restricted to young men only), and now reached 40 in attendance. A fine feeling prevailed throughout the meeting.

New South Wales Home Missions.

H. G. Harward.

Since previous statement the following amounts have been received toward our State work:—

Churches.—Annual Offering.—North Auburn, £2; Loftus Park, £1; North Sydney, £5/12/-; Marrickville, £5/16/9; Merewether, £3/9/-; Taree, £7/15/-; Belmore, £7/2/3; Dumbleton, £2/15/-; Wagga, £6/10/3; Erskineville, £2/12/-; Auburn, £5; Hurstville, £8/7/9; Chatswood (additional), £13/10/-; Burwood (additional), 9/-.

Individuals.—E. J. Saxby, £5; Mrs. Flavel, 10/-; E. A. Thompson, £1; Mrs. H. Frank, £1/10/-; Mr. P. Winter, £3.

Collectors.—Chatswood, £5/18/8; North Sydney, £2/6/-; Hurstville, 17/6; Burwood, £3; Enmore Tabernacle, £4/7/6.

Conference year closes on February 28. £400 is required to balance accounts. Further gifts will be received gladly and acknowledged promptly. Forward to "Bible House," 242 Pitt-st., Sydney.

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MARRIAGE.

McCLEAN—COLEMAN.—On Dec. 16, 1922, at Lygon-st. Church of Christ, by Jas. E. Thomas, Laurence Rupert Eric, sixth son of Mr. and Mrs. Frank McClean, of "Bethany," Warra-rd., Moor-rak, to Hazel Audrey, only daughter of Mr. and Mrs. Alf. Coleman, late of Tasmania. Present address, 184 Glenferrie-road, Malvern.

BIRTHS.

FIELD.—On February 4, at Dudley Hospital, Orange, N.S.W., to Mr. and Mrs. S. L. Field, a daughter (Eunice Lorna). Home address, Chas-sarfield, Ungarie, N.S.W.

LEACH.—At the beginning of January, in Poona, India, to Mr. and Mrs. Jno. R. Leach—a daughter. Both doing well.

WANTED.

Wanted.—Board or furnished single room, in city, for brother for two weeks in March. Apply Austral Office.

Wanted at Merbein Church, Victoria, a part-time preacher. Plenty of opportunity for other employment. Apply Secretary, R. A. Fechner.

Sydney City Mission.—Applications will be received up to March 31 for (a) The position of Superintendent and General Secretary to the Mission, and (b) Central Hall Missionary Superintendent. Reply stating age, salary required, etc., to "S.C.M.," Box 1435, G.P.O., Sydney.

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COMING EVENTS.

FEBRUARY 21 & 25.—At Collingwood Church on Wednesday, Feb. 21, a farewell social will be tendered to Bro. and Sister Jas. E. Webb. On Sunday, Feb. 25, farewell meetings. Friends and past members invited.

FEBRUARY 24 (Saturday).—Preston Church of Christ Sale of Work will be held on Saturday, February 24, in Preston Town Hall, corner High and Gower-sts. Opening afternoon, 2.30; evening, 7 o'clock. Preston Brass Band will play selections during the evening. Take train to Preston Station or Tyler-st. electric tram to Gower-st. All are welcome. Full range of stalls. Mr. R. Campbell Edwards will open the sale.

FEBRUARY 27.—Southern Conference, S.A. Morning Session: 10.45 a.m., Devotional service; 11 a.m., Business sessions; 11.30 a.m., Official welcome by the Mayor of Strathalbyn; 12.30, Luncheon; 2 p.m., Afternoon session, which includes Bible School, Home and Foreign Missions; 5.30 p.m., Public tea; 7.30 p.m., Public meeting; speakers, A. C. Rankine, Graham McKie.—W. S. Yeland, Secretary.

MARCH 3, 4, 5.—Surrey Hills Home-Coming. Book the first Sunday in March. Three special services. Saturday, tennis fete. Monday, Reminiscence Night. Hospitality arranged. Please inform by your address W. P. Lawson, Secretary, 16 Margaret-st., Canterbury.

MARCH 5.—Churches of Christ Football Association.—The annual meeting of the above will be held at Lygon-st. Church of Christ on Monday, March 5, at 8 p.m. Clubs wishing to join are asked to send delegates. All information may be obtained from J. R. Petrie, 175 Keele-st., Collingwood.

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OBITUARY.

PEARCE.—On Dec. 16, 1922, there passed away from pain and suffering, at the residence of her sister at Adelaide, S.A., Sister Mrs. Ada Patience Pearce, the beloved wife of Bro. I. H. Pearce. Our sister was born at Moonta, in 1878, being a daughter of P. Andrewartha. With her husband she came to York, and on Sept. 5, 1920, both united with the church there. They were very regular in attendance at the Lord's table until illness prevented. Both had the joy of seeing their son Harold added to the church during the Brooker tent mission. Our sympathy goes out to the bereaved ones who sorrow, but not without hope, for the loved one has gone from suffering to the home where there is no sorrow and no pain.—W.B., York, S.A.

STEGGALL.—The church at York, S.A., has been called upon to part with one more of its members, this time an aged sister, in the person of Miss Emma Steggall, at the age of 86 years and 8 months, who for many years has been a most consistent follower of her Lord and Saviour. Previous to coming to York she met with the churches at Queenstown and Grote-st., and for the past 22 years has been in fellowship with the church here. Although residing at a distance, she was most regular and punctual at the house of God, until failing strength compelled her to remain at home. Her presence was an inspiration to others. She was ever ready and willing to help when possible. "She did what she could." On Jan. 14 the call came suddenly, but she was ready, and waiting. The funeral took place at Cheltenham, Bro. W. C. Brooker conducting the service.—W.B., York, S.A.

GILL.—A very beautiful life closed in gentle sleep when on Jan. 19 Mrs. J. Gill, full of days, entered her rest. In 1882 she and her husband, having learned the way of the Lord more perfectly, went across to North Fitzroy, and were there baptised by J. J. Haley, to be a little later received into membership by the Doncaster church. Sister Gill was one of the eighteen who met to form the Box Hill church, and here, as at Doncaster, she continued active in fellowship, adorning the doctrines of God our Saviour. To her was given the joy of bringing each of her children to her Saviour, and of instilling into their hearts a deep love for the church. An apt disciple, our sister received the kingdom "as a little child." There was a rare quality in her faith and trust, her love and service, that by very purity and strength seemed to keep them from

immediate notice. Only slowly did one come to appreciate the noble simplicity of her spirit. Time is more likely to glorify than dim the memory of her. To her husband, two sons, and daughter, honored members of this church, and to her grandchildren, we extend sincere sympathy in their loss. Yet theirs is "the blessed hope."—A.J.W., Box Hill, Vic.



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