

# THE AUSTRALIAN CHRISTIAN

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## "A Modern Catechism."

Most of the great religious communions have made much, and often effective, use of catechisms in the education of the young. The memorising of questions and answers together with proof texts fairly thoroughly indoctrinated the children of bygone generations. In churches known simply as churches of Christ catechisms have not been popular. Catechisms are open to some of the objections which lie against creeds of human origin. They are apt to become substitutes for the Word of God. We would much rather refer people direct to the New Testament than urge them to study or memorise any catechism of ours. We get all the benefit and none of the evils.

We have had sent to us a copy of "A Modern Catechism" prepared by Mr. Frank E. Pulsford, a Congregationalist minister of Sydney, and printed by the "A.C. World" office. It is "designed to introduce men and women to Jesus Christ and the Church." Principal Kiek, of Parkin College, Adelaide, has an eulogistic foreword. He thinks that "most of the catechisms now available are quite unsuited to modern needs; their language is excessively 'theological' and often 'outworn.'" "Mr. Pulsford," he adds, "has set out the essentials of Christianity in a singularly bright and forceful way," and hence he commends the catechism "most heartily" to ministers, Bible Class leaders, parents and others.

### Sample questions and answers.

To show the hopeless inadequacy of the "modern" statement which Principal Kiek praises we may quote a few of the questions and answers:—

1. Who is the finest man that ever lived?  
Jesus Christ.
2. Wherein lies His chief greatness?  
In that most rare and valuable of human qualities—Goodness. He devoted Himself with whole-hearted enthusiasm to human welfare, both material and spiritual. (Acts 10: 38; Heb. 1: 9; Luke 4: 18.)

3. Does this constitute Him Leader and Captain of the Human Race?

Yes. Because Goodness is far more important for true well-being and progress—individual, national and racial—than knowledge, power or wealth.

4. Why should I be a Disciple of Jesus Christ?

Because I owe it to God, to Society, and to myself to be my best—to draw my character from the noblest sources of inspiration—and Jesus Christ is supremely best and highest.

6. What must I believe about Him to become His Disciple?

Only that He is supremely lovable and inspiring. (Matt. 12: 20; John 6: 37.)

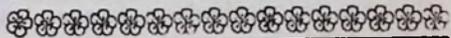
7. Have not men believed much more about Him than this?

The first Disciples believed no more when Christ first accepted them as friends. They came to believe much more about Him later on, as perhaps I may. (Mark 1: 16-20; Luke 5: 27; Mark 8: 29; John 6: 68; John 20: 28; Acts 2: 32-36.)

9. Why is Jesus Christ spoken of as Divine?

Because, though possessing all the characteristics of humanity, He seems in certain respects to transcend humanity as we know it, and because for two thousand years He has in a practical sense, fulfilled towards men functions which belong to God.

It is worse than ridiculous to suppose that in these answers there is contained the essentials of New Testament teaching. Place the answer to No. 6, for instance,



### Where is God?

"Oh, where is the sea," the fishes cried,  
As they swam the crystal clearness through;

"We've heard from of old of the ocean's tide,  
And we long to look on the water's blue.  
The wise ones speak of the infinite sea—  
Oh, who can tell us if such there be!"

The lark flew up in the morning light  
And sang and balanced on sunny wings,  
And this was the song: "I see the light,  
I look o'er a world of beautiful things:  
But flying and singing everywhere,  
In vain I have searched to find the air."  
—A.G.L.

alongside of the confession of Jesus as the Christ the Son of the Living God, for the making of which the Apostle was declared to be blessed, and at once the hopeless inadequacy of Mr. Pulsford's statement appears. No. 9 is almost worse in its omissions.

27. Why is the Bible spoken of as "inspired"?

Because the records it contains have been, and still are, sources of moral and spiritual inspiration in so great a degree as to make the collection, in this respect, solitary and supreme among the world's books. In other respects, they are an integral part of the world's literature, and need to be studied as such. The records of the Bible have gathered about the world's most fertile and valid process of spiritual thinking, and have survived because of their own inherent moral appeal to men. They show a gradually heightening conception of God and His relations to men, and culminate in God's supreme revelation of Himself in the Life and Teachings of Jesus Christ.

A good many truths are expressed in this answer; but yet it is no less than mischievous if given as a full statement. Really, the Bible is spoken of as inspired, because its writers were directed in their writing by the Spirit of God—"holy men spake as they were moved by the Holy Spirit."

42. Are Sacraments necessary for admission to the Church Invisible?

No. Each human spirit has direct access to the great Father, and all who will may hear and heed, each in their own way, the call of Christ. Nearly all Christians, however, have regarded Baptism as a rite symbolising beautifully and appropriately, initiation into the Visible Church. (John 6, v. 37; Mark 9, v. 38-40.)

Look up the texts and see what bearing they have on the subject! Acts 2: 38; 1 Cor. 12: 13, and a host of other definite passages better show the place of baptism in the Christian system. That men may respond "each in their own way" to the expressed wishes of Christ is a suggestion foreign to the Word of God.

### The Person of our Lord.

The following three questions deserve special consideration:—

32. What, then, have men believed about the Person of Jesus Christ?

They have believed a sublime mystery, something of which all the implications cannot be adequately explained, but luminous and inspiring for practical life, namely, that Jesus Christ was both truly human and really divine. They have believed that the Creator of the Race became a full member of the same in order to lead the race, and its members individually, to its own, and their own self-perfecting. (Jn. 1, vs. 1-14; Phil. 2, vs. 6-11.)

37. What is meant by "The Trinity"?

It has been very generally thought that within the Unity of the Divine nature there is, in actual fact, such a "threefold-ness" as is suggested by the names Father, Son and Holy Spirit.

38. Does Discipleship necessarily involve the intellectual acceptance and appreciation of the theories explained in paragraphs 32 and 37?

Certainly not. A clear understanding of such deep mysteries is by no means necessary to a faithful and effective following of Jesus Christ.

We are as much as is Mr. Pulsford opposed to the binding of the thoughts and language of the creeds upon the consciences of men. We agree that the mystery of the Godhead is beyond the comprehension of us all. But it does not therefore follow that any man can be a Christian who does not believe in the Father, Son, and Holy Spirit.

## "Old Fidelity":

### A Study in Christian Character.

His initials were O. F.—Oliver Franklin. But every one called him "Old Fidelity." Locally, he had thus unusual distinction, which, in part, accounts for his name: *He never missed a church service.* In summer, no matter how hot the day: in winter, regardless of raging storm and tempest—"Old Fidelity" was on hand with a happy heart and a face all radiant with good cheer.

The old settlers in the village tell of a certain stormy Sunday evening, in mid-winter, long remembered as "*the blizzard.*" No one thought of attending the church service that night—no one except "Old Fidelity." *He thought of nothing else!* Precisely at the beginning hour the old bell rang out bravely amidst the wild roar of the battling elements.

"What did you do besides ringing the bell?" some one asked.

"Well, *I didn't do very much!*" he answered, with a peculiar emphasis on the pronoun. "*I just sang a hymn and had a little talk with God, then went home.* Of course, I can't explain it but, somehow, I have felt stronger, cleaner—spiritually, I mean—since that night. I wish that we might have had a house full of people. I went away feeling that the rest of you had missed a great opportunity. It seemed to be *God's storm, God's world, God's everything!*"

Old Fidelity's life was a most eloquent and convincing sermon. He had much to say about duty.

"Duty," he said, "is God's big word. Doing duty keeps us in tune with God. I have

He who denies either the humanity or the Godhead of Jesus is not a disciple. To represent the deity and humanity of our Lord simply as something "men believed about the Person of Jesus Christ," and to leave the impression that it is quite unnecessary to accept the divinely revealed fact, is a perilous thing for a professed preacher of the gospel to do.

We have met many men who are tired of the outworn language of the creeds and catechisms, and who think that the essential truths of the gospel should be expressed in language which appeals to the man of to-day. We agree with this view. But the remedy is not to jettison half of the essential truths of the gospel, and state the other half in the manner of Mr. Pulsford's catechism. If many of the author's fellow preachers take his view of essential truths, the present state of Congregationalism in Australia may be explained. The very "Modern" Catechism points the way to ruin and extinction, just as truly as a definite preaching of the simple truths of the New Testament as distinct from any doctrine or speculations of men means success.

an old violin of which I think a great deal. I find it is an easy matter to keep it in tune if I use it every day. But when I neglect it for a week, the task of tuning is more difficult. Now, some day the good Master will summon me into His presence, and when that day comes, I want to be in tune."

"One of the finest experiences of life," said he, at another time, "is to change a disagreeable duty into a joy. There used to be a whole lot of things that I didn't like to do. I felt that I ought to do them, too! So I just made a list of these things. I wrote them down. Then, I determined to do at least one of them each day. *I've just about run out of things that I don't like to do!*"

During his last illness, he said many times to those who came to his bedside: "I'm afraid that I haven't merited the name which you, in lovingkindness, gave me, but at least I've tried."

When he could no longer speak audibly, his lips moved constantly, and, bending low, one caught these words, faintly whispered, "*Well done, good and faithful servant.*"

On a grassy hillside, overlooking a picturesque village, in the Middle West, there is a cemetery beautiful. In this quiet city of the dead rests the dust of "Old Fidelity." The town and community joined in erecting a splendid marble shaft on which is chiselled the name by which he was known so long.

If you should enter this village to-day, not long would you tarry before some one told the story of that monument and that life.—E. C. Baird in "Christian Standard."

## "The Sacrament of Unction."

In the course of an introductory address in connection with Mr. J. M. Hickson's mission of healing now being conducted in St. Paul's Cathedral, Melbourne, Dean Hart was reported in the press to have spoken as follows:—

"There was every reason to believe that while special gifts of healing were given to certain men, there was invested in the church a general healing power. Though he had only three times used the Sacrament of extreme unction, which was a means of healing, he had noticed that the same kind of results had followed as had been heard about in Mr. Hickson's mission. Other clergy had had similar experiences, and they believed that the power of Christ to heal was in our midst. He had never doubted that power, but he had refrained from making the direct prayer because he doubted whether it was the will of God to heal. He was wrong. It was not the will of God that people should suffer."

This remark about the Dean's administration of "the sacrament of extreme unction" not unnaturally gave offence to some Anglicans who think that Protestant principles and Prayer Book alike are opposed to extreme unction as a sacrament. One correspondent writing to the public press remarks:—"I would refer Dean Hart to the 25th Article of Religion, which declares that there are only two Sacraments, 'Baptism and the Supper of the Lord,' and goes on to say that confirmation, penance, Orders, matrimony, and extreme unction are not to be counted as Sacraments, but that such have grown up partly of the corrupt following of the apostles, etc. I and many other loyal churchmen would like to know by what authority Dean Hart uses the so-called Sacrament of extreme unction in our beloved Church of England."

An explanation and rejoinder were later issued by Dean Hart, who wrote to the Editor of the "Argus" as follows:—"The word 'extreme' slipped into your reporter's account of my address at the Cathedral—no doubt through familiarity with the phrase 'extreme unction.' I did not use it. The sacrament so-called in the Roman Church is primarily a preparation for death, and bodily health is only recognised as sometimes obtained. The unction which I administered was an outward sign added to prayer for the recovery of the sick person, and my authority is St. Mark vi., 13, and St. James v., 14. No bishop or book of articles has, or claims, the right to prevent me following the rules there given. If my offence in Mr. Cumming's eyes is the use of the word 'sacrament,' I can only say that he has a right to his opinion, but in the presence of the tremendous reality of spiritual healing, I cannot feel much interest in a question of scrupulosity about words. To insist upon a definite and fixed number of sacraments, whether two or seven, is, to my mind, a relic of medievalism quite foreign

to the spirit of Christianity, which deals with realities, not with strifes about words."

No non-Anglican need attempt to tell Deaf Hart what the Prayer Book says. It explicitly limits the sacraments to two. If the Dean's outburst against the Thirty-nine Articles (or rather from the twenty-fifth Article) as indicated above were an indication that he meant to turn from the authority of the Prayer Book, and from mediocrity, to the New Testament, and to make that his rule of faith and practice in all

things, we should be very much pleased. But in that case he would have to discard his deanship and many other things now dear to him. As it is, he as an Anglican clergyman is bound in loyalty and consistency to abide by the Articles of Religion; and he has no right whatever to add a "sacrament of unction" to the list of the ordinances. This fact is unaltered by the circumstance that he drops the Romish word "extreme" and some elements of Roman superstition with it.

wealth means increased possibilities for good we will not be permanently enriched thereby. The use made of wealth in the past does not give us much hope for the future. Yet Ruskin was surely right when he declared that money value must give place to vital value. National wealth and prosperity is not to be judged in pounds, shillings and pence, but in the good life of its citizens. When Alaric and his West Goths fell upon Rome in 410, the imperial city was not lacking in wealth; but instead of saving her, her wealth was rather the cause of her overthrow, for those possessing it had used it ignobly. The shrine of Plutus has many devotees to-day. The blind worship of wealth lies at the root of many of the world's ills. Men still love money rather than truth, justice and mercy. A golden sovereign is but small, but held close to the eye it can blot out for me all the beauty of the earth, and all heaven too. Jesus told us that the man who adds field to field, and house to house, and leaves God out of account, is a fool. The world does not believe that; but let God be true, and every man a liar. To trust in wealth is to wrap ourselves in a golden blanket that will prove altogether insufficient.

## Short Beds and Narrow Blankets.

L. C. McCallum, M.A.

"For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it."—Isa. 28: 20.

These words bring vividly before the writer an experience that befel him during his college days. We were planned to preach in a little township among the hills one Lord's day in mid-winter. As we walked to the place of meeting we could see the snow on the distant hills glistening in the sunlight. The following night was clear and frosty. In due time we were shown to our room, and lay down to sleep. But sleep we could not, for our feet would reach farther than the mattress and fall upon the cold iron of the bedstead. And the bedding! Well, to say the least, it was frightfully scanty, and try as we would sleep was out of the question. It would appear that the people of Judah were not altogether strangers to similar experiences, and gradually the words quoted became a proverb to describe that which was comfortless, insufficient, insecure and dangerous.

The kingdom of Judah had fallen upon perilous times. The people and their leaders had lost their faith in Jehovah, and had lapsed into idleness and sensual pleasure. Injustice and oppression were rampant. But when Isaiah the prophet-statesman called upon them to repent and turn to God they spurned his message and sought for succour in expedients which sadly failed them. And to-day there is still the danger that we will perpetuate Judah's folly and put our trust in that which is insufficient and inadequate. Let us note one or two things in which many people are trusting to-day.

### Education.

This is an expedient that many believe will revolutionise the social order and bring in the millennium. Never before has so much emphasis been placed upon the need and benefits of education. Educate our youth in the arts and sciences, is the cry. Neglect this and we will fall behind in the race of life. We rejoice in every effort that is made to increase the facilities for making it possible for every child to unlock the door of knowledge. But even here there

lurks a hidden danger. Education to be valuable must be complete. It is not sufficient that our young people be educated in the arts and sciences, they must also be educated in the things of the Spirit. Aristotle pointed out that to increase a man's knowledge without refining and educating his spirit, is but to give the sophistries of his passions a finer edge; he simply becomes more clever in finding plausible reasons for doing what he wants to do. The substitution of ethical teaching, though its appeal to the reason is worth a great deal, cannot succeed of itself. It is no alternative to true religion. Yet the teaching of the broad, basic principles of the Christian religion is confined to a paltry half-hour a week in our day schools, and the brief period spent in the Bible School on the Lord's day. In view of this it is surprising that the following comes before us? Judge to jurymen: "You have heard a long list of charges read out against several young men, only one of whom is over the age of twenty years, and to which they have pleaded guilty. I want to say how regrettable it is that it is getting a matter of every-day experience to find what follows in the metropolis and coastal towns such as Newcastle, has now begun to penetrate into rural districts. It must give you, as it does me, strong cause to pause and think." It is surely time that we realised the great danger that lies in the neglect of religious teaching. Let the great precepts of the Word of God go untaught; let us be more anxious that our children should get on in the world than that they should be good, and one day we will awake to the realisation that we have been attempting to stretch ourselves upon a short bed and to cover ourselves with narrow blankets.

### Wealth.

Ever since a war-weary world attempted to grapple once more with the problems of life we have been told again and again that the only thing that can save us is increased production. Increased production means increased wealth, and this is that which will save the Empire and the world? Is this true? We think not. Unless increase of

### Our security.

Isaiah told Judah that her security lay not in riches or alliances with foreign potentates, but in the God of their fathers. Though true, his message was rejected. So to-day while others are seeking for salvation in education, increased wealth, social legislation, eugenics, and similar expedients, it is still the great duty of the Christian church to bear witness to man's need of God. The security of our national life and our hopes for the future lie not in the suggested expedients, but in a consciousness of God that will lead men to bring every thought, word and deed under subjection to his will. So, when the Christian seeks an education, not simply that it may provide him with a means of livelihood, but that it may the better enable him to do God's work in the world; when the Christian desires wealth, not merely for wealth's sake, but that he may use it to the glory of God and the blessing of men, then shall the united witness of God's people so impress the world that they will believe us when we say that to live without faith in God means that the bed is shorter than that a man can stretch himself on it; and the covering narrower than he can wrap himself in it."

### Birth of Prayer.

From "The Living Church."

When I complete my outline of life's beauty,  
Its colors, like a candle-shade's design,  
Must seem but commonplace and poorly tinted,  
Unless transfigured by the light divine.

When Time has made an echo of my singing,  
I shall have sung but half of all I hear,  
For oh! the sweetest strains of Memory's music  
Have grown, within my heart, into a prayer.

—Lilla Vass Shepherd.

## Religious Notes and News.

The General Conference of the Methodist Church of Canada has adopted unanimously the final basis of Union with other Protestant churches, and has directed the selection of one hundred and fifty Methodists to represent that body on the First General Council of the proposed United Church of Canada.

### The Codex Sinaiticus.

The "Australian Christian World" recently contained the following:—

Sir,—In your issue of 19th January, in an article, "The Bible in Sinai," the writer speaks of the Codex Sinaiticus, and says the original was sent to Russia to be shown to the Tzar, and a copy taken: "the copy was duly taken, but was sent to the Convent on Mount Sinai, in place of the original, which was never returned, and was retained at Moscow, where for aught one knows, it may now have been destroyed by the Bolsheviks."

The accompanying extract from the "London Christian World," of 7th December, 1922, will set the minds of many of your readers at rest. I am, etc.,—Jno. H. Craig.

A piece of news that will be welcome to all biblical scholars is given by a Neuchatel newspaper, the "Journal Religieux." It is that the Bolsheviks at Petrograd have done no damage to the Codex Sinaiticus, that famous fourth-century manuscript of the New Testament which Tischendorf, some eighty years ago, discovered in the monastery-library on Mount Sinai. Bishop Nuelson, of the American Episcopal Methodists, has been admitted to the great Library, and was there allowed to see and even to handle the precious parchment, to satisfy himself of its being intact. He was also glad to find that the Methodist premises at Petrograd had escaped the damage which had been done to all the neighboring buildings.

### Dr. Clifford as Passive Resister.

Dr. Clifford made his fifty-seventh appearance as a passive resister before the Paddington magistrates recently, says the "British Weekly." The venerable minister read the following address:—

"Your Worship,—In appearing to 'show cause' why we still protest against the sectarian portion of the Education Act, we not only complain of the unjust legislation of 1902-3, but also of the attempts being made to increase that wrong and to extend the area over which it is spread.

"Within the last two years bold and determined attempts have been made, and are still being pushed forward, to destroy the great Education Act of 1870 root and branch, and to open the Council or non-sectarian schools to the aggressive activities of the different denominations. This cannot be endured. It immensely aggravates the present position, and will, we doubt not, be resisted by the teachers, the parents, and by citizens generally.

"This policy is being strenuously advocated at a time when the Education Authorities are economising in every direction, except that of aid to sectarianism and sacerdotalism. Everything else may be cut down. That must not be touched. On the contrary, it is to be vastly increased. Children's meals and maintenance grants may be reduced, their prizes may be dropped, the cost of books and apparatus may be lessened, schools may go without cleaning and painting, free places in secondary schools must be fewer, special schools for the crippled and mentally defective may be closed, medical service may be starved; but the injustice of charging the whole of the ratepayers with the cost of sectarian teaching must be maintained.

"It is against this wrong to the citizens, to the ratepayers, to the teachers, and to the State, that we once more declare our conscientious and determined opposition.

"It is a policy which we regard as essentially unpatriotic, destructive of the springs and sources of national progress, as well as being a violation

of the fundamental rights of the civic conscience.—J. Clifford."

The presiding magistrate congratulated Dr. Clifford on his improved health and eyesight, and added that in these cases the Bench could only issue the usual order.

### A Defence of China Missionaries.

Prominence has been given by "The New York World" to a remarkable defence of Protestant missionaries in China made by a correspondent, Mr. Charles W. Wood, who describes himself as "not a Christian," and "as far away from the church as a man can get." He knows, he says, about a hundred of these missionaries intimately, and they comprise "the biggest, broadest, most worth-while aggregation of human beings" with whom he has ever come in contact. While going over to China on the boat, he had a trying time between missionaries and tourists. Whenever he wanted a drink he had to drink with tourists. Whenever he wanted to talk he had to dig up some missionaries. "I don't mean talk about religion," explained Mr. Wood. "I mean I had to go to the missionaries to get any understanding of Chinese character, of Chinese culture, of international problems, of industrial evolution (beyond such items as the present price of hides), and for any analysis of the world changes which had been brought about by the war."

Mr. Wood goes on to say that the missionaries are practically the only foreigners in China who are close to the Chinese people, and they did not attain this position through their preaching. They attained it through their service—through their demonstration of the practicality of the social teachings of Jesus. They are practising the gospel of organisation for service instead of for commercial advantage, and it works beautifully. "I am no Christian theologically," concludes Mr. Wood, "but I do know that the world must organise on this principle. The American missionaries in China seem to me to have the key to world redemption. If America could only understand this, and get behind them, we would soon have no further use for war."

### Airing Their Theories.

When the Student Christian Conference was being held in Sydney a few weeks ago, says the "Australian Baptist," one of the daily papers announced that the chief business of the conference would be to revise and "broaden" the basis of the movement.

If some of the published extracts from speeches made at the conference by speakers specially invited to have a place on the programme may be accepted as an indication, the basis of the union already is broader than the Yorkshire or Cornish dialects. If a railway train had to run on rails set to such a gauge, it would have to proceed with the carriages side on.

It is a great pity that some theological professors and clergymen of ultra modernist views should be so ready to air their theories on such occasions. Some of them appear to take pleasure in unsettling people's minds. They are forever posing as destructive critics, and whether that is their sincere intention or not, casting doubts upon the Bible, and making it difficult to imagine that they have any more faith in the Bible than in any ordinary book in literature. They seem to follow the dangerous practice of magnifying what they cannot accept instead of what is incontrovertible.

They remind us of the very old story of the lady who advertised for a coachman, and asked each applicant how near to the edge of a precipice he could drive her without accident. One man was foolish enough to say that he could drive her within a few inches of the precipice, but the man who got the situation was he who said he would prefer to keep as far away from the danger as possible.

If students are only going to be attracted to Christianity by the desire to discover Bible dis-

crepancies, they will not be likely, either at the beginning or in the end, to adorn the doctrine of Christ. The apologetic if not the definitely negative note is too prominent in the utterances of professedly Christian preachers and professors today.

### Why Missions are Worth While.

Are Foreign Missions worth while? The question, so often asked by people who have no opportunity of judging their work and value, is answered authoritatively in a booklet bearing the title of the question edited by Mr. Basil Mathews and published by the United Council for Missionary Education (3d. net.). King George, the Premiers of the British Commonwealth, ex-President Wilson, Theodore Roosevelt, Mr. Taft, King Khama, Mr. Morgenthau (himself a Jew), Lords Selborne, Gladstone, and Buxton—all three ex-Governors—Lord Reading (another Jew), Lord Bryce and many others, including Japanese and Chinese statesmen, to say nothing of Robert Louis Stevenson, are all quoted as answering "Yes" in a most unequivocal fashion. "No one," says Mr. Mathews, "would be so ridiculous as either to imagine or to attempt to maintain that Foreign Missions are free from blemish. They have been, are, and always will be, open to criticism, and at certain points serious criticism, both in detail and in general policy. This must be so, seeing that the missionaries, the Christians of new churches in Asia and Africa and the Islands, as well as the committees at home, are all fallible human beings who are very liable to blunder. But this booklet puts before men—the men puzzled by these conflicting statements about the work—the considered judgment of men of vast experience, of highly trained critical faculties, and with 'no axe to grind'—men whose right to speak and whose authority, integrity, and independence of view are incontestable."—"Christian World" (London).

### An Absurd Comparison.

"Christianity is bigger than the Bible," said a Sydney professor at this student conference. It has been said before. It is one of those cheap plausible assertions, calculated to do more harm than good. Christianity may be bigger than the Bible, as the learned professor or any other man on this planet may know it. But the fact remains that nobody can say, for nobody knows, how big the Bible really is. It is so much bigger than any one man or the accumulative generations of men have been able to realise or recognise that it is still much too early in the history of Divine revelation for any private mind to attempt to measure it alongside or against Christianity. Scientists can measure the heavenly bodies, but they cannot measure the Infinite Mind. If, as many still believe, the Bible is God's perfect revelation to man, then it is equally as big as Christianity, and any comparison to the contrary is superfluous and absurd.—"Australian Baptist."

### The Human Touch.

Mr. Harold Spender, in an article in the "Daily Telegraph," describes the United States as a "land of machinery." He gives a humorous description of a hotel bedroom, with its knobs and buttons, its taps and switches, its telephone and shower-bath, and other ingenious appliances for the convenience and comfort of visitors, and adds: "The only thing you lack is the human touch, the attention of one single human being who appears to be personally interested in your soul." Not even innumerable "automobiles" and radio-telephones, and the "ceaseless, restless energy of movement" can make up for this loss. We on this side know also the value of the human touch. Here is one of the main secrets of the power and the success of the church. Not learning in the pulpit, nor power at the organ, can make up for the lack of the gracious friendly human touch. When the seat-holder sharply reminds the stranger, "Sir, you are occupying my pew!" the service is a bitter mockery to at least one person. In this matter we all have a responsibility.—"Christian."

# Have We Outgrown Our Plea?

Z. T. Sweeney.

It seems to me very much like "carrying coals to Newcastle" to make an address to this body on the above subject. I have, however, agreed to do so, and am going to discuss it as though none of you had ever heard of it before. The title raises two questions: First, What is our plea? Second, Have we outgrown it?

By way of general definition, I will say that our plea is an appeal to the Christian world for the restoration of everything that is essential and universal in New Testament Christianity. Tennyson puts it in a stanza: "Step by step with voices crying right and left, I have climbed my way back to the primal church and stand within the porch, and Christ is with me." The men who laid the foundation for this plea were scholarly, wise and far-seeing. Moreover, they were aflame with a passion for the unity of all Christians. They realised that Christendom could never be united upon the peculiarities of any one sect or denomination. Only that which is essential and universal in Christianity could be made the basis of Christian unity. They carefully sifted out that which was peculiar and partial, and selected that which was essential and universal. That they succeeded in this effort is demonstrated by the fact that *there is nothing in our plea that is not recognised by all evangelical Christians as scriptural and right.* This may sound arrogant and bigoted to some, but it is *true nevertheless*, and truth is never arrogant nor bigoted. The differences between us and other religious communions are not over what we teach and practise, but over what they teach and practise. I have heard sermons from our own preachers upon "Our Peculiarities." Such preachers fail to catch the significance of our plea. We have but *one peculiarity*, and that lies in the fact that *we have no peculiarities.* We eschew peculiarities and stand only for what is *universal in Christianity.* This will appear as we proceed.

Our plea naturally divides itself into, first, our creed; second, our practice.

## What is our creed?

The Apostle Peter, in the opening sentence of his second Epistle, addressed it, "to them that have obtained like precious faith with us." In his day the faith of one Christian was like the faith of every other Christian. Not so to-day. That "like precious faith" was like Peter's. If we can learn what was Peter's faith, we can know the faith of all. Peter makes a confession of his faith to the Lord at Caesarea Philippi in the following words: "Thou art the Christ, the Son of the living God." Christ blessed Peter, and told him, "Upon this rock I will build my church." *This is our creed.*

Let us analyse this creed. We will begin at its close and work backward. It contains five articles; viz., (1) God; (2) the living God; (3) the Son of the living God; (4) the Christ, the Son of the living God, and (5) Jesus of Nazareth is that Christ.

God never vindicated his wisdom more signally than when he put the creed of Christianity into these simple propositions. The first lays the axe at the root of all idolatry. It emptied the Pantheon once, and will expel all idols wherever it prevails. The second kills all ancient Pantheism and also all modern Pantheism that prates so constantly of the "immanence of God" in the universe. All this talk about the "immanence of God" is an attempt to destroy the idea of a personal God outside of nature and ruling over it, and reduce God to an impersonal principle, similar to the law of gravitation. You can conceive of a man in the image of a personal God, but how can you conceive of a man in the image of the law of gravitation?

The third article destroys all Unitarianism, and

puts Christ into his proper place as the "only begotten of the Father, full of grace and truth," and containing within himself "the fulness of the God-head bodily." The fourth declares this Son of the living God to be the Messiah of the prophets. He is not merely a Christ, for there have been many Christs—every prophet, priest, and king was a Christ—but he is *the* Christ, embodying in himself the three offices of prophet, priest and king, the only such being in all human history. The fifth article declares that Jesus of Nazareth is that Messiah.

There is not an article in that creed that is not essential to Christianity. Moreover, it is the universal faith of all evangelical Christians. Our creed, therefore, is universal. "Well," says one, "is that all?" Yes, that is all—absolutely and unqualifiedly all that a man must believe to be a Christian. "Can't a man believe more than that?" Of course he can; we all believe more than that. A man can believe anything he pleases that is in harmony with that creed. The gospel is powerful enough to save a man that believes a whole lot of tomfoolery, provided he believes the above creed, but he is not *required* to believe anything more to be a Christian.

"Will that creed keep out hypocrites?" No. You can't keep a hypocrite out of the church by any sort of a creed. He will swallow any creed you make and be sorry you don't make more. His swallowing capacity is far greater than your creed-making ability. You can, however, keep an honest man out when you require more than you are authorised to require.

"Oh," says one, "we all believe that, but some of us think we should require more." There begins trouble. When you require more, you prodig division and sectarianism. An Irishman was once giving testimony in court. When he finished, the judge said: "Pat, have you told the truth and the whole truth?" He replied: "Yes, your Honor; and a good deal more." That "more" causes the trouble. As illustrative of this, a story is told of a man in southern Indiana, who lived in the neighborhood of a strong congregation of Christians, who had added to the above creed a plank that required every man who came into the church to relate a "Christian experience," and have it voted on before he was admitted. This man had no "Christian experience," and was therefore ineligible. He wanted to go into the church with his family and friends, and he finally concluded he would make up an experience, copying after some he had heard. He finally "cooked up" an "experience of grace," and it was voted upon as sound and acceptable, and he was admitted. He was an honest man, and it lay heavily upon his conscience. One Sunday morning he rose and told the church that he had made up a good deal of his experience out of his imagination, and he was sorry for it, and asked the church to forgive him. They took it in high dudgeon, and a motion was made and carried to expel him from the church. They took him in for *telling a falsehood*, and turned him out for *telling the truth.* This incident illustrates the difficulties in the pathway of a church that requires a "good deal more" than Christ requires.

## What is our practice?

In the short space allotted me, I have only time to hint at a few of the important details in our practice:

(1) We call ourselves New Testament names. We especially call ourselves Christians. Is there anything peculiar in that? Is not the name "Christian" worn by all who profess the religion of Christ? "Oh," says one, "we all claim to be Christians, but some of us wear human names." Well, those names are peculiar, but they are not your peculiarity and not ours; our name is universal.

(2) We baptise believers in Christ. Is there anything peculiar in that? Don't all churches baptise believers? "But we baptise infants also." Well, that is peculiar, but it is your peculiarity. Our practice is universal.

(3) We practise immersion for baptism. Is there anything peculiar in that? Don't all churches recognise immersion as valid baptism? "We practise immersion and also pouring and sprinkling." Here, again, you are peculiar while our practice is universal.

(4) We meet on the first day of the week to break bread. Is there any church that will deny that is right? "We think that is too often, and so practise monthly, quarterly or yearly communion." That, again, is peculiar, but it is your peculiarity. All agree that if any church desires to practise weekly communion it is in harmony with the will of God.

(5) We require all members of Christ's body to live a life of holiness and peace, to walk in the footsteps and teachings of the Master, to grow up in the divine life "unto him who is the head in all things," to "do good unto all men, especially unto them that are of the household of faith."

(6) We require all who come into the church to co-operate as they are able in carrying out the command of Jesus to "go into all the world and preach the gospel to every creature." Is there anything peculiar in that? Do not all churches require the same?

Now, I have given as briefly as I can our practice, and I defy you to show that there is anything peculiar in it. It is the universal practice of all evangelical Christians.

3. We are now ready to answer the second question; viz.,

## Have we outgrown our plea?

To outgrow it, we must outgrow our creed. Have we done that? If so, we have outgrown (1) God; (2) the living God; (3) the Son of the living God; (4) the Christ, the Son of the living God, and (5) Jesus of Nazareth. If we have outgrown these things, we have outgrown Christianity, and should no longer profess it.

Second, have we outgrown the ethics of Christ? Have we outgrown the Sermon on the Mount and the Golden Rule? I would walk across this continent to see a man who can truthfully say, "I have outgrown the ethics of Christ, and am ready for something better." You will not find such a one, and least of all will you find him in the ranks of those who think they have outgrown our plea. The world has been busy of late adding to its stock of knowledge. It is estimated that the nineteenth century added more to the world's stock of knowledge than all the previous centuries of the race. When our Constitution was written, the archives of all European Governments were ransacked to learn their treasures of liberty, fraternity and equality. Our fathers thought they had it well-nigh perfect. Mr. Gladstone said it was the greatest human document ever struck off at a single time. But in a little over a century we have added nineteen amendments to it, and have a half-dozen others knocking for admission. No one has added a single amendment to the ethics of Jesus Christ. No one has convicted him of being at war with a well-known ethical principle.

Third, have we outgrown the Christian life? Have we outgrown the thirteenth chapter of 1 Corinthians? Show me the full moons of Christian love that say, "I have absorbed all the love of the thirteenth chapter of 1 Corinthians, and need another standard of love." Have we outgrown the twelfth chapter of Romans? It is a practical application to human conduct of the general principles of love found in 1 Corinthians 13. I unhesitatingly affirm that the twelfth chapter of Romans contains a perfect rule of conduct for all ages. Have we outgrown the first chapter of 2 Peter, which contains a stairway of growth with faith and adding, step by step, courage, knowledge, temperance, patience, godliness, brotherly kindness and charity?

Fourth, have we outgrown our platform for the unity of Christians based upon one body, anim-

# The Curse of Compromise.

J. Plummer.

ated by one spirit, cherishing one hope, looking to one Lord by one faith, practising one baptism, and bowing before the altar of one God in worship? I aver that this is the only practical plan in the world to-day for the unity of God's people. All others are mere compromises. Men are so busy to-day formulating plans for Christian unity that they overlook the fact that God has laid a foundation for Christian unity that is perfect and practical.

Fifth, have we outgrown the Lord's programme for the world's conversion? Have we gone into all the world and preached the gospel to every creature? Not half the world has ever heard the name of Christ. We have not begun to carry out this programme. After nearly two thousand years of teaching and working, we have not only failed to convert the world, but truth and candor compel me to say that the world is not even in the process of being converted. I would not make such a statement unless it were supported by facts. What are the facts? In the first decade of the twentieth century, the United States statistics revealed the fact that the church barely held its own, having a 10 per cent. increase against a 10 per cent. increase in population. In England it did not hold its own, while, in the heathen countries, for every heathen converted a hundred heathens are born. How long will it take to convert the world at such a rate of progress? "Well," says one, "what then? Is the world never to be converted? Have all the beautiful visions of the prophets proven to be disordered fancies? Has the Sun of righteousness risen upon the world in glory only to set behind clouds of disaster and defeat? Is it all a failure?"

No! a thousand times, no! That is not the answer to the question, "What then?" But there is an answer to that question so pregnant with meaning that it should be pondered by every lover of Christ. The experience of nineteen centuries teaches us one great lesson; viz., a *sectarian presentation of Christianity will never convert a heathen world*. John R. Mott said in the great Edinburgh Conference on Missions: "We are defeated before we begin, by our divisions!" Pan-giri Bey, private secretary to Sultan Hamid Khan, once said to your speaker, "Excellence! Christianity can never hope to conquer Islamism till your missionaries can agree upon what Christianity is." They both spoke the truth. The foundation of our plea is to call the Christian world away from philosophic subtleties and doctrinal peculiarities to what is essential and universal in Christianity. The Christian world owes it to God, to itself, and to an unbelieving world to get down upon its knees and pray and study till it finds what is essential and universal in Christianity, and with united voice present that, and only that, to the heathen. The gospel is still the power of God unto salvation. When properly presented and believed, it can save, and will save, every man on the face of the earth. But, diluted with human teaching and emasculated by philosophic subtlety, it loses its saving power.

"Well," says one, "why all this talk of some among us about outgrowing our plea?" I once heard of a sailor who was placed at the wheel, and shown the North Star and told to steer the vessel toward it. He got to looking around among the stars till he lost the North Star and wobbled around until he was sailing south. The captain came upon deck, and, seeing the departure, he pointed to the pole star and said: "I told you to sail for that, and you are going directly away from it." The sailor replied "Captain, I passed that star an hour ago." He had simply turned his back upon it. That is precisely the way some have outgrown the plea. They have turned their back upon it.—American "Christian Standard."

Where are you going, Great Heart?  
 "To lift to-day above the past;  
 To make to-morrow sure and fast;  
 To nail God's colors to the mast."  
 Then God go with you, Great Heart!

—John Oxenham.

The earlier chapters of the Book of Exodus record the manner of Israel's escape from the bondage of Pharaoh and the Egyptians; this record has been preserved for our instruction—and warning!

At first, when Moses presented his petition, Pharaoh refused him any consideration. Moses said, "Let my people go, that they may sacrifice to their God in the wilderness." Pharaoh replied in derision, "Who is the Lord, that I should obey his voice? I know not the Lord, neither will I let Israel go."

This reply is typical of the first obstacle placed in the way of those seeking to escape from the bondage of sin! The existence of God is questioned, relationship to him is denied, and his authority is flouted. Too often the young seeker mistakes this carping cynicism for courage, and in consequence he resists the promptings of the Spirit, and turns back into the world and its bondage to sin.

But Moses, led by Jehovah, persisted with his petition, and Pharaoh found that defiance did not pay—it brought punishment in the form of plagues. So he sent for Moses, having decided to try another method less openly defiant, but equally efficacious—that of compromise.

We will briefly examine the various compromises Pharaoh suggested, for they reveal the devices of the devil in all ages.

## The first compromise.

"Go ye and sacrifice to your God, in the land"—as though to say, with sweet reasonableness, "Yes, by all means sacrifice to your God, but why make a tedious journey into the wilderness? Do it right here in Egypt."

The world is full of Christians who have succumbed to this snare of Satan's—world-conforming, world-pleasing, seeking to worship God along lines acceptable to Pharaoh!

But Moses answered, "No, we must go three days' journey into the wilderness, as God commands"—as God commands!

## The second compromise.

The full folly of accepting compromise number one, is seen upon examining number two, which is like the first, only "more so."

After further discipline from God, Pharaoh again sent for Moses, and said, "I will let you go into the wilderness and sacrifice to your God, only go not far away." Go not far away! Not so far but that they could readily get back should they yearn for the fleshpots of Egypt.

It is as though the modern worldling would say to the modern seeker, after seeing the latter's determination to go forward, "Yes, by all means go to church on Sunday—glad to see you taking an interest in religion! But of course we can go to the theatre or to the pictures together on Saturday as usual." Of course! Do not go far away from the world, do not follow Christ *all* the way. Yet the "three days' journey into the wilderness" is typical of the three days of the death, burial and resurrection of our Lord! Therefore if we go not "all the way" with Jesus we shall not share his resurrection (Romans 6).

## The third compromise

offered by Pharaoh and refused by Moses was even more subtle. The men of Israel could go, even the three days' journey, but the children must remain in Egypt. Again is history too sadly repeated! Parents who in their younger days were taught to keep themselves separate from the world will allow their own children to learn dancing, card-playing, and other questionable amusements. At one time these things were sternly censured—now we piously refrain from judging!

Pharaoh was a clever man—he knew that if the children were left in Egypt, the men would soon

be back; to-day it is the younger generation that often teaches the older, and brings them back into bondage—the daughter is able to instruct the mother in the mysteries of paint and powder; while the son convinces father that what he (the father) had been taught to regard as "the devil's playthings" are merely instruments of harmless diversion.

So the euchre party displaces the "Cottar's Saturday Night."

Parents would do well to remember the judgment of God upon Eli, prophet of God, whose sons were wicked and—"he restrained them not."

## The last compromise

was a gem of its kind! As though Pharaoh's cunning increased as his position weakened. He said, "Go ye, serve the Lord; even the little ones may go, but let the flocks and herds be stayed."

As though to say, "There is no need for your possessions to be sanctified, and if you took them with you they would only add to the difficulties of transit—leave them in Egypt."

At this last ditch Ananias and Sapphira fell; this is where the rich young man—who came to Jesus running and kneeling—failed at the test; and we would not hesitate to affirm that many modern Christians forget, conveniently forget, that possessions *must* be laid on the altar. "Ye cannot serve God and Mammon."

## The victory.

Of course Moses gained it. He gained it because Jehovah was with him, and because he presented an uncompromising front to the enemy.

"Not an hoof (much less flocks and herds) shall be left behind," said Moses, and though for a short period Pharaoh appeared to have gained the day, he was soon only too glad to say, "Rise up, and get you forth—and go, serve the Lord, as ye have said."

## International Bible Students' Association.

David Simpson.

High sounding name. Who among Christians would object to be called a Bible student, or be "internationally associated" with all such? Truly, "What is in a name?" Much, indeed, and here is a case in point. The International Bible Students' Association is only one of many names which have been adopted by a modern cult which travesties every fundamental truth of the Christian faith. This is my own indictment, but it is made as a result of experience and careful investigation of its facts.

With each changing condition of its experience and whenever circumstances seemed to warrant, the name of this cult was altered or added to, either with respect to its publications or organization. Here are a few: "The Plan of the Ages," "Millennial Dawn," "The Brooklyn Tabernacle Pulpit," "The People's Pulpit," "Watch Tower and Bible Society," and a contraction of the name used here, "Associated Bible Students." The human originator of this movement, which is now exceedingly well entrenched, and will continue to delude many superficial readers of the Bible until Christ comes and dissolves the delusion, was one named C. T. Russell, an American, who ultimately became well known as "Pastor" Russell. He went the way of all flesh some seven or eight years ago.

I have given my own opinion of this cult, but for confirmation I give here the opinion of two or three reliable men well known for their soundness in the Christian faith. It must be understood that "Russellism," the teaching of this person Pastor Russell, is the very core of the teaching of the International Bible Students' Association. Dr. Dixon, the well-known evangelical

preacher: "Its plan of salvation is a plan of damnation." Dr. J. M. Gray, of the Moody Bible Institute: "It contradicts almost every fundamental revelation." Dr. I. M. Haldeman: "Millennial Dawnism is one of the most terrific religious perils of the age." I will only add that of Mr. J. E. Hartzler, evangelist and author: "It cannot but be clear to every intelligent and honest person that we have found Russell a heretic in practically all the fundamental teachings of the sacred Word of God. We charge him with high crime and heresy in his methods of interpretation."

Every member of the brotherhood of the Churches of Christ should believe as every orthodox Christian does in the essential Deity of Christ. The International Bible Students' Association passes on the teaching of Pastor Russell that "Our Lord before he became man was not so high as he is now, but since his obedience to death he is now of the highest order of spirit being, and a partaker of the divine nature." Scripture, however, definitely states that Christ was in the form of God from the beginning, i.e., from eternity he possessed the nature of God. See Philippians 2: 5-11. Dr. Weymouth's rendering makes the reading very clear.

With this perversion follows a perversion of the doctrine of the Atonement, thus: "The ransom given for all by the man Christ Jesus does not give or guarantee everlasting life or blessing to any man; but it does guarantee to every man another opportunity or trial for everlasting life." This brings in on the one hand the soul destroying theory of another chance after death, and on the other hand robs the believer of a present assurance of salvation. John 5: 24 and Hebrews 9: 27, with their parallels, is sufficient answer here.

Following this is the travesty of the doctrine of our Lord's bodily resurrection, thus: "We know nothing about what became of it" (the body of Jesus) "except that it did not decay or corrupt, whether it was dissolved into gases, or whether it is still preserved somewhere as the grand memorial of God's love... no one knows." Place alongside this the Scripture, Luke 24: 39, "Behold my hands and my feet, that it is myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

Soul sleeping is also another error propagated, while the doctrine of hell as taught by orthodox and traditional Christianity for over eighteen hundred years is something over which these gainsayers make great fun. For myself, I have noticed how some of the leading lecturers of the International Bible Students' Association seemed to revel in stirring the risibles of their audiences when dealing with this question, and putting, as these speakers do, against the credit of orthodox preachers things never attempted to be said by them in the way alluded to.

How many members of our churches have been caught by these false teachers because of the lack of sound teaching from what pass for evangelical pulpits, who can tell? God alone knows the souls that will rise to curse the day they were ever led to give ear to the teachings of the International Bible Students' Association, because they thought they brought to them something they felt was lacking in food from their own preacher.

Shall we wish this organisation God speed? Shall we in any way help forward their propaganda? God forbid! What! Churches of Christ associating with this evil in any shape or form—a travesty which, in the final analysis of all things, will prove to have been one of the greatest withering monsoons of all consuming wretchedness that ever crossed the track of pure Christianity? Never!

We cannot help observing there is much fraternising with the Churches of Christ and the various denominations in our day, even to the extent as to cause some of us who have more recently left these things behind in the furtherance of our plea to wonder what we have gained by doing so, but to attempt to fraternise with this cult under discussion here will surely bring about disillusionment sure and complete as to the unique position claimed by our brotherhood.

# The Realm of the Bible School.

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

## The Reward of Teaching.

The church school teacher receives no monetary compensation for her work. Her reward is infinitely more valuable than money. She has the consciousness of rendering service to the church, by means of teaching. She has the joy of fellowship with her Lord, "who, for the joy that was set before him, endured." She has difficulties to overcome—inadequate equipment, indifferent parents of pupils, careless boys and girls, lessons that require seemingly endless time in preparation. But because of her goal, helping pupils to become Christlike, she goes persistently ahead, as a comrade of the Cross.

At unexpected moments she sees evidences of growth in her pupils, little acts of courtesy, shy demonstrations of affection for the teacher, and progress in solving personal problems.

The church school teacher's salary cheque is payable, not in the bank of her home city, but in the Bank of the Eternal City, the Bank whence come the riches of God's grace.—"Front Rank."

## Western Australia.

The Western Australian Bible School and Young People's Committee is a very live force in the State work. They are at present preparing to purchase a building site for a school in a growing suburb. A strong effort is being made to resuscitate the Christian Endeavor movement. A recent rally and conference proved very successful. Bren. T. Hagger, F. D. Pollard, F. E. Buckingham and W. R. Hibbert were the leaders of discussion.

## South Australian C.E. Union.

At the Executive meeting of the Churches of Christ C.E. Union on Friday, Feb. 2, Mr. House presided over a fair attendance. Reports were received from seven Y.P. and three J.C.E. Societies, also from Treasurer and Y.P. and Intermediate Superintendent. The rally at Semaphore on Jan. 15 proved a great success, and the stirring address by Mr. Horsfall (Baptist minister) was all that could be desired.

On Jan. 20 about 300 spent a happy and most enjoyable three hours on board s.s. "Vigilant." This was the first boat trip under the auspices of S.A. Churches of Christ C.E. Union, and proved a great success. The thoughtfulness of the captain was much appreciated when he cruised about the visiting French warship at the Outer Harbor. The singing of the "Marseillaise," "Song of Australia," and "Lead, Kindly Light," aroused much enthusiasm among the men on board and their repeated calls for "more" and cheers, will be a happy remembrance for our young people.

It was decided to send a speaker to Northern Conference, March 19, at the Young People's Rally, also to hold a "Loyalty" Rally at Unley in March. Will all secretaries who have not answered letters sent out in November, do so as early as possible?—Gertie Spurr, Hon. Sec.

## New Zealand.

A very successful camp was held at the Hutt Park, Petone, Wellington, N.Z., from December 23 to Jan. 2. The arrangements were in the hands of the Middle District Bible School Advisory Board, and supported by the following committee: Camp Commandant, Bro. Lowe (Lower Hutt and Petone); Camp mothers, Sisters W. Taylor (Lower Hutt) and Mrs. Woodham (Newtown); Bren. R. Usmar (Petone), H. Austin (Newtown), J. Gauntlett (Newtown); R. Barnard (Newtown); A. Burnett (Newtown) Camp Treasurer, and C. Cates (Lower Hutt) Camp Secretary.

The number of permanent campers was 120, while the average daily attendance was 150.

Morning and evening devotional meetings were held, and five confessions were made at the services on Sunday, December 31.

Thirty-two championship events were competed and these included running, swimming, tennis, oratory, elocution, singing, debating, and reading.

Newtown church won the Senior shield with 125 points, Lower Hutt being second with 41 3/7 points.

The Roots cup for the best all-round competitor was won again by R. Barnard.

The Junior cup was also won by Newtown, Petone being next.—C. Cates, Camp Secretary.

## Rockdale (N.S.W.).

The Rockdale brethren are looking forward to the opening of their new church home on Feb. 24 and 25. The large room is 50ft by 30ft, capable of seating 250 people. There is a kinder's room at the rear, measuring 30ft. by 18ft. The land on which the building is erected was purchased by the members for £500, which debt has been discharged, and cash and promises to the amount of £200 has been raised towards the new building against the opening day.

The Secretary, Mr. Ernest V. Sainty, writes: "The possession of this fine building will give us a better standing in the community, and ensure greater success in the work for the Master we love. We would ask for the sympathetic co-operation of all the brethren in prayer, that our heavenly Father will make this event the commencement of a great forward movement."

## Victoria.

The Workers' Circulating Library, which consists of about twenty well-chosen books dealing with all phases of Bible School work, teaching, organisation, evangelism, etc., may be had by schools in all parts of Victoria on application to the Organising Secretary, W. B. Blakemore, 70 Power-st., Hawthorn. Schools are asked to pay carriage one way. This is the only expense involved in using the library.

We are glad to present to our readers the Banner Class of the Oakleigh school. They look every inch winners. Congratulations, boys!



The Super-Six of the Oakleigh (Vic.) School.

## Yesterday's Rain.

Yesterday's rain is over.  
And yesterday's buds are flowers.  
There's life in the air and the land is fair  
Because of yesterday's showers.

Yesterday's griefs are over,  
But yesterday's joys remain.  
The skies that were grey are sunny to-day—  
Why fret about yesterday's rain?

Grace Mary Golden in "The Quiver."

# Foreign Missions.

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

## Letter from China.

By Miss Daisy Winks, N.S.W.

### Christmas Day.

My own dear Home-folk,—How my thoughts have been with you to-day, and I feel sure yours have been of me. Perhaps now you are closing the day with prayer. It is about 10 p.m. with you, as it is just 7 p.m. with us. I am on a mat sitting before an open fire of coals. There is a meeting in the chapel this evening. Dr. and Mrs. Parry have gone down on other Sunday nights; they have meetings for men only in the two chapels; but to-night it is for men and women. I do not think that many women will come, as they do not go out much at night. I was feeling tired, so they advised me to rest. It has been a very happy Christmas, but I miss you all more and more, and yet the joy of being here and being able to do a little for the Master, coming into closer touch with the girls, is an increasing joy, especially to gain their confidence, and to feel that they are beginning to know you better.

This morning we had a big service, and the girls sang three pieces. This afternoon the school girls and I went to the hospital. They had made some scrap books. We also took some eggs. The girls sang some hymns, and the pupil teacher did a little talking. We had quite a nice time in the children's and women's ward. Yesterday morning we had a service, the girls reciting a dialogue, and singing hymns, the title being, "The Christmas Story in the East." They did very well. We then had a Chinese feast. There must have been 300 present. During the afternoon the girls drilled very well; the rest of the afternoon we played games, and finished up with a lantern show and gospel service.

On Friday I was busy all morning getting a Christmas tree ready for the girls and boys. In the afternoon at 4.30 we had a tree for 60 scholars and gifts for each one, besides sweets and mandarin oranges. The gifts were all given me but two or three which I bought. There were pencils, rubbers, hair-ribbons, face-washers, little dolls, and foreign (English) thimbles. Each child got two things—a picture card, two pretty tracts, a bag of sweets, and five mandarin oranges. Some one gave me the money for these last two items. We had a real happy time. On the tree we also had some little colored candles bought in Chung-king. The candles and cotton wool formed the chief decorations. A few of the sweet-bags and presents done up like bon-bons, with a strip of red paper round the middle, and each name written in Chinese, with red strings for the boys and blue for the girls. We managed to keep the tree a secret. For two days the girls were busy cleaning and decorating their school room. So as to be out of the way they had to do their study in another room on the Friday morning. After I knew they were all in bed, I carried the tree down to the school room on Thursday night. Previously the tree was up at the house. I also managed to get the oranges down. I knew in the morning the children would be all eyes, so we covered the platform with Chinese red paper. Mr. and Mrs. Hicks and Mr. Toyne came and helped me, for which I was grateful.

Everything went off well. We just lit the candles, and then let the children in. They were excited and pleased. We sang in Chinese, "Hark, the Herald Angels Sing." Then Dr. Parry offered prayer, and spoke a few words. Then we sang again, "Who is He in yonder stall?" Then I had to call out the names in Chinese of each one and Mr. Hicks gave the gifts. The children looked so pleased and happy. We told them that we could not say if we could do it another year, so that their hopes would not go too high. Previously I had been wishing if it had been possible to have a tree, but could not see how it could be done. Just then some one from another mission

came along and asked me to come and see her Christmas parcels, and what she had for the schools—some twenty-five parcels from all different parts of America—all sorts of things, print, tooth-brushes, soap, tooth-paste, safety-pins, handkerchiefs, pencils; in fact it looked as if she was going to start a shop. She gave me some pins and needles, and dress-fasteners, and asked me if I had any use for some thimbles, and how many girls I had, and was I planning anything for a Christmas tree. Of course I said "No, I have nothing." "Well," she said, "here is something," and gave me the thimbles. About two days later I received a package from her with ribbons suitable for the hair, not perfectly new, but sound—bright colors also; pencils, rubbers, face-cloths (these are colored twelling, with a colored border, very pretty and good, square in shape). I was ever so glad. When Mr. Hicks heard of it, he said he would give the sweets if I would make the bags, which I did. Then he said he would give the oranges (mandarins). Oh, how I enjoyed preparing it all.

We had our Christmas dinner on Boxing Day (Monday), and had quite a good time. On the Tuesday we had a Chinese big dinner. Dr. Parry had invited fifteen guests, which is two Chinese tables' seating capacity. Mrs. Parry and I had our Chinese meal in my study. To-night we are back again to ordinary living.

I want to tell you of a funny thing that I did last night, or rather nearly did. We had just come up from a Chinese prayer meeting. A Chinese lady came up to get some medicine. We had just come in, and the gate-keeper's wife came along and said she wanted medicine for a headache. I went and got the medicine, ground it up, and put it into a piece of paper, and said, "Open your mouth and take it." The woman said, "No," but I said, "Hurry up." She said she would take it outside. I then said, "No; you take it now." She said it was not for her, but for some other person. "Well," I said, "I cannot give you medicine for people in the street." Then she and the other Chinese lady said it was for her husband. The other Chinese lady really prevented me from giving the medicine to her. How we did laugh. I did not know that a wife in China is called inside and a man outside, so that is how I was mistaken. How we did laugh. They thought it fine fun.

This week we are having evangelistic meetings in the chapel every night. To-day has been a wonderful day in my experience, especially in answer to prayer. The funds had been fairly low recently, and for the past few months our remittance has not been sufficient to meet board expenses, so this has been a matter of personal prayer. I found that I was getting behind to a

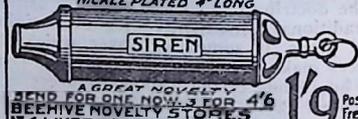
rather large amount. You understand that our trust from the first and dependence when we join the mission is in the Lord, and not in the mission, and we are encouraged to look to the Lord because he will not fail us, and the mission might. Well, I just told the Lord all about it, how it was mounting up, and what was required to have things straight for the new year. I was a little troubled at times, but encouraged myself with the thought, "Be anxious for nothing." It was a large sum to me, but I knew that my God was able, and I had no knowledge from what human source it would come from. I just asked the Lord for 100 dollars for the month of December, and during that month equal to £14/10/-. The Lord heard my cry, and sent me just over 100 dollars. My prayer was answered. Have I not cause for rejoicing and praise? I have proved that He is faithful that promised, "My God shall supply all your needs according to his riches in glory in Christ Jesus." He is worth trusting in, is our God, and truly he becomes more precious. But, oh, how unworthy one feels of the Lord's tender mercy and love.

A few more days and school closes. I love my work, although at times I fear I do not do it credit, as I am slow at speaking; still the Lord does help wonderfully. I have never had one doubt since I stepped out for China. That is one thing a worker needs to know, that they are called to serve the Lord here, not so much the ability for work, because the Lord knows what one can do, but being sure in your own heart that the Lord wants you in that particular land, wherever it may be. Kind remembrance to all those inquiring after me. I am well, but would value the continuance of your prayers. With Christian love—  
Daisy Winks.

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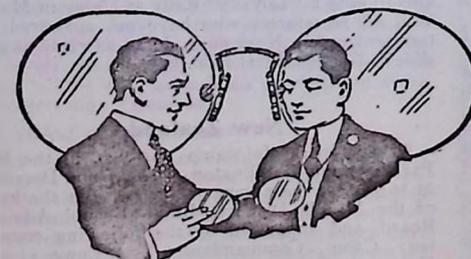


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95 ELIZABETH STREET, MELBOURNE.

A. J. Suckling is now secretary of the church at Nubcena, Tasmania.

T. H. Scambler, B.A., is expected to be the principal speaker at the Queensland Conference this year.

The address of E. P. Adermann, Secretary of Queensland Conference, now is "Wooroolin," Thistle-st., Kedron, Brisbane.

Work at the College of the Bible was resumed yesterday. There was a large enrolment, New Zealand and every State in the Commonwealth being represented.

Bro. J. Crawford, acting-president of the N.S.W. Conference, will open and dedicate the new chapel at Rockdale, N.S.W., on Saturday next, February 24.

Victorian Women's Conference delegates are reminded to collect the one penny per year per sister member, the same to be sent to Mrs. Hayward, 103 MacGregor-st., Middle Park.

The Victorian Women's Mission Band monthly prayer meeting will be held in the chapel, Aird-st., East Camberwell, next Saturday, Feb. 24, at 3.30. All sisters and members heartily welcomed.

We learn that Bro. S. B. Hibbard, of Tumbulgum, Tweed River, N.S.W., is open for engagement as an evangelist. Some little time ago Bro. Hibbard felt compelled for private reasons to relinquish the work temporarily.

There have been 12 confessions at the new cause in Ipswich, Q., and one received from the Baptists. The three months Bro. Larsen has been preaching have been most profitable. Bro. Young was expected to arrive on Feb. 15.

D. J. Butler writes from Gilgandra, N.S.W.: "During vacation we had with us Bro. A. Baker, from the Bible College, Glen Iris. On Dec. 24 one young man made the good confession, after a splendid address by Bro. Baker. He was baptised Jan. 31, and received in the same day. It is ten years since the writer came to Gilgandra. During that time twenty-three have been baptised. Eighteen of these still remain faithful."

The renewal of fellowship with Bren. R.W., J. and P. Ewers during their recent visit to N.S.W. was enjoyed by their many friends in the churches. The breezy optimism of these brethren and their zeal in the interests of Christ's kingdom was inspiring. The meeting with many members who had been baptised by their father was gratifying, and speaks well for the permanency of the work of the late Bro. D. A. Ewers.

Jas. E. Thomas writes under date Feb. 7:—"I hope to be in Auckland early in the morning. We will really arrive in the harbor to-night. I have had a remarkably fine passage. We were delayed 27 hours through a dispute and fight between unionists and non-unionists, and this was unfortunate. The captain asked me to conduct service in the first saloon on Sunday morning, and some second class passengers asked me to hold service with them at night. I felt I must do this service, and I felt that God blessed me in doing so."

Bro. G. P. Pittman who, with Mrs. Pittman, recently retired from missionary service in India, has accepted the invitation from the British brethren to fill a secretarial position in connection with our foreign missionary work in the home land. In the death of Bro. Wm. Crockatt, who was zealous in missionary enterprise, our British brethren suffered a great loss. Bro. Pittman's going should help to keep the work from suffering. We learn that St. Morris church having released our brother, he will sail for England in about six or seven weeks' time.

The Saturday night Temperance demonstration at the forthcoming Sydney Conference promises to be a unique event. There will be present representative temperance workers from several States of the Commonwealth, and the chairman will be the President of the Australasian Band of Hope Union. During the evening presentation of medals and certificates will be made to members and workers of societies who have served for a long period, and short interesting addresses

will be made by visiting speakers, especially dealing with Temperance work amongst young people. There will also be some society items, and slides brought by Victorian visitors will be thrown on the screen. This, it is said, promises to be one of the most representative and attractive meetings of the whole Conference.

It is a pleasure to note the progress of the young men in our churches. Amongst those entering upon their studies at Melbourne University this year are two young brethren who have distinguished themselves. Bro. Keith Price, of Ballarat, has won a Queen's College Resident Scholarship (value £75). He also came first in the Reserved Division of those securing Senior Government Scholarships (£40 per annum, available up to six years), and in addition secured the Exhibition in Mechanics and a half share of the Exhibition in Geometry at the recent Leaving Examinations. Bro. R. P. Morris, of Brighton, was also highly successful. He gained a Queen's College Non-Resident Scholarship, and came second in the Open Division of the Senior State Scholarship (£40 per annum). Also he tied with his cousin, Keith Price, for the Exhibition in Geometry. We congratulate these successful students, and wish them well in their University work. They are both taking the course in Engineering.

The official opening of the Churches of Christ Collegiate School for Girls, Adelaide, S.A., took place in ideal weather, on Saturday, Feb. 3, and proved to be a delightful and impressive ceremony. A large and representative gathering responded to the committee's invitation. The president and founder, Mr. W. Burford, opened the proceedings with a fine address, expressing himself as very happy in thus seeing the fulfilment of a hope he had had for many years. He believed that, like other enterprises engaged in by the Churches of Christ, this would prove to be a success. Mr. R. Harkness, B.A., the Principal, was then called on to address the meeting. He gave a dignified and thoughtful address, explaining the objects of the College, methods of teaching to be adopted, and introduced the staff, after which Mr. Burford untied the ribbons of the school colors barring the entrance, and declared the College open. Full opportunity was taken by the visitors of the invitation to view the premises, and many expressed delight with the accommodation provided, congratulating Mr. and Mrs. Harkness on the tasteful furnishings, and arrangements for boarders. The alteration to the building and the new kindergarten room reflected great credit on Mr. G. D. Wright, a member of the Board and house committee, who designed and superintended the work. The whole company were entertained at afternoon tea by the Board of Management, a company of young ladies from the Unley church and elsewhere assisting Mrs. Harkness. The Adelaide press gave glowing reports of the proceedings and the accommodation. The Board is hopeful of a good enrolment of both boarders and day scholars.

**TO LET.**

East Malvern, room to let, furnished or unfurnished, 1 min. electric tram. Lady wanted for company. Apply Austral.

**BIRTH.**

MANNING.—On Feb. 16, at 21 Shipster-st., Torrens-ville, to Mr. and Mrs. Barton W. Manning—a son (Barton Croften). Both well.

**MARRIAGE.**

VERCO—BATES (Golden Wedding).—On Feb. 27, 1873, by Mr. T. J. Gore, William, eldest son of the late Mr. and Mrs. Richard Verco, Wright-st., Adelaide, to Annie Bates, sister to T. H. Bates, evangelist. Present address, 31 Mary-st., Adelaide, S.A.

**IN MEMORIAM.**

CURTIS.—In fond loving memory of my beloved husband, John, who fell asleep in Jesus, Feb. 21, 1922.

He fell asleep in Christ his Lord.

He gave to him to keep

The soul his great love hath redeemed

Then calmly went to sleep.

—Inserted by his loving wife and granddaughter Mabel, Dunn-st., Semaphore, S.A.

FOLLETT.—In sad and loving memory of our dear daughter and sister, Violet, who passed away February 20, 1922.

Only the memory of bygone years,

And a wish for a face unseen;

But a constant feeling that God alone

Knows best what should have been.

—Inserted by her loving father and mother, sisters and brother, Nepean-rd., Cheltenham.

SPENCE.—In memory of our dear ones. Jessie, who died Feb. 23, 1915; Will, who died Sept. 20, 1910. Ever remembered.

—J. and M. Spence, West Melbourne.

WALDRON.—In loving memory of my dear husband, Joseph, who entered into rest at "Glen Austin," Powell-st., Preston, on Feb. 23, 1919; formerly of Nott-st., Port Melbourne.

He giveth His beloved sleep. Sadly missed.

—M.J.W.W.

**COMING EVENTS.**

MARCH 3, 4, 5.—Surrey Hills Home-coming. Third of century completed. Saturday, tennis fete. Sunday, 11, A. R. Main, M.A.; 3, S.S. reunion; 7, C. M. Gordon, M.A., B.D. Dinner and tea in schoolroom. Monday, 8, Reminiscences: Bren. Wilson, Cust, Bardwell, Moysey, Mudford, Whately.

MARCH 4.—Opening of Hinrichsen and Brooker tent mission in Yarra-st., next South Yarra Railway Station. Invitation extended to our many friends from sister churches to come and help us, particularly the first week.—T. Murphy, Secretary.

MARCH 5.—Bambra Road Church, Caulfield. Public farewell to Bro. Haddon, and welcome to Bro. Schwab. Friends and past members cordially invited, at 8 p.m.

MARCH 5.—Men's Quarterly Rally, Monday, March 5, at 7.45, Lygon-st. Chapel. Chairman, H. Swain. Speaker, L. C. McCallum, M.A. Subject, "Methods for Promulgating our Plea."

MARCH 10 (Saturday), 3 to 10 p.m.—A Sale of Work will be held by the Oakleigh Church in the Soldiers' Memorial Hall, Drummond-st. Useful and fancy work, sweets, produce, etc., stalls. Bright competitions. Proceeds in reduction of building debt. Visitors appreciated.

**WANTED.**

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

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

Applications are invited for the position of Evangelist with the Church at Auburn, N.S.W. Replies to Geo. Gray, "Osterley," Hargrave-rd., Auburn, N.S.W., not later than Feb. 28.

Young lady student seeks light duties in return for home and small remuneration; Glen Iris or East Malvern preferred. No. 3, The Crescent, Footscray.

Wanted to Exchange.—A Seaside House, 3 large rooms, back verandah, sleepout, water laid on, pump, 2 tanks, E.L., copper, troughs, ¼ acre, one-fire stove; £750. 5 min. station, electric, beach, shops, for a 4-roomed house with above conveniences, Church of Christ near, in Darling, Gardiner, Tooronga, high position.

Wanted by M.C., no children, to rent with the option of purchase, house in the vicinity of city, close to tram or train. Apply B., this office.

Young man, active church member, would like to hear of suitable employment in warehouse, etc. "F.B.," Austral.

# The Family Altar.

J. C. Ferd. Pittman.

## "IF."

This little word is written no fewer than four times in three verses of our New Testament lesson. Though one of the smallest, it is great in significance, a kind of pivot on which tremendous issues depend. Its frequent use in God's plan of salvation and Scripture exhortations reminds us of the wonderful freedom of will with which both sinner and saint is endowed. There is not a particle of biblical evidence for the view that God decides our eternal destiny irrespective of the exercise of our own free will.

No men are mere machines, but all are possessed of a God-implanted power to choose life or death, holiness or sinfulness, an eternity of bliss or of woe. God awaits man's choice, and "Faithful is the saying: for if we died with him, we shall also live with him: if we endure, we shall also reign with him: if we shall deny him, he also will deny us: if we are faithless, he abideth faithful: for he cannot deny himself."

## MONDAY, MARCH 5.

Thou therefore, my child, be strengthened in the grace that is in Christ Jesus.—2 Tim. 2: 1.

"From strength to strength go on,  
Wrestle, and fight, and pray,  
Tread all the powers of darkness down,  
And win the well-fought day."

Reading.—2 Tim. 2: 1-5.

## TUESDAY, MARCH 6.

Suffer hardship with me, as a good soldier of Christ Jesus.—2 Tim. 2: 3.

"It is better to fight for the good than to rail at the ill."

"Christian! seek not yet repose,  
Cast thy dreams of ease away;  
Thou art in the midst of foes;  
Watch and pray."

Reading.—2 Tim. 2: 6-13.

## WEDNESDAY, MARCH 7.

Remember Jesus Christ.—2 Tim. 2: 8.

"Henry Fuseli, visiting Rome, lay on his back day after day, week succeeding week, upturned and wondering eyes musing on the splendid ceiling of the Sistine Chapel, following the advice of Sir Joseph Reynolds, who bade him eat and drink and sleep and wake upon Michael Angelo. 'Remember Jesus Christ.'"

Reading.—2 Tim. 2: 14-18.

## THURSDAY, MARCH 8.

Wherein I suffer hardship unto bonds, as a malefactor: but the word of God is not bound.—2 Tim. 2: 9.

Mr. Alex. Gordon, who was a delegate at the Philadelphia Baptist Convention of 1914, says that "a Russian disciple spoke. He was imprisoned for preaching the gospel, but later on a paper was put in his hands to sign; he could go free if he agreed to give up preaching. He took the paper, and tore it into shreds, saying, 'I would rather rot in prison than agree to be silent.'"

Reading.—2 Tim. 2: 19-21.

## FRIDAY, MARCH 9.

Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth.—2 Tim. 2: 15.

"Luther said he studied the Bible as he gathered apples. First he shook the whole tree, that the ripest might fall. Then he climbed the tree, and shook each limb; and when he had shaken each limb he shook each branch, and after each branch every twig, and then looked under each leaf." Let us search the Bible as a whole; shake

the whole tree; read it as rapidly as you would any other book; then shake every limb, studying book after book; then every branch, giving attention to chapters; then every twig (paragraphs and sentences)."

Reading.—2 Tim. 2: 22-26.

## SATURDAY, MARCH 10.

Flee youthful lusts.—2 Tim. 2: 22.

"A young lady went down a mine. She said first to the man conducting the party: 'Can I go down in this white dress?' 'Yes, missie,' he replied, 'but you won't come up in it.'"

Reading.—Heb. 10: 11-13.

## SUNDAY, MARCH 11.

And the Lord's servant must not strive, but be gentle towards all.—2 Tim. 2: 24.

A little boy died. His sister went into the darkened room to see the body. She asked if she might take his hand. Her mamma said, "Yes." She held his lifeless hand in hers and said, "Mamma, this little hand never struck me."

Reading.—Mark 9: 33-37.

## PRAYER.

Merciful God, I thank thee for the blessing of freedom, and that I have chosen Christ and his service. May I never allow Satan to rob me of any of thy good gifts. Help me to rejoice in him whom I have believed, and be persuaded that he is able to keep that which I have committed unto him. Amid life's sorrows and struggles, may I rest in the sweet consciousness that dying with Christ, I shall reign with him. May I never deny him by word, deed, or even thought, lest he also deny me. For his name's sake. Amen.

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J. C. F. PITTMAN,  
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St. Kilda, Vic.

Write now for further particulars.  
Better still, enrol now.



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Head Office: 139-149 Elizabeth St., Melbourne. GEO. E. EMERY, Inspector-General.

**OBITUARY.**

**BEASY.**—It is with deep regret we record the loss sustained by the church at Dunolly, Victoria, by the departure of Bro. John E. Beasy, at the age of 66 years. He united with the church at Dunolly at the age of 15, and he has been a consistent, faithful member for 51 years. For many years the great burden of the work of the church lay upon his shoulders. He loved the church, and gave of his best for its welfare. He did most of the preaching until a few years ago, when failing health prevented him taking the same active part. The following is an extract from a lengthy and splendid eulogy of his life taken from the local paper:—"He was undoubtedly one of Dunolly's best and most valued citizens, and enjoyed the full confidence and respect of young and old. His sterling qualities were recognised by all, and in his early youth he laid the foundation of that fine reputation which he built up amongst us. Manly, straightforward, and honorable, he commanded trust, and his genial, kindly personality, his modest, unassuming demeanor, and his obliging and ever helpful disposition gained for him the strong regard of all. His many kindnesses are but partially known. He was a man of exemplary personal character, and from his youth onwards cherished high ideals and set a high standard before him. He gathered about him the lads of the town in his earlier days, and while training them in healthful athletic exercises (and he was a great athlete) he inculcated worthy principles and sought to build up sound character, teaching self-restraint and unselfish purpose and effort. In every position he was known to be reliable, a man absolutely to be depended on." The funeral service was conducted by Bro. C. A. Bowen, and was attended by a large number of friends. Six of his sons acted as pall-bearers. He leaves a sorrowing wife and large family, whom we commend to God and to the word of his grace.—T.B.

**McLEOD.**—After seven years of illness, Sister Mrs. McLeod has been called home. She passed away at the age of 63 years, on January 20. Our sister was born at Dumbarton, Scotland, and came to Australia with her husband (Bro. James McLeod) and family, in 1889, by the ship "Liguria." She was baptised in the chapel at Hawthorn, Vic., by Bro. D. A. Ewers, in 1890, and held membership for many years in the churches at St. Kilda and Prahran, and was a foundation member of the church at Windsor. In 1915 she came to Queensland with her family; taking membership with the church at Toowoomba. Although not able, the last few years, to attend the fellowship meetings, her faith has kept bright and shining in the Lord. The remains were laid to rest in the Toowoomba Cemetery. Bro. Burns conducted services at the home and the grave. Our sympathy goes out to Bro. McLeod and family. They will have the consolation of the Lord in their sorrow. "Blessed are they who rest in the Lord."—A.G.E., Toowoomba, Qld.

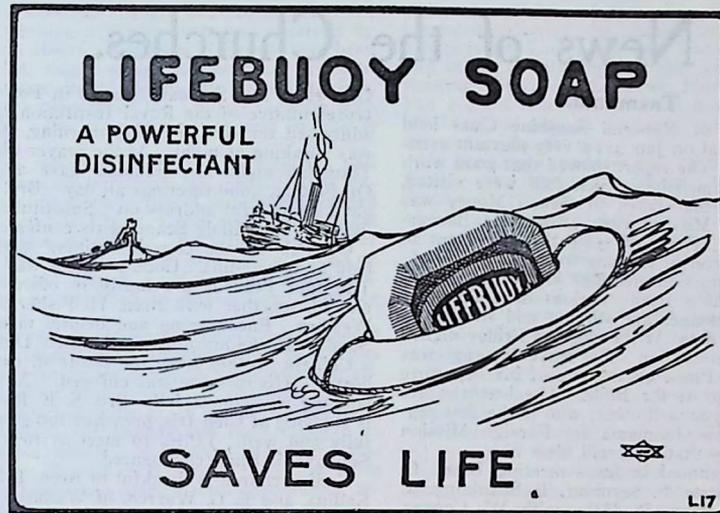
**Victorian Women's Executive.**

The usual monthly meeting was held on Friday, February 2. Attendance, 67. President Mrs. B. J. Kemp occupied the chair. Devotional exercises were led by Miss Baker, who gave a thoughtful paper on "Who will roll away the stone?" Mrs. Chown and Mrs. Ross (Gippsland) were welcomed. "The Power and Influence of a Hymn" was the subject of a very fine paper read by Mrs. Gole.

Minutes of previous meeting read and confirmed. Greetings from Mrs. Cosh, W.A. Apologies received from Sisters Ray, D. Pittman, Hayward, E. Mitchell. Additions from Bible Schools:—North Richmond, 2; Lygon-st., 1; Middle Park, 1; Brighton, 10; Footscray, 7; Carnegie, 3; Prahran, 5; Essendon, 1; St. Kilda, 1; Swanston-st., 1; Balmain-st., 4.

Conference programme to be left in hands of the Council.

Mrs. A. R. Lyall reported good work being done in the home field.



General Dorcas had a well-attended meeting. A splendid lot of garments and material sent out for distribution. £6 sent to the aged and needy. The committee acknowledge with thanks £15 from Margaret Goudie fund; the fine parcel of material and £1 from South Yarra sisters.—A. M. Moysey, Supt.

Hospital Visitation Committee reports 59 visits paid during the month to the various hospitals and institutions. Thanks to all who gave Christmas cheer to the inmates, for books, etc. 10/-, and to the Ladies' Aid, Glenhuntingly, for 10/-.—S. Meyer, Supt.

Next meeting will be held March 2, at 2.30 prompt. Conference business will be dealt with.—L. Rometch, Secretary, 240 Graham-st., Port Melbourne.

**WOMEN'S MISSION BAND.**

Receipts for December-January:—Emerald, 15/-; Middle Park, 19/-; Carnegie, £1; Brim, £1 15/6; total, £49/6.

**N.S.W. Sisters' Auxiliary.**

The monthly meeting was held at City Temple on Friday, Feb. 2, Mrs. Arnott presiding. Opening hymn, and prayer by Sisters Fox and Farr. Minutes read and confirmed. Roll-call and apologies. Sympathy was expressed for Sister Mrs. Gordon, who was ill, and hopes were expressed for her speedy recovery. No correspondence.

A slight error was made in last month's report in connection with the Young People's Temperance Committee. It should have read letter from Bro. Oldfield, thanking sisters for donation.

The business of the meeting was to receive and adopt programme for Sisters' 28th Annual Conference, to be held at Enmore Tabernacle on Tuesday, March 27, at 11 a.m. An outline of programme as arranged by Executive was read by the Secretary, and adopted by Committee. It was suggested that we get a good lady speaker for the evening session. Secretary was asked to write and interview Lady David, the matter of the address to be discussed with her.

It was arranged to have a Foreign Mission drawing-room meeting next Committee meeting, to meet and bid farewell to Miss Metzenthin, who leaves for China next month as a missionary.

Prayer by Mrs. Whelan, and benediction closed the meeting.—Mrs. E. Morris.

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# News of the Churches.

## Tasmania.

The sisters of Nubeena Sunshine Class held the yearly social on Jan. 31; a very pleasant evening was spent. The report showed that good work had been accomplished. Sick folk were visited, and nourishments taken to them. Money was sent to Home Mission work, also to Dr. Barnardo's Homes. Letters of sympathy were sent to sick, and a parcel of clothing to India.

Oysterstone mission meetings are well attended, despite opposition from various denominations. Bro. Ball's messages are stirring and strong; 3 confessions to date. At the close of Friday night's meeting a presentation of a travelling-rug was made to Bro. Pease on the eve of his departure for the College of the Bible. The brethren are proud of this young brother, who is the first representative from Tasmania for Foreign Mission work, and pray that God will bless him.

At Hobart annual business meeting Bren. G. Smith, A. Bellette, P. Seymour, T. Spaulding, R. Levett, S. Harding, R. Hale, with W. Cooper, secretary, and J. Green, treasurer, were elected as deacons. 33 members were added to the church. One more suburban church commenced at Cascades. Good reports from all auxiliaries. Big audiences and one decision at the close of Bro. Nightingale's message on Feb. 11. The church sorrows with the relatives of Sister Mrs. Walters who received the call to be with Christ last week.

## Western Australia.

At Subiaco on Feb. 11 Bro. Clay had charge of the morning service. One lady and a young man from sister churches were welcomed into fellowship. Bro. Clay gave a helpful address on "Temptation." The evening service was well attended. The anthem by the choir was enjoyed. Bro. Clay continued the interesting series on "The Church." The church was pleased to have fellowship with Sisters Mrs. Upham and Quartermaine, of Meekatharra. The father of two of the young members of the church, Vera and Bert Grosse, passed away on Feb. 4. The sympathy of the church is extended to them in their sad loss.

At Maylands all meetings are well attended. Bro. Stirling is still doing a great good work. Sister Mrs. Stirling is untiring in her efforts in visiting both sick and well. On Jan. 25 the church quarterly meeting was held. All reports were received with general approval. On Feb. 11 about 70 broke bread. A welcome was extended to Sister Mrs. Zell and her son, from Bruce Rock. Bro. W. R. Hibbert gave an enjoyable address. Miss Winnie Hollett, who has been seriously ill, has recovered. Bro. Moody, senr., is progressing slowly. The Maylands branch of the C.E. held their annual meeting on Jan. 2. Bro. T. Hagger, from Lake-st. church, delivered an address. A most enjoyable time was spent. On Jan. 29 the Sunday School annual picnic was held at Bassendean; about 200 were present. The Bible School Committee worked hard to make the picnic a success.

## South Australia.

St. Morris on Feb. 18 had good attendances. Bro. Morrow addressed the church on the subject "Go ye up and possess the land," relative to the Home Mission offering. R. Harkness, B.A., took the evening service; subject, "Blind Bartimaeus." The assistance of these brethren was much appreciated. Attendance at Bible School, 155.

Norwood church reorganised the Christian Endeavor on Feb. 5; good prospects. Junior K.S.P. formed on 6th; 15 new boys added; all keen. On Monday, 12th, good prohibition talk by Mr. Ambrose Roberts. Great meeting on 14th for prayer and Bible study. Fine address by Bro. Rankine, who was an unexpected visitor. Strong addresses on Home Mission work last two Sundays by Bren. Harkness and Ira Paternoster.

Meetings at Port Pirie since last report have been well attended. On Jan. 28 was held the largest evening service for many months. Bro. Shipway gave a splendid address on "Alabama."

On Feb. 4 Mr. Samuals, who is in Port Pirie as representative of the Royal Institution for Blind, addressed the church in the morning, Bro. Shipway speaking at night. At the prayer meeting on Thursday night Mr. Samuals gave an address. On Feb. 11, good meetings all day. Bro. Shipway gave a powerful address on "Substitutes for Religion." Two Bible School girls confessed Christ.

On Feb. 15 the church business meeting was held at Cowandilla. Good progress was reported. The four deacons previously in office were re-elected, together with Bren. H. Fisher and F. C. Western. Encouraging and helpful meetings on Sunday. In the morning service Bro. Daniel Lum, a Chinese brother from the Grote-st. church, exhorted. His message was enjoyed. At night the building was almost full. Bro. S. E. Riches, who is studying at Glen Iris, preached the gospel faithfully and well. J.C.E., to meet at 10 o'clock on Sundays, is being commenced.

Kadina church is thankful to Bren. J. Beard, of Kadina, and E. G. Warren, of Wallaroo, for taking gospel services during the absence of evangelist on holidays. Last week, at the half-yearly church business meeting, reports showed the work to be going on steadily. The Bible School is practising for anniversary. On Feb. 11 Bro. Oram took both services; Bro. G. Rootes went to Moonta. At the gospel service the choir rendered a beautiful anthem. The male quartette also gave an item. Mr. Russell Hawke, who met with a serious accident during the week, is in hospital, very ill. Both services on Feb. 18 were conducted by Bro. Rootes.

The meetings at Maylands are well attended, and there have been three confessions since last report. Bro. Collins is rendering splendid service in the church and district, where he is always well received. The annual meeting of Bible School workers has been held, having followed tea in a round table conference of local problems. There were 38 present. Keen interest was taken with a view to keeping the school in the front rank. Bro. Read was recommended for and reappointed general secretary. Opportunity was taken of showing appreciation for long and faithful service of the school treasurer, Bro. Courtney, by the presentation of a book.

At Balaklava on Feb. 8 there was a fair attendance at monthly men's meeting. Bro. Ira Paternoster gave an inspiring address on "The Man and the Job." On Feb. 15 the Dorcas sisters held their annual social. Reports showed that a lot of assistance had been given during the past year. A varied programme was presented. Feb. 18 was the harvest thanksgiving festival. Fruits and flowers were displayed. Large attendances. At worship the first annual offering to wipe out the church debt during the next five years amounted to £132/5/11, with more to come. Bro. Ewers' addresses were particularly inspiring. The choir assisted with their hearty singing. Three lads from the Bible School confessed Christ.

At Mile End last Wednesday evening a business meeting was held, at which the bi-annual election of officers took place. The following were appointed as deacons:—Bren. G. A. Clarke and H. I. Hemer, re-elected, and Bren. W. Simons, R. Caldicott, jr., J. Moran, F. Hersley, F. Lewis, and F. L. Clarke, who were new to office. On Sunday those who were present at the morning meeting were formally inducted to office. Bro. Manning and a singing band have commenced visiting the various shut-in ones in the district after the Sunday gospel services, to sing the message to them. At the close of Sunday night's gospel meeting three adults made the good confession.

At Wallaroo on Feb. 11 Bro. Warren delivered a Home Mission address. The teachers and officers of the Bible School campaign began last Lord's day. The Dorcas Society have just finished the last quilt for the Bible College. They are now turning their attention to the poor of the town. A spirit of harmony prevails in all their

meetings. Sister Dunning suffered a sad loss last week in the sudden death of her husband. The church deeply sympathises with her and the family. Bro. Keith Crouch gave a nice talk at the prayer meeting. All are sorry to lose Sister Mrs. Lower and family. They are going to Watervale to live. On Sunday morning the preacher gave a helpful address. Miss Pridham was a visitor from Lochiel. Nice gospel service. The preacher discoursed on "Settling up your Accounts."

## Queensland.

At Albion on Feb. 7 the adjourned church meeting was resumed, to consider the engagement of an evangelist and other business. It was unanimously resolved to ask Bro. Lars Larsen, of Ipswich, to labor with the church, commencing on Sunday, March 4.

Roma had a visit from Bro. Adermann on Sunday, Jan. 21. He put the claims of Home Missions before the church. Meetings have been small for a few weeks, owing to several families being on holidays. The serious illness of Bro. P. Browne is regretted, he having been laid aside for a few weeks.

Two good meetings were enjoyed at Brisbane on Feb. 11. Bro. S. Trudgian presided in the morning, and Bro. Alcorn exhorted on "The Christian's Hope." At night to a good audience his theme was "Three Candidates for Discipleship." On Feb. 4, the fellowship of Bro. A. Hutson, late of Belmore, N.S.W., was enjoyed. The Sunday School during the current year propose to support an orphan in India. The Young People's Society have resumed classes after holidays. On Feb. 5, they held their annual meeting, followed by a social. 34 members were present. Bro. Alcorn was elected critic, and Miss Dora Moffat secretary.

At Toowoomba on Feb. 11 Bro. Sutherland, of Taylor, was present, also Sister Elliott, after absence through illness. Bro. Burns exhorted from Gal. 5: 16. Good attendance at gospel service. An impressive address was delivered by the evangelist. A deep spiritual interest is manifest in the mid-week prayer meetings. On Feb. 12 the officers held their first meeting for the year. Bren. McLeod, Spies and Jenner were welcomed as deacons. Bro. Burns is representing the church at the Western District Conference at Roma. Arrangements have been entered into to hold a short mission at the close of Conference, at which Bro. Burns is invited to take part.

Since last report much progress has been made throughout the Rosewood circuit, especially at Rosewood, where the church has been reorganised and reinforced with eight additions—four by faith and obedience, one from the Baptist Church, and three by letter. Individual communion cups have been introduced. Marburg church has also shared in God's blessing. At the invitation after a gospel address by Bro. Bassard, the secretary of the local Baptist Church stepped out to be identified with the church wearing a New Testament name and preaching and practising the New Testament plan of salvation. One lad also made the necessary confession. At Mt. Walker there have been two additions; and at Rosevale the seed is being sown, and a harvest anticipated.

## Victoria.

At Ballarat East again there were good meetings on Sunday. 98 broke bread, of whom 88 were at the morning meeting. Two confessions at night.

Balwyn had record attendances on Sunday. School, 116; on roll, 124. Gospel service, 150. One scholar confessed; two baptised. Intermediate Endeavor organised. School picnic arranged. Bren. Mahony and Hare and Sisters Mahony and Hare appointed delegates to General and Sisters' Conference respectively.

Geelong had a very helpful service at prayer meeting last Thursday night. Fine word of instruction from the Book of Ephesians. Last Lord's day meetings were very good. Bro. Stevens addressing the church on "Things that Matter Most." In the evening Bro. C. M. Gordon had charge of the meeting, giving a powerful address from the temperance view-point.

Cheltenham had large and enthusiastic gatherings on Sunday. Welcome visitors were Sister Prior and Bro. Frank Fisher. The school is actively preparing for a children's service, and also the annual picnic.

At the close of Emerald C.E. meeting a social was tendered to Bro. Reg. Bolduan on the occasion of leaving for the College of the Bible. The church presented him with a beautiful fountain-pen. Bro. Bolduan suitably responded.

At Swanston-st. last Lord's day there were several visitors, including Bro. and Sister Clothier, from Brisbane; Bro. and Sister R. Smith, from Chatswood. Bro. Main gave the address, and in the evening Bro. Kingsbury also had good attention and interest.

Church meetings at Colac have been fairly well attended since last report. The Bible School has made good progress, a number of new scholars having been added to its ranks, while six new members have been initiated into the Phi Beta Pi Club during the new year.

One young woman was received into fellowship at Middle Park last Lord's day morning, and another was immersed before the gospel message was proclaimed. Record attendances at Bible School and Bible Class. With Bro. Will. Graham back to help, prospects are very bright.

The church at Kyneton was delighted with a visit from Bro. A. Baker, who conducted the gospel service on Feb. 11. Bro. Ward, of the College, spoke at all meetings last Lord's day. The deep sympathy of the church is extended to Sisters M. and R. Roberts, in the loss of their mother.

Good meetings and inspiring addresses from Bro. Hurren were noted at Footscray last Lord's day. Five new scholars at Bible School. The Senior and Junior C.E. Societies are holding regular meetings. The prayer meeting preceding the gospel service is increasing in numbers, and the power of prayer is being felt in the services.

Box Hill had a nice gathering of members around the Lord's table on Sunday morning. Bro. Burchill, of Western Australia, who has come to reside in the town, was welcomed. Splendid messages from Bro. Wedd for the day. "An increasing number of the young people are attending the gospel services. Bible School held a very successful annual picnic on A.N.A. Day.

Hawthorn annual business meeting was held on Feb. 14. There was a large attendance. Every department of church work was represented, and reports showed that great blessing and progress had been enjoyed during the past year. The financial receipts were £1046, the highest yet realised. A very hearty and unanimous invitation for a five years' term was extended to Bro. Scambler and Nankivell.

At South Yarra Bro. Tease is giving every satisfaction, and is getting a fine grip of the work. A Hinrichsen-Brooker tent mission will commence on March 4 in Yarra-st., South Yarra, next South Yarra railway station. The church is ready for a blessed time. The J.C.E. presented the church with half-a-dozen church hymn books, and on Monday night gave an evening at the Elizabeth Fry Retreat at South Yarra.

Bro. Schwab opened his work with Bamberoad church on Sunday. Splendid meetings greeted him morning and evening, at which he spoke powerfully. 175 scholars at Sunday School. The first wedding in the chapel was celebrated on Feb. 17, when Mr. Weymouth and Sister V. Eaton were married, Bro. Haddon officiating. Several sisters take comforts to Caulfield Hospital once a month. Finances are keeping up. Interest and attendances are good.

At Bet Bet a farewell picnic was tendered to Sister L. Bryant on Saturday. Sister Bryant, who has been a willing worker in the Bible School and church both at Dunolly and Bet Bet, leaves for the College of the Bible, where she will train for foreign fields. At the close of a happy day Miss Bryant was presented with a gift of money from the members at Bet Bet, who wish her every success in her studies and future work. The meetings continue to be fairly well attended, and the services of Bro. H. Cave are appreciated.

At Echuca meetings are fairly attended. Bro. and Sister Freeman are laid aside by sickness. On Sunday morning a young man was received by letter from Boort. Christian Endeavor has been reorganised, and a social was held last week to celebrate that event, and to say farewell to Bro. Hughes, who has spent the College vacation with the church. Bro. Turner's return next Sunday is looked for.

Splendid meetings at Ararat on Sunday. All services growing in attendance. Bro. Payne exhorted on "Shut In." Bro. Combridge preached at night on "If Christ Came to Ararat, What would be His Message?" Fifty-three at prayer meeting last Tuesday. Club also well attended on Thursday. At church building anniversary services it is expected to have Bro. Scambler present.

On Feb. 18 Lake Rowan members were cheered to have present Bro. J. Rhodes, from W.A., who was on a visit to his boyhood home after an absence of about thirty years. In the evening Bro. Rhodes preached with great power to a goodly number of his old friends and their children at S. Peliuebla school. A forward movement was made in the Sunday School on Feb. 4. A Bible Class for adults was started with encouraging attendance.

At Surrey Hills recently the half-yearly business meeting was held. Reports showed departments generally to be flourishing. On Feb. 17 the Sunday School picnic was held at Mitcham Recreation Ground. The second anniversary of the J.C.E. was celebrated on Sunday, Feb. 18, by a special service morning and evening. The Society, under the leadership of Miss M. McAlister, is in a prosperous state. On Sunday evening two girl scholars made the good confession at the close of Mr. Whately's sermon.

The church at South Richmond held its half-yearly business meeting last Thursday. Good progress was reported. The secretary, Bro. Gordon, reported 98 members on the church roll. During the half-year 18 members had been added by faith and baptism. The treasurer reported the finances to be sound. The Bible School secretary reported that during the last eight weeks over 12 new scholars were added. The church expressed appreciation of Bro. Hattwell's work. Fair attendances last Sunday. Bro. J. E. Allan delivered a fine address in the morning. Bro. Hattwell gave a good address at the gospel service.

East Kew mission is in its last week. The meetings have been richly blessed, and attendances have been big. During the last week or two the local people have been the majority. Thanks are extended to sister churches for support both in prayer and attendance. They have visited in such big numbers that they have inspired the missionaries. Last Sunday morning there was a happy gathering, about 36 partaking of the Lord's Supper, after which Bro. Hinrichsen spoke on "What to do in Case of a Fall." Bro. Blakemore was a welcome visitor in the afternoon. At the evening service, which was an overflow one, a lady wished to obey the Lord in baptism, and the evening closed with a baptismal service.

#### New South Wales.

Good meetings at Merewether since last report. Feb. 18, Bro. Smith gave a fine exhortation in the morning, and at night Bro. Newburn gave a splendid address on "Shiloh Has Come." Bible Study Class at Hamilton has aroused great interest, and there is a steady increase in numbers each week.

Hurstville reports good meetings on Sunday. Bro. Green ably exhorted. Bro. and Sister Harris were received into fellowship. Monthly missionary prayer meeting and tea was held. Bro. Crossman conducted a young people's service at night, after which three made the good confession.

At St. Peters on Feb. 4 Bro. A. Carter addressed the church. In the evening Bro. H. Priestly, from the College of the Bible, spoke beautifully on "The Crucifixion of Jesus." Feb. 11, Bro. C. Flood gave a very good address on "Prayer." Bro. K. McKenzie took the evening service, the topic of his address being "The Marriage Feast at Cana of Galilee." The Sunday School picnic was held on Feb. 17.

Lidcombe mission started on its second week on 18th inst. with crowded meeting at night. Bro. Harward exhorted the church in the morning. The previous Lord's day Bro. Harward exhorted, and in the evening opened the mission; a large meeting. On Wednesday Bro. Mercer and Brown had a good time for about an hour with nearly 300 boys and girls in the tent. Interest has been aroused in the district.

At the City Temple on Feb. 18 Bro. Chas. Rush gave a very thoughtful address. Visitors included Bro. L. Holmes, from Victoria. Bro. J. Chapple in a fine gospel address spoke from Hosea 11: 4 at night. The choir rendered "Rock of Ages." The church's thanks are due to them for the beautiful anthems given from time to time under the capable leadership of Bro. Brough. The Bible School and church held their annual picnic at Athol Gardens on Saturday, when a very enjoyable day was spent.

Work at Taree is progressing favorably. Bro. Edwards's interesting and powerful addresses are appreciated by all. On Feb. 4, Bro. A. Saxby spoke in the morning, and Bro. Edwards preached at night. Bro. David Simpson, from Dungog District, spoke morning and evening on Feb. 11. Good attendance and interest maintained at the mid-week services. On Saturday afternoon, 17th inst., volunteer workers (among whom were several builders) commenced the improvements to kindergarten room and general repairs of chapel.

At Lismore on Feb. 11, Bro. T. Houlden is in charge of worship. Several new scholars at afternoon school. At night Bro. P. J. Pond preached on "Infant Baptism." Bro. J. Partridge, who is within a few months of 90 years of age, was pulled down by the horse he had been riding, and is seriously ill. Bro. P. J. Pond has growing classes at religious instruction in the public schools. At Lismore Central he has three classes—boys, girls, and infants. At South Lismore, two classes, primary and infants. At North Lismore the High School is attended.

The closing meetings of Bro. Stevens' ministry at Paddington were excellently attended. On 3rd inst. the Bible School teachers tendered him a farewell picnic at Como. Bro. Bert Credgington presided at a farewell social to Bro. Stevens by the Y.P. Club on 5th inst., and presented him with a gold pencil as a mark of the young people's esteem. Bro. Stevens suitably responded. On 6th inst. a farewell social was tendered Bro. Stevens by the church. Bro. Morton presided, and Bro. Crawford, N.S.W. Conference President, represented the H.M. Committee. A fine musical programme was arranged. Many visitors were present. Bro. Dr. E. A. Bardsley, Whelan, Crossman, Avenell, Carter and Credgington, and Mrs. Kennard (Rockdale) spoke in the highest terms of Bro. Stevens. Bro. Morton presented Bro. Stevens with a wallet of notes. Bro. Stevens feelingly responded. Bro. Stevens carries with him the earnest good will of the brethren at Paddington. Meetings are keeping up well. The assistance of Bro. Fisher and Fox is appreciated. Bro. Ken. McKenzie and Bro. Eldridge have given inspiring addresses at the prayer meeting.

The work at Auburn is well maintained. At the annual business meeting and election of officers, Bro. H. Arrowsmith was appointed superintendent of the Bible School in place of Bro. T. Jones, who did not nominate. During the period the church will be without an evangelist. Bro. Geo. Gray, church secretary, has been appointed to look after the platform work. The church is in a splendid position for a big forward move, and a good opportunity exists for an energetic and capable man. Good meetings last Sunday. At the gospel meeting Bro. Bert Arrowsmith gave a fine message on "Eternal Life." Lidcombe has instituted an Eistedfodd, and held the first concert last Saturday night. Auburn church choir competed in the choir section, and gained 269 marks out of a possible 300 for three items. The adjudicator gave criticisms, but commented favorably on their effort. The church has decided not to hold a prayer meeting this week, but will attend Bro. Harward's tent mission at Lidcombe instead.

**Queensland Women's Conference Executive.**

The bi-monthly meeting of the Queensland Women's Conference Executive was held on Thursday, Feb. 8, in the chapel, Ann-st. Mrs. Wendorf, President, occupied the chair, and led the devotional exercises. Fine attendance of sisters.

Mrs. Wendorf welcomed Mrs. F. E. Alcorn on the occasion of her first appearance at Executive meetings, and trusted that her coming amongst us may be of mutual benefit. Mrs. Alcorn thanked the sisters for their kindly expressions, and said she was pleased to meet so many who were trying to do what they could in this particular part of the work.

Minutes of previous meeting were read and confirmed. A letter from the Home Mission Secretary, asking for report of our work to be inserted in year book, also requesting the sisters to attend to the catering as in former years. It was decided that Secretary prepare report in time for publication, and also that we cater for Conference on Good Friday two meals, and Saturday one meal. Tickets, 2/6 luncheon and tea; luncheon, 1/6.

Programme for Sisters' Conference to be held on Thursday, March 29, in Ann-st., was arranged. Morning session, 11 a.m.; devotional leader, Mrs. Cumming; essayist, Mrs. F. E. Alcorn; afternoon session, 1.30 p.m., devotional leader, Mrs. Larsen; soloists, Sisters Feuerriegel, Hackett and Richards; addresses, Bren. Alcorn, Bassard and Young.

Treasurer's Report showed a balance on hand, £1/2/11. Home Missions, one-penny-per-week, £2 9/3. Foreign Missions, £1 received towards support of orphan; 9/- for bricks for Hostel.

Obituary Superintendent has written several letters of sympathy to those who have lost dear ones.

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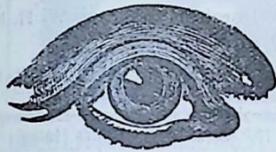
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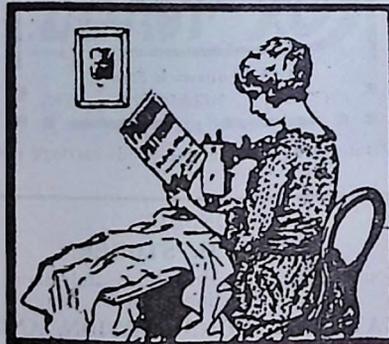
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