

THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXVI., No. 9.

THURSDAY, MARCH 1, 1923.

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

“Waiting for a Church.”

Two of the most beautiful of New Testament incidents are connected with “waiting” men who in special fashion honored the Lord Jesus Christ. The aged Simeon was “waiting for the consolation of Israel”; he held the Babe of Bethlehem in his arms and then joyfully sang his *Nunc Dimittis*. Joseph, the wealthy councillor of Arimathea, who “waited for the kingdom of God,” reverently laid the body of the Saviour in the new sepulchre he had prepared for himself. It may not be strictly true, as we frequently say, that “all things come to those who wait,” but waiting is often the antecedent of blessing and service.

One man who waited.

How a man of modern days waited for a church is told by one of our American brethren. An article by J. Allen Canby in the “Christian Standard” begins with the following story:

“Two carpenters were working upon a church roof and were busily engaged in a religious conversation. The older remarked:

“You should become a member of some church.”

“I know it,” the younger answered, “but I am just waiting for the right church to come. When the right church does make its appearance, I will be the first man in this community to unite with it.”

“What is wrong with the churches we have? Are they not good enough? Are they not all working for the same end?” the older carpenter continued.

“To this the younger man added this word of explanation: ‘I have been a Bible student and a praying man for years, and I cannot find anywhere to-day the church of the New Testament. The churches of this community, and, so far as I know, the same is true everywhere, do not much resemble that early church. I do not find these names, and much of the teaching and practice is different from the New Testament church. I spent several weeks at an

altar; I was sincere; I have been a bad man, and I could get no blessing such as others claimed. I disbelieve in much I find in churches to-day. But if the practice of receiving members had been the same as the Jerusalem church, I would have been a member years ago.’

“At that time neither of these men had ever heard of any church claiming to restore the primitive faith of the New Testament.

“A few years later a minister appeared in the community pleading for the restoration of the church of the New Testament with its doctrines and ordinances. The younger carpenter happened to be present and heard the first sermon. When he arrived home, he made this remark:

“I heard the first gospel sermon to-day. I will hear that minister again, and if the second sermon agrees with the Holy Scriptures as did the first, I will be the first to unite with the new church.’ He heard the second sermon; it was satisfactory, and he and his good wife and several others made the good confession. That was the beginning of a little country church, which never had more than thirty-five members, but has now become four congregations.”

Influence of Example.

*Still shines the light of holy lives,
Like star-beams over doubt;
Each sainted memory, Christ-like, drives
Some dark possession out.*

*O friend! O brother! not in vain
Thy life so calm and true,
The silver dropping of the rain,
The fall of summer dew!*

*With weary hand, yet steadfast will,
In old age as in youth,
Thy Master found thee sowing still,
The good seed of His truth.*

*As on thy task-field closed the day
In golden-skied decline,
His angel met thee on the way,
And lent his arm to thine.*

—Whittier.

An incentive to our work.

Such a narrative is stimulating. The experience has its counterpart in the establishment of some of our Australian churches. Many members had to wait for years for a church and doctrine harmonious with the pattern revealed in the New Testament. There are thousands of other people in our land waiting for the simple evangel. In this thought we have one of the greatest incentives to revived missionary activity. Even if people were unwilling to respond to the message, it would still be our duty to preach the gospel. When the fact is considered that, whenever a campaign of evangelism has been carefully planned and wisely carried out, success has followed, then our last excuse for neglect seems to vanish.

The time sometimes seems ripe for an effort. In the fulness of the time God sent his Son. When most needed, Luther and Wesley were given to the world. The Campbells and their coadjutors began their work of restoration at the opportune time. In different countries the minds of godly men were thinking along similar lines, and the plea for New Testament Christianity therefore advanced most rapidly. Sometimes the phenomenon is witnessed on the foreign field of a community ready for the gospel accepting God’s plan of salvation with apparent suddenness and in a sort of mass movement. Readers of missionary history have often to think of the prophecy, “The isles shall wait for his law.” Here, in Australia, there are many earnest God-fearing, Bible-loving people who are waiting for the simple gospel of Christ as preached on Pentecost and for a church which in name, creed, ordinance, polity, doctrine and life will manifestly be in harmony with the teaching of God’s Word. There are many large towns in our land which have not yet a church of this pattern. Of each of them the Lord might say, as he said of Corinth of old, “I have much people in this city.”

The kind of church which the world needs—whether in eager expectancy it “waits” for it or not—is one whose manner of life is as scriptural as is its doctrine. What would the power of such a church be!

In other words, if our matchless plea for New Testament Christianity were always commended by lives which were worthy of the gospel, how irresistible the impact we would make on a community!

The Spirit of the New Evangelism.

Jesse R. Kellems.

It is not an easy thing that we essay in this address, to diagnose the spirit of the new evangelism. We may at the very start disclaim any desire to reflect upon the good in the old evangelism. There is, perhaps, an assumption in the very phrase “the new evangelism” which may cause misunderstanding. Need we defend the proposition that there is a new evangelism, new as compared with much of that which is passing away?

Not for a moment would any one cast aspersions upon the work of the noble men who have wrought so valiantly in our brotherhood in the field of general evangelism. Nor would we for anything undervalue the efforts of those noble souls who are still with us, though many of their methods which were yesterday in vogue are now being discarded. There are several marked elements of the new evangelism which definitely differentiate it from the old, elements of its spirit which I want here very briefly to mention.

1. *The new evangelism is characterised by a desire to subordinate mechanics to the preaching of the gospel message as the heart and soul of the evangelistic programme.*

By this statement I do not want any to understand me to say that mechanics are unnecessary. Without method evangelism in its highest and best sense is impossible. The difference between the great New Testament evangelistic meeting to-day, with its often hundreds of additions, and the short meeting of the days of our fathers in the beginning of the Restoration movement, with its few precious souls gathered into the fold, is to be found in the difference in methods, not in the message proclaimed. We have learned that it pays to advertise, to organise the church for personal work, and to train the members in the psychological means at the disposal of the personal worker. We have thus learned how to widen the scope of the influence of the evangelistic message. Mechanics of this nature are not to be condemned; they are essential, and every soul-winner should be trained in their use.

But there came a time in the old evangelism when mechanics as such were overemphasised. Great crowds of personal workers were sent down into the audience to drag men and women forward, whether they wanted to go or not. Men were arrest-

ed on the street and asked if they believed in Jesus Christ as the Son of God, and, upon giving an affirmative answer, were promptly reported as confessions, though they never came near the church. Little children below the Junior age were frequently rushed forward in Bible School invitations so that their coming might swell the numbers in the forthcoming report. And all the time less and less prominence was given to the preaching of the message, with the result that there came a period when, in the average meeting, the preaching was secondary to the mechanics employed by the evangelist. The new evangelism is reversing the order, and now the message is the centre. Music and mechanics have their place, but it is very definitely a secondary place to the preaching of the gospel of the blessed Lord.

2. *The new evangelism places a powerful emphasis upon the fundamental necessity of teaching the gospel.*

The evangelist of the new evangelism must be a doctrinal preacher. He is not merely to “sandwich it in,” as a friend of mine recently described his own doctrinal preaching. He must preach it, and all the time. It is not his business to take up the time devoted to the meeting with a series of pastoral messages. The new evangelist is, like those of the New Testament day, a teacher of fundamentals. He is not to be merely an exhorter, a barn-stormer; he is to be a great, enthusiastic, dignified and earnest teacher of the truth. He is not to attack every organisation other than the church, or to spend his time trying to rectify the social evils of the day. His business first, last and always is to commit men to Christ. Let me warn you as evangelists (is that word “warn” too harsh? Well, it is what I mean), if you want to be called by the churches of Christ to-day, give attention to preaching; and preaching of the great fundamentals of the gospel. Realise this as your task, and stick to it, and the churches will rise up and call you blessed.

3. *The new evangelism has taken a decided stand against the coarse, the cheap, the sensational.*

The “Billy” Sunday type of evangelism is passing away. The coarse, crude language which many times has been a veritable disgrace to the pulpit will no longer provoke the interest which was once accorded to it. It now provokes only disgust in the hearts

of the best people. I have many times been almost ashamed to tell people my profession. Not ashamed of the glorious work which I have been trying in a humble way to do for the Lord, but ashamed because of the thoughts with which the name “evangelist” is generally received to-day. The average man of the street or on the train thinks of a half-baked, illiterate fellow, noted for his wild, sensational stunts, when he thinks of an evangelist. But the new evangelism is characterised by a fine dignity which is becoming to the sacred work to which we have been called. And dignity is not incompatible with an unquenchable enthusiasm. One may have what a friend of mine has well described as “dignified pep” without being a wild, coarse sensationalist.

4. *The new evangelism is characterised by a rugged honesty.*

I have always felt that the preacher of the evangelistic message should be honest. And has he not always been honest? Is it not a daring thing even to imply that any evangelist has been dishonest? Perhaps he has not been consciously so. No doubt he has found some way to justify his apparently shady actions by the old philosophy of the Jesuit—that the end justifies the means. But the new evangelism contends firmly that the end does not justify the means. It demands that the one who is a representative of the Christ shall be clean and honest, and that there shall be not even the shadow of a doubt about him.

(1) He must be honest in life.

Not for so long can the man who preaches Christ do so out of an unclean heart and an impure life. Some brilliant men in the ministry have gone down to oblivion because they were not honest in the lives they lived. Only the clean man can win the lost to the Lord.

(2) The new evangelism insists that the evangelist shall be honest in methods.

He can not ask the whole church to “come forward for a closer walk with God”—elders, deacons, preacher and all—(though they may all need it), and then send in their names as converts or additions to the membership. The modern mind resents any stunts or shenanigans used to bring men to a decision for the Master. The craze for numbers and for money has often profoundly affected the ethical attitudes of the evangelist. If he could get a great number of people forward in a short time, the greater would be the offering on the last day. These are not pleasant statements, but were not the facts even more unpleasant? Thank God, the new evangelism frowns down such dishonest methods to win to the dear Lord.

(3) The new evangelism also insists that the evangelist must be honest in reports.

If you have a hundred additions, report them as a hundred additions. The old-fashioned telegram where five hundred were reported as having come forward—“recon-

crations, letters, confessions and statements"—was deceiving, for most of the readers before they got on to the deception thought that those who came were actual additions to the church. One illustration: In a certain Western city, 176 people responded to the first invitation, which was given about ten days after the first meeting began. Of this number, twelve actually were new people. The meeting was being conducted in the Christian Church, and supposedly for the Christian Church, but of the twelve actual converts of the 176, six went to the Baptists, three to the Methodists, and three became members of the church of Christ. Yet to the brotherhood, the report went out through the telegrams that there were 176 additions at the first invitation. This is rank dishonesty, and the new evangelism will have none of it. It would be well for the evangelists to remember anyhow that the ministers have come to the place where they do not believe the reports in the papers, and very few even read them. They write to each other about the evangelist whom they are considering. If the new evangelism is to endure, if it is to continue in the beautiful way in which it has started, it must ever continue to be scrupulously honest.

5. *The new evangelism exalts Christ and his church above self.*

The evangelist is not in the work that he may glorify himself. And yet have you not heard men speak, who gave you constantly the impression that they were thinking of self above all else? A negro one time was listening with rapt attention to a great oratorical display by Senator Bailey, of Texas. A white man, who was unacquainted with the Senator, asked the darky, "Rastus, who is that man?" "Wall, sah," was the reply, "Ah don'to 'zactly, but hit sho do opeeah to me dat he does recommend hisself most highly." The evangelist is to recommend the Lord and his church, and not himself. And the true soul-winner will do this. He will not be thinking of self, for it is only as we lose ourselves that we are to find souls for the Master.

What a glorious report was that from the gracious U.C.M.S. secretary of evangelism. Ninety thousand baptisms in our churches last year. And this will continue, the number will grow tremendously, if we will ever keep pure the new evangelism, if we will steadfastly turn our faces against any abuses which may threaten it, if we will firmly demand of those who aspire to the noble work of soul-winning that they be fine and clean and honest in their work and proclaim the pure gospel.

"Let us be up and doing while it is yet day, for the night cometh when no man can work."

"God's balances weigh every individual at the times when he feels independent of God, as well as when he feels dependent upon the Divine mercy."

Sing.

Alan Price, B.A.

"Sing aloud unto God our strength."—Psalm 81: 1.

"Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Col. 4: 16.

What was the song that the angels sang as they ushered in the Prince of Peace? We have at least some of the words, but what was the tune, what chords did they strike, what were the notes of the anthem? Imagine the sweetest soprano you have ever heard, multiply it a hundred-fold; the richest contralto, the finest tenor, and the deepest bass, multiply these proportionately, blend them all in perfect harmony, perfect time and perfect expression, and you have in a measure the song of the angels.

Since we have not the tongue of angels, we must make the best of the voices in our possession. Many a good voice is lost to us through want of knowledge of the rudiments of song, and some voices, quite a small minority by the way, that have acquired a habit of singing flat, may by a similar rudimentary training be enabled to overcome their deficiency.

I write particularly of our male voices. All children sing naturally, and the great majority, in tune. Our sisters as they grow up carry with them the voice of childhood enlarged and enriched. Not so the male. All at once during adolescence he loses his child voice and receives another he knows not how to use. He cannot tighten up his extended vocal chords to give the same pitch as before, and for want of knowledge, if he sings at all, he only growls away an octave below the proper key. This is distressing to others, and also to himself. If he tries to sing to the correct pitch he either sings flat or strains his voice, or both.

Here is where a little training will be of benefit. If he has already acquired at school a fair knowledge of the tonic sol-fa notation, it will be an easy matter to direct him to the part that suits him best. If on the other hand he has no knowledge of the art, or is inclined naturally to sing a little off the proper note, a knowledge of the tonic sol-fa system is of still greater importance. The old notation is sufficient for those who have made music a special study, and are naturally blessed with the music instinct, but I can write from experience of the very great benefit of the tonic sol-fa notation in enabling one to strike accurately the note represented by the old notation.

We train our preachers, we teach our new members, we endeavor to draw out the talents of the brotherhood generally in various departments of church work, but as a rule we fail badly in giving the lifting hand to the young brother who should as a Christian duty acquire the art of using his sing-

ing voice to edification. Our text from Colossians states that hymns may be a means of teaching and admonition, and calls upon us to use them for that purpose. We can not all speak to edification, and we cannot all speak at once, but we can all sing at once. If we do it intelligently and heartily, each taking his own particular part, we shall not only fulfil the first of our texts and "sing aloud" unto God, but we shall derive a greater amount of pleasure from our church praise.

Let us banish for ever the thought that the singing is for experts. As the trained evangelist has a tendency to cause the young man to neglect the gift of speech that is in him, so the organ and select choir have a tendency to make the congregation generally negligent in the matter of church praise. An organ may be all right to direct song, but it must not be allowed to sing; that is to say, it should be overwhelmed by human voices. The choir can hardly do this alone. Communal singing will do it. To get this result we must awaken and direct the singing interest in the congregation.

If it is important in our larger churches that the male portion of the congregation, at least, should have sufficient knowledge of harmony to use their voices to effect, it is still more important that the small and struggling churches should be able to sing to edification. It is pitiable at times to see the brave efforts of a small choir consisting of sopranos supported by a couple of uncertain male voices, to make up for the deficiencies of the congregation as a whole. A little more knowledge might have converted a few sopranos now straining their voices, into effective contraltos, and the male members into singers indeed. In the still smaller home or cottage churches, the same difficulty occurs, and yet I have been attached to one such church where the majority knew music and could sing their parts, and the effect was pleasing indeed.

I trust my criticisms will be taken as entirely friendly. They do not apply to our present leaders of song, but are rather directed to those that have the talent lying hid, and, through want of a little musical knowledge, have failed to use it.

Now for a few concluding remarks with regard to our evangelists in training. It would be interesting to know how much of their time is spent in acquiring the art of effective song, or the conducting of music. Successful gospel work depends largely on successful singing. An evangelist as a rule, who is able to grip the singing, even if he does not lead it, is going to be a successful preacher. Let us therefore stir up the gift that is in us. Sing if we know how—learn if we don't. If you want a successful church—sing.

Religious Notes and News.

Dr. Francis E. Clark's Autobiography.

During Dr. Francis E. Clark's recent stay in Europe, he was able practically to finish the Autobiography to which he has been devoting his leisure hours for the past five years. The book, which is to be illustrated by over a hundred intimate pictures taken from a selection of several thousands, is to run to over 800 pages, and it is hoped that the volume will be ready by the beginning of December. In the meantime, a number of the chapters are being printed in "Christian Endeavor World."

Personal Evangelism.

W. C. Pearce, of the World's Sunday School Association, is one of the men who knows how to make the most of the opportunities that seem slight. He said of one experience:

"I took the train at the Lake Shore Depot, Chicago, for a town in Northern Indiana. I was very tired and took a seat in the sleeper, and almost before we left Chicago I was asleep. I had instructed the porter to awaken me before I reached my destination. Accordingly as we neared the end of the journey he came in and aroused me. A few minutes later he returned to brush my clothes and help me with my baggage.

"As he was brushing me off I remarked: 'My journey ends before yours to-day, doesn't it?'"

"'Yes, suh,' was the answer.

"'I wonder which of us will come to the end of the journey of life first?'"

"'I don't know, suh. I don't like to think about dat, suh.'

"'Well,' said I, 'It doesn't matter much if one has a through ticket.'

"The man said: 'I don't know what you mean, suh.'

"I explained that I had secured a ticket at Chicago, which was nothing more nor less than a promise of a ride, properly signed by the railroad officials. Then I pulled from my pocket a small copy of the Bible and spoke of Christ's free offer of salvation, quoting some one of the promises, and explained that this promise was signed and sealed by the death of Jesus Christ, and that I had accepted that promise and was trusting fully to end the journey right."

Chinese Christian Aspirations.

In his address at the Shanghai National Christian Conference, recently, Mr. T. T. Lew succinctly set forth the aims and aspirations of the Chinese Church as follows (says the "Chinese Recorder"):

1. Be a fearless fighter against sin.
2. Be a faithful interpreter of Jesus.
3. Stand as the flaming prophet of God.
4. Be an obedient disciple of the Holy Spirit.
5. Be a worthy teacher of the Bible.
6. Be a genuine servant to the Chinese people.
7. Be a defender of Christian unity and comprehensiveness.
8. Be a courageous experimenter in co-operation.

Such is the church the Chinese Christians need, which the Chinese Christians are praying for, and for such a church many will be willing to lay down their lives.

The Coming Revival.

An article which appears in the "Church Family Newspaper" is worthy of attention, says a writer in the "Australian Christian World." The writer says: "During the present generation the spirit of expectation has not been so keen as it is to-day. In many directions, men are waiting for something to happen. Others are planning and attempting to organise a revival. It is surely the Church's duty to be active in co-operation with God. . . . When the Church is controlled and impelled by the Holy Spirit, the revival will come."

Commenting upon a volume of addresses published by Mr. J. Douglas Brown, the writer goes

on to say: "Mr. Brown lays a firm foundation when he declares, 'Let us stop all campaigns, all missions, all new movements, and let the Church of God go into the quiet room, and "listen in," and find out absolutely and definitely what the Holy Ghost wants her to do in this present time. The need of the Churches to-day is of a revival of "listening in." . . . When once the Church of God hears the voice of the Holy Ghost . . . she will go out into the highways and by-ways, and her strength will be as the strength of ten because her programme is pure.'"

And again: "There must be a salvation of the Churches before there can be a salvation of the masses. The sad thing of our Church life to-day is that we are so busy treating one another unfairly; we are so busy criticising one another without manifesting the Spirit of Christ." These are plain truths, and they indicate that the first duty in the way of the coming revival is to seek a revival within the Church. Let the individual member of the Church lay himself out to be a soul-winner: let the individual Christian become of a truth a witness for Christ, and the time of the singing of the birds is right at hand.

Death of Bishop J. M. Thoburn.

The death has been recently announced of Bishop J. M. Thoburn, for many years missionary Bishop of the Methodist Episcopal Church for India and Malaysia.

Of Scots-Irish ancestry, James M. Thoburn was born in Ohio eighty-six years ago, and early realised that God intended him for missionary service. He was led through a remarkable sequence of events to undertake service in India, and he arrived in Calcutta in 1859.

For some dozen years, Dr. Thoburn carried on devoted work among low-caste villagers in remote districts of Northern India, until, in 1870, he returned to Calcutta. There he conducted a greatly-blessed ministry among Europeans and Eurasians, and built up the largest Protestant congregation in Asia.

During those years, his missionary interests were maintained, and it was in May, 1898, that Dr. Thoburn was elected as missionary bishop. A fine tribute to his work in this sphere is paid in the course of an obituary notice in the "Epworth Herald." The writer says:

"He was a missionary in the most real sense of being a disciple of Jesus Christ. He saw in every man a brother, a soul infinitely worth saving. India was the home of so many such souls that India held his love and service all his life long.

"He was a man of tremendous faith. He believed in the mass movement toward Christianity, before it began to move. He believed in the gospel for the women of India, when the women's quarters of Indian homes were tight closed against it. . . . He was a great missionary, because, first, he was a great Christian."

Theology and Mince Pies.

Not many people this Christmas would have connected theological debate with mince pies, had it not been for the article in the "Nineteenth Century," on the history and mystery of mince pies. The writer of the article points out the antiquity of the popular confection, and the eclipse into which it passed in Puritan times in consequence of its association with the Christmas feast. The earnest faithful souls of the Puritans held in abhorrence everything Popish. Their fathers had suffered too heavily under Papal domination to encourage tolerance. "In 1647 Parliament decreed that the Festival of the Nativity of Christ should no longer be observed: and, of course, Christmas fare went overboard, with all the other Christmas observances." In the opinion of the Puritan, "the Mince Pie's alternative name, Christ-Mass-Pie, was alone sufficient to convict it of Popery."

Gambling at Bazaars.

If there is an increase in the gambling habits of the community since the War, and it is stoutly asserted by a contemporary that such is the case, then it is to be feared that the churches have a serious measure of responsibility for the increase (says the "Christian"). We are told that "raffles are more frequent than they used to be." In a church bazaar, not a great way from Newmarket, last week, even the admittance programmes were stamped with a number that entitled—if that particular number was drawn—to a prize of value. There were other prizes gambled for within; but it was not possible to enter the sale without purchasing one of the objectionable programmes. If people of religious principles and sound morals would make it a condition of helping any bazaar or sale of work, either by gifts of goods, or money, or by attendance, that there shall be no "drawings" or lotteries connected therewith, then the clerical or other promoters would discover that such devices are unprofitable. It needs no argument to show that such measures degrade both philanthropy and religion.

Semper Eadem.

According to the London "Christian," the Dutch Reformed Church in South Africa is making strong representations to the Union Government concerning the opposition of the Portuguese authorities to their mission work in Angoniland. It seems that Protestant missionary enterprise is being deliberately thwarted, so that the Dutch churches are having to cease work; whereas the Roman Catholic Mission is encouraged and assisted. All protests have been ignored, and the missionaries assert that press-gangs, seeking recruits for the police force, have seized men as they came out of church, among those carried off being an evangelist and some teachers. Rome never changes; her methods may change according to the measure of power to oppress, but the persecuting spirit that hates the simple gospel of the grace of God is ever the same. The Dutch Reformed Church can be trusted to maintain its right to preach that gospel, and there are stalwarts of the Faith in South Africa who will fight through to victory this battle for the Lord and his truth.

Moslem Activity.

That every Moslem is a missionary has long been recognised as the chief explanation of the steady advance of Mohammedanism among Pagan peoples. The fact that these activities have been largely individual and unorganised does not detract from their value: rather the reverse, for every Moslem is thus shown as a true believer and as a witness to the faith. Would that every Christian were as loyal a witness to Christ our Lord! Now, however, the powers that be in Angora, have determined that a better organised propaganda should be initiated, and a committee has been formed for this purpose. We may therefore be confronted in the near future on every mission field with an aggressive and highly-organised Moslem propaganda, which, to those who have a saving gospel to preach, "the gospel of the grace of God," need bring no anxiety, though it will intensify the conflict in which we are engaged against all satanic powers. But it should arouse a more earnest missionary prayer spirit at home, that the power of the Holy Spirit may rest on loyal missionaries of the Cross in all fields as the darkness deepens, and the battle becomes ever more fierce with the enemies of the Lord.—"The Christian."

Do Good.

Do all the good you can
By all the means you can.
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

—John Wesley.

A Famous English School.

Albert J. Saunders, M.A., F.R.Econ.S.

One of the great dreams of my life became a reality in October, 1921, in being privileged to visit one of the most noted of English public schools—Rugby College. The famous school was founded in 1567 by Lawrence Sheriff. It first occupied its present site about 1750, but the oldest existing buildings were completed only in 1813. At the ter-centenary in 1867 subscriptions were raised for founding scholarships and for extensions, including the new quadrangle and the beautiful college Chapel. Among the many great men associated with Rugby must be mentioned Archbishop Temple, Dean Stanley, and the greatest of all the headmasters—Dr. Thomas Arnold (1828-42), known to all the world as "Arnold of Rugby." School life at Rugby during the period of Dr. Arnold has been immortalised by that greatest of all school boys' stories—"Tom Brown's School Days," by Thomas Hughes.

As one approaches the old school from the town side, there is little attractive or interesting that one can see. Its treasures of history are hidden behind a high wall of college buildings. Inside the front gate are the corridors and quadrangle of the old college. Just in front is the clock steeple, and the old clock still chimes the hours on whose dial Tom Brown cut his name at considerable risk to his life one night long years ago.

I went to the old Sixth Form class room where Arnold taught the seniors and drilled into them those great lessons of virtue and character which were the glory of Arnold's educational policy at Rugby.

He treated his elder boys as young gentlemen of honour. So much so that those seniors were ashamed to deceive the doctor or lie to him, because he trusted each boy so implicitly and never questioned what they said. The reflex influence of that attitude on those upper class men was simply wonderful, and they went out from that school men of honour and men of character.

The scholarship at Rugby has always stood high, and in addition to the three names already mentioned, one should notice these men who have brought fame to their old school by their learning and intellectual gifts:—Viscount Geschen; Bishop Cotton of Calcutta, 1858; the Right Hon. H. O. Arnold-Forster, Secretary of War, 1903-06; Professor Henry Sidgwick; Archbishop Tait; Dr. F. G. A. Hort, and the young English poet, who gave such promise, but who was cut off in 1915 in the Great War—Rupert Brooke. He has left behind him these noble words written just before his death, and which are engraved on his memorial tablet in Rugby Chapel:—

"If I should die, think only this of me:
That there's some corner of a foreign field
That is forever England.
There shall be in that rich earth and richer
dust concealed;
A dust whom England bore, shaped, made
aware,
Gave, once, her flowers to love, her ways to
room;
A body of England's breathing English air,
Watered by her rivers, blest by suns of Home.
And think this heart, all evil shed away,
A pulse in the eternal mind,
No less gives somewhere back the thoughts
by England given;
Her sights and sounds: Dreams happy as her
day;
And laughter learnt of friends; and gentleness
In hearts of peace, under an English heaven."

The playing fields are situated behind the

pile of college buildings, and are surrounded by magnificent old English oaks. The school is famous for having originated the football game which bears the name of Rugby. On a wall covered with ivy I found this inscription:—

"This stone commemorates the exploit of William Webb Ellis, who with a fine disregard for the rules of football as played in his time first took the ball in his arms and ran with it, thus originating the distinctive feature of the Rugby game. A.D. 1823."

It was the Duke of Wellington, was it not, who said that the Battle of Waterloo was won on the football fields of the great public schools of England!

Just across the street from one of the main entrance to the athletic fields is the Temple Speechroom, where are held all the large gatherings of the college and its friends. It is named after Archbishop Temple, who at one time was the headmaster of Rugby. The Temple Speechroom was opened by his late Majesty, King Edward VII., on July 3, 1909. I make this quotation from his speech on that occasion because it expresses the real English view of what public school education is and should be:—"Rugby is notable not only for its success in scholarship, not only for its great men of letters, but even more for its high ideals of honour and manliness and public spirit, and all those qualities that make our public schools the finest places of education in the world. These ideals and these qualities, strenuously taught by her great leaders, and handed on as a cherished tradition from generation to generation of her sons, have left the mark of Rugby deep, not only throughout these islands, but throughout the Empire, and in every part of the world.

"Carry with you these traditions when you who listen to me are scattered, as scattered you will be in a few years' time, far and wide, and wherever your lot may be cast see that you uphold the great name of your school and prove yourselves worthy of those who have gone before you."

The name of Dr. Thomas Arnold will be forever associated with Rugby School. He was appointed its headmaster in 1828, and before many years he had succeeded in raising it to a level second to no other public school in England. He greatly widened the conventional school curriculum and developed the "prefect" system. But he did not rely so much on any system as in the profound religious and moral force of his own character, together with a sense of justice which inspired respect. A deep religious emotion pervaded his Sixth Form, and spread throughout the whole school. Arnold's theory was, and he practised it at Rugby, that religion must be at the bottom of all true education. His ambition was not so much to train great scholars, as it was to send out true gentlemen, men of honour, men of character, men that have a real sense of justice, and men that will not lie.

Thomas Arnold had an acute insight into character and influenced his pupils by stimulus, moral and intellectual, without subjecting them to needless rules. The "Rugby" type of men obtained the reputation of holding an unusually serious and ethical view of life. The chief difficulty in Arnold's way was the prejudice excited in the Tory and High Church classes of society by his liberal views on politics and religion. But, by 1841, Arnold had conquered public opinion, at least as to the merits of his methods at Rugby. In that year also he was appointed Regius Professor of History at Oxford University.

Outside of his Sixth Form class room Dr. Arnold's greatest sphere of influence was in the pulpit of the college chapel. Many of his "old boys" have left on record their sincere appreciation of the sermons which he delivered there. I stood long with bowed head before that pulpit in Rugby Chapel, and gazed on the floor where there was cut a simple cross with the words beneath:—

↑

THOMAS ARNOLD.

It was a most fitting resting place for Arnold of Rugby, and as I looked at that sign of the cross, and thought of the great soul who had gone, the lines of Matthew Arnold, in loving appreciation of his gifted father, came to me with irresistible charm and force:—

RUGBY CHAPEL, NOVEMBER, 1857.

Coldly, sadly descends
The autumn evening. The field,
Strewn with its dark yellow drifts
Of wither'd leaves, and the elms,
Fade into dimness apace,
Silent;—hardly a shout
From a few boys late at their play!
The lights come out in the street,
In the schoolroom windows; but cold,
Solemn, unlighted, austere,
Through the gathering darkness, arise
The chapel walls, in whose bound
Thou, my father, art laid.
There thou dost lie, in the gloom
Of the autumn evening. But, oh, that word,
gloom, to my mind
Brings thee back, in the light of thy radiant
vigor, again;
In the gloom of November we pass'd
Days not dark at thy side;
Seasons impair'd not the ray
Of thy buoyant cheerfulness clear.
Such thou wast! and I stand
In the autumn evening and think of bygone
autumns with thee.

Then in such hour of need of your fainting,
dispirited race
Ye, like angels, appear,
Radiant with ardor divine!
Beacons of hope, ye appear!
Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.
Ye alight in our van! At your voice,
Panic, despair, flee away.
Ye move through the ranks, recall
The stragglers, refresh the outworn,
Praise, reinspire the brave,
Order, courage, return;
Eyes rekindling, and prayers,
Follow your steps, as ye go
Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On, to the bound of the waste,
On, to the city of God.

That is one of the noblest poems in the English language, the outpouring of a grateful and gifted son to the memory of a great and inspiring father.

The function of a truly worthy college is to train men for the responsibilities of life, and send them out with a burning desire to contribute something to the well-being and progress of their fellow men. The office of a truly great man is to stimulate and lead upward and onward the mass of men. Such a public school was Rugby, and such a man was Thomas Arnold, headmaster of Rugby College.

Life must be measured by depth rather than by length, by thought and action rather than by time.

We judge people, not so much by their attainments, as by the tendency, the bent of their life.

Religions of the People In South Australia

As Shown by the Census Returns of April 4, 1921.

The Census returns showing the "Religions of the People" in South Australia on 4th April, 1921, have just come to hand, and the result of the Census is disclosed in the tabulated statement published herewith. This statement should prove of value to every person interested in the religious condition of the people, and especially to every loyal Churchman who wants to know what progress is being made by his denomination.

The most striking item in the statement is the remarkable increase, during the decade, in the number of persons who state that they belong to the Anglican Church. This phenomenal increase has also been shown in the returns for Victoria,

	1901	1911	Increase	P. cent.	1921	Increase	P. cent.
Presbyterians	18,357	22,567	4,210	22.93	24,659	2,092	9.27
Methodists	90,152	100,402	10,277	11.4	122,634	22,232	22.14
Congregationalists	13,338	13,357	19	.142	15,289	1,932	14.46
Anglican	106,987	113,781	6,794	6.35	165,968	52,187	45.87
Roman Catholic	52,193	57,558	5,365	10.28	67,030	9,472	16.46
Baptist	21,764	21,863	99	.45	23,033	1,170	5.35
Church of Christ		9,324			15,039	5,715	61.23
Lutheran	26,140	26,681	541	2.07	24,666	2,075	7.78
Christians undefined		655			598	57	8.7
Seventh Day Adventists		622			1,146	524	84.24
Other Christians		2,209			2,879	670	30.33
Unitarian		454			423	31	6.83
Salvation Army	4,030	3,835	195	4.84	4,591	756	19.71
Protestant undefined		13,235			10,547	2,688	20.31
Increase of population in Commonwealth				18.05			22.04
Increase of population in South Australia				12.67			21.20

New South Wales, and Queensland, and seems to indicate a sudden movement of the people, in all the States, mainly toward the Church of England.

During four decades (from 1871 to 1911) the average increase for each decade in the Anglican Church was 23.68 per cent., as against the natural average increase of population in each decade of 22.77 per cent., her increase being slightly above the natural increase in population; but in the last decade (1911 to 1921) her increase was 45.87 per cent., as against a natural increase of population of only 21.2 per cent. Her total increase during the decade was 52,187. The "expected" increase based on the "natural increase of population," namely, 21.2 per cent., was 24,121; she therefore gained 28,066 in excess of the natural increase of population.

This large and "unexpected" increase has, apparently, come by the transference of people from other denominations, and from persons who in former census returns called themselves "Protestants" only, or "who object to state" their church connection.

An examination of the statistics of all the denominations seems to indicate that this transference really took place as the following interesting statement shows:—

(1) Churches which have increased more rapidly than the natural increase of population:—

	P. cent.	Equal to
Anglican Church—Actual increase	45.87	52,187
Increase calculated on the basis of "increase of population"	21.2	24,121
Excess from other sources		28,066
Methodist—Actual increase	22.142	22,232
Increase calculated on the basis of "increase of population"	21.2	21,285
Excess from other sources	.942	

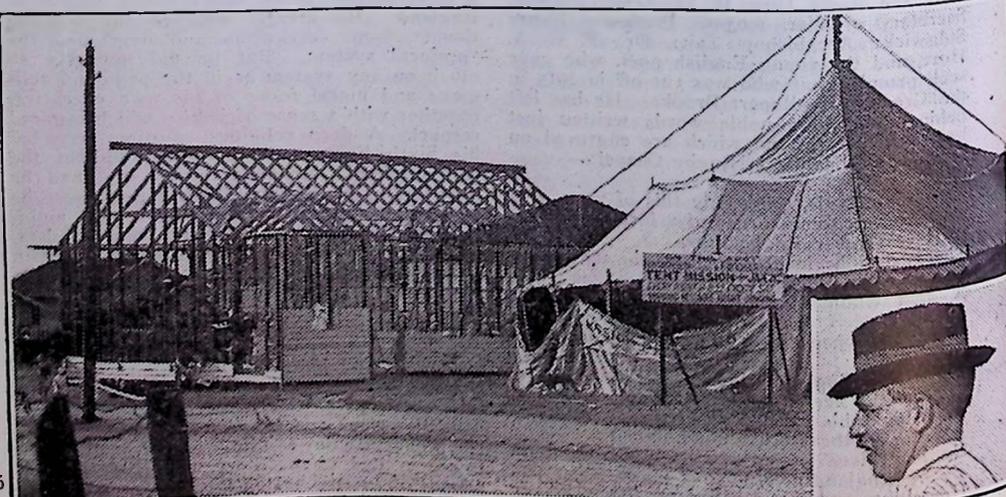
	P. cent.	Equal to
Church of Christ—Actual increase	61.3	5,715
Increase calculated on the basis of "increase of population"	21.2	1,976
Excess from other sources	40.1	3,739
Seventh Day Adventists—Actual increase	84.24	524
Increase calculated on the basis of "increase of population"	21.2	131
Excess from other sources	63.04	393

	P. cent.	Equal to
Other Christians—Actual increase	30.33	670
Increase calculated on the basis of "increase of population"	21.2	468
Excess from other sources	9.13	202
No Religion—Actual increase	70.633	803
Increase calculated on the basis of "increase of population"	21.2	213
Excess from other sources	58.463	590

	P. cent.	Equal to
Indefinite—Actual increase	43.26	491
Increase calculated on the basis of "increase of population"	21.2	241
Excess from other sources	22.06	250

	P. cent.	Equal to
Total apparent transference from other denominations		34,187
(2) Churches which have not kept pace with the "increase of population."		

	P. cent.	Equal to
Presbyterian—Actual increase	9.27	2,092
Increase calculated on the basis of "increase of population"	21.2	4,784
Loss sustained	11.93	2,692
Congregational—Actual increase	14.46	1,932
Increase calculated on the basis of "increase of population"	21.2	2,831
Loss sustained	6.74	890
Roman Catholic—Actual increase	16.456	9,472
Increase calculated on the basis of "increase of population"	21.2	12,202
Loss sustained	4.744	2,730
Baptist—Actual Increase	5.35	1,170
Increase calculated on the basis of "increase of population"	21.2	4,635
Loss sustained	15.85	3,465
Lutheran—Actual increase	7.78	2,075
Increase calculated on the basis of "increase of population"	21.2	5,656
Loss sustained	28.98	7,731
Protestants, undefined—Actual decrease	20.31	2,688
Increase calculated on the basis of "increase of population"	21.2	2,805
Loss sustained	41.51	5,493
Salvation Army—Actual increase	19.71	756
Increase calculated on the basis of "increase of population"	21.2	813
Loss sustained	1.49	57
Unitarian—Actual decrease	6.83	31
Increase calculated on the basis of "increase of population"	21.2	96
Loss sustained	28.03	127



Reproduced by permission of Sun Newspaper (Melbourne) Ltd. Above is a picture of the mission tent and the school hall being erected at East Kew, Vic. "The Sun" refers to the mission as an example of progressive evangelism. Inset is a photo of Thos. Bagley, Victorian Home Missionary Secretary, who helped on the work.

	P. cent.	Equal to
Christians, Undefined—		
Actual decrease	8.7	57
Increase calculated on the basis of "increase of population"	21.2	138
Loss sustained	29.9	195
Persons who object to state — Actual decrease	54.16	8,265
Increase calculated on the basis of "increase of population"	21.2	3,235
Loss sustained	75.36	11,500
Total transference to other denominations		34,889

The largest decreases occur in the:—
 Lutheran Church 7,731
 Protestants undefined 5,493
 Persons who object to state 11,500

The decrease in the number of persons attached to the Lutheran Church is, no doubt, due to the Great War. It is satisfactory to note that so many persons have ceased to shelter themselves behind such vague descriptions as "Protestants," and "object to state," having apparently settled their religious doubts and definitely connected themselves with some denomination.—"The Messenger."

A chart was worked out assigning all of the lessons in the quarter, according to the above system, and this was hung in the class room. My part in the class was to give a brief review of the preceding lesson and to smooth over the lesson after the pupil had presented it. When these plans were presented to the class they unanimously adopted them. The class president had already "started the ball rolling" by teaching the lesson on the very day that the report was presented to the class for adoption. Needless to say, the boys read their assigned work more diligently, and they seemed to take a great deal of delight in and were always ready to correct the student teacher or the critic. The student-teacher even assigned the regular Bible reading, asked questions on the lesson, and opened or closed the class with a brief prayer. That is a somewhat brief story of how I became a pupil in the class I was supposed to be teaching.

But the good work of the boys did not stop there. Beginning with the same memorable Sunday, they decided to stay to church as a class. Each Sunday since then they have sat in the balcony of the church, and the average attendance per Sunday has been nine plus, exclusive of the "pupil-teacher." One boy recently joined the church, and now all but one are church members. Several times they have taken part in the Sunday morning worship programmes and in pageants given by the church school. Their Christmas offering was the largest in the department of six classes, being a cash offering of 13.60 dollars. Once a month they hold a regular business and social meeting.

At the end of each month a chart is made showing the individual averages of the members of the class. These averages are based upon the attendance cards which cover assigned work, use of the Bible, attendance, on time, offering, and church attendance. If the individual average is between 65 per cent. and 75 per cent. the pupil has to pay a fine of five cents to the class treasurer, and if the average is below 65 per cent. he pays a fine of ten cents, over and above the regular monthly dues. Needless to say, the boys all endeavour to keep their averages above 75 per cent. And particularly so that when graduation time comes next October, and they are ready to be graduated from the intermediate department into the senior, they may be recommended to graduate "with honour" instead of simply being "recommended to graduate."

The membership of the class has now reached fourteen, and recently two prospective members have given their word to attend regularly. It seems that 1923 will be a great year for the Nipatonka class.

It matters not whether this group of fourteen-year-old boys is an exceptional group or just the average group, for either way it proves that they can accomplish wonders if you only give them the opportunity.—"Front Rank."

Nipatonka.

Every class of teen-age boys is in a very real sense a "Nipatonka" Class. That does not mean that every class can do exactly what the class described above did. But every class can do something worth while. Read the article above for its suggestiveness. It reveals the possibilities of such a class.

Unexpected Pleasure.

Pleasure that comes unlooked for is thrice welcome;
 And if it stir the heart, if ought be there
 That may hereafter in a thoughtful hour
 Wake but a sigh, 'tis treasured up among
 The things most precious, and the day it came
 Is noted as a white day in our lives.

—Rogers.

The Realm of the Bible School.

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

The "Full of Life" Class.

The Story of a Live Group of Fourteen-Year-Old Boys at Union Avenue Church of Christ, St. Louis, Missouri.

By Warren F. Drescher, Jr., Teacher.

This is purely a brief narrative of what happened when a dozen boys decided to run things to suit themselves.

I returned to Union Avenue, after a three months' vacation well spent in camping out, anxious to enter into the activities of the Leadership Training Class. Because I was to enter my third year of the training course, the teacher in charge of the class decided that I was in need of some actual experience, so I was placed in charge of a class of third-year intermediate boys. I took charge of the class of twelve boys, about the first of October, the beginning of the Church school year. Like Napoleon and other great leaders, my reign was exceedingly short.

My first step was to organise the class by having the boys elect the proper officers, and then having the officers in their turn appoint the regular and necessary committees. For three Sundays I taught the lessons to the class in what I presume is the usual way for a lesson to be taught. I did most of the talking, but now and then, as often as possible, I would call upon the boys to answer questions. I realised after the third Sunday that for some reason or other the boys seemed restless during the class period and their attention was often diverted from the lesson.

And I also realised that I had devised no means of checking up on the boys to see if they had studied each Sunday's lesson. In order that I might overcome these difficulties, I called a meeting of the class officers and put my problems before them. To say the least, their response was astounding.

First they cleared the slate of the customary class organisation problems. Then they chose a name for the class. They decided to name the class the "Nipatonka Class" and have as their symbol a streak of forked lightning. The word Nipatonka is an Indian word meaning "Full of Life." Class dues of ten cents a month were adopted also. In order that I might feel sure that each pupil had studied the lessons during the period I had taught, the boys decided that each one must hand in a short theme telling what help he had gotten out of those particular lessons: which themes, to say the least, were splendid.

In the way of assigned work for the future, and also as a means of creating new interest in the presentation of the lessons, the boys decided that they would teach the remaining ten lessons. They then proceeded to work out a unique method for handling the lessons. Each Sunday one boy was to prepare and teach the lesson and another was to study the lesson and criticise the teaching of the lesson by the student-teacher. The critic for the one Sunday was to be the teacher for the subsequent Sunday, thereby giving him a complete knowledge not only of the preceding lesson but also of how to teach his particular lesson.



Reproduced by permission of Sun Newspaper (Melbourne) Ltd.
 The Preacher and the Song Leader.

E. C. Hinrichsen on the right and L. Brooker on the left. Bro. Brooker is supervising the erection of the building as well as conducting the singing.

Foreign Missions.

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

Notes.

Diksal reports for December, 1922:—Day Schools, 3, Diksal, Kanoti, and Indapur, with 84 scholars and 2 teachers. Sunday schools at the same places, with 8 teachers and 86 scholars. Church members, 10; adherents, 13; children, 17; total 40. Dispensary treatments, 241. Free tracts and Scriptures given, 741.

Miss Mary Thompson was ill with influenza at Christmas time, but in the last letter reports herself well again, and taking up her usual work. Before Christmas she had visited the three outstations, and four other villages, and attend three children's celebrations. She reports a very cold Christmas.

In a beautiful letter from Sister Escott, dated January 12, 1923, quoted elsewhere, she kindly adds the following words of sympathy for the work of the secretary and the Federal F.M. Committee:—"Dear brother, our deepest sympathy is with you in your work as secretary. We know it is not easy, and that you need much grace, patience and wisdom, to continue day by day, with so many needs and requests coming to you. But we know that He who is El Saddai is sufficient for all your needs and will supply." What Sister Escott writes we know all our missionaries feel, and our Australian brotherhood, too, we know, sympathises with the difficulties of the Federal F.M. Committee, and this knowledge of such general sympathy is a great help to the Federal Committee. It is a great encouragement to the secretary and the Federal Committee to know that on every mission field, and all over Australia, there are so many "Great Hearts" who will say Amen to Sister Escott's message.

News from Miss Metzenthin.

Miss Metzenthin had an excellent trip to New Zealand, and was able to do some missionary work on board. She writes:—"On board was a Salvation Army missionary, his wife and baby girl, just returning from Java. I at once made friends with them, for we had common interests. The parents were both very sick, and I took charge of little Olive, who is just 10 months. I used to bath and feed her, and look after her all day. On Sunday everyone was asking me how old my baby was, etc. I laughed, and informed them that I was her adopted aunt. In fact, I became aunt to about a dozen children on board. As there was no service on Sunday, I asked permission to hold a Sunday School class for the children, and I had a happy time with them. From then on I had a great following of kiddies. I was quite sorry to say good-bye to them all on Wednesday, but it was great to get ashore and find lots of dear ones waiting to welcome me."

New Hebrides.

Bro. Waters is still at Norfolk Island with Mrs. Waters, but expects to leave by the next steamer for Oba, as Mrs. Waters is almost quite well. Mrs. Waters will, however, remain under the doctor's orders at Norfolk Island till July, when she will go on to Oba.

In Mr. Water's letters he says:—"I might remark re this Norfolk Island that it is painful even to strangers, as ourselves, to see it becoming much influenced by grog, which is under control of the Australian Government (Federal or New South Wales). The Government supplies it alike to the islanders and to visitors or tourists, from its bond store. In truth it is nothing less than a Government "pub," the sales amounting to over seven

hundred pounds annually. The Church of England minister, Mr. A. R. Martin, a very charitable and liberal-minded man, purposes promoting a prohibition campaign here, hoping for help from Australia. He has written to the New South Wales 'Alliance.' How sad and discouraging are the New Zealand results for prohibition! May Australia awake yet more and more, and say, 'I will seek it not again.'

"Jan. 9th.—On way to church yesterday, Etta had a narrow escape with two other people, by the trap (sulky) tipping right over on them, on a hill. But no injury resulted to any except the shake up, and a few bruises. She is O.K. to-day.

"Mr. and Mrs. Hermann, of Brisbane, have kindly sent us, for Oba, two small boxes of very useful clothes, new and secondhand, from Queensland friends. How very thoughtful and kind of them. They have just arrived here. Mrs. Waters is well pleased with the 'style' of the new makes. The material is also of excellent quality. Could you acknowledge same with our thanks in your 'A.C. notices?'"

Bro. Waters states that dried apricots and almonds would be very thankfully received. He wants some almonds to plant, and others for table use. He will pay parcel post expenses, as parcel post is the best way to send them.

Letter from Mrs. Escott, India.

"One never finds it easy to write about one's work (or read what others write), and I only do it with a deep longing that it will call forth more prayer. I'm afraid some will say that my one request is prayer; it is because we realise the need, not only of prayer, but in answer to prayer God will work and souls will be saved.

"I wish you could hear my young women as they give me their report on their return from work; you would be encouraged. They rejoice in the many homes open to them. Yesterday they did nine hours' work amongst the people in two different villages. In the evening it was dusk when they returned. I remarked about it; the reply I received was: 'Aunty, how could we leave the people? They just sat and listened. One group of people, on being asked could they join them, replied, "We were speaking about you and Jesus, whom you preach about." A woman who last time they went to the village told them no, she did not want to hear or have them near, yesterday called to them, 'Come to my

house, preach here.' They went and a good crowd gathered and heard.

"During the Christmas visit to Indapur we had splendid opportunities. Sunday being bazaar day, the women sang several hymns in a Brahmin home which has been opened to Mr. Escott through the medical work. A relation of the head of that home asked Mr. Escott if we would go to his house and sing there also. So we went midday on Sunday, and though we sang the gospel especially for the women, men and boys crowded into the court-yard. From there to the bazaar, and held meetings in three different parts. It was interesting to see the eagerness of some of the high-caste women to hear. They crowded their balconies, and even climbed to the roof and listened. We stood and preached as long as strength allowed, and were sorry to have to leave, the crowd still stood.

"We do praise God. Our hearts rejoiced for the privilege of having such a gospel to tell out, and for the many who wish to hear. But we do long for souls, so pray on. The seed is sown, but He must give the increase.

"Last night the rain poured down in heavy showers, something new for us here; but sleep would not come, the thought being, 'Would the roof hold?'"

Suggested Programme

For Women's Mission Band, Mission Circle, C.E.S., etc., for March.

Hymn; Prayer; Scripture Reading (John 21: 15-19); Topic: "Getting Acquainted With Work in West China"; Hymn; Letter from Miss Blake; Season of Prayer for Our Work and Workers in the Field; Business; Discussion; Hymn; Benediction.

BEREAVEMENT NOTICE.

Mrs. Hovey and family desire to thank all kind friends and relations for their many expressions of sympathy, letters, cards, telegrams, floral tributes and personal visits, received in their sudden and sad bereavement; also for the doctors and nurses at "Yootha" Hospital, for their unremitting care and attention. Will all please accept this as a personal acknowledgment of our deepest gratitude?
"Elsinore," Brim, Vic.

WANTED.

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 (Frankston line), beach, shops, for a 4-roomed house with above conveniences, Church of Christ near, in Darling, Gardiner or Tooronga, high position.—L. Hammond, Kilsyth, via Croydon, Vic.

FRENCH POLISHING.—Work wanted by College student. Expert in French Polishing, who is free on Mondays and Saturday afternoons. Send to L. Braden, College of the Bible, Glen Iris.



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Here and There.

Bro. A. Hutson's address is now "Roslynlee," Greaves-st., Inverell, N.S.W.

The address of P. Hoppe, secretary of the church at Gardenvale, Vic., now is 15 Fallon-st., Caulfield.

Owing to the removal of Bro. Wolfenden from Northam, W.A., the secretary of the church there is now Bro. E. Christensen, Duke-st., West Northam.

Victorian church secretaries are asked to send names of sister delegates to Women's Conference direct to the Secretary, Miss Rometch, 240 Graham-st., Port Melbourne.

Bro. C. Young has made a happy beginning with his work in Ipswich, Q. Prospects are bright. Bro. Young's address for the present is c/o Mrs. Cumming, Frederick-st., East Ipswich.

Men of the Victorian churches are asked to note that the next quarterly meeting will be held on Monday, March 5, in Lygon-st. chapel. The meeting promises to be one of great interest.

All reports for Victorian Women's Conference should be in not later than March 20. Secretaries of sisters' meetings are kindly asked to summarise reports and make them as brief as possible.

Bro. A. T. Eaton having resigned his position as N.S.W. Conference President, Bro. J. Crawford has been appointed to that office for the remainder of the Conference year, and Bro. J. Whelan Vice-President.

The building was comfortably filled for the first gospel service in the new chapel at Rockdale, N.S.W., on Sunday evening last. At the conclusion of the service a young woman was baptised, and a married man made the good confession, Bro. Whelan preaching.

The students have returned to College, and most of them will be taking up definite appointments with Victorian churches immediately. Many of the churches greatly welcome their return, as it has been difficult during the vacation to keep the distant fields supplied with speaking brethren.

The Victorian Conference Secretary hopes that every church secretary will have forwarded all returns to the Home Mission Office by March 1. It is important to have statistics complete. If any have failed, please forward immediately, as all matter is now being prepared for printing.

The brethren at Ivanhoe, Vic., were hopeful of securing the services of Bren. Hinrichsen and Brooker for a tent mission. One brother offered to contribute £50 towards the effort, and other members generously contributed the balance, but unfortunately it is not possible for the Committee to arrange at present.

The work at Warrnambool, Vic., is encouraging. Bro. Les. Clay, who is supplying for about six weeks, writes: "Am quite contented here, and would ask nothing better than to stay, but must leave early in March to take up studies in the University." Other supplies will be arranged through March until Bro. Theo. Edwards can settle in the district in April.

The Hinrichsen-Brooker mission at East Kew, Vic., came to a close on Monday night with 59 conversions and restorations, and 6 by letter. The new cause starts off with a membership of 65. A Bible School has been formed with 48 members. Bro. Blakemore, Organiser of the Victorian Bible School Department, has arranged for special workers to stand by the new school until the work is left on a solid basis. In order that the work may be thoroughly organised, it has been decided by the Home Missionary Committee that the missions continue in the field until Conference. Services will be held in the tent on Sundays at 11, 3, and 7, and on Wednesdays at 8. In the meantime the chapel building is being erected, and the newly-formed church will soon be thoroughly organised, made self-supporting, and left in a beauteous church home. The splendid help of the churches, in attending the mission, and contributing so much to its success, is greatly appreciated. On account of the continuance of Bro. Hinrichsen's labors at East Kew, the proposed mission at South Yarra has been postponed.

We regret to state that Bro. William Brooker, one of our pioneer brethren in South Australia, is very seriously and dangerously ill. Bro. Brooker is the father of Bro. W. C. Brooker, of Queens-town, and is one of the worthiest and most highly respected of our South Australian brethren. The prayers of many will go up to God that his life may be spared. It was said of him by one who knows him intimately, "William Brooker is the best man I ever knew."

After six years' service with the church at Belmore, Bro. A. Hutson was tendered a farewell social on Jan. 30. Bro. Hall, treasurer of N.S.W. H.M. Committee, occupied the chair. Local preachers were present. Bro. T. Edwards presented Bro. Hutson with a handsome cheque as a token of the church's high appreciation of his services. The chapel was crowded. Opportunity was taken at this meeting to welcome Bro. P. E. Thomas as the new evangelist.

Mr. Jesse R. Kellem, one of the most successful of our American evangelists, is expected to arrive in Australia about the end of June. He will devote about six months to mission work in various States of the Commonwealth. The Victorian Home Missionary Committee has appointed a committee of management to prepare for and direct the arrangements of the missions. We hope to give fuller particulars in the near future. The announcement of the coming of Bro. Kellem and party will give special interest to the article on "The Spirit of the New Evangelism," which is portion of an address given by Bro. Kellem before the National Evangelistic Association Institute at Kansas City, U.S.A., and recently published in the American "Christian Standard."

Mr. Gifford Gordon has returned to Australia from America, whither he went in June, 1921, to investigate the effect of prohibition. The Melbourne "Herald" of Friday last contained the report of an interview with him under the heading of "Really Prohibits." In this the following paragraph appeared: "After travelling 30,000 miles in the United States and 7,000 in Canada, working tirelessly on the lines laid down, Mr. Gordon has come home convinced beyond doubt that prohibition does prohibit, despite the leakage that obtains in the administration of any restrictive law. It will be more effectively administered as time goes on, and as the many dodges of bootleggers are discovered and checked." Mr. Gordon is on the staff of the Victorian Anti-Liquor League, and before going to America rendered excellent service as representative of Victorian Churches of Christ.

Mr. J. M. Hickson, who is conducting healing missions in Australia under the auspices of the Anglican Church, has arrived in Victoria, after having held missions in Launceston and Hobart. Ballarat and Geelong are being visited this week. The Melbourne mission is due to begin on March 8. We are glad to notice the great contrast between the moderation of Mr. Hickson's utterances as compared with certain men who have preceded him. He is reported as saying: "I have no power in myself to heal. All that a man can be is a channel through which Christ heals, and those who come seeking health must look to Him and not to me, if they hope to receive the greatest blessing for their souls. I would not lay my hands in prayer on anyone unless I believed that our Lord were present. As I minister to the sick, who are outwardly anointed by the laying on of hands, I pray that our Lord will inwardly anoint and heal them by the power of His healing Spirit."

The Adelaide press gave a good report of the opening of the Churches of Christ Collegiate School for Girls, which was reported in our columns last week. The grounds and appointments of "Ellerslie" were favorably commented upon, and the generosity of Bro. Wm. Burford, in making the school possible, referred to. The building contains 10 large rooms and an assembly room with accommodation for 20 boarders. The school will be opened with about 50 scholars, but it is hoped

this number will be increased to 200. One paper remarks that it is significant of the growing need of such an institution in connection with the Churches of Christ that enquiries have been made already regarding accommodation for girls from Brisbane and Sydney. The following gentlemen are named as trustees:—Messrs. O. V. Mann, G. T. Walden, W. J. Manning, and E. W. Pittman. Board of Management:—President, Mr. W. Burford; vice-president, Hon. W. Morrow; hon. treasurer, Mr. W. J. Manning; hon. secretary, Mr. E. W. Pittman; Messrs. H. J. Horsell, O. V. Mann, G. T. Walden, M.A., G. D. Wright, and the President of the Conference ex officio. We wish the Principal, Mr. R. Harkness, B.A., and staff every success.

Bro. H. R. Taylor, of Glenelg, S.A., writes an appreciative letter concerning the passing of Bro. J. Silvester, his friend and college mate, whose death was recently reported in the "Christian." After referring to college experiences, Bro. Taylor continues: "I will never forget our parting night. We 'splashed' the balance of our funds in a gorgeous dinner, and ere we parted we sought the privacy of an upper room at Hughes' and spent half-an-hour in prayer, committing one another to the guidance and safe-keeping of God. Jack made his way to Cincinnati, Ohio, to pursue further studies in sociology. That was in 1908. Afterwards he served some years in the Juvenile Court work. He used to tell afterwards of heart-breaking experiences among the boys in a great American city. It was there that he preached for a Christian church consisting largely of Germans, and then became associate preacher with large-hearted Bro. Richardson, at present, or until recently, in Los Angeles, California. Jack returned to Western Australia, and became engaged in boys' work with Albany Bell. He went back to U.S.A., but the lure of the home land was too much for him. His last years were spent partly in preaching, and partly in following his trade as a carpenter. There is one thing about Jack which must be told, for it reveals the worth of his character. He bore an extraordinary affection for his mother, and stood by her in the days of her widowhood. When his sister and brother-in-law died, he took the responsibility of supporting his three nieces. He had a remarkable love for children."

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"FURNISHED COMPLETELY."

It is not concerning the furnishing of homes that Paul writes, but of temples of the Holy Spirit. "The man of God," says the Apostle, "may be complete, furnished completely unto every good work." As a soldier, he needs equipment; as a missionary of glad tidings, an outfit; as a tabernacle, furnishing; that he may be perfect, or complete for service.

How to become complete is stated in the previous verse. "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." It is by reading and digesting God's Word that we become perfect in Christ. The Holy Scriptures make men wise unto salvation, and furnish them to every good work. There is no better outfit, equipment, or furnishing than this.

"Great God! with wonder and with praise
On all thy works I look;
But still thy wisdom, power and grace
Shine brightest in thy book.

"Then let me love the Bible more,
And take a fresh delight
Thy day to read these wonders o'er,
And meditate by night."

MONDAY, MARCH 12.

Men shall be lovers of self.—2 Tim. 3: 2.

"Self is a poor centre to work from."

Bishop Whately wrote: "Do you want to know the man against whom you have the most reason to guard yourself? Your looking-glass will give you a very fair likeness of his face."

Reading.—2 Tim. 3: 1-5.

TUESDAY, MARCH 13.

Lovers of pleasure rather than lovers of God.—2 Tim. 3: 4.

"It is told of Henry IV. that he asked the Duke of Alva if he had noticed a recent eclipse. He replied that he had so much to do on earth that he had no time to look up to heaven."

Reading.—2 Tim. 3: 6-9.

WEDNESDAY, MARCH 14.

Holding a form of godliness, but having denied the power thereof.—2 Tim. 3: 5.

"Religion may be learned on Sunday, but it is lived in the week-day's work. The torch of religion may be lit in the church, but it does its burning in the shop and on the street."

Reading.—2 Tim. 3: 10-13.

THURSDAY, MARCH 15.

Ever learning, and never able to come to the knowledge of the truth.—2 Tim. 3: 7.

"When a man to thee his eyes doth raise
The self forgotten lies:
On self when next he turns his gaze,
Thy vision droops and dies."

Reading.—2 Tim. 3: 14-17.

FRIDAY, MARCH 16.

But thou didst follow my teaching, conduct, purpose, faith, longsuffering, love, patience.—2 Tim. 3: 10.

If any person were mentioned to Gray, the poet, as a man of ability, of genius, or of science, he always enquired, "Is he good for anything?"

Reading.—Matt. 7: 24-27.

SATURDAY, MARCH 17.

What persecutions I endured: and out of them all the Lord delivered me.—2 Tim. 3: 11.

"Travellers tell us that they that are on the top of the Alps may see great showers of rain fall upon them, which they overlook, but not one drop of it comes at them. And he that is on the top of some high tower mindeth not the croaking of frogs and toads, the hissing of serpents, adders, and the like venomous creatures that are below. Thus, a heaven-minded man, who dwells in heaven on earth, looks through and beyond all troubles and afflictions, rides triumphantly through the storm of disparagements—nay, he boldly stares death in the face, though never so ugly disguised. As Anaxarchus said to the tyrant, 'Tunde, tunde, Anaxarchum non tundis'—beat him and bruise him and kill him it may, but he will keep up his soul in the very ruins of his body."—Spencer.

Reading.—Matt. 5: 10-12.

SUNDAY, MARCH 18.

From a babe thou hast known the sacred writings.—2 Tim. 3: 15.

C. H. Spurgeon found a worm-eaten Bible on a table of a Scottish wayside inn. Holding it up to the light, he noticed only one hole through which the light shone. One worm, it seems, had begun at Genesis and eaten through to Revelation, and Spurgeon prayed, "Lord, make me a book-worm like that." "Such a book-worm," says A. C. Dixon, "never turns into an earth-worm. It will have wings by-and-bye."

Reading.—Psalm 119: 97-104.

PRAYER.

Loving Father in heaven, I thank thee that from childhood I have been taught thy word, and have found it to be a lamp unto my feet, and light unto my path, leading me to Calvary and into paths of righteousness. Oh, how I love thy law! May it be my meditation all the day. Open thou mine eyes, that I may behold wondrous things out of thy law, and be made complete, furnished completely unto every good work, for Jesu's sake. Amen.

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OBITUARY.

JACOBS.—On January 27 Mrs. James Jacobs passed quietly away from our midst at the home of her daughter, Mrs. Mackinley, of Mt. Compass, in her 88th year. Our sister was immersed at Aldinga by Bro. Earl on July 3, 1870, and for the following fifty-three years has been a faithful member of the Willunga Church of Christ. Her home was always open to those who served her Master. The strong faith and kindly manner cheered and strengthened many a weary traveller on life's journey. To-day the cause at Mt. Compass, which was pioneered by her daughter and two sons, stands as a memorial to her Christian character. The members of the churches at Willunga and Mt. Compass deeply sympathise with those who mourn her departure.—Chas. E. Verco, Mt. Compass, S.A.

BINNIE.—On Lord's day morning, Feb. 4, Bro. A. Binnie fell asleep in Jesus. A few days before this, he was laid aside by a stroke. Over forty years ago in Scotland our brother accepted Jesus, and was baptised by Bro. Anderson. On coming to Queensland he became one of the foundation members of the church at Bundamba, now over thirty-three years ago. When the new church was formed in Ipswich, late in last year, Bro. Binnie and his sister wife threw in their lot with us. We feel that the cause here has suffered a big loss through our brother's early departure. He was a man of one Book, and loved to read it and drink in its great truths. Through the days of his sad illness he was conscious to the last. He knew his Lord was with him; thus he was calm and patient through it all. At the Ipswich Cemetery his remains were laid to rest in the presence of a large number of friends, thus showing the esteem in which he was held. To the sorrowing wife and family of grown-up sons and daughters the church extends its deep sympathy, knowing that they sorrow not as the rest which have no hope.—L.L.

Tasmanian Home Mission Notes.

W. H. Nightingale.

One Thousand Shillings.—The Women's Conference Home Missionary Department is appealing for one thousand shillings for Home Missions by Conference. We look for a worthy response. The annual Conference will be held in Hobart at Easter.

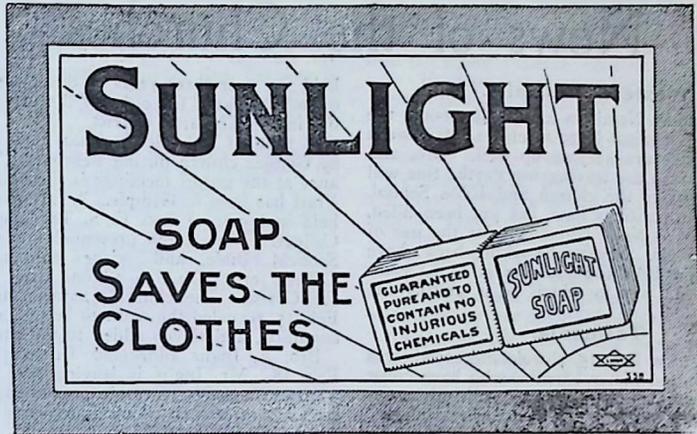
Special Missions.—Bren. H. Ball and D. Stewart have done great things for God in Tasmania this summer by means of missions. One hundred and six people have united with the churches already, and two more missions are now being held, one at Ulverstone and the other at Kellevie.

Bro. Ira Durdin has commenced evangelistic work with the churches on Tasman's Peninsula.

We regret to report that Bro. A. E. Heard, our State Secretary, suffered the loss of the first finger on his right hand, through accident, on Feb. 12.

Bush Waggon for Queensland.

Some twelve months ago a paragraph which I caused to be sent to the "Christian" regarding the above matter, drew from a few of our isolated brethren very favorable comment, and the South End church brought the proposal before Conference. After discussion the Conference deputed the writer to collect information as to cost of plant, practicability of the enterprise, financial support forthcoming, and any other et cetera incidental thereto. Now it is quite obvious that a combined book and bush missionary waggon would be largely self-supporting, in the right hands; and possessing the whole-hearted goodwill of the churches. Such an enterprise would be a help and blessing to our scattered brethren, country churches, and be the means of conveying the gospel to back-block towns and stations where services are rarely, if ever, conducted; besides being a distributor of books written by members of Churches of Christ, and other works of a



helpful nature. Do the brotherhood of the country favor such a proposal? If so, write to me. Will the brethren of the city who have all the ease, and social fellowship, of a closely populated community help such an undertaking? If so, say so. Would those who have had practical experience or knowledge of this work kindly supply any information that would assist me in making a full report next Easter to Conference? Yours for the spread of the gospel.—H. C. Stitt, Jersey Park, Toowoomba, Qld.

been installed, and a number of subscribers gained for the "Australian Christian." Bren. Ball and Stewart have returned to Victoria, but the results of their labors remain as a living monument of splendid service. The church is awaiting the coming of a preacher to help lead out into larger life and service.—W. H. Nightingale.

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News of the Churches.

Western Australia.

Attendances at Northam are fairly good; the intense heat is against large meetings. Mid-week prayer meetings are keeping up well. Bro. and Sister Wolfenden are leaving for Perth; this will be a great loss to the church and Bible School. Some of their positions have not yet been filled. A tennis court is being laid down for the use of the young people. Several "working bees" have been held, and Bro. Joe Fletcher is to be commended for the way in which he is getting the work done.

Tasmania.

At Nubeena on Feb. 15, a welcome social was given to Bro. and Sister Durdin, who have come to labor with the churches on the peninsula. On Sunday morning, Feb. 18, 53 met to break bread. At the gospel service the building was full. The C.E. Society is going on steadily, and has a membership of over 30.

The deacons and deaconesses of the Hobart church tendered Mrs. Nightingale a surprise party on her birthday, and presented her with a nice Bible. Bro. W. Cooper delivered a lantern lecture on "Egypt," on behalf of the Bible School. The church gave Bro. and Sister D. Stewart a farewell social on their way through to Victoria. They have done a great work for Christ in Tasmania.

New Zealand.

At Nelson on the evening of January 28, Bro. Carpenter preached on "Which Shall We Believe—God or Man?" On Feb. 4, the gospel meeting was well attended, when he spoke on "The Church." One lad from the Bible School confessed Christ. Tuesday night prayer meetings are helpful; much interest shown. Bren. Carpenter, Knapp, and Belton are the delegates to the Dominion Conference.

At Wanganui a sister was received into fellowship on Feb. 4. On a recent Saturday afternoon a large number of C.W.A. sisters met at the home of Sister John Hussey to express regretful farewell, yet best wishes to Bro. and Sister Noble. On Feb. 11 the evangelist delivered farewell messages. At night two young men accepted Christ, and on the following Wednesday two more men and a lady came forward. Those five immersions were an inspiration, and a fitting conclusion to a long and fruitful seven years' ministry. A crowded church farewell was tendered Bro. and Sister Noble on Feb. 13. Bro. H. Siddall presided over a very grateful meeting, representing all church auxiliaries, and many prominent features of Wanganui public life. Excellent tributes were paid to Bro. Noble by representatives of the Ministers' Association, Southern Schools' Committee, Bible Instruction in Schools' Association, and Prohibition League. On behalf of the church Bro. Siddall presented a beautiful time-piece and a wallet of notes. Bro. Sutton gave an illuminated address on behalf of the church officers. On behalf of outside friends, Sister Duxfield presented a magnificent enlargement. A silver pencil was received from Mr. Tom Cane, on behalf of Bro. Noble's training class. A united Bible Classes farewell was given on Sunday afternoon. Bro. and Sister Noble left on Feb. 8 to conduct a mission or two in Taranaki before settling in Richmond-Avondale circuit, Auckland.

Queensland.

At Maryborough prolonged Christmas and school holidays somewhat affected attendances during January. A young man whose immediate past was not of a Christian character has just been baptised, and has expressed a firm determination to continue to the end. Bro. Anderson continues to give interesting and eloquent addresses.

Between 50 and 60 adults were present at Corn-dale school on Lord's day afternoon, Feb. 18, when Bro. Mason gave his farewell address. Regret was freely expressed, particularly by those not connected with the church, at the fact of Bro. Mason leaving, and the closing of the services

held for over three years in this place. The end of month marks the close of the evangelist's labors in the Kingaroy district.

A time of rich blessing has been experienced by Gympie church during February. The attendance at the gospel meetings is the best since Bro. Pratt has been in Gympie. A farewell social was held in honor of Bro. C. S. Trudgian's entering College. The church presented him with a nice Scofield Bible, and wishes him a successful College term. On Feb. 18, one sister stepped out for Christ. The church's annual meeting, held Feb. 15, revealed the work to be in a very healthy condition, and eleven added to the church.

Bro. A. Inglis addressed Brisbane church on Feb. 18. Mr. Inglis is leaving for Melbourne, where he expects to reside permanently. At the gospel service Bro. Alcorn delivered a fine address on "Pentecost as a Beginning." Great interest was shown by a large audience. On the afternoon of Feb. 15 the Sisters' Guild held their first meeting for the year; 24 were present. They will meet fortnightly. Sisters Mrs. Alcorn, Mrs. Moffat, Mrs. W. Berlin, and Mrs. W. V. Mills were elected president, vice-president, secretary, and treasurer respectively. On Feb. 16 a farewell social was tendered by forty-five members of the Young People's Society, to Bro. Howard Earle, who left the following day for the College of the Bible. He was the recipient of three nice volumes. Bro. C. Trudgian, of Gympie, who is also entering the College, was present.

Victoria.

At Ballarat East there were fine meetings and one confession on Sunday.

At Hawthorn, the morning meeting was addressed by Bro. C. S. Trudgian (Qld.); two members were received into fellowship. W. F. Nankivell preached at the evening service.

On Sunday night the children of Cheltenham Bible School took part in the gospel service; their sweet singing was enjoyed. The young people of the church are busy preparing a tennis court, and forming a girls' club.

Prahran reports good meetings and fine interest. One added by faith and obedience, and at the close of an impressive service on Sunday evening a girl from the Bible School made the good confession. School work is bright, 247 being present on Sunday.

Ararat building anniversary services were conducted on Sunday, Feb. 25, by Bro. Scambler, of Hawthorn. Each meeting was largely attended, and the messages of Bro. Scambler were enjoyed by all. A splendid spirit prevails in the work. Fifty-eight at prayer meeting last Sunday.

The church at Balwyn is experiencing bright, well-attended meetings. The gospel is being well and truly presented by Bro. Edwards, whose forceful addresses are creating great local interest, and attracting large attendances. An intermediate class of Christian Endeavor has been formed, which meets at the chapel on Tuesday evenings.

Work is in full swing again in all departments at North Melbourne. Good meetings on Lord's day. Bro. Dawson's addresses are very helpful. A welcome social was held on Feb. 21, and a very enjoyable time was spent. Bro. Stevens, from Geelong, gave a short talk, which was much appreciated. The Bible Class has been reorganised, and attendances are increasing.

South Yarra observed harvest thanksgiving on Sunday. The chapel was decorated by the young people with farm produce from Bro. Hancock, and fruit, etc., from members. Bro. Tease exhorted. In the evening there was a fine gathering, and Bro. Tease gave a very good address on "In the Harvest Field." Seven made the good confession. An offering for Armenian Relief amounted to £2/8/-. Owing to the H.M. Committee deciding to continue the work at East Kew, the mission at South Yarra has been postponed till after Easter.

At Swanston-st. last Lord's day there were very enjoyable meetings. Excellent addresses from Bro. Kingsbury. Visitors included Bren. Moore and Sharples, from Adelaide, S.A.

Ballarat church (Dawson-st.) had splendid attendances at all services on Sunday last, and a spirit of deep conviction in the evening meeting. One of the faithful teachers, Miss Bertha Morris, was married on Saturday, and will go to Essendon. The Bible School teachers and Mission Guild gave a social in her honor, and presented her with tokens of esteem and appreciation. Bible School attendances good.

South Melbourne annual business meeting was held on Feb. 22. Reports showed a good work has been accomplished, spiritually and financially. Bro. P. D. McCallum is to carry on, and with his sister wife is doing loyal Christian service. Bible School, Band of Hope, J.C.E., K.S.P. and P.B.P. Clubs are flourishing, with gratifying results from the young folk. One Bible School scholar made the confession last Lord's day.

Meetings at Brim have been well attended lately. At the business meeting most officers were re-elected. Bro. D. A. Marshman was appointed secretary in place of Bro. Roy MacPherson, who has gone to the College of the Bible. His work will be missed in the church. Prior to his going his many church friends presented him with a well-bound Bible and fountain-pen. On Feb. 13 the Mission Band was held, with a better attendance than usual. Feb. 18, Bro. White took charge of the services, while Bro. Eagle held service at Dunmunkle and district.

At Dandenong on Feb. 18 Bro. Youens gave the third of his series ("Come, man, stir yourself"). Meeting well attended. At the close a baptismal service was held. Last Lord's day Bro. Youens gave the last of his series ("The City of Gates"). Large meeting, including the following, who assisted with their special items: Miss Chipperfield and Mrs. Gelding, and Bren. Griffin, Sheehan, Carter, Hughes, Hilford and Welsh, of the College of the Bible. The church tenders its best thanks to them. At the close a baptismal service was held, and a lady reconsecrated her life to Christ.

At Burnley, in the absence of Bro. Stephenson through illness, Bro. W. Taylor's services on Feb. 18 were much appreciated. Feb. 25, Bro. Rasmussen at morning service gave a fine exhortation. Bren. Pease and Withers were welcomed. Evening, Bro. Stephenson occupied the platform. Three scholars were baptised. Special services are being held during March. Sisters Mrs. Heupt and Mrs. Ruddle are ill, the latter having to undergo a serious operation. The Bible School was glad to have a visit from Bro. Chas. Young before he went North. The school secretary is now Miss L. Legg, College of the Bible, Glen Iris.

Maryborough meetings were very helpful on Feb. 18. 164 were present at the Lord's table; Bro. Combridge exhorted. At Bible School 114 scholars were present. In the evening Bro. Combridge spoke powerfully on "Fleeing from God." A young man who made the good confession the previous Lord's day was baptised. Keen interest is being taken with the Young People's Society; attendance has increased considerably through competitive sides, Red and Blue. Sister Combridge, who recently went through a serious operation, is progressing satisfactorily. It is probable that she will be home from the hospital in about two weeks.

At Warrnambool on Feb. 7 a combined prayer meeting was largely attended. Bro. Les. Clay conducted, and Mr. Andrews, Salvation Army, gave the address. Feb. 12, the Girls' Club, under leadership of Sister Elliott, held a successful social. Feb. 18, Bro. Benn, from Kaniva, gave an appreciated exhortation. Bro. and Sister Smith, from Dunmunkle (on holidays) kindly motored Bro. Clay to Port Fairy, where his message to the church was greatly appreciated. In the evening service at Warrnambool the evangelist gave an excellent address, and a Bible School scholar confessed Christ. Fine attendance at gospel service on Feb. 25. At the conclusion of Bro. Clay's address a baptismal service was held.

Among other welcome visitors at Box Hill last Lord's day was Bro. Wedd, senr., of W.A., father of the preacher. Bro. R. K. Whately's exhortation was most helpful. Good gospel service. Sister Miss Tucker, of Hawthorn, sang two beautiful solos. The Sisters' Guild had a helpful visit from the prayer meeting committee of the Women's Conference. Mrs. Allen, a missionary under the C.I.M., gave an interesting talk. On the evening of that day she attended the church mid-week meeting, and gave an inspiring message. The Phi Beta Pi Club held an open night last Thursday, and presented a good programme.

Enjoyable and inspiring services have been held at Moreland during the past few weeks. On Lord's day, Feb. 18, the services commenced with a good attendance at J.C.E. At the morning service Bro. Swain, from Thornbury, addressed the church. At the gospel service Bro. Gale preached, and one young lady responded to the message. On Monday, Feb. 19, a most enjoyable evening was spent, when the church members farewelled Bro. A. Withers, who commences at the College of the Bible. Bro. Withers was the recipient of several presentations from the church, Kappa Sigma Pi, Kindergarten helpers, Phi Beta Pi, and Coburg church.

During past month meetings at Fitzroy have been fairly well attended and interest well maintained. Bro. J. W. Baker gave a splendid address on Lord's day morning. Bro. Brown's addresses are appreciated. On Feb. 1 the annual business meeting and election of officers was held. On Feb. 15 the church gave a social in honor of Bro. and Sister Watts, Bro. Watts having been a member and officer for the past thirty-five years. Altogether 140 were present. Bren. McGregor, Wenk (Wagga), Johnson (Ivanhoe), Geo. Mitchell and Swain spoke in appreciation of Bro. Watts' services to the church. Bro. Swain, on behalf of past and present members, handed to him a wallet of notes. Bro. Watts suitably responded.

Nice meetings at Lygon-st. on Sunday. A. T. Eaton gave excellent addresses. At night two young people confessed Christ. The welcome social to Bro. and Sister Eaton took place on Tuesday, Feb. 19, when there was a fine gathering of members. W. C. Craigie was chairman. Addresses of welcome were given by H. J. Kingsbury, T. Bagley, A. J. Green (Sydney), Stuart Stevens (late of Sydney), H. Swain, jr., and J. J. McColl. Bro. Eaton thanked all for the good wishes expressed, and looked forward for a happy time of service. A hearty welcome was also tendered to Sister Crisp, who has for three years cared for Sister Eaton in her illness, thus making it possible for Bro. Eaton to continue in the ministry.

Brunswick reports good meetings, with gospel services successfully conducted by Bren. C. Banks, J. G. Barret, Fitzgerald, Mann, and Gibbs. Last Sunday, Bro. N. C. Halleday took up the work. The building has just been renovated. Thanks are due to the young members for some of it. The Junior C.E. Society presented the church with a nice set of book marks for the Bible stand. Sister Robertson and Bro. Clarke were given a social evening and presentation on the eve of their wedding. Sister Folliad, one of the oldest members, has been called home after years of feebleness. She did noble service for the cause. Bro. S. Jenkin's aged father has also been called home after a long and painful illness. He was a highly respected resident. Sister Mellody, senr., is still very ill.

South Australia.

The church at Ungarra is pleased to welcome Bro. Russell as evangelist. On Feb. 11 he preached his first sermon. The congregation was small on account of the Methodist anniversary services at Stokes.

At Norwood on Wednesday, Feb. 21, the British and Foreign Bible Society held a meeting with lantern illustrations. Sunday, Feb. 25, had men's choir; strong address by Bro. Ira Paternoster. One confession. At conclusion of meeting, ceremony of installing officers of K.S.P. was performed. Good attendances.

The meetings at the York church have been fairly well attended during the past few weeks. Bro. Davie, in conjunction with Bro. Killmier, is getting settled down to the new work, and the future looks encouraging. Elder Bro. Brooker is still very low in health. Bro. Forrest is also unable to get out yet. One of the scholars from the Bible School confessed Christ a fortnight ago. The special effort to raise £30 to meet the extras on chapel renovations has been well responded to. Glenelg had splendid attendances on Feb. 18, Bro. Taylor being back after his annual holiday spent at Victor Harbor. Harvest Festival services on Feb. 25. Good attendances. Two members received by letter from Unley. Choir rendered two anthems at night. Fruit and vegetables given by members were displayed, and will be distributed to needy folk. At the beginning of the year dated contribution envelopes were distributed to the members. Results to date have been very encouraging. During the past few weeks two of the Bible School workers, Miss V. Wastell and Bro. Arnold Ransley, have undergone operations; both are now able to meet with the church.

Meetings at Queenstown during December and January have been splendid, Bro. Brooker presiding at the morning meetings, and various brethren exhorting. In the evenings Bro. Brooker has delivered powerful and appealing sermons. There were ten confessions in December, nine of whom have been immersed, and added to the church. One other—a lad from the Bible School—confessed Christ. Bro. and Sister Moore were received by letter from Fitzroy, Victoria. On Feb. 18 services were good. Q.Y.P.M., Bro. Frank Harris gave an object lesson to the young people. At worship meeting Bro. Aub. Wilson exhorted. In the evening Bro. Brooker's sermon on "After the Storm" was forceful. Two young ladies from the Bible Class confessed Christ. Bro. Brooker's father is seriously ill, being unconscious most of the time.

New South Wales.

A splendid brotherly spirit exists among the brethren at Erskineville. Bro. Dixon has won his way into the hearts of the people, and is faithfully sowing the seed. The united prayers of the brotherhood are requested by the church.

Good attendance last Lord's day morning at Merewether. Bro. Martin exhorted on "Christian Service as Revealed by the Book of Numbers." At the prayer meeting last Tuesday, Bro. Martin reported having visited the new cause at Cessnock, and having found things in a flourishing condition—14 breaking bread in the morning, and a good gospel service in the evening, at which one lady made the good confession.

Hurstville annual church business meeting was held on Wednesday of last week. Reports from all departments showed that a steady work had been maintained; the church had been strengthened and souls saved. On Sunday Bro. Crossman spoke at both services. At the close of the evening address on "A New Testament Conversion," two young ladies made the good confession. A baptismal service was also conducted, five sisters obeying their Lord in baptism.

At Lismore, on Feb. 18, the elder presiding was Bro. C. L. Savill. New scholars in the Bible Schools, and one new teacher—Bro. F. R. Furlonger. At night Bro. P. J. Pond preached to a good audience on "Prayer for Rain." Bro. T. E. Rofe, of Wahroonga, Sydney, has been invited by the church to lay the foundation-stone of the church building in course of erection. Among visitors to Lismore have been Sisters Cook and Hollingworth, of Roma, Qld., and Sisters Jackson and Johnston, of Sydney.

BIRTHS.

CLIPSTONE (nee Eva M. Pryor).—On Jan. 31, at "Ballara" Private Hospital, Castlemaine, Vic., to Mr. and Mrs. O. A. Clipstone—a son (Herbert Carlyle).

FIELD (nee Marie Shelley).—On Feb. 14, at Marrille Private Hospital, Wyalong, N.S.W., the wife of F. P. Field—a daughter (Joyce Palmer). Home address, Rosevale, Condobolin, N.S.W.

IN MEMORIAM.

DUMMETT.—In loving memory of my dearly beloved husband, and our kind and loving father, who fell asleep suddenly on Feb. 22, 1921.

No space of time or lapse of years

Can dim our loved one's past;

A loving memory holds him dear,

Affection holds him fast.

—Inserted by his loving wife and family.

EVERETT.—In fond and loving memory of our dear mother, who passed away on March 4, 1918, at Barker-st., Prospect, South Australia.

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 daughters and son.

GALLANDER.—In loving memory of my dear husband, who was called home on March 3, 1911; also infant grandson, born Nov. 19, died Nov. 29. Wait, dear husband, wait. You have reached the heavenly land.

But those you have left are toiling up to the heights of a better land.

Oh, pause at the shining gates of pearl, look down the narrow way,

And guide by your angel hand, into a perfect day.

Our babe was only lent from heaven; he had not come to stay.

We shall meet our darling babe on the dawn of a beautiful day.

—Inserted by his loving wife and family, Christina Gallander.

SHIRT.—In loving memory of my dear husband, who fell asleep on March 2, 1922. Loving father of Poppy (Mrs. P. Austin) and Louie.

Sadly Missed. Thy will be done.

—Inserted by his loving wife, J. M. Shirt, 50 Rowe-st., North Fitzroy.

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, Moyses, Mudford, Whately.

MARCH 4 & 8 (Sunday and Thursday).—West Wimmera Conference at Kaniva. Usual meetings each day in hall. Meals provided in the chapel on Thursday.

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

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." Discussion to follow. The topic is full of interest and suggestion, with special reference to bringing of Bro. Kellems and party from America for missions in Australia. We want the men from all of our Melbourne and suburban churches to be present.

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.

MARCH 18 & 20.—Opening Services, New Chapel at Hampton (corner Hampton and Willis-sts.). Sunday, 11, 3 & 7, special services. Tuesday, 8 p.m., Public Meeting. Come and rejoice with us.

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WHO PARTOOK OF THE LORD'S SUPPER?

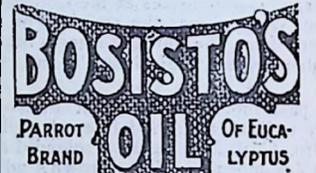
Dear Bro. Editor,—
Theo. Cope's letter in Feb. 8 issue calls for a reply. His opening sentence tells who it is for; then our brother goes on to attempt to prove that somebody else, usually called pious unimmersed, should be allowed to. Bro. Cope talks about arrogating "to ourselves the office of constable to the Lord's table," and about the right of "unimmersed" to remember their Lord. I think very little of his argument. He writes: "Men and women are still willing to sacrifice themselves and surrender all things." Why did our brother stop there? he should have added, "except their wills and 'I think,' and obey the commands of the Lord and put him on in his own appointed way and be a disciple." In John 14: 15 Jesus says, "If ye love me, ye will keep my commandments." Our brother says about extending courtesy and grace "to all who love our Lord Jesus in sincerity and truth." Yes, loving Jesus is obeying him, according to "it is written." This question opens up a very large question. We say, "We are Christians only, but not the only Christians." The only Christian spoken of in the New Testament is a person who has put on the Lord Jesus Christ in his own appointed way. Jesus said, "Why call ye me Lord, Lord, and do not the things I say?" I should put Bro. Cope's idea that unimmersed should be allowed to partake of the Lord's Supper on a par with a person, who has been sprinkled

only, calling himself a baptised or immersed believer.—Yours, etc., A. W. Tucker, Launceston, Tasmania.



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