

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. 10.

THURSDAY, MARCH 8, 1923.

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

The Righteous Scarcely Saved.

The Apostle Peter penned a verse which has been a stumbling block to many. "If the righteous scarcely be saved," he asks, "where shall the ungodly and sinner appear?"

In order to avoid what is felt to be a great difficulty, some have limited the teaching of the text to temporal and earthly suffering. At the destruction of Jerusalem, for example, the righteous were saved, through heeding the warning of Jesus,—yet "scarcely" or "with difficulty." There is neither warrant nor necessity for this treatment of the passage.

The Apostle cannot mean that there is any doubt about the salvation of the righteous. The work of Jesus is abundantly efficacious: He surely saves all who put their trust in Him and do His will. The Scriptures show that men may rejoice with full confidence in their salvation.

There cannot be vacillation or uncertainty with God. He will never renounce His children. He cannot deny Himself. His word once passed remains. His promise may be confidently relied upon.

Dean Alford puts it that *molis* (the Greek word translated "scarcely") "does not induce any doubt as to the issue, but only wonder. If we be justified by faith in Christ, our salvation, however difficult and apparently impossible, is as certain as Christ's own triumph." This is a suggestive thought, and one which should be regarded by any who are tempted to find in Peter's word a message of despair.

It is well for us to reflect on the "difficulty" of any man's salvation. All of us may fail in appreciating the cost of human redemption. Familiarity with the story may dim for us the wonder and wisdom and power of redeeming love. We should ponder more than we do upon the infinite cost which was paid for our redemption.

More: we do well to remember that, though a man can do nothing to procure

salvation, though there is nothing meritorious in actions of ours, yet the salvation is for the "righteous"—which cannot mean less than for those who will do right. True, faith itself is counted for righteousness; but the faith which saves is the faith which shines in a life characterised by godly living, one in which the fruits of the Spirit are manifest. The truest Christian, we think, will admit that with all his endeavors he has come short so frequently that he wonders at the patience of God his Saviour. The best of us have nothing to boast about: there are no very wide margins between the course of our daily Christian life and the evil of the world. A few more slips, a little more carelessness, and we might be classed not with the righteous, but with the ungodly and the sinners.

Peter's words, of course, are intended to call our minds to the one hope of salvation in Christ Jesus. The scorner of the Saviour's love, the rejecter of the Cross, is in a hopeless position. The passage, it has been suggested, "has a much needed message for these days of ours. . . . On every side, even

real Christians are being corrupted by the heresy that salvation for all men is assured, and that the main difference between the believer in Christ and the rejecter of Christ is that the one will reach heaven long before the other. The consequences of accepting or rejecting Christ are eternal; and in these days we cannot give too great prominence to the awfully solemn warning of our text: "If the righteous be saved with difficulty, where shall the ungodly and sinner appear?"

How Our Problems May Be Solved.

Thos. Hagger.

In previous articles we have dealt with the problems that confront us; from these we now turn to a consideration of the solution. There are four questions we do well to ask about all such.

Is It Sinful?

This is the first question to ask. If the thing confronting us violates any law of Christ, it cannot be right, no matter how beautiful it may be dressed up. But if we are able to decide that we can link up or indulge without sin, it is not settled that all is well. There is a second question to ask.

How Will it Affect the Weak Christian?

This is where the law of love comes in. Paul lays it down in Romans 14, and in 1 Cor. 8, that even such an innocent thing as eating meat should not be indulged in if such indulgence causes a brother to stumble. My indulgence in a very moderate manner may be an example to somebody who is weak, and may cause him to go to excess, and perhaps to ruin. And so this question should be asked.

What Effect Will it Have Upon the Unconverted Who See Me?

This is the third question to ask. 11 1

The Temple.

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

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

—Clarence E. Flynn.

Old World Graves and New World Christians.

indulge, will it mean that my witness in my daily life will be true, or will it mean that I shall appear as a libel on the religion of Christ? We may not know, but it is true that we are influencing others every day by the way we live. Nobody lives to himself. How does our influence tell? Is it for or against Christ? A city missionary once asked a street arab, "Do you know Jesus?" "No, I don't, but I know a friend of His, and I like her," was the reply. Some good woman had done more for that boy than she knew, by her life.

Can I Ask God's Presence and Blessing?

A young Christian once said to a preacher, "May I go to the dance?" "Of course you may," said the preacher, and the young girl felt much relieved, and expressed her appreciation of the preacher's reply. "But," said the preacher, "before you go be sure to enter your room, and get down on your knees and ask the Lord's presence to go with you, and His blessing to be upon you." The young girl's face was now clouded, and she said, "Then I cannot go, for you know I cannot do that." But it is right to ask for the Divine blessing on everything we do. If we can ask for it with a clear conscience, then it looks as if all is well. But if we can not ask for that, then it will surely be wise to call a halt, and if still in doubt to give God and our souls the benefit of the doubt.

Let us bring our proposed marriage up to these questions. Let us bring the worldly institutions we are thinking of joining up to them. Let us bring the dance, and the theatre, and the pack of cards, and the race-course, and the boxing contest, and the pipe of tobacco, and all the other things which are questioned up to these questions. Let us bring the matter of war and the Christian's participation therein up to them. Let us ask about them all—Are they sinful? Will indulgence have a bad effect upon my weaker brother for whom Christ died? What influence will my indulgence have upon the unconverted? Can I ask God to go with me, and to bless me therein? If that which confronts can pass all these tests, then, surely, we may indulge to the glory of God. But if we find that anything cannot get past any one of them, then, surely, it should be left alone. Anything that is sinful, that injures another, upon which we cannot ask the Divine blessing is not for the men or women who are blood-bought, and blood-cleansed.

May God help us all so to act that "whether we eat, or drink, or whatsoever we do," we may "do all to the glory of God."

Stewardship.

I only know
My present duty, and my Lord's command
To occupy till He come. So at the post
Where He hath set me in His providence,
I choose, for one, to meet Him face to face.
No faithless servant frightened from my task,
But ready when the Lord of the harvest calls.

—John G. Whittier.

We have just returned from a six months' journey in Egypt, the Sudan and India. We found the missionaries much alive, and mission work prospering, but as we passed through those ancient lands, most of them so intimately associated with sacred history, a certain "voice from the dead" spoke to us so often that its message we shall never forget. And this is how the message came.

Along the banks of the Nile from the Delta to the Sudan we saw the ruins of ancient Christian churches. Egypt, once Christian, did not maintain a pure and vital Christianity. Hence her ancient Coptic Church became dead, and Egypt fell under the withering blight of Mohammedanism.

Far up in the Sudan on the Blue Nile we visited the site of Soba, the capital of the ancient Christian kingdom of Aloa, which existed until the Middle Ages. Soba is known to have had twelve Christian churches, but its Christianity did not stand the test of time and persecution. All that is left to-day are acres of ruins, over which roam jackals, hyenas and wild dogs. Rising amidst these scenes are the excavated walls of one of the old Christian churches, while the entire population of the adjacent region is pagan or Moslem, and, like the rest of the Sudan, a field for modern Christian missions.

We passed on to Abyssinia, a land that received the gospel of Christ from missionaries in the first centuries after Christ. All sorts of corruptions have been allowed to creep in, so that to-day, although the religion of Abyssinia is nominally Christian, the lives of the people are steeped in ignorance, superstition and sin. Abyssinia is to-day one of the neediest mission fields in Africa.

We visited Palestine, Jerusalem, and Bethlehem, the haunts of our Lord's earthly life, the scene of His public ministry, the land where souls were first born again into the Christian church, and where the first disciples received their training and began to preach. But here, too, the word of Christ was rejected by many, and neglected by Christians, until Palestine and Jerusalem, the Holy City, the very cradle of our religion, became devoid of any living evidence of the Spirit, the love, the joy and the peace of Jesus Christ. Three days before we arrived in Jerusalem fifteen people were killed in the streets, and thirty-nine wounded in a fight between Jews and Mohammedans. The city was under martial law the night we left, so that we had to have special permits to go from our hotel to the railway station. The cradle of Christianity is to-day a non-Christian field for missionary work, and on the day of our departure from Palestine several American Christian missionaries arrived to take up work in Jerusalem.

We went on to India and, as we journeyed, we read from "The Conversion of In-

dia," by George Smith, how, hundreds of years ago, the Nestorians attempted to conquer Persia and India for Christ. They failed because they misrepresented Him. The Roman Church tried, through the Jesuits, Dominicans, and Franciscans, to Christianise India, China and Japan, and failed, because they compromised with evil. The Dutch Christians also tried, later still, and failed, because they used un-Christian methods. In certain regions of Persia and India Christian churches were established, but degenerated and disappeared, because they accepted and preached a devitalised message.

Journeying through those lands was at times like walking through a graveyard of churches. It may be a salutary experience thoughtfully to face an unpleasant fact. As we stop and, as it were, look at the grave-stones, we seem to read a warning epitaph:

"Beneath this stone lies a dead church. This will be the fate of churches in other lands unless their life is preserved and made healthy by a strong faith in the Bible and in the living Saviour, the God-man, who died on the cross to take away the sin of the world, and who rose again to bring life and immortality to light. If the Christians of America grow careless about teaching their children to revere and study and obey the Word of God; if they neglect the family altar and the church; if they fail to pray; if they desecrate the Lord's day and refuse to uphold its sanctity; if the age-old heresies (and there are no new ones) are entertained and the love of the world conquers love for Christ, then the churches of America will die also. The secret of life is living contact with the living Christ, and eager obedience to His commands."

Some Twentieth Century "voice amplifier" is needed to carry this message with arresting power from old-world graves to the hearing of every new-world Christian of to-day. Ministers, secretaries of Mission Bands, and every Christian worker who reads these lines may well act as amplifiers to broadcast this message.—Mills J. Taylor, in "The Missionary Review of the World" (U.S.A.).

The Bible for Use.

There are some things in the world whose mission is largely decorative or ornamental. A rose may fulfil its mission if it exhales fragrance and beauty, a diamond if it but sparkles and shine. But the value of the Bible depends upon the use we make of it. God did not intend it as an ornament for the parlor table or a family register in which to record births and deaths and marriages. God gave it to man that it might be a help to right thinking and right living. It is a connecting link between man and God. It supplements the revelation God has made of himself in nature.—"Montreal Witness."

Our Advantage.

1 John 3: 1.

H. G. Payne.

Spiritual.

The personal pronouns "us" and "we" limit the advantage to Christians. We value our possessions by what they do or what they represent; by their functional or inherent value. The functional value of a machine is in the work it can do, its inherent value in the cash into which it can be turned. Some things, such as a jewel, which has few practical uses, have a small functional but a big inherent value. Others, such as a keepsake from a dead friend, have little inherent but big functional value.

What is the value of this love which God has given in flowing value to his children? Its inherent value is gauged by its purchase price—God's only begotten Son. Its functional value is the sum total of all the privileges experienced by the disciple, the computation of which is impossible, for if any man had comprehended and experienced all the goodness and gladness of that relation as it affects time only (and who would presume to make that claim?), what of the reservation of blessing which awaits us when "this mortality shall have put on immortality"? Yet, while lacking the power and presumption to claim an exhaustive knowledge, we may claim sufficient to take to ourselves and present to others advantages of unlimited value, such as—

Provision for our temporal and spiritual needs.

Temporal.

This is discussed before the spiritual, not because of any greater importance, but because not so generally recognised, and certainly not so well utilised, though conducive to our happiness here and assurance of felicity hereafter. Distress of mind and even lapses into sin result from failure to realise and enjoy his provision for our material needs.

Matt. 6: 31-34 is God's guarantee, but is not permissive of laziness nor thriftlessness, which are sweepingly condemned by Paul in 2 Thess. 3: 10, 11. New theories (social, political, economic and what not) which aim at creating such conditions of living as will practically banish worry are continually being propounded. This happy Utopia will not be reached generally while human nature is unchanged; it does become personal and particular where the Christ's injunctions are fully and faithfully obeyed.

The cynic says, "Why worry? It will not last," thus adulterating pure wisdom with a sly snicker. Others say, "That man is blest who does his best and leaves the rest, so do not worry," but offer no advice as to where to leave the rest. The Book says, "Casting all your care upon him, for he careth for you." Christianity is a cultivated optimism whose formula is found in Phil. 4: 6.

"The science of happiness, the philosophy of bliss, has four points peculiarly its own. . . . The origin, the nature, the obligation, the destiny of man." Investigation of these points has ever been the occupation of religion and philosophy; their command and appeal: "Man, know thyself." One of the best conclusions of earnest sincerity minus divine revelation is that of Socrates: "I am going away, and must leave you, but whether you or I will be better off is known only to the gods." Thus he spake while death waited. Four hundred years later his countrymen could do no better than erect an altar to an unknown god.

Revelation answers the four points of the science of happiness:—

(1) Origin of Man.—With a few bold, vivid strokes, but with amplitude enough, man's origin is revealed.

(2) Nature of Man.—What is man? Christ replies. To their shame many, ignoring the teaching of history and revelation, are wilfully discarding the divine reply, and deliberately endeavoring to plunge the world back into the corrupt gloom of pre-Christian days. Man is an immortal soul in a mortal body, not divine, but capable of the acquirement and exercise of God-given powers.

(3) Obligations.—What is man's duty? Summed up by the Divine Teacher, it is to worship God with the full strength of all his faculties, and as a corollary to love his fellows. Following the lead of general principles clearly stated, and specific acts plainly taught, man's duty is fulfilled *via* the road of obedient, trusting self-sacrifice; thus we reach the goal of cancelled obligations.

(4) Destiny.—In unnumbered cases when death has exacted tribute, as the last sigh has feebly escaped from the exhausted body, the light of vitality faded from the tired eyes, onlookers dully crushed or poignantly sorrowing have questioned as to the destiny of the fleeting soul. There is but one answer, that spoken beside an open grave in quiet Bethany, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." Thus did the Nazarene solve the problem of man's destiny.

Protection from sin.

Its Power.

Despair is the child of repeated failures. Consciousness of one's weakness is a necessary preliminary to success; it forms part of that self-analysis without which one can not compute the elements of victory, nor lay plans effectively. But when that consciousness is so strong as to become morbid one's courage is sapped, strength ebbs, and bitter or weeping despair takes possession;

we lose our morale and succumb to the power of sin.

Christ imparts confidence in a new personality. What the human cannot do alone is done with the divine. In Barry Pain's weird story, "An Exchange of Souls," one character says of another who had been converted: "But the thing which struck me most—the thought which haunted me at dinner that night—was that here by some magic touch had come a change of personality. The Vulsame that I had just seen was not the man I had seen before. It was a different being." It is by the imparting of this new personality, this new nature, that the Father gives power over sin. In contrast Paul calls them the "old man" and the "new man."

Its Consequences.

Of what use would freedom from the power of sin be to us in relation to our eternal salvation, if we were not liberated from the penalty of sins already committed? Victory would be largely deprived of its value while the enemy who fled before the vanguard harassed the rear. Hence the need of freedom from the consequences of sin.

Such freedom is necessarily limited by the operation of natural laws. Health, fortune, talents squandered in sin may never be recovered. Regrets, sorrows and troubles from sin may haunt this life. God's power will help us to bear, the grace of Christ will be sufficient, but "whatsoever a man soweth that shall he also reap."

But in connection with God, the spiritual life, and our future destiny, there is absolute freedom from sin's consequences; the eternal, ever-enduring issues are covered by the blood. Sin may dog our footsteps to the very grave, but, deprived of its power of control, devoid of that sting of fear which would make the falling of the hills upon us preferable to facing God, its worst attacks may be countered by the mercies of God, while triumphant we enter the state where sin is unknown.

These advantages, which have been lightly touched, with the many others which reflection will suggest—surely these are worth possessing?

They are offered so freely and spontaneously that all may receive them. "Whosoever" is the hallmark of salvation, and the acme of comprehensiveness and universality.

With the freedom of the wind dancing happily over the white-capped waves of the summer sea the invitation comes; all who breathe may believe. With the crisp coolness of spring breezes perfumed by growing corn and flowering trees comes the word. As universally as life itself the call is flung; sung in the melody of nature; pictured in flower and fruit; heard in the thunder; seen in the lightning; reminding in the daily providence that guides; warning in the calamities which appal; haunting in failures; urging in the stern thunders of justice; beseeching in the soft whispers of love. Thus are we called to fellowship in the family of God.

Religious Notes and News.

The "Daily Herald" suggests the following New Year rule from Sir J. M. Barrie's "Little White Bird":—Shall we make a new rule of life from to-day? Always to try and be a little kinder than is necessary?

"That rule," says the "Herald," "covers everything. To be as kind as is necessary: that is Justice. To be a little kinder: that is Love. It is the whole duty of man compressed into a sentence. In all the wisdom of all the sages there is no surer key to contentment. Here is an infallible recipe for a Happy New Year."

Population of Palestine.

The recent census in Palestine shows a rapid increase in the Jewish population, an increase that would have been much greater but for the fact that the Government has imposed drastic regulations for the restriction of immigration, says the "Christian." Had this not been done, the country would have been flooded with a population for whom no adequate provision was available, and great suffering would have been the result. As it is, large numbers are employed in the rough work of building and making roads, taking their hardships without complaint. For are they not in their own Promised Land? And is not the future bright with the promise of a new day for Jewry? When Great Britain took up the Mandate, the Jewish population was estimated at 70,000, now it is returned as 120,000. The Arabs number between 400,000 and 500,000, which is a smaller total than was formerly thought to be the case. With an industrious and contented Jewish population, gradually increasing as the land is able to absorb them, Palestine will speedily recover her old fertility, and, in the purpose of God, her predicted importance among the nations.

The Assyro-Chaldeans.

Of the many visitors that find their way to this office (writes a London representative of the "Manchester Guardian") few are as interesting as the two gentlemen who called the other evening, for they represented what is probably the most ancient existing race in the world.

They were Mr. Rusten Nedjib and Mr. Said Namik, who were sent by their fellow-countrymen, the Assyro-Chaldeans, to Paris to put their claims before the Peace Conference, and have now come to London to continue their mission.

It was an unlooked-for experience to be speaking in London, in 1920, to representatives of the great Chaldean Empire which came into existence 4,500 years before the Christian era, and split into two in 1839 B.C.—for these two cultivated gentlemen, who spoke perfect French, were the descendants of the Assyrians and the Chaldeans, peoples of the same race who for forty centuries formed two great empires.

Converted to Christianity at an early date, the Assyro-Chaldeans separated in the fifth century into two religious groups, the Nestorians and the Jacobites. Several hundred years later a large part of each group accepted the jurisdiction of the Pope, and these are now known respectively as the Chaldean Church and the Syrian Catholics. In 1914 the Assyro-Chaldeans numbered about 1,770,000, of whom 811,000 were in the Turkish Empire, 750,000 in British India, 100,000 in Persia, 54,000 in the Caucasus, and the rest were scattered all over the world.

Mr. Rusten Nedjib and Mr. Said Namik represent those of the Assyro-Chaldeans who have been until now the subjects of the Turkish Empire. They inhabit part of the territory of the ancient Assyrian Empire, the northern part of Mesopotamia, of which Mosul is one of the most important places. In May, 1912, they joined in the war on the side of the Allies, and fought against the Turks until the Armistice, continuing even after Russia had gone out of the war. Their losses in the war, either on the field of battle or in Turkish massacres, they state, were about 250,000.

The Government of the Tsar promised them their autonomy in consideration of their services to the Allied Powers. Their representatives went to Paris to obtain the fulfilment of that promise.

Mixed Marriages.

As the discussion on the matter of mixed marriages proceeds in the daily press, the attitude of the Roman Catholic Church becomes very clearly defined, and the undesirability of such unions stands out in strong relief. The Roman Church takes a very definite position, and from its own standpoint it cannot be blamed. It regards itself as the one true and Apostolic Church, possessed inherently and historically of certain rights and responsibilities. These rights and responsibilities it refuses to surrender or to minimise, and it demands absolute obedience to its claims on the part of its followers. If those followers are prepared to submit to those demands, that is their affair, and it is not for other people to interfere between them and their religion. But that Protestant parties to a mixed marriage should also submit is quite another matter. It has been announced that the only condition on which the Roman Catholic Church will consent to a mixed marriage is that the non-Romanist party shall agree to be married by a priest, and shall solemnly promise not to interfere in any way with the religious observances and practices of the Roman Catholic party, and that all the children of the marriage shall be brought up dutifully in the Roman Catholic faith. That stipulation the Roman Catholic Church enforces with all its ecclesiastical pains and penalties. Under these circumstances the only thing for the Protestant Churches to do is to discourage by all the means in their power any such mixed unions. They can only be productive of eventual domestic discord, and they play solely into the hands of the Roman Catholic Church by ensuring an accession to its strength in the raising of families from Protestant fathers or mothers, as the case may be. The *N. T. Temere* decree is a matter apart, although in practice allied to the other in an indirect fashion. Archbishop Kelly is anxious to protect his flock from the perit of marriage with partners of other persuasions. Protestant ministers and parents should be equally anxious on their part. Romanism takes itself seriously in the matter. Why should our own Church also not take itself seriously, and jealously guard its people against the encroachments of Romanism?—"Methodist," N.S.W.

Mr. T. E. Ruth's Movements.

Mr. T. E. Ruth made the following announcement at the Baptist Church, Collins-st., Melbourne:—"To avoid a long interregnum, I am extending my ministry in this church to the end of March. Then I am beginning a great experiment. I am withdrawing from the Australian Baptist ministry to become the servant of all the churches for the preaching of the theology, the philosophy, the domestic economy of loyalty, loyalty to ourselves and to one another, loyalty to God, and King, and Empire, in any church of any denomination in any of the capital cities of the Commonwealth with sufficient courage to invite me. On Sunday evenings in April, May, and June, I hope to preach in the Pitt-st. Congregational Church, Sydney." Since making this announcement, "The Australian Baptist" states that inquiries concerning Mr. Ruth's services have been received from Anglican, Congregational, Methodist, and Presbyterian Churches in Sydney.

Re-union with Rome.

Advanced High Churchmen have mobilised their forces for energetic and impressive propaganda, says the "British Weekly." They are holding "Anglo-Catholic" Congresses at Manchester, Cardiff, Newcastle, Norwich, and Brighton. They aim boldly at nothing short of domination. "Catholics," says the "Church Times,"

"emphatically refuse to accept a tolerated position as a legitimate party in the Church, a school of thought for which room must be found. Either the Church of England is wholly and entirely Catholic, or there is nothing at all." As a prelude to the Church Congress at Sheffield, the English Church Union held a demonstration in that city, when Lord Halifax delivered a significant address in favor of re-union with Rome. He desires to prepare the way for "a conference between duly authorised representatives of the Churches of Rome and England, at which the possibility of future re-union may be discussed and considered." He interprets the Lambeth Appeal to mean that "the bishops in communion with Canterbury, if other things can be agreed upon, have declared their willingness to accept with regard to Holy Orders, whatever may regularise their position in the eyes of the Roman and Oriental Churches, in the same way as we are asking the Presbyterians to regularise their position in our eyes."

As to the "other things" to be agreed upon, Lord Halifax is quite willing to admit the primacy of St. Peter, if only the successors of St. Peter will consent to exercise that primacy in a reasonable way. Strangest of all, Lord Halifax can write concerning this projected re-union of Canterbury and Rome that "far from delaying the re-union of our separated brethren in England with ourselves, it would hasten that re-union. That statement could only be made by someone living in an ecclesiastical dreamland. Lord Halifax understands Free Churchmen as little, we venture to say, as he understands the Papacy. In his pamphlet, "A Call to Re-union," he gives a translation of Cardinal Mercier's Pastoral Letter, describing the Conclave which elected the new Pope in February, 1922. On the opening page of this Pastoral, the Cardinal candidly tells us what the Papacy means: he defines it as "the accepted and cherished supremacy of one conscience over all other consciences, of one will over all other wills." Now to the Churches of the Reformation, nourished in the New Testament, that (says the "British Weekly") sounds like a definition of Anti-Christ.

Miss Christabel Pankhurst.

The London "Christian" recently contained a long account taken from the "Toronto Daily Star," of a remarkable interview with Miss Christabel Pankhurst, well known as a political agitator. From it we cull the following:—

"I have seen politics from the outside and from the inside," Miss Pankhurst said. "I have seen them as a voter and as a non-voter; I have seen them before the War, and during the War, and since the War; and I have seen them as a victorious suffrage leader. And I am convinced that the Western nations have never faced the real problem of the future of the world—the question of the Near East."

"Concerning this question, Miss Pankhurst would not make any statement. She is confident that all future historical and political events will unfold as they have been revealed in the Scriptures. She wrote: 'During the War, even when victory was assured, it was clear that victory could not bring solution. The wars of the future will be even more dreadful than the Great War that has passed. And the intervals between the wars will become more and more marked by spiritual unrest. The world is becoming increasingly Godless. Only through the Bible can statesmen get light on the problems which confront them. They will find there a foretelling, and an explanation, and most important of all, a solution for the problems which perplex them.'

"Again the interviewer: Miss Pankhurst's spiritual experience has transformed the whole of life for her. 'It is wonderful to get your feet on the Rock,' she proceeded.

"A Canadian friend, when sending the above newspaper clipping, wrote:—Miss Pankhurst has most manifestly been soundly converted, and in addressing the students of the Toronto University, she spoke scripturally and powerfully of Sin, of the Blood of Christ, and of things to come."

New Testament Church Congress.

The fourth report received at the recent Congress held by American Churches of Christ was the following from the

COMMISSION ON LOYALTY TO THE WORD OF GOD.

In order to inspire and train the churches to vigorous loyalty to the Word of God as expressed both in Jesus Christ and the Scriptures, we urge the following:—

1. Loyalty in the pulpit.

1. We urge every church to investigate records and beliefs of men whom they would call to leadership, with the purpose of calling only men professing and practising loyalty to the Book.

2. Every preacher devoted to New Testament Christianity to preach to his congregation, during the year, a series of doctrinal messages covering the basic teachings of Christianity.

Suggested Plan.

Such a series should not only treat of the fundamental elements in the plan of salvation (faith, repentance, confession, baptism, Christian living), but also furnish a study of the church (origin, name, organisation, etc.) and a searching examination of the evidences of Christianity (sermons on the atonement, the death of Christ, and the resurrection, the miracles, the virgin birth, the incarnation, Christ the Son of God and the Saviour of men, the authority of Christ, the inspiration of the Bible, etc.).

3. Every church to hold a revival meeting this year, in which particular stress shall be laid on the fundamental elements of the gospel.

Suggested Plan.

Such a revival should present a programme, both to the man without Christ and the one who has partially obeyed him, to the world and the denominations. It should ring out clear and strong against a divided church and emphasise both the plea and the plan for Christian union. It should hold up the New Testament as the final revelation and the sole basis of union.

4. Every church to hold an institute devoted exclusively to the discussion of the fundamentals.

Suggested Plan.

In such institute a renewed study of the history of the Restoration movement can be presented alongside a study of the apostolic church and apostolic Christianity. These institutes will bring groups of ministers together, and should bring about a revival of information and of fidelity. These institutes can be held by the local ministers assisting one another.

5. A county institute or a district institute, in many localities, may be preferred to above plan.

6. A great congress in each State for the emphatic proclamation of the fundamentals.

7. The continuation of the great series of national congresses held in the last few years.

2. Loyalty in the Bible School.

1. A nation-wide and systematic movement to encourage wide reading in the Bible, aside from the regular Bible School lesson.

2. Insistence that the Bible itself be not discarded as the text-book in favor of quarterlies or any sort of commentaries; that all students bring their Bibles to the school; that the teachers use the Bible in their work of instruction, quarterlies to remain as helps, but not as substitutes.

3. That Bible-memory work be encouraged—the memorising, not of facts about the Bible, but of passages of Bible text itself.

4. Special training-classes for young people and for adults, to be taught by the minister on a mid-week night, before or after, or in the place of prayer meeting, or at the regular Bible School hour: these classes to make an intensive study of the Restoration movement and the New Testament church and the Christian gospel. Independent outlines can be used or help secured from books published for this purpose. Confer with publishing houses.

5. Special training-classes for children taught by the minister. The meetings can be held on week-days before Easter or just before or after revival meetings, to enlist the new members or prospectives, and offer careful instruction.

6. A portion of the Bible School hour be used for systematic catechetical teaching of the New Testament plea.

Suggested Plan.

This should be arranged in a hand-book course for Junior, Intermediate, and Senior departments. Insistent study of such courses at home may be encouraged through contests, prizes, etc.

7. Five-minute talks on the Restoration plea and fundamentals to the entire Bible School in its opening session by members of the school.

8. Short stories in the Bible School papers with the same message.

3. Indoctrinating the church membership.

1. A series of prayer meeting topics and Christian Endeavor subjects on the Restoration plea and the structural elements of the gospel. These topics to be arranged systematically, and treated in all our loyal publications.

2. Every family encouraged to read one or more of the loyal journals published in our brotherhood.

3. A church library of the best works produced during the history of our movement—books that set forth the Restoration plea, that expose the fallacies of sects like the Mormons, Christian Scientists, etc., and that discuss the evidences of Christianity. Courses of systematic reading to be assigned Bible School teachers, and general reading by the entire congregation to be encouraged.

4. A tract library for each church where each member can secure, at any time, a copy of our best tracts presenting the above matter in concise form.

5. Churches that have only part time preaching, or are for a time without a minister, to have great sermons or sections of written discussions read to the congregation in the absence of their regular preacher, such sermons to be chosen from the rich resources of our sermonic literature of the doctrinal type.

6. Women's missionary societies to divide their programme between the three great elements: (1) the message, (2) the messengers, and (3) the field. Every third programme, or one-third of each programme, could be given to the message. We urge the publication and distribution of such material.

4. Loyalty to the Christian family.

1. Restoration of the family altar.

2. Home instruction and close co-operation with the above plans for Bible School work.

3. Bible games and stories provided for the children.

4. Paintings by the great artists of famous Bible incidents and characters given a prominent place in every home.

5. Every member of the family owning and carrying a New Testament.

6. Publication of a family magazine that will aid in Bible teaching in the home and set forth in simple form the plea for the restoration of the New Testament church.

5. Loyalty in schools and colleges.

1. Insistent attempt of the whole church membership to inform itself as to the atmosphere, viewpoint and teaching of our colleges and schools. Personal visits to the colleges, study of its publications and of its graduates especially recommended.

2. Nation-wide and concentrated effort to redeem such colleges as have fallen under radical control, and the employment of only sound and trustworthy men as teachers. Insistence on both thorough academic training and loyalty to the Word of God on the part of teachers, and refusal

to exalt the former above the latter, or to accept it as a substitute for loyalty.

3. Urgent and concerted attempt to produce, out of our churches and colleges, such thoroughly trained and loyal teachers.

4. Large libraries of the best works in defence of the Bible and Christianity, and in exposition of the history and mission of the Restoration movement to be assembled in all our colleges.

5. More extended and more thorough courses in apologetics and in presentation of the New Testament plea.

6. The insistent study of the Bible itself in the most exhaustive and painstaking fashion.

7. A campaign to send students to schools of known loyalty only.

8. Encouragement of oratorical contests in our colleges on questions of Christian unity.

6. Disseminating Bible truth in the community.

1. Strong effort to get local papers to carry verses of Scripture or Bible School lesson regularly.

2. Weekly posting of Bible truths on bulletin boards before church. Co-operation with other congregations to make best use of general bulletin boards and street cars for this purpose, particularly at Christmas and Easter.

3. Use of "trade-mark" for church that stresses the idea of the open Bible and motto: "Where the Bible speaks we speak, where the Bible is silent we are silent."

4. Publication of doctrinal sermons by the minister in the local paper, even if as paid advertisement.

5. Every congregation to provide generously for the publication, purchase and distribution of tracts in its own and other communities.

6. House-to-house distribution of these tracts, and use of them in letters.

7. Every Christian a preacher, and every Christian living a life of evident loyalty to the Bible.

The Practice of the Humanities.

Percival A. Davey.

"But these ought ye to have done, and not to leave the other undone" (Matt. 23; Luke 11).

"Justice, mercy, faith, the love of God"—
"these" Tithings of "mint, rue, and every herb."
—"the other." The Master evidently recognised a certain oughtness in both "the other" and "these."

Probably his hearers did too, but in practice "these" were not done.

That was in the first century. What of to-day?

"Justice, mercy, faith, the love of God"—
"these." Complete devotion ("ye are not your own")—"the other." Are Christians one hundred per cent. loyal? Do they tithe what is all God's, and keep nine-tenths for themselves? Do they walk God's way part of the way, and their own way most of the way? While advocating and practising the scriptural form of immersion of penitent believers, and the observance of the Lord's Supper, are "these" passed over at other times? Are justice, mercy, faith, and the love of God meted out as some men do sordid coin, and as the Pharisees did the mint?

Will a practice of the humanities which is, say, only one-tenth just, merciful, faithful, loving, win the world's allegiance to Christ? Of course it will not. The world needs the other nine-tenths. Loyalty in regard to "these" is essential in a true realisation of the kingdom of God. Disloyalty in regard to "these" is disgrace. "Were all advocates of the Christian cause to become one hundred per cent. loyal to one another, and to others, in this important matter of the practice of "justice, mercy, faith, and the love of God," without doubt, believers would increase, and multitudes would come to be baptised into the name of the Father, and of the Son, and of the Holy Spirit. The idea of loyalty in regard to immersion and the Lord's Supper will be more palatable when it is thoroughly mixed with a full measure of loyalty in regard to "justice, mercy, faith, and the love of God."—"The Canadian Disciple."

"Proportion and Emphasis in Religious Truth"

As the presidential address delivered by Bro. Main at the recent Federal Conference is now published in the "Australian Christian," I claim liberty in Christ to comment upon certain thoughts expressed by him. It is not my purpose to criticise our learned brother's discourse, but when he speaks as he does of the "Blessed Hope" I feel bound to write concerning this matter.

Bro. Main cautiously adheres to the intensive application of God's Word (and this is to be commended), but I believe he mixed his subject by confounding religious truth with religious or rather Christian life, thereby missing the extensive application of the Scriptures to the disciples living in these "latter times" (1 Tim. 4: 1). For instance, Jesus said in answer to his disciples' question, "It is not for you to know the times or the seasons which the Father hath put in His own power" (Acts 1: 7). Does this Scripture apply to disciples living to-day? Certainly not! But "this same Jesus" also said, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh" (Luke 21: 28). To whom, then, is this Scripture spoken? Is it not to the disciples living at that time toward "the end of the age" when specific signs would be revealed by the Father's "own power"? Bro. Main would apply the former to the disciples of to-day, and neglect the weightier injunction to "look up" of the latter.

In our brother's "Summary of fundamentals" there is not one truth that any "born again" child of God does not believe, and that with due "proportion and emphasis." Notwithstanding, I am impressed to presume that the paragraph mentioning the second coming of the Lord suggests that the writer of "Proportion and Emphasis in Religious Truth" is a post-millennialist, and therefore would have the church to remain asleep on the "subject which to-day is receiving much more attention than it has had for generations." True, Bro. Main! "Amen! Even so, come, Lord Jesus." Bro. Main further says: "There are Christian people who are not willing to give the coming of our Lord a place in Christian belief and teaching—they wish to make it everything. They revel in dates, and signs of the times, and some of them roundly declare that if a person does not accept their theories he is a denier of the fact of the coming." In questioning the above-mentioned statements I believe I voice the faith of many other brethren also.

Firstly. The place I give the second coming of my Lord is "in me"—for what is my hope? Immortality of course.—"The adoption, to wit, the redemption of our body" (Rom. 8: 23), "when Christ, who is our life, shall appear" (Col. 3: 4).

Secondly. As a believer the coming is "everything" to me, and me to my brethren is the Lord's will concerning me. But Christ in me—the gospel is the "power of God unto salvation to every one that believeth."

Thirdly. What does Bro. Main "revel" in, I wonder? Daniel the prophet fixed dates and times but could not understand them because God sealed the Book till "the time of the end" when the "wise shall understand" (Dan. 12). Christ's Revelation to John on the isle of Patmos is not a sealed book, and although it is Scripture "in which are some things hard to be understood" (2 Pet. 3: 16), yet where is one forbidden to seek and find the interpretation of such? Even the devil "knoweth that he hath but a short time" (Rev. 12: 12), and the demons answered Jesus, "Art thou come hither to torment us before the time?" (Matt. 8: 29). If they know, surely the Lord will not keep his own people in ignorance in these "last days" (2 Pet. 3: 3), even though such "puzzled the Christian sages for centuries." May I ask Bro. Main, Did Noah know when the flood was coming? If so, is it incredible that "the faithful" (the more so as the end draws near) shall also know when Christ is coming? I am not here reasoning as to the day or hour, so do

not misunderstand me. Withal our solar calendar is not so far out that Scripture Chronology is impossible of understanding regarding the times and seasons.

Fourthly.—Few believers deny the "fact of the coming." Even Satan does not deny "the fact," but perverts the truth regarding "the fact." Howbeit many believe in the fact of the nearness of our Lord's coming, and perhaps Bro. Main means to infer that "if a person does not accept their (pre-millennial) theories, some of them roundly declare he is a denier of the fact (of the nearness) of the coming." However, the trouble is not lack of proportion and emphasis in religious truth, but lack of the unity of the spirit in Christian life or service. For to one is given, etc., etc. (1 Cor. 12: 8-11) the Spirit "dividing to every man severally as He will." The "eye" is not the "whole body." Neither is the "ear" the "eye," nor the "eye" the "foot." "But now hath God set the members every one of them in the body as it hath pleased Him" (1 Cor. 12: 18). "Having then gifts differing according to the grace that is given to us—whether prophecy let us prophesy according to the proportion of faith" (Rom. 12: 6). "Knowing this first that—no prophecy of the Scripture is of any private interpretation" (2 Pet. 1: 20). Bro. Main's "proportion of faith" evidently must be small in relation to prophetic truth.

In conclusion let me add that one critical minister in Sydney (Rev. M. Maddern) recently said the pre-millennial doctrine of the coming of Christ was "a passing and sporadic phase of thought on the outskirts of religion, a speculative sort of luxury that gives enjoyment to those who indulge them, and does no particular harm to anyone." Where do you stand, Bro. Main? Have you entered the Blind Asylum of such belief? Surely this is parallel to saying, "Where is the promise of His coming?" (2 Pet. 3: 4). Did you in your official capacity as President believe you were voicing the position of the whole brotherhood? If not, why did you make a target of the faithful Noahs of this present generation? There are some brethren I know who feel quite satisfied in being merely ready. What they mean by that without experiencing the rapture within I do not know. But they should not quench the spirit in that "faithful and wise servant" who giveth the "meat in due season" (Matt. 24: 45). Many are famishing for this food, therefore wandering to other folds, and even "falling away" into the "damnable heresies" (2 Pet. 2: 1) of the many false cults of these "perilous times," viz., Millennial Dawnism, the Order of the Star in the East, and Post-Millennialism which is leading many into the delusive, and unscriptural doctrine of the conversion of the world (Acts 15: 14-17).

I am sure, Bro. Editor, if we as a people of God gave heed to this consecrating, soul-saving subject—"the more sure word of prophecy"—we would be less social and more spiritual, and Bro. Main would not have had to endure the troubled spirit which was his at the recent Federal Conference, when of the many present only a handful attended the devotional services on each occasion, despite his earnest pleadings.

Percy Dixon.

[I could wish that Bro. Dixon had strengthened his letter by making some desirable omissions. My presidential address had as its motive a sincere desire to show that brethren of different opinions could yet work together and agree on fundamentals. It was intended to be an eirenicon. I have not time or inclination for a discussion, but beg to refer readers of the above epistle to what I did say (see "Christian" of February 1). One who read Bro. Dixon's letter alone might be pardoned for supposing that I belittled the importance of our Lord's coming. Not so; I included the literal and personal coming amongst the fundamentals. But I have to confess that it would never enter my mind to inquire whether a brother is a "pre-millenarian" or a "post-mil-

lenarian." Seeing that apparently one man in the brotherhood is in need of the information, I may say that I deplore such language as is quoted from "one critical minister in Sydney," and that I have no sympathy whatever with the statement attributed to him. I am quite at a loss to know what words of mine, spoken or written during the quarter of a century in which I have tried to serve the Australian brotherhood, could give the semblance of right to any man—preacher of the gospel or other—to consider it appropriate to ask me if I have "entered the Blind Asylum of such belief." Not by such suggestions is the cause of either pre- or post-millenarianism furthered. I accept from the heart every word of Scripture teaching regarding our Lord's return. I am anxious that we all avoid extremes. I do not demand that brethren believe any opinion of mine on eschatological questions, nor do I think that I am bound to accept the views either of "faithful Noahs" or of such well disposed critics as Bro. Percy Dixon.

Seeing that last year a series of articles was invited and published in the "Christian," and to this Bro. Dixon contributed, there can be no need to initiate a discussion. The matter must rest here. Indeed, it is only because the above letter criticises the utterances of the Editor that it is inserted.—A. R. Main.]

The Cause at Walkerville, S.A.

For some years an effort has been made to establish a Church of Christ in the suburb of Walkerville, S.A., and several localities were tried with various success. At last a fine block of ground in a new area was secured, and it is proposed to erect a building similar to that erected by the Mile End church at Cowandilla. This will be erected largely by voluntary labor, and when completed will be worth about £1000. The actual cost will be about £600. There are only a few brethren at Walkerville, or what in future will be known as Nailsworth, but they have bought and paid for their land, which is about 75ft. by 180ft. They also have provided the cement, rods, gravel, etc., for the foundations of their building, and with the aid of workers from Mile End and other churches will soon have these ready for the walls. Brethren interested have offered to loan them a couple of hundred pounds, for which they are very grateful, and they purpose borrowing from the bank £450 to enable them to push on with the building. These brethren recently appealed to churches in Australia for financial help, and the purpose of this letter is to state that in our opinion the field is one of the best, and the outlook is good. Any further information may be obtained from Mr. A. Howell, Buckingham-st., Gilberton, S.A. We would like to add that they will be paying 6 per cent. for the money borrowed from the bank, so that a gift of £6 would pay the interest on £100 for one year.—Ira A. Paternoster.

Two Stories.

Mr. Richard Fotheringham, M.A., of Maidstone, told two excellent stories in the course of a very brief speech at the Kent Congregational Association luncheon to Mr. W. A. Beney. Speaking of Mr. Beney's reliability at all times, he said that two men were mending a roof. One said to the other, "Jim, don't come down by this ladder; I've just taken it away." The other story was of a vicar who announced that "the collection last Sunday was £1/6/1½ and two buttons. The choir will now sing, 'Render your hearts and not your garments.'"—Selected.

There's a time to part and a time to meet,
There's a time to sleep and a time to eat,
There's a time to work and a time to play,
There's a time to sing and a time to pray,
There's a time that's glad and a time that's blue,
There's a time to plan and a time to do,
There's a time to grin and show your grit—
But there never was a time to quit. —Selected.

The Realm of the Bible School.

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

Victorian Notes.

The young folk of the church at Hampton were asked to subscribe the cost of a well-equipped kitchen as an adjunct to the new chapel, and a help to the social side of things. About fifty attended a special meeting on March 1, and promised the sum of £115 in a scheme covering two years' giving.

The school at East Kew, where a successful Hinrichsen-Brooker mission has just closed, is beginning under very favorable circumstances. Forty-eight were present on February 25, and it is expected that this number will be greatly augmented before Easter. Mr. H. Watkins and Mrs. Jeffery, of Ascot Vale, are doing valuable service as temporary general superintendent and primary superintendent respectively. We predict great things for this, the youngest of our schools.

Teachers' Library.

Applications for the use of the Circulating Library should be sent to W.B. Blakemore, 70 Power-st., Hawthorn. The library will be available to schools in the order of application.

CHRISTIAN EDUCATION.

"The need of the hour is—not more factories and materials, not more railroads or steamships, not more armies or navies—but rather more Christian education.—Roger W. Babson.

Woodrow Wilson.

"What we seek is the reign of law, based upon the consent of the governed, and sustained by the organised opinion of mankind.... The Bible is the word of life. I beg that you will read it and find this out for yourself; read not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it not only full of real men and women, but also the things you wondered about and have been troubled about all your life, as men have been always; and the more you read the more will become plain what things are worth while and what things are not.... When you have read the Bible, you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty."

A Remarkable Teacher and Class.

E. S. Allhands, a minister of Crockett, Texas, reports that their Bible School has a class of ten boys ranging in age from fifteen to nineteen, all of whom are members of the church. Two of this number are now away at college, and one a high school senior. F. E. Jensen, a man about seventy years of age, is their teacher. He has been the leader of this class of boys for a number of years, and his leadership with this group is a beautiful thing. Four of the nine teachers of this school are men.—"Front Rank."

A New Way Library.

A new kind of library being tried in some churches is called "the shelfless library." The books are placed on a table in the church entrance, and a label pasted in each, which reads as follows:—"Help yourself to this book! The only condition is: Put it not on a shelf, but on your reading table, to be read without undue delay. Let the

rest of the family read it if they like. Then return it.

"Write your name on the first blank page inside, so that later readers may know with whom they may find pleasure in discussing a new book."

Any interested individual, or the young people's society, can keep oversight of such a library, which operates itself, and indeed has also been called a "self-service library."—"Record of Christian Work."

Two Ways of Growing Old.

By Will H. Brown.

Smokers who live to a good old age are so rare that the tobacco organs grasp such instances for the widest possible publicity. It is not so much the fact of living a long time that counts as to how one lives. Dr. D. H. Kress tells in "Life and Health" of a man in San Francisco 100 years of age who had smoked for 75 years. A doctor friend of Dr. Kress called on this old man and found him with a clay pipe in his mouth, and learned he had been blind and deaf for many years, and had been unable to work for thirty years, being dependent upon others for his support. About the same time the same doctor called on another man in the same city who was 102 years of age, but who had the appearance of being about 60, with elastic step, not a pain in his body, with hearing and vision perfect, and enjoying life immensely. This man had never used tobacco. Four years later he was planning to walk from San Francisco to Los Angeles, a distance of over 400 miles, but his friends persuaded him to give up the trip. He lived to be 110.

Chauncy M. Depew, on his 88th birthday, said in an interview that he felt like 48 instead of 88, commenting: "If you want to be healthy, do the things you don't want to do. I attribute my health to the fact that I always give up things as soon as I found they hurt me. I gave up smoking thirty years ago." In other words, he found the habit was hurting him, and he had the good sense to quit it.

Victorian Women's Executive.

The monthly meeting was held on March 2, at Swanston-st., President, Mrs. B. J. Kemp, presiding, and leading devotional exercises.

The suggested programme for Conference was submitted and adopted. The thirty-eighth Conference will be held on March 28, commencing at 10.30 a.m. Ladies are asked to bring luncheon. Tea will be served at a small cost. The charge for tea will be 1/- per head.

The meals for General Conference on Good Friday and Saturday will be in the capable hands of the Women's Catering Committee. Price of meals, 1/- per head.

Will Women's Mission Bands please note that the following notice of motion, which was deferred from last Conference, will be discussed during the morning session. It reads thus:—"That as a Mission Band we undertake to wholly support a lady missionary instead of paying small sums to Home and Foreign Missions and College of the Bible as at present."

—Miss Rometch, Secretary, 240 Graham-st., Port Melbourne.

Treasurer's Statement.

Women's Mission Band.—Feb.: In hand, £4/9/6; South Yarra, £1/15/6; Hawthorn, £6/10/-; East Camberwell, £3/1/6; Swanston-st., £3/14/-; Lygon-st., £1/2/-; Prahran, £1/10/3; North Richmond, £3; Emerald, 15/-; Total, £25/17/9. Expenditure.—Paid Mr. Bagley for Home Missions, £12/18/10; Paid Mr. Lyall for Foreign Missions, £10/7/2; Paid Mr. Enniss for Bible College, £2 11/9; Total, £25/17/9.—G. Hayward, Treas.

College of the Bible.

There was a very large attendance at the opening session of the College of the Bible on Wednesday, Feb. 21. Members of the Board of Management, representatives of churches in the metropolitan area, and country and interstate visitors were present. Numerous informal speeches of welcome and greeting were made, and a most enjoyable time was spent.

The Chairman of the Board of Management (Mr. R. Lyall) announced the names of scholarship and prize winners for 1922, and presented cheques to those in attendance. The list is as follows: Old Boys' (first year Bible Course, £4/4/-), Allen Brooke, S.A. Morton Noble (second year Bible Course, £18), H. O. Gray, Vic. F. G. Dunn Memorial (third year Bible Course, £8/8/-), C. C. Dawson, Vic. Mr. and Mrs. T. E. Rofe (for students continuing studies at University, £75) : £25 each to E. R. Killmier, S.A.; A. C. Killmier, S.A.; and L. E. Clay, W.A. F. M. Ludbrook Memorial (for foreign missionary student, £8/8/-), L. C. Peacock, W.A. Eliza F. Wintler (for foreign missionary student, £6), A. A. Hughes, Vic. Hovey Memorial (for women foreign missionary students, half year's interest, £3), Miss R. C. P. Batch, Vic. Burford Prizes, £3/3/- and £2/2/- for students making special progress: W. G. Graham, S.A.; F. A. Youens, W.A. Our scholarship and prize list is increasing, thanks to the generosity of brethren and sisters. For the first time a special prize is available for lady candidates for foreign missionary service, Mrs. Hovey, of Brim, Vic., having taken this appropriate method of perpetuating the memory of her husband and of helping on the work. It will be noted that the Mr. and Mrs. T. E. Rofe Scholarship has been increased from £50 to £75 for last year's work. This was made possible by Mr. Rofe's recent settlement of Natalite shares, on which in the meantime he is paying interest. Last week the Board received his cheque for £30, being half year's interest on settlement of shares due Feb. 19. The members of the Board of Management are grateful to all donors of prizes and scholarships, whose gifts greatly facilitate the work of the College.

The number of students for 1923 is 62—48 men and 14 women. Victoria has 26, South Australia and Western Australia 10 each, New Zealand 8, Queensland 6, New South Wales and Tasmania 1 each. 25 of the students have expressed their wish to serve in the foreign missionary field. Of these 12 (4 men and 8 women) are from Victoria, 5 (3 men and 2 women) from South Australia, 5 (2 men and 3 women) from New Zealand, while Western Australia, Tasmania and Queensland are each represented by one of their young men.

On Monday evening, Feb. 26, following a happy custom of many years' standing, the members of Board of Management and Faculty, together with their wives, and the student body, were entertained at dinner by the sisters of the Lygon-st. Dorcas Society. Messrs. A. T. Eaton and W. C. Craigie welcomed the guests, and short speeches were also made by Messrs. R. Lyall, D. R. Hall, of Sydney, A. R. Main, Reg. Enniss, W. B. Blakemore, Thos. Bagley, and A. Baker. Elocutionary and musical items were rendered by Misses Ludbrook and Cole, and Messrs. J. Howlett Ross, C. Carter, V. Griffin, G. Hughes and Sheehan. Mrs. Grindrod, president of the Dorcas Society, responded to a cordial vote of thanks. Altogether a very enjoyable and profitable evening was spent.

"A friend in need," my neighbor said to me;
"A friend indeed is what I meant to be:
In time of trouble I will come to you,
And in the hour of need you'll find me true."

I thought a bit, and took him by the hand:
"My friend," said I, "you do not understand
The inner meaning of that simple rhyme,
A friend is what the heart needs all the time."

—Unidentified.

Foreign Missions.

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

Good News from India.

Bro. Watson writes (12/1/23):—

Greetings for the new year from Shrigonda. May this year prove to be a great and blessed one to us all in the Master's service. We are over all our busy Christmas and new year time here, so I have a little leisure for letter-writing. We had all the preachers and teachers and their wives and children from our outstations gathered here at Shrigonda for the special services at Christmas time. It was a gathering of the clan, and was also a good time of inspiration. This family gathering did us all good, and I think the work will go on more energetically this year.

We have had four baptisms since I wrote to you last. These were all Hindus coming into Christ, so our hearts are glad at the good beginning for the new year.

We are all keeping in good health here with the exception of colds and a touch of fever. Miss Cameron is well, and is in Poona, nursing Mrs. Leach, who gave birth to a daughter a few days ago. Both are doing well. Bro. Leach is keeping in much better health, with occasionally a touch of sun fever, which is a common complaint out here. Bro. Killey is keeping well, and is hard at study. Miss Blake is feeling better than she was. Miss Redman seems to keep up well. Bro. and Sister Escott and Edgar are all well. We have our children Nancy and Henry home with us. They make things lively in the house with their romping and laughter. Neither of them seems to be able to keep still a minute. Nancy and Henry both passed in their exams. at school, so they will both go up a form on their return to studies.

The work is going on nicely here and in the out-stations. There is every prospect of conversions in these places. We are looking hopefully forward. Several villages are asking us urgently to send them teachers, but on account of finance we have to run slowly. If some churches would take up the support of the work, say at Kashti, Limpangow, Pargaon, Leni or Shrigonda, it would be a great help to us, and also a stimulus to the churches at home in having a direct interest in the gospel work in these villages. The cost of working a village would be £30 per annum. We have schools at these places, and I visit them regularly with medicines for the sick of the villages. The people listen well to the gospel messages. Near Pargaon there are ten men (Hindus) who are asking further teaching concerning Christ. We hope that when they learn of him more fully they will accept Christ and be baptised. These things encourage us greatly in the work.

I was delighted to hear of your good Conferences. The brethren in Australia are very enthusiastic and energetic in the Lord's work, and we are proud to belong to such a body of believers.

I think the day is not far distant when in India thousands will be flocking to the cross of Christ. Up to now there has been much labor and prayer, and many lives laid down on this Indian field to the end that the Indians might be brought to Christ, and it seems as if the fruitage is near.

We are passing into the second season of longer days and better weather, so to celebrate this the Hindus have a holiday; they have just inundated us with cakes, chutneys, curries, etc. One Brahmin brought ten different kinds of cooked foods. Our children enjoyed it immensely. The people are very friendly, and give us a good welcome to their homes.

We are getting along slowly with the Dhond hospital plans, but we should soon be able to submit the plans to your good selves for your approval.

Dhond is to become a big railway workshop centre where all classes of trades will be carried on, such as carpentering, blacksmithing, fitters, and engine drivers, etc., so it will be a good opportunity to get our boys into trades, and to help themselves to some independence in life. Dhond will become a very busy place, beginning next March with the building work in full swing. They expect to employ 1000 people in these works. We need to make a start at Dhond as soon as possible in order to get a footing in the place, and keep hold upon the land allotted to us for the hospital.

Miss Ethel Jones writes (12/1/23):—

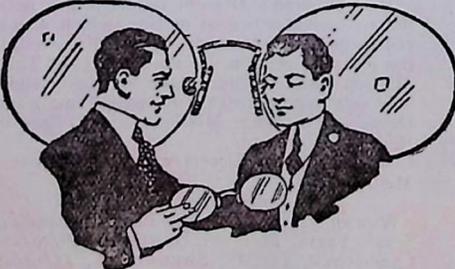
We missed Miss Cameron, but had a happy time on the whole. On sports' day I took a few snaps, but have not developed them yet. Since Christmas we have had a number of the boys down with sickness. Mr. Watson was not at all well either for about two weeks; but both he and the boys are about all right now. We are hoping to have Miss Cameron back soon, but have not heard yet when she is coming.

I have just come into my new room, and like it ever so much. Everyday work goes along much as usual. I am looking forward to being able to have Bible women again. I managed to go out with them pretty often until a week or so before Christmas, but have not been since, except to give a few presents to some of the little village children we have managed to gather together. Seven were able to repeat from memory John 3: 16. So they received the nicest gifts. These, by the way, were just little bags I made myself of bright colored stuff, with a slate pencil and a few sweets in each. Those who hadn't been so diligent received a few sweets and pencil without the bag. It is very hard to coax these village children to come and learn; it needs whole lots of tact, but I feel I couldn't bear to exactly bribe them; I would much rather reward them. This year I fancy they will pay more attention, though considering the little while we have been going to them, they did very well.

When the day is finished, and a last look taken at sleeping rows of boys—not all sleeping—I love to sit with our three cook-bais, and have a little simple Bible talk, and they love it, too. One of these bais has been with us a little more than a year, I think. Her children came when the famine was so bad, and now she is here too. She can neither read nor write, but she has learned a lot this year. This morning I heard her telling the story of Adam and Eve to one of the others. After the Bible story at night we have prayer all round, and then we say good-night and go to bed.

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The Hon. Sir Robert W. Best, K.C.M.G.
Speakers:
The Archbishop of Melbourne (Dr. Harrington Lees), and Mr. Meredith Atkinson.

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Here and There.

The secretary of the church at Brim, Vic., now is D. A. Marshman, Brim.

The address of Bro. J. E. Webb, preacher of the church at Park-st., Unley, is 5 Commercial-road, Hyde Park, S.A.

The address of P. E. Thomas, evangelist of Belmore church, Sydney, is "Wickham," 4 Dudley-st., Marrickville.

The address of C. Schwab, preacher of the church at Bambra-road, Caulfield, is "Harrogate," Latrobe-st., Caulfield, Vic.

The following telegram reached us on Monday: "Glorious meeting; six decisions, all young men.—Shipway, Port Pirie, S.A."

Bro. Will Beiler is at present supplying the platform for the church at Prospect, S.A. There have been improved meetings.

The annual Conference of West Moreton Churches of Christ, Q., will be held in the chapel, Albert-st., Rosewood, on Friday, March 16.

For Good Friday the brethren at Mile End, S.A., are making preparations for the conference on the return of our Lord. An excellent chart is being prepared for the afternoon gathering. A basket tea will give the friends an opportunity for staying for the evening service, when Bren. A. C. Rankine and Graham McKie will be the speakers.

The Northern District Conference of Churches of Christ in South Australia will be held at Balaklava on March 19, 20, and 21. Monday night speakers, Bren. G. Wright and B. W. Manning; Tuesday night, Bro. A. C. Rankine will preach the Conference Sermon, and on Wednesday night addresses will be given by Bren. Collins and Southgate. Any desiring concession tickets and accommodation should make early application to the secretary, Mr. Wm. L. Ewers, Balaklava, S.A.

Unley, S.A., had splendid meetings on March 4 to welcome Bro. and Sister Webb. Over 200 at the breaking of bread, and full attendance at gospel service. Bro. Webb's messages were much appreciated, and the spirit of optimism which exists among the members speaks well for the future. Home Mission offering amounted to £71/6/-. Bro. Plumpton, a consistent and much respected member of the church, passed away during the day. Sympathy is extended to Sister Plumpton and her family in the bereavement.

All reports for the Victorian Women's Conference must be in the hands of the superintendents not later than March 20. Secretaries of prayer meetings will please send to Mrs. Swain, 783 Nicholson-st., North Carlton: Women's Mission Bands, Miss Baker, 7 Riversdale-rd., Hawthorn; Girls' Mission Circles, Miss Huntsman, Stanhope-st., Malvern; Dorcas and Church Aid, Mrs. Moysey, 11 Albert-st., Surrey Hills; Home Missions, Mrs. A. Lyall, The Avenue, Royal Park; Foreign Missions, Mrs. D. Pitman, Orlando-st., Hampton.

The Victorian Anti-Liquor League gave an afternoon tea at Sargent's Cafe in honor of Mr. R. B. S. Hammond, President of the Australian Prohibition Council, who has returned from a trip around the world. He told of attending the World Conference against alcoholism in November, at Toronto, Canada, and of visiting 100 cities in 31 States of the United States. He carefully studied the effects of Prohibition in both Canada and the United States, and is ten times more optimistic over the situation there and over the prospect of world-wide prohibition than when he left Australia.

The 119th anniversary of the British and Foreign Bible Society will be held in the Melbourne Town Hall on Monday evening, March 12. The chair will be taken by the Hon. Sir Robert W. Best, K.C.M.G., and the speakers will be the Anglican Archbishop of Melbourne and Mr. Meredith Atkinson. The Girls' Guild Union Choir of 300 voices, conducted by Mr. Frederick Newton, will render selections, and Mr. Lewick will give a short organ recital. Admission is free, but a limited number of reserved seats may be obtained at 1/- each at the Bible House, 241-3 Flinders-lane, Melbourne.

At Coburg, Vic., last Sunday three young ladies and two young men were added to the number. These had made the good confession, and were baptised on February 27, by Bro. W. Gale, at a united meeting of Moreland and Coburg churches. At the close of Bro. J. C. F. Pitman's gospel address a young girl stepped out for the Master. All auxiliaries are going strongly; 60 at last mid-week service.

At East Kew, Vic., last Wednesday, there was a baptismal service, and four people made the confession. On Sunday evening eleven took their stand for Jesus, and the gospel service was followed by another baptismal service. The Sunday School is showing splendid progress; 17 new scholars last Lord's day. Bible Class had an attendance of 25. The building is going along splendidly; Saturday afternoon workers are still needful.

Bro. and Sister Sivyver returned to Enmore, N.S.W., from their holidays last week. Bro. Sivyver gave a fine address to the church, and a stirring gospel message. The church is grateful to Bro. C. R. Hall for conducting the services during Bro. Sivyver's absence. His addresses were an inspiration to all. Bible School attendances keeping up; average attendance, teachers and scholars, 300. J.C.E. Society is forging ahead again, with an average attendance of 50. The K.S.P. Club, Lilac Club, and Senior Dept. Girls' Club, are all flourishing and doing good work.

At the S.A. Churches of Christ C.E. Union meeting, the President, Mr. House, presided over a fairly good attendance on March 2. Reports were received from nine young people, six J.C.E., and one Intermediate Society. The treasurer's report showed a good balance. It was decided to hold a Junior Rally, if possible, at Grote-st., on April 23, also a "get together" social at Hindmarsh on June 25. During the month Junior Societies have been started at Cottonville and Cowandilla. Norwood Y.P. Society has restarted. Endeavorers are asked to pray for a great blessing at the "loyalty" rally at Unley on March 13. All are urged to try to be present, when Bro. F. Collins will give the address.

A Sydney correspondent writes as follows:—"Sydney Harbor proved to be a delightful setting for the farewell tendered to Mr. Stuart Stevens on Feb. 5, by the New South Wales Preachers' Fraternal. Dr. Bardsley proved to be an ideal host, and an enjoyable day was spent on his launch, the 'Pagrus.' The weather was beautiful. A stop was made at Clark Island, where a number of eulogistic speeches were made by the brethren in reference to the excellent work done by the departing brother since he came to this State. Lunch was served on the island, before the course was shaped up Middle Harbor, where a halt was made for afternoon tea. At 5 o'clock 23 sunburnt and happy brethren left the launch at Fort Macquarrie, and will long retain the happy day in their memories as another token of the hospitality of Bro. Dr. Bardsley."

Bro. John T. Tinkler writes from Red Hill, Vic.:—"It was with extreme pleasure and interest that I read the article from the pen of Bro. Alan Price on 'Sing.' What Bro. Price says is quite true. I endorse every word. I have contended for that in all my work among the brethren. It is true we train our preachers, our footballers, our cricketers, or men for everything else they go in for except singing. Singing is the people's work; why not train for it? The gift of God is one of the best (if not the best) gift of God to man. If the remarks of Bro. Price were taken to heart by the brotherhood, what different singing we would have in our congregations, whether large or small. We can sing the gospel as well as preach it, and what a help it would be to the preacher! Bro. Price knows what he is talking about when he refers to the Tenic Sol-fa; it has helped him, and has helped me. If the brotherhood only knew this system, three parts of the difficulty would vanish. I will close by re-echo-

ing the words of Bro. Price, 'Sing if we know how—learn if we don't. If you want a successful church—sing.'

IN MEMORIAM.

CAMPBELL (nee Roberts).—In sad and loving memory of our dear Violet, who passed away at Suliaco, W.A., March 3, 1922.

Only the memory of bygone years,
And a wish for a face unseen;
But a constant feeling that God alone
Knows best what should have been.

—Inserted by her loving brother and sisters, Adelaide, S.A.

FREMANTLE.—In loving memory of my dear husband and our dear father, who fell asleep in Jesus on March 3, 1916.

God called him from our midst,
But never from our hearts.
He lives with us in memory still,
And will while memory lasts.

—Inserted by his loving wife and family, E. Freemantle, Bet Bet, Victoria.

LAWRANCE.—In memory of our dear Alice, who departed this life at Paragon Place, Lillimur, Vic., on March 13, 1916.

God lent her to us for a while
To cheer us on our way.
She still doth cheer and beckon us
Toward the perfect day.

—Inserted by her loving parents, brothers and sisters.

COMING EVENTS.

MARCH 11.—Bayswater Harvest Thanksgiving Services. Friends Invited.

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.

MARCH 18 & 20.—Boronia Sunday School, Second Anniversary. Sunday, March 18, Morning, 11; afternoon, 3; evening, 7; speaker, Bro. T. R. Morris. Tuesday, March 20, Public Meeting. Distribution of Prizes, songs, recitations, etc. All cordially invited to above meetings.

WANTED.

Reliable woman to care for sick man and woman (members of church). "Olbert," Pentaroad, Caulfield.

Board and Residence, nicely furnished bedroom, with homely private family. Letter only to Mr. C. Allan, 23 Main-st., Coburg.

Wanted, Girl, junior typist, knowledge of shorthand, with experience of auctioneer, estate business preferred; member of church preferred. Apply writing, Mahony's Agency, 352 Collins-st., City.

Board and Lodging wanted by young man about to take position in Sydney (private family preferred). Convenient to Circular Quay. Terms, J. Ferguson, "Rothesay," Waverley-st., Essendon, Victoria. References if required.

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.

The annual draw of ten debentures in the Boronia church took place on February 28, and the following numbers were drawn:—12, 37, 30, 63, 74, 46, 61, 26, 75, 6.

J. Maguire, Secretary, Boronia.

KADINA CHURCH OF CHRIST.

Annual draw of debentures in connection with the Building Fund.

£10 debentures:—Nos. 100, 97, 22, 78, 59, 58, 92, 1, 8, 36.
£5 debentures:—Nos. 11, 67, 33, 8, 56, 25, 39, 22, 3, 81.

H. I. Rodda, Secretary.

The Family Altar.

J. C. Ferd. Pittman.

TURNING FROM THE TRUTH.

Paul warned Timothy of the approach of a time when men would not endure sound doctrine, but, on the contrary, turn away from the truth to follow teachers who would tickle their ears with fables and other gospel-less themes. One glance at any Saturday's religious notices suffices to convince unprejudiced minds that the time has come: indeed, the tendency referred to seems to have been more or less characteristic of every generation since apostolic times. Yet there is no excuse for pandering to it. The only path for us to take is that which the apostles trod, and our only relevant theme is that in which the apostles gloried. It would be well if every preacher and teacher of every land would pause and listen to Paul's advice to Timothy until the words were deeply rooted in the innermost soul to bear fruit in future sermons—"Preach the Word." That, after all, is the best, the freshest, and most attractive theme, and there is no other to satisfy hungry and thirsty souls.

MONDAY, MARCH 26.

Preach the Word.—2 Tim. 4: 2.

Billy Sunday once said in a sermon: "So many church members know nothing about the Bible. A preacher will take a text from the Bible, and get as far from it as the east is from the west. A young preacher just out of the seminary said, 'Must I confine myself in my preaching to the Bible?' Just like a shrimp who would say, 'Must I confine my roaming to the Atlantic Ocean?' Imagine a little minnow saying, 'Must I confine myself to the Bible?' Just as if his intellect would exhaust it in two or three sermons."

Reading.—2 Tim. 4: 1-4.

TUESDAY, MARCH 27.

For the time will come when they will not endure sound doctrine.—2 Tim. 4: 3.

C. H. Spurgeon said: "We must not have it truthfully said of our sermons as was said by a certain lady, who, after having heard a minister preach, was asked what she thought of the sermon, and whether there was not much spirit in it. 'Oh, yes,' she replied, 'it was all spirit; there was no body to it at all.' There must be some 'body' in every discourse, some real sound doctrine, some instruction for our hearers to carry home."

Reading.—2 Tim. 4: 5-8.

WEDNESDAY, MARCH 28.

And will turn away their ears from the truth, and turn aside unto fables.—2 Tim. 4: 4.

Mr. Spurgeon also wrote: "Some of our hearers do not desire to hear the whole counsel of God. They have their favorite doctrines, and would have us silent on all besides. Many are like the Scotchman who, after hearing a sermon, said: 'It was very well if it hadna been for the trash of duties at the hinner end.'"

Reading.—2 Tim. 4: 9-15.

THURSDAY, MARCH 29.

Suffer hardship, do the work of an evangelist, fulfil thy ministry.—2 Tim. 4: 5.

"Man's work is to labor and heaven—
As best he may—earth here with heaven;
'Tis work for work's sake that he's needing;
Let him work on and on as if speeding
Work's end, but not dream of succeeding!
Because if success were intended,
Why, heaven would begin ere earth ended."

—Robert Browning.

Reading.—2 Tim. 4: 16-22.

FRIDAY, MARCH 30.

Demas forsook me, having loved this present world.—2 Tim. 4: 10.

"At family prayer little Mary, one evening when all was silent, looked anxiously in the face of her backsliding father, who had ceased to pray in his family, and said to him with quivering lips, 'Pa, is God dead?' 'No, my child. Why do you ask that?' 'Why, pa, you never talk to him now, as you used to do,' she replied. These words haunted the father until he was mercifully reclaimed."

Reading.—Hosca 14: 1-4.

SATURDAY, MARCH 31.

The Lord stood by me, and strengthened me.—2 Tim. 4: 17.

"Still nigh me, O my Saviour, stand!
And guard in fierce temptation's hour;
Hide in the hollow of thy hand,
Show forth in me the saving power,
Still be thy arms my sure defence,
Nor earth nor hell shall pluck me thence."

Reading.—Romans 8: 35-39.

SUNDAY, APRIL 1.

That through me the message might be fully proclaimed.—2 Tim. 4: 17.

"Lord, speak to me, that I may speak
In loving echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children lost and lone."
Oh, lead me, Lord, that I may lead
The wandering and the wavering feet!
Oh, feed me, Lord, that I may feed
Thy hungering ones with manna sweet."

PRAYER.

Gracious Lord, help me to avail myself of every opportunity of preaching thy word. May I be urgent in season and out of season. Help me to be more firmly grounded in the truth; more confident than ever in its power to convict, convert, instruct in righteousness, and furnish unto every good work. May I always remember that there is no improvement upon thy word or thy plan. Strengthen me, that through me thy message may be fully proclaimed. Graciously deliver me from every evil work, and save me unto thy everlasting kingdom, for thine is the glory for ever and ever. Amen.

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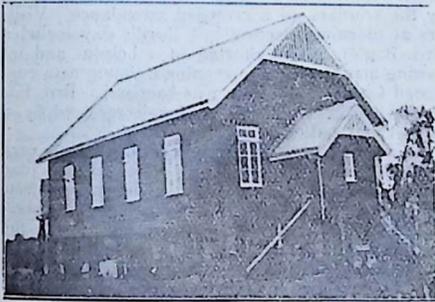
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New Chapel at Rosewood, Qld.

"The Rosewood Register and Marburg Mail" (Q.) devotes several columns in its issue of February 2 to a report of the opening of the new chapel at Rosewood on January 27 and 28. There were large attendances, and the whole proceedings were extremely successful. "The new chapel" (says the "Register and Mail") "is situated on the site of the old one in Albert-st., facing easterly. The building was carried out on the day labor system, and a great deal of voluntary assistance was given by members of the church. It is of weatherboard, and measures 41 x 28 x 14 feet, and is mounted on 6ft. 6in. blocks. It is lined and cove-ceiled throughout. Two vestries occupy the full width of the back portion of the church, with entrances from the platform. The platform is 9 x 28, with a stained pine railing of Gothic design. The place is splendidly ventilated with four double casement windows of arctic glass on either side, and fanlights. Seating accommodation is arranged in three rows of comfortable pine seats with Gothic tops, these being



Rosewood (Qld.) Chapel.

the work of Mr. O. Boettcher, of Marburg. The whole is roofed with corrugated iron, this work having been done voluntarily by a church member from Sunnybank. A 5 x 6 porch, ornately finished, occupies the front of the building, and steps lead to this from either side. The underneath part of the chapel will be battened in and used for Bible School work, etc. The painting and oiling of the building was carried out efficiently by Mr. Harry Smith. A very brilliant lighting system has been installed." Bro. W. Berlin, who was amongst the first members, said that the first Church of Christ in West Moreton was established in Rosewood. Stephen Cheek, a man of honored memory, was the organiser of a break-away movement from the Baptist Church. He had come from Victoria, and was not satisfied with some of the doctrines of the Baptist Church. Others followed him, and an energetic helper, Mr. Troy, organised meetings at Rosewood and Ashwell, the first meetings being held at Mr. Colvin's house in 1883. Bro. Bassard, the evangelist at Rosewood, is held in high esteem, and doing good work.

OBITUARY.

REID.—With sorrow we record the death of Bro. Reid at the early age of 40. On Jan. 16 he sustained severe injuries through falling from a considerable height in the Woollen Mill building in course of erection at Geelong, and passed away the following day without regaining consciousness. Our late brother was for some years associated with the church at Warrnambool, where he filled the office of a deacon. Of a quiet and retiring disposition, he did not take a prominent part in the work, but his regular attendance and faithfulness to duty were always in evidence. Deepest sympathy is felt for his widow and five young children. Bro. Schwab feelingly conducted the service at the grave, in the Warrnambool Cemetery, on Jan. 19, when the mortal remains were laid aside till the day breaks and the shadows flee away.—E.M., Warrnambool, Vic.

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THE UNION COMPANY, 29 Elizabeth Street, Melbourne.

News of the Churches.

New Zealand.

At Nelson on Feb. 11, Bro. Carpenter preached on "To whom shall we go?" A Bible School scholar was baptised during the service, and received into fellowship on the following Lord's day. On Feb. 16, Bro. Carpenter commenced the "Training for Service Class." He spoke on Feb. 18 on Bible School work, and in the evening his subject was "Not Far from the Kingdom." The evening meeting was largely attended, and a girl from the Bible School confessed Christ.

South Dunedin church has been re-vitalised to a remarkable degree since Bro. Cuttriss' advent last December. Attendances at gospel services have materially increased; at mid-week services as much as 400 per cent. Clubs for old and young have been established, and the attendance at Bible School has increased over 100 per cent. The evangelist is seeking to utilise all the latent forces of the church. The revenue for last year amounted to £637, out of which the church reduced its debt on building by £200, and carried forward to this year a similar sum.

Tasmania.

Reports presented at West Hobart church half-yearly business meeting showed an increase of eight in membership, that £25 still had to be collected before the building was completed. Bro. G. Jacobson, sen., was elected church elder. On Feb. 25, Bro. J. Green exhorted, and Bro. J. Woolley conducted the gospel service. Sister J. Moffet was received into church by letter.

At Ulverstone, at the close of meeting on Feb. 23, words of appreciation and farewell were given to Bro. and Sister Ball. The church has been strengthened and helped as a result of Bro. Ball's labors. The attendance and interest were so good that it was decided at the close of Bro. Ball's mission to continue for another week, with Bro. Bowes as missionary and Bro. Ward as song leader. The total result to date is seven confessions.

Meetings at Geveston are well attended, with one recent decision. The visit of Bro. Coventry, who spoke to a good assembly on Foreign Mission work, was much enjoyed. The sisters had prepared a fine display of garments, etc., which were presented to Bro. Coventry at the close of the meeting. The annual business meeting of the church was held on Feb. 27. Reports showed all departments of work to be in a healthy condition. 13 have been added to the church during Bro. Warren's nine months of ministry. A resolution was carried unanimously asking the Home Mission Committee to re-engage Bro. Warren for a further term.

Queensland.

Good meetings continue at East Ipswich. One confession at the meeting for prayer and Bible study on Wednesday evening, Feb. 14, a young man who was baptised the same evening. Donations of £6 from A. Larsen, on behalf of brethren at Ma Ma Creek, and £5/5/- from J. Chappell, of Childers, are acknowledged gratefully.

At Brisbane on morning of Feb. 25, Bro. Alcorn spoke on the subject, "Why I attend the Church." To a good evening gathering he spoke on "The Wonderful Jesus." The basement of the chapel was crowded on the evening of Feb. 24, when the Boys' Club gave a splendid entertainment consisting principally of gymnastic exercises, proceeds being devoted to the purchase of more equipment for the gymnasium. The Home Mission offering to date amounts to £39.

At Albion on Tuesday, Feb. 27, a welcome gathering was held in honor of Bro. and Sister L. Larsen and family. Bro. F. Enchelmaier presided, and addresses of welcome were also given by Bren. Adermann, senr., on behalf of Albion church; J. Coward, West End; F. Alcorn, Anst.; and Bruce, of Zillmere. Representatives from Hawthorne and Annerley, the H.M. and F.M. Committees and Sisters' Executive, were present.

All joined in a most cordial welcome to Bro. Larsen, who gave an appreciated address in response. Some musical items added to the evening's enjoyment.

At Teowoomba on Feb. 18, Sister Flett, Chinchilla, had fellowship, and Bro. Waghorn addressed the church. At the gospel service Bro. S. Vanham preached with power. Feb. 25, fair attendances. In the morning Bro. W. Alcorn exhorted. Mention was made of the near departure of Bro. and Sister W. Alcorn and family to Warwick. The gospel service was impressive. Bro. Alcorn, senr., conducted the meeting. Bro. Burns has returned from Roma.

Victoria.

Ninety-nine broke bread at Ballarat East on Sunday. Another confession at night. The baptistery has been fitted up, and is now used almost weekly.

Meetings continue very good at Geelong. Bro. Stevens is settling down to work. Attendances good. Addresses very fine. One restoration last Lord's day.

T. H. Scambler, B.A., preached at Hawthorn morning and evening. The Endeavor Society has made a very fine commencement. Miss Ennis has been elected secretary. A First Aid Study Class is starting work this week.

Bro. S. E. Riches commenced his labors at Kyneton on Feb. 25. His addresses, and splendid leadership in song are arousing interest and enthusiasm. A number of the members, with Bro. Riches, are arranging to commence singing to the patients in the local public hospital.

At Swanston-st. last Lord's day there were enjoyable meetings. Bro. Gibson delivered an interesting address in the morning. One sister received into membership who had been baptised the previous week. Bro. Kingsbury had good attention to an excellent sermon in the evening.

Bro. Waters is doing good work at Warragul, and working hard for a mission in the near future. Two confessions since last report, and on Lord's day, Feb. 18, three were received by letter. A Band of Hope was started last Wednesday, when a very pleasant social evening was held.

Cheltenham annual picnic last Wednesday was one of the most successful held. P. E. Wedd, from W.A., was a welcome visitor. On Sunday the meetings were large and inspiring. Good addresses from F. W. Martin and P. R. Baker. The fine house for the preacher is nearing completion.

Windsor reports nice meetings. Bro. L. Johnson gave a good address on the morning of Feb. 25. Bro. Robbins has given excellent addresses at all other services. Mr. and Mrs. Steele, from South Yarra, were received into the church, and on Sunday evening last there was a baptismal service.

Moreland continues to enjoy bright and helpful services. Inspirational addresses have been delivered by Bro. Gale to a full chapel the last two Sundays. 172 members met to break bread last Lord's day. A combined prayer meeting and baptismal service was held with the Coburg church last Tuesday; there were five baptisms.

Meetings at Boronia are well attended. The church held its annual business meeting on Feb. 28. Reports showed that steady work had been maintained. The following officers were elected: Secretary, J. Maguire; treasurer, H. R. Chandler; deacons, Bren. Warden, Salmon, Goodwin, Batterham, H. R. Chandler, H. T. S. Chandler, and J. Maguire.

South Yarra reports good attendances. Bro. Quirk exhorted on Sunday. Bro. Tease gave a very fine discourse on "Homeward Bound," at the close of which there were three confessions and four baptisms. Bro. Griffin, from the College, will assist Bro. Tease. A Bible Class has been organised; this will meet at the home of Bro. D. Lewis; Mr. Barrett, 8 Portland Place, is secretary. Tent mission will probably commence on March 25.

At Dunolly the work is going very smoothly. On Sunday, Feb. 25, Bro. Saunders, from Melbourne, preached a telling sermon to a large congregation. The officers of the church have decided to build a new chapel, and expect to have it completed in two or three months' time. Bro. Bowen is a splendid worker, and a great favorite.

On Wednesday, Feb. 28, a reunion social was held at North Williamstown, which was very successful. Good meetings on Sunday, March 4. In the morning the quarterly "Every Member Present" Rally was held, and well attended. In the evening at a harvest thanksgiving service Bro. Johnston preached to a good congregation; two ladies made the good confession.

Harvest thanksgiving services were conducted at Ararat on March 4. A fine collection of produce was displayed, which was sent to the Public Hospital. Meetings were very well attended. Bro. Combridge preached forcefully at night on "The Tragedy of the Harvest." Another "fete" was held on the church grounds on Thursday last, which will result in about £20 for building fund.

The Bible School at Balwyn held a very successful concert on Feb. 20. Every item was given by the scholars, to a crowded attendance. Visitors at morning meeting last Lord's day included Bro. Bagley, who exhorted in a helpful and inspiring manner. In the evening a young man confessed Christ, and a lady was baptised. Bro. Edwards' powerful address was well received by a large congregation.

At Lygon-st. everything is going along very nicely. Increased attendances at the Lord's day services, Bible Class and week-night prayer meeting. Sister Eaton, wife of the preacher, was present on Sunday morning, and welcomed into the church. Bro. Eaton delivered two fine addresses, his subject at night being "Is Baptism Essential?" At the close two previously reported were baptised.

Meetings at North Richmond have been helpful during the past three weeks. Attendances fair. Bro. J. E. Allan's ministry will soon be brought to a close, and the church has secured the services of Bro. Geo. Payne, late of South Yarra, to carry on the work. Sister Mrs. Armstrong is about to undergo an operation; the church is praying for her welfare. At the close of the gospel message last Lord's day, one young man confessed Christ.

During February there were splendid meetings at St. Kilda, Bro. L. Braden speaking at evening services. The Bible School is increasing. Kindergarten has installed 36 new chairs, kindly supplied by the Bible Schools Department. On Feb. 24, Sister Miss Rose Taylor was married to Mr. Saunders, Bro. Blakemore officiating. The Young People's Societies gave a kitchen social. March 4 excellent meetings. Bro. Raisbeck preached acceptably.

At Maryborough since last report one brother has been received into fellowship. On Sunday Bro. and Sister S. R. Baker were present. Bro. Baker has taken up the work with the church, and his addresses were highly appreciated. Attendances were very good. Sister Combridge is still improving, although she has had an attack of bronchitis after her serious operation. During the week the Ladies' Aid, Girls' Guild, Loyal Sons and Daughters and Men's Society have reorganised.

During the past four weeks the cause at Preston has been going on nicely. Bro. McKean has acceptably preached for the past few Sundays. The gospel service is followed by a prayer meeting, at which a good number attend, and a happy and profitable time is spent. On Saturday, Feb. 24, Bro. R. C. Edwards opened the sale of works in the Preston Town Hall; it is expected to realise a good sum. The Bible School is in a healthy condition. The K.S.P. opened its session in February, and is doing a good work among the boys. Bro. Les. Clay commenced his labors with the church last Sunday, and his sermon created a very favorable impression.

Collingwood church, with regret, have parted with Bro. and Sister Webb, who have done a magnificent work during the past six years. On Feb. 21 a farewell social was held, at which a

presentation was made to Bro. Webb of a cheque. Sister Webb was presented with a handsome teaset. Representative speakers voiced the regret of the several organisations, and wished Bro. and Sister Webb every success in their new field. The speakers were Bren. Bagley, Blakemore, Allan, Brown, Pearl, Ames, and Anderson. Bro. Sampson presided ably. Farewell services were held on Sunday, Feb. 25. At the gospel service the chapel was almost full. Bro. Webb's final message was from Acts 26: 28, 29. There were three decisions from the Bible School. Bro. Stewart commenced his ministry at a finely attended prayer meeting on March 1. The services on the Lord's day were helpful. Bro. Stewart gave inspiring addresses.

Burnley on March 4 had splendid meetings. Bro. Stephenson spoke morning and evening. Two scholars previously immersed were received into fellowship. Bren. Pease, from Tasmania, and Payne, from W.A., were visitors for the day. Evening, Bro. Stephenson spoke on "The Prodigal's Return," which commenced a month of special talks. The Phi Betas rendered excellent music. Sister Ruddle came safely through her operation, and is recovering. Sister Mrs. Heupt is able to get about again.

Berwick on March 4 held a special service, conducted by Bro. Black. Subject, "Australia's Greatest Need." Five young men assisted, and a duet was given by two sisters. Last Wednesday evening the J.C.E. held its anniversary. The Juniors presented a good programme, and were pleased to have as chairman Bro. Coventry, who started the J.C.E. nine years ago. Bren. Black and L. C. McCallum gave interesting and helpful addresses. Feb. 21, Bro. Coventry delivered a lecture on "Unrest in India."

Excellent congregations assembled at Brighton last Sunday. Bro. B. W. Huntsman, having returned from a holiday in Adelaide, preached at both services. During his absence Bren. H. Kingsbury, R. Pittman, J. W. Baker and A. R. Main very kindly supplied, and their messages were greatly enjoyed and appreciated. The men of the church are having a "working bee" on Saturday afternoons, making alterations to the chapel for Sunday School purposes, preparatory to the erection of the new building, which will be on the corner of the allotment. It will occupy a high position, and be seen from all directions.

At Mildura the work is continuing satisfactorily. Owing to climatic conditions and holiday season, attendances have been slightly under average, but gospel meetings attract many non-members. A series of special evangelical sermons delivered by Mr. Fretwell has aroused much interest, and should have far-reaching results. Recently the church met at a valedictory social tendered to Sister P. Blythman, a member of long standing in the district, who will shortly be leaving for the metropolis; a suitable presentation was made. Sunday School attendances are very gratifying, despite the fact that all other schools are closed for the summer recess.

At Northcote on Feb. 11 two young ladies made the good confession, and were baptised on 21st, prior to half-yearly business meeting, at which reports were very satisfactory. Preacher's report showed splendid work, especially in visitation. Eulogistic words were spoken of Bro. F. Marriott, who is leaving to reside at Hampton. Bro. E. Gracie, late of W.A., was elected a deacon. To show esteem and appreciation, Bro. W. H. Hinrichsen's salary was raised. At both services on Feb. 25 he delivered inspiring addresses. Two Bible School scholars made the good confession. Splendid men's quarterly rally on Feb. 27. Bren. Pittman and Morris gave addresses, and K.S.P. program and supper. Harvest thanksgiving services on Sunday. At the gospel meeting the reorganised choir under leadership of Bro. I. Barber rendered two excellent anthems, with Sister Mrs. I. Barber as soloist.

South Australia.

Kadina church held harvest thanksgiving services on Feb. 25. Splendid attendances, and three great messages from Bro. B. W. Manning, of Mile End. Special singing by the choir and male quartette greatly appreciated. At the gospel service

seven young women made the good confession, and two adults were restored. The church is greatly indebted to the Mile End brethren for releasing Bro. Manning for these special services. Kadina harvest thanksgiving services were brought to a successful close on Feb. 25, when 200 assembled in the chapel. Another splendid address was given by Bro. B. W. Manning. The choir gave excellent singing; a duet by two members of the choir, and a quartette by the male voices, were very ably rendered. A young lady from the Bible School made the good confession. March 4, services conducted by Bro. Rootes. Sister Mrs. Hauber, who has completely recovered from the operation in the local hospital, also Mrs. Behrmann, who has had a prolonged stay in the city, were welcomed. Sister Miss Gladys Hammond is in the hospital, and has been under a successful operation. At the close of the gospel service four young ladies were immersed.

At Mile End Bro. G. A. New preached in Bro. Manning's absence at Kadina. One confession. On Sunday two received the hand of fellowship who had been immersed the previous week. Three more girls from senior school made the good confession at night.

At Croydon a recent harvest festival was well attended. Visiting speakers were Bren. Lampshire and Caldicoth. The choir rendered splendid service. Much produce was distributed among needy cases, and the Children's Hospital. On Feb. 28 Bro. Wilson baptised Mr. J. Woodhead and his two daughters. They, with Mrs. Woodhead, were received into fellowship last Lord's day.

At Williamstown harvest thanksgiving services on Feb. 18 were a great success. Bro. Raymond, of Gawler, delivered two very fine addresses. Excellent audience on Sunday evening. Monday evening, a social gathering; Bro. Talbot, chairman. Scholars of the Bible School rendered very fine pieces. The organist, Miss Pappin, was thanked for her untiring efforts to train the singers. Bro. Talbot has just concluded his first year with the church.

On Feb. 25, Forestville church held thanksgiving services. Good attendances, especially in the evening, when Bro. Hollams preached. A suitable duet and quartette were rendered. The fruit, etc., was given to the Keswick Hospital. Increasing interest and membership in the tennis club. Number at mid-week meetings encouraging; Bro. Hollams' talks are appreciated. March 4, Bro. Carle Caldicoth exhorted; evening, Bro. Hollams preached. Home Mission offering to date, £3/12/-.

On Feb. 25, harvest festival services were held at St. Morris. Splendid services, Bro. Pittman being the speaker. Thursday, March 1, second annual fruit supper by the choir, accompanied by a good programme. A successful evening was spent. March 4, morning address by Bro. Pittman, "Greater things than these." Evening, a special service to young people. The preacher spoke to a full house on "Remember now thy Creator." Average attendance at Bible School for February, 145.

At Kersbrook since last report Christmas tea and carol services were held; a visiting lady came forward. During Bro. Walden's absence in New South Wales, the church was helped by Bro. Beiler and Bro. Fisher. Harvest thanksgiving services were conducted by Bro. Walden. The church unanimously invited Bro. Walden to another year of service, which he has accepted. The annual business meeting was held, at which the secretary read a very satisfactory balance sheet and record of work during the year.

At Gawler meetings are good. Record attendance at Bible School on March 4—over 70. On Feb. 26, a social was held to bid farewell to Sister Miss Ivy Window. On behalf of the various departments, words of appreciation and best wishes were expressed. The social took the form of a kitchen evening, and a splendid variety of gifts was presented. Sister Window was united in marriage to Bro. Len. Smith on Wednesday, by Bro. Raymond. The loss of these two members is regretted, as they will be leaving the district. A fine meeting on March 4, both in attendance and interest. One young woman responded to the gospel invitation.

Bro. and Sister Marshman and family were given a farewell in the Strathalbyn chapel on Feb. 14. A representative gathering assembled. Bro. Marshman was successful in winning the highest respect of all sections of the community. On behalf of the Sunday School, Mrs. Marshman was made the recipient of a silver vase. Bro. Marshman was asked to accept a wallet of notes from the church. Anniversary services on Sunday, Feb. 25, were record meetings. Bro. McKie rendered splendid services during his visit. On Tuesday, Feb. 27, the anniversary services were continued, Bro. Rankine, of Henley Beach, and Bro. McKie being the speakers.

Wallaroo reports that during the last few weeks nine members, and ten scholars from the Bible School, have gone to other parts. On Feb. 25 a splendid Home Mission address was given by Mr. Williamson. Record attendance at Bible Class. Bro. Warren is giving good lessons from Acts. He also began a series of sermons leading up to the second coming of our Lord. Bro. Trowbridge had a helpful meeting with the Junior C.E. At night Bro. Warren preached on "The Betrayal of Jesus." On March 4, Bro. E. G. Warren preached in the Presbyterian Church, and Bro. S. Trewith in the evening, on account of the serious illness of their preacher. Home Mission offering amounted to £16/16/-. The local offering was also above the average. At night one married lady was restored.

The 65th anniversary of Milang church was celebrated on Feb. 18 and 20. Bro. Percy Pittman's addresses were much enjoyed. Two carloads of singers from Grote-st. church helped to make the Sunday evening service in the Institute a success. Two male quartettes especially were appreciated. The tea meeting was held on the Tuesday. Speakers at the evening meeting were Bren. Marshman and P. Pittman, and Mr. Jones (Congregational). A farewell social to Bro. and Sister Marshman and family was held on Feb. 23, several brethren testifying to the esteem in which Bro. Marshman is held. At Milang and Pt. Sturt a purse of bank notes was handed to Bro. Marshman. Several items were given; one by Bro. Marshman's boys was specially appreciated. Feb. 25 was Bro. Marshman's last Sunday; good meetings. The local brethren will have to carry on for a time.

New South Wales.

Rockdale had good meetings all day on March 4. Bro. Clydesdale speaking at both services. In the evening a young married woman confessed Christ.

All meetings were well attended at Auburn last Lord's day. Bro. W. Day gave a fine exhortation in the morning. The gospel meeting was conducted by Bro. A. E. Forbes.

At Lismore, Bro. F. R. Furlonger was presiding elder on Lord's day, Feb. 25. At night Bro. P. J. Pond preached on "Union of Christendom—per Human Contract, or on Bible Basis, Which?" The walls of new church building show good progress day by day, and the project is attracting much attention in the town. Sister Miss O. Price is assisting in the Junior C.E. meetings on Sunday mornings.

Ideal conditions prevailed for the Hurstville Bible School picnic on Saturday at Doll's Point. The school is indebted to Mr. J. B. Stewart, jeweller, for a number of valuable prizes. Services were well attended on March 4. Bro. Crossman addressed both meetings; four sisters were added by faith and baptism, Bro. and Sister Livingstone were received back into fellowship. At the close of the evening address on Pilate and Christ, one young man made the good confession.

On Feb. 25 Bro. C. R. Hall addressed Chatswood church. Gospel message by Bro. Gilmore. March 3, Bible School picnic to Balmoral Beach. Splendid weather, good attendance, and very enjoyable time. On March 4, Bro. J. Whelan spoke to the church from Nehemiah 5: 15. Gospel service, Bro. Whelan's theme, "The Call of Christ." The presence of Bro. and Sister Ewers, of W.A., has been enjoyed; they are leaving for home during this week.

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Per Collectors at Paddington, £3/10/-.
Duplex Envelopes.—City Temple, £2/18/4.
Annual Offering.—Dumbleton Church (additional), £1/12/-; Hurstville Church (additional), 10/-; Lidcombe, £11/4/-; Lismore Church, £6 10/-; Bro. H. W. Winter, £3.
Sisters' Conference, Committee.—Re Erskineville Church, £3; for General Fund, £2/5/-.
Publicity Committee.—Per Bro. J. Whelan, £14 7/7.

Dumbleton Church.—Re Loan, Balance of interest to 30/11/22, £2/0/0; Insurance, £1/10/8; Reduction of Debt, £10.
Temperance Committee.—Share of Expense last Conference Report, £3/12/6.

Half-yearly Conference.—Additional proceeds, Harbor Excursion, £1/1/9.

The total receipts for Home Mission work during the period (four weeks) were £91/18/7, and the payments £198/2/10 (including salaries and subsidies up to end of Conference year).

The debit balance as at Feb. 17, 1923, was £403 17/1. Annual offering receipts to date, £644/5/10.
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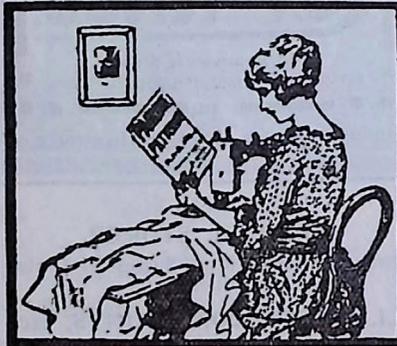
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