

THE AUSTRALIAN CHRISTIAN

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

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A Baptist View of Baptists and Baptism.

WE have been much interested in the February issue of "The New Zealand Baptist," kindly forwarded to us by a friend. The organ of the Baptist Union of the Dominion is a vigorous monthly edited by Mr. J. J. North, Principal of the Baptist College, Auckland. Judging from the present number, the editor has a definite message to present to his readers. His paper also makes a staunch advocacy of the Baptist position, which is a very creditable thing and one somewhat refreshing in these days of flabbiness and attenuated doctrine.

Three portions of the Baptist journal particularly attracted our attention.

Were all these "Baptists"?

Under the heading of "Baptists I Should Like to Have Been" is the first article of a series by Mr. Thomas Phillips, B.A., who writes on David Lloyd George. The high key in which this article is pitched is indicated in the statement that "Mr. Lloyd George has occupied a larger space in the world's affairs than any other Baptist since the days of the Apostle Paul. He is the greatest Baptist in political history, and his true valuation is safe in the hands of the future."

So Paul was a Baptist! Considering Mr. Lloyd George's later church affiliation, there can be no objection to the Baptists' claiming him as a brother; but it has also to be remembered that Lloyd George and the uncle to whom he was so much indebted were both members of the little church of Christ at Criccieth. But Mr. Phillips claims Criccieth also, and ventures to say: "Lloyd George may play many strange parts yet, but he can never be anything else than the product of a Baptist home, and a Baptist church, and a Baptist Sunday School."

No wonder his next paragraph begins: "It is an amazing . . . story!" The same article makes a more remarkable and less justifiable claim. "I felt

proud," writes Mr. Phillips, "that a Baptist named James Garfield had been President of the United States." Now, Baptists can get great Baptist names, and they can claim a United States President too—so that there is really no need for the attempt to misappropriate any. James A. Garfield was, of course, associated with churches of Christ which repudiate all merely human or unscriptural names for the church, including that of Baptist.

Baptists' "radiant" theory.

In large bold type across the top of the first page of "The New Zealand Baptist" appears the following paragraph:

SETTLE WHAT BAPTISM IS AND YOU SETTLE MOST OF THE QUESTIONS VEXING CHRISTENDOM.

Baptism is inseparably connected in the Testament with conversion and the second birth. What is the connection? Two explanations are offered. The Catholic, which declares that Baptism causes second birth; and the Baptist, which declares that Baptism proclaims it. No other theory has any connection with Scripture. The Catholic theory makes Salvation depend on a ceremony and so is not ethical. The reflection it makes on the character of God is unbearable. The Baptist theory makes Baptism the most radiant thing in the world. It is the first act of the new convert.

That is a very interesting statement—more interesting than accurate, perhaps.

THE OPEN DOOR.

Behold I have set before thee an open door.
—Rev. 3: 8.
When we come to the end of our pilgrimage
And waiting, we stand at the door;
When the Father bids us lay down the load
We have carried—forevermore—
We shall come sustained by a steadfast faith
Where fear has no power nor place.
If daily we live in his presence here
Walking humbly before his face;
And what men call death we shall find to be
A gladsome home-coming at night;
In our ears the sound of a welcoming voice,
A door opening us to the Light.

—Gertrude B. Walker
in "The Boston Transcript."

This is the first time within our recollection that we have met the crude statement that "Baptism causes second birth," whether attributed to "the Catholic" (did the writer mean "Roman Catholic"?) or to any other. We have frequently criticised the doctrine of Rome which attributes saving power or intrinsic efficacy to the ordinance. But we know of nobody who holds that baptism "causes second birth," though there are many (with much of the world's best scholarship on their side) who take the position that when our Lord spoke of being "born of water" he made a definite reference to baptism. If water in John 3: 5 does not mean water, it is difficult to get any sensible interpretation of the passage. We may fully accept the Saviour's words and this reference and yet be far from Rome's position. We may also accept from the heart the apostle's declaration that "whosoever believeth that Jesus is the Christ is begotten of God." In the case of all the inhabitants of earth it is true that they had life before birth. So in the spiritual world there is a begetting before birth. "The renewing of the Holy Spirit" and "the laver of regeneration" were both included by God's apostle in the manner in which God "according to his mercy" saved us.

The closing words of the paragraph are worth re-reading: "The Baptist theory makes Baptism the most radiant thing in the world. It is the first act of the new convert." The most radiant position for the Lord's ordinance is the place where the Lord put it, and that is sufficiently indicated in the Commission: "Baptising them into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28: 19); "He that believeth and is baptised shall be saved" (Mark 16: 16). It is also indicated in the Book of Acts where divinely commissioned men gave instructions: "Repent ye, and be baptised every one of you in the name of Jesus Christ unto the re-

mission of your sins" (Acts 2: 38); and "Arise, and be baptised, and wash away thy sins, calling on his name" (Acts 22: 16).

The Baptist position is above declared to be that "it is the first act of the new convert." If this were the case in Baptist theory and practice, there would be little controversy between Baptists and members of churches known simply as churches of Christ. It is, however, a well-known fact that Baptists often allow a considerable interval to elapse between conversion and baptism, and there are many "Baptist" churches which are known as "open membership" churches. Yet our editor says baptism "is the first act of the new convert." Either the unbaptised "Baptist" members perform no acts at all, or else "The New Zealand Baptist's" radiant theory must be modified to make it harmonise with Baptist practice. We could wish the practice were amended.

"Because they are already saved."

The same issue of "The New Zealand Baptist" contains an article by a famous Baptist scholar, Prof. A. T. Robertson, in the course of which the following sentences appear:

"We are told that we make too much of baptism by insisting on the original baptism of believers. We reply that we make less of baptism than any denomination except the Quakers. We do not baptise children before a profession of faith. We believe that infants who die are saved. We hold that none should be baptised save those who believe in Christ as Saviour. These are baptised because they are already saved, not in order to be saved."

With nearly all in Prof. Robertson's article we are in cordial agreement. We plead together for the original form. We too reject the unscriptural practice of infant baptism and the view that baptism and salvation are so necessarily connected that unbaptised infants are unsaved. We are at one in looking upon baptism as the expression of the believer's faith in Christ who alone saves. But we do not think that Professor Robertson could put in scriptural language the thought he has expressed in the closing sentence of our quotation; nor could he prove his statement from Scripture. Not all Baptists put it as he. For instance, the greatest Baptist Commentary is undoubtedly the American Commentary published by the American Baptist Publication Society. In it Dr. Hackett comments as follows on Acts 2: 38: "In order to the forgiveness of sins we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptised. It enforces the entire exhortation, not one part of it to the exclusion of the other." This is a much more scriptural view than that of Professor Robertson.

We have so much in common with our Baptist brethren that we could wish not only for a greater measure of agreement but for such a unity as would greatly increase the influence of our witness for New Testament truth.

Saturday Night *Versus* Sunday Morning

A. G. Saunders, B.A.

Let no one think that there is anything imaginary in the conflict this subject suggests. Often, like the flesh and the spirit, these two—Saturday night and Sunday morning—are contrary the one to the other. Probably, Saturday night has no grudge against Sunday morning because Saturday night meets Sunday morning on the terms suggested by the formula: Heads I win; tails you lose! But Sunday morning often has just grounds for complaint against Saturday night. The struggle is there right enough, and Satan has his money on Saturday night.

For instance, if things at church on Sunday morning are unsatisfactory, the explanation may be found on Saturday night. The church can hardly hope for its own on Sunday morning, if the dance hall has had possession of its youth on Saturday night. If one spends all Saturday night in worldly pleasure, coming home fagged at midnight, he is likely to prefer bed on Sunday morning to the heavenly pleasure that refreshes the weary spirit and the faithful heart at the Lord's Table. Saturday night needs to be right or Sunday morning is likely to be wrong. There is many a congregation registering Sunday morning defeats because of Saturday night dissipations.

There was a time when Saturday night prepared us for Sunday morning; nowadays it unfits us, unless we resist its fascinations. Sunday morning says, "Set your mind on the things that are above." But when on Saturday night such things as the blare of jazz hold the heart for things that are below, its voice is unlikely to be heard. Not even grace can solve the riddle how to sow to the flesh on Saturday night and reap of the Spirit on Sunday morning.

Suppose Robert Burns wrote of Saturday night in Australia as now. By the wildest effort of his imagination could he give us the exquisite picture he drew of a

Scotch toiler's Saturday night back at the end of the eighteenth century? Slave of the cup as the poor fellow was, he cried: "From scenes like this old Scotia's grandeur springs!" And right he was. The times have changed. But the underlying principles of life remain for all time the same. From scenes like this Australia's grandeur springs also. Saturday night for many, many people has degenerated into a revel wherein the soul is smothered. It seems a little thing. But beneath the tinkling notes one may hear the muffled roar of destinies in swift motion. And the question is: **WHITHER?**

Hassan and the Three Young Men.

The wise old Hassan sat in his door, when three young men pressed eagerly by

"Are ye following after any one, my sons?" he said.

"I follow after Pleasure," said the oldest.

"And I after Riches," said the second.

"Pleasure is only to be found with Riches."

"And you, my little one?" he asked of the third.

"I follow after Duty," he modestly said.

And each went his way.

The aged Hassan in his journey came upon three men.

"My son," he said to the eldest, "methinks thou wert the youth who was following after Pleasure. Did'st thou overtake her?"

"No, father," answered the man. "Pleasure is but a phantom that flies as one approaches."

"Thou did'st not follow the right way, my son."

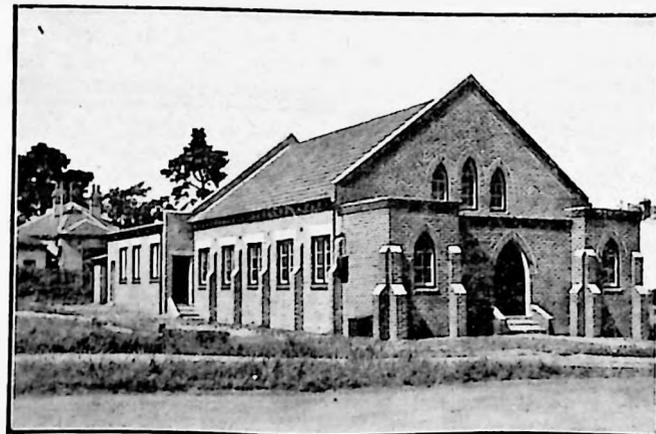
"How did'st thou fare?" he asked of the second.

"Pleasure is not with Riches," he answered.

"And thou?" continued Hassan, addressing the youngest.

"As I walked with Duty," he replied, "Pleasure walked ever by my side."

"It is always thus," said the old man, "Pleasure pursued is not overtaken. Only her shadow is caught by him who pursues. She herself goes hand in hand with Duty, and they who make Duty their companion have also the companionship of Pleasure."



New Church Buildings at Burwood, N.S.W.

Church Progress: New Buildings Erected.

In the last few years there has been remarkable building activity amongst Churches of Christ. We are glad to see this evidence of interest and progress. While in some States the extension is more rapid than in others, yet all are sharing in the blessing. In this issue we note some of the advances in three of the States.

NEW CHAPEL AT BURWOOD, N.S.W.

The church at Burwood, N.S.W., was first organised in May, 1920, when the local Council Chambers were secured as a meeting place. The membership has grown from 24 to 58. Besides the regular worship and gospel meetings and Bible School sessions at Burwood, meetings were conducted for a time at Concord. The cause at Ashfield was commenced from Burwood. During the seven years the church has not had the services of a paid preacher. Special meetings were held on Feb. 5, 6 and 8 to celebrate the opening of the new chapel. The building is erected on a large block of land in a prominent position and in a good locality. It is built of brick to a handsome design. The entrance lobby is flanked by retiring rooms. The main

to the present site in Gillies-st., the first meeting being held on June 19, 1892. During the past few years the work has considerably revived and extended. For the past five years the labors of Bro. T. Fitzgerald, as evangelist, have been much blessed and greatly appreciated. The school has also grown very much. Accordingly the church recently decided to enlarge the building. The accompanying picture shows the enlarged building which was officially opened by Mrs. F. Phillips on Saturday, Feb. 12, in the presence of a large company of friends. A number of speakers gave greetings and expressed good wishes, and about 200 persons sat down to tea in the tent. The present building is worth £1,500. The cost of enlargement and furnishings was considerably lightened by the liberal gifts of members. These included gifts of £100 each from E. H. P. Edwards and his son H. Edwards, the latter also furnishing plans and supervision free of charge.

REDCLIFFS, VICTORIA.

Our work in this important soldier settlement began in August, 1923. The chapel was opened early in February, 1924, Bro. H. Saunders being the builder. Since July, 1926, Bro. R. G. Cameron has been the preacher. It being desirable to have a preacher's residence, a manse was erected by Bro. H. J. Purton. This was completed last month. The chapel and residence were both erected by the help of our Church Extension Committee. The local brethren assisted by voluntary labor.

PROSPECT, TASMANIA.

In last week's issue we reported the first Bible School anniversary at Prospect, coincident with the opening of the new chapel. Bro. Chas. Nicholls was contractor and did his work well. The building will comfortably seat 100 persons. Prospect work was started by members of the church at Margaret-st., Launceston.

Their purpose is to exalt him; his noble origin, royal position, lowly sacrifice and final triumph. The attendant tells the story of Buddha. He knows no other. It is his one endless theme. He becomes very modern when he ends his recital with the intimation that all he receives for his services is the "tip" of the listeners.

There are material representations of the founder of this religion. They are neither attractive nor beautiful. It seems strange and sad to us that people should find in them objects of worship. And there are millions who know no other god, and worship only at his shrine.

Buddha is represented first of all in meditation. He is profoundly thoughtful as he ponders over the mysteries of this life and the life to come. He is taking time to think. While he muses the fire burns.

Next he is presented in repose. He is resting. The first is the attitude of contemplation, this is one of confidence. And how fittingly it is the complement of the former.

The third position is that of preacher. He is declaring to others that which has come to him in meditation, and which has become his own through repose—restfulness of spirit.

Occasionally the caretaker blundered as he told the story. He himself may have wearied



Chapel and Manse at Redcliffs, Vic.



New Chapel at Prospect, Tas.

chapel has a seating capacity of 250. The sloping floor gives a clear view of the platform from every part of the hall. The baptistery is placed in the platform, and is permanently open, finished in white tiles and protected by nickel railing. Dark maroon curtains at the rear give the whole platform a pleasing effect. Commodious vestries are placed at either side of the platform. The school hall is large and well adapted for this special work. The kitchen is fitted with roomy shelves and tables. Gas heating appliances and water service make this an efficient unit for social work. The lighting throughout is by electricity.

The building was officially opened on Feb. 5 by the State Conference President, W. H. Hall, in the presence of a good assembly. At the thanksgiving service which followed £320 was pledged towards the cost of the building. The meeting on Saturday night was in charge of Bro. Fretwell, and addressed by Bren. Illingworth and Southgate. The meeting for worship on Feb. 6 was addressed by Bro. Whelan. Bro. Haddon spoke at the Bible School demonstration in the afternoon. The gospel meeting was conducted by Bro. Paternoster. A young woman confessed her faith in the Lord Jesus. The young people's meeting on Feb. 8 was addressed by Bro. Aderman.

FAIRFIELD, VICTORIA.

The work at Fairfield Park has been long established. On Feb. 13, 1887, a few brethren met in a building erected in Gillies-st. by Bren. E. H. P. and J. Edwards. The early members included these, Bro. E. H. P. Edwards, wife and family, all from North Fitzroy church; also Bro. and Sister F. Phillips and family, from the church at Langridge-st., Collingwood, and Bro. Montgomery, wife and family, also from Collingwood. After five years a move was made

"Take Off Your Shoes."

H. G. Harward.

This we were required to do on visiting the Temple of Buddha in Colombo. It was night. The rain fell steadily. The exterior of the building was presented to us only in dim outline. Within there was brilliant illumination, because those in charge of this centre of centuries old superstition had made use of the modern electric light.

Our shoes were left outside. But there was nothing to fill us with awe or reverence. Everything was cold and formal. The walls and ceilings of the building are covered with brightly colored paintings. They have little artistic value. They are suggestive, however, in that they are all associated in some way with Buddha.



Enlarged Church Building at Fairfield, Vic.

of it. Or his mind may have been dulled by vain repetition. And there is a further possibility that the audience was not too attentive or sufficiently responsive.

In various parts of the building there were memorial slabs of stone on which friends had placed flowers in remembrance of loved ones. In actions such as these ancient and modern practices became intimately associated.

One preacher valued this opportunity, and found the visit not altogether fruitless.

The building was the gift of one man. Surely a wonderful evidence of the genuineness of his devotion, and the readiness of his sacrifice on behalf of his religion. And so easily our mind turns to our needed building in the Federal Capital. There are brethren who could erect that structure and then not make so great a sacrifice as this Buddhist has done. Or the needed buildings on our mission fields. How easy to erect these with the same sacrificial spirit moving us in our gifts.

And is not the three-fold attitude of Buddha our need to-day? Meditation! How rare that is in our crowded and busy lives. We skim the surface of truth rather than fathom its depths. The deep things of God are never learned in the crowded places of life.

Repose! "In quietness and confidence shall be your strength." The diamond, the gold, the pearl are fashioned by nature in the quiet. Even so the rare and valuable treasures of spiritual experience come to us when we have ceased to fret and have learned just to "be still."

And preaching! Surely we have a message all should love to tell. And if Buddha is esteemed worthy to be the beginning and end of this temple and its story, how much more should our Lord be our one endless theme. Only so will the "Light of the World" banish the darkness which envelops so many millions to-day.

Religious Notes and News.

CONCERNING CHURCH MEMBERSHIP.

The Methodist Conference just held in Melbourne reported a slight increase in membership in Victoria and Tasmania. The "Spectator" contains the following report of a plan to conserve the church membership:—"A motion sent to Conference from the North Gippsland District gave rise to an interesting discussion on the importance of conserving church membership. The proposal, which was introduced by Rev. J. Rees Thomas, was to the effect that a central card system, with a Central Bureau, be instituted. The object of the Bureau would be to provide a place to which ministers might send information regarding members and adherents who had departed from their circuits, with a view to linking them up with the church in their new localities. Rev. A. T. Holden, C.B.E., B.A., who strongly supported the proposal, remarked that our church, in other directions a model of business, was in this respect most unbusinesslike. Some agreed with the proposal; others were inclined to think that if all concerned paid due regard to the operations of the existing machinery the leakage that too often occurred in members removing from one circuit to another would be stopped. All, however, were of opinion that membership was not valued as it ought to be, and eventually it was decided to appoint a committee to consider the matter and report at next Conference."

DR. JONES PRAISES MR. J. E. JAMES.

Many of our readers will be interested in the following tribute contained in an article in the London "Christian World." Dr. Jones pays a fine tribute to Mr. J. E. James, preacher of Collins-st. Independent Church, Melbourne.

"Mr. James," he says, "has exercised in Collins-street a wonderful and almost a phenomenal ministry. Unfortunately I never had the chance of hearing him preach; and yet, through the fellowship I had with him through those happy weeks of ministry in his great church, I think I discovered some of the secrets of his success and power.

"He has certain natural gifts. He is little of stature, but he has a face that radiates cheerfulness; and the face in this case is a real index to the man, for the man himself is genial, kindly and optimistic. He is a great human. Then he has a glorious voice—rich, full and musical—which fills Collins-street with the greatest ease. And he uses it well, for there is nothing about elocution which Mr. James does not know. Then he is a great student, keeping his preaching fresh by constant reading. And, finally, he has a real gospel to preach. I could not imagine anyone listening to Mr. James without gaining new heart and courage to face life and all its difficulties."

CHRISTIAN WORK IN THE NEAR EAST.

Our friend, Dr. Adolf Keller, sends us an article he wrote recently in one of the leading Swiss newspapers on "Protestantism in the East." He tells us that the work of the Evangelical Churches, which had been much hindered and broken up by the war, is in process of revival. That famous American institution, Robert College in Constantinople, has resumed its activities. In the Holy Land also, German Protestants are gradually returning, at least in some degree, to their former property and work, especially that of the Syrian orphan home. "In the English mandated territory," Dr. Keller adds, "the rebuilding of Protestant works was not so difficult, since the English law had provided that in the business of sequestration special indulgence should be shown to the property of churches and missions."

In Syria, where France holds the mandate, no similar consideration was shown to the holders of ecclesiastical property. So it happens that French Protestants are now in charge of institutions which were formerly held by Germans, and they propose to develop them on the group system. Though there are only 7,000 Protestants in Syria, the native population offers a hopeful field, alike for education and for social service. The Swiss Reformed Churches maintain buildings in the Lebanon district, in Ghazir, and an orphan-home for blind Armenian children. In Beyrut there is an American Protestant University, with 32 buildings and over 1,100 students. This college supports 180 professors and pastors, and its income is about £80,000.

A curious problem is that of the relationship of Roman Catholics and Protestants alike to the ancient Christian churches of the East. Rome desires to unite them with herself, while Protestantism, according to Dr. Keller, carries on missionary efforts within their borders. Now that the Eastern churches have sent their delegates to Stockholm, a change may be expected, for the orthodox communions object to be regarded as a field for missionary endeavor. They need the religious and social aid which brethren in the West can render, so that they may be revived by contact with the larger life of Christendom.—"British Weekly."

SWEDENBORG MEMORIAL.

Prominent Swedish people are erecting a monument, to be placed in one of London's thoroughfares, to the memory of Emanuel Swedenborg. He is generally regarded as a mystic, but a study of his life and works reveals something far more than that. He was a poet, a far-seeing man of science, a luminous and original philosopher as well as a great theologian, in short, one of the great geniuses of his age. He invented numerous things. He mastered bookbinding and bound his own books. He was a skilful engraver and could manufacture lenses. He designed a very successful car-trumpet, invented a new stove, and worked out a plan for the heating of rooms. He invented an incipient steam-engine and anticipated the Maxim gun by inventing a magazine air-gun to discharge 60 or 70 shots without reloading. Then came his invention of a submarine, his description being "a ship which, with its men, is intended to go under the surface of the sea whenever it chooses, and do great damage to the fleet of the enemy." He in-

vented an air pump, and, above all, in 1714, a flying machine, giving a picture of it drawn to scale, stated its weight, its possibilities, and its drawbacks. He wrote 79 separate works on different branches of science. His crowning work on Physical Science, called the "Opera Philosophica," consisted of three volumes and 155 copper plates. At the age of 45, Swedenborg left the study of pure physics for that of the higher science of metaphysics. So far, his object had been to discover the origin of Nature; he now sought to reach the soul and discover its nature and character. At 55 he began to study Hebrew as a theologian. The chief, the central doctrine in all his works is the sole and undivided Deity of Jesus Christ; around or upon it he builds the whole fabric of religion. Swedenborg died in London, his body being interred in the Swedish Church at Stepney, whither, in 1908, it was removed by the Swedish Government to his own country and reinterred in a magnificent sarcophagus in the Cathedral of Upsala amongst the Kings of Sweden and other great national men.

HOW THE LIGHT TRANSFORMS.

Alfred Smith, a field missionary for the Young Men's Christian Association, met on a steamer an Anglo-Indian, who, after some conversation, voluntarily gave him a cheque for £250 for the furtherance of his work. "Now, understand me," said the Englishman, "I am no churchman, and do not pretend to be; but your work means money to me. Before you came to India, with your missions and club-houses, life for a businessman was not worth living. Now all is changed. I can go away for weeks, knowing that my employees will behave themselves and protect my interests; whereas before my clerks stole from me, my foremen lied to me, my workmen fought and quarrelled. Every employer of labor in India will tell you the same story."

SCIENCE AND RELIGION.

"The progress of science is tending towards the strengthening of theology in all its really vital aspects," declared Sir Oliver Lodge, speaking at Westbourne Park Chapel. "Certain occurrences, of which the Bible tells us, have been doubted," he continued. "I cite as examples the direct voice at the baptism, the presence at the transfiguration, and Saul's vision on the road to Damascus. All these things science is beginning to show were true happenings. The reality of the spiritual world is the sheet anchor of religion, and it is being demonstrated by science." Sir Oliver said that a new heresy had recently arisen in the scientific world, but there was no impiety in it. He believed that what was being done at the present time would lead to a more spiritual and less mechanical and less material view being taken of the universe.

They Cling!

Thos. Hagger.

What? Old ideas! It seems very hard to shake them off, and sometimes those who claim to have taken a stand for the Christianity of the New Testament are caught napping.

One of our preachers expressed concern to me one day because some of the young people of the church played tennis on Good Friday. More than one member has suggested to me that Christmas Day is different to any other day, and that, at least, no form of recreation should be indulged in till after noon. The New Testament knows nothing of these institutions, and so a people claiming to stand for New Testament Christianity can hardly set these aside as specially holy seasons. It is hard enough to get people to observe the Lord's day, which is taught in the Guide Book, then why burden them with things unauthorised by Christ or his apostles.

Frequently I have been asked to "christen the baby," and I know of one father and mother in membership in a church known simply as a church of Christ who sent for a denominational minister to christen their child when it was believed to be dying. They had repudiated the error of infant baptism, but somehow the old idea clung to them, and they found it hard to shake it off.

These things suggest that there is a need to emphasise to-day the necessity of returning to the teaching and practice of the New Testament, and that nothing is required of us except it be taught by Christ or his apostles. One revival needed is a study of the Word of God that we may know the truth, and be able to distinguish it from error.

The Restoration Plea and Its Commitments.

Ethelbert Davis.

As the Restoration plea has committed its advocates to the Christ revealed in the Scriptures, so are they irrevocably committed to the Scriptures as the inspired revelation of God. With remarkable tenacity have these people clung to that position. With reverent and whole-hearted loyalty have they declared their acceptance of the authority, supremacy and sufficiency of the Holy Scriptures. In harmony with that claim they have magnified God's Book above all other books, by making their appeal "to the law and to the testimony." With any interpretation of the Scriptures we are not at present concerned; but with the fact that to this people the Bible is the inspired Word of God, authoritative and final, in all matters concerning the Christian religion, and the bond of unity to the sincere followers of Christ.

Marked with the seal of high divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamped
From first to last."

Objection has been raised to the term "restoration" in connection with the Bible, as inferring that it had ever been lost to the church. Let us at all costs learn the truth. History is the recorder of stubborn, implacable facts, and history secular as well as ecclesiastical reveals that the Bible, in one way or another, had been kept from its rightful place in the church.

Luther and his co-reformers found the Bible locked away in monasteries and nunneries, an almost unknown book, with a corrupt priesthood standing guard, denying the people the right to read its precious truths. The reformers at once set themselves the task of wresting the Bible free from the hands of priests and prelates, and placing it into the hands of the people, who, by right, were the lawful custodians of the oracles of the living God.

With the release of the Bible, there dawned an era of religious freedom for the people, who rallied around the standard of Protestantism, adopting the principles expressed in Chillingworth's famous motto: "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants."

But, as the years passed and sectarianism became rampant, the Bible was consigned to a subordinate position, while creeds, and books of discipline, and articles of faith, were appealed to as authoritative in matters of doctrine, polity, and even in matters of individual conduct. As church and creedal authority gained ground, the Bible was robbed of its authority.

Human creeds occupied such a conspicuous place that when Thomas and Alexander Campbell, and their compeers commenced their unique work of restoration, they found the Bible a closed book, its teachings confused, its dispensations not understood, its word not rightly divided, and its authority denied.

These men at once smote the shackles of tradition and superstition and false interpretation from off the book, set it free, and again gave it into the hands of the people, with the admonition to study it, to obey its teachings, and to set their lives in harmony with its instructions. Thus the Bible began to be restored to its rightful place of authority, and began once more to shed its holy light upon the church, dissipating ignorance, transforming lives, and giving an urge to missionary enterprise.

As the motto "Back to Christ" is an indication of the spirit and purpose of the movement in respect of Christ, so the aphorism, "Where the Scriptures speak we speak; where the Scriptures are silent we are silent," is an index to the position given to the Bible. This aphorism is quoted here only as an illustration of the sincere desire and intention to exalt

the Bible to its rightful place. To avoid misrepresentation, it must be understood that the principle expressed in the above aphorism is applied only to those things which are clearly revealed, to the great vital facts, doctrines and principles which are constitutionally inseparable from Christianity, and not to those things which are not clearly revealed, to matters of methods, expediency, or opinion, and can never have a rigid and indiscriminate application. The dangers of perversion are recognised, and the earnest desire to abide by the principle enunciated is evidenced by a revised slogan: "Where the Scriptures speak we are silent; where the Scriptures are silent we speak."

The adoption of a motto so significant, and an honest attempt to translate it from the realm of theory to that of practice, places those who accept it in that position where they are sworn to approve the Scriptures in their entirety, or else stand charged with inconsistency; and necessarily implies a more than superficial knowledge of that book which they claim to be their sole guide.

THE HARVESTERS.

Two went out a-harvesting
In the ruddy sun-rise glow,
Both were busy all day long,
Hastening ever to and fro;
But the one had many sheaves,
And the other naught to show.

Two came home from harvesting
When the evening airs were sweet,
One stepped proudly with her sheaves—
Laid them at the Master's feet;
But the other trembling stood,
Bowed and broken in defeat.

To the empty-handed one
Spake the Master tenderly,
"Thou didst give the hungry bread,
Thou didst set the captive free;
Numbered are thy deeds of love,
I have laid up sheaves for thee."

—Barbara Ross McIntosh.

At the time when the Restoration plea was first sounded forth, men were being drawn off into three groups. In their attitude toward the Bible: those who accepted the Bible as the inspired revelation of God; those who said it is God's word but that he had equally revealed his will in tradition and in the decrees of the church; and those who said that it is inspired as many other books are, and that while it contains much truth, it also contains much error. From the inception of the movement to this hour these people as a people have stood unflinchingly and uncompromisingly by the Scriptures as the inspired revelation of God, believing them to be "a progressive unfolding of God's will, a progressive revelation of the divine plan of redemption." It is the recognition of the Bible as being progressive in character and purpose that renders easy the task of determining the leading doctrines of the book, and the ages into which they fall, and saves from the error, so long general, of confusing the doctrines and the ordinances of one dispensation with those of another.

In application that means that in the use of the Scriptures care is taken to distinguish between ages and dispensations, thus rendering their messages more easily understood. The Old Testament belongs to the old dispensation,

and is a record of God's dealings under the Mosaic economy; and the major part of its laws and institutions were temporary and preparatory, and were abolished when Christ came as the mediator of a better covenant. The New Testament contains the laws and institutions of the dispensation of grace. The position is clearly and fully presented in the following paragraph from Thomas Campbell's "Declaration and Address": "Although the Scriptures of the Old and New Testament are inseparably connected, making together but one perfect and entire revelation of the divine will for the edification and salvation of the church, and therefore in that respect cannot be separated, yet as to what directly and properly belongs to their immediate object, the New Testament is as perfect a constitution for the worship, discipline and government of the New Testament church, and as perfect a rule for the particular duties of its members, as the Old Testament was for the worship, discipline and government of the Old Testament church, and the particular duties of its members."

While accepting unhesitatingly the inspiration of the Old Testament, the New Testament is recognised as the supreme authority for those living in the Christian dispensation. Therefore a clear distinction is made between the requirements of the Old and the New Testaments, between the law and the gospel, between the institutions of Moses and those of Christ.

Now, being committed for the sake of the unity of God's people and for the exaltation of Christ to the restoration of the primitive or New Testament church, it follows that the Holy Scriptures, and particularly the New Testament, because it is the constitution of Christianity, should be received as the one infallible rule of faith and practice, and exalted above all human creeds, articles of faith, or books of authority, howsoever beautiful, or howsoever hoary with age they may be.

The New Testament is the last will and testament of Jesus Christ; it contains the mind of Christ and the mind of the Holy Spirit, whom he sent to convict of sin and of righteousness and of judgment, and to lead into all truth, and is therefore the final authority and the infallible guide in all matters relating to the religion of Christ. To make the Scriptures the final court of appeal, and to accept them as an exclusive guide in all the principles of the Christian faith, is only doing as the early church did. Cardinal Newman candidly acknowledged that the church fathers made the Scriptures the exclusive rule of faith. In his "Letters" he said: "I am surprised more and more to see how the fathers insist on the Scriptures as the Rule of Faith, even in proving the most subtle parts of the doctrine of the Incarnation." And, "The more I read of Athanasius, Theodoret, etc., the more I see that the ancients did make the Scriptures the basis of their belief. . . . I believe it would be extremely difficult to show that tradition is ever considered by them (in matters of faith) more than interpretative of Scripture." Writing later still he said, "The fathers do appeal in all their controversies to Scriptures as a final authority. When this occurs once only it may be an accident. When it occurs again and again uniformly it does invest Scripture with the character of an exclusive Rule of Faith." The sole rule of faith and practice; the final authority in the church of Christ, is the position the restorers claim for the Scriptures. To that they stand pledged, and should they at any time accept the Scriptures as of secondary importance the movement will have departed from its original ground, necessitating a campaign to keep the Restoration movement true to the Restoration principles. For the truth of the divinity, authority and sufficiency of God's Word has struck its roots deep down into the ground of the Restoration plea. Cut that root and the whole tree withers. Remove this great foundation-stone and the whole structure of Restoration falls to the ground.

The Home Circle.

Conducted by J. C. F. PRITMAN

The Family Altar.

J.C.F.P.

Monday.

When thou reapest thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the sojourner, for the fatherless, and for the widow.—Deut. 24: 19.

"This is an addition to the law, Lev. 19: 9; 23: 22. The corners of the field, the gleanings and the forgotten sheaf were all the property of the poor. This the Hebrews extended to any part of the fruit or produce of a field, which had been forgotten in the time of general ingathering, as appears from the concluding verses of this chapter."

Reading—Deut. 24: 5-22.

Tuesday.

Look down from thy holy habitation, from heaven, and bless thy people Israel.—Deut. 26: 15.

"O Heavenly King, look down from above!

Assist us to sing thy mercy and love."

Reading—Deut. 26.

Wednesday.

"Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do."—Deut. 29: 9.

"We are bound," comments Matthew Henry, "in gratitude and interest, as well as duty and faithfulness, to keep the words of the covenant. We should not forget, however, that we are under the new covenant. See Jer. 31: 31; Rom. 6: 14.

Reading—Deut. 29: 1-13.

Thursday.

Be strong and of a good courage.—Deut. 31: 6. In 1864 Emerson wrote thus to Carlyle: "The Colonna motto would fit your letter, 'Though sad, I am strong.'"

Reading—Deut. 31: 1-13.

Friday.

God showed Moses "all the land of Gilead . . . and the south, and the plain of the Valley of Jericho, the city of palm trees, unto Zoar."—Deut. 34: 1-3.

"O, how I long to travell back,
And tread again that ancient track;
That I might once more reach that plains,
Where first I left my glorious train;
From whence th' enlightened spirit sees
That shady city of palme trees."

—Henry Vaughan.

Reading—Deut. 34.

Saturday.

And all Israel passed over on dry ground, until all the nation were passed clean over the Jordan.—Joshua 3: 17.

In "Pilgrim's Progress," as Mr. Standfast was crossing the river, he said, "This river has been a terror to many; yea, the thoughts of it have also often frightened me. Now, methinks, I stand easy; my foot is fixed upon that on which the feet of the priests that bare the ark of the covenant stood, while Israel went over this Jordan. The waters, indeed, are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the convoy that wait for me on the other side, lie as a glowing coal at my heart."

Reading—Joshua 3.

Sunday.

The people shouted, and the priests blew the trumpets; and it came to pass, when the people heard the sound of the trumpet, that the people shouted with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.—Joshua 6: 20.

"Their sound goeth forth, Christ Jesus is Lord!

Then Satan doth fear, his citadels fall;

As when the dread trumpets went forth at thy word,

And one long blast shattered the Canaanites' wall."

Reading—Joshua 6: 1-20.

DON'T PROCRASTINATE.

A naughty little weed one day
Poked up its tiny head.
"To-morrow I will pull you up,
Old Mr. Weed," I said.
But I put off the doing till,
When next I passed that way,
The hateful thing had spread abroad,
And laughed at my dismay.

A naughty little thought one day
Popped right into my mind.
"Oho," I cried, "I'll put you out
To-morrow, you will find!"
But once again I put it off,
Till, like the little weed,
The ugly thing sprang up apace
And grew into a deed!

So, boys and girls, heed what I say
And learn it with your sums:
Don't put off till to-morrow, for
To-morrow never comes.
To-day pull up the little weeds,
The naughty thoughts subdue,
Or they may take the reins themselves,
And some day master you!

—Selected.

MENTAL HABITS.

Luther Gulick's "Mind and Work" recapitulates some useful American ideas for getting the most out of "this machine." Essentially these are a portion of the oldest wisdom, yet every generation has to learn them anew. Novelty comes only in the method of practising ancient precepts. Optimism, for example, is inculcated by countless proverbs enjoining us to look upon the bright side of things, and remember that every cloud has a silver lining (it hasn't, by the way). Yet this month a Sydney "Optimists' Society" has been formed for the deliberate purpose of being Mark Tapley, despite the weary world. Can it be done? Can a man, by taking thought, add a cubit to his mental stature? At least he can make the most of the inches he has. That is what many people fail to do. They wobble and slacken for want of will to hold themselves erect. Now, everybody has some will; and everybody's will, if it cannot be permanently strengthened, can at least not be dissipated. "Don't dissipate," says Gulick in effect. Tackle your job, however unwillingly, and power will come in using power. Authors innumerable, from Zola to Anthony Hope, have told us how reluctantly they sat down to write, how slowly the ideas came, and how the daily discipline always got something done in the end. You start every day with a fresh quantum of energy, however trifling.

Point one.—Do your most important work while your stock of energy is fresh.

Point two.—Divide your job up. Few people can write a book. Nearly everybody can write a chapter. Given the plan, concentrate your mind on one chapter, and forget the rest. Then another chapter, and so on till the book writes itself. Lawyers and briefs; doctors and patients; merchants and business—this advice applies all round. It is the old Scriptural counsel of "Line upon line, little upon little," yet commonly forgotten.

Point three.—Believe you can succeed, and you have gone halfway to success. And, in order that you may believe, encourage yourself by doing things within your power, so that you may gain assurance to attempt other things at the limit of your power. This is the principle of "gradually." Set the bar at four feet, jump it daily for a week, and on the eighth day you will have a much better chance of jumping four feet and an inch.

Point four.—When you make a good resolution, put yourself under compulsion to keep it. Most of us work better with a spur; "consciences" are too easily cheated. "I asked a lazy man," says Gulick, "how he contrived to get so much work done. He said, 'I load my waggon at the top of the hill; then I get in front of it, and we start down. I have to keep ahead or I get run over.'" What is meant is that many a man who will not keep resolutions for himself will keep obligations given to others. You, for example. Gulick tells the story of the American firm that cleared out its roll-top desks and put in flat-tops, because business got lost or delayed in the pigeonholes. When it lay in view it was cleared off every day.

Point five.—Measure off a day's work, and finish it in the day. Then you start with good courage to-morrow.

Point six.—Confronted with a debatable proposition, write it down, put it on paper. That takes it away from yourself, externalises it, and you can value it better.

Point seven.—When you know you've done a good day's work stop. Don't drive yourself to fatigue unless you have deliberately counted the cost of fatigue, and can't avoid paying it. For, not only is fatigued work inferior work, but it costs the machine double, even quadruple.

Point eight.—Mental work drives away the migrains. Brain energy, called into action by the will, stimulates the body. "Rusting out" is a quicker process than "wearing out," properly managed, and much less amusing. Therefore, choose a mental task in the line of your liking, and do something daily. It will help you to do the other things which you do not like, yet have to do daily. These are some of the thoughts suggested by Gulick's book, which is full of practical hints based on sound theory, worth pondering.—Selected.

SO LIVE!

On parent knees, a naked new-born child,
Weeping thou sat'st while all around thee
smiled;

So live, that, sinking to thy life's last sleep,
Calm thou may'st smile while all around thee
weep.

—From "The Persian."

NOT A BIT USEFUL.

A man who stuttered badly went to a specialist, and, after ten difficult lessons, learned to say quite distinctly: "Peter Piper picked a peck of pickled peppers."

His friends congratulated him upon his splendid achievement.

"Yes," said the man, doubtfully, "but it's s-s-such a d-d-dreadfully d-d-difficult remark to w-work into an ordin-n-nary e-conversation, y' know."

The Barber—"Good morning, sir! Your face seems familiar. I've either seen you before or someone very much like you." His Customer—"Well, I've never seen you before—or else it's some one else very much like you I've never seen before."

"Talking about inventions," said the business man. "I have a little machine in my place that would make me a millionaire if I could only keep it going all the time."

"You don't say so! What is it?"

"A cash register."

Prayer Meeting Topic.

March 16.

ISRAEL, PRINCE OF GOD.
(Genesis 32: 22-32.)

F. J. SIVYER, B.A.

In answer to Pharaoh's question, "Ho are you?" Jacob commenced his reply with the words, "The days of the years of my pilgrimage—life to him was a succession of pilgrimages—a pilgrimage, and whilst the years by certain days and places stood out in bold relief, as memory-spots that nothing could efface. Bethel.

Jacob's spiritual history began, as it has for many others, on that first night away from home. It was when he had earth for his bed and stones for his pillow that the prodigal "came to himself." Up till then Jacob had been singularly devoid of conscience, nothing but a cheat, and a supplanter. But the awe-inspiring silence of the desert, the wondrous vision of heaven, and most of all, the voice and the mercy of God, led him to realise that he had sinned not only against his blind father and his undiscerning brother, but also against the all-seeing God.

"If God will be with me and will keep me in this way that I go, will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee." To us it sounds a somewhat mercenary and bargaining petition, but it was a big advance for Jacob and meant much to him in the years that followed.

Padan-aram.

Alexander Whyte is irresistible in his comment upon Jacob meeting Laban. "Other little boys had been taking prizes in the devil's sly school besides Rebekah's favorite son. Laban had been making as pious speeches at Bethuel's blind bedside as ever Jacob made at Isaac's. And now that the actors are all ready, and the stage is all built, and the scenery is all hung up, all the world is invited to see the serio-comedy of the Syrian hater bit, or Rebekah's poor lost sheep shorn to the bone by the steely shears of Shylock her brother. . . . It was Jacob's salvation that he fell into the hands of that cruel land-shark, his uncle Laban. Jacob's salvation is nearer now than when he believed at Bethel." Jacob learned the real meanness and wickedness of lying and deceit only when he himself was sinned against.

Peniel.

Twenty years later the prodigal, rich in possessions, but with a rankling conscience and a heavy fear, turns his face homewards. There is something pathetic about the way in which he sought to appease the wrath of Esau by the relays of presents. But they were unavailing. Jacob had to pass through his Gethsemane. Stripped of his wives, children, servants, possessions, he threw himself upon God. "I am not worthy of the least of all thy mercies . . . deliver me, I pray thee, from the hand of Esau: for I fear him." Then in the dark night there followed that strange wrestling with the unknown Stranger. All night long they wrestled with varying fortune. Not until break of day did the Stranger show his real power. Then by a simple touch he crippled and overcame Jacob and it was then that God revealed himself.

It was in being conquered that Jacob triumphed. The new name Israel, prince of God, was given him, not for his shrewdness but for his princely praying. Sometimes with us, as with Jacob, we wrestle through the night, then God's finger touches us and lays us low, and it is then when we can no longer struggle but merely cling to him that a new day dawns, and with it a new name.

TOPIC FOR MARCH 23—ESAU THE PRODIGAL.—Gen. 25: 31.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

THE TEACHING OF THE BIBLE.

The Bible School teacher of the present is fortunate in the number of helps that he is able to secure to assist him in his work; maps, commentaries and graded quarterlies—all these tend to make his task lighter and more interesting. But in spite of these things there are certain factors which every successful teacher would do well to remember.

First of all, the Bible is an Oriental book, written in the long ago, and using phraseology that is often difficult for young people of the twentieth century to understand. This requires on the part of the teacher not only a knowledge of the Bible, but also a knowledge of Eastern manners and customs. Many a Bible story can only be properly understood as it is reclothed in its Oriental custom. Take as an instance the parable of the Lost Sheep. It is only as we can present this story in its Eastern setting that it will become intelligible to our pupils.

Again, the Bible deals with remote periods of time, while boys and girls are living intensely in the present. Unless the teacher relates this Book to the present-day needs and interests of

no message at all—there is little hope that he will be able to vitalise it in the lives of others." Teachers, too, must get the message and the pupil together, even at a very great cost in time and labor on their part. There is no royal road to good teaching, and he who succeeds in this field will succeed only by hard and honest labor. Inadequate preparation, time-worn illustrations: these have no power to move the hearts of restless boys and girls. He who would teach the Bible, and teach it well, must be prepared to consecrate all his talents to the work, and with a strong faith in the power of the Word and the young people whom he teaches, be prepared to sow by all waters, believing that God will surely give the increase.

SUNDAY SCHOOL NEWS OF THE WORLD.

The quarterly news-sheet of the World's Sunday School Association—British Committee—contains some interesting news.

In Czecho-Slovakia the work is still moving steadily forward under the direction of Mr. Adolf Novotny. The publication of a teachers' magazine has fully justified itself, and this, along with other literature supplied, is proving very helpful in stimulating interest in the work. A summer school or vacation training course was held in the Valley of the River Sazava, south-east of Prague, in August of last year, when 80 Sunday School teachers gathered together to seek help for their great task. The theme of the school was "Religious Education." Fifty lectures were given and ten model talks for children. An impressive feature of the school was the evening camp-fire gatherings, when, surrounded by scenery which spoke intimately of God's nearness, experiences were exchanged and visions obtained of what could be accomplished, and both teachers and students felt like members of one large family whose Father was God, and whose Elder Brother was the Lord Jesus Christ.

The Sunday School Union of India continues its progressive work both among Christians and non-Christians. Mr. and Mrs. Annett report a very busy season of work at the St. Andrew Teacher Training Institution, and the holding of several Schools, where 33 students from various parts of India gathered together for training in Sunday School work. These 33 students represented all branches of the teaching profession—headmasters, headmistresses, heads of normal training schools and graduates—and they all speak very highly of the help obtained during their residence at the institution. Mr. Annett was unable to take in all who applied to him for admission. The Training Institute is daily proving itself a tremendous asset for the furtherance of the work in India.

The India Sunday School Union is looking forward hopefully and keenly to the celebration of its jubilee, and is making a united effort to raise funds to make possible the establishment of institutes for the training of Sunday School workers.

From lands such as Esthonia, Hungary, Iceland, Latvia and Norway comes news of steady growth in Sunday School work. New doors are opening every day, and prospects for the future seem exceedingly bright.

A TRIBUTE TO SUNDAY SCHOOL TEACHING.

At Bundaberg, Q., the Methodist minister asked his class at the State School a number of questions, which were promptly answered by one of the Church of Christ Bible School boys. This led to the enquiry, "What Sunday School do you go to?" the minister testifying to the fine teaching imparted.

"The future of the nation cannot be trusted to the children unless their education includes their spiritual development. It is time, therefore, that we gave our attention to the religious instruction of the children . . . to extend religious teaching to all in such form that conscience is developed, and duty to one's neighbor and to God is understood and fulfilled."
—President Harding.

his pupils, it cannot become a "lamp" unto their feet and a light unto their "pathway." The Bible is largely a Book of History, and history will become interesting to the average boy and girl only as it is made a biographical study of living people, facing the real problems of life, overcoming and sometimes being overcome.

"The Bible is not of vital interest to the average teen-age boy or girl, because unaided they cannot discover the point of contact between its messages and the problems that face them in their daily life. The task of the Sunday School teacher is to relate the great principles of life revealed in the Bible to the difficulties that face the young people of to-day. This means that teachers must know boys and girls, and know them well enough to be able to meet their needs by lessons from the Book of books that will not only supply their needs but inspire them to emulate the example of the great men of God who have lived in ages past. A superficial knowledge of our pupils is not sufficient, we must seek to know them through and through if we would understand them fully.

Further, not only must the teacher be able to meet the common needs of his pupils with the living principles of the Word of God, but he himself must be vitally interested in, and his own life aflame with, the great messages that it has for men. Eugene C. Foster says: "The Bible must have a tremendous grip upon the teacher who would make it grip others. If it is a book that would make it grip others, if it is a colorless book to him, with a lifeless message; if it is a book of questions to him, with a doubtful message; if it is a closed book to him, with

Foreign Missions.

Conducted by G. T. WALDEN, M.A.

OVERDRAFT REDUCTION FUND.

The following letter from Bro. Thos. E. Rofe will explain itself, and will form the finish of our Overdraft Reduction Fund. It is a very difficult thing to raise money that has already been expended, but the Australian brotherhood have risen magnificently to the challenge of Bro. Rofe to raise £1,506 in three months. The receipt of Bro. Rofe's cheque completes the task.

Eldon Chambers,
92 Pitt-st., Sydney.
March 1, 1927.

Dear Bro. Walden,—

Pleased to receive your wire announcing that £1,506/2/- for extinction of overdraft in connection with the Foreign Mission Committee has been received by you. I now have pleasure in forwarding my cheque for five hundred pounds in fulfilment of my promise made at the Federal Conference. God be praised.

Yours very sincerely,
Thos. E. Rofe.



Thos. E. Rofe.

NEW HEBRIDES NEWS.

Bro. MacKie's letter dated February 1 reports that they were pulling up their launch to avoid damage from the hurricanes that are very prevalent during the month of February. Bro. MacKie is a very cautious man, and takes no unnecessary risks. He tells of one man at Nduindhui who took the risk and lost his ship, and quite a number of ships have been lost during this season.

During January they had excellent meetings. On a recent Sunday at Nduindhui, Oba, there were two hundred present in the building and many outside. There are few of our churches in Australia have a better attendance. Bro. MacKie says, "Morning worship is the best attended service of the day. Our Sunday Schools are not so well attended, nor are the evening services. We can well account for the evening service not being so large, as many of the people have to come a long distance, and the road is very dark through the forest. One cannot go far without a light even on bright moonlight nights."

Bro. MacKie is anxious to secure the exact membership on Oba, but finds it very difficult on account of the natives not tying themselves down to details of numbers. If they wish to tell you that there are a large number present they say, "Plenty too much man," or a moderate number, "Plenty little bit." Bro. MacKie says, "I should say the membership is between 350 and 400. We hope for a big increase in membership. Every teacher is working with a fixed purpose to bring more people to Jesus."

Speaking of little Melville, his boy, who has been suffering for some considerable time with a bad leg, Bro. MacKie writes, "A swelling came on Melville's leg about six weeks ago. It has come up like a big boil, and is now about to burst. We believe that when this goes away he will be all right and able to walk again. Mrs. MacKie and myself are quite well, and feeling the benefit of the change on Oba."

In a P.S. Bro. MacKie says, "The swelling on Melville's leg burst yesterday. We think everything will be O.K. now." It has been an anxious time for Bro. and Sister MacKie, and we rejoice with them in the improvement that has come to their little son.

HELPING THE HELPLESS.

An Indian story by Miss E. Caldicott, showing how she distributed some money sent by a sister of Long Plains, S.A.

"Bais" (women) to the Bible Women, "Do you know of any poor sick person who cannot get out at all? Some kind lady in Australia has sent me some money to help such a sick person." "Oh, yes, Miss Sahib, in Kumba village there is a poor old woman who is so sick and helpless, she cannot even sit up; she has been deserted by all her own children because she is such a burden, she always needs help." "When are you going to that village? I will come too; we will take along some food and clothing for her." So we planned on our way to Palisdev to call in at Kumba village to see the poor old sufferer. Palisdev is a village some ten miles from Diksal. We started early that morning in the oxen dummies (a springless vehicle) to reach our destination in good time before the Bazaar started. I was glad to hear the girls say, "See Miss Sahib, that is Kumba village." With pleasure I got on to solid ground and walked the rough track to the village across the fields. Turning a corner we came in sight of a little hut. Lying in the doorway with her head resting on the step was a poor old woman, shaking and shaking. The Bais said to me, "See Miss Sahib, that is the poor Arjee Bai" (old woman). My, what a sad sight, matted and tangled hair, constantly shaking with the terrible disease she was suffering from, a skeleton with distorted limbs and features due to the pain, lying on an old bag where the sun would shine on her, to get a little warmth. Truly, such a sight I had never seen before. I asked her how long she had been ill, if she suffered much pain. She answered me and said all she wanted was some medicine that would put her to sleep, from which she would never wake again. Of course, I knew she could never get better, and no medicine would help her much, so I told her to pray to Jesus Christ to prepare her for Himself. She said, "Yes, I always pray to Jesus Christ, but when will he take me?" I suggested she have her matted, tangled hair cut off, but she said, "Oh, no, when I want to crawl outside I hold my head from shaking by that hair." We gave her a rug to cover her, some grain and other food to eat, and I wondered as I left how long such a poor soul would live and suffer so. Oh, for more prayer, that the Holy Spirit might

work in such benighted hearts and give understanding of the light and love of Jesus Christ their Saviour and Redeemer.

BIRTH.

PLUMMER.—On Feb. 24, at 2 Burton-ave., Hawthorn, Vic., to Mr. and Mrs. J. Plummer—a daughter (Constance Carol).

DEATH.

MORRIS.—Passed away on March 2, Muriel, beloved daughter of Mr. and Mrs. Alf. Morris; sister of Kitty, Gladstone, Stanley, Norman, Campbell, Gordon; of Grosvenor-crees, Summer Hill, Sydney, N.S.W.

IN MEMORIAM.

LAWRANCE.—"Alla," who fell asleep in Jesus, March 13, 1916, at Lillimur, Vic.

We strew with loving memories

The path our dear one trod;

We bless the years we called her ours,

And leave the rest with God.

—Inserted by her mother, brothers and sisters.

WANTED.

Can anyone recommend small boarding-house, for business young lady, room to self, terms reasonable, Eastern suburb? Reply "Integrity," Austral Office, 530 Elizabeth-st., Melbourne.

TO LET.

Five-roomed comfortable furnished cottage vacant March 5, near beach, shops, Melbourne cars and steamers, low rent. Apply C. F. Field, Dromana.

Widow, alone, will let well-furnished bedroom, or bedroom and sitting-room, to refined lady, or suit two friends. Good position, near church and tram and train, quiet home. Middle aged preferred. Appointment by letter. W.H., 59 McPherson-st., Moonee Ponds, Vic.

FOR SALE.

Table Potatoes, 5/6 ½ cwt., 10/- cwt., on rail Emerald. Cabbage, Cauliflower plants 1/3 50, 2/- 100 posted, 1/- 100 on rail. Order fruit trees, shrubs, roses, hedge and berry plants for winter delivery.—A. Nightingale, Nurseryman, Emerald, Vic.

Modern five-roomed W.B. villa, on land 52 by 170, made street, sewered, E.L., garage, P.E. bath and gas-heater, gas and one-fire stove, press, pantry, pan. hall and dining-room, two mins. school, handy shops, eight mins. tram. Terms, Owner, 4 Range-st., Camberwell.

Well recommended "Bell" Organ, 14 Stops (including euphonium), double knee-swells, mouse-proof pedals, beautiful mirrored overmantel and cabinet. Owner leaving State, must sell; suit church or home. Price £30. Ring Canterbury 1892 to view.

1 Queensland Maple Bedroom Suite, 1 Dining-room Suite, Secretaire, Single Bed and Bedstead (new), Table to match, and other surplus furniture. Good value, owner leaving State. Apply "Southall," Yeovill-rd., Burwood, Vic.

COMING EVENTS.

MARCH 13 and 16.—Bambra-rd., Caulfield. Church. Farewell Services of Bro. Schwab, 11 a.m., and 7 p.m., Sunday, Mar. 13. Wed., Mar. 16, 8 p.m., Public Farewell to Bro. and Sister Schwab. Representative speakers. All welcome.

MARCH 13 & 22.—East Camberwell School Anniversary, March 13. Morning, 11, Dr. McColl; afternoon, 3, Mr. Pausacker; evening, 7, Mr. Stevenson. Tea provided for visitors. Tuesday, March 22, at 8 p.m., Demonstration and distribution of prizes. All welcome.

MARCH 22 (Tuesday).—To Help the New Church at Sunshine. Grand Concert, rendered by Footscray Girls' Club, in Newmarket Church, Finsbury-st., at 8 p.m. Admission, 1/-; children, 6d.—A. L. Stevens, Hon. Sec.

MARCH 27.—Preston Church of Christ 25th Anniversary and Thankoffering Day. Special Services. Former members and friends cordially invited.

Here and There.

The Victorian General Dorcas will hold the usual monthly meeting on Wednesday next, March 16, from 9.30 till 4 p.m., in Swanston-st. Church of Christ lecture hall. All sisters are welcome.

At the mission conducted by Bro. H. H. Ball at Albion, Qld., to March 4 there had been 32 confessions, 11 of which were the result of a Sunday School meeting held by the missionary on Sunday, Feb. 27.

The Hinrichsen-Brooker mission at Bendigo, Vic., opened last Lord's day with wonderful meetings. At night the tent was crowded, over 100 standing. Arrangements are being made for extra seating. On Monday night another large attendance came, and there were two confessions.

Mr. and Mrs. A. L. Haddon have been in Melbourne on a brief visit. They were to leave yesterday for New Zealand, where Bro. Haddon will shortly begin his duties as principal of our New Zealand College. The first welcome social will be tendered to Bro. Haddon at Invercargill on March 15.

Our Kalgoolie correspondent reports that Bro. Larsen, of Brookton, W.A., has been spending his vacation in travelling through the backblocks preaching the word, and has practically established the nucleus of a new church at Leonora, which is just over 500 miles from the coast. Two good sisters have decided to carry on the work there.

Reports for Victorian Women's Conference must be in hands of superintendents not later than March 17. Secretaries of Dorcas Classes are asked to send to Mrs. Hunter, 10 Peverill-st., Canterbury; Women's Mission Bands, Mrs. Dines, 15a Margaret-st., Canterbury; Girls' Mission Circles, Miss Smith, 23 Lorne-st., Carnegie. Delegates are urged to collect the 1d. per sister member, and send to Miss Huntsman, 54 Stanhope-st., Malvern. Country sisters are kindly asked to forward their pennies toward Conference expenses.

On Sunday afternoon, 27th ult., the quarterly meeting of the Bible Classes from Protestant churches (Anglican excepted) in Camberwell, Vic., was held in our chapel, which was well filled with young people, who listened with rapt attention to an inspiring address by Bro. Gebbie on "Christ Our Master." These meetings have been held for about 20 years, and are held in relation in the church buildings of the five Bible Classes associated. The meetings are always interesting and uplifting to the Christian character, and are eagerly looked forward to.

At a meeting of the Preachers' Provident Fund Committee held on March 1, it was resolved to allot a subsidy for the year 1926 at the rate of 8% in the £1 (the same rate as the previous year) on all contributions made during the year 1926 to the Endowment Fund, and in addition to add interest for that year to all accounts at the rate of 3½ per cent. per annum on both contributions and subsidies. The fund continues to make progress. After providing for the above subsidy and interest, the "accumulated funds" have been further augmented.

The Baker-Watson tent mission at Norwood, S.A., entered its fifth week on Sunday night, when another great crowd filled the tent to overflowing. After a powerful appeal from Bro. Baker on "How the Tragedy was Averted," total decisions the good confession, bringing the total to 37. The mission will go on for some weeks. The continued interest of suburban churches is appreciated. A number of converts will take membership with them. Fine meeting on Sunday morning, when 173 met to break bread, and several were received into church fellowship.

A farewell social was held at Owen, S.A., on Mar. 1 to say good-bye to the evangelist, Bro. L. A. Bowes, who, after laboring with the churches of Christ at Owen and Alma, during the past twelve months, has accepted a call to Kadina. Bro. Bowes' addresses were very earnest and helpful. He will also be missed as a townsman, for he was president of the young men's club, chairman of the school committee, and was interested in the recreation of the young people of the town and district. On Mar. 6 Bro. C. H. J. Warren, of Fullarton, exhorted the church in the morning and preached in the evening.

Carnegie, Vic., enjoyed a visit from Bro. Mudge, of Oakleigh. Last Sunday's meetings were well attended. Four young men, recently baptised, were received in. Bro. Shipway has commenced a series of sporting field subjects. His address last Sunday evening on "Driving into the Net" was a very appropriate application of the game of tennis to the game of life. During the service, in addition to the usual anthem by the choir, Bro. Reg. Hayward delighted with a beautiful rendering of the solo, "The Lord is my Salvation." The girls' mission circle held an "apron" social last Saturday night, when an enjoyable time was spent.

Bambra-rd., Vic., is having splendid meetings. Bro. Schwab's addresses much appreciated. School attendances very good—over 100 in the kindergarten. Many visitors, including Bro. and Sister Haddon, on their way to New Zealand; Sister Bowd, of Ballarat; Bro. and Sister Twiddy, and Sister Elma Gregson, from Wedderburn church. All deeply regret Bro. Schwab's resignation after four years of strenuous and faithful service. All branches of the work are in splendid spirit. Sunday School is practising for anniversary. Sisters are working hard with socials, etc., for new building fund. An address from Bro. Buckingham, of Northam, W.A., was much enjoyed.

A missionary rally was held last Sunday afternoon at Surrey Hills, Vic., under the auspices of the Bible School Department. Large maps and diagrams of the location of Dr. Killmier's medical station, the land acquired for mission buildings, and the area in which Bro. and Sister H. A. G. Clark are now actively engaged, were displayed, and explanatory details supplied by Sister Mrs. Luke. Mrs. Ludbrook gave a deeply interesting talk to the children on her experiences during her visit to China. Mrs. Luke announced that £172 was in hand from Surrey Hills to assist the work so urgently needed of equipping a proper hospital and supplies for Dr. Killmier, and it was confidently expected to increase this to £200 by the time Bro. and Sister Anderson return to their work in China. A beautiful message in song contributed by Miss E. Bngley added to the enjoyment of the gathering. There was a good evening attendance, Bro. Theo. Edwards preaching. A married woman confessed Christ.

The tent mission at Bordertown, S.A., is proving a great success. Attendance on week nights averaged 150 last week, and 22 made the great decision. For the fortnight there have been 32 confessions, most of whom have been immersed. On one evening ten persons confessed their faith in Jesus. Sunday was a record day in the church's history. Fourteen were received into fellowship, nine at Bordertown and five at Mundalla. Bro. Cornelius presided at Bordertown, and received new members, the chapel being nearly full for the occasion. In the afternoon Bro. Cornelius and Forbes went to Wamnoon Bren. Cornelius and Forbes were, about 400 being present. After a song service led by Bro. Forbes, Bro. Cornelius baptised eight of the converts. The crowd listened attentively

to an able sermon by Bro. Forbes on "Twice-born—How?" At the conclusion two adults made the good confession. Some Kaniva brethren, including Bro. Benn, have helped by their presence. The whole town is being stirred.

At Malvern-Caulfield, Vic., last Sunday, the Bible School met in the morning for the first time, and in spite of adverse weather the attendance was splendid. A number of scholars remained for the morning meeting, which was a "family service," members of various families sitting together. A book of family devotions was awarded to the treasurer, Bro. Mitchell, for having the largest family with every member present. Mrs. Holloway, mother of the secretary, was present with eight children and ten grandchildren; this family missed the award because the family was not complete, two children being in another State. On Sunday night the building was again crowded. The revival meetings have been well attended throughout the week. A pleasing feature has been the help afforded by visiting preachers and members. Bro. Griffin's "straight talks" have been an inspiration, and Bro. Searle has proved himself an efficient song-leader and soloist. To date there have been seven additions. These special meetings will continue every night (except Saturdays) this week and probably next.

Prospect, S.A., harvest thanksgiving day services, combined with Home Mission offering, were a grand success. Groceries to the value of £2/16/- were to be forwarded to the Children's Homes at Magill, three needy homes were to be helped, and the fruit and vegetables were to be divided between Prospect Homes and Children's Hospital. Home Mission offering will amount to about £40. Bro. G. T. Walden is doing much good for the church. Evening service was well attended. Suitable singing was rendered by young people's choir, also a duet and trio were much appreciated. An evening collection was taken up for relief work on our F.M. stations. Sunday School work is progressing, 15 new scholars during month. One scholar made the good confession. Bro. Walden gave a temperance address to scholars, and was much appreciated. A K.S.P. of twelve has been formed, and several more to be initiated next meeting. Bro. W. A. Russell, from Tumbay Bay, commences his ministry with the church on April 17.

MR. E. W. GREENWOOD (M.L.A.) APPEAL.

The Victorian Prohibition League has instituted an appeal to recognise the fine services of its ex-President, Mr. E. W. Greenwood, M.L.A. The Social Service Committee, before whom the matter has been placed, have pleasure in giving publicity to such a movement. No words are necessary from us to state Mr. Greenwood's record of service rendered to the cause of Prohibition, both in Parliament and through the League.

It has been decided to make some fitting testimonial both to Mr. and Mrs. Greenwood. The presentation will be made at a public meeting to be held at Box Hill.

Send contributions to Will H. Clay, Organising Secretary of Social Service, 49 Elizabeth-st., Melbourne.

Malvern-Caulfield Debenture Draw.

£5.—120, 84, 132, 6, 61, 27, 91, 1, 139, 77, 137, 145, 41, 83, 5.

£10.—21, 26, 1, 65, 2, 94, 15, 39, 132, 14, 36, 43, 117, 17, 30.

—James Holloway, 9 Silver-st., Malvern.

In the annual draw of ten debentures in Boronia Church of Christ Building Fund, the following numbers were drawn:—66, 31, 53, 44, 27, 64, 83, 24, 43, 32.—J. Maguire, Secretary.

Victorian Social Service: Benevolent Department.

Appointed church representatives seeking relief for distress in their districts are invited to call on Wednesdays, 2 till 4, Church of Christ, Burnley-st., Burnley. Send parcels addressed Churches of Christ Mission, Burnley (rail free).

Walter Scott, the Evangelist.

"Among the helpers and fellow-laborers" of Alexander Campbell, "the first place in zeal and ability must be awarded to Walter Scott," says his biographer. "Making the apostles his model, he went before the world with the same message, in the same order, with the same conditions and promises, and inviting instant compliance with its claims."

Walter Scott was born in a little health resort known as Moffat, in Dumfriesshire, Scotland, 63 miles from Edinburgh, on October 31, 1796. He was of the same ancestry as the great Sir Walter. His parents were strict Presbyterians. He was educated in Edinburgh University, and went to America in 1818, living first in Pittsburg. He was associated with George Forrester, a Scotchman, as a teacher in Mr. Forrester's school. He succeeded Mr. Forrester as principal of the school. However, his study of the Bible in the meantime had led him to feel that there was a broader field of service awaiting him in leading thousands as sincere and earnest as himself out of the bondage of denominational traditions and creeds, from which he had been freed.

In 1826 Mr. Scott removed from Pittsburg to Steubenville, Ohio. In the summer of this year he appeared in the Mahoning Baptist Association as a visiting brother. The following year it met at New Lisbon, Ohio. Alexander Campbell was one of the delegates to this conference, and going from Wellsburg by way of Steubenville he prevailed upon Scott to accompany him; and here Scott was chosen "as a suitable person to labor among the churches." His work was evangelistic. To Walter Scott more than to any other man of the Restoration Movement, the Churches of Christ owe an incomparable debt for their evangelistic zeal and progress.

Mr. Scott baptised his first convert, a Mr. Amend, on November 17, 1827. From this

time forward our brotherhood the world around owes a debt of gratitude to him for their clear, definite, and comprehensive understanding of New Testament evangelism.

This coming year marks the centennial of Walter Scott's entrance into evangelistic work. "This is really a more important anniversary," says F. D. Kershner, of Indiana, "from the standpoint of actual fact than the centennial of 1900. The 'Declaration and Address' marked the preliminary stages of our movement, but Scott's campaign of evangelism actually began our history as a distinct religious group."

In America the churches are beginning this autumn to celebrate this anniversary event by making it one of the greatest years of evangelistic progress they have ever known. It will be a year of advance. The goal is set to reach a 100,000 net gain in membership over this last year. One Sunday is to be set aside in the churches after January 1, when each congregation will observe a "Walter Scott Anniversary" day.

Since this coming year (beginning this autumn) is such a significant anniversary year in our evangelism, it is hoped that all the churches in Great Britain will seek to make this the greatest year in evangelism they have ever experienced. There were 797 baptisms reported for last year. There ought to be 1,500 baptisms for this year reported to the next annual conference in Glasgow. This can be if each congregation will reach a 10 per cent. increase in the whole year. This would mean ten winning one to Christ in a whole year. This ought to be the minimum.

Walter Scott was a born preacher. He was a man of rare eloquence. In every respect he was a gospel preacher. Twice a week for twenty-two months he discoursed on the gospel of Matthew alone. He went back to Christ—he preached Christ—he lived Christ.—Jesse M. Bader, B.A., in "Christian Advocate."

"Search."

There are two kinds of Bible readers. Some go about it as a butterfly hovers over a honey-suckle, poising its wings to pass judgment on its beauty, and then away in search of pleasure elsewhere. A very critical but unwise reader is this butterfly.

There are others who come like a bee to the same blossom. He is on business bent. He lingers for a moment, as if inquiring where to find the sweetest morsel, and then down into it he goes, head foremost, among the leaves and petals, plying his probe for a while till presently he emerges with wings laden with yellow dust and a pocketful of honey to show for his labor.

To all of us who are looking for salvation from temporary misery or eternal ruin the Lord says, "Search the Scriptures—carefully and prayerfully—and ye shall find the secret of life."

The word "Search" in the original has a deep significance. It means a diligent, faithful, anxious investigation. It is the word Homer uses when he speaks of a lioness, robbed of her whelps, scouring the plains, with glaring eyes and a stealthy step, for the one who has stole her offspring. It is employed by him also in painting a pack of famished wolves, half dead with hunger, ranging the forests in quest of food.

So here, the Bible is a mine of precious ore which must be sought for with pains and patience. One who runs through the pages of Scripture with a careless eye may discover many flowers of sentiment and many fruits of morality, but if he does not give himself to earnest study he will not discover the "fine

gold" that will put him in possession of a spiritual fortune and send him on an everlasting throne.

There are people who rub sleep from their eyes and hurry over a chapter, and then another in the evening, when their eyelids are heavy with slumber and the letters look like a colony of black ants crawling over the page, and they get little or no good from it.

Let us take time for the holy quest. We are searching for life when we read our Bibles, and we cannot search too carefully. Our Lord had our best interests at heart when he instructed us to proceed in this way. To know him is to know God; to know God is life eternal, and life eternal is in the Scriptures because they reveal Christ. As he said, "These are they which testify of me."—Dr. David J. Burrell.

THE COLLEGE OF THE BIBLE.

The Board of Management acknowledges, with thanks, having received the following amounts during February:—

Churches, Annual Offering.—S.A.: Malhala, £1/0/3; Goolwa, £4; Cottonville, 15/8. Vic.: StH. Melbourne, £1/13/-.

Individual Gifts.—Vic.: W. Taylor, 10/-; Mrs. Drayton, 5/-; Mrs. M. Pallot, 4/-; Mr. and Mrs. Chappell, snr., 5/-; H. A. L. Hateley, £2/2/-; Miss M. Morris, 10/-; R. Morris, jr., 10/-; W. Rudd, £1; F. McClean, £1. N.S.W.: W. Davis, £1; J. B. Meyer, 5/-; Qld.: F. Oldfield, 10/-; B. Christensen, £3; W. H. Wissmann, £2; Mr. and Mrs. J. Lowien, 10/-; C. H. Sutcliffe, £1/10/-; W.A.: J. Pember, £1; T. Hagger, 10/-; S.A.: Mrs. L. J. McNicol, 10/-; N.Z.: Anonymous Sister, S. Wellington, 10/-; Sister, Petone, 5/-; Special Contributions.—Radiator Fund: North Adelaide C.E., 10/-; Perth J.C.E., 5/-; Scholarships: Old Boys' Club, £5; Bro. and Sister T. E. Rofe Settlement, £30. Library Fund: Offering, Opening Session, £8/1/9. Victorian Women's Mission Bands, £8/17/7.

W. G. Craigie, Treasurer.
Fred. T. Saunders, Org. Sec.

THE SECOND COMING.

A Second Coming of Christ Convention will (D.V.) be held in the Coppin-st. Church of Christ, Nth. Richmond, from April 2 to April 4 inclusive.

Sat., April 2, at 7.30, Mr. Jas. E. Thomas, "Does it Matter Whether Jesus Comes Again?" Mr. W. T. Herbert, "The Return of our Lord and the Missionary Movement."

Sunday, April 3, 11 a.m., Mr. W. T. Herbert, 7 p.m., Dr. D. S. McColl.

Monday, April 4, Public Holiday. Morning Session, 11 a.m., Mr. A. D. Shaw, "The Coming Kingdom." Mr. H. F. Wright, "Personal Aspects of our Lord's Return." Afternoon, 3, Mr. S. Beckingham, "The Antichrist, his Character, Reign and End." 3.50, Mr. H. B. Robbins, "Our Lord's Return and the End of the Age." 4.35, Mr. A. L. Gibson, "Our Lord's Return and the Jews." Evening, 7, Great Open-air Rally. 7.30, Mr. Jas. E. Thomas, "What Depends on Our Lord's Return?" 8.20, Dr. D. S. McColl.

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On Monday, for the convenience of friends and visitors, lunch and tea will be served in the schoolroom at the moderate cost of 1/- per meal. Spend the Day at Coppin-st!

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By A. R. Main, M.A.

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VICTORIAN PREACHERS' RETREAT.

From Feb. 7-12 twenty preachers attended the annual retreat at Upwey. It was a time of most helpful fellowship. The day's programme was carefully planned that every hour might yield its quota of profit and pleasure. 7.30 a.m. saw all gathered together for devotion. Each morning with a new leader, song, prayer and Bible reading brought us unitedly to the throne of grace. Study began at 10.30, when Bro. Connor impressively opened a meditation on a chapter of the Philippian letter. The discussion was eminently helpful, and two hours rapidly passed drinking in the wonderful message from God through the writing of the Apostle Paul. Bro. Connor's work was painstaking and illuminating, and deservedly received the preachers' heartiest thanks. Dinner at a guest house was followed by a ramble. No ordinary ramble this: Bro. C. L. Lang, bird lover, was in the company, and the secrets of lyre and bell bird were broadcast. His knowledge of life in those ranges increased our pleasure in them. Once again in the evening, heartfelt prayers arise. On Thursday evening Bro. Shipway presided and Bro. Sivyer preached in the Upwey Union church. It was an inspiring service. The sermon, thoughtful and well delivered, reached every heart. The spontaneity in praise and prayer was exhilarating. In response to a question, Bro. Anderson was led into an interesting discussion of the present situation in China, and some of the features of our China work. Friday saw the preachers engaged in fire fighting. Both morning and afternoon their services were required. That their aid was appreciated was expressed by many. The last night in camp was a solemn time. The hour was late. The word was opened. Every preacher engaged in prayer. It was real communion with God. It was an hour of sincerest consecration.—R.G.

A QUESTION.

If this whole world followed you—followed to the letter—
Would it be a nobler world,
All deceit and falsehood hurled
From it altogether?
Malice, selfishness and lust
Banished from beneath the crust
Covering human hearts from view—
Tell me, if it followed you,
Would this world be better?

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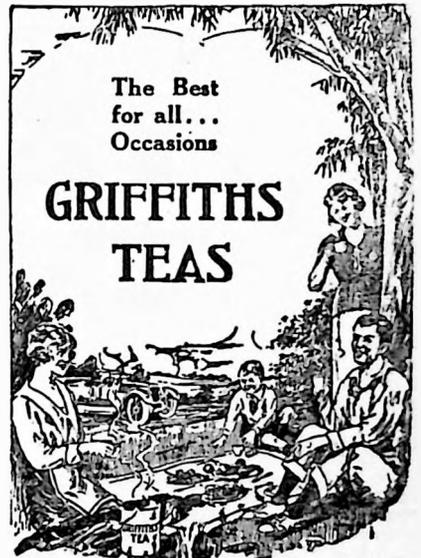
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News of the Churches.

New Zealand.

Since the arrival of Bro. H. Earle as preacher at Christchurch there have been six additions, and four others are soon to be welcomed to fellowship. Meetings are good.

Invercargill reports three additions to membership last month—a young man and young woman by faith and obedience and Sister Miss Nalder by letter from Nelson. Bro. Corlett is faithfully delivering the message.

Queensland.

At New Veteran on Sunday, Feb. 27, there was a very good gospel meeting. Bro. C. Trudgian spoke convincingly on "The Church." The Lord's Supper was observed after the service. Interest growing.

G. E. Burns has finished his labors with Maryborough church. Bro. Alan Price and V. R. Adcock are carrying on the gospel preaching, with Bro. E. A. Snow assisting. The members are working loyally. The Sisters' Guild has been re-formed, with Sister Mrs. Stiler as president, and the C.E. Society and the Bible School show fine attendances.

Bro. F. E. Alcorn spoke at both services at Ann-st., Brisbane, on Feb. 20 and preached on 27th. On morning of 27th Bro. C. Young was the speaker. The annual church business meeting was held on Feb. 23. The report showed steady progress. Outstanding features of the year's work were improvements and renovations to the building costing £200. Among the improvements was the creation of a hall for kindergarten purposes. The finances were a record, a total of £905 being contributed for all purposes. The women's guild was accorded a vote of thanks for the effort in raising £140 for special purposes. Increases in attendance and membership were recorded, the average attendance at the Lord's table being 134. The election of officers resulted:—Deacons: Messrs. Bagley, Bonchill, Clothier, Cottee, Elvery, Inglis, Potter, Taylor, White and Wendorf. Auditor, Mr. W. Mills. Secretary, Mr. W. Wendorf. Treasurer, Mr. W. B. Cottee. Deaconesses: Mesdames Brown, Elvery, Irving, Partridge, Suchting, Wendorf, White and Wood. Delegates: Messrs. Berlin, Clothier, Partridge, Potter and Wendorf. Assistant secretary and envelope secretary, Mr. H. R. Elvery.

Western Australia.

Bassendean meetings have been well attended. On Feb. 23 a special business meeting was held in connection with the mission commencing on March 6. On Feb. 27 Bro. Pearce spoke morning and evening.

On Friday, Feb. 18, Claremont boys' club recommenced after the midsummer recess with a social. On Feb. 25 a successful church social was held in the hall, and a happy time of fellowship and recreation was spent. The girls' club paid a visit to North Perth Phi Beta Pi on Feb. 28. Miss D. Marsden, having gone to Perth to live, has decided to resign the superintendency of the J.C.E. Society, which she has ably controlled for some months.

Kalgoorlie reports fine attendances at mid-week meeting on Feb. 23, Bro. Larsen, of Brookton, giving a fine address. The "Young Ladies' Own" have settled down for their season's work. The sisters' Mission Band has greatly increased in numbers since the mission. C.E. attendances are also improved since the holidays. On Feb. 27 there were good attendances at all services. Bro. Stone exhorted in the morning and Bro. Hunt spoke at night, when a lady confessed Christ. 216 met around the Lord's table. Bible School attendances were 215.

The work at Inglewood is making steady progress. Meetings keeping up well, and all departments doing good work. The school is working hard in the State attendance and increase campaign. In three Sundays 36 new scholars have been added. Adult Bible Class formed. The J.C.E. held a successful picnic to Hyde Park. The tennis club has decided to build its own courts on the vacant church blocks. During Bro. Hutson's visit to Northam and York, Bro. Ewers and Frew ably addressed the church. The first annual business and tea meeting were to be held on March 8.

Tasmania.

Bro. Ray Revell, the blind soldier preacher, delivered helpful messages to good audiences at Devonport on Feb. 27. One more welcomed into fellowship through the mission.

At West Ulverstone the Bible School celebrated its sixth anniversary on Feb. 27. Bro. H. L. Bawden, of Burnie, presided in the morning. Bro. N. J. Warnbrunn, superintendent, presided, and distributed the prizes at afternoon session. The children and teachers sang nicely under the baton of Bro. A. Taylor. Mrs. H. King presided at the organ, Mrs. A. Howe having resigned after some years of service. Bro. W. H. Nightingale delivered appropriate messages to large audiences at the three meetings.

Launceston reports fine average attendances at all meetings. The church had fellowship with Bro. Townsend, isolated at Winkleigh; Mrs. Wilcocks, from Hawera, New Zealand; Bro. and Sister Black, of Rockdale, N.S.W.; and Sisters Mrs. and Miss Embly, Miss Sheehan, and Bro. and Sister Mitchell, from Victoria. Sister Mrs. Mitchell rendered a beautiful solo on Feb. 20. The choir is a splendid help to the gospel services. On Feb. 27 Bro. Noble received three immersed adults into membership, and one adult by restoration. Over 30 teachers and scholars are preparing for the annual Sunday School examinations. Bro. Martin Crombie, of Prospect, is much restored in health.

South Australia.

Harvest thanksgiving services were held at Kadina on March 6, with fine meetings all day. Bro. Bowes, who commenced his ministry with the church that day, spoke at all services, his messages being full of power. Special singing was rendered by the choir under the leadership of Bro. Bartle. Preparations are well in hand for the Bible School anniversary.

Bro. Hugh Gray conducted Strathalbyn church anniversary services on Feb. 13. Fine meetings and splendid addresses made the occasion most enjoyable. At the public meeting on Feb. 15, Bro. Gray and Jas. Gordon gave splendid and much appreciated addresses. The work is very healthy. The Southern District Conference was well attended, and proved a source of much help and inspiration.

Harvest thanksgiving services have been held both at Long Plains and Avon, with successful gatherings at each place. Interest continues good and attendances are improving. There is a healthy spirit in all departments. On Feb. 27 Bro. Mason was at Mallala for morning service, returning to Long Plains for evening, when a good audience listened to his address on "The Tragedy of Lost Chances."

North Adelaide church services, Bible School and Christian Endeavor meetings are faithfully maintained. During the preacher's absence at Strathalbyn Bro. A. H. Wilson and J. J. Haines addressed the morning and evening services acceptably. On Feb. 20 Bro. Walden presented the interests of Home Missions. On 27th the church was much gratified that Lady Verco was

able to attend for the first time since her severe accident.

Milang church anniversary services were held on Feb. 20 and 22, and were all well attended. Bro. Ewers, from Mile End, was the speaker, and his addresses were very much enjoyed. The Sunday evening meeting was held in the institute, and was splendidly attended, when Bro. Ewers gave a forceful address. The choir rendered several anthems and Miss R. Howard sang a solo. A pleasant and profitable time at the tea and public meeting on Tuesday.

Snowtown reports good meetings on Feb. 20, when Bro. R. Pittman presided at the Lord's Table. Bro. Chapple, from Unley, spoke both morning and evening in a very capable manner. On Feb. 27 harvest thanksgiving services were held. Bro. H. Curtiss, from Balaklava, presided, and Bro. Evans, from Mile End, gave a fine address on "Pressing Forward." Morning attendance numbered 65. At gospel service the attendance reached 85, when Bro. Evans gave a very helpful address on "The Unpardonable Sin." Musical items were rendered by the members.

Croydon harvest festival meetings were held on Feb. 27, with good attendances at all meetings. Bro. H. Bartlett presided at breaking of bread, when the choir rendered an anthem. There was a large evening congregation, Bro. Graham giving a thanksgiving sermon, and the choir rendering three anthems. Bro. Graham has left for Bassendean, W.A., where he will conduct a mission during his vacation. Good attendance at breaking of bread on Sunday morning, Mar. 6. Bro. Langois spoke on Home Missions. In the evening Bro. Garrett delivered a stirring address to a fine congregation. An offering was taken in the morning for Home Missions.

On Feb. 21 Mr. Fliteroft spoke at Queenstown Band of Hope. At morning service on Feb. 27 Bro. W. C. Brooker exhorted. The chapel was crowded. Sunday School attendance was good. In the evening the chapel was again filled when Bro. Brooker preached on "How to get light with God." One young man came forward. On Sunday, 6th, Bro. Brooker exhorted. In the evening a young man and young lady were baptised. Mr. Brooker preached on "The Triumphant Christ." He made mention of the death of Master Herbert Henson, who recently was drowned in the River Murray. Heartfelt sympathy goes out to those who mourn. A young lady from the school confessed Christ.

At Unley on Feb. 27, after a forceful address by Bro. J. E. Webb on "Volunteers for Christ," six made a confession of their faith in Christ. Six were baptised, including three who had previously made the confession. March 6 was harvest thanksgiving. 259 attended the Lord's Supper, and nine were received into church fellowship. Bro. J. E. Webb exhorted. It was Home Mission day also, and a record collection for this purpose was received. Over £127 was given, and more is expected. In the evening two Sunday School scholars made the good confession. The day marked the entry of Bro. J. E. Webb upon his fifth year of service with Unley church. Bro. W. Orchard and J. H. Smith were recently elected as deacons. The K.S.P. club has made a good start for the new year. It is well attended and now numbers 41 members.

New South Wales.

Epping on Mar. 6 had good congregations all day. In the morning Bro. Fretwell gave a fine address on "The Threefold Challenge of Christianity." The gospel message at night, based on "Maran-atha," was a splendid discourse, and highly appreciated.

Bangalow church is cheered with the presence of Bro. and Sister Roach and sons, who have moved to the vicinity; also Bro. and Sister Volekman and family have settled a few miles out. The coming of these members will be a stimulus to the cause.

Bro. E. J. Saxby exhorted Taree church on Feb. 20, and Bro. Edwards spoke in the evening. An interesting meeting in connection with the young men's training class was held recently, when a mock wedding breakfast was set down as the evening's programme. Bro. Crossman spoke at both meetings on Feb. 27.

Lismore on Feb. 27 had new scholars in Bible School, which means 25 per cent. increase in attendance over last year. At night Bro. P. J. Pond preached on "Should Converts Delay Baptism?" A young girl made the good confession. Sister P. J. Pond is in hospital, but her medical adviser reports continued improvement.

At Enmore on morning of Mar. 6, Bro. F. T. Saunders spoke on behalf of the College. At night Bro. Paternoster answered questions sent in during the month, and also made an appeal for the Alliance resulting in over £50 in cash and promises. There was a large audience, and Bro. Bennett, of Brisbane, sang a solo.

Splendid meetings at Wagga on March 6, sixty-six breaking bread. Bro. Brown spoke at both meetings, Bro. Stitt being at Rand. Bro. Hodder has left for Queensland. Visitors during the month included Mrs. Lang, from Preston, Vic., and Mrs. Rhodes, from Duncdoon. We regret to report that Bro. Rich, sen., is in a private hospital, having undergone a serious operation. Sister Mrs. Taylor has left for Victoria.

Victoria.

Hampton had helpful meetings on Sunday, Bro. Gray and Arnold being the speakers. Sunday School had a good attendance.

At Parkdale, after an impressive address on Sunday night, March 6, by Bro. Mortimer, two Bible School scholars made the good confession.

Harvest thanksgiving services were held at Shepparton on Mar. 6. Addresses morning and evening by Bro. Funston and Stewart were appropriate, and both services were well attended.

Very encouraging meetings at Boort last Lord's day. At night a young man, who confessed his Lord the previous week, obeyed him in baptism. Two sisters were received in by letter from Bendigo.

Very good meetings at Echuca on Sunday. A visit of Bro. Newel, of the College of the Bible, was much enjoyed. He conducted both meetings, as Bro. Payne was unwell. Week-night prayer meetings are again on the up-grade.

At Kaniva on Lord's day, March 6, the distribution of prizes in connection with the Bible School took place. Bro. Benn gave out the prizes, and gave an address. The children very creditably rendered items, and a most enjoyable time was spent.

At Swanston-st. last Lord's day there were very nice meetings and excellent sermons from Dr. Brandt. Several visitors, including Bro. Morton, of Sydney, whose fellowship was much enjoyed. At evening service Sister Miss Landt, of Warracknabeal, was present.

Bro. A. Withers commenced his ministry with the church at Maryborough on Sunday. His messages created a good impression. 89 members met around the Lord's table, and one was welcomed into fellowship. Good attendance at prayer meeting Thursday evening.

Ararat had splendid attendances on March 6. Bro. Burden, of Ballarat, gave a fine address in the morning on "The Shepherd Psalm," and at the gospel service preached a fine sermon on "The Ninety and Nine and the One." At the close a lady made the good confession.

Morland had good meetings on Sunday. Bro. H. Rasmussen spoke well in the morning. Bro. and Sister Bish, from Swan Hill, were received in. Bro. Robbins' subject at night was "A Harred Vessel." Bro. E. Watson and his son Cecil rendered the duct, "The Bird with a Broken Pinion."

Warrnambool K.S.P. held an initiation last Monday. On Thursday the P.B.P. had a special meeting, when some new officers were installed. Good services on Mar. 6, with five additions to the Bible School. A young people's glee club

is being formed in preparation for the Hinrichsen-Brooker mission.

Glenferrie received three new members on Sunday morning. Bro. T. H. Scambler spoke on the millennium, and at night took the topic, "The Sleep of Death." The annual church business meeting, held on 3rd inst., was most encouraging. Plans for the new building were adopted, erection to proceed forthwith.

With the aid of the Home Missionary Committee the churches at Emerald have been enabled to secure the services of Bro. J. English, from the College, for an indefinite period. His preaching is good and inspiring. The Sunday School has been reorganised with nine scholars, conducted by Bren. A. Thompson and F. Worrall.

Good meetings at Thornbury on March 7. At the evening service three—a mother and her daughter, and a girl from the Bible School—took their stand for Christ. A feature of the church services is the number of scholars who attend, between 60 and 70 every Lord's day. On Saturday, March 6, the teachers and helpers of the school held an enjoyable outing at Diamond Creek.

Harvest thanksgiving services were held at Warracknabeal on March 6. Bro. Gale gave a fine message to young and old at the morning service. Splendid gathering in the evening, when Bro. Combridge gave a fine message on "The Joy of Harvest." A trio by Miss V. Lacy and Mr. and Mrs. Combridge was appreciated. At the annual meeting on March 3 Bro. Wheeler was re-elected secretary and Bro. Lacy treasurer. New members of the officers' board are Bren. T. Smith and L. Joyce.

On Sunday, March 6, Lygon-st. church was favored with a very fine address from Rowland V. Bingham, founder and director of the Sudan Interior Mission. A. G. Saunders, B.A., spoke in the evening. Splendid gatherings. On Wednesday evening a social and farewell meeting was tendered to Miss Ethel Osborne, a member of Lygon-st. church, who is leaving to take up missionary work amongst the aborigines. Farewell greetings were given by several speakers, and a number of useful things presented to equip her for the work.

South Melbourne last Sunday appreciated a message from Bro. Dawson, of Preston, who exchanged platforms with Bro. Waterman. The Bible study circle, under Bro. Waterman's tuition, is a valuable help to Bible School teachers. Out of small collections the members are furnishing the church with useful articles. The Bible School is now superintended by Bro. Couch, who has a faithful band of teachers. Another rally has been organised, and much interest and good work is anticipated. The Junior Christian Endeavor and Women's Mission Band are enjoying helpful meetings.

At Ivanhoe since last report the average attendance has been 60 in the morning, 70 in the evening. Mr. Withers was tendered a farewell social on his accepting a call to Maryborough, social on his accepting a cheque, and wished him and his wife success in their new field. Mr. Reg. Bolduan, of the College of the Bible, was accorded a welcome social last Wednesday evening. Mr. W. Lang's resignation as secretary was received with much regret. He is taking a position in Sydney, and Mr. James Abernombie has been invited to act as secretary.

Box Hill church on March 6 had a good gathering at the Lord's Supper, a large attendance at the Bible School, and a crowded-out gospel service at night, full of interest and power. At the commencement of this service, Sisters Mrs. Spooner, Dorrie Jensen and Bro. Eric Gill, who confessed Christ at the Hartwell mission, had taken membership at Box Hill, were baptised. At the close of Bro. Allan's forceful presentation of the close of Bro. Allan's forceful presentation of "The Ancient Doctrine of Baptism," three more, a husband and wife and Ernie Allan, son of the preacher, confessed Christ. Mrs. Laidlaw, of U.S.A., led the congregation in prayer. On Feb. 27 Bro. R. Hillford exhorted the church very acceptably.

Preston is having excellent meetings. Bro. Dawson's messages are uplifting. He will take up the work fully from Sunday, March 13. Owing to studies he was unable to do the work fully, and Bro. Viney ably assisted. On Sunday, Feb. 27, a fine address was delivered by Bro. Viney, who also preached at night. Sister Greenhill, of South Yarra, sang a splendid message in song. The Bible School is in a strong position, and is working hard for its 25th anniversary. The K.S.P. is doing good work, and reports from the girls' club are of a good character. The ladies' guild unobtrusively laid some lino in the vestry; this was one of the results of their recent sale.

During the past month Ormond church has had much blessing, with large and inspiring meetings. On Feb. 28 a social was held to farewell Bro. and Sister Withers, who have been with the church for seven weeks and are going to Maryborough; also to extend a welcome to Bro. and Sister Baker, who come from that town to take up the work at Ormond. On behalf of the church Bro. Styles made a presentation to Bro. and Sister Withers. All auxiliaries joined in extending a hearty welcome to Bro. and Sister Baker. Bro. Shipway represented the H.M. Committee. Bro. Baker suitably responded. Musical and elocutionary items, and refreshments, added to the enjoyment. The meetings on Mar. 6 were very good and helpful.

At Northcote on March 5 a well-attended social gathering was held to honor and say farewell to Dr. W. H. Hinrichsen as preacher of the church. Opportunity was also taken to welcome Mr. J. C. F. Pittman, who has taken over the pastoral work for a short time. The church still have Dr. Hinrichsen's services as a deacon. Our brother has labored with the church for over six years, and his efforts are highly appreciated. Members and friends presented him with a silver tea service. Bro. J. Swain, who served as assistant preacher, was presented with a wallet as a token of goodwill. His assistance was helpful and cheering. On March 6 the morning service was conducted by Bro. Fitzgerald, from Fairfield. The young people have formed a Y.P.S.C.E., which held its first meeting on March 3. Mr. H. Johnson has resigned as secretary. His services have been greatly appreciated.

Stawell had fine meetings on Feb. 27, Bro. A. H. Pratt preaching farewell addresses. At the close of a powerful gospel address two young women confessed Christ. By request, Bro. and Sister Pratt sang two fine duets. On Feb. 28 a public farewell was given to Bro. and Sister Pratt and Ken. Numerous addresses of appreciation were given. Mr. Cleavelly (Congregational), on behalf of the Ministers' Fraternal, spoke highly of Mr. Pratt's sterling character, and presented him with a book as a token of esteem. On behalf of the church, Mr. Perry, who presided, expressed regret at their departure and presented them with a roll of notes. He also, as superintendent of the Bible School, presented Mr. Pratt with a mounted baton as a token of love from the school for his services as conductor. Mrs. Chapman, on behalf of the Women's Guild, presented Mrs. Pratt with a beautiful handbag, and Mrs. Kennedy, on behalf of girls' club, made a presentation of a case of silver spoons. Little Myrtle Young (the Mayor's daughter) presented Mrs. Pratt with a bouquet of flowers and a silver-mounted honey jar and spoon. Ken also received a book and other gifts. Mr. and Mrs. Pratt suitably responded. On Tuesday afternoon a baptismal service was held, and another Phi Beta Pi member made the good confession and was baptised. The Women's Christian Temperance Union held a meeting and presented Mrs. Pratt (past president) with a lovely brass jardiniere.

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OBITUARY.

EVERETT.—Sister Mrs. Everett, 87 years of age, a Christian for many years, and a member of the Hindmarsh church for about 26 years, fell asleep in Jesus after several weeks of suffering. She was faithful unto death, always interested in the work of the church, and regular in attendance until physical weakness prevented her. For many years she was an active worker in the Dorcas Society. She loved her Bible dearly. After a brief service in the home, we buried her mortal remains in the West Terrace Cemetery, Adelaide. To those who mourn we commend our Father's love. The writer conducted the service.—E. J. Paternoster.

GLASTONBURY.—Bro. Albert Glastonbury, an aged member of the Hindmarsh church (S.A.), was accidentally killed while crossing the busy road that connects Pt. Adelaide with the city. He was on the King's business up to the end. About 44 years a member of the church, filling the office of deacon and elder, and for many years secretary of the F.M. Auxiliary, retaining the office until his death, he was respected by all who knew him. He was a staunch defender of the faith, and believed unconditionally in the doctrines and principles of the church of Christ. He was a generous man, and full of the Holy Spirit. We laid his body away in the Hindmarsh Cemetery in the presence of a large number of loved ones and friends. Bro. G. T. Walden assisted the writer at the service at the home and graveside. We commend the loved ones to the heavenly Father.—E. J. Paternoster.

CARSON.—Sister Ellen Carson was called home on Jan. 15, at Bordertown, at the age of 75 years. She had loyally served her Lord for more than 50 years, being one of the pioneer members of the district. During her severe illness she displayed wonderful patience and faith. A great number of lives remain to hear witness to her influence.—F.C.

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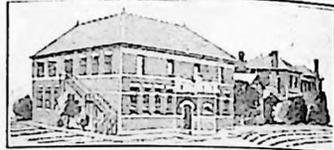
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