

# THE AUSTRALIAN CHRISTIAN

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## The High Ideal of the Preacher's Life.

AT a recent ordination service Mr. H. A. Overend, B.A., delivered a charge to a group of Methodist ministers as they were about to enter upon their life work. Much of the charge is applicable to the case of any preacher of the Gospel. In part Mr. Overend spoke as follows:—

### A consecration.

"I want you to remember that before all things else your life is a consecration. To be a true minister of Christ you must yourself be a Christian in the highest and most inward meaning of that word, a lover of Christ, utterly devoted to his will, in daily fellowship with him, an earnest, life-long student of his teachings. Your success will depend not so much on what you preach as on what you are. The most significant of a man's deeds are those that are accidental and impulsive, things done in unguarded moments, sudden ebullitions of the profounder self within him. The most potent influence which you will exert will be that of which you are least conscious, something which is as pervasive as an atmosphere, as subtle as the fragrance of a violet. For want of a better word it is called your personality. It is the impact which you and your subconscious self will make upon others; and if you fail to impress them as one who truly loves God and loves his fellow men, you will fail altogether.

"Rupert Brooke said of those who made the supreme sacrifice in the war—

"These laid the world away; poured out the red  
Sweet wine of youth; gave up the years to be  
of work and joy, and that unhop'd serene,  
Which men call age; and those who would  
have been,  
Their sons, they gave, their immortality."

"Without such a self-surrender your preaching may have the fascination of a Demosthenes, win the applause of a Chrysostom, but it will not avail to save

the souls of men. You must, like your Saviour, face up to your forty days of temptation in the wilderness, and there, as truly as he did, lay the world and its promises away. Nothing can exempt you from this act of self-crucifixion. That is what Christ meant when he declared (and he speaks especially to such as you!): 'If any man come unto me and hateth not his own father and mother, and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple.'

"The Christian ministry is a vocation of Christ or it is nothing at all: Emerson well declared, 'Whenever the pulpit is usurped by a formalist, then is the worshipper defrauded and disconsolate,' and no tragedy can be more terrible for yourself or for the church than for you to be without this inner and spiritual conviction of Christ's call.

### All-in.

"Once you are a minister of our church you must be all-in to your job. To use Paul's words, you are 'separated unto the Gospel of Christ.' Every other interest in

life must yield first place to your ministerial work. You are preachers of the Word and pastors of the flock, and you must resist with all your strength every temptation from within your own soul and from without, to side-track into other occupations. Journalism, literature, political and social activities will again and again offer you alluring avenues of usefulness. Sometimes the appeal of these things will seem the very voice of God himself; but, I beg of you to remember you are first and last ministers of religion. This is the day of specialists, and you are specialists for Australia in religion (Australia's greatest need), and in the appeal of the Spirit of God to the souls of men. Anything short of what our Book of Laws calls your 'undivided energies' will be an unfaithfulness to Christ. No success in other occupations, however gratifying to yourself or popular with others, can redeem the time lost to your proper work, which is the cure of souls. Dean Inge says that if the Christian Church is to play her proper part in the future of the world, she must guard against secularising herself. This is a seasonable warning to us all.

### Your particular task.

"And now for the task to which you are called of Christ. (1) Look at it, first, in its biggest and broadest meaning. It is yours to awaken the soul of Australia, to win this young nation for God, to teach it that there is something more precious than wealth and material possessions, a place nearer to the heart of things than the racecourse, the dance hall and the picture theatre, a joy of life deeper and richer than anything that the pleasures of a worldly life can yield. It is yours to teach the people of this country the significance of the Christian faith; to win a central place in young Australia's heart for the cross of Christ in its deep and searching meanings; to realise with George Meredith that 'fresh illusions have sprung

### PROCRASTINATION.

Around the corner I have a friend,  
In this great city that has no end;  
Yet days go by and weeks rush on,  
And before I know it a year is gone,  
And I never see my old friend's face;  
For life is a swift and terrible race.  
He knows I like him just as well  
As in the days when I rang his bell  
And he rang mine. We were younger then;  
And now we are busy, tired men—  
Tired with playing a busy game;  
Tired with trying to make a name.  
"To-morrow," I say, "I will call on Jim,  
Just to show that I'm thinking of him."  
But to-morrow comes and to-morrow goes;  
And the distance between us grows and grows.  
Around the corner! yet miles away . . .  
"Here's a telegram, sir, Jim died to-day!"  
And that's what we get and deserve in the end,  
Around the corner, a vanished friend.

—Selected.

up to befool mankind, and, like Shibli Bagarag, wedding yourself to Christian idealism, and with the sword of the Spirit in your hand, to shear of his strength the proud Shagpat of materialism which today threatens to destroy the soul of this people.

"Not only this, but (2) your task is to voice the call of Christ and the challenge of the cross to individuals; to remember, as Eucken says, that 'the individual is the sole source of original spiritual life' for a nation; and with all the urgency possible to you to try to win men one by one for the Kingdom of God. You must speak the message not only in our pulpits but,

as your Master did, at well-sides and on housetops. And further, (3) it is your task to develop and strengthen the Christian Church, that greatest of all human fellowships; to gather all those who love Christ into a happy and helpful spiritual communion; to see that no one individual of our families is lost to Christ's church, and no member of it grows indifferent to our Lord; to make your church an active centre of spiritual life and Christlike service, a humane and saving influence in the community, and a witness, by its Christlikeness, for spiritual realities and for that love which is the solvent of the world's ills."

## The Authority of Christ.

L. C. McCallum, M.A., B.D.,

When Jesus had ended the series of teachings which we usually term the Sermon on the Mount, the people were astonished, "For he taught them as one having authority, and not as their scribes." The scribes were the teachers of the law and the traditions of the fathers; they never dreamt of thinking for themselves, but were always guided by precedent. Little if anything original ever entered into their teaching. Small wonder then, that men marvelled at the free and easy methods of the young rabbi from Galilee. Never had the Syrian sun looked down upon such a scene as we see outlined upon the Horns of Hattin. The mountain-side is alive with people. Yonder sits the young teacher. Immediately in front of him are gathered his own disciples, while behind and around them press the great multitude that hang upon his words. Some who listened were entranced, others, I think, were mystified, while a few were hard and sceptical.

As we walk with Jesus through the gospels, we are more and more impressed with the quiet power, the ease and ability with which he faces every emergency. Is it the sick who require healing? Graciously and without any unnecessary show of authority does the Master heal them. Is it a crafty lawyer, or the scribes and Pharisees who come to him with subtle and perplexing questions, hoping to catch him in his reply? Never once does the Lord hesitate; every occasion leaves him Master of events.

This wisdom, so unique and absolute, can only be understood as we comprehend the life and character of the Christ. Behind the work and words of the Christ stood

### I. The authority of character.

Emerson once said, "What you are speaks so loudly I cannot hear what you say." And often it has been true that the men of outstanding intellectual ability have been rebels in the world of morals. Some of our poets who have left behind

them words that shall live as long as the English tongue shall last were men who thought that they could with impunity break the moral code. Their rebellion brought nothing but anguish to themselves and called forth from their fellow-citizens scorn and contempt.

Present day happenings show that the loosening and lowering of the moral standards is still going on. Where it will all lead to none can tell. But this much we know. Though men may laugh, and perhaps jeer at the man or woman who has high ideals and lofty conceptions of what life should be, and refuses to depart from those ideals, yet in their innermost hearts the men of the world respect such for what they are, and for what they are hoping to be.

The people of Christ's own day were conscious that he was one who stood apart. His purity, courage, tenderness and sympathy appealed to them with irresistible power. They recognised him as One whose life was holy and without reproach, yet no one ever feared to approach him. Fearlessly Jesus could throw down the challenge, "Which of you convicteth me of sin?" The scribes and the Pharisees tried to besmirch his character by inferring that he found congenial company in fellowship with the degraded and the outcast of the land. Their efforts were but the spite of little minds warped and twisted by the fires of hate and bigotry. The outcasts knew him better than his critics. They recognised him as their benefactor and friend; One who thought more of their welfare than he did of his own. Behind all of Christ's words there stood a character that strengthened and enforced them.

"Be noble; and the nobleness that lies  
In other men, sleeping, but never dead,  
Will rise in majesty to meet thine own."

### II. The authority of knowledge

Knowledge is power. On one occasion Hugh Miller had climbed a lofty cliff in search of a famous raven's nest. He came

within six or eight feet of it when he noticed that the smooth rock which sloped up to it glistened in the sun. He examined it more closely, and his knowledge of rocks convinced him that it was chlorite, a rock too slippery for any foothold. He did not risk the ascent *knowing the peril*. Five years later a famous cragsman reached the same spot. Knowing nothing of chlorite he ventured on the smooth rock, and in a moment was shot over the precipice. His mangled remains were found on the rocks beneath.

The Christ could speak with authority and power because he possessed such a limitless knowledge. There are not wanting those who would limit the knowledge of Jesus, and who think that he made certain statements because he did not know any better. This sort of reasoning may satisfy some minds: it certainly does not satisfy mine. He who had been with the Father from the beginning of the world knew all things. To Nicodemus Christ said, "We speak that we do know, and bear witness of that we have seen," and this is true of all the glorious revelation that Jesus brought to men. He came with a knowledge of the Father and of the world he had left that was unique. His knowledge of human nature and its needs was perfect, for "He needed not that any should bear witness concerning man; for he himself knew what was in man." An authority divine clothed the words of Jesus. When officers who had been sent for the express purpose of arresting him returned without him their only excuse was, "Never man so spake."

### III. The authority of love.

A person may possess strength of character and a wealth of knowledge, and yet be powerless to move the hearts of men. But when there is added to strength of character and wealth of knowledge a love that comprehends the needs of men, and desires their uplift, there is added to a personality a power that is irresistible. The words of Jesus are wonderful because of what he was, and because of what he knew, but I think they appeal to men most of all because of the love that they reveal. The story of the seeking shepherd and the father who looks for the return of his wandering boy are dear to us because they reveal the wondrous love of our Father God. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

We have read that when the Fortin Bridge was being built the workmen came to a crucial point, where two of the most important iron girders refused by some inches to come together so that the bolts could be driven through—a process which was absolutely essential to their union and the stability of the whole fabric. Every mechanical means was used to bring them together but all to no purpose, and finally in despair all further efforts were abandoned for the night. It was summer

weather. The following morning the sun was very hot, the great masses of metal expanded beneath the genial rays, and that which had defied the utmost efforts of force was achieved by the silent touch of the sun. Love will open many a door that would otherwise remain securely locked.

## The Shadow of His Hand.

"In the shadow of his hand hath he hid me."  
—Isaiah 49: 2.

1. The hand of God in Scripture is very often comfortingly mentioned. It is one of the great sources of the strength and solace of his people. It is a hand of almighty power, for it taketh up the isles as a very little thing. It is a hand of un-failing liberality, for it supplies all our returning wants. It is a hand of beauty and of wisdom, for it arrays the lilies of the field, and leads the wandering feet into green pastures. It is that hand of which the prophet says, "In the shadow of his hand hath he hid me." Now there is a deep sense in which every believer leads a continuously hidden life. It is a life "hid with Christ in God," and that from the beginning to the close. But the concealment of which the prophet speaks is not the constant abiding in the Father; it is the temporary sheltering of his love. There are times, in every spiritual life, when the greatest of all needs is quiet withdrawal. For the spiritual harvesting of life shadow is as needful as the sunshine. And it is one of the great offices of faith to take the shadowed seasons of the life and to reckon them the shadow of his hand. It is not the whole of faith to be assured that God's hand is guiding through the years. Hours come when we are laid aside, secluded and withdrawn from high activities. And in such hours it is a mighty comfort if faith is strong enough so to transmute the shadows that they become the shadow of his hand.

2. Sometimes he hides in the shadow of his hand that the little flickering light be not extinguished. A bruised reed he will not break and smoking flax he will not quench. When a taper has been newly kindled the slightest gust of wind will put it out. It is then that a man, to guard it from extinction, will encircle it with the shadow of his hand. And often, when the heavenly light is lit, and not yet equal to the whirling wind, God shelters it in some such way as that. That was why Paul was sent into Arabia after the great hour of his conversion. That is why (as Mr. Spurgeon puts it) God often refuses first offers of service. That is why he puts us in our homes, in the secluded and sheltered days of childhood, when things unseen are so intensely real. That hiding of the apostle in Arabia, that blessed seclusion of our infancy, that secrecy which distin-

You and I can never reach the knowledge that was Christ's, nor can we hope to possess the strength and beauty of character that was his, nor can we hope to love as he loved; yet it is in proportion as we achieve the ideals of beauty and love expressed in the life of Jesus, that we will have power with men.

guishes beginnings, whether of a daisy or a soul, all of it is the stratagem of love that the smoking flax be not extinguished. It is God's hiding in the shadow of his hand.

3. Sometimes he hides in the shadow of his hand that life may be deepened and enriched. Think, for instance, of the case of Luther. Luther had reached the climax of his life; his influence was mighty across Europe. And just then his life was cleft in twain; he was shut up in the old German fortress. Yet who can doubt now, as he recalls the story and remembers all that it involved and led to, that for Luther the shadow of that fortress was the shadow of the Hand of God. He came forth deepened and enriched. He came forth new-armored in the Word. He came forth with a new serenity, and under a heaven that held a larger sovereignty. And how many are there who have been withdrawn, it may be in the flood-tide of activities, to find afterwards, as Luther found, that they have gained more than they have lost? All life is dark with shadows. Are they not often very enriching shadows? Have they not taught us what we never learned when the sun was blazing in the sky? So we look back on things that in their coming fretted us, and made us wonder if God was really Love, and *now* we recognise with perfect clearness that they were all the shadow—of his hand.

4. Again he hides in the shadow of his hand in the interests of a larger service. We are withdrawn from things that we are doing because he has better things for us to do. How strange it must have seemed to Paul that he should languish in a Roman gaol. Was it not intolerable, that confinement, and he on fire to evangelise the world? Yet some of the greatest of his letters, that are read to-day in Africa and China, would never have been written but for that. Very often the way to richer service lies through a season of seclusion. Illness comes, or unexpected trial, or the bitter anguish of bereavement. And then we discover, as the years pass, how new notes have stolen into the music, often the very notes the world was wanting. It is a wonderful thing to be *guided* by God's hand, and to feel it increasingly with the increasing years. That was profoundly felt by the apostle, as it was profoundly felt by Bunyan. Yet some of the

richest letters of Paul, like the Pilgrim's Progress of John Bunyan, come to us from the shadow of his hand. It is the glory of God to hide a thing, and he has a thousand places where he hides things. Some he hides in the bosom of the earth, and others, like pearls, beneath the sea. But his children are far more precious to him than the costliest of pearls or diamonds, and he hides *them* in the shadow of his hand.

5. If this be true of all who trust him, it is pre-eminently true of Christ. He is the author and finisher of faith. One thinks of his pre-existence when he was hidden from our mortal eyes. One thinks of the long years at Nazareth, where he had his dwelling in such deep seclusion. One thinks of the quiet garden-grave, where he was hidden even from his own, beyond the reach of any earthly ministry. So is it at this present hour. Our blessed Lord is ours in faith alone. Hidden from us is that glorious form, still bearing the mystic traces of its agony. But it is not the shadows of the centuries that hide him, nor the darker shadows of the tomb. *He is hidden in the shadow of God's hand.*—  
Dr. Geo. H. Morrison.

### Mr. A. L. Haddon, M.A.



The Melbourne "Herald" of March 9 contained the following paragraph: "Mr. A. L. Haddon, M.A., left this morning by the Moeraki for Dunedin, having been appointed principal of the Churches of Christ theological college for New Zealand, to be opened this year. Mr. Haddon had a brilliant career at the College of the Bible, Glen Iris, and at the Melbourne University. During the past four years he has taken a prominent part in the welfare of youth work in N.S.W., having held the positions of organising secretary of the Churches of Christ Young People's Department; president, vice-president, secretary and treasurer of the N.S.W. Joint Council of Religious Education, president of the N.S.W. Christian Endeavor Union, Bible Study superintendent for the Australasian Christian Endeavor Union, and on the committee of the Student Christian Movement. Mr. Haddon was the first minister of the Caulfield Church of Christ, and has also been stationed at the Harecourt, Emerald and Wedderburn churches."

## Religious Notes and News.

### MR. FREDERIC WILLIAM CRESSY.

Frederic William Cressy was one of the early school of the Church of Christ in London, England. He was associated with Dr. W. T. Moore in the work at the West London Tabernacle. The splendid group of church-school workers there found him busy and genial in all his work with William Levermore and the Le Pine family of soul-winners and social service toilers in the neighborhood of Notting Hill, London, W. Mr. Cressy was associated in the service some time with our own brother George T. Walden. He died recently at his home in Acton. Mrs. Cressy, the sorrowing widow, is the eldest sister of W. Remfry Hunt and wife, who founded our service in Anhwei Province, Central China. Mrs. Cressy, though herself not at all robust, nursed her beloved husband through the anxious weeks of heart failure. She was the long-time friend of Mrs. Le Pine in the old country. She keeps up a beautiful service among friends, whose hearts she has such a tender way of finding.

### A SCIENTIST ON FAITH IN GOD.

In his recent Halley Stewart Lectures Sir Oliver Lodge did much to counteract the influence of that present-day philosophy which would shut out God from activity in the world on behalf of man. Speaking of the reasonableness of prayer, he said: "To say that prayer to a higher being is inoperative and cannot be answered is absurd. If anyone is able to contemplate the universe in all its magnificence and interlocked beauty and variety, and come to the conclusion that nothing higher than mankind exists in it, I cannot envy him his commonsense. The universe is shoutingly full of design, plan, intention, purpose, reason, and what has been called 'Logos.' Not only the earth, but the heavens; not only the flowers, the mountains and the sunsets, but every pebble, every grain of dust, every atom proclaims the glory of the Being who planned and understands it all. Shall a conviction of this kind have no effect upon the progress of humanity? Surely the true progress of mankind must depend upon its realisation! The race of man must learn that help is forthcoming if it is asked for. Though that guidance may be acting in ways we do not know, though there is much of which we are unconscious, yet petitions are not inoperative. The will to receive makes it possible to grant; the desire to be guided makes guidance easier. We want a return to a childlike attitude. Whatever we want, that we may ask for. We may not get it. We are only putting forward our own longings. We cannot hope to understand it all, and if the petition is not granted we need not rebel. Things are in a Higher Hand than ours."

### ST. THOMAS'S CHRISTIANS.

For fifteen centuries and more there has been a church in the Native States of Travancore and Cochin, in the extreme south-west corner of India. The people call themselves St. Thomas's Christians, and claim that the apostle himself preached and baptised and founded churches along that coast of Malabar. There are more than half a million of these Christians of St. Thomas, or Syrian Christians as they are more usually called, because some of their bishops are consecrated by, and under obedience to, the Syrian Patriarch of Antioch. These bishops may be seen to-day, gorgeous in robes and mitre of purple and scarlet and gold, like Moses and Aaron from a picture Bible. These Syrian Christians are a singularly attractive and lovable people with most rare possibilities for the kingdom of God. They have all the charm of

an old hereditary aristocracy, gentlemen every one of them, whatever their occupation. They have culture, education, and a tolerable affluence.

### ATTRACTING ATTENTION.

Mr. H. C. Stitt, preacher of Wagga Church of Christ, N.S.W., is interested in open-air evangelism. To help attract the attention of those who are uninterested in the gospel message, Mr. Stitt is wont to use a blackboard with some striking sentence in bold lettering. Those who stop to read frequently stay to hear the presentation of the gospel. The illustration on this page gives the announcement used in connection with a sermon on the Prodigal Son. Its appositeness of the prodigal's resolves to return home, together with the general soundness of its advice, is apparent.



### REVISION OF THE ANGLICAN PRAYER BOOK.

Speaking to his Diocesan Conference on the Prayer-Book Revision, which according to this week's cablegrams has just been concluded, the Bishop of Durham said: "The purpose of revision, as stated in the Report of the Royal Commission on Ecclesiastical Discipline (1906), is to terminate lawlessness in the Church of England by removing all legitimate justifications for lawlessness. When the Church Assembly and the Convocations had finished their work, the Bishops were confronted by a mass of proposals which amounted in the sum to the reconstituting of the book. Two pledges were publicly given. First, the familiar services should remain unaltered (save for a few matters respecting which there was practically complete agreement) for all who desired to go on using them. Next, in the alternative and additional services which should be provided, nothing should be introduced which altered the doctrines of the Church of England, or violated its avowed principles. So far as he knew, those pledges would be adhered to with scrupulous regard.

"The Bishop went on to remark upon the hope that the new Prayer Book would restore 'the reign of law' in the Church of England. That hope, however," says the "Christian," "as appears to many, is in no likelihood of fulfillment. If the Revision plan is not according to Anglo-Catholic demands, lawlessness will increase beyond measure. On the other hand, if surrender is made to the law-breakers, how

can the Evangelical party remain patiently and peaceably within a virtually Romanised communion?"

### REVISION ACCEPTABLE TO MOST CHURCHMEN.

The "Church of England" newspaper understands that the bishops are practically unanimous regarding the changes and additions to the morning and evening services and occasional offices. They have completely remodelled the marriage service, in which there are notable omissions and many interesting additions. They have revised the baptism and burial services, and have added new prayers to the collects for both regular services and special occasions. Much time was spent in hammering out the most appropriate text consistent with the church's fundamentals. The newspaper believes the revision will be acceptable to churchmen of all schools of thought, except the opponents of any change, for whom the present prayer-book is available.

### CONSCRIPTING WEALTH.

A pronouncement made by President Coolidge, in unveiling the war memorial at Kansas City, may have stupendous influence on the future of war. The President has recognized that modern war is not an affair between professional soldiers, but a conflict between peoples. So he has announced (as we believe any British Premier would have to announce if another war broke out) that in the event of war the American Government will institute universal conscription—not only of men, but of wealth. "To expose some men to the perils of the battlefields while others are left to reap large gains, to make a sacrifice of one and a profiteer of another, is not (said the President) in harmony with our ideals of equity." We believe that most of the post-war unrest in our national life would have been avoided if Mr. Asquith had had the prescience to do in 1914 what President Coolidge declares America will do if she is ever driven into another war. Without being cynical, says the London "Christian World," we doubt whether there is a greater safeguard against war than a threat of the conscription of wealth.

### Conviction and Conversion.

It is a prime error and a fatal thing to let anybody believe he can join the church without convictions. If a man does not believe in the divinity of Jesus Christ, in the authority of the New Testament, and in the necessity of the church Christ built, he is not yet ready to become a member of the church. His admission would do the church harm. But that is not the chief thing to be considered. It would do him, the candidate joining, harm. It would confirm him in his inadequate notions and therefore make him permanently feeble spiritually. It would cheapen both the church and church membership until neither one would be considered greatly desirable.

That has happened in part and everybody is embarrassed by it excepting those don't make any-difference preachers and people who are deluded by their own opinionism.

We plead for the incoming converts. Give them the fullest and the best. Make great Christians out of them. Make them strong and give them the joy of understanding and of masterful convictions. Give them a clear, precise, conscientious faith. Give them the pure faith that overcomes the world, not the diluted faith that compromises with it.

It is said, and it is well said, that every child has the right to be well born. Carry that into the spiritual realm. Every convert has the right to be well born into the kingdom of God. There is a terrible judgment on the preacher who is careless about the spiritual outlook and state of those joining the church. Let us be true to the new convert by making him come into the church in the right way—"Christian Evangelist."

# The Restoration Plea and Its Commitments.

Ethelbert Davis.

The fundamental concept of Restoration is: the church, as in the beginning, with Christ exalted above all, with his word as revealed by the Holy Spirit in the New Testament alone authoritative, with all the members united in love, engaged in world evangelisation.

That condition is visualised amidst surroundings which are quite the contrary of such ideals. The unanimous verdict of all students of religious history is that "The pride and ambition, emulation and strife, hypocrisy and formality among the clergy, and superstitions and factions among the people, which have brought reproach on the Christian cause," have come about as a result of giving Christ a subordinate position, and substituting other courts of appeal for the authority of the Bible.

Therefore, to challenge the church to reinstate Christ to the position of pre-eminence in all things, and to restore the Scriptures to their place of ultimate appeal, was the first work of those who sought to revert to the original standard. These two things have resolved themselves into the vital principle that controls all the decisions and activities of the Restoration movement. What is the mind and will of the exalted Christ? What saith the Scriptures? It is the relating of this principle to all questions affecting the doctrines, polity, life and mission of the church that constitutes the work of the Restorers.

On this basis, and according to this standard, the restoration of the New Testament church must proceed. The task is to build according to the specifications given, and on the foundation divinely laid down. And to succeed in restoring the apostolic church, there must be an inflexible resolve to conform both in spirit and in practice to the teachings of the Word of God.

With Christ enthroned at the centre of the institution he established, and which rests upon the rock foundation of his own Deity, and with God's word as supreme and authoritative in all the first principles, it would follow as the only logical and reasonable course that an earnest attempt be made to bring the church back in all else till it conforms to the pattern and sanction of the New Testament.

In the plea for the unity of God's people, special emphasis has been placed upon the restoration of the church as originally constituted, because Christian unity is nothing more and nothing less than unity in the body of Christ, so the body may function in all its parts to the fulfilling of its divine purpose. Many centuries of experience has taught us that the church can only fulfil itself and achieve its mission in the world by remaining true to the primitive ideal.

The Restoration plea commits its advocates to the church of the apostolic age, not in its outside conditions but in its inner, its essential principles and life. It seeks to get back beyond the great historic churches, back beyond the churches that sprung out of the Protestant reformation, back beyond the apostate church of Rome, back to the church as it was when fresh from the hands of its divine Founder.

The mission of the Restorers is not to devise plans for unity but to present the plans divinely given, so it is no legitimate part of their mission to establish another church conforming to any other design, answering to any other name, or to reform the existing churches, but to build again according to the original pattern irrespective of prejudice or opposition. That involves no serious difficulty, because the plans and specifications are so definite and complete; through courage and consecrated determination are needed to persist in a work fraught with such tremendous and eternal issues.

The church is constituted by Christ; it lives

in Christ; it is consecrated to Christ; it is the visible organ of Christ in the world; and it is admitted that there is but one Christ, and one life in him, therefore there can be but one church. That being so, the united church must possess those visible and recognisable marks by which men shall know that it is the church Christ himself ordained and established for the fulfilling of his divine purpose. Obviously the visible marks can only be recognised in so far as they correspond to the characteristics of the church as it is portrayed to us in the inspired Word. The church of the first century had Christ only as its head. "God . . . gave him to be the head over all things to the church which is his body." "Christ is the head of the church." His headship was undisputed in the apostolic days, and the Redeemer's headship and rights of prerogative must stand as the pivotal and essential truth, the grand master-idea, loyally acknowledged and positively affirmed by everyone who would be true to the divine ideal. Christ is the divinely constituted head of the church, and he has had no successors, either in earth or in heaven; not even in the sense in which the Roman Catholic church claims Christ as the invisible and the Pope as the visible head, or as the Church of England claims the King as nominal head. A human head to a divine institution is entirely foreign to the eternal plan, and contrary to human reason.

In like manner these people are committed to the appellations of the primitive church and its members. In harmony with the contention for the supremacy of Christ and the desire for that visible unity for which he prayed, there has been a complete abandonment of all human names for the church and its membership. Human names, howsoever sacred in sentiment, and howsoever rich in their historical associations, only tend to perpetuate divisions. Human names have been abandoned not only because they are divisive but because they render undue honor to men, when their names are given to the church, as in the case of Lutheran or Wesleyan; give prominence to an ordinance, as in the case of Baptist; or pre-eminence to a form of polity, as in the case of Episcopalian or Congregational. And in proportion as they exalt these, they detract from Christ. They are misleading, inasmuch as they imply a monopoly of certain qualities and truths, which are not really the exclusive possession of any one but common to many others. Human names circumscribe, inasmuch as they exclude all Christians who cannot fit the moulds designated by the particular name.

It is contended that the children of God should be known, both congregationally and individually, by such names as will express the relations Christians sustain to Christ, to each other and to the world. Adverting to the New Testament we learn that the following are the terms applied to the church: "The church," "The church of God," "The churches of Christ," "The church of the Lord." Or referring to Christians in their individual capacity: "saints," "brethren," "disciples" and "Christians." The adoption of the name of Christ for the church is not only Scriptural; it is the name divinely given; it is morally right, for, if the church is the bride of Christ, she must wear the bridegroom's name; it stands for oneness, and unifies as no other name ever can.

One of the distinguishing marks of the early church was that its creed did not express what its members believed but in whom they believed. The creed of the primitive church was not an expression of facts, but an expression of belief in a divine person. What rivalries, what antagonisms, what battles have

been waged around the great historic creeds! Human creeds have always been divisive. In harmony with the determination to discard the human, and in order to find a creed at once Catholic and Scriptural, an appeal to the Word of God was necessary. It was found that a creed concise and comprehensive, and free from theological and philosophical speculations, was divinely authorised. It is a confession of the Messiahship and Lordship of Jesus. And the first time it was enunciated the Lord himself approved it as a sufficient declaration of the acceptance of and loyalty to his person, by stamping it with his own sanction and blessing. In order to be true to their plea the Restorationists can subscribe to no profession of faith or test of fellowship but that which is authorised by Christ himself in the gospels, warranted by apostolic usage and confirmed by all church historians as demanded of all those who, in early centuries, came into the church.

Any effort to reproduce the church of the apostolic age must include in its programme the revival of the two ordinances—baptism and the Lord's Supper—in their original integrity. The first of these, baptism, is an ordinance of initiation demanded of all those who come into the church; the second, an ordinance of communion and memorial to be observed by the followers of Christ till he comes again. At the moment we are not concerned about the design and significance of these ordinances but with the fact that the restoration of the church carries with it the restoration of the New Testament ordinances in all their essential features. The question of the ordinances was faced and settled in harmony with the principle, "What saith the Scriptures?" Indicative of the position is the following statement from one of the pioneers: "We will yield to the prejudices and preferences of any and all, and sacrifice all cherished habits, tastes and experiences, but in regard to the faith and practice revealed in the New Testament we must be sternly uncompromising. If the battle must come on this question of baptism, there we shall stand on apostolic ground and repeat, day and night, without ceasing, 'One Lord, one faith, one baptism.'" A restored church can only have these ordinances as they were instituted by Christ, and in the place where they were left by the teaching of the Holy Spirit.

That process of logic which restores the name, creed and ordinances also restores the organisation of the church. In the very nature of the case the work of the Restorationists is not beset with perplexing difficulties. It is a matter of determining what the Scriptures teach, and having discovered that, faithfully and humbly observe just what is taught. Hence, when the question is asked, "What shall be the polity of the church?" the only possible answer that can be given is, "The polity of the church as it was in the beginning." That the government of the early church was congregational in form, and that there was no ultimate authority beyond the local church, will not be seriously disputed even by the most ardent advocate of episcopal government. The outstanding characteristic of the New Testament church is that it had but one element of organisation, that is, a head—Christ, and that the form of government and the ministry is wholly and essentially that of the individual congregation.

In the local church there were as officers elders, deacons and evangelists, and helps, whose qualifications and duties were more or less clearly stated. These were not rulers but servants of the church. Indeed, several centuries passed before the magisterial authority of the bishops began to be recognised, which later developed into the Romish hierarchy, and in a modified form, in the episcopacy and its claim to apostolic succession. The departure from the original ground was made in the early

(Continued on page 170.)

## The Home Circle.

Conducted by J. C. F. PITTMAN

### THE GOVERNING VERB.

My boy was busy with his Latin lesson—  
"Mother! what does this puzzling sentence mean?"

But mother's lore was rusty. She could guess on

Some glimmer of the meaning. But between  
The first and last words there was much obscure.  
With open Lexicon the boy worked well—  
"I've turned up almost every word, I'm sure,  
But what it's all about I cannot tell!"

One last strange word—again the Lexicon—  
"Oh, mother, I have found it, I have found it!"  
(It was the verb.) And now the meaning shone,  
As each new-lighted word came twinkling  
round it.

Life's lessons oft are hard. We can but con  
Patiently, to the end, God's Lexicon.  
"The verb that governs" will shed light upon  
All the obscure "construction" past and gone.  
—Marion Buchanan.

### A DOCTOR'S STORY.

According to a report in the "Montreal Witness," a doctor, addressing a meeting, made the following statement: "With regard to the prescription of alcoholic beverages I will relate a circumstance which occurred to me some years ago. I was not then a teetotaler, and I conscientiously, though erroneously, believed in the health-restoring properties of stout. A hard-working, industrious, God-fearing man, a teetotaler of some years' standing, suffering from an abscess in his hand which had pulled him down, applied to me for advice. I told him the only medicine he required was rest and a bottle of stout daily. He replied, 'I cannot take it, for I have been some years a teetotaler.' 'Well,' I said, 'if you know better than the doctor, it is no use applying to me.' He sorrowfully answered, 'Doctor, I was a drunken man once; I would not like to be one again.' He was, much against his will, prevailed upon to take the stout, and in time he recovered from his sickness. I lost sight of him for some months; but one day I saw a poor, miserable, ragged-looking man leaning against the door of a common public-house, drunk, and incapable of keeping an erect position. I said, 'S—, is this you? I am grieved to see you in this drunken condition. I thought you were a teetotaler.' With a peculiar grin upon his countenance, he answered, 'I was before I took your medicine.' I said, 'I am ashamed—sorry to see you disgracing yourself by such conduct. I am ashamed of you.' Rousing himself, as drunken people will at times, to extraordinary effort, he chaffingly replied, 'Didn't you send me here for my medicine?' And with a delirious kind of chuckle he hicoughed out words I can never forget, 'Doctor, your medicine cured my body, but it's damned my soul!' You may rest assured that I did not sleep much that night. The drunken aspect of that man haunted me, and I found myself weeping over the injury I had done him. I rose up early the next morning and went to his cottage, with its little garden in front, but found that he had removed to a couple of rooms in a low neighborhood. Here in such a home as none but the drunkard could inhabit, I found him laid upon a bed of straw, feverish and prostrate from the previous day's debauch, abusing his wife because she could not get him some more drink—she standing aloof with tears in her eyes, broken down with care and grief, her children dirty and clothed in rags, all friendless, and steeped in poverty. I never lost sight of him or let him have any peace until he had signed the pledge again. It took him some time to recover his place in the church, but I have had the happi-

ness of seeing him restored. He is now more than ever a devoted worker in the church, and the cause of temperance is pleaded on all occasions. Can you wonder, then, that I never order strong drink for a patient now?"

### KINDNESS.

In one of the many touching and charming accounts of the late Queen Alexandra we were told that an old woman in a crowd who surrounded the Queen said to her friends delightedly, "I saw the Queen, and the Queen saw me."

The last four words of that sentence hold the secret of the dead Queen's charm, and, it may be said also, the secret of a very great deal of personal charm all the world over.

People can be polite, civil, gracious, kind; but without the intimate personal touch, the little hot flame of something real and meant, the pulling back—if only for a moment—of the shutter of the heart, all this pleasant behaviour goes for nothing.

For life is not made up of great duties and stupendous sacrifices. Most of us do not work on a canvas so important that the world is always demanding tremendous things of us. No; our existence—yours and mine—is for the most part made up of little things in which the presence or the absence of smiles and kindnesses, true sympathy, and unfeigned feeling can either make or mar our lives and the lives of those around us.

A kind word, a smile, a touch of hand in hand, a look of understanding, of love, of sympathy, of gratitude, of appreciation—all these are seeds which will never fail to yield a crop. But in this field the sower must be prodigal!

Kind words act like magic in men's hearts, they soothe and quiet and comfort the hearer; and kind looks—when they come from a heart that is a perfect heart—are like wine to the one upon whom they are bestowed. Surely all of us can learn a lesson from the character of the Queen who has gone from among us—the Queen who so radiantly fulfilled Burleigh's advice to Queen Elizabeth when he advised her to "win hearts."—Lady Norah Bentinck.

### A SMILE.

It is something you give, and yet receive  
Many times a day.

The more you like it, the more you give  
This pleasant thing away.

—Julia K. Russell.

Binks: "Moving sight, that poor little kitten trying to catch its own tail."

Jinks: "Moving, I'll admit, but where does the 'poor' come in?"

Binks: "Well, it's almost at its last extremity, and it can't make both ends meet!"

It was the English examiner's first day at the school, and he was not very favorably impressed with the standard of grammar. "If," he said, "some one said to me, 'You was here yesterday,' would that be correct?" "No, sir," replied one of the smart lads of the class. "Why not?" asked the examiner, hopefully. "Because you wasn't, sir!"

Judge: "Your tale that you stole this money subconsciously impresses me."

Prisoner: "It's true, your honor, I, my real self, didn't know a thing about it."

Judge: "Therefore, I am going to let your subconscious self imagine that it is out and getting the air for six months."

## The Family Altar.

— J. C. F. P. —

Monday.

And Joshua said (to Achan), Why hast thou troubled us? Jehovah shall trouble thee this day.—Jos. 7: 25.

"In December, 1520, Luther burnt the Pope's Bull outside the Elster gate of Wittenberg. A large crowd assembled, the students built a pyre, a certain 'master,' who was probably Melancthon, applied the torch, and Luther, as he threw the copy of the bull into the fire, uttered these solemn words, 'Because thou hast brought down the truth of God, he also brings thee down into his fire to-day. Amen.'"  
Reading—Jos. 7.

Tuesday.

And Joshua said unto them, Fear not, nor be dismayed; be strong and of good courage; for thus shall Jehovah do to all your enemies against whom ye fight.—Jos. 7: 25.

"Now our heavenly Aaron enters,

With his blood, within the veil;

Joshua now is come to Canaan,

And the kings before him quail;

Now he plants the tribes of Israel

In their promised resting-place;

Now our great Elijah offers

Double portion of his grace."

Reading—Jos. 10: 1-14.

Wednesday.

Unto the tribe of Levi Moses gave no inheritance; Jehovah, the God of Israel, is their inheritance, as he spake unto them.—Jos. 13: 33.

"Twice in this chapter it is taken notice of that to the tribe of Levi Moses gave no inheritance (vv. 14, 33), for so God had appointed (Num. 18: 20). If they had been appointed to a lot entire by themselves, Moses would have served them first, not because it was his own tribe, but because it was God's; but they must be provided for in another manner, their habitations must be scattered in all the tribes, and their maintenance brought out of all the tribes, and God himself was the portion both of their inheritance and of their cup (Deut. 10: 9; 18: 2)."  
Reading—Jos. 14.

Thursday.

And Joshua cast lots for them in Shiloh before the Lord; and there Joshua divided the land unto the children of Israel according to their divisions.—Jos. 18: 10.

"Christ is our Joshua who divides it (the heavenly Canaan) to us. On him we must attend, and to him we must apply for an inheritance with the saints in light. See John 17: 2, 3."  
Reading—Jos. 17: 1-10.

Friday.

And if the avenger of blood pursue after him, then they shall not deliver up the manslayer into his hand; because he smote his neighbor unawares, and hated him not beforetime.—Jos. 20: 5.

Bunyan wrote, "I thought verily I was the man that must enter, because I had smitten my neighbor unwittingly and hated him not aforetime. . . . This, therefore, was great comfort to me, and gave me much ground of hope." It must be remembered that whether we sin unwittingly or intentionally, the penitent sinner may find refuge and eternal salvation in Christ.  
Reading—Jos. 20.

Saturday.

As for me and my house, we will serve Jehovah.—Jos. 24: 15.

"To thee may each united house

Morning and night present its vows;

Our servants there and rising race;

Be taught thy precepts and thy grace."

Reading—Jos. 24: 14-33.

Sunday.

And Jehovah raised up judges, who saved them out of the hand of those that despoiled them.—Judges 2: 16.

"The Lord was with the judges when he raised them up, and so they became saviours."  
Reading—Judges 2: 6-23.

# Prayer Meeting Topic.

March 23.

ESAU, THE PROFANE.  
(Genesis 25: 34.)

F. J. SIVYER, B.A.

The writer to the Hebrews (12: 16) charges his audience to be on their guard lest there be found in their midst any "profane person, as Esau, who for one morsel of meat sold his birthright."

The Greek word (βεβηλος) here used to designate Esau literally means "that which may be trodden." When used in reference to a person it means unhallowed, unconsecrated, unfit for holy purposes.

The Bible historian represents Isaac's elder son as "a cunning hunter," "a man of the field." Esau, when introduced, stands out to great advantage beside Jacob. He impersonates all the popular virtues. He is brave, generous, open-handed, chivalrous. Dr. A. Whyte says, "He was the ruggedest, the brawniest, and the shaggiest of all the rugged, brawny, and shaggy creatures of the field and of the forest, among whom he lived and died. . . . But, all the time, a heathen, a profane person, who failed of the grace of God."

## Despising the Birthright.

In a few terse graphic sentences the tragic dialogue between the brothers is set forth: "And Esau said to Jacob, 'Feed me, I pray thee, with that same red pottage; for I am faint.' And Jacob said, 'Sell me this day thy birthright.' And Esau said, 'Behold, I am at the point to die; and what profit shall this birthright do to me?' And Jacob said, 'Swear to me this day; and he swore unto him; and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birthright.'

## Marriage with Heathen.

This is the next recorded event in Esau's career, and it follows in natural sequence to the selling of his birthright. Such a man would have no fine scruples about mingling with heathen Canaanites. Doubtless he had joined many times with them, not only in the chase, but in their dances, debaucheries, and indecent worship of the Groves. Now that he had openly sold his birthright and got rid of its privileges and obligations, his complete alliance with the Canaanites followed easily. The Bible record does not therefore surprise us, although the fact grieved the hearts of Isaac and Rebekah: "And Esau was forty years old when he took to wife Judith, the daughter of Beeri, the Hittite, and Bashemath, the daughter of Elon, the Hittite."

## Missing the Blessing.

The divine narrative goes straight on from recording the marriage to the story of the blessing, although some thirty-seven years intervene. Esau had plenty of time for reflection and repentance before the catastrophe came. "It would take a Shakespeare as deep in grace as in nature to put upon the stage that hell upon earth that existed in Isaac's tent." The story of fraud practised by Rebekah and Jacob upon the dim-sighted Isaac is well known. Isaac unwittingly gave the blessing to Jacob. When he faced the fact of his own lack of spiritual discernment, although "he trembled exceedingly," yet he would not revoke the blessing. "Yea, and he shall be blessed."

The historian touchingly tells of the storm of passion and tears that followed. Esau got some blessing—a second rate one—the only kind he was fit for. But concerning the covenant promise and the chief blessing, the writer to the Hebrews says: "He was rejected; for he found no place for repentance, though he sought it diligently with tears."

TOPIC FOR MARCH 30.—JOSEPH, SAVIOUR OF HIS PEOPLE.—Gen. 45: 1-8.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

## VICTORIAN NOTES.

### Bambra-rd. P.B.P. Camp.

Recently the Bambra-rd. P.B.P. held a most delightful camp in the hills. Twenty girls went into camp under the direction of their Chaplain, Miss Gray. All took their turn at house work and cooking, and some of the girls knew more about these things when the camp ended than they did when it began. After tea each evening a devotional time was spent, when each girl would read a verse in turn and offer up prayer to God. Many of the girls had never prayed in public before, and it was beautiful to hear them.

The Methodist folk at Millgrove kindly lent their little chapel for the communion service on two Sunday mornings. Sunday School was well attended, while at the evening service our attendance hardly left any room for the local worshippers. The club was looked on as the choir, and on the last Sunday evening they sang "God be with you till we meet again." The local folk went the girls to go back again next year.

### Sunshine Bible School.

Last November a Bible School was formed at Sunshine with an enrolment of five scholars. On Mar. 6 there were twenty-five children present. None of these scholars were attending any other Bible School when they were induced to attend our school at Sunshine. The school has just moved from a small room into the large Masonic Hall that allows plenty of room for expansion. The leaders of this youthful school are looking forward with pleasure to the future, believing that a happy and prosperous year of service is opening before them.

## WESTERN AUSTRALIAN NEWS.

The organising secretary of Western Australia reports a forward move on the part of the schools in that State. On February 13, an attendance and increase campaign was launched. Seventeen schools have enlisted in the campaign, and the first two weeks saw no less than 159 scholars added to the rolls.

The K.S.P. and the P.B.P. Clubs are increasing in numbers and usefulness. Two new P.B.P. Clubs have been started recently—one at North Perth, and the other at Lake-st. Recently the Bassendean Kappas invited the metropolitan chapters to a banquet at Bassendean. About a hundred young men sat down to tea and an excellent time ensued; speeches were made, toasts were honored, and musical items enjoyed. It is hoped that ere long a State Chapter will be formed in the West.

A big river excursion is planned for April 2. The s.s. "Perth" has been chartered, and it is expected that 500 young people will join in the outing. A programme of sports has been arranged, while after tea, a camp fire meeting will be held, when addresses will be delivered by Bren. J. A. Ewers, Les. Pencock and Thos. Hagger, while Bro. Berry will act as song-leader, and Bro. Hutson as chairman.

## KINDER WORKERS' RALLY.

On Tuesday evening, March 8, a very successful rally of kindergarten workers was held in the school hall of the North Richmond church. Over eighty were present, and a most enjoyable time was spent. The programme consisted of a recitation by Miss Elsie Allan, of Box Hill, several kinder games, competitions, and the telling of a story by Miss Perry, late of the Malvern school. The story of the Lost Sheep and the Seeking Shepherd was beautifully told. Immediately after the telling of

the story, those present formed themselves into groups and dramatised the story. During the evening opportunity was given for those present to meet each other and to talk over various phases of the work. The time passed all too quickly, and before we realised it, it was time to go home.

## W.A. YOUNG MEN'S CAMP.

Five years ago the Young People's Department of the Churches of Christ in Western Australia organised a training camp for the young men connected with the various metropolitan churches, and the venture was attended by such success that the camp has now become an annual event, and is increasing in popularity every year. The recently concluded 1927 camp was very well attended, there being five young men from the country, as well as those from the metropolitan district.

To provide accommodation for the campers the big Home Mission tent was pitched at the Royal Agricultural show grounds; an ideal spot both for seclusion and convenience.

The aim of the camp was "to provide training for Christian citizenship, leadership and service," and to carry out this objective, a three-fold programme was arranged. The physical programme consisted of organised individual tests and group games, the campers being divided into six groups to stimulate interest in this and other departments of camp life by introducing the competitive spirit. Secondly, provision was made for intellectual development, chiefly by means of a series of lectures on the general topics—"Human Attainment," "Divine Genius," and "Personal Opportunity," two or three lectures being given each evening by prominent public men on different aspects of these subjects. And thirdly, the important spiritual side of life received due prominence in a devotional session which was conducted after the meeting each night.

In prominent positions around the walls of the building, which was used for meals and evening meetings, were posted, in attractive lettering, a number of fine mottoes, of which "Quitters never win; winners never quit," "Keep your temper; nobody else wants it," and "Beware of false profits" are typical examples. A camp newspaper was edited each day, humorous and instructive contributions being submitted by the various groups, and an eight-page souvenir of the camp has just been published.

The value of such a camp to our church life cannot be measured by any of the usual standards, for it goes beyond the limit of mere human measurement. An incident which occurred during the camp will serve to illustrate the kind of work which the promoters of the camp are trying to do. On one evening we had the pleasure of the company of a young West Australian who was to leave for Melbourne on the following day to commence study at the College of the Bible. In a short speech made at the tea table, he told the campers that it was at one of these camps that he had made his first effort to take part in any public meeting, and that from this beginning he had been led to consider the possibility of special training for the ministry. Surely this alone would be enough to make such a camp worth while!—One of the Campers.

"The world is full of pleasant things.  
Each rising sun some blessing brings—  
Friendships, sweet and true,  
Sunny spots and flowers gay,  
Something joyous for the day—  
To one who's pleasant too."

## Foreign Missions.

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

### CHRISTMAS CELEBRATIONS IN SHANGHAI.

Bro. W. M. Cameron, our honorary missionary in Shanghai, writing on January 15, says:—

"At Linping-rd. preaching place Christmas service was organised for Monday, December 27, when the little place was packed to the door with interested and happy participants. At all of the Christmas gatherings tea and cakes, etc., were served. These small services form a bright spot in the life of each small community of Christians and inquirers. There were to have been four baptisms on December 26, but owing to considerable opposition against the Christian faith at present, two of the persons decided to delay for a time; hence only two were received into the church on that day. Mr. Ning, our evangelist, mentioned also that at Kwenming-rd. buildings the place was full with members and visitors for the Christmas entertainment, and that about 350 packages of eatables were distributed."

### TRYING TIMES.

"The general unrest is having a bad effect on the regular meetings, especially during the week. It is a trying time for all Chinese Christians. So far Shanghai is safe, and it looks as if the powers are determined to defend it. The situation is very delicate at present. The 'Reds' have their people working secretly here, seeking to prepare the way for them. On the other side we have the General here (Sun Chuan Fang), making good progress against the Canton forces in the province next to this one. He has recaptured Ningpo, an important city on the east seaboard. The northern forces are now reported to be ready to move against the south. Britain has to bear the heavy load at present. Russia can never forget that she is the stern enemy of the 'Reds.'"

On February 7 Bro. Cameron writes, "Everything in these parts is so far normal. For the present the Hankow settlement is not in sight, but we are all hoping for the best. Hundreds of foreigners are coming to the coast to live. Numbers are going home on leave, and others are being transferred to other fields. Certainly there will be great changes."

### FROM THE SECRETARY OF KWENMING-RD. CHURCH, SHANGHAI.

Bro. Sung Tse Tsang, Secretary of the Kwenming-rd. church in Shanghai, sends some interesting news concerning the work in Shanghai.

"All the work of our churches goes on as usual. We held a regular celebration meeting on Christmas of this year. That day was a fine day. Visitors were very many. We arranged an interesting programme, one item of which was the pageant by the students of our school, singing of hymns, etc., and we used fruits as Christmas gifts to the visitors. The funds for this Christmas meeting were raised by our church members of both sexes, but the biggest contribution came from the Australian Foreign Mission Board and Mr. H. L. Pang through Mr. and Mrs. W. M. Cameron. To them we express our sincere thanks."

"Recently Mr. Cameron invited Mr. J. A. Heal, an independent missionary, and other enthusiastic preachers to preach on certain Sundays. All members of both sexes have been benefited by their preaching. These preachers are in Shanghai on account of the present war troubles having to flee from their own fields, and are very glad to help in any work in Shanghai."

"After the Christmas celebration, on Sunday, we had two men baptised. The day was very cold, yet many people were glad to attend the service."

"Mrs. W. M. Cameron teaches English language to the students of our school. She has done her work very well, and has been regular in her weekly visits. We are very grateful to her because she does not take care of the chilling climate and the long distance from the school to her home, but comes to teach very punctually."

"Last summer Mr. H. L. Pang came to Shanghai, and attended our services. We have not forgotten his teachings."

"You said you were sorry that you do not understand the Chinese language. I, myself, also am very sorry that I am unable to write you directly in the English language. I wish you to teach me often."

"Please present our best wishes and regards to the President, Mr. Morrow, Mr. H. L. Pang, Miss Baker, Miss Tonkin, and to the whole body of your deacons."

### BRO. CAMERON'S REPORT.

Bro. Cameron sends his half-yearly report to January 31, 1927. "During the six months 78 meetings have been held on Lord's days, and 133 on week days. Addresses given, 262. Fourteen classes have been held daily in the school with an attendance of 240 students, boys and girls. Additions 2, but 2 others were baptised, who did not take membership with our churches. Deaths 5. Present number of church members 92. We have expended support of Bible-woman, £6/12/9; Repairs to buildings, £5/10/9; Evangelist, £15/9/1; General expenses, £150/14/3; Church expenses, £15/3/7; Lin Ping-rd. Mission, £12/19/6. Miss Vung, our former Bible-woman, is again at work in the Kwenming-rd. church, and is doing good work visiting and speaking at various places."

"The half-year has been uneventful so far as our work is concerned, but the year closes showing hundreds of missionaries streaming to Shanghai on account of troubles following the successes of the southern armies. There is a purpose to destroy Christian work evidently. No settlement is in view at present, but our representatives are patiently trying to reach one. Prayer is needed."

### ADDRESSES.

- S. R. Baker (preacher Ormond church, Vic.).—*"Ormuiz,"* 270 Grange-rd., Ormond.  
 J. Blaik, jnr. (secretary Bankstown church, N.S.W.).—Market-st., Bankstown.  
 W. A. Brown (secretary Kaniva church, Vic.).—Miram, Vic.  
 A. P. A. Burdeu (secretary Peel-st. church, Ballarat.).—416 Ripon-st. Sth., Ballarat, Vic.  
 Howard Earle (preacher Christchurch, N.Z.).—130 Bletsoe-av., Spreydon, Christchurch.  
 E. Griffiths (secretary of Ormond church, Vic.).—Fredrick-st., Ormond.  
 H. S. Holmes (secretary East Kew church, Vic.).—1 Balfour-rd., East Kew.  
 A. H. Pratt (preacher Williamstown church, Vic.).—83 North-rd., Newport.  
 W. Wakefield (preacher Maylands church, W.A.).—28 East-st., Maylands, Perth.  
 J. E. Webb (preacher Unley church, S.A.).—*"Bethany,"* 75 Clifton-st., Malvern, Unley.

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.

Any Sunday School about to use Allan's No. 7 book of "Hymns of Praise," please communicate with Mr. W. Griffith, 131 Ferguson-st., Williamstown.

### DEATH.

McCALLUM.—On Friday, March 11, in the midst of a happy and fruitful ministry, of pneumonia, at New Philadelphia, Ohio, U.S.A., Donald Campbell, loving husband of Elizabeth, father of John and Martha Cherry, son of the late John McCallum and Martha McCallum, of 5 Mowbray-st., Upper Hawthorn, brother of Wilfred (deceased), Adeline (Mrs. R. M. Williams), Percy, Cecil, Lthel (Mrs. L. E. Verco), Eva (Mrs. S. McCann), Lily (Mrs. A. Strongman, (deceased), Leslie and Carey. (By cable.)

### IN MEMORIAM.

CLIPSTONE.—In sweet remembrance of our beloved sister, Mary, who, at Castlemaine, on Sunday, March 21, 1926, passed into the better land. "Precious in the sight of the Lord is the death of his saints."  
 —Inserted by her brothers and sisters.

DUNN.—In loving memory of my dear sister Vina, who passed away at Ardbethan, N.S.W., on March 14, 1923. Only gone on before to the home above.

—Inserted by her loving sister, N. Dunn, Prospect, S.A.

### COMING EVENTS.

MARCH 20, 27, APRIL 6.—Nth. Richmond Bible School Anniversary Services. Speakers—March 20, 11 a.m. and 3 p.m., Bro. L. C. McCallum; 7 p.m., Bro. Cameron. March 27, 11 a.m., Bro. Theo. Edwards; 3 p.m., Bro. H. G. Saunders; 7 p.m., Bro. Cameron. Wednesday, April 6, the Annual Demonstration will be held. All will be welcomed.

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.

MARCH 27.—Church Anniversary Services. Back to Camberwell, Sunday, March 27. 11 a.m., Bro. Robbins; 3 p.m., Dr. Brandt; 7 p.m., Bro. Stevenson.

MARCH 27 and 30.—West Wimmera Conference at Kaniva. Speaker, Mr. R. Gebbie.

MARCH 27 and APRIL 3.—Parkdale School Anniversary Services, March 27. Speakers, Bren. Shipway and Mortimer. Church Anniversary, April 3. Speakers, Bren. Stewart and F. T. Saunders.

MARCH 27, APRIL 3 and 5.—Church of Christ Sunday School, Chelsea. Anniversary Services, Sundays, March 27 and April 3. Special singing. Prize-giving and Concert, Tuesday, April 5, 8 p.m.

APRIL 3, 10 and 13.—East Kew Church of Christ Bible School. Grand Anniversary, Sundays, April 3 and 10. Special addresses and singing. April 3, 3 p.m., Mr. Jas. E. Thomas; April 10, 3 p.m., Mr. A. Cameron; Director of singing, Mr. F. H. Elliott. Special invitation to sister churches. April 13, 8 p.m., Big demonstration night. Admission 6d.

### BRIGHTON HOME-COMING and WELCOME TO BRO A. E. FORBES.

SUNDAY, APRIL 3.

All Old Brightonians are Invited Home. Come, brethren, and join with us in making this a Glad Day and Happy Re-Union.

Bro. Forbes will speak morning, noon and night. Come in the morning and stay all day.

Entertainment provided.  
 Your Brethren Wait to Say to You, Welcome Home.

### CHURCHES OF CHRIST FOOTBALL ASSOCIATION.

Applications for Clubs close with the Secretary on April 4, and for Umpires will close on April 11.—C. Whittle, Hon. Sec., 762 Burwood-rd., Auburn.

## Here and There.

Bro. D. Stewart, of Shepparton, expects to begin his labors with Parkdale church, Vic., on April 2. Bro. J. Mortimer, who has been assisting Parkdale for a time, closes his work there on Mar. 27. We understand that he will be pleased to help some other church.

Good meetings are held at Dandenong, Vic., last Sunday Bro. Trezise spoke on "Why Tarriest Thou?" After a stirring address eight made the good confession. At the close of the service Clive Warmbrun and Frank Knight, sons of old members of the church, were baptised.

The work at South Kensington, N.S.W., continues to prosper. S. J. Southgate is preaching to interested audiences on "Baptism—our Lord's Command." Sister Miss Davidson was received by letter from Lygon-st., Vic., on 6th inst. The Bible School rally is meeting with great success; 76 new scholars in four weeks; present enrolment, 280.

We note with pleasure that Bro. C. C. Dawson, preacher of the church at Preston, Vic., has completed his Arts course at Melbourne University. At the recent Final Honors Examination, Bro. Dawson was the only candidate to receive first-class honors in the school of philosophy. He also secured the Hastie Scholarship (value £60). We offer our congratulations.

At the annual business meeting at Kaniva church, Vic., on March 9, it was resolved to place on record appreciation of the faithful stewardship of Bren. J. M. Goldsworthy and R. M. Williams, who resigned after a period of lengthy and most valuable service of 27 and 10 years as treasurer and secretary respectively. Bren. E. Rowe and W. A. Brown were elected to the positions. The removal of a large number of members is regretted. Many have journeyed to West Australia.

The first week of the Hinrichsen-Brooker mission at Bendigo, Vic., concluded on Mar. 11. Meetings have been most encouraging. The tent has been comfortably filled each evening. Bren. Hinrichsen and Brooker are in fine form, and the people are greatly interested in the messages. Up to Friday, there were seven confessions. On Sunday, 13th, over 100 were present at morning meeting. At night the tent was crowded, hundreds standing. It was the greatest meeting known in the experience of the missionaries for the second Sunday night. There were two confessions, making a total to date of nine.

The Baker-Watson tent mission at Norwood, S.A. church entered on its sixth week on Sunday night. The seating was again taxed to its utmost, and after a powerful appeal by Bro. Baker six made the good confession. The total number of decisions to date is 54. The mission will close on Mar. 24. The question box continues to be well used, over 500 questions having been answered. The presence of members of suburban churches is most welcome. On morning of Mar. 13, at the tabernacle, 184 met for breaking of bread. 11 new members were welcomed. Miss Austin, from West Australia, was present.

At East Kew, Vic., on Mar. 6, after Bro. Youens' address to a fine gathering, two ladies took their stand for Christ. Mar. 10, good attendance at half-yearly business meeting. Reports showed good progress. Several gifts were made to the church. Bro. Youens has accepted a further engagement as preacher. The church regrets parting with Bro. and Sister Henderson and family, who are to reside in Sydney. Bro. Henderson has been in office since the church began. On behalf of the church they were presented with stainless cutlery. On Mar. 13 Bro. Youens spoke at both meetings. At a splendid meeting at night a lady decided to follow Christ more fully.

"The New Zealand Christian" of February 18 contains the following paragraph, which will be of general interest to our readers: "Dr. Jesse R. Kellems and his mission party are coming to New Zealand for twelve months! To all who have followed the reports of these brethren in their successful South African campaign this is indeed good news. Let every church begin now to plan and pray and to sacrifice for this great evangelistic campaign—the greatest ever held in this Dominion. Let every disciple of Christ begin to lay by in store as God has prospered him so that we can herald the coming of this gifted and noble band of workers."

The mission meetings at Bordertown, S.A., continue with unabated interest. During the week there were six more confessions, making a total of 38. Sunday was another great day. The church received three into fellowship at Bordertown, and ten at Mundalla. In the evening some more converts were baptised in the tent by Bro. Cornelius, and Bro. Forbes preached with power on "The Divine Plea of the Churches of Christ" to the crowd that assembled both inside and outside. Undoubtedly many in this district have heard a clear statement of the things we stand for. The church has started hopefully on the final week of the mission.

It is with deep regret that we report the death of Bro. Donald McCallum, M.A., who according to a cable message received on Monday passed away at New Philadelphia, Ohio, U.S.A., the cause of death being pneumonia. Bro. McCallum will be remembered by many Victorian brethren. He spent some time as a missionary in the Philippines, but most of his work has been done in America. He belongs to a family which has done much for the cause of Christ, and to a family of preachers. Three of the brothers are at present in U.S.A., viz., Cecil, Percy and Carey. Bro. L. C. McCallum, our Victorian Bible School Organiser, is another brother. To all the sorrowing ones we tender our most sincere sympathy.

The twenty-fifth anniversary of Preston Bible School, Vic., was most successful. On Mar. 6 the morning meeting was well attended, and an excellent address was delivered by Bro. J. R. Waterman. Bro. H. J. Patterson in the afternoon riveted the attention of all by his address on "Bridging the Chasm." In the evening a crowded chapel listened to an impressive address from Bro. C. C. Dawson. The singing of the scholars reflected great credit on Bro. F. J. Lang, who ably trained them and conducted the singing. An efficient orchestra lent excellent assistance. A full house assembled on Mar. 8 at the demonstration. Bro. F. J. Lang presided, and a good programme was enjoyed. Bro. O. Walker, a former superintendent, presented the prizes; he also presided at the Sunday afternoon service.

We have received a copy of the excellent balance sheet and statement of accounts submitted by the treasurer of Chatswood church, N.S.W. For 1926 the church received for local work the sum of £761/17/9, being £684/14/2 for general fund; £29/16/9 building contributions, and £47/6/10 for building repairs and renovations. Contributions to other funds reached a total of £181/6/5, made up as follows: Home Missions, £141/3/3; Foreign Missions, £183/17/6; College of the Bible, £63/0/1; Bible Schools, £44/16/10; Preachers' Provident Fund, £25/8/11; Sendries, £19/14/5. Bro. J. Whelan continues his work as preacher. Church and preacher are happy in their service. The work has been richly blessed. The membership now is 200. There were 17 baptisms for the year. During his term at Chatswood, Bro. Whelan has there baptised 132 persons. Prospects are exceedingly bright.

Two splendid services on Mar. 6 marked the 12th anniversary of Essendon church, Vic. Including children, 250 were present at the morning meeting. Bro. A. W. Connor gave the address. There was a good response to the roll-call of members, and offerings amounted to £36. Two new members were received into fellowship. The evening service was very fine. Bro. Sivyser preached, Bro. Simpson sang, and the choir rendered choice anthems. It was a happy and helpful day. Good meetings on March 13. Several visitors at the morning service, when Bro. Sivyser exhorted. At the evening service Bro. W. Gale assisted. Bro. Sivyser preached on "The Man Nobody Knows." The choir under Bro. Simpson rendered good service.

The services at Balwyn, Vic., have been well attended and most encouraging during the last two Sundays. On Mar. 6 Mr. and Mrs. C. Cutts and Miss Cutts, of Unley, S.A., were among the visitors, while on the 13th Mr. and Mrs. Williams, of Dulwich, S.A., were present. On the 6th there were two confessions and four baptisms at the evening service. On 13th J. W. Baker, of North Fitzroy, gave a helpful address at the morning service. After Bro. Thomas' evening address there were three confessions and five baptisms. On Wednesday, Mar. 9, Mr. H. B. Denniston commenced a series of four mid-week lantern addresses on "The Wonders of Prophecy." It was a most instructive talk. Mr. H. Hiron has become co-superintendent of the Junior C.E., and Mrs. Head superintendent of the intermediate C.E. society.

The foundation stone of the new church building at Thornbury, Vic., was laid on Saturday afternoon, March 12, by Mr. H. Swain, in the presence of a large number of interested spectators, including representatives from the city and many suburban churches. An apology was forwarded by the Mayor of Northcote, Councillor P. Mayer, but the council was well represented by the ex-Mayor Councillor Sutch, and Councillor Turner. Splendid addresses were given by these and Messrs. J. E. Shipway (President of Conference), R. Lyall (Chairman of Church Extension Committee), J. E. Thomas (on behalf of the preachers), W. Gale (H.M. Organiser), and Mr. Webb (president of Northcote Ministerial Association). The architect, Mr. V. Cook, on behalf of trustees and church officers, presented to Mr. Swain a beautifully-engraved silver trowel suitably inscribed. A large number of visitors was lavishly entertained by the members of the ladies' society, whose splendid and generous efforts during the past five years have made possible the erection of the new and commodious building. Many of the visitors displayed their practical sympathy in the work, over £20 being subscribed for that purpose, including a cheque for £5/5/- from the contractor, Mr. F. C. Kelley. The meetings on the following day packed the building at all services. 140 took part in the Lord's Supper, 361 were at Bible School. Full meeting and one confession at night.

### WANTED.

Two business ladies having own furniture require two rooms and board private home; best references.—K.M., 1 Carson-st., Hawthorn.

### TO LET.

For few months, Furnished House, 4 rooms, Malvern, low rental to suitable persons. Further particulars, "Honest," Austral Co.

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

### FOR SALE.

Organ, "Estey," beautiful instrument, almost new, cost £67; will take £45, terms.—38 Shepparton-ave., Carnegie.

Table Potatoes, 5/6 1/2 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.

## A SAD STORY.

One of the saddest sights of the many pathetic ones that the teacher beholds is the dying faith of a pure soul, intrusted by loving parents to the influence of a supposedly Christian college.

A few months ago I happened to turn to a certain page of a great New York Sunday newspaper. A magnificent illustration of a beautiful woman was surrounded by a full-page description of a wrecked and ruined life. The picture was familiar; I recognised it. I had known the girl and her family. Now she was a suicide, driven to death through the urge of liquor, drugs and wickedness. Her entire life was spread out on the page before me. But there was one important fact omitted, the cause of her fall. I can supply that. The girl was the pride of a loving mother, the fond hope of a strong father. She had been reared in a home of love and Christian belief. From that home flowed splendid gifts to endow the Christian institution of their choice, and to that same institution had gone this splendid creature to pursue her college course. And there, where the paths of the intellectual ages meet, she had imbibed the dangerous teachings that changed her whole course of thought. The Bible was but a cultural subject, a fragment of literature. Right there, still teaching to-day, is the firebrand of destruction that ruined her life and destroyed her soul. Men! in the name of an outraged God, whom you must face in the judgment, do not give your money or support to any educational institution that does not stand squarely and unequivocally for the educational doctrine of our Christ. And, far more important, do not entrust the education of your children to any such uncertainty.—Prof. G. G. Cole in "Christian Standard."

## THE RESTORATION PLEA AND ITS COMMITMENTS.

(Continued from page 165.)

centuries, and those who advocate the episcopal form of government have sufficient grounds in post-apostolic usage. Admitting that the weakness lies in the attempt to claim authority to change the divine order, and in the attempt to derive that changed order from the Scriptures.

From the foregoing it is abundantly evident that the Restoration plea commits its advocates not to a reformed church, not to the task of tracing the true church back step by step in unbroken succession to the days of the apostles and to Jerusalem, but to the reproduction of the church bearing all the insignia of the New Testament church—a church with no head but Christ, with no name but the divine name, with no creed but the living Christ; a church faithfully observing the ordinances divinely given, organised as in the beginning, and proclaiming the original terms of salvation; a church fired with missionary zeal and inspired with the hope of her Lord's return—and the keeping of that church true to the original standard. And yet these people would firmly repudiate the idea that a church bearing Christ's name, subscribing to the divine creed, observing the divine ordinances, is a New Testament church unless it be indwelt by the Spirit of Christ, living in harmony with the will of Christ, loyal to the person of Christ, and fulfilling the purpose of Christ.

## JUST A WALK.

Have you ever thought about it—  
How you move about at will?  
What would life be worth without it?  
Does your heart with gladness thrill  
Just to walk?  
Swinging on with joyous seeming,  
Man, with movements strong and free,  
Passes heedless—never dreaming  
That he needs to grateful be  
Just to walk.

—"Forward."

## WHAT THE STATES ARE DOING.

Thos. Hagger.

Canberra, although in the Commonwealth of Australia, does not belong to any State, consequently the Executive of our Federal Conference is right in looking to all the States to help finance the establishing of New Testament Christianity there.

So far the States have contributed in cash and promises as follows, viz:—

New South Wales . . . . .	£1140 5 6
South Australia . . . . .	191 18 3
Victoria . . . . .	164 1 11
Western Australia . . . . .	105 15 0
Queensland . . . . .	37 15 6
Tasmania . . . . .	14 9 6

While from outside the Commonwealth has come £23/16/7. The total in the fund is now £1678/2/3.

Brethren in all the States are asked to send on their contributions. They may be sent to Thos. Hagger, 119 Aberdeen-st., Perth, W.A., or Alf. J. Gard, King's-gve., Trammere, S.A., or W. G. Graham, 3 Campbell-rd., Parkside, S.A., or F. Langlois, c/o Goode, Durrant & Co., Adelaide, or A. G. Saunders, B.A., 122 Mellwraith-st., Nth. Carlton, Vic., or W. H. Nightingale, Queen-st., West Ulverstone, Tas., or T. F. Stubbin, Boonah, Qld. Please send at once, and let us get this thing through.

## S.A. SISTERS' AUXILIARY.

The monthly meeting was held at Grote-st. on March 3.

The president, Mrs. Forbes, took the devotional session, and presided over a gathering of 70.

Reports by sub-committees were presented by Miss Norman (Home Mission), Miss Tonkin (Foreign Mission), Mrs. Young (Hospital), Miss Garland (Dorcas), Mrs. Black (Prayer Meeting), Mrs. Sergeant (Literature), Miss Thompson (Obituary), and finance statement by Mrs. Bond, the treasurer.

The Home Mission Committee reported 100 letters sent to isolated members with but feeble response.

The Foreign Mission Committee drew attention to the costly and in some cases unsuitable presents sent in the boxes to India, the costly presents causing undue customs rates, and the unsuitable ones causing difficulty as to local distribution. Various suggestions were made for more uniform and cheaper presents.

The Prayer Meeting Committee reported 7 meetings held and 57 personal visits.

The Literature Committee stated that a good supply of magazines and papers had been sent to the Seamen's Mission.

The obituary report recorded the home call of Mrs. Ford (Senaphore), Mrs. Smith (Dulwich), Mrs. Weir (Norwood), Mrs. Everitt (Hindmarsh), and Mrs. Dennis (Mile End).

Great regret was felt at the resignation of the president, Mrs. Forbes, owing to her expected removal to Victoria. Eulogistic remarks were made as to the good qualities and ability

of Mrs. Forbes, and expressions made of good will for her future welfare. At the request of the Executive and the meeting, Mrs. Theodore Fischer accepted the position of president for the balance of the Conference year.

An afternoon tea at the Botanic Gardens on March 21, to say an revoir to the retiring president, is being arranged by the sisters.—Mrs. A. L. Read, Secretary, Edwards-st. Evandale, St. Peters.

## NEW SOUTH WALES SISTERS' AUXILIARY.

The monthly meeting was held in City Temple on Friday, Feb. 4. The president, Sister Clydesdale, was in the chair.

The devotional session was led by Sister Budgen, reading from Mark 2: 1-12, followed by a thoughtful and helpful talk on "Faith." Sister Rush was soloist and sang very feelingly. A period of intercession followed, with special prayers on behalf of Sister A. Morris, our honored treasurer, who had been called upon to part with her daughter Muriel. Heartfelt sympathy goes out to this well-known and dearly-loved family in their bereavement.

The business session was opened with prayer. Roll-call was answered by representatives of twelve churches. Visitors from Wagga and Victoria were welcomed. Minutes of previous meeting were confirmed. Correspondence re conference was dealt with. Letters of thanks from inmates of the Waterfall Sanitarium were received. The Sisters' Conference programme, submitted by Executive, was adopted unanimously.—Janie J. Fretwell, Conf. Sec., Carlingford-rd., Epping, N.S.W.

## 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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**VICTORIAN WOMEN'S CONFERENCE  
EXECUTIVE.**

The usual monthly meeting was held on Mar. 4. Mrs. Hayward, president, was in the chair and led devotions. A cordial welcome was extended to Mrs. Potter, N.S.W., and our old friend Mrs. Tully. After some discussion it was decided that superintendents' reports for conference be summarised and incorporated in the secretary's annual report. The suggested programme for conference was submitted and approved. The women's catering committee will take charge of meals for General Conference, Good Friday and Saturday. Mrs. F. Lee was appointed superintendent for hospitality.

Additions from Bible Schools: Carnegie, 3; Burnley, 4; Thornbury, 6; Sth. Melbourne, 4; Northcote, 1; Box Hill, 2; Cheltenham, 1; Malvern, 1.

The Home Mission Committee paid a visit to Gardiner, where there was a splendid attendance.—G. Lee, Supt.

General Deacons Committee is having a busy time preparing for winter needs. One church sent money to buy material to make clothes for four neglected children. Parcels were thankfully received from Sisters F. A. Kemp, Zeliuss and Johnson. Parcels were sent to superintendent of hospital work, and to Social Service Department.—E. Hunter, Supt.

Good interest is being maintained in all the Girls' Mission Circles. Letters have been received from the field acknowledging parcels sent out for Christmas.—M. Smith, Supt.

The Social Service Auxiliary has helped a number of needy cases, having received numerous parcels of goods for distribution.—F. Gill, Supt.

Women's Mission Committee visited Boronia and Ringwood on the occasion of their anniversaries. Very fine meetings and large attendances at both places. There was also a large attendance at Ascot Vale. Mrs. Ludbrook has spoken to several bands on her recent visit to China.—M. Dines, Supt.

Hospital Visitation Committee has paid 44 visits to the institutions, and distributed home comforts and cheer. A donation of £1 was thankfully received from Mrs. Chandler.—S. Meyer, Supt.

Next meeting of Executive, Friday, April 1, at 2.30 prompt. Conference business will be dealt with.—Miss Rometch, Secretary, 17 Bowen-st., Kew.



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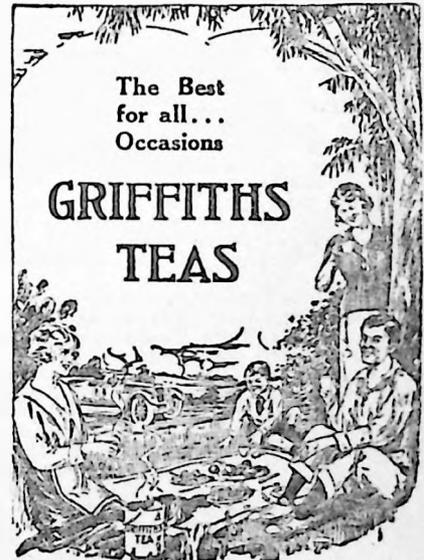
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## News of the Churches.

### Queensland.

At Burncluth on Mar. 2 Bro. Vanham conducted a baptismal service on the property of Bro. W. Holmes, when his son and daughter together with their grandmother (Mrs. Holmes, snr.) followed in the steps of Jesus. Bro. T. Simpson is now well on the way to recovery from his recent illness.

### Tasmania.

Launceston had good attendances on March 6. Bro. H. L. Bawden, from Burnie, presided at the Lord's Table, and Bro. Noble exchanged pulpits with Bro. Will Waterman, preacher of Invermay. Nurse Cadger, from Hobart, and Sister Holly Snooks, from Ulverstone, were received by letter. Bro. Noble has been elected president of the Northern Tasmania C.E. Union. The Y.P.S.C.E. held a very fine C.E. band of Hope programme on Feb. 22. Splendid services have been lately rendered at Prospect by Bren. H. V. Stevens, J. P. Foot, N. G. Noble, R. J. Pitt, W. Waterman, P. Duff and Bro. H. V. Clements; also by Bren. W. Lihbey and R. Tole, at the Old People's Home.

### Western Australia.

Bassendean services on March 6 were conducted in the tent, it being the commencement of the mission. Bro. Ross Graham spoke at both services. At night about 240 people were present; Sister Graham assisted in a message of song. The church was saddened by the sudden death of Sister Goodier, who was greatly loved. The deepest sympathy of the church is extended to the bereaved husband and sons.

North Perth still rejoices in reaping. On Feb. 27 a married woman came forward, and was baptised the same evening. Church attendances kept up, but Bible School was badly affected by the heat. The Phi Beta Pi has engaged the local Town Hall for its meetings, as the room at the chapel was proving too small. They enjoyed a visit from the Claremont girls' club on Feb. 28, when Mrs. Leach spoke on life in India.

At Subiaco in February Bro. Brooke spoke at the gospel meetings on "Conversions from the Book of Acts." These created much interest and brought large congregations. Average of over 200 at the Lord's table since the new year. Sister Mrs. Laidlaw, of Ontario, preached at the gospel service on Feb. 20, when the building was packed. The Bible School is making great headway under superintendency of Bro. Black. March is rally month, and much enthusiasm is evidenced.

A very successful social evening was spent at Maylands on Mar. 3 to welcome the new evangelist, Bro. W. Wakefield, and Mrs. Wakefield. Welcome was tendered Bro. Wakefield by Bro. Matthews, church secretary, also by Bro. Hutson, Ingleswood, Bro. L. Peacock, Bassendean, and D. M. Wilson, on behalf of the H.M. Committee. Bro. Wakefield suitably responded. Songs and recitations added to the evening's enjoyment. There were good attendances on Mar. 6, when Bro. Wakefield delivered helpful addresses.

Kalgoorlie had a fine meeting on March 2, when a lady and a young girl were baptised. On 6th the official opening of the extended chapel took place, Bro. Albany Bell, Conference President, taking part. Bro. Bell's exhortation was appreciated by all. Bro. Hunt gave a fine address at the gospel meeting, the chapel being full. Two men made the good confession. 287 met around the Lord's table. Bible School attendance was 229. Visitors included Sister Hunt, of Monash, S.A., mother of the preacher. On Mar. 8 there was another fine attendance. Bro. G. Banks gave an interesting resume of the work here since 1894. The State Pres-

sident, Bro. A. Bell, gave a short address. The Mayor of Kalgoorlie (Mr. Allsop) expressed good wishes. A fine meeting concluded with musical and vocal items. On 9th the young people held a demonstration, Bro. Geo. Banks presiding. A fine programme of musical and elocutionary items was enjoyed. Prior to this meeting two persons were baptised.

### South Australia.

Members at Tailem Bend met at the home of Bro. and Sister Parker for the first time on Mar. 6. Twelve persons were present, and eight members broke bread. Bro. Beard took charge of the service. Sister Parker did a great work in finding out the members. The offering was forwarded to the Home Missionary Committee. On Mar. 13 nine members were present, and five visitors.

Good meetings at Croydon on March 13. At the breaking of bread Bro. Green gave a fine address. In the evening Mr. Woodham, secretary of the S.A. Protestant Federation, was the speaker. The church secretary, Bro. Banks, reported that the preacher, Bro. Graham, had made good progress in his mission in the West. On Wednesday evening a Band of Hope was commenced in connection with the Sunday School.

At Queenstown on Tuesday, 8th inst., the girls' club held a gift evening in aid of the Port Adelaide Seamen's Mission. On Sunday, 13th, at Q.Y.P.M. Bro. Brooker welcomed Bro. A. G. Hinde in as the new leader of the society. Bro. Brooker exhorted the church. Sunday School attendance was good. In the evening the chapel was filled. At 6.45 two young ladies were baptised. Bro. Brooker spoke on "The Wisdom of Solomon when he said, 'Wine is a Mocker.'" At Colonel Light Gardens gospel service on Mar. 6 a young lady confessed Christ, and she, with four others, was immersed on the 9th. Half-yearly business meeting held on 9th. Reports showed splendid progress made in church, school and C.E. 14 added to church—5 by confession and obedience, 9 by letter. Membership, 139. Bible School increase, 28; now on roll, 240. C.E. increase, 13; membership now 41. Home Mission offering, £18. Four received into membership on 13th.

Harvest thanksgiving services were held at Semaphore on Mar. 13 with splendid attendances. Bro. A. C. Killmier spoke in the morning and Bro. Rootes at the gospel meeting. Special anthems by the choir and a solo by Mrs. L. V. Mathews, L.A.B., were appreciated. Home Mission offering £10/11/3, with more to follow. An Intermediate C.E. Society has been formed, with Bro. Rolfe Peacock as superintendent. The sisters' guild has resumed work for the year with good attendances.

Gawler morning meeting on March 6 was very good. Bro. A. Doley, from Balaklava, sang a solo in the evening with much acceptance. On the 13th harvest festival services were held, with splendid attendances. The Doley-Dealy orchestra was very helpful, and the Misses L. Killmier and G. Overland sang a duet sweetly. The church regrets the early departure of the Smith family. Bro. Smith is a foundation member of Gawler church. These brethren are going on to land in the direction of the Victorian border, and hope to get a meeting for the breaking of bread.

Work at Murray Bridge goes along steadily. Bro. and Sister Howard and their daughter Nellie, from Prospect, were welcomed to fellowship. About 15 members attended the Southern Conference held at Strathalbyn on Feb. 15. A very nice iron fence has recently been erected; this was a gift from the Sisters' Guild. A brother has made a gift to the

church of a beautiful pedestal. A fruit feast was held on March 3. A nice programme of music and elocutionary items was given. Bro. Arnold, on behalf of the church, made a presentation (a wedding present) to Mr. and Mrs. Whisson of a clock. After the C.E. meeting on Mar. 5 farewell was said to Sister Elleen Winter, who has gone to live in Adelaide.

Meetings at Forestville continue fairly well attended. Recently Y.P. Endeavorers held a debate on the Bible reading and instruction in State Schools, which resulted in the affirmative winning. During February two men made the good confession. Thursday night meetings are growing in numbers. Harvest festival services were held on March 6, and were a great success. The evening meeting was of a special nature. The church is preparing for a tent mission to be conducted by Bren. J. Webb and R. H. Lampshire. The new chapel is progressing. It is hoped to hold the Bible School there soon, as the present building is crowded out. The highest attendance, viz., 114 scholars, was reached in February.

Port Pirie church work has been progressing favorably. Mr. Hughes was away on holiday in January, and in his absence the following brethren ably carried on the services—Bren. H. Arnold, R. Arnold, R. Bottrall, C. McDonald and W. Smith. A farewell social was tendered to Miss I. McLeod before her departure from Pirie, and a present of a set of cutlery was made to her. The J.C.E. society won the banner given for general good work among all junior societies in North-West District Union. The Sunday School also is progressing, 19 new scholars being added in three weeks. The kindergarten department is prospering. Three new members to the church have been received lately by letter; one from Maylands and another from South Wales.

### New South Wales.

On Mar. 6 H. C. Stitt, of Wagga, visited Rand and exhorted on Psa. 1. He spoke to the Sunday School on the "Divine Magnet." Much interest was taken in the gospel meeting, over 50 being present. Bro. Stitt spoke on the Prodigal Son. On Saturday evening, by request of N.S.W. Prohibition Alliance, Mr. Stitt delivered an illustrated lantern lecture, which he repeated at Bulgandra on Monday evening.

At Lismore on March 6, Bro. G. M. Davis conducted the morning service. At night Bro. P. J. Pond preached on "What Baptism Really Means." Mrs. A. E. Stevens was soloist. Attendance at Bible School was decidedly the best for many years. New scholars each Sunday. Sister Duleic Somerville was married on Mar. 9 to Mr. C. Wilson, when the Temple was crowded. Mrs. Pond is now out of hospital, and is making good progress.

Petersham reports two additions—one by letter and one confession. Bro. Escott, of India, gave an interesting talk to the Phi Beta Pi club and friends recently. Duplex envelopes have been introduced, and are producing good results. On March 13 an aeroplane rally was commenced in the Bible School. There were four new scholars and one new teacher. The worship service was better attended, and in the evening there was a very good meeting. At the conclusion of Bro. Arnott's address a young man made the good confession.

Paddington reports two confessions and one addition by transfer during the month. At the annual business meeting of the church Bro. W. H. Hall (Conference President) presided. Excellent reports from all departments were presented, and a splendid spirit prevailed. The young people's choir is rendering good service, and the meetings show marked improvement. On morning of March 13 Bro. A. Billingham, from Taree, presided ably, and Bro. P. E. Thomas, from Belmore, gave a very helpful address to a good audience. The gospel service also was well attended, Bro. Chapple delivering an earnest message on "The Great Salvation." There was one confession. The church ex-

leads its hearty congratulations to Bro. Avenell, son, who has attained his ninetieth year.  
Bro. Cecil Love has been a faithful worker in almost every auxiliary of the church at Taree. Prior to his leaving for Sydney, Bro. Taree, W. J. Crossman, on behalf of the members, presented him with a beautiful travelling rug and a leather suit case as a token of love. K.S.P. members presented him with a nicely bound morning hymn book. Bro. and Sister Milne (Purfleet Aboriginal Mission Station) were present on March 3. Bro. Milne gave an interesting address on his work among the natives of Noumea, New Caledonia. On morning of Mar. 6 Bro. W. J. Crossman spoke to the Taree boy scouts prior to addressing the disciples at Candle. He preached at Taree in the evening. Bro. H. Edwards exhorted at Taree in the morning.

**Victoria.**

Chellenham church began its new church year on March 6 with good meetings. There is much enthusiasm in all the branches of work. Glenferrie held harvest thanksgiving services on Sunday. Large attendances; special singing by the choir; two new members received into fellowship.

Good addresses both morning and evening by Bro. Bamford at Rochester. Our brother was indisposed with an attack of influenza, but is able to resume work.

Very fair meetings at Ringwood on Sunday, with a confession at the evening service. Bro. Sparks speaking on "Christian Baptism." The ladies' class has recently presented the church with four new chairs and a beautiful carpet.

South Melbourne had good meetings last Sunday. Bro. Jas. R. Waterman spoke at night on "Am I a Coward?" A young lady confessed Christ. The mid-week prayer session is bright, and many take part in prayer and Bible readings.

Nice meetings are reported at Boronia. Bro. E. L. Williams is the preacher, and is busy with plans of visitation. The annual church business meeting was held recently, when satisfactory reports were presented. The K.S.P. annual social was a success. Bible School and Christian Endeavor are preparing for anniversary.

Harvest thanksgiving services were held at Yarrowonga last Lord's day. Fine attendance at worship service. Bro. Pratt delivered good addresses, and special singing was a feature of the gospel service. The chapel was well filled at night. Good attendance at both Bible Schools, three new scholars at Yarrowonga.

Brunswick reports that during the month Mr. Albert Austin passed away suddenly. The work is progressing favorably, the sisters' mission band being especially active. Mrs. Way is still suffering. Bro. Northeast, Dr. Hinrichsen and Smith assisted during the month. The Bible School has commenced anniversary practice.

Box Hill church had good meetings on Mar. 13. At the gospel service three who confessed Christ the previous Lord's day were baptised. Two young men of the K.S.P. club, and a girl from the Bible School, stepped out in response to the invitation at the close of Bro. Allan's address on "The Spiritual Meaning of Baptism," illustrated by a chart.

Warnambool Bible School welcomed another new scholar, the "Star" rally causing keen interest in the various features which count for efficiency. Bro. Collins, of Surrey Hills church, was present on Mar. 13. The Band of Hope is beginning a building contest, the society being divided into two building teams. Prayer meetings for the mission are growing in attendance and in earnestness.

At the close of Bro. Turner's address at Berwick on Feb. 27, there was one confession. The church has enjoyed the fellowship of Bro. H. Wanke, of S.A., and Bro. and Sister Reynolds, of Finley. Mar. 13, Bro. Turner addressed the morning meeting on "The Model Church." Mrs. Matthews, of China Inland Mission, addressed the Bible School in the afternoon, and the gospel meeting at night.

A well-attended and enjoyable social was held at Hampton on Mar. 9 to welcome Bro. R. L. Arnold to his work with the church. Last Saturday the school held its annual picnic. On Sunday Bro. Arnold and R. Pittman were the speakers.

A special business meeting of Shepparton church on Mar. 8 extended an invitation to Bro. Lars Larsen, at present in Queensland, to labor with the church in succession to Bro. Dan Stewart. The offer has since been accepted. On Mar. 13, Bro. Stewart gave a fine gospel address, illustrated from the blackboard, on "Christian Union in Christ's Name."

Meetings at Sunshine continue to be well attended, a feature of the evening's service being the attendance and interest of many of the scholars, to whom Bro. Edwards gives interesting addresses. The church has just moved from the small hall into the large and well-fitted Masonic Hall. The Bible School is still growing, 26 scholars and 5 teachers being enrolled in the last four months.

Church work is progressing nicely at Dawson-st., Ballarat. Bro. G. T. Fitzgerald continues to draw good audiences on Sunday nights. One confession lately. Church auxiliaries are in good shape. The young people's club has adopted the novel plan of dividing its members into clans. Each member wears a plaid to indicate which clan he or she belongs to. A healthy rivalry between the clans is manifested.

Moreland Bible School regrets the death of Melville Williams, one of its scholars. On the evening of March 6, whilst riding a bicycle, he was impaled upon the shaft of a sulky and killed instantly. He and a sister, 17 years of age, were the bread-winners of the home. The father was killed six years ago, leaving the widow with seven little children. Moreland church is taking a special offering for this sad case, and the Mayor of Coburg, through the press, is making an appeal for help.

Meetings at Castlemaine were very well attended on Mar. 6. Two delegates to the Recha-bite Conference occupied the platform. Bro. J. Tully, of Doncaster, addressed the church in the morning, and Mr. H. J. Ryall, D.D.R., at night. Both addresses were much appreciated. Bro. Tully also addressed the mid-week meeting of the church. On Sunday, Mar. 13, the meetings were fairly well attended. Bro. Clipstone gave two fine addresses, his subject at night being "The City that Voted Jesus Out."

Harvest thanksgiving services were celebrated at North Richmond on Sunday, Mar. 6. Bro. F. Youens, of East Kew, exhorted. Bro. Cameron spoke to a well attended gathering in the evening. The meetings were of a helpful nature. On Sunday, Mar. 13, Bro. Cameron spoke at both services. In the evening the young men's society assisted. This has become a regular thing once a month, and is proving a great help to the meetings. At the close of the address two young ladies confessed Christ.

Minyip church annual business meeting, held recently, was well attended. A good report was given. A splendid thankoffering amounting to £100 (with more to come in) was taken to reduce the debt on the church property. Officers for the ensuing year were elected: Bro. W. G. Smith (chairman), J. R. Berry (vice-president), H. J. Newell (secretary), S. V. Henderson (assistant secretary), A. V. Parsons (treasurer), A. F. Newell, D. C. Smith and W. Inglis. Bro. A. V. Parsons and H. J. Newell were elected deacons.

At North Williamstown on March 10 a social gathering was held to welcome Bro. and Sister Pratt and Ken, and to say farewell to Bro. Black. Several addresses were given, expressing appreciation of Bro. Black's faithful services, and wishing Bro. and Sister Pratt a prosperous time. Bro. and Sister Pratt suitably responded. On behalf of the church Bro. Parson presented Bro. Black with a number of books, Bro. Black feelingly responding. Musical items and refreshments added to the enjoyment of the evening.

Kyneton church appreciated the excellent services of Bro. E. J. Miles during vacation. Bro. R. Greenhalgh is continuing work with the church another year, and prospects are bright for aggressive efforts. The idea of securing the Lancefield church building has been abandoned, and other plans are under consideration. Bro. McConchie, of North Richmond, has given an excellent exhortation. Bro. Marshall, of Lancefield, is seriously ill in Kyneton hospital.

At Oakleigh, on Saturday, Mar. 5, Bro. Mudge celebrated the marriage of Sister Miss Rita Holden with Bro. A. W. Olsen, both of the local church. On Lord's day, 6th inst., two young brothers were received into fellowship. Harvest thanksgiving service was held, Bro. Mudge giving a special address to a fine attendance on "The Sower's Prospect." On the Monday the harvest offerings were disposed of, and pleasant social programme enjoyed. Last Lord's day morning Bro. W. J. A. Smith (Carnegie) gave an appreciated exhortation. Bro. Mudge gave a fine gospel address to a good attendance.

Home-coming day on Sunday, Mar. 13, at Lygon-st. was marked by inspiring meetings, many old members renewing happy fellowship. In the morning there was a splendid gathering to remember the Lord's death, and an address by A. G. Saunders, B.A., on "Fuel for the Home Fires." In the afternoon the Bible School and Bible Class shared in the increased interest of the occasion. At night A. G. Saunders delivered a powerful discourse on "A Bible Born Plea." The choir rendered two beautiful anthems under the leadership of Bro. Ernest Tippett, the soloists being Miss Edna Bagley and Bro. Colin Dabb.

Geelong city church ladies' aid society this last year contributed £40 toward the reduction of the debt on chapel. In addition the president, Mrs. Whalley, from individual subscribers personally collected £25. The Bible School secretary now is Bro. Andrew Carr. Recording a special vote of thanks to Mrs. Whalley, the church expressed appreciation of her nine consecutive years' or twelve years' intermittent work of preparing the Lord's table. Testimony appreciative of the "Wayside Pulpit" messages continues to reach us from many sources. Bro. Stuart Stevens continues his helpful ministry, his addresses on last two Lord's days being heard by encouraging attendances.

Fine meetings have been held in Woorinen during the past month. Many visiting members have been welcomed. On Sunday, Feb. 27, a married man confessed Christ and was baptised and later was welcomed to fellowship. At night a young man confessed Christ before a crowded audience, and was baptised on the 6th inst. Bro. Hargreaves has inaugurated a successful series of Friday evening socials for young men and ladies; between 50 and 60 have been present at these functions. Bro. Woolnough, of Echuca, gave an inspiring address on Mar. 6 at a gospel meeting. The brethren are grateful for his help. The future of the cause in this district is most promising. Plans are in hand to make improvements and additions to the present building; a considerable amount has been raised by the sisters for this purpose.

Harvest thanksgiving services held at Wedderburn on March 6 were well attended. Bro. Mudford's address in the morning was on, "Let them Both Grow," and at night, "Life's Sure Harvest." A solo by Sister E. Kirk at the gospel service was appreciated. The good attendance of young people at this service called for a talk from Bro. Mudford on "Thanks." Bible School attendance is good, and interest in young ladies' club is keen. A set of carpet bowls has been procured by this auxiliary, and is providing many enjoyable evenings. The combined picnic of Boort and Wedderburn church was held on Foundation Day. From 125 to 150 met at the Granites (Mt. Egbert). The church extends sympathy to Bro. Larkin, and those who mourn with him, in the loss of his son, who recently passed away as a result of an accident in Melbourne.

**OBITUARY.**

**WHEATON.**—On Jan. 26 Sister Mrs. Wheaton (nee Hilda Morphett) passed to be with Christ. Her home call was sudden, although for some time she had not enjoyed the best of health. Our sister lived a very useful life, and preserved a clear witness to her Lord. She was the daughter of the late Bro. Richard Morphett, for many years an honored elder of Grote-st. church. She was baptised by Bro. T. J. Gore 29 years ago. For 10 years she was a teacher in the Bible School, and a member of the choir for 17 years. During recent years Mrs. Wheaton has been isolated from her church home, but as opportunity offered she met with those of like common faith. Her remains were laid to rest in the Summertown Cemetery, in the presence of a large circle of sorrowing friends, yet in sure and certain hope of a glorious resurrection.—J.W.

**MORRIS.**—With deep sorrow we report that Miss Muriel Morris, eldest daughter of Bro. and Sister Alf. Morris, was called to higher service suddenly but peacefully on Wednesday, Mar. 2. Surrendering her life to Christ in 1906, she has ever since been a faithful member of the church, and will ever be remembered as one who eloquently preached the gospel in song, and in personal service to all who needed. For two years in succession our sister filled in reality the office of "Purity" in the Phi Beta Pi Club, and in that organisation her enthusiasm and zeal will be sadly missed. There was a big attendance at an in memoriam service held March 6. Bro. Illingworth's message brought comfort to all who mourn. Special singing by the Phi Beta Club, and a solo by Mrs. Thompson, combined with Bro. Illingworth's beautiful message of hope, and the lovely floral decorations, made a service which spoke of the fragrance of her life, and the love and esteem in which she was held by all who knew her. We thank God for every remembrance of her.—W. H. Palmer, Sydney.

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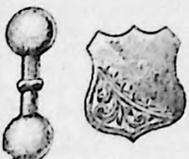


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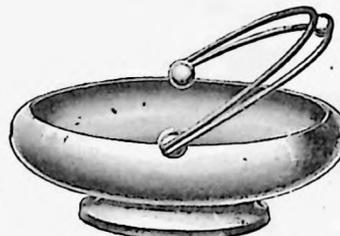
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