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## The Deceitfulness of Sin.

**T**HERE is a striking admonition in the letter to the Hebrews: "Exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin."

There are various ways in which sin deceives, and the following have been suggested as within the scope of the writer's meaning. (a) Sin allures from God by offering pleasure to the sinner (cf. Heb. 11: 25). (b) Sin persuades that respite and forbearance imply the absence of a living God. (c) "Sin in the heart or life," writes Dr. Marcus Dods in his exposition of the passage, "blinds a man to the significance and attractiveness of God's offer." (d) Sin, Matthew Henry puts it, "appears fair, but is filthy; it appears pleasant, but is pernicious; it promises much, but performs nothing."

All sin is deceitful. We are familiar with the thought that sinners often seek to deceive other people. There are actors, hypocrites, people with a mask on to conceal their proper features. But sin often deceives the sinner. A man may be so deceived as to fancy he is all right while he is quite wrong. As has been said, he is like an actor gone mad, who has played the part of the king so long that he believes he is king.

In the book of Proverbs we read of the deception resulting from indulgence in strong drink. "Whosoever is deceived thereby is not wise." We have all been pained by the sight of the poor, weak, befuddled individual who chatters foolishly in the belief that he is competent to settle all difficult problems, and that he is impressing his auditors by a sense of his wisdom. Sin generally may thus impair a man's judgment of real values.

There are diseases of which a most horrible feature is that the man who is suffering thinks he is rapidly improving even when the disease is getting a firmer grip.

So sin becomes most dangerous when the sinner comes to believe that he is not a sinner. The hypocrite, the actor, may come to believe that he is right and true. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Let a man yield to sin and persist in it unchecked, and the time may come when his conscience will cease to trouble him. It is "seared as with a hot iron." That state is deadly.

Dr. Alex. Whyte quotes Rutherford as saying that "the worst of hypocrites is he who whitens himself till he deceives himself. It is strange that a man hath such power over himself. But a man's heart may deceive his heart, and he may persuade himself that he is godly and righteous when he knows nothing about it." Then he continues with the following searching pas-

sage: "Canon Mozley says: 'The Pharisee did not know that he was a Pharisee; if he had known it he would not have been a Pharisee. He does not know that he is a hypocrite. The vulgar hypocrite knows that he is a hypocrite because he deceives others, but the true Scripture hypocrite deceives himself.' And the most subtle teacher of our century, or of any century, has said: 'What is a hypocrite? We are apt to understand by a hypocrite one who makes a profession of religion for secret ends, without practising what he professes; who is malevolent, covetous or profligate, while he assumes an outward sanctity in his words and conduct, and who does so deliberately, deceiving others, and not at all self-deceived. But this is not what our Saviour seems to have meant by a hypocrite; nor were the Pharisees such. The Pharisees deceived themselves as well as others. Indeed, it is not in human nature to deceive others for any long time without in a measure deceiving ourselves also. When they began, each in his turn, to deceive the people, they were not at the moment self-deceived. But by degrees they forgot that outward ceremonies avail nothing without inward purity. They did not know themselves, and they unawares deceived themselves as well as the people.'"

In one of his "Claudius Clear" letters the late Sir William Robertson Nicol wrote of "The Snake of Unselfishness." Under this strange title he reviewed a novel by E. M. Delafield. One of the characters, Lydia, had acquired a reputation for sympathy and unselfishness, but was unmasked by another girl, who addressed her as follows: "Isn't there anybody you care for beside yourself? I've been watching you ever since you came to us. Of course you're very clever, and a cut above the rest of us—I know all that—and you're awfully sweet and nice to everybody, and never say cattish things about anyone—but what's it all for? I don't believe you know what caring for anybody means."

### WEAVING.

Weaving. Weaving. Thus we live.  
As a shuttle, every day,  
Gleams along its rapid way.  
Through the warp the woof to give:  
The crimson thread of eager strife,  
The golden thread of precious gain,  
The azure thread of peaceful life,  
The chequered thread of woe and pain:  
Nor can it for a moment stay.

Weaving. Weaving. Thus we live.  
Every day's result remains,  
Eternity each thread sustains,  
Every deed must time survive:  
Deeds of narrow selfish plan,  
Deeds of love to God on high,  
Deeds of charity to man,  
Deeds of faithful victory:  
All the changeless work retains.

Weaving. Weaving. Thus we live.  
Whosoever thread we will  
We wind around the shuttle's quill;  
The warp, the Master's hand must give.  
The pattern now we cannot see,  
But, working on at his command—  
Though broken life may seem to be—  
A perfect whole, and nobly planned,  
Shall at the last our glory fill.

—Selected.

Summing up the story, Sir William Robertson Nicol wrote: "There are two morals. The first is that mere outward sympathy in drawing out people's grievances does not in the long run deceive. There must be something more than that. A glib, clever woman may succeed with a few, but she is always found out. Unless the sympathy comes from the heart it rings false, and that very soon. Perhaps, indeed, we get more comfort in our griefs from the people who can only hold our hands and look into our eyes than from those who have much to say. Also, when confidences are asked for they must also be given. There is an appearance of unselfishness which is one of the most deceitful things in the world. It is the selfishness of those who cleverly go through little extra duties in order that they may win popularity. The other moral is that what is called self-sacrifice is often the consummation of selfishness."

Dr. Marcus Dods would translate Hebrews 3: 13 thus: "Beware lest any of you be rendered rebellious by sin's deceit." He seems to have the idea that sin leads away without our meaning to rebel. It deceives, for we begin and are unconsciously led on to another sin until we get far away from God and into a state of rebellion. This gradual growth of evil is one of the great dangers of sin, and has often been expressed, but rarely better stated than in the lines from an old play quoted by Sir Walter Scott:

"We are not worst at once: the course of evil  
Begins so slowly, and from such slight source,  
An infant's hand might stem the breach with  
elay;  
But let the stream get deeper, and philosophy—  
Aye, and religion too—shall strive in vain  
To turn the headlong torrent."

We need therefore to watch the beginning of evil and to keep our consciences tender. There is no better way of knowing right, and of increasing our ability to discern between good and evil. It is by reason of use that we thus discriminate (cf. Heb. 5: 14). Above all we want an attitude of mind conjoined to a state of heart. Dr. Pusey said that a hypocrite was a man who had the truth of God in his mind without the love of God in his heart. "Truth without love makes a finished Pharisee." We need a heart ever open to divine influence, a conscience both tender and true, and a spirit of love which will keep us right. For "love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful." "Love is the fulfilling of the law."

#### THE WEAVER.

In a long, low, Eastern workroom  
The weavers wove apace,  
Each on his own set pattern,  
Each in his own set place,  
Threads of the sunset's splendor  
In their sinewy fingers whirled,  
And under their hands triumphant  
Grew the work of the world.

## Interpreter or Interrupter.

H. A. G. Clark, M.A.

A new experience which has come my way in this land where so much is new and strange is that of speaking to an audience through an interpreter.

The American Y.M.C.A. secretary in Yunnanfu frequently called upon me to address the student body. The interpreter who is a most congenial young man, said to me one day at the close of an address, "Mr. Clark, I think I'm your interrupter." The remark was a most suggestive one, for when you first give utterance to one or two sentences and then stop and listen to a combination of strange sounds, and then start off again, and continue in this way for half an hour or more you finish far more conscious of having been interrupted than interpreted. One feels in a similar predicament to the cyclist in these parts, who owing to the density of the traffic and the greater density of the minds of some who form part of that traffic, frequently has to dismount. I tried in vain to ride from one end of Yunnanfu to the other again and again, and somehow when I mount my bicycle I've a similar sensation to that which comes to me when I set out to give an address—a realisation that I'll soon have to stop.

#### The value of an interpreter.

Despite it all, however, one cannot overestimate the value and importance of the interpreter. I am conscious of my indebtedness to him. To world politics and business this medium of communication is indispensable. A skilled interpreter is valued very highly in the East by men in all positions, for it takes rare gifts to convey the finer shades of meaning from one language to another. Even when two speak the same language it is often difficult to convey the exact thought content from one to the other. When God willed to reveal his great purposes for man to man, he sent Christ to be his interpreter. Christ has commissioned his disciples to be his interpreters, even as he was God's interpreter.

This was no easy task then, nor is it now. The danger is that we interrupt rather than interpret. It is far easier to interpret his words through the medium of our lips than it is to interpret them through the medium of our lives.

#### Two interpretations.

It is the interpretation that people can look at rather than listen to that counts for most. It is when the word becomes flesh that its true meaning is grasped. Recently a visitor from Hong Kong told the story of a missionary in India who preached his first sermon in a village that was unevangelised. He described the life of Christ as one which was filled with acts of goodness and deeds of mercy. Afterwards one of the listeners exclaimed, "Why, we know that

man; he lives in our village." The preacher was surprised at this utterance, and on enquiry found that one who had become a Christian in another district had returned to this, his home village, where he had sought to live out a life moulded after the pattern of the Man of Galilee. What a tribute had been paid to his interpretation of Jesus.

My mind swings to an illustration of another kind that has recently been recorded in the "North China Herald." A medical missionary in Korea caught a boy stealing apples, and as a punishment wrote the word "thief" on his cheek with one of the strongest acids. Although this happened nearly twelve months ago the boy's face is still scarred. The Japanese court tried the man, and sentenced him to three months in gaol, which penalty was suspended when it was learned that the board at home had dismissed and recalled him. Think of this man claiming to be an interpreter of the Spirit of Christ. An incident like this tends to interrupt the kingdom of Christ throughout the East, for in these days, those who are actively seeking to destroy the Christian church, broadcast these things.

#### The plea for union.

One of the strongest planks in the platform of the Churches of Christ has been the insistence upon the need for a united church. We have claimed to interpret Christ's mind as to the oneness of his followers. Once this was a distinctive feature of our movement, but we have lived to see other religious bodies recognise that this is the Scriptural ideal. However, have we not to admit that there have been times when we have interrupted the realisation of the ideal we've sought to interpret? Whilst seeking to overthrow the denominational barriers that divide, have we not tended to build denominational barriers around ourselves? There have been those who have claimed that a certain attitude toward the use of instrumental music as an aid to worship was a fundamental thing in the kingdom of God. At times we've tended to tithe our mint and cummin with commendable carefulness, whilst we've been inclined to leave the movements motivated by mercy for the unfortunate to others. We are moving toward better things, however. Our faces are turned toward the day when the church shall present a united front in its march against all that tends to rob man of the fullest life. In the light of such an ideal, is it not a regrettable fact that the first chapter in the history of some of our churches would have to refer to the existence of a division in a nearby church which assumed such ugly proportions that a section of the church started in a new location? Think of our ideal, and then think

of churches founded not primarily because of apostolic zeal for the propagation of the gospel, nor because of the urge of duty in obedience to the command of Christ, but because of the failure of a group of Christians to live in harmony.

What a pitiable interruption to the cause of Christian unity. What is the value of our eloquent interpretation of Christian union from the platform if unchristian disunion is practised in the pew?

**Letter or spirit.**

Sometimes the kingdom of God has been interrupted by a too-rigid regard for the letter rather than for the spirit of the faith we proclaim. A person who, having been smitten on one cheek, turns the other, and then proceeds to give vent to his anger by soundly thrashing his antagonist, may have fulfilled the letter but he certainly has missed the spirit of the Master's injunction.

Some time ago a delegation from England visited the Methodist church in Yunnanfu. One of the delegates in an address to the church spoke of the joy that one feels when, after the sky has been clouded for days, a small patch of blue sky that gradually increases in size appears. The visitor wondered why the missionary smiled as the interpreter sought to convey the speaker's meaning to the audience. Later he learned that the Chinese interpreter had said that the audience understood the joy they felt when after several weeks during which the sky had been a monotonous blue, there appeared a little cloud on the horizon which grew larger and larger. This was really a mark of the skilled interpreter who was out to convey the meaning back of the speaker's words. To one who knew London's fogs the joy of the blue appealed, but to the Yunnanese, who look for the clouds after the long spell of fine weather, the exact interpretation of the words would have meant little or nothing except bewilderment. To them the clouds mean rain, and rain means harvest and the provision of life's necessities. A literal interpretation would have killed the idea, but by grasping the spirit the interpreter gave it life.

Further, the interpreter needs to know both the one he interprets and his audience. Our ability to interpret Christ is too often limited by our lack of knowledge of him.

It is probably true that John and Paul are the men who have done most to interpret Christ to the world, and how well they knew him. Paul by becoming all things to all men learned to know them, and thus was enabled to interpret Christ to them. Our ministry of interpretation is often marred because we've not formed sufficient points of contact on one side or the other.

The late Dan Crawford called his book on Africa "Thinking Black." His long association with these dark-skinned people enabled him to see life as they saw it. This surely was one of the main factors in his success. China needs men who can think yellow. Too often we've viewed our mis-

sionary task as being that of teaching all races to think as we whites think. I fear we've tended to anglicise Christ, and to-day we're reaping the harvest of our unfortunate mistake. There is a growing desire to appreciate the outlook of the peoples among whom the missionaries labor, and this better understanding will enable a fuller and more accurate interpretation of Christ. Too often we lose touch with him as his disciples did of old. Think of Jesus speaking of the leaven of the Pharisees, and his disciples' minds floundering about on a materialistic plain.

In conclusion let us stress once more the value of action as an interpreter. This is forced upon you as you travel from place to place amidst people of different tongues. Recently a traveller in Tonkin, who could not speak French, desired the waiter to bring some hot water. He lifted up his tumbler of cold water and placed a lighted match beneath it. The waiter understood immediately. The language of Christlike actions is understood everywhere. This is the truest interpretation of Christianity that we can give. Actions that are unchristian most effectively interrupt the progress of the kingdom of God. May we highly prize the privilege of interpreting God's purposes, and carefully avoid interrupting their fulfilment.



C. C. DAWSON.

As mentioned in last issue Mr. C. C. Dawson, preacher of Preston church, Vic., secured first-class honors in the School of Philosophy at the recent final honors examinations. He also obtained the Hastie Scholarship, and qualified to secure the M.A. degree in two years' time without further examination. Our brother has thus secured honors in every year of his University work. In his first year he took second-class honors in Ancient History and in Psychology, Logic and Ethics. In the second year he secured first-class honors and the Hastie Exhibition in History of Philosophy; while in Advanced Ethics he took second-class honors and shared the Hastie Exhibition. While at the College of the Bible, Bro. Dawson similarly distinguished himself, standing high in every class. He there secured three scholarships, including the F. G. Dunn Memorial Scholarship. Thrice also while studying at the University he shared in the Mr. and Mrs. T. E. Bofe scholarship. We congratulate our brother on his marked success, which is all the more notable in that during the whole of his course he undertook the burden of church work.

**The Eternal Quest.**

There is one thing that every human being seeks. There is something for which the heart of mankind cries out. We are all, at some time, conscious of the need that we fulfil the law of our being. Imagine a man born with a native capacity for music amounting to genius, who yet never made music, nor even heard it. Imagine a man whom God Almighty meant to be greatest among the world's artists, who was compelled by circumstances to be the driver of an ash cart. We can dimly picture to ourselves the tragedy of such a soul, to which life had denied the chance of fulfilling the law of its nature.

But we all of us suffer in something like the same way. There is one fundamental law of all human nature. Human nature is divine nature, for we are made in God's image, after his likeness. His nature is our inheritance, and God is love. Our human nature, like the soul of the thwarted musician or artist, cries out constantly the need it feels to express its love and unselfishness. Born as we are, of God, unselfishness must find expression in our lives—or we must be miserable. We can no more be happy and selfish than a musician could be happy without the power of musical expression. Sometimes, "urged by a restless longing, the hunger and thirst of the spirit," we become conscious that our souls are hungry and needy. And how do we try to satisfy that hunger? Too often by being still more selfish! By trying to get and hold more of the good things of life for ourselves! The tragic absurdity of it!

In one of his books Doctor Grenfell wonders how any man can ever feel that life is not one glorious privilege after another; he marvels that anyone can become a pessimist in such a world! And what is the life that this enthusiast lives, what is the life he finds so wonderful? Is it passed amidst culture, and art, and wealth, and leisure, and comfort, and luxury? On the contrary, it is on the barren, bleak, lonely coast of Labrador, where he ministers to the bodies and souls of a few poor fishermen. There he gives himself wholly to the needs of others. He has fulfilled the law of his being. The law of every human being is the same. We all are born of God. Only to the degree that a man fulfils that law can he satisfy the need of his soul.—"Youth's Companion."

**MY SOUL.**

Millions of years may pass away;  
The sun no longer shines by day;  
The stars burn out and lifeless be;  
The earth freeze up from sea to sea,  
And yet Time never take as toll  
The deathless substance of a soul.

How, then, should you, and how should I  
Improve each hour that passes by;  
To shape and mould, and perfect make  
That soul that shall, though systems break,  
Live on, and through the wons be  
What we make it for eternity?

—C. D. Shultz, in the "Rotarian."

## Religious Notes and News.

### ILLNESS OF W. C. PEARCE.

W. C. Pearce, associate general secretary of the International Council of Religious Education, has been released from active service until July, 1928, due to a serious break in health. He hopes to resume his duties in time for the tenth convention of the World's Sunday School Association which meets in Los Angeles at that time.

### HAS PROHIBITION FAILED?

Evangeline Booth asks: "Why try to tell the Salvation Army that the parks are crowded with drunken men the same as before prohibition, when we used to gather them in and fight to save them? They are gone. The benches remain, but their occupants are not drunk. Why try to make us believe that the working men spend their wages before their families can get money for food, and that they beat their wives and children, as in the old days? It is simply not true."

### RELIGIOUS LIBERTY IN ROUMANIA.

Southern Baptists give out news of their belief that religious liberty in Roumania will become real at once. The Roumanian constitution calls for such liberty, but it has not been enforced. Baptists say that the protests of the Jews and the Unitarians, and their own threatened purpose to carry the matter to the League of Nations, have had immediate effect. They also believe, they say, that although Queen Marie while here would not discuss the matter, she has made her influence felt immediately upon reaching home. Baptists of the South began work in Roumania in 1920, and their people have been persecuted ever since. They say the numbers to suffer are not to be estimated by Baptists recruited since 1920, for Baptists have been there for years, and Southern Baptists entered Roumania in response to appeals of those in the country.

It is announced that Baptists of the world, when they meet soon in Toronto, will honor the memory of John Bunyan, advocate of religious liberty and author of "Pilgrim's Progress." The date will be the three hundredth anniversary of the birth of this great Baptist. Many Baptists of Europe are to attend the meeting, and some even from Roumania are to be present. Others will attend from Latvia, Esthonia, Poland and Finland, where Baptists are sufficiently strong to carry on a four-day conference, held at Riga, and attended by six hundred delegates.

### MR. GIFFORD GORDON.

Under the heading of "Prominent Leaders added to Secretarial Force" the American "Christian Evangelist" includes the name of Gifford Gordon, whom it thus describes:—"Brilliant orator, courageous and kindly, passionately devoted to the cause of prohibition and observance of law—attached to the Board of Temperance and Social Reform."

Mr. Alva W. Taylor contributes to the "Evangelist" the following paragraphs regarding the new secretary:—"Gifford Gordon, who is rapidly making a name for himself as an apostle of temperance, has been engaged by the Board of Temperance and Social Welfare as temperance secretary. Those who heard his great address at the Memphis convention will hail his coming into an official position in the brotherhood, as temperance secretary, with approval and pleasure."

"Mr. Gordon is an Australian by birth. He was educated at Transylvania College, Lexington, Ky., and has altogether lived eight years in the United States. He was for some time secretary of the Australian Temperance Society and

in that capacity was sent to this country by a group of Christian business men in Melbourne, to make a thorough investigation of how prohibition was working in both this country and Canada. He spent the better part of two years in this investigation, securing his information from official sources and from first-hand personal inquiries. His conclusion was that prohibition even at its worst, was a success.

"He has a deep conviction that prohibition at its best in this country is the shortest and most effective means to the obtaining of world-wide prohibition. He is, therefore, eager to devote the next few years to helping make it a success here.

"Convinced that prohibition can be made a complete and victorious success by the churches, the Board of Temperance and Social Welfare and Mr. Gordon together, have made this adventure of faith. The funds to support his work will have to be raised for the present through personal contributions."

### AMERICAN CHURCH STATISTICS.

"Although the Roman Catholics make claim to considerable growth of numbers and influence in both Britain and America, yet Protestant Christians increase very encouragingly. Both

the Anglican and Free Churches in England are taking steps to arrest the decline of their Sunday Schools, and we understand most of them will be able to report increases of commencement membership during the past year. In a book by Sir Henry Lunn it is stated on excellent authority that last year there were no fewer than 47,000,000 members of Christian churches in America. The gain in membership during 1925 was 800,000, the largest for many years. The Methodists have 8,920,190, the Baptists 8,397,914—to which may be added about 2,000,000 Disciples of Christ, who are really Baptists (sic)—the Presbyterians number 2,561,986, the Lutherans 2,546,127, the Protestant Episcopalians (Anglicans) 1,164,911, and the Congregationalists 907,583."—Selected.

### EVANGELICAL UNION.

Dr. Alof Keller announces that the union of six Polish Evangelical Churches was accomplished on November 11 last at Wilna. These six churches, namely, the Polish Lutheran Church, the German United Church, the Evangelical Church of Augsburg and Helvetic Confession in Galicia, the Evangelical United Church in Silesia, and the two Reformed Churches have found an agreement by forming a Federal Council consisting of sixteen members. The task of this Council is to avoid misunderstandings and tension between the different Polish churches which were so strongly separated hitherto by national and confessional antagonism, and to further the common tasks of Protestantism in Poland.

## Our Book Table.

### GREAT BIBLE QUESTIONS.

Under this title the Fleming H. Revell Company, of U.S.A., publishes a volume of twenty sermons on interrogatory texts by Dr. John L. Brandt, now preacher of Swanston-st. Church of Christ. Some of Dr. Brandt's earlier volumes—notably that on "The Lord's Supper"—are well known to our readers, who have been greatly helped by them, and who will therefore come with an expectant spirit to the reading of these sermons. The author stands four-square upon the word of God, and this fact will commend the present volume to many. Some preachers will be helped as they see how the common questions of the New Testament—"What seek ye?" "Who say ye that I am?" "Lovest thou me?" "What is your life?" etc.—readily lend themselves to sermonic treatment. Dr. Brandt's method and outlines are simple, but frequently very effective. Great and attractive themes are included in this volume. Amongst these are "The Building of the Church," "The Way of Salvation," "Man's Purpose and Destiny," "The Resurrection," "Christianity versus Morality." The author packs much information and helpful, solid Bible teaching into his sermons.

One of the discourses, "Finding the Lost Tribes" is attached to the texts "Who are the Israelites?" and "Will he go unto the dispersed among the Gentiles?" We presume that some readers will be interested in the search and location of "the lost ten tribes." Dr. Brandt, as one of his earlier books showed, has a high regard for the position and destiny of Britain and America. The usual arguments are marshalled for finding the fulfillment of the prophecies relating to the ten tribes in the history of the Anglo-Saxon race. We have no wish now to traverse the reasoning adduced. But we confess to surprise and a little amusement that the thirteen stars and thirteen stripes of the American flag, the eagle's thirteen tail-feathers, and the fact that there are thirteen letters in "e pluribus unum," should be thought to strengthen the argument for the identification. We have sorrow that there should be included the follow-

ing sentence: "It was prophesied that Israel should keep the Sabbath forever and while this transfer was made from the Sabbath to the Lord's Day, it can be said without gainsaying that the only nations that have kept a true observance of the Lord's Day are the Anglo-Saxons." But these blemishes are not characteristic of the volume, which may be of much interest and help even to those who are unattracted by sermon sixteen.

The Austral Co. has now copies on hand, and will be glad to fill immediate orders. Price 8/-; posted, 8/6.

### A STUDY OF JESUS.

From the Australian Student Christian Movement, Melbourne, we have received a copy of a 32 page booklet bearing the title "A Study of Jesus," and prepared by Mr. A. H. Garnsey, M.A., Warden of St. Paul's College, Sydney. There are five studies on "Jesus—A Man Among Men," "Christ's Thought of God" (this study being contributed by Mr. L. E. Bennett, of Wesley College, Sydney), "Jesus the Servant," "The Cross," and "The Challenge of the Risen Lord." It is to us an excellent thing that the Student Movement has so great a hold in the Universities and Colleges, and we highly appreciate the value of their study circles. In the book before us there is much that is suggestive and stimulating. It has to be confessed, however, that the studies come far short of giving a full scriptural view of the subjects dealt with. Even making all possible allowance for the special aim of the movement, and the condition of the people to be reached, we have a feeling of disappointment. To speak of our Lord's time in the wilderness as a retirement to "the bush" where he "must think out his problems" is unpardonable. This is not to expound but to misrepresent the Scriptures. The calm assumption in the phrase "demonised or 'mental' patients" indicates the point of view. The inadequacy of the chapter on "The Cross" is painful, as is the careful refusal to accept or reject the literal resurrection as taught in the Gospels.

# The Restoration Plea and Its Commitments.

Ethelbert Davis.

One thing incumbent upon those seeking to revert to the norm of Christianity is that they cover the whole ground. Looking back over a century and a quarter we marvel at the comprehensiveness and completeness of the work done. It has meant uprooting customs and traditions which had sprung up through many centuries, and which had sunk deep into the heart of the religious world.

Of first importance were human standards, creeds or tests of fellowship. These standards were the storm-centres around which the controversial battles raged; and to attack the historic creeds was to arouse to heated and bitter defence the hosts of denominationalism.

Naturally, that which was so productive of bitterness among Christians, that which had so demonstrably proven divisive, that which had stunted the growth of the mind and the development of Christian character was called to answer, as all other things had, at the bar of the inspired Word. Being charged with, and found guilty of, dividing God's people, human creeds have been abandoned as having no lawful authority or even place in the church as approved bases of membership or tests of fellowship.

At a very early period in the history of the church creeds were introduced, and from the very first have been a source of division. In confirmation of that reference need only be made to the Arian and Pelagian controversies arising out of the Nicene Creed, as at first formulated, or to the long and fierce contentions over those articles which are now embodied in the Westminster Confession; contentions beginning with Augustine, accentuated by Calvin, and still loud enough to be audible.

These creeds, oftentimes unsound in exegesis, over-subtle in metaphysics, and often contrary to the teaching of God's word, were not free confessions of faith, but were made authoritative and forced upon the minds of men on pain of damnation. The acceptance of the creed was made compulsory, not only for admission into the church subscribing to that particular expression of faith, but also for salvation. That was expressed in the creeds themselves in such words as these: "Which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly." Or again, "This is the Catholic faith, which, except a man believe faithfully, he cannot be saved."

Every mind could not be pressed into the same creedal mould, hence creed followed creed, some of the Lord's people accepting one and some another. And many subdivisions sprang from the same creed as men differently interpreted it for themselves. Divisions under those conditions were unavoidable.

Many of the lesser creeds of Christendom have passed out, but the larger religious bodies are still bound by their confessions of faith, though a changed attitude toward creedal authority is marked everywhere. The changed attitude toward creeds is shown in the facts that of late years there has been much talk about revising the creeds, and bringing them up to date. Not only are revisions suggested, but in some churches it is more and more being urged that the "clergy" rather than the "laity" should be called upon to subscribe to the creeds, and even the "clergy" with mental reservations. And although creeds are to find an important place in the reunited church on the present proposed bases, the weakness, and even the futility of creeds, is shown in the suggestion made by some church authorities that "When assent to the creeds is required by the united church, such assent should not be understood to imply the acceptance of them as a complete expression of Christian faith, or as excluding reasonable liberty of interpretation. It should be understood to imply the acceptance of them

as agreeable to the Word of God contained in the Holy Scriptures, as affirming essential elements in the Christian faith in the form in which it has been handed down through many centuries of the history of the Christian church."

The protest against the creeds has not arisen out of a disbelief in the major part of the statements made in the historic confessions, but out of the fact that some express less and some more credenda than are necessary to salvation. Another ground of protest has been that they are in no wise fundamental either to salvation or to church membership; a truth borne out by the repeated revision necessary to make them adaptable to the growing life of the church and to the changing times. And as previously stated on the ground that religious history has proved that creeds have always been divisive, and are a blow at the authority and sufficiency of the Word of God.

While these churches have protested against the adoption of human creeds, it in no wise carries with it the implication that they are free from creedal authority, and are therefore creedless churches. It would be more correct to say that no religious body keeps the confession of

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## COMRADE OF THE HUMAN HEART.

(Written for the dedication of a new Church.)

O Comrade of the Human Heart,  
O Son of Love Divine,  
To thy dear name we set apart,  
On this green hill, a shrine.

In thee is manhood glorified,  
In thee is God adored;  
Our heavenly Brother, earthly Guide,  
Redeemer, Friend, and Lord.

To all our learning lend thy light,  
To all our work, thy Grace;  
Help us to honor thee aright  
Until we see thy face.

O Jesus Christ of Nazareth,  
Who died to make us free,  
In youth and till our latest breath  
We'll trust and follow thee.

—Henry van Dyke.

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belief in the foreground as do the churches associated with the Restoration movement. There are men among the Restorers who, at this point, have erred in two directions. There are those who, finding no use of the word "creed" in the Scriptures have affirmed that the primitive church had no creed; and there are those who claim that the Bible is the creed of the Churches of Christ. Both of these affirmations result from a misunderstanding of the purpose and nature of a creed. Having said that, it will be necessary to observe that, out of a desire to call Scriptural things by Scripture names, the term "creed" is not in general use in the literature and pulpit utterances of these people.

In approaching the subject of creed with a desire to find one catholic enough to be accepted by all Christians, and with a desire to be true to the revealed word, it was discovered that all who became Christians in the Apostolic days subscribed to a confession divinely approved. It seems to have been anticipated in the old economy, which in a peculiar manner looked forward to Christ, but found concrete expression in the sublime and supreme proposition, "Thou art the Christ, the Son of the living God." A comparison of this simple comprehensive proposition, with the over-elaboration and dogmatic formulæ of the creeds of Christendom, discloses that whereas the latter is a body of

doctrine, the former is an expression of faith in a divine person. It embodies two ideas: first, concerning the person, and second, concerning the office of Jesus Christ, and centres Christian belief and Christian life, not in a system of theology but in the person of Christ. Thus Christ himself, instead of labored speculations about him, becomes primary in the body of Christian truth.

Thus far we have learned that these churches have abandoned human creeds or tests of fellowship; that they do subscribe to a creedal statement, and that creed is the all-sufficient and all-embracing confession of faith, "Thou art the Christ, the Son of the living God," and which bears the imprimatur of Christ himself.

The Restoration plea commits its advocates not to the mere letter of the divinely sanctioned confession but to the vital spiritual contents. If that confession means anything, it means not limitation but concentration. It does not fix definitely the number of truths to be received, but decides where the emphasis is to be placed in order to salvation, to church membership and continued fellowship. It predicates belief in Christ as essential and then leaves men liberty to think out truth for themselves, not in the void, but with Christ present all the time.

Christ is the living core; Christ is the very heart of the Christian religion, and in order that there may be Christianity at all, men must accept Christ as Lord and Saviour. And if the Bible in any sense contains the revelation of God, then it is everlastingly true that "There is none other name under heaven given among men whereby we must be saved." All that is compressed into the words of Peter, "Thou art the Christ, the Son of the living God," or the confession of Martha, "I believe that thou art the Christ, the Son of God, which should come into the world," or that attributed to the Ethiopian eunuch, "I believe that Jesus Christ is the Son of God." It appears from a study of the New Testament that this and this alone was the confession demanded in the apostolic days. And someone has pertinently said, "Less than this, one cannot believe and be a Christian. More than this, one need not believe to wear the name of Jesus."

It is claimed that this confession of faith is all-sufficient because it is the only one divinely revealed, sanctioned by Christ himself, and according to the sacred records and early church history, it was the only confession required of those, whether Jews or Gentiles, who were received into the Christian church.

It is all-sufficient because it is all-embracing, encompassing the whole field of religious truth. A community subscribing to that confession of faith is committed to all that is associated with the Christ revealed in the Scriptures; to the God whose Son he is; to the Bible that reveals him; to the church which he built; to the Holy Spirit whom he sent; to Christ's person, Christ's claims, authority and will. A man can no more believe that Christ is the Son of God and not believe the Bible which contains the first record of him and his life than he can consistently believe the numbers in simple addition and then deny the total. A man can no more believe with all his heart that Jesus is the Christ, the Son of the living God, and not believe what Jesus has said, and not obey his will, than he can consistently accept the major and minor premisses of a syllogism and then deny the conclusion.

This creed with its single article is the only catholic ground on which believers can unite, inasmuch as it does not and never can express dead forms of truth, but expresses living expanding principles. Forms of expression become outgrown, and finally become obsolete, but the truth at the heart of this statement can never be outgrown. It places the historical person of Christ, without which Christianity as a spiritual religion would be overthrown, at the centre as the one pervasive and inclusive Personality, and is free from theological and philosophical speculations.

# The Home Circle.

Conducted by J. C. F. PITTMAN

## NOT FOILED.

Keep heart, O Comrade! God may be delayed  
By evil, but he suffers no defeat;  
Even as a chance rock in an upland brook  
May change a river's course; and yet no rock—  
No, nor the baffling mountains of the world—  
Can hold it from its destiny, the sea.  
God is not foiled; the drift of the world Will  
Is stronger than all wrong, Earth and her years,  
Down joy's bright way, or sorrow's longer road,  
Are moving toward the purpose of the Skies.  
—Edwin Markham.

## FATHER'S TESTIMONY LEADS SON TO CHRIST.

A great preacher was pressing the claims of Christ upon a bright young man who was not a Christian. The boy's father, one of the most distinguished physicians of the city, was also out of Christ. The boy well-nigh worshipped his father. After they had talked for a while, he turned to the minister and said: "The best man in this city is not a Christian; why should I be?" The pastor said, "Who is that?" The young fellow answered proudly: "My father is the best man who walks the streets of this city, yet he is not a Christian. Why should I be one?" The next day was Sunday. At the earliest possible hour the faithful pastor was in the physician's office with a great burden upon his heart. "Do you know, sir, that you are keeping someone else out of the kingdom of God?" "What do you mean?" said the doctor. "I mean that your boy told me you were the best man in this city, and that, as you did not seem to need Christ in order to be saved, he did not see why he should." "Did my boy say that?" said the physician, earnestly. "He certainly did," was the reply. "Pastor, what is the first service in your church at which I could make a public confession of Christ?" was the instant question of the father. "This morning, at ten-thirty," said the pastor. "I have an important operation at that hour, and cannot come. What is the next opportunity available?" "This evening, at eight o'clock," was the reply. "I will be there." At eight o'clock he was on hand. When the hour came for the decision this splendid man arose, deliberately walked down the aisle, and openly accepted Christ as his personal Saviour. The result was that presently his son also accepted the Saviour, led by his father's testimony and example.

## PLAIN HARRIET.

Old Simeon Price came feebly up to where the group of girls were standing. They had just come from Annabelle's party, and were waiting for their car on the corner. Beth was there, so were Mabel, Julia, Gladys, and Harriet. Each girl looked at old Simeon in his shabby coat, and waited for him to speak. The old man smiled at all of them. "Fifty years ago to-day," he began, "at three o'clock in the afternoon, I was married." "A golden-wedding day, then," said Aleen with a smile. "And is your wife well?" asked Beth, briskly, with her eye on the approaching line of cars. Old Simeon shook his head. "No; she has rheumatism, and is about helpless. I'm going home early to get her something nice for supper, as long as it's her golden-wedding day. I don't want any one to take care of her but me. Fifty years ago she was like you girls, young and full of life. Nothing was hard for her then." He shook his head. "The years count," he added soberly, "and they bring changes—they bring changes."

Gladys spoke up. "And how do you feel, Mr. Price?" she asked.

"Not so very well—but I ain't thinkin' about myself. I'm thinkin' about her. Seein' all you girls on the corner here made me want to tell you that I was married fifty years ago to-day."

He nodded, and went on his way; it was Harriet who ran after him.

"Mr. Price," she said, "I think it must be lovely to have a golden-wedding day. I'd like to give you something nice, but half-a-crown is all I have. Won't you take it, and buy your wife some ice-cream for to-night?"

Old Simeon Price brightened. "Ice-cream! She loves that, and she doesn't have it very often either. It would make her happy, too, to know you thought of her on her golden-wedding day. Thank you! Thank you! I'll tell mother."

Harriet passed the money into the old, wrinkled hand. Then she ran back to where the girls were. The car was coming, and they all boarded it.

Old Simeon Price trudged on, still feebly. "They was all pretty girls," he whispered. "Real handsome, you might say, except the little one who gave me the money for mother's ice-cream. But to me she was the handsomest of 'em all. True, most folks would say that a plain little face like hers couldn't be beautiful—but it was to me. I rather guess the Lord thinks so, too," he added tremulously.—S.H.M. in "Christian Advocate."

## "I FORGAVE THEE ALL THAT DEBT."

I knelt in prayer, and brought to Him my gift—

The fruit of many years;

And as I sought my gaze to Him to lift,

I could not see for tears.

Three shadows loomed before me in the gloom—

Failure and Shame and Sin.

Their darkening presence seemed to leave no room

For Christ to enter in.

And Failure pointed to the things undone;

Shame, to vows unfulfilled,

And Sin to victories which had not been won,

And conscience oft-times stilled.

"Alas! how can He take a gift from thee?"

They all at once exclaim,

And then He came and bade the shadows flee,

Saying: "I bore the blame."

—Fairlie Thornton.

## A MUSICAL FAMILY.

"Are there any musicians in your family?" "Rather. My father is adept at blowing his own trumpet. Mother is equally expert at harping on one string. Ma-in-law has to play second fiddle. Grandpa gives us a solo on his nasal organ without the stops, every night. Uncle spends his time whetting his whistle. Harry is fond of his pipe. Bertie is forever ringing the changes on her lovers; and I'm a bit of a lyre myself."

## SKILLED LABOR.

Old Gentleman, severely: "Ah, it's the old story, an unskilled man dodging work he might get."

Tramp: "Unskilled, am I? You try dodging work, and see if it don't require a bit o' skill!"

## CAUSE AND EFFECT.

Sister's Suitor: "How is it, Johnny, that you have such a dislike to me? I have never done anything to deserve it."

Johnny: "Yes, you have. When you come to see our Kate she puts the clock back, and it makes me late for school, and I get thrashed."

## The Family Altar.

J.C.F.P.

Monday.

Then Gideon built an altar there unto Jehovah, and called it Jehovah-shalom.—Judges 6: 24.

These words signify "The Lord is my peace" or "The peace of Jehovah"; and this name he gave the altar, in reference to what God had said, verse 23: "Peace be unto thee"; which implied, not only a wish but a prediction of the prosperous issue of the enterprise in which he was about to engage.

Reading—Judges 6: 1-24.

Tuesday.

And it came to pass the same night that Jehovah said unto him, Arise, get thee down into the camp; for I have delivered it into thy hand.—Judges 7: 9.

One writer quotes this passage to show "how God is willing to confirm his word and promises by the mouth of one man to another. God had told Gideon many times that he would defeat the Midianites, but Gideon remained doubtful and timorous, God having permitted such weakness to remain within his heart, until he heard through the mouth of man the confirmation of what God had said to him."

Reading—Judges 7: 4-22.

Wednesday.

The olive tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to wave to and fro over the trees?—Judges 9: 9.

Moncure D. Conway wrote: "Olive trees are of very ancient sanctity. Noah's dove bearing an olive leaf may have been a symbol of earlier date; at any rate, we find the olive revered by the Israelites. . . . In the time of David we find a special officer appointed to superintend the olives and sycamores, and among the sacred hills was the Mount of Olives. The word 'Gethsemane' meant 'a press for olive oil' . . . its oil fed the sacred lamps."

Reading—Judges 9: 6-21.

Thursday.

She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing.—Judges 13: 14. "Those that would preserve themselves pure must keep at a distance from that which borders upon sin or leads to it."

Reading—Judges 11: 29-40.

Friday.

There was a swarm of bees and honey in the carcass of the lion.—Judges 14: 8.

In his preface to "Grace Abounding," Bunyan wrote, "I have sent you here a drop of that honey that I have taken out of the carcass of a lion. Temptations, when we meet them at first, are as the lion that roared after Samson; but if we overcome them the next time we see them we shall find a nest of honey in them."

Reading—Judges 14.

Saturday.

In those days there was no king in Israel; every man did that which was right in his own eyes.—Judges 17: 6.

"When a man's own will, passions and caprice are to be made the rule of life, society is in a most perilous and ruinous state. Civil government is of God; and without it the earth must soon be desolated."

Reading—Judges 17.

Sunday.

And they lifted up their voice, and wept again; and Orpah kissed her mother-in-law; but Ruth clave unto her.—Ruth 1: 14.

Dr. Armstrong Black sums up the study of Ruth thus: "She is, after all is said and done, neither a queen nor a saint—perhaps not even a heroine; she is pre-eminently the woman. But in Ruth womanhood has a suggestion of the angelic, as it finds in duty its delight, and in the transient task an opportunity for perfect service."

Reading—Ruth 1: 2.

# Prayer Meeting Topic.

March 30.

JOSEPH, SAVIOUR OF HIS PEOPLE.  
(Genesis 45: 1-8.)

F. J. SIVVER, B.A.

The life of Joseph is one of the most thrilling chapters in the annals of Israel's history. He embodies the grandeur of the Old Testament and the grace of the New. It is easy to trace the steps by which he became Egypt's prime minister and the saviour of his people.

### Dreamer.

There is a big stretch between those dreams of boyhood in the old home at Hebron and their fulfilment in the courts of Pharaoh, but a single sentence of the historian covers it all—"the Lord was with Joseph."

The frank and innocent way in which Joseph related the double dream which exalted him so much, whilst it enraged his brothers and puzzled his father, reveals his strong, pure and lovable nature. Here was a lad impressionable, ambitious, sincere—a chosen vessel ready to be moulded.

### Slave.

Young Joseph ran the risk of being very much spoiled had he remained long at Hebron. The over-attention of his too-doting father, the distinction suggested by the dreams, the animosity of his brothers: these might have made him an egotist and a snob.

The Providence which permitted the rough handling and the dark pit at Dothan was kindly after all. The hard knocks awakened the dreamer and brought him face to face with the stern realities of life.

His conduct in Potiphar's house was the first step to true greatness.

Potiphar soon left everything in his hands: "he knew not aught that was with him, save the bread which he did eat."

### Prisoner.

Morals were lax in Egypt. Many a slave had not only stolen his master's goods, but also his master's wife, and had then turned and slain the master himself. Such was probably the plan back of the sinful suggestion made by Potiphar's wife. It would have been easy and natural enough for Joseph to have yielded. Away from home, a purchased slave, wronged by his brothers, and apparently the victim of an evil fate, he might have made many excuses. But Joseph was not the man to plead "extenuating circumstances." He remembered the trust reposed in him and saw the deed in the light of God: "How can I do this great wickedness and sin against God?"

The imprisonment that followed might have seemed like the overthrow of goodness and of God. But when things were blackest then "the Lord was with Joseph and showed kindness unto him." He quickly found favor with the prison-keeper, and later interpreted the dreams of Pharaoh's baker and butler, and this ultimately paved the way to his release and royal recognition.

### Prime Minister.

In a single step Joseph was promoted from prison to primacy in Pharaoh's court. It was heaven's vindication and recompense.

His mysterious treatment of his brethren when they came to Egypt to buy grain was, of course, designed to prove their repentance. When Judah gave such fine proof of his sincerity, Joseph could restrain himself no longer. All the love and tenderness he had sought to hide, and his own gigantic faith in God, are expressed in the confession: "I am Joseph, your brother, whom ye sold into Egypt. And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." The Old Testament has nothing finer than that reconciliation scene.

TOPIC FOR APRIL 6.—THE BOOK WE CHERISH.—2 Timothy 3: 14-17.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

## AMONG THE SCHOOLS.

### South Melbourne's Junior Clubs.

The work among the young people at South Melbourne has been greatly helped by the formation of two junior clubs, the Pi Sigma Pi and the Sunshine Club. The former club caters for boys between the ages of 12 and 16. At South it has a membership of 24 and does much in educating the boys in spiritual, physical and social things. The members are regular attendants at Bible School and church services, and are very loyal to their own meetings. Recently six of the members confessed Christ as their Saviour. This order like the K.S.P. takes Christ as Commander, and Paul as its hero.

The Sunshine Club is for girls between the ages of 12 and 16, and is affiliated with the Phi Beta Pi. The girls of the junior club are supervised by two members of the P.B.P., who devote a great deal of time to the teaching of the girls. The club has enjoyed visits from the Chaplain and Deputy Chaplain of the P.B.P. and appreciated greatly their bright and helpful messages. A number of the girls have lately made the good confession, and are always to be seen at Bible School and church meetings. These clubs are doing much to keep the young folk together and interested in the things which matter most.

### Geelong Bible Class.

The Bible Class of the Geelong city church has just closed another year of service. The class numbers 39 and has an average attendance of 18. During the year the thought of service for others has been kept uppermost. Sixty-five letters of sympathy and good cheer have been written, and from replies received these letters have been very much appreciated by the recipients. It was decided to make a special effort to assist in helping to pay off the debt on the church building. The class set out to raise £20 for this object. Their aim has been realised, and the £20 has been paid over along with another £11 which was raised during the year.

The class was greatly helped by lectures from Sister Elwood on Palestine, Mr. Chas. Wickham on Temperance, and Mr. W. C. Tippet on a trip through Canada with the Young Australia League, and another based on his visit to the battle-fields of France. These lectures helped greatly to augment the funds of the class bringing in something over £11.

At the anniversary demonstration last year prizes were awarded for attendance to Misses D. Barnett and J. McGregor. Our birthday-box into which members voluntarily place contributions of 1d. for each year of their age, has been the means of raising the sum of £1/18/6, which goes toward to support one of the two Indian orphans whom the school supports.

At the annual business meeting of the class,



P.B.P. Club, Bambra-rd., Vic.

thanks were expressed to their president and teacher, Mr. S. Stevens, Miss Audsley, the pianiste, and Miss Bernard, the assistant secretary. Mrs. E. M. Dawson, mother of Bro. Claude Dawson, the preacher of the Preston church, is the secretary of this progressive class.

### Secretary Entertains School.

Recently Bro. Fred Lee, secretary of the Sth. Yarra Bible School, had a twenty-first birthday. When he was asked about a birthday party Bro. Fred said he would like, if possible, to entertain the whole of the Bible School. His parents consented, and on Saturday evening, March 5, the Sth. Yarra chapel was the scene of a very jolly party. The tables were literally covered with all kinds of good things, and both young and old thoroughly enjoyed themselves. After tea games were indulged in by the young people. It is fine when young people are so thoughtful of others, and we are sure that all who were privileged to enjoy the hospitality of Bro. Fred Lee thoroughly enjoyed it, and personally, we would thank him for his interest in the boys and girls and the workers of the Bible School.

## THE WORLD'S BIBLE.

Christ has no hands but our hands

To do his work to-day;

He has no feet but our feet

To lead men in his way;

He has no tongues but our tongues

To tell men how he died;

He has no help but our help

To bring them to his Side.

We are the only Bible

The careless world will read;

We are the sinner's gospel;

We are the scoffer's creed;

We are the Lord's last message,

Given in deed and word:

What if the type is crooked?

What if the print is blurred?

What if our hands are busy

With other work than his?

What if our feet are walking

Where sin's allurements is?

What if our tongues are speaking

Of things his lips would spurn?

How can we hope to help him

And hasten his return?

—Annie Johnson Flint.

## WHAT I WANT MY CHILDREN TO REMEMBER ABOUT HOME.

1. That their father and mother loved each other.
2. That the reason home was a happy one was because we all worked to keep it so.
3. That each child was given every possible opportunity to develop his own personality.
4. That each child's personal possessions were inviolable, if kept in the place allotted to them.
5. That the books in the house were to be read if handled rightly, and there were no shelves under lock and key because of questionable contents.
6. That absolute truth abode there; no earnest questioner, however young, was put off with subterfuge or evasion.
7. That we believed in hospitality, in spite of any extra labor involved, and that our friends loved to come to us.
8. That Sunday was the happiest and the most restful day in the week, and that we all looked forward to its coming because it was the day we always spent together with father in the midst.—Clipped.

## Foreign Missions.

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

### REPORT OF DR. BHAMBAL, BOMBAY.

Dr. C. G. Bhambal sent a report of the medical work at Diksal during 1926, showing new patients 2,302, retreatments 1,312, minor operations 192, cataract cases 20. Dr. Bhambal writes, "Our dispensary is situated just opposite the Diksal railway station. Many of our distant patients come by train for medical treatment. The gospel is first brought to the patients before any medical treatment is given. Diksal citizens have manifested great interest in our work, and helped us when possible. The railway station-master gives us the use of their railway phone, which is not for the public, for urgent cases from sick people. We have been able to purchase a secondhand operating table for our dispensary, which has been a great help. We ask you all to pray for us. Every success in operations depends on prayer and complete surrender to God."

Your brother in Christ.

V. George Bhambal, L.C.P.S., Bombay.

Miss Caldicott, in sending this report, speaks very highly of Dr. Bhambal and his work. She says, "On the compound Dr. Bhambal does very good medical work. He is very clever at eye cases, and specialises in removing cataracts. He has had great successes in this work. Although the number of patients daily do not average more than ten, yet he collects good fees for his eye operations. Another advantage is such cases stop on our compound for two or three weeks, so they have an opportunity to hear the gospel and to see the fruits of Christianity among our people."

In respect to the general work Miss Caldicott says, "The Evangelists and Bible Women did a fortnight's itinerant work at Indapur during January. The Evangelists went to the surrounding villages in the bullock cart while the Bible women centred on Indapur itself, in this way quite a good work was done. In the regular work the Evangelists and Bible Women faithfully go forth to distant villages with faithful messages."

At Diksal's two schools there are three teachers and 38 scholars. At Indapur one teacher and twenty scholars. The number of church members 14, adherents 6, children 14, total 35.

Miss Caldicott has returned to her place as superintendent of the medical work at Baramati.

### CLARK-LUDBROOK WEDDING GROUP.

Below is a photograph of the wedding group at the marriage of Mr. H. A. G. Clark, M.A., to Miss D. C. Ludbrook, at Yunnanfu, China, in November last. Reading from left to right, the following will be seen seated in the front row: Mr. Anderson, Dr. Wohrley and Melville, Mr. Clark, Mrs. Clark, Miss Ludbrook, Mrs. Ludbrook, British Consul, Mrs. Evans, Dr. Killmier, behind and to the left of Dr. Killmier is Mr. Evans. Standing behind Dr. Wohrley is Dr. Watson; and standing on his left is Mrs. Killmier with Neville. Seated immediately behind, and to the right of Mr. Clark is Mrs. Watson (Dr. Mary) and John. Seated immediately behind and to the left of Miss Ludbrook is Mrs. Wohrley. Unfortunately Mrs. Anderson, Pearl and baby were amongst the number who had to leave before the photographer, who had forgotten his appointment, appeared on the scene. Included in the group are Chinese Christians; missionaries belonging to the China Inland Mission; Church Missionary Society; Pentecostal Missionary Union, and Young Men's Christian Association; and representatives, Foreign and Chinese, of the business section of the community.

### LETTER FROM SHANGHAI.

Brother Hu Sin Kwei, our aged Chinese evangelist in Shanghai, sends the following letter, which we believe will be read with great interest to the present time.

Church of Christ,

Liping-rd., Shanghai, January 4, 1927.

Dear Mr. Walden,—

I suppose that you are under God's protection, that your body has obtained much health and that your church has been prosperous.

I suppose you have already received by this time my letter of reply to your letter written in the last November.

Four brothers received the baptism in the Kweming-rd. church on December 26, Sunday, 2.30 p.m. Two of them came from the Lung Ching Li church and the other two came from the Liping-rd. church.

The Liping-rd. church held the Christmas celebration-meeting on the Monday evening of Dec. 27, and had a very good time. About 10 o'clock of that night, fruits and cakes were distributed to the comers, and after that the meeting announced its adjournment.

The local situation is quiet. The simple matter of regret is that China has a nation-wide civil war.

Though there is fighting near about Shanghai at present, yet it is fortunate that Shanghai is quiet still. Recently refugees came to Shanghai from various districts to avoid military sufferings. Shanghai is really a refuge place.

Please present my salutation to the brothers and sisters of our home church, and deacons of our Home Mission, and members of the Board of Directors.

I pray God bless them in the happy New Year. Please pray for our country.

Yours sincerely,

Hu Sin Kwei.

### COMING EVENTS.

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

MARCH 27 and 30.—West Wimmera Conference at Kaniva. Speaker, Mr. R. Gelbke, B.A.

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.

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

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.

APRIL 21-24.—Back to Collingwood, April 21 to 24. Old members' reunion. Great times in store. Come.

### FOR SALE.

Piano, German, iron frame, perfect condition. cheap, cash, church member. Apply 83 The Avenue, Coburg.

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

### TO LET.

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



Clark-Ludbrook Wedding Group, Yunnanfu, China.

## Here and There.

Our readers will be interested to learn that Dr. W. Alfred Kemp, formerly of Essendon, Vic., has been appointed house surgeon to the Peterborough Infirmary, England.

Victorian church secretaries are asked to forward the names of sisters who have been appointed as delegates to Women's Conference to the State secretary, Miss Rometch, 54 Stanhope-st., Malvern.

The mission conducted by Bro. Ross Graham at Bassendean, W.A., is progressing. Throughout the week the meetings have kept up well, and on Sunday, March 13, three young people made the good confession. Up to 14th the total decisions numbered five.

Australian friends will be interested to learn that Bro. C. M. Gordon, M.A. ("Dr." Gordon as the church bulletin, following a growing fashion, describes him) has entered upon an engagement with the First Christian Church, Norfolk, Virginia, U.S.A. He began his work there at the beginning of February.

"The Reformed Churches of Hungary have lately contributed a generous sum towards the fund for rebuilding the Calvin birth-house at Noyon," says "Le Christianisme." "The gift is accompanied by a very cordial letter, which expresses high regard for the memory of the Reformer, and admiration for 'the illustrious Calvinist Church of France.' A recent translation of Calvin's 'Institutes' into Hungarian was speedily sold out."

The mission at Albion, Qld., conducted by Bro. Ball ended on March 6, the number of conversions totalling 32. On 8th inst., the Junior C.E. Society held their anniversary. Miss Cullen, their superintendent, who leaves on 24th for England, was presented with a gold C.E. brooch. On the 12th the young people of the church held a social in order that old members might make themselves known to the new converts. The mission thankoffering amounted to £50.

The Baker-Watson tent mission at Norwood, S.A., entered on its seventh and last week, on March 20. After a powerful appeal by Bro. Baker, who spoke on "New Testament Conversion," two made the good confession, bringing the total up to 60 decisions. The mission is due to close to-night, with a great thanksgiving service. 195 broke bread in the Tabernacle on morning of March 20, and 12 at night. Offerings for Home Missions totalled £377/6.

Bro. Edwin Wyle, B.A., of Canton, Penn., U.S.A., recently wrote to Bro. Thos. Hagger expressing his desire to come to Australia to labor either as a settled preacher or in the conducting of missions. Bro. Wyle is an Englishman by birth, and has labored for a number of years with our churches in Canada and U.S.A. He has been over four years in his present field, where he has a fine congregation and a men's class of 400 members. Bro. Hagger will be pleased to give any information he has to any church or committee desiring the same.

When telephonic communication was recently established between London and New York, the proprietor of the "New York Times" said, "Who now has the temerity to say that prayers are not heard in heaven?" Every new triumph over cosmic forces makes it easier for those who are inclined to be sceptical to believe in what we humans call the miraculous. Speaking of "wireless," Dr. Fosdick has said, "The living voice out of the unseen, the mystery of fellowship with the invisible, the necessity of being rightly tuned, the interferences which break receptivity—men have gained a new and consoling picture in which to image their dealings with God!"

Should there be any members of the church of Christ residing in the Riverina unattached to the Wagga church, or any person knowing of such, kindly communicate with H. C. Stitt, Esplanade, Wagga, N.S.W.

The following telegram was received on Wednesday morning from Bordertown, S.A.: "Forbes mission closed; great enthusiasm; splendid results: 62 confessions, 61 uniting with church. Incomplete cash thankoffering £165.—Cornelius."

It is proposed to arrange for the celebration of Anzac Day to be observed on the actual date, Monday, April 25. The Commonwealth Government is desirous that the celebrations, as on previous occasions, should be in keeping with the solemnity and national significance of the events which the day commemorates. All the churches are being invited to hold memorial services in the morning if practicable, at 11 o'clock, which hour is regarded as the most suitable time.

It will be recalled that at the Federal Conference held last year at Perth, it was resolved to ask the incoming Executive to invite Bro. Jesse Bader, of U.S.A., to visit Australia in 1927. We have received a telegram from Bro. Will Graham, Federal Conference Secretary, stating that Jesse Bader has cabled that he is arriving in Australia on July 23 next. Last year Bro. Bader visited Great Britain, and the brethren in the home land were most appreciative of his work. He will be sure of a great welcome in Australia.

The Hinrichsen-Brooker mission at Bendigo, Vic., entered on its third week on March 20. Extra seating for an additional 250 persons has been provided. On several occasions the seating capacity of the tent has been overtaxed, great numbers standing outside. On 16th inst. a baptismal service was held, when many of the converts were baptised. The city has been stirred by the message. On March 20 there were 120 present in the morning, and four were received into fellowship. At night there were close on 1,000 in and around the tent. Total decisions to date, 20.

The meeting of the men's "Fraternal" of Ballarat churches of Christ was held in Dawson-st. school hall on March 17. There was a fine gathering of men, Mr. E. H. Price being in the chair. Musical items were rendered by Messrs. B. Feary and H. Ward. Reports received from the church were all encouraging, and indicated progress. The subject set for discussion was "The Church." Mr. W. Feary led the discussion on "The Worship of the Church." "The Ministry of the Church" was entrusted to Mr. W. Benson, who sent a paper. "The Unity of the Church" was introduced by Mr. Burdeu, and Mr. Carling followed on the same theme. Mr. G. Fitzgerald spoke to the subjects generally, and concluded in this way a profitable time.

The last week of the tent mission conducted by Bro. A. E. Forbes at Bordertown, S.A., has been a stirring one. The tent has been taxed to accommodate the people on some nights, and 21 persons were led to Christ. Sunday was a great day. Morning meetings were splendid, and several were received into fellowship. A thanksgiving offering taken up in all the churches at the service for breaking bread amounted to £165. In the evening twelve men and two women were immersed by Bro. Cornelius. Bro. Forbes preached with power to an audience of more than 500 people. Many women were unable to find seats, and most men stood as a matter of course. Interest has been intense and widespread, and the gospel has been faithfully and fearlessly proclaimed. To date 57 have confessed Christ, of whom 56 will link up with the church. The meetings were to continue on Monday and Tuesday.

The British "Christian Advocate" for Feb. 4 contains the following account of the welcome extended to Mr. and Mrs. H. G. Harward:—On Friday evening, January 28, the officers of the church at Twynholm and the visiting sisters had the very great pleasure of welcoming Mr. and Mrs. H. G. Harward, of Australia. Mr. and Mrs. Harward were met at Southampton on their arrival in the morning by Mr. J. W. Black, J.P., the Chairman of the General Evangelist Committee, who accompanied them to London. Mr. and Mrs. R. Wilson Black invited the officers of the church and their wives to welcome with them Mr. and Mrs. Harward, and a very happy and enjoyable evening was spent. Mr. R. Wilson Black assured Mr. Harward of the help and loyal support of every officer of the church, and wished him every success in his labors with the General Evangelist Committee who had invited him to this country. Mr. W. Mander, B.A., also spoke a few words of welcome and encouragement. Mr. Harward replied in a speech which conveyed to all the fact that his great object in coming across the water is to spend and be spent in the service of Christ. On Lord's day, January 30, Mr. Harward addressed the church, spoke to the young people in the Institute in the afternoon, and preached the gospel in the evening. The addresses made deep impression upon the minds and hearts of the hearers.

### CHURCH-BUILDING ON THE INCREASE.

During 1926, George L. Snively, of Lewistown, Ill., assembled \$2,072,750 for churches, Eureka College and Christian Hospital, St. Louis. This was the fourth year his money-raising passed the \$2,000,000 mark, and the seventh consecutive year they passed the \$1,000,000 goal.

The beloved L. L. Carpenter, chief dedicator in our brotherhood a generation ago, just previous to his death stated with joy that he had helped raise practically a million dollars for our churches in his lifetime. There could be no more striking demonstration of the growth of the churches, financially and in building urge, than the fact that the past year one dedicator raised twice the funds that the great patriarch assembled in a lifetime.

Bro. Snively writes:—

"In perhaps the last letter he ever wrote, F. M. Hains congratulated me over having helped Mark Collis assemble \$83,850 for his new South Broadway Church, Lexington, Ky. He stated in this letter that it was the largest sum ever pledged at a dedication within our brotherhood. He added: 'It heralds the dawn of greater days for our people.' And that greater day has come, in which I have helped L. O. Bricker, Atlanta, assemble \$200,375; Harry G. Knowles, Little Rock, \$226,000; Geo. P. Taubman, Long Beach, \$245,608; L. N. D. Wells, Dallas, \$276,550; Geo. Hamilton Combs, Kansas City, \$305,105; Edgar DeWitt Jones, Detroit, \$307,325."

Of special interest and importance is the fact that on these money-raising occasions last year Bro. Snively did not slight the evangelistic message. There were 337 additions to the churches he served on dedication days.—"Christian Standard," U.S.A.

### ADDRESSES.

J. McG. Abercrombie (secretary of Ivanhoe church, Vic.)—23 Rose-st., Ivanhoe. Phone, Ivanhoe 281.

A. H. Pratt (preacher of North Williamstown church, Vic.)—125 Melbourne-rd., North Williamstown.

E. Snooks (secretary Ulverstone church).—South-rd., West Ulverstone, Tas.

### WANTED.

The church of Christ, Surrey Hills, Vic., is desirous of hearing from preachers willing to accept a call. State date available. Address all communications in confidence to secretary, A. C. Friece, 3 The Avenue, Surrey Hills.

## Grace and Truth.

There is one place where grace and truth can be seen at flood-tide, and that is at Calvary. John sets the cross against the blackest background that ever writer dared to present. We mark the procession of the powers of darkness—Judas, the traitor, in the very act of betrayal; Caiaphas, the scheming ecclesiastic, with his heart set on his own place and power; Pharisee and Sadducee, priest and scribe, conspiring together in evil counsel; Pilate speaking about truth in the very moment when about to utter a lie. We hear the hoarse cry of the mob, "Crucify him; crucify him." We see the soldiers smiting, scourging, mocking, plating the crown of thorns, casting their dice for his poor garments, at the foot of the cross. Against that background there stands out this wondrous personality—now silent, now speaking with gentle utterance, now pausing to give a message of comfort or to make a tender appeal. We hear him in the direst moment of his agony, without one word of reproach, pouring forth his soul in prayer. To turn water into wine, to snatch a woman of shame as a brand plucked from the burning, to cleanse the sullen passions of ambitious men—these are deeds of truth and grace. But to love men who deny, and desert, and betray, to yearn after those who scorn and hate, to become a sharer in the world's anguish and to bear the penalty of its sin—there is revealed the final proof that "The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

All down the ages there has been one recurrent temptation. That has been either to lay the chief stress upon the grace, and to ignore the high and serious urgency of the truth; or to be so held by the austere solemnity of the truth as to forget or obscure the grace. Many of the conflicts in doctrine, and some of the divisions in the Christian church, have been due to this failure to remember both the grace and the truth. The peril to-day is to emphasise the grace, and to allow the truth to lie in the shadow. Writer after writer is busy rehearsing the story of Jesus—sometimes after the mode of the grammarian, dealing with his words, sometimes after the manner of the scholar, eager to interpret his mind, and sometimes with the engrossment in the pathos and romance of the life, so dear to the man of letters and the poet. But we shall do this high revelation injustice if we forget the truth. Let us come, not merely as those who are charmed by the wonder of his words, the mercy of his deeds, the loveliness of his character, but of those who need also the power of his truth. Let us come as those who are finding life's feast impoverished; as those who are outcast and scorned of men; as those whose hearts have cherished envious and worldly ambitions. Let us come as those who stand in the light of the truth, that we may see and know how God carries the burden of our sin, and so lift up our hearts in a new hope, because the only begotten of the Father has redeemed us.—W. M. Clow in "The Christian Century."

## The Business Side of the Church.

Thos Hagger.

While it is true that the church is a spiritual institution, yet it has a business side which must receive attention. It is important to learn to do all things "decorously and in order" on this side or chaos will result, and the church may get a bad name in the community.

Carelessly kept records are all too common; unanswered correspondence, and sometimes correspondence suppressed by the secretary is not unheard of; membership rolls which are only revised when a fit takes the church officers are to be found. Possibly one of the worst forms of carelessness on this side of the church is the receiving of people into membership from sister congregations without getting letters of

I sometimes wonder whether preachers or secretaries are the bigger sinners in these matters. But both have been known to err. Our preachers should be thoroughly drilled in the importance of doing things in a business-like way when they start out into the work, and it would be good if in some way a little training could be given to some church secretaries.

The church of God is too important to treat with indifference or carelessness. As it is the greatest institution on earth, it calls for the utmost care and consideration. And so among the revivals we need is a revival of doing things in an orderly manner.

Let those who have failed take courage; Tho' the enemy seem to have won, If he be in the wrong, tho' his ranks are strong, The battle is not yet done; For as sure as the morning follows The darkest hour of the night, No question is ever settled until it is settled right.

### W.A. WOMEN'S AUXILIARY.

The monthly meeting was held in Lake-st. hall on Tuesday, March 1, when there was a fair attendance. Mrs. Brooke led the devotional exercises, and read a very helpful paper entitled "Seeking Guidance." Mrs. A. Lushey sang a sweet solo. Mention was made by the President of the passing away of Mr. Louey's mother. Words of welcome were expressed to Mrs. Fishwick, who has just returned from a trip East, much benefited in health. Roll-call was responded to by 41 sisters.

Correspondence included a letter from Mr. Hagger, bringing before our notice the appeal for Canberra church, and asking if it would be possible for us to help. £5 was voted towards this fund. Secretary was asked to send greeting to Kalgoorlie church. Financial statement read by treasurer (Mrs. Ingham) was received.

Conference matters were discussed, and suggested programme for Sisters' Conference submitted and agreed upon. Representatives were appointed to arrange conference meals.

Collection, 10/8; hospital collection, 8/3.—M. Wilson, Secretary. transfer, with the result that names are sometimes found on two rolls.

### WOMEN'S MISSION BAND, VIC.

Receipts, December to February.

Ascot Vale, £2; Balwyn, £2/10/-; Bambra-rd., £1/3/-; Blackburn, £1/15/-; Bordertown, S.A., 19/-; Boronia, £1/16/-; Brighton, £3; Brunswick, 13/6; Carlton (Lygon-st.), £1/16/-; Carnegie, £1/17/-; Cheltenham, £1/17/-; Coburg, £1/6/-; Collingwood, £1/10/-; Drumcondra, £1/6/2; East Cambervell, £1/18/6; Emerald East, £1/10/-; Essendon, £6/10/-; Footscray, 12/-; Gardiner, £2; Geelong, £2/5/-; Hampton, £1/10/-; Hawthorn, £1/11/-; Ivanhoe, £1/7/-; Malvern, £2/16/6; Melbourne (Swanston-st.), £3/4/3; Middle Park, 10/-; Montrose, £1/19/-; North Fitzroy, £8/5/6; North Richmond, £7; Oakleigh, £1/10/-; Ormond, £1/5/-; Preston, £2/8/2; Pyramid, 11/-; Red Hill, £1/4/6; Ringwood, £1/14/6; Shepparton, £4/4/-; South Melbourne, 13/-; South Yarra, £1; Surrey Hills, £1/10/- Total, £93/1/2.

### Expenditure.

Home Missions, £46/10/7; Foreign Missions, £37/4/6; Bible College, £9/6/1. Total, £93/1/2.—J. E. Huntsman, Treasurer.

### 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.

### 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.

Special Hymn Sheets Provided.

Offering to defray Expenses.

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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Thos. Hagger.

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The money is coming in steadily, but we still need £1,272. Please send your gift to-day to save time and effort. Every gift will be thanked, whether large or small. Not a member should miss the opportunity of making a contribution towards establishing New Testament Christianity at the nation's capital.

Send to A. G. Saunders, B.A., 122 Mellwraith-st., North Carlton, Vic.; F. T. Stubbin, Boonah, Qld.; W. H. Nightingale, Queen-st., West Ulverstone, Tas.; F. Langlois, c/o Goode, Durrant & Co., Grenfell-st., Adelaide, S.A.; Alf. J. Gard, King's-grove, Tranmere, Adelaide, S.A.; or Thos. Hagger, 119 Aberdeen-st., Perth, W.A.

**SOUTH AUSTRALIAN PREACHERS' RETREAT.**

Through the kindness of Bro. F. Collins the retreat this year was held at his camp at Kircaldy, from March 7 to 11.

It was a time of happy fellowship and spiritual blessing. It was a joy to have five country preachers present, and a regret that more of the suburban preachers did not attend.

Most helpful discussions took place at the morning and night sessions on the following themes:—"Should We Adopt the Circuit Plan?" "The Mid-week Prayer Service." "An Effective Eldership." "The Preachers Relation to Outside Organisations." "The Advantages and Disadvantages of a Country Pastorate."

Wednesday evening was given over to a time of prayer. The crowning meeting was held around the camp fire, and was rich in spiritual experience. Daily swims, social fellowship, joyous laughter, helpful topics, bright discussions, prayerful worship, heart to heart talks with each other, and above all with God, characterised the whole of the retreat.—W.L.E.

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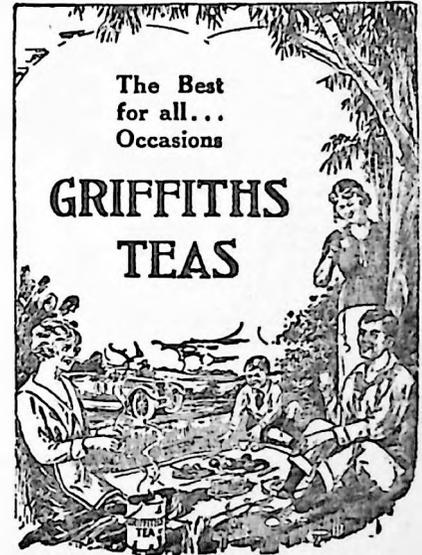
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## News of the Churches.

### Western Australia.

Claremont church held its annual business meeting on Mar. 10. It was well attended, and several important questions were discussed. The church hopes to accomplish greater things in the coming year.

On March 15 the annual meeting of Maylands church was held. The various auxiliary reports were thoughtfully prepared, and matter contained therein should prove a great encouragement and incentive to the new evangelist. Eight scholars during the year were received in to the church from the Bible School, and every teacher and scholar is bent upon retaining the shield won last year.

### Queensland.

On March 6 a lad from the Bible School confessed Christ at Bundaberg. On 13th there were two confessions, and two baptised believers came out to be welcomed into fellowship.

Bro. Alcorn, of Brisbane, paid a visit to Ma Ma Creek on March 6 and spoke morning and evening. There were good meetings. Bro. Ball is planned to commence an eight-days' mission on April 17.

Maryborough church is more than holding its own. Bible School reports an attendance of 83. On March 13 Bro. V. Adecock spoke in the morning and Bro. A. Price at night, when one lady made the good confession. The attendance at the Sisters' Guild is the largest for years.

The annual business meeting of Sunnybank church has been held. The work was well maintained during the year. The following were appointed to office:—Deacons: F. A. Bignill, W. H. Morton, J. E. Bignill, J. Gager, W. MacCorquodale; secretary, J. Bignill; treasurer, W. MacCorquodale; organist, Sister Gager; Sunday School superintendent, J. E. Jones. Sister Harlan, assisted by Sisters Gager and MacCorquodale, organised a most successful concert, the programme being supplied by the young people. Bro. Young was the speaker at all services on March 13.

### Tasmania.

Last month Caveseid church had a great lift and encouragement by a prolonged visit from Bro. G. Spaulding, of Hobart. His messages were much appreciated, and several times the seating accommodation was taxed to the limit. He was present for four Sundays, and held a week-night service between. Bro. Spaulding ably and faithfully proclaimed the truth.

The third anniversary of church and Bible School was celebrated at Devonport on March 6. Good audiences assembled to hear the children sing and the messages of Bro. W. H. Nightingale. On 7th the children contributed a nice programme, and received their prizes. Bro. M. Byard has removed to Melbourne, Bro. R. Revelle to Mole Creek, and Sister Cowburn to Sydney.

Large audiences continue at West Ulverstone. Sisters Mrs. J. Nightingale and Miss E. Nightingale are visitors. The church tendered a farewell social on March 17 to Bro. and Sister A. Howe and family, who are leaving the State for health reasons. Bro. Howe has been a deacon and Sister Howe organist for some years. Bren. A. Taylor, G. Singleton and A. Ivory spoke on behalf of the church, and presented the departing guests with a nice suit case. Bro. E. Snooks has been elected secretary.

Launceston annual business meeting was well attended on March 9. Excellent reports were received. The treasurer reported £722 given for all purposes. During the year two suburban meetings were formed off Margaret-st. The membership is now 211, which includes 37 im-

mersed by Bro. N. G. Noble, 3 restored, 5 formerly immersed, 11 added by letter, and 10 bona fide isolated. After concluding two engagement-periods of one and of two years, Bro. Noble accepted the church's unanimous offer of a further term of two years. Bro. and Sister Brown were present on March 13, from Oakleigh, Vic., also Sister Mrs. Workman, from Moreland, and whose solo was greatly appreciated at gospel service. Sympathy is extended to those who mourn the sad and sudden accidental death of our young Bro. Jack Johnson on March 7, through injuries received from a cricket ball.

### Victoria.

Owing to holidays meetings at Benalla have only been fair. On March 13 the church had the joy and fellowship of Bren. A. and P. Thompson, of Emerald, the latter presiding at the Lord's table.

On Mar. 20 Glenferrie morning meeting was addressed by Bro. Victor Griffin. A young man was received into fellowship. Bro. T. H. Scambler preached at the evening service, and there were three confessions.

At Kaniva last Sunday morning a baptismal service was held prior to the morning meeting, when Adeline and Grace Williams were immersed. We are pleased to report loyal support given to Bordertown mission.

Lygon-st. reports nice meetings on March 20. The morning speaker was H. B. Robbins, of Moreland. At night A. G. Saunders, B.A., preached on "A Confession that Costs and Counts." Several visiting brethren were present in the morning, and a number of strangers at night.

Good meetings were experienced at Burnley on Sunday 13. Bro. Ross Manning gave a helpful address in the morning. There was a large attendance in the evening service, when the service was taken by a party of 3AR studio broadcasters. The service was greatly appreciated.

At Swanston-st., Melbourne, last Lord's day week, Sister Mrs. Rigg, of Perth, W.A., was a visitor, and last Lord's day Bro. and Sister Ferris, of Glenelg, S.A., were present. Good meetings and splendid sermons were delivered by Dr. Brandt. The offering for Church Extension work amounts to about £26.

Warrnambool church had an address from Mr. R. Powell, of the China Inland Mission, on Mar. 20. Miss Bidolph, of Oakleigh church, has come to stay. Bible School had record attendance for several years. Four new enrolments. Successful Band of Hope social on Mar. 15, with large attendance of children and adults.

Bro. D. Stewart's ministry at Shepparton is to conclude on Mar. 27, and Bro. Larsen is to be with the church on May 15. Arrangements have been made for local brethren to conduct services in the interim. At the mid-week service on Mar. 15, an invitation was extended, and a married woman made the good confession.

The attendance at Moreland last Lord's day morning, March 20, was slightly smaller than of late. Bro. A. G. Saunders gave an exceedingly helpful address. At night Bro. H. B. Robbins preached to a congregation of about 300 on "An Interruption Turned to Good Account." Bro. Frank Whittington's singing was very much appreciated. The special offering for a local case of distress amounted to £17, being Endeavor Society, £3/10/0; Bible School, £3; Evening offering, £10/10/0. The Junior C.E. celebrated their anniversary on March 14. A splendid programme was given. Bro. Gale spoke on "Snow-flakes," and presented prizes. Several surprises were also given, including a large parcel of hymn books to the Bible School.

Services at Carnegie last Lord's day were well attended. At the morning service the church was addressed by Bro. Horace Jackel. At the evening service Bro. Shipway spoke on the subject, "An Impartial Umpire," being the third of a series of "Sporting Field Subjects." On Saturday evening last the Bible School gave a "kitchen tea" to Miss Eileen Kenyon and Mr. Omrah Walters.

Splendid messages at South Melbourne on March 20. Good attendances were maintained. Bro. Jas. R. Waterman presided at both services. At the gospel service he sermonised "Paul's Defence before Agrippa." One young lady decided for Christ. The Bible School attendance on Sunday was 230. Two young ladies and one young man have joined the Bible School teaching staff. All auxiliaries are making satisfactory progress.

At Surrey Hills on March 20, Bro. Way delivered helpful exhortation. A successful teachers' conference and supper was held last Tuesday evening. The addresses by Sister Gill and Bro. Patterson, followed by questions and free discussion, coupled with the fellowship of representatives from Box Hill and Doncaster, made the occasion both happy and profitable. One young man, welcomed from Hartwell mission, and man and wife by faith and obedience. One confession, a young man, last night.

On Mar. 10 Maryborough extended a welcome to Bro. and Sister Withers. Sunday, Mar. 13, Bro. R. Banks preached at the gospel service in the absence of Bro. Withers, who was conducting anniversary services at Bet Bet. Harvest thanksgiving services were celebrated on Mar. 20. Attendance at all services was good, 92 meeting around the Lord's table, and 132 at the gospel service. Bro. Withers gave splendid messages appropriate to the occasion. Sister Mrs. Boyle is laid aside through illness.

A splendid year's work in connection with the Sunday School at Bet Bet has been revealed by the anniversary on Mar. 14. Both scholars and teachers have shown a great interest in the work during the year. Bro. Withers was present on Sunday afternoon and evening, Mar. 20, and his addresses were greatly appreciated. On Mar. 21 the concert and distribution of prizes and certificates was held. Twenty-three of the scholars attended without missing a Sunday, and there were 13 awards gained at the annual examinations.

On March 6 harvest thanksgiving services were held at Brim. There was a splendid display of gifts, and the building was crowded both afternoon and evening. Bro. Wm. Gale delivered very fine messages. The district conference at Warracknabeal on March 9 was a great success, and all were spiritually uplifted. Bro. Searle spoke in the afternoon of March 13 on "The Loneliness of the Onlooker," and was much appreciated. In the evening Bro. Roy McPherson had charge of the meeting. Attendances are very much improved of late.

Cheltenham had great gatherings on March 13. In the morning Bro. Wm. Judd, now almost eighty-five years of age, gave a good address. There is much interest in all departments of school work. The cricketers' parade was a feature of the evening service. A fine sermon was delivered by Bro. D. Wakeley. Two confessed Christ—a Bible Class young man and a Bible School girl, daughter of the school superintendent. On Mar. 20 large and inspiring meetings. At the morning service F. W. Martin gave a good address. In the evening a very large gathering assembled to hear W. H. Clay preach and sing. Two baptisms.

Good meetings at Dandenong. Last Sunday morning, Mar. 20, two young men were baptised, and four were received into the church. Bro. Crouch spoke in the absence of Bro. Trezise, owing to illness. In the evening Bro. Crouch again spoke to a large audience, his subject being, "Is it well with thee?" At the close two more confessed Christ. There was a baptismal service, and three others were baptised and received in at the after-meeting. During the

weck Bro. Brown passed away. He was a staunch member and helper in the church. The church's sympathy goes to his bereaved ones. Harvest thanksgiving services at Horsham on March 15 were very successful, with splendid attendances. In the morning Bro. Payne spoke on "The Lovingkindness of God." There was special singing at both services, including items by the choir. A splendid offering was taken in the morning. Services were continued on the Monday night, when Bro. Butler spoke on the early life of the church. Some musical items were rendered. The offerings brought were disposed of and realised £8. Bro. Payne spoke on the morning of 20th to a large gathering, and Bro. Butler preached at night on "David and Goliath."

**South Australia.**

Bright services at Croydon on March 20. At the breaking of bread Bro. Banks presided, and Bro. Horsell spoke. In the evening Bro. Keeling preached.

At the close of the service of the Adelaide Chinese church on March 20. Bro. Andrew Ginn, on behalf of the Chinese, presented Bro. E. McPhee with a Morris chair with plate suitably inscribed, as a token of esteem and appreciation of many years of faithful service among the Chinese. Bro. McPhee suitably responded.

On Mar. 14 at Queenstown Band of Hope, Mr. Keeling spoke. At morning service on Mar. 20 Mr. Hinde exhorted the church. Two young ladies from the Bible School received the right hand of fellowship. In the evening the attendance was good, when Mr. G. Cox spoke on "Jesus Christ, the same yesterday, to-day and for ever."

At Grote-st. on March 6 harvest festivals were celebrated. Both morning and evening meetings were well attended. Special singing was rendered by the choir. Bro. Wiltshire spoke in the morning on "Better Than the Joy of Harvest," and at night he gave the second of the series on the return of Christ. Special home mission collection amounted to about £100.

Henley Beach had the largest attendance for several years on Mar. 13. 60 broke bread; 74 at gospel service. Splendid meetings also on 20th, 64 attending in the morning. Inspiring messages were given by Bro. H. P. Manning. The church is working hard in the interests of local option campaign. Scholars are practising for Bible School anniversary. H.M. offering very nearly reached allotted amount.

Nailsworth reports good meetings; visiting speakers, Bren. H. Gray and A. M. Ludbrook. Harvest thanksgiving services were a great success; splendid attendances. Offering was £26, including £18 for Home Missions. H.M. offering is expected to reach apportionment of £20. Good reports were received from all departments at the quarterly business meeting. Bro. Hill was elected a deacon in place of Bro. Burdon, who has resigned. Bro. Raymond is away on holiday.

Prospect reports good meetings on March 20. Bro. Walden's morning address was very helpful. In the evening our brother gave a stirring address in the interests of local option; topic, "The Enemy at Our Gates." The chapel has been beautified with gifts, and cleaned by several brethren and sisters. All departments are doing good service, and a splendid feeling is manifest. The church is looking forward to the coming of Bro. and Sister Russell on April 17.

At Mile End two have been received by letter from Tasmania, and two by faith and baptism. Harvest thanksgiving services were held on Mar. 13. 250 were present at Lord's supper, and 360 at night. One young woman, wheeled in a bed chair, made the confession. A wonderful display of goods was distributed to poor families. Offering for benevolent fund amounted to £6/1/-.

The Intermediate and Junior G.E. Societies made a birthday gift of a kit bag to the preacher. W. L. Ewers.

The church on 15th inst. arranged a surprise birthday party in the hall when nearly

200 members were present. It was a very happy gathering, and a presentation of a portable Corona typewriter was made. The work is in splendid condition.

**New South Wales.**

At City Temple on March 20 Bro. Illingworth spoke at both services. His evening address on "The Magnetism of a Great Name" was particularly enjoyable. Miss Newby greatly assisted by a solo. Bro. and Sister Macindoe, of Dorrigo, also Sister Potter, who has been in Melbourne, were present.

At Dumbleton on Mar. 6, Bro. Acland addressed the church. At night his gospel theme was, "How Christ is Able to Transform the Lives of Men." On Mar. 13 Bro. Saintry, from Rockdale, gave a fine address to the church. At night, at a children's service, Bro. Acland's subject was "Three Kinds of Lights." A young man came out for the Lord.

Granville Berean Club celebrated its first anniversary on Feb. 26. The members entertained church members and friends at a banquet and social. A congratulatory speech was given by Mr. Ethelbert Davis. The club has done good work. At a recent concert £3 was raised to assist the building fund. The church appreciates the help of Mr. Adams during the absence of a preacher.

The aeroplane rally in Petersham Bible School resulted in another new scholar and an increase of seven in attendance. Bro. Arnott spoke in the morning on "Our Rights or Our Privileges," and in the evening on "Baptism." There was a fine attendance in the evening, when another young man made the good confession. The brother who made the confession the previous Sunday was immersed.

At North Sydney on March 20, at the close of Bro. Sutton's address, one of the Bible School scholars made the good decision. Seven have been added by letter since the beginning of the year. The work generally is encouraging, and attendances are growing. The young people's D.Y.B. club is holding the interest of a large number and good results are hoped for before long. Efforts are being made to make the building fund stronger with a view to erecting a new chapel. Bro. and Sister Sutton are taking a very active part in the work, and are very much appreciated for their efforts.

At Epping on morning of March 13 Bro. Fretwell gave a fine address on "Come, Tarry, Go." At night he commenced a series of addresses on "The Unanswerable Argument for Christianity." On morning of 20th Bro. Laney delivered a splendid discourse on Heb. 11: 1. At night Bro. Fretwell continued his splendid gospel messages. Bro. Surtee sang a nice solo. Sister Miss Hazel Lambert on Saturday was united in matrimony to Mr. Field. Bro. Fretwell performed the ceremony at the City Temple. The previous Saturday a kitchen tea was given, when a number of useful articles were contributed.

At the annual business meeting of Chatswood church, Bro. W. H. Hall presided over a fine gathering. Splendid reports were received in connection with all the auxiliaries. The sisters provided refreshments. Bro. Gole, on behalf of the church, presented Bro. Graham with an attache case for his splendid services rendered as secretary. Sister Graham received a beautiful bouquet from the sisters. Bro. Gole, on behalf of the school, presented Sister Murray, who is leaving the district, with a flower vase. On morning of 13th Bro. and Sister Moxham were received into fellowship by baptism. Bro. F. Saunders gave a very fine message, which was greatly appreciated. At the gospel service Bro. Whelan gave a very powerful address on "The Four Judgments." A young man from the Bible Class confessed Christ. There was a splendid attendance. On Lord's day morning, March 20, visitors present were Bro. Clark, from England; Bro. and Sister Morris and Bro. Morris, jr., Brighton, Vic. Bro. P. W. Dixon addressed the church and was appreciated by a splendid at-

tendance. At the gospel meeting Bro. A. H. Webber presided, owing to the illness of Bro. Whelan, extra seating accommodation being provided. Bro. Whelan gave a definite message; theme, "A Child of God," after which one young man from the Bible Class witnessed for Christ. At the close Bren. Dixon and Tooley were baptised.

The Wagga Bible School increase campaign for securing most new scholars was won by Ida Oliver and Jean Wiseman, who secured first prizes; Hazel Wenk received second prize. The special rally was won by Hazel Wenk, with Jean Fearn and Mavis Wenk second. A farewell social was given to Miss V. Hook, who has gone to Sydney, when Bro. H. C. Stitt, on behalf of the church, presented her with a beautiful xylonite set and bedroom clock. Miss Rich and Mrs. Maulsbury gave the kindergarten school a picnic in the park on Saturday afternoon, 19th inst. Bro. Rich, senr., who was operated on in a private hospital, has now returned home. Recently a mother and daughter confessed Christ, were baptised, and have been welcomed into fellowship. Strangers are coming to gospel meetings which are well attended.

At Enmore on March 13 Sister Nancy Read and Bro. A. C. Watson were welcomed into fellowship, the latter by letter from Castlemaine, Vic. There were helpful meetings all day, Bro. Paternoster speaking at night on "The Trials of Jesus." The sympathy of the church is extended to Sister Mrs. Dean, whose son died during the week. Bro. W. H. Hall (Conference President) presided on morning of March 20. At night a large audience listened to Bro. Paternoster's address on "The Crown of Thorns." On March 15 the Bible School teachers, numbering about forty, in company with Bro. and Sister Escoff and Edgar, and Bro. P. C. Bennett, acting Y.P. organiser, had dinner together, after which the election of officers for the year took place and Bro. Bennett gave a suitable address. Musical items were provided. A loving spirit prevails through the church and Bible School.

**DEATH.**

BROWN.—On Mar. 16, at the Homœopathic Hospital, after great suffering, David, beloved husband of Bessie, Langhorne-st., Dandenong, dearly loved father of Edie (Mrs. H. A. Williams) and Wilfred, father-in-law of Harry and May, dear grandpa of Joan and Graham. Aged 59 years.

"Life's work well done,  
Life's race well run,  
Life's crown well won,  
Then came rest."

**IN MEMORIAM.**

ANDREWS.—In loving memory of our dear sister Fannie, who departed this life March 25, 1926.

"Precious in the sight of the Lord is the death of his saints." "They rest from their labors, and their works do follow them."

—Sisters Ada and Topsy, brothers Mark, Stephen, Edwin and Oliver.

CLIPSTONE.—In fond remembrance of our loving mother, who, at Castlemaine, on Sunday, March 21, 1926, fell asleep in Jesus.

A tender chord of memory  
Is sadly touched to-day;  
Loving thoughts of you, dear mother,  
That will never fade away.

—Inserted by her three sons.

PRESTON.—In loving remembrance of our dear mother, who passed to the higher life, Mar. 19, 1917.

"Say not, 'Good-night,' but in some brighter clime,

Bid me 'Good morning.'"

—H. F. Preston; Sadie R. Osborne.

**OBITUARY.**

**KINGSTON.**—At her parents' home, Kingston Beach, Tasmania, on February 15, Sister May Kingston fell asleep in Christ. Our sister lived with her father and mother, Bro. and Sister J. Kingston, in whose home the writer holds services for breaking of bread. The deceased was a bright Christian, who, by her piety and cheerful disposition, endeared herself to all who knew her. She had been in delicate health from her early years, but was patient in suffering. Bro. Nightingale committed her earthly remains to the Bream Creek Cemetery on February 17. Sister Kingston was baptised into Christ by Bro. Manifold on December 8, 1909. We commend the bereaved to the love of our heavenly Father.—L. Johnston.

**THE CHRISTIAN ATTITUDE.**

Lord Shaftesbury was a great evangelist and a great Protestant, and he was driven by the faith in his soul to throw himself into the work of Social Reform. When he was challenged to talk evangelical religion and leave social questions alone, he replied that if the conduct he pursued was at variance with the doctrines and requirements of the church, he would prefer to abandon the communion of the church rather than abandon his efforts on behalf of the miserable victims of oppression and wrong. In this matter he certainly had the mind and heart of Christ. Readers of the gospel will note that the Lord Jesus felt the deepest concern regarding man's social well-being. He had more to say about how men should live their lives down on this earth than about getting from earth to heaven. It is doubtless true that his first concern is to get men right with God; it is also true that his second concern is to get men right with their fellow-men, and to implant the spirit of the golden rule in the hearts of all. These are but two sides of the same gospel, because no man can be right with God, who is living on wrong terms with his brother-man.—Sel.

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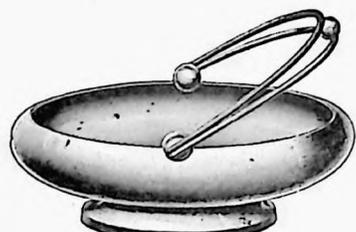
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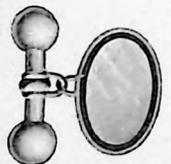


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