

# THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXX., No. 8.

THURSDAY, FEBRUARY 24, 1927.

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

## "The Christ of the Indian Road."

**D**OUBTLESS many of our readers have been perusing and meditating upon the most-talked-of missionary book of recent years, "The Christ of the Indian Road" by Mr. E. Stanley Jones. He who opens it is not likely to lay it aside till the last chapter has been read. The writer's style is very good, and his message most suggestive and arresting. The publishers announce the volume as "a challenging and inspiring book on: 'Do Christ and Western Civilisation go Together?'" Mr. Jones, as many another, thinks that Western Christians have acted as if they supposed that the acceptance of Christ on the part of the nations of the East implied the acceptance of Western civilisation and modes of thought and living. It is well that this notion be banished, and this volume will help in the banishment.

We call attention to Mr. Jones's book because we should like every Christian to read it. The "Christian World" speaks of "the Henry Drummond of India." An advertisement accurately refers to "the book with a flash on every page."

### *Western Christianity and civilisation not desired.*

The title of the book was meant to suggest, not that it contains an Indian interpretation of Christ, but that it is "an attempt to describe how Christ is becoming naturalised upon the Indian Road." "A friend of mine," writes Mr. Jones, "was talking to a Brahman gentleman, when the Brahman gentleman turned to him and said, 'I don't like the Christ of your creeds and the Christ of your churches.' My friend quietly replied, 'Then how would you like the Christ of the Indian Road?'" After thinking a moment and mentally picturing the Christ of the Gospels, his unselfish life and sacrificial death, the Brahman earnestly replied, "I could love and follow the Christ of the Indian Road." The author's aim in great part is to show

how "Christ is becoming a familiar Figure upon the Indian Road. He is becoming naturalised there."

"The Christ of the Indian Road" is full of good stories, told to illustrate the writer's main contention, all of them pointing morals and adorning the tale. The following paragraph has a lesson for Australian Christians: "India is reading the Bible and wants to know whether our Christianity is like that. An Indian boy, whose zeal and love were better than his English, wrote to me about a great awakening they were having: 'We have been having a great rebible here.' Not a bad mistake! We need to be rebilled—especially at the place of the Acts of the Apostles."

Mr. Jones feels it imperative to dissociate Western civilisation from Christianity, because there are so many things in the former which are opposed to the Master's spirit and which Indians hate. He dares to say that "under existing conditions it is almost psychologically impossible for India to find or appreciate any good in the West and openly acknowledge it." A thoughtful Hindu said, "If you call one of us a Christian man, he is complimented; but if you call him a *Christian*, he is insulted." A Hindu teacher spoke as follows: "I want to be a Christian, but I do so in spite of the lives of the Europeans I have seen here. They seem to have two loathings—one is religion and the other is water"—water, that is, not for bathing, but for drinking purposes! The superiority assumed by Westerners, the drawing of the color line, and such things, also greatly hinder the advance of Christianity.

### *India's interest in Christ.*

But Mr. Jones declares that there is in India a new feeling after Christ. He is convinced that Christ must be preached definitely and made central in our religion. This well accords with the avowed relig-

ious position of our readers. Our author describes how he came to change the manner of his preaching, putting the emphasis on Christ. He says: "I saw that the Gospel lies in the person of Jesus, that he himself is the Good News, that my one task was to live and present him. My task was simplified. But it was not only simplified—it was vitalised." We know that there may be a preaching of Jesus which is not apostolic; but it is true that the apostles preached Christ and him crucified; and to put him at the centre, and make him the great theme of our preaching, is essential both to faithfulness to our commission and to success in the work.

Mr. Jones fills many pages with statements and illustrations regarding India's new interest in Christ. He speaks of "a mass movement in mind towards Christ as a Person." Not that the people are ready and anxious for baptism, not that they love our ecclesiastical systems or our civilisation, but "there is an amazing turning of thought towards Christ." "I have hated Christianity," said a Hindu lawyer, "but if Christianity is Christ, I do not see how we Indians can hate it." An earnest Hindu one day, when asked what he thought of Christ, replied: "There is no one else who is seriously bidding for the heart of the world except Jesus Christ. There is no one else on the field." The words of a Hindu college principal are reported: "There is growing up in India a Christ-cult, entirely apart from the Christian church, almost under its opposition. The leading ideas of that cult are love, service and self-sacrifice." Repeatedly great non-Christian congregations asked that Mr. Jones speak of Christ. In one hall where nine years before Dr. John R. Mott had been interrupted by hisses when he mentioned the name of Christ, Mr. Jones spoke for six nights to increasing audiences on "Jesus Christ and Him Crucified," and 150 expressed the desire to surrender to the

Lord. As he says, "It was not the difference in the speakers, for everything was in favor of the first speaker; it was the difference in the attitude of India towards Jesus in the meantime. 'The psychological climate' has changed. It was a new day."

#### *In praise of Ghandi.*

"The Christ of the Indian Road" contains some interesting descriptions of Ghandi, the greatest of India's sons. As an illustration of the new feeling after Christ, Mr. Jones tells how in a recent congress the leader of the Mohammedans in India spoke of Mahatma Ghandi as "that Christlike man." In many Hindu meetings the missionary was asked if he did not think Ghandi was Christlike. "Mahatma Ghandi does not call himself a Christian," says Mr. Jones. "The fact is that he calls himself a Hindu. But by his life and outlook and methods he has been the medium through which a great deal of the interest in Christ has come." Through Ghandi's willingness to suffer for his cause, there has come "a new sensitiveness to the cross." A brilliant Hindu thinker is quoted as writing, "What the missionaries have not been able to do in fifty years Ghandi by his life and trial and incarceration has done, namely, he has turned the eyes of India towards the cross." We need not accept this exaggeration: what would have been done without the "fifty years" of missionary work? Yet we may rejoice if Ghandi does lead men to think of the Christ and the cross. A former fiery opponent of Christianity, a nationalist leader, said, "I never understood the meaning of Christianity until I saw it in Ghandi."

Ghandi himself has consciously led India to an appreciation of the teachings of Christ. Mr. Jones tells that on one occasion a great crowd gathered at the train to see Ghandi and hear his address. "Ghandi came out, took out a New Testament and read the Beatitudes, and then finished by saying: 'That is my address to you. Act upon that.' That was all the speech he gave. But it spoke volumes."

Peculiar interest attaches to an interview which our author had with the great leader. Mr. Jones asked Ghandi's advice as to what would help Christianity to become naturalised in India, so that it be not regarded as a foreign thing identified with a foreign people and government, but part of the national life of India. The following four suggestions were made by Ghandi: (1) "I would suggest, first, that all of you Christians, missionaries and all, must begin to live more like Jesus Christ. If you will come to us in the spirit of your Master, we cannot resist you." (2) "I would suggest that you must practise your religion without adulterating it or toning it down." (3) "I would suggest that you must put your emphasis upon love, for love is the centre and soul of Christianity." (4) "I would suggest that you study the non-Christian religions and culture more

sympathetically in order to find the good that is in them, so that you might have a more sympathetic approach to the people." Of these four suggestions of Ghandi, the Chief Justice of the High Court in North India, a Christian Britisher, exclaimed: "He could not have put his finger on four more important things. It took spiritual genius and insight to do that."

There must, of course, be another side to the story than is depicted in the book under review. The writer, indeed, lets us know that there is. He also says that "the

American and English reader must be careful not always to read into the statements of the non-Christians the full context of his own thinking. In that case unwarranted implications may be drawn from them."

Here at least is a book to be read and meditated upon. Its reading would do us all good. It is most cheering, even if it lead to heart-searching. How heartening are its closing words: "India is beginning to walk with the Christ of the Indian Road. What a walk it will be!"

## South Australian Home Missions.

H. J. Horsell.

The annual Home Mission offering is to be taken up by S.A. churches on Lord's day, March 6. The committee is appealing for £2000. It is urgently necessary that the church members make every effort to help secure this amount. Funds have not been coming in to keep pace with the general expenditure on the several fields; and much effort has been made for months to obtain money to reduce the heavy deficit which has accumulated.

The Home Mission programme largely depends upon a record offering on March 6. Every church has respectfully been asked for a definite amount. If the churches respond by giving the sum suggested the £2000 will be reached and the position made secure. Should the response to the appeal not prove the largest on record, there will be a distinct set-back to Home Mission work.

*We shall succeed on March 6—*

If we take our heavenly Father into account and lay the whole matter before him.

"If ye shall ask anything in my name, I will do it." Let us all humble ourselves before God and ask him for the increase.

If every member of every church will "lay by in store," and give as "the Lord has prospered." We have mostly depended upon the gifts of the faithful few, and we need their loving continued support. But we need the gifts of every church member—the 7800 on our church rolls.

If the young people in the membership of the church will consecrate themselves, and give the fair proportion of their earnings to the Lord's work in the Home Mission fields. The future depends upon the attitude of our youth.

If we determine to "strengthen our stakes." Foreign Mission activity is dependent upon our progress at home. We earnestly appeal that the Home Base be made so secure that all may rejoice over such a response that shall carry us forward to help those who are weak.

## This Is Urgent!

Thos. Hagger.

The Commonwealth Parliament will be opened at Canberra in May by the Duke of York, and before the end of this year it will be permanently in that city. This will mean a big increase in the population in the Federal Territory.

But what about the house for the church which wears only the name of Christ in that city? And what about the preacher to work among the people to be located there? These things must receive immediate attention, and this the Federal Executive is giving.

It has been previously pointed out that the Executive will need £3000 to establish the work, erect the first portion of the chapel, and sustain the work there for two years. Not a penny less will be needed. Up to the close of the last Federal Conference £1650 had either been given or promised, so £1350 is still needed.

The Federal Executive has invited the writer to make the effort to secure the bal-

ance, and this invitation he has accepted. Will the brethren in every part of the Commonwealth help? One big effort will do it, and no further appeal to the brotherhood for Canberra need be made. Every member should help in this great national enterprise, even if the gift be very small; but a few more big gifts will be very welcome. What about your gift? Will you send it to-day? Please save the repetition of the appeal by acting at once.

It would be good also if those who have made promises would redeem them at the earliest possible moment.

Please forward money for the Canberra Fund to either the Federal Conference Treasurer—Mr. Alf. J. Gard, King's Grove, Tranmere, Adelaide, South Australia, or to the collector appointed by the Federal Executive—Thos. Hagger, 110 Aberdeen-st., Perth, Western Australia. Thank you!

# "Cargoes of Wonder."

G. J. Andrews.

"The words that I speak unto you, they are spirit and they are life."—John 6: 63.

## I.

It must have been an amazing experience to listen to the actual speech of Jesus. Even as a boy of twelve he fascinated the doctors in the Temple with words that showed his bright, inquiring mind. After that address in the synagogue at Nazareth, "they were astonished at his doctrine: for his word was with power," says Luke.

Faith could not but remark on the winsomeness and the authority of Jesus' words; they contrasted them with those of other teachers. After his record of the Sermon on the Mount, Matthew adds, "And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the Scribes."

During a feast-time at Jerusalem the Master went into the Temple and taught. Many of the people, knowing him to be the young carpenter of Nazareth, could not understand how he had come by such wisdom and eloquence. Says John, "And the Jews marvelled, saying, How knoweth this man letters, having never learned?" Their remark brought forth a reply that must have amazed them still more. Jesus answered, "My doctrine is not mine, but his that sent me."

How splendidly humorous is the occasion of the officers, priests and Pharisees being sent to arrest Jesus. They returned without him, and when asked, "Why have ye not brought him?" the officers answered, "Never man spake like this man."

In "The Jesus of History," Dr. T. R. Glover remarks on the fact that though the evangelists were writing for Greek readers, they kept a number of the Aramaic sentences as Jesus uttered them. "It looks like a human instinct that made Peter (if, as we are told, he had some part in the origination of Mark's Gospel) and the rest wish to keep the very words and tones of their Master, as most of us would wish to keep the accents and phrases of those we love." In "*Abba*" (Father) we have probably the first word of the Master's infancy, and it was his own loving name for God. The story of the raising of the little daughter of Jairus is the more beautiful because of the expression, "*Talitha cumi*" (Damsel, I say unto thee, arise.) And those awe-inspiring words from the cross, "My God, my God, why hast thou forsaken me?" are given to us in the very sounds and syllables that were framed by his dying lips, "*Eloi, Eloi, lama sabachthani*."

## II.

Let us consider some of the many vital lessons which the Master teaches about his own words.

(1) When Jesus was teaching at Capernaum, he concluded a great address by say-

ing, "I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." The Jews were puzzled. "How can this man give us his flesh to eat?" they asked. But the Master continued, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." Now even the disciples, in utter bewilderment, said, "This is an hard saying; who can hear it?" "When Jesus knew in himself that his disciples murmured at it, he said, Doth this offend you? . . . The words that I speak unto you, they are spirit and they are life." The Master had to put the mighty messages of heaven into the poor words of earth. "We have this treasure in earthen vessels." We must look for a living spirit, for life-giving truth in his words.

(2) In the words of Jesus men find the truth that makes them free. "If ye continue in my words, then are ye my disciples indeed." Here is the condition. When a pupil of the school of Pythagoras deserted his master, a coffin was placed in the seat he had occupied to signify that on the day he left the class he became intellectually dead. "If ye continue in my words," says Jesus, "ye shall know the truth, and the truth shall make you free." The fetters of ignorance are shattered, the tyrannies of base desire are destroyed, the bands of self-will are broken. The bond-servants of sin are brought into the perfect liberty of the sons and daughters of God.

(3) The Master's words are permanent. "Heaven and earth shall pass away: but my words shall not pass away." They were uttered nearly two thousand years ago, but the world has not outgrown them. Says J. M. E. Ross, "Revelation lay in this, the coming of the Eternal into the midst of time, revealing the timeless truth and love, and supplying a pattern which time could not antiquate, and a motive which time could not exhaust."

(4) We mark the supremacy of the words of Jesus. He quoted words of the Old Testament, and superseded them. "Ye have heard that it was said by them of old time . . . But I say unto you . . ." And this supremacy has the approval of the Father. "This is my beloved Son, hear ye him."

(5) The living, liberating, permanent, supreme words of the Master provide the only foundation upon which life can endure. According to Dr. Moffatt's translation, Jesus said, "Now, everyone who listens to these words of mine and acts upon them, will be like a sensible man who

built his house on rock. The rain came down, the floods rose, the winds blew and beat upon that house, but it did not fall, for it was founded on rock. And everyone who listens to these words of mine and does not act upon them will be like a stupid man who built his house on sand. The rain came down, the floods rose, the winds blew and beat upon that house, and down it fell—with a mighty crash."

## III.

Sometimes the divine words pierce one like a sword: but they make the faithful wounds of a Friend. "I've got a word like a sword in my heart, that has pierced it through and through." Thus the woman at the well must have felt when Jesus touched the sordid secrets of her life. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart."

"O do give me a thought to feed upon," cried a dying man. That is our need continually, but it is satisfied by the words of Christ. Like Dr. Alexander Whyte, we may say as we give thanks at dinner, "Thy word is more than my necessary meat to me."

At the first Easter, the disciples of Jesus went to the sepulchre in an agony of despair, and they found the tomb empty. Oh, terrible thought—someone has stolen the Lord's body. But then two shining men exclaimed, "Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words." It was as though a shaft of sunlight pierced the blackness of midnight. When Peter was utterly bewildered at the turn of events in the household of Cornelius, he says, "Then remembered I the word of the Lord." That solved the problem. Again, when Paul sought to light up the path of duty and self-sacrifice for the officers of the church at Ephesus, he said, "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

From the midst of experience men praise the words of Jesus with the Psalmist's sentence, "Thy word is a lamp unto my feet and a light unto my path."

## IV.

A critic has complained that the words of a certain famous writer "carry no cargoes of wonder." Surely the words of Jesus, above all others, carry cargoes of wonder. His words are like ships laden with the precious wisdom of God, they come from the very coasts of heaven to the souls of men.

Jesus says, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

# Outline Studies in Philippians.

A. W. Connor.

## No. 5—CHAPTER FOUR.

"Stand fast in the Lord" of verse 1 belongs to chapter three. By our heavenly citizenship; by our expectation of our coming King; by the hoped-for "glorious body" and final salvation, let us "stand fast in the Lord." It corresponds in content and position with 1 Cor. 15: 58. What praise for the Philippians in "My joy and crown." The remainder of the chapter abounds in practical and personal notes. A detailed study is impossible, but a few divisions and topics of homiletic value may be noted.

### I. The Lord is Near (1-77).

"The Lord is at hand." Not the imminence of the advent of our Lord, but the complementary truth that the Lord is near, at our side, is the one here stressed. The former truth he has dilated on in 3: 20; now he is, I think, emphasising the other truth. Jesus is no absent Master. He is near. Did he not say, "Lo, I am with you always"? Did he not promise, "There am I in their midst"? No rapture of expectation must weaken our grip of this truth. "We are all included and encircled in the golden fence of his presence." The exhortations get point from this realisation.

(a) "Be of one mind."—Even Euodias and Syntyche will soon be friends if they remember the nearness of Jesus.

(b) "Be helpful."—Strive for peace. Smother the fires of jealousy. Quench the embers of hatred, help others to a good understanding, and aim at the glory of having our names "recorded in the Book of life."

(c) "Be glad in the Lord."—He said it twice. We need it. The secret of it? Remember, Jesus is near. He knows, he loves, he cares. Trust him.

(d) "Be forbearing."—Consider one another. Be reasonable, sweetly reasonable.

(e) "Be prayerful."—Be over-anxious about nothing because prayerful in everything. What a picture of a soul at rest in Christ, a soul in agreement with the will of God! "And the peace of God will garrison and guard your hearts and mind in Christ Jesus."

### II. Cherish the Beautiful (8, 9).

This verse might well be made a memory verse and a golden text in all our schools. "Whatever wins respect, whatever is just, whatever is pure, whatever is lovable," think on these things. Let us emphasise:—

(a) The importance of our thought life. "As a man thinketh in his heart, so is he." Thinking leads to action.

(b) We can determine our thinking. "Whatever things are petty, false, critical, depressing, if there be any human weakness, if there be any scandal," to think of these things is to pick a living in the ash-heap, when we might walk in the garden of God.

(c) "Do."—This is the emphatic word. Thought must be translated into action. Let us see to this. Think, teach, study. Yes. But do, and in doing our thoughts will deepen.

### III. Thank You! Thank You (10-20).

This long section is just our "Great-heart" saying, "Thank you" for their loving care of him. Yet in doing this, he can do it so beautifully as to convey the highest teaching on Christian virtues, as well as reveal how deeply touched this soul was by human sympathy and service. He was a soul who "dwelt apart," yet not too far apart to be helped by friends. Note a few words:—

(a) "I have learned . . . to be content." Happy pupil of a divine Master, teach our hearts the secret of thy rest. This he does when he says:

(b) "I can do all things through Christ who strengthens me." Perhaps we might compare 2 Cor. 12: 9. Christ was his constant source of strength. I can do all things "in Christ."

(c) "My God shall supply all your need." And the measure of the divine return is "the riches of his glory in Christ Jesus." Cf. Matt. 5: 12; Luke 14: 14, to show how Jesus would have us think of this future recompense, as well as the present blessings in Christ. Let us join in his doxology, "To our God and Father be the glory for ever, and ever, Amen."

### IV. "Good-bye" (21-23).

We have not learned to say "Thank you" as Paul did, nor can we say "Good-bye" so instinctively. Notice the sweep of his words and the thoughtful direction in which they direct our thoughts.

1. Paul the Christian.—Not a priest, just a big brother.

2. "Every saint" at Philippi, but also everywhere. They were one in Christ. If close to Christ, then close to each other.

3. The circle at Rome.—Brethren and fellow-

# A Preacher on Holiday.

T. H. Scambler, B.A., Dip.Ed.

No. 3.

A preacher's holiday is designed to be a time of rest and recreation, and of preparation of body and heart and mind for the work of the coming year. Hence books will form an important element in his holidays. He should not determine to crowd the time full with the reading of many books which seem to be essential to his work, and which time would not permit him to read during the year. Some such books, if they can be read with zest, should undoubtedly form part of his holiday reading course. But there should be at least a generous portion of the reading time given over to the simple joy of reading, without sense of compulsion. In my holiday, I read some books because I thought I ought to, some because I wanted to, and some because they were given to me to enjoy.

I cannot begin to attempt to present an insight into all these books. Perhaps none would want me to tell much of John Dewey's "Reconstruction in Philosophy." If any one is curious I shall content myself with recommending the book. A book by G. H. Pember, "Earth's Earliest Ages," presents a view of the Creation, which is decidedly interesting, if not to all of us convincing. According to this writer, Gen. 1: 1 records in brief a perfected creation. This earth then was destroyed because of sin, as briefly recorded in verse 2: "The earth became waste and void." After an interval, the earth as we know it was then made in six days. That is to say, what are commonly called the six days of creation were not so much creation days, as a period in which God made over the earth, and prepared it for man, who was created on the sixth day. The writer claims that this is the correct interpretation of the Scripture record, and that it obviates the difficulties usually surrounding the first chapter of Genesis.

I found much enjoyment in reading or re-reading some of the older authors: Sir Walter Scott's "Kenilworth," Charles Dickens' "Hard Times," and George Eliot's "Romola." There is a strength and robustness about these older writers that make them well worth reading again. "Hard Times," which Ruskin said is, in several respects, the greatest work of Dickens, because of its treatment of great social questions, sets forth the principles of service between men. George Eliot, in a remarkable way, makes her readers feel the operation of invisible spiritual laws, by which our lives are controlled. The steady progress towards beauty of character in Romola, the steady deterioration of Tito's

workers, and all the members of that church. That group which a few years before had received from Paul the "Epistle to the Romans." We seem to know them all, and then a special word from the

4. "Saints in Caesar's household." Who were they? How had they been won? Were they the fruits of a gospel unbound, preached by a fettered evangelist, saints in the very citadel of heathen power, gems rescued from the mire and filth? These and the hosts of believers so rapidly won were the fruitage not of apostolic preaching alone, but of those who, without great gifts, could yet say, "I have found," "Come and see." The world wants such evangelists.

Long since the writer and his friends at Philippi and Rome have passed on, some through the gate of martyrdom. They "kept the faith," and "fought the fight." We seem to know them all still, as we read the words they read. The old "Prisoner of the Lord" still lives with us in his immortal words. With bowed head and thankful heart we receive his parting benediction: "The grace of our Lord Jesus Christ be with your spirit. Amen."

character, in each case determined by the set of the life, so to speak, is a remarkable piece of character delineation. "Our deeds," says George Eliot, "are like children that are born to us; they live and act apart from our own will. Nay, children may be strangled, but deeds never; they have an indestructible life both in and out of our consciousness."

Among my Christmas gifts were three volumes by J. M. Barrie. I had never read Barrie, except his Rectorial Address on Courage to the students of St. Andrew's University, so that these three books, "The Little Minister," "A Window in Thrums," and "Margaret Ogilvy," led me out into a new field of literary delights. Of course they are Scotch, and sometimes you need to be a little less than English to appreciate them, but Barrie is great enough to overcome all natural limitations. Some of us may need to reflect a little to get much meaning out of some parts. Here, for instance, is a conversation in "The Little Minister," in which the English captain attempts to get some information from a policeman about a gypsy.

"Hie, obliging friend, let us hear how this gipsy struck you. How was she dressed?"

"She was snod, but no unca snod," replied Wearyworld, stiffly.

"I don't understand you."

"I mean she was outhie, but no sair in order."

"What on earth is that?"

"Weel, a tasty stocky, but gey orra put on."

"What language are you speaking, you enigma?"

"I'm saying she was naturally a bonny bl' kimmer rather than happit up to the mines."

"Oh, go away," cried Halliwell; whereupon Wearyworld descended the stair haughtily, declaring that he was a queer captain who did not understand the English language.

"Margaret Ogilvy" is said to be a description in story form of J. M. Barrie's own mother, and is a tenderly beautiful tribute. In the "mute blue eyes" of his mother, he tells us, "I have read all I know and would ever care to write." "For when you looked into my mother's eyes you knew, as if he had told you, why God sent her into the world—it was to open the minds of all who looked to beautiful thoughts. And that is the beginning and end of literature."

The holiday is over. May the new year of service for all of us be happy and acceptable to God.

# Why am I a Member of the Church of Christ?

Dr. John L. Brandt.

I am not a member of the Church of Christ because of early training or bias of mind, for in my early life none of my relatives or friends were connected with this church, neither was there a congregation of "Disciples of Christ," or "Christians" in the vicinity where I was reared; but there were a number of other religious bodies in that community, each with its peculiar name, doctrines, creed and practice; and at the age of twelve I became identified with one of them. It was not until after I arrived at the age of maturity, attended college and engaged as a teacher that I became unsettled in my religious views, and thereupon determined to lay aside all prejudices and preconceived notions, and to make a study of the creeds and doctrines of the various evangelical churches, with a view to identifying myself with the church that most resembled the one established by Christ and his apostles; and so I examined the literature and consulted with some of the ablest theologians in these churches.

## Doctrines Held in Common by Evangelical Believers.

In this protracted study I found many doctrines upon which all orthodox believers agree, which doctrines members of Churches of Christ believe and teach, such as:

1. The Divine inspiration of the Holy Scriptures.
2. The revelation of God in the Father, Son and Holy Spirit.
3. The Divinity of the Lord Jesus Christ.
4. The mission of the Holy Spirit to convict the world of sin, etc., and to dwell as a comforter in the hearts of believers.
5. The sinfulness of the world.
6. The Gospel of Christ the power of God unto salvation to all who believe and obey it.
7. The perpetuity of baptism and the Lord's Supper as divine ordinances.
8. The necessity of observing the Lord's day in commemoration of the resurrection of Jesus Christ from the dead by acts of worship such as the New Testament teaches.
9. The church of Christ a divine institution.
10. The necessity of conversion, purity of heart and righteousness on the part of professed Christians for their final salvation and their mission to turn the world to God.
11. The future punishment of the ungodly.
12. The future reward of the righteous.

These doctrines present a broad basis, or agreement held in common by all evangelical believers in their conceptions of divine truth as revealed in the Holy Scriptures. I also found many doctrines upon which they were at variance; and some dogmas that were not taught in God's word. The result of my studies and investigation led me to identify myself in ministerial labor and church fellowship with churches of Christ. I love all evangelical believers, and stand in fellowship with them in so far as they teach the truth, but there are well defined reasons why I prefer to have particular fellowship with a people who in teaching and practice give emphasis to the following:

## 1. The Restoration of Primitive Christianity.

One of the grandest aims of churches of Christ is to restore the faith and doctrine, the precepts and ordinances, the worship and spirit of the church as it existed and flourished before the introduction of the doctrines of men. Christ is the head of the church, and the apostles, guided by the Holy Spirit, established it. Several centuries after men began to elaborate creeds which they taught as doctrines instead of the commandments of God; this resulted in the general apostasy that continued for nearly one thousand years. The church stood no longer as the teacher and exponent of primitive Christianity, but became the mother of many abominations. Wyclif, of England, who translated the Scriptures in the language of the people, her-

alded a new era in the church, then Martin Luther arose and others with and after him, such as Calvin, Knox, Fox, Wesley and others, who wrought for God in the work of reformation. These great and good men endeavored to correct the errors of the time in which they lived, to restore some one thing taught by the apostles, and so out of their labors grew up different religious bodies, each being the result of an effort to correct some error; as for example, the Baptists on baptism; the Presbyterians on the eldership; the Congregationalists on church government, etc.

## In the Beginning of the Last Century There was Much Confusion in Religious Circles.

The Bible was held in superstitious reverence, considered hard to understand, and not subject, as other books, to well established laws of interpretation. The clergy were regarded as having the key of knowledge, and the people depended upon them for an understanding of the word of God. Conversion was regarded as a kind of miracle—the subject being passive—depending entirely on the will of God. Human creeds were of binding authority and were considered as a test of fellowship, notwithstanding they were cumbersome and hard to understand. Christian union was ridiculed as undesirable and impracticable; and sectarianism, healthy and active, prevailed everywhere; and as a result there was envy, strife and jealousy between the denominations. As the Scriptures declare, "Where jealousy and faction are there is confusion and every vile deed." And about this time some good and true men arose from the midst of all this religious confusion, and being led by the spirit of Christ, sorrowing over the divisions of Christians, and deploring the weakness of Protestantism, began to search and pray for relief. The position to which they came was this: "Ignoring the teaching and practice of the present, we will humbly return past Rome and all other points to Jerusalem, and sit down at the feet of the apostles and learn of them. Divesting ourselves of all the teachings of uninspired men we will take the apostolic pattern as the Holy Spirit gives it in the New Testament and imitate it. Thanking God for the work of the great reformers we will finish the journey they began from Rome to Jerusalem, we will finish the work they so happily inaugurated of restoring the doctrine and discipline of the apostolic church."

## 2. The Position Ascribed to the New Testament.

We believe in the inspiration of both the Old and New Testaments, but they are not of equal binding authority on Christians. The Old Testament was authority to the Jew, the New Testament is authority to the Christian. The Old Testament, it is true, contains many valuable lessons, and is necessary to the proper understanding of the New. But as a book of authority, the New Testament alone embodies the teachings of Christ and his apostles. The handwriting of ordinances, Christ nailed to the cross. Paul declares the ministration of death, written and graven in stones, has been done away. We are not under law but under grace. The law was the schoolmaster to bring us to Christ; the law was for one nation only, the gospel is for the world.

All the moral principles contained in the Old Testament are in force now, because they are the eternal principles of righteousness and truth formed in the heart of God, and justified by reason, and can never be changed, amended or abolished, and should always be practised, whether commanded or not. Positive law, on the other hand, is not founded in reason, and is only a binding obligation because commanded and enforced by supreme law. Positive law is right because it is commanded; moral law is

commanded because it is right. Therefore while we do not deny the Old Testament, but vindicate its authority, and believe it was given by inspiration, and profitable for the purpose it served; yet it is not of binding obligation to the Christian. "If that which was done away was glorious, much more that which remaineth is glorious." Christ hath abolished the law of commandments contained in the ordinances, for to make of himself in twain one new man, "blotting out the handwriting of ordinances which was against us."

We are not under Moses, but under Christ, whose "Gospel is the power of God unto salvation." The New Testament, therefore, and not the Old, is the guide to the enquiring sinner and the law to the believing saint. When the sinner wants to know what to do to be saved we do not direct him to the Old Testament, but to the New. The gospel is given to produce faith (John 20: 30, 31). The Acts of the Apostles teaches men how to become Christians; in fact, it is largely made up of records of conversions. (See Acts 2: 37, 38; Acts 8: 35-39; Acts 16: 32-34). The epistles give directions for the practical life of the individual Christians; the book of Revelation is a figurative description of the victories of the future. Hence the New Testament has become our rule of faith and practice; it is our book of authority, and where it speaks we speak, and where it is silent we are silent.

## 3. Name.

We reject all human names, and desire to be known simply as Christians or disciples of Christ; in this we would not imply that these names belong exclusively to ourselves. These names are Scriptural: "The disciples were called Christians first in Antioch," Acts 11: 26. "If any man suffer as a Christian let him not be ashamed," 1 Peter 4: 16. Paul almost persuaded King Agrippa to become a Christian, Acts 26: 28. These names honor Christ, whose name is the only one under heaven given among men whereby we must be saved. He is the bridegroom, the church, the bride. Should not the bride wear the name of her husband? The name Christian embraces all there is in being cleansed by the blood of Christ. In John, 17th chapter, Christ prayed the Father to keep his disciples in his name. The followers of Jesus were known by these names during the early days of Christianity, and should be content to be known by these names now.

## 4. The Confession of Faith.

We repudiate all human confessions of faith, creeds, etc., because if they contain less than is in the Bible they do not contain enough; if they contain more than is in the Bible they contain too much, and if they contain just what is in the Bible they are useless, for the Bible is sufficient. These dogmatic creeds and confessions of faith often exclude more Christians than they include, create false tests of fellowship, concentrate the heart upon creeds instead of upon Christ, perpetuate dissension, and are contrary to the teaching of the Scriptures. Therefore, churches of Christ teach that the only divinely authorised confession of faith of the Christian church is this: "I believe that Jesus of Nazareth is the Christ, the Son of the living God, the only and all sufficient Saviour of men." On this confession Christ said that he would build his church (Matt. 16: 16-18).

Christ said: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Paul declares, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Upon the enmesh confessing that he believed that Jesus was Christ, the Son of God, Philip baptised him. This was the confession in the time of the apostles; it should be the confession now. It was sufficient then, it

(Continued on page 122.)

## The Home Circle.

Conducted by J. C. F. PITTMAN

### LIGHT ON FARTHER HILLS.

The clouds upon the mountain rest,  
A gloom is on the autumn day;  
But down the valley, in the west,  
The hidden sunlight breaks its way—  
A light lies on the farther hills.  
Forget thy sorrow, heart of mine!  
Though shadows fall and fades the leaf,  
Somewhere is joy, though 'tis not thine.  
The Power that sent can heal thy grief—  
A light lies on the farther hills.  
Thou would'st not with the world be one,  
If ne'er thou knowest hurt and wrong;  
Take comfort, though the darkened sun  
Never again bring gleam or song—  
The light lies on the farther hills.

—Richard Watson Gilder.

### A VICTORY.

The table had been laid with great care for a few distinguished guests, when my little boy accidentally overturned a small tureen of gravy on the snowy cloth. What should I do? It seemed a drop too much for my tired nerves—many drops too much for my table cloth. I was about to jerk my child down angrily from the table when a better influence held me. I caught the expression on his face; such a sorry, frightened, appealing look I never saw; and suddenly a picture of the past came and stood out vividly before my mind's eye. My child's face revealed feelings which I had experienced many years before.

I saw myself a little nervous girl, about eight years old, in the happy home of my childhood. It was a stormy afternoon. It was when oil lamps were used, and father had bought a very handsome one. The snow had drifted up against the kitchen window, so, although it was not night, the lamp was lighted. Mother was sick in bed upstairs, and we three children were gathered together in the kitchen to keep the noise and confusion from her. I was feeling very important, helping to get supper; at any rate, I imagined I was helping, and in my officiousness I seized the lamp and went down into the cellar for some butter. I tried to set it on a banging shelf; but, alas! I didn't give it room enough, and down it fell on the cemented floor. I never shall forget the shock it gave me. I seemed almost paralysed. I didn't dare to go upstairs, and I was afraid to stay down there; and to make it worse I heard my father's voice in the kitchen. He had cautioned us all, again and again, to be careful of the lamp; and now there it lay, smashed to pieces at my feet. But his voice seemed to give me the impetus I needed to go up and meet the scolding which I felt sure awaited me, and which I really felt I deserved. So I crept up over the dark stairway, and as I entered the kitchen I met my father with such a stern look upon his face that I felt frightened. I saw there was no need to tell him what had happened. He had heard the crash, and if he hadn't I know my face would have told the story. But upon glancing at father, I saw the angry look die out of his eyes, and one of tenderest pity took its place. I doubt not that he saw the same look in my face then that I saw in my child's face later. In a moment he had lifted me in his arms, and was hugging me close to his heart. Then he whispered, oh, so kindly, "Never mind, little daughter, we all know 'twas an accident. But I hope you will take the small lamp when you go down the cellar again."

Oh! what a revolution of feeling I experienced. It was such a surprise to me that I

was suddenly overwhelmed with feelings of love and gratitude, and burying my face I sobbed as if my heart was breaking. No punishment would have affected me half so much, and nothing could efface the memory of it from my mind.

How I loved my father to-day as the light of my little child's face brought it all so freshly before me!

Will he love me as dearly, I wonder, twenty years or more from now, because, moved by the same God-given impulse that stirred my father's heart in the long-ago time, I was able to press the little, frightened child to my heart, and tell him, softly, that I knew he did not mean, to spill the gravy, and that I knew he would be more careful another time. Dear mothers, rule with love's sceptre—it is the nearest way to the heart.—Selected.

### THE LINNET'S FAITH.

Yonder linnnet, piping low,  
Is the wisest thing I know.  
He's content to build his nest,  
Love his mate, and leave the rest  
To the Wonderful who moves  
All about us, never seen,  
Ordering our lives and loves,  
With a providence serene;  
Working, as I think, until  
The sunlight tops the eternal hill.

—J. S. Fletcher.

### GOOD CHEER NUGGETS.

"The change for which you have waited so long  
May come before you lie down to-night.  
Are you ready?"

Have you learned your part, is your courage  
strong?"

Are your muscles hard, is your armour bright  
And your purpose steady?"

Brooding over the past, however foolish and  
ruinous it has been, is useless—only a waste of  
strength and opportunity. Nothing good ever  
comes of it. The Japanese have a proverb:

"My skirt with tears is always wet,  
I have forgotten to forget."

Too many people forget to forget. St. Paul's  
way was better. He forgot the things that were  
behind, whether mistakes or attainments, left  
them altogether in the past, and, stretching for-  
ward to the things that were before, he used  
all his energy and strength to attain and achieve  
them.—F. R. Miller.

The opportunity to live my life was always  
present, but the courage was not. I bemoaned  
condition, when I should have bemoaned merely  
the faint heart within me.—Muriel Strode.

"Poor man. Have you always been blind?"  
"No, ma'am. Last week I was a cripple, but I  
couldn't earn enough at that."

They were sitting in the teashop, exchanging  
yarns.

"Ever heard this one?" asked one of the  
group. "A dog was tied to a rope fourteen feet  
long. Twenty feet away was a fat, juicy bone.  
How did the dog get the bone?"

"Oh, that's old," answered another. "You  
want one of us to say 'I give it up,' and then  
you'll say, 'That's what the dog did.'"

"No, you're wrong, for the dog got the bone."  
"Well, how did he get it?"

"The other end of the rope wasn't tied."

## The Family Altar.

— J. C. F. P. —

Monday.

And Moses made a serpent of brass, and set it upon the standard; and it came to pass, that if a serpent had bitten any man, when he looked upon the serpent of brass, he lived.—Numbers 21: 9.

"Stung by the scorpion sin,  
My poor expiring soul  
The balmy sound drinks in  
And is at once made whole:  
See there my Lord upon the tree!  
I hear, I feel, he died for me."

Reading—Numbers 20: 1-13; 21: 1-9.

Tuesday.

For from the top of the rocks I see him, and from the hills I behold him: Lo, it is a people that dwelleth alone, and shall not be reckoned among the nations.—Numbers 23: 9.

In "Grace Abounding," Bunyan says that "the poor women of Bedford who sat at a door in the sun and talked about the things of God, 'spake as if joy did make them speak.' They spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world."

Reading—Numbers 24.

Wednesday.

And Jehovah said unto Moses, Get thee up into this mountain of Abarim, and behold the land which I have given to the children of Israel.—Numbers 27: 12.

In 1890, James Gilmour, of Mongolia, wrote: "Poor old Moses, another outlaw, what a battered old life he led, and what a grand soul, and how wonderfully he outlived it all, and was quite hale when called to die! How his people troubled him . . . ! Fancy Moses going up to the mountain to die alone. It is so nice to have a glimpse of him in the New Testament alongside of Elijah, who, too, was once under a cloud."

Reading—Numbers 27.

Thursday.

In the first day shall be a holy convocation; ye shall do no servile work.—Numbers 28: 18.

"The first and last of those seven days were to be sanctified as sabbaths, by a holy rest and a holy convocation, and on each of the seven days they were to be liberal in their sacrifices, in token of their great and constant thankfulness for their deliverances out of Egypt."

Reading—Numbers 28: 1-8, 16-31.

Friday.

If ye will not do so, behold, ye have sinned against Jehovah; and he sure your sin will find you out.—Numbers 32: 23.

"Moses warns them of the danger of breaking their word: 'If you fail, you sin against the Lord, and not against your brethren only, and he sure your sin will find you out.' That is, 'God will certainly reckon with you for it, though you may make a light matter of it.'"

Reading—Numbers 32: 1-27.

Saturday.

And the cities shall be unto you for refuge from the avenger, that the manslayer die not.—Numbers 35: 13.

"The manslayer was safe in any of these cities; so in Christ believers that flee to him, and rest in him, are protected from the wrath of God and the curse of the law. There is no condemnation to those that are in Christ Jesus (Rom. 8: 1). Who shall condemn those that are thus sheltered?"

Reading—Numbers 35: 1-15, 26-34.

Sunday.

Get thee up unto the top of Pisgah, and lift up thine eyes westward, and northward, and eastward, and behold with thine eyes.—Deut. 32: 27.

"Thou art a cooling fountain  
In life's dry dreary sand;  
From thee, like Pisgah's mountain,  
We view our promised land."

Reading—Deuteronomy 1: 1-19.

## Prayer Meeting Topic.

March 2.

## ABRAHAM, FRIEND OF GOD.

(Genesis 12: 1-4.)

F. J. SIVVER, B.A.

After the great flood, God needed for the re-constructing of the religious life of the people a great leader who would embody in himself the faith and ideals of true religion. God found his man in the son of Terah. Every generation of Jews, Mohammedans and Christians reveres his name, not so much because of what he did, but rather because of what he was.

The Scripture that honors him most and at the same time reveals the secret of his greatness is James 2: 23: "Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God." The excellences and virtues of this almost superman have as their basis and inspiration a mighty faith in God.

## Faith that Ventured.

God met Abraham in Ur of the Chaldees with a strange command and a startling promise: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation." Without hesitation Abraham "went out not knowing whither he went," and became ever afterwards a pilgrim and a stranger, dwelling in tents. There was much that might have contradicted the faith of Israel's pioneer, but he feared not, for he ventured everything on God.

Principal Fairbairn, of Oxford, has described the venture of faith by recalling a reminiscence of his early childhood. "As a little child I have trembled to cross at night the courtyard of a lonely country mill. Every little object that moonlight or starlight revealed to me in other than natural proportions was a source of fear, and seemed to hide shapes terrible to childish flesh and blood. But if my little hand was laid in the large hand of my father, I could cross the courtyard as gleefully and carelessly at night as at noonday."

## Faith that Waited.

"I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing"—so ran God's great promise. But as the years rolled by, and Sarah and himself were getting far past their prime, and as yet there was no sign that God had started to fulfil his gracious promise, it required gigantic faith to wait and murmur not.

Marcus Dods, after being licensed by the Presbytery, had the bitter experience of waiting five years for a church. In one of his letters he likened himself to the cripple beside the Pool of Bethesda, who when the angel gave healing virtue to the water, was unable because of his handicap to avail himself of his opportunity. "But," says Dods, "one thing I did not do. I did not throw mud at the angel." He set himself to dig into the ores of knowledge, saying to himself, "A church I may never get, but if I do, I will be ready for the church."

## Faith that Sacrificed.

The supreme test of Abraham's faith came with God's command, "Take now thy son, thine only son Isaac, whom thou lovest, and offer him for a burnt offering." Without hesitation, without remonstrance, Abraham started to obey. Did faith ever reach a sublimer level than that which is found in his reply to Isaac's enquiry as to where was the lamb for sacrifice: "My son, God will provide himself with a burnt offering?"

The writer to the Hebrews furnishes the secret of Abraham's willingness to obey God in sacrificing Isaac in whom were embodied all hopes for the fulfilment of the promise—"he considered God was able even to raise men from the dead."

TOPIC FOR MARCH 9—ISAAC THE CON-TENTED.—Gen. 26: 18-25.

## Our Young People.

Conducted by Leslie C. McCallum, M.A.

## DANDENONG K.S.P.

On Sunday evening, February 13, the Dandenong chapel, Vic., was filled when the newly-reconstituted K.S.P. Club held an installation service. The installing officer was Bro. Les. Long, Victorian State Purser, who briefly stated the aims and objects of the order. The Bible lesson was read by the Chancellor, Bro. H. Hart. Bro. L. A. Tresize, the evangelist of the church, chose as his subject, "The Mountain Path." The address was based upon the life of the Apostle Paul and his travels as the faithful servant of Jesus Christ. All who had the pleasure of listening to this magnificent address will not readily forget it; it was especially appropriate to the K.S.P. ceremony, and the members were deeply impressed with the life story of their hero, Paul.

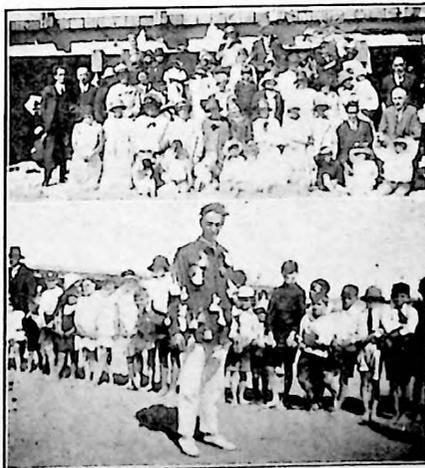
The club is steadily increasing in numbers under the guidance of Bro. William S. Hunter. Already there is an active membership of thirty-five. Bro. William Hunter is the Chaplain, Bro. H. McPherson the Chancellor, Bro. J. Mitchell the Scribe, and Bro. J. McPherson the Purser of this energetic club.

## EAST KEW BIBLE SCHOOL.

The Bible School at East Kew, Victoria, is making steady progress. The average attendance of teachers and scholars is 110, and new scholars are being added every week. Recently the school held its first teachers' picnic, which proved a great success. The teachers and scholars of the school are very enthusiastic about their work. The school has taken as its motto, "Do More for Jesus," and the children are trying to carry it out in a splendid way. Bro. Elliot, the superintendent of the school, is a young man who is putting a great deal of effort into his work, and we wish both superintendent and school great joy and success in their work for the Lord Jesus.

## WARRNAMBOOL B.S. PICNIC.

A large company of scholars and teachers, parents and friends of the Church of Christ Bible School gathered for the annual picnic at the Breakwater beach. The conditions were ideal, and a very successful outing eventuated. In the morning games occupied the time, while in the



Warrnambool, Vic., Bible School Picnic. The lower picture shows the game of "plucking the goose."

afternoon a varied programme of sports was carried out. A most amusing event was "plucking the goose," when the children eagerly raced after the goose, whose feathers took the form of lolly bags, and they chased him over the sand. "He was well plucked. A sand building contest also created great interest, being won by a team led by Master C. Loader. A large crowd of onlookers gathered to watch the sports, which created much interest and amusement. A happy day was brought to a close by tea heartily partaken of, and the singing of the Doxology,

## KEEP IN TRAINING.

"Our school," boasted the superintendent, "has not a teacher who has not taken, and passed with credit, a course in teacher-training." He then pointed to the framed diplomas in each room, diplomas that were artistic, properly signed, and a little dusty.

Another superintendent, nationally known, was asked at a conference whether his teachers held diplomas. "Not that I know of," he answered. "Teacher-training with us is not a matter of a course that ends with a diploma. It is a continuous process. Every year we have a definite programme of teacher-training under way. Every teacher, whether he or she has a hundred diplomas or none at all, has a part in the course. We are continually reading and discussing new books at our conferences; studying new methods in everything, from publicity to the psychology of teaching. We do our best to keep fresh."

Isn't this second superintendent's plan the best? Training teachers-to-be is necessary of course, in order that the supply may at all times exceed the demand. But Bible School teachers, even more than public school teachers, who are kept alert by their every-day activities, need to make a perpetual effort to keep in training.

## THE BOY.

C. P. Hughes.  
(Concluded.)

About the age of eighteen comes a further struggle. Doubts assail and difficulty comes in keeping him to Sunday School and church. A revulsion in many sets in against religion. It is now, more than ever, that he needs sympathetic friendship and not criticism. A commonsense foundation is what he seeks, and unless he gets it quickly he will never get it. Religion must be proved to him to be what he needs to round off his manhood. It must be a man's religion, appealing to him as that which will help in his life's problems. He needs the right kind of friendship and fellowship, and above all, he needs to be on friendly terms with Jesus Christ. As H. W. Gibson puts it, "He needs the high incentive of the Christ ideals, the mighty impulse of the Christian purpose, the Christ-loyalty—with the brotherly comradeship of the Christian church." Thus he will be prepared with the strength of God to go forward to his life's work, and he should succeed.

A creed is a rod.

And a crown is of might:

But this thing is God:

To be man with thy might:

To stand straight in the strength of thy Spirit,

And live out thy life, as the light.

"He only is happy who is fulfilling to the maximum the law of his being."

## Foreign Missions.

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

### EASTER CONFERENCES.

The five Australian States holding their Conferences at Easter time will have a missionary representative present. The Hon. W. Morrow, M.L.C., the F.M. Board Chairman, will journey to Queensland. Although not a supported missionary, he has visited India on behalf of the Board, and knows a good deal about the conditions there, and then on account of his many years as chairman of the Board he has a great knowledge on all matters connected with our missions and missionaries. Bro. Thomas Escott, Sister Escott and Edgar, will attend the New South Wales Conference. Bro. and Sister Anderson, and baby Gwen and adopted daughter Pearl, will be at the Victorian Conference. Bro. Will Waterman and wife and children. Joan and Winifred, will be at the Tasmanian Conference, and Bro. and Sister J. R. Leach and children. Mamie and Evelyn, will be at the Western Australian Conference.

### ADELAIDE CHINESE.

The Adelaide Chinese brethren, after being in fellowship as members of the church at Grote-st. for many years, have decided to form themselves into a Chinese Church of Christ, so that now we have Chinese churches in Melbourne, Sydney, Perth and Adelaide. Work in Adelaide at present is very promising.

### DIKSAL WORK.

The Indian Field Council have decided for the present to work Diksal and district as outstations. Miss Caldicott is returning to the medical work at Baranati. At Diksal the following native workers will be retained:—Dr. Bhambol, Indian doctor; one evangelist, one teacher, one compounder, two cleaning-women for dispensary and school, sweeper and compound caretaker. At Palesdeve one preacher, at Indapur one preacher and one school teacher.

### CONVENTION AT JUBBULPORE.

Dr. Oldfield is attending the American brethren's convention at Jubbulpore as a representative of our missionaries, and will visit the hospitals in the district to secure all the information possible to help in the establishment of our own hospital at Dhond. On the way to Jubbulpore he will visit Miss Mary Thompson at Harda.

### THANKS FOR CHRISTMAS GIFTS.

This week we are publishing a letter of thanks from Bro. Coventry for the splendid gifts received for Christmas.

Mrs. Watson also writes from Shrigonda, saying, "Will you kindly thank the folks in Victoria and New South Wales, who sent us private gifts in the boxes. I would like you to thank them through the 'Christian,' as I have not the addresses of some of them. The parcels were a surprise to us, and were greatly appreciated by our family. The compound people did enjoy the Christmas time. We had a service at 8 a.m., and then gave each a gift, and all received sweets. Then in the evening we had a magic lantern and showed pictures on 'The Life of Christ.' It was a busy day for every one."

Nancy and Henry Watson have written also expressing their thanks for the way that they have been remembered at Christmas time. Henry says, "I have been learning how to drive the motor. When Dad goes out I always bring it from the shed to the front. I go out to the villages with Dad, and I can understand the lang-

uage." Thus we see that Henry is being trained in mission work. We trust that he will follow in the steps of his good father in becoming a missionary of the Cross in India.

Nancy Watson, in her letter, says, "We were awakened very early on Christmas morning by carol singers, who came around about half-past four, after which we looked at our presents. As soon as chota was finished, we went to the church for the Christmas service, after which the presents were given out to the Indian Christians. In the evening we had a lantern lecture, followed by a meeting with plenty of singing, where the meaning of Christmas was explained. So we had a very happy time, didn't we?" The river at Kashti, which generally stops flowing at the end of February, has already stopped, so they do not know what they are going to do."

### OVERDRAFT REDUCTION FUND.

We are glad to report that we have received the full quota of the Overdraft Reduction money from five of the States. We are expecting any day to receive the quota from the sixth State. Bro. Rofe has kindly extended the time from January 31 three weeks to give churches ample time to send on their contributions.

### THANK YOU.

Again we have been objectively reminded in the most practical way of the large and growing interest on the part of the brethren in Australia, in the Indian Mission. The arrival of the boxes from Australia has become quite an important event in our calendar. This year, although delayed in Bombay, we received good measure, pressed down and running over. Our hearts were made glad by the sight of so many gifts of love from young and old to the children of India. We cannot send a letter of thanks to every society and individual who worked so hard to make Christmas, 1926, a happy one in India, but we take this opportunity of thanking you all most cordially for all the good things sent. All the missionaries on all of our stations, as well as all the children in our institutions and Christian community, send most grateful thanks. We must not forget the private gifts sent along. We do appreciate the Christian love that inspires such, and thank you all most heartily.

Patchwork quilts (not heavily padded ones), children's clothes, stockings, singlets, wool, and old linen, etc., for the dispensaries are the most acceptable articles to send. We only have 15 per cent. duty to pay on such, while on toys we have to pay 30 per cent. duty. We are glad to note that scrap-books and old cards have generally been eliminated. Altogether the boxes contained a splendid assortment of things which were most useful. Again thanking you in the name of Christ our Lord, the Friend of little children, yours in Him, H. R. Coventry, Mission Secretary.

The Foreign Mission Board acknowledges with great thankfulness the receipt of £30 from Mr. and Mrs. T. E. Rofe's Settlement Fund. From this fund to date we have received the sum of £360.

A cabled message announces that Miss Jessie Gibson has arrived safely in India. We are informed that her marriage to Dr. G. H. Oldfield was to take place at Baranati on Tuesday last. Bro. H. R. Coventry having the honor of performing the ceremony.

### COMING EVENTS.

FEBRUARY 27.—Celebrations at North Carlton. Children's Anniversary, Sunday, Feb. 27. Come along to both services. 3 p.m., T. R. Morris; 7 p.m., A. L. Gibson. Church of Christ, Bathdown-st., North Carlton.

MARCH 2 (Wednesday).—3 p.m., Gardiner Women's Mission Band. Mrs. Ludbrook, just returned from China, will tell of her travels. Friends from other Bands are welcome.

MARCH 6 (Sunday).—Essendon, Buckley-st., 12th Church Anniversary. Morning, rally of members; special offering building fund—£50 needed; Mr. A. W. Connor, speaker. Evening, special singing; F. J. Sivyer, preacher.

MARCH 6 and 8.—Preston Church of Christ Bible School 25th Anniversary will be celebrated on Sunday, March 6. Speakers: morning, Mr. J. R. Waterman; afternoon, Mr. H. J. Patterson, M.A., subject, "Bridging the Chasm"; evening, Mr. C. C. Dawson. Special singing by scholars. Bright meetings. Demonstration and distribution of prizes on Tuesday, 8th March, 8 p.m. A splendid programme. Collections at all services. All welcome.

MARCH 9.—Home for the Aged.—A high class concert will be given in Lygon-st. Church of Christ on Wednesday evening March 9, at 8 o'clock, under the direction of Bro. Alex. Waterfield. Tickets, 1/- and 2/-; children half-price.

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

MARCH 15.—A Sunday School Teachers' Conference will be held on Tuesday evening, March 15, 1927, in the school hall, "The Avenue," Surrey Hills. Tea will be provided for visitors at the cost of 1/-, and all friends interested in the district are invited to attend.

### NEW CHAPEL AT THORNBURY.

Corner St. George's-road and Smith-st.

### LAYING OF FOUNDATION STONE.

Saturday, March 12, at 3.30 p.m.

### Representative Speakers.

East and West Preston Trams Pass the Door.  
Train to Thornbury (five minutes' walk).

### Everybody Welcome.

### BIRTH.

HILBIG (nee Elva Foster).—On Feb. 6, at Loxton, South Australia, to Mr. and Mrs. E. B. Hilbig—a daughter (Roma May).

### MARRIAGE.

COLLARD—CUE.—On February 5, at the Church of Christ, Bamba-road, Caulfield, by Mr. William Collard (of Baptist Church, Kynten), assisted by Mr. Charles Schwab, Clive Harold, youngest son of the late Mr. and Mrs. Daniel Collard, of Hawthorn, to Mariory Etlic, younger daughter of Mr. and Mrs. William Cue (Cue-Campbell), of Flower-st., Caulfield. Present address, 28 Hume-st., Armadale.

### IN MEMORIAM.

CURTIS.—In loving memory of my dear husband and our dear father, John Curtis, who passed peacefully away at Semaphore on Feb. 21, 1922.

Thoughts return to scenes long past.

Years roll on, but memory lasts;

Loved and remembered the same to-day.

As in the hour he passed away.

—Inserted by his loving wife and family.

WALDRON.—In loving memory of my dear husband, Joseph, who was called home on Feb. 23, 1919, from "Glen Austin," Powell-st., Preston, formerly of Nott-st., Port Melbourne, formerly of Nott-st., Port Melbourne. Sadly missed. 1 John 3: 1, 2.—M.J.W.W.

## Here and There.

N.S.W. Annual Bible School Offering, March 6. Bro. P. J. Pond, who is in his tenth year of service at Lismore, N.S.W., has asked the church there to release him from the end of April next. S.A. Home Mission offering is planned for March 6. The £2000 asked for is urgently needed. Every member is earnestly requested to make a worthy offering.

Dr. Bardsley and Mr. and Mrs. R. K. Whately, of Sydney, passed through Melbourne at the beginning of the week. They are setting out on a happy holiday tour.

Up to Monday evening there were 23 decisions at the Hinrichsen-Brooker mission at Hartwell, Vic. Attendances are good, and there is a growing local interest in the mission.

An unsigned letter has reached the Austral Co. from Buckingham Siding, Collicie-Narrogin Railway, Western Australia. We shall be glad to hear from the sender, or from some one who can tell us who would be likely to write to us from that place.

Victorian churches using duplex envelopes supplied by the Home and Foreign Missionary Departments are requested to forward all amounts to William Gale, 313 Little Collins-st., Melbourne, who will acknowledge all amounts on behalf of both departments.

The 1927 session of the College of the Bible began on Wednesday, Feb. 15. 50 students were enrolled—47 men and 3 women. Thirteen were new students. All the States and the Dominion of New Zealand are represented both by the new students and by those resuming study.

The special attention of our Victorian members is directed to the offering on behalf of the Church Extension work which is planned for the first Lord's day in March. Envelopes have been sent out to all the churches, and the committee confidently awaits a liberal response to the appeal.

Bro. W. H. Clay, who has been ill during the past week, and in consequence has not been in attendance at the Victorian Social Service office, expects to resume his duties almost immediately. Bro. Burden (asst. secretary), Hendry and Bardwell have rendered service during Bro. Clay's absence.

N.S. Wales churches are asked to make a liberal offering for Bible School work on March 6. The acting organiser, Bro. Bennett, will be greatly helped by a generous response to the appeal. Unfortunately, copy sent to us for insertion did not reach the office till our forms were about to close; hence this very brief announcement.

Bro. Alex. Waterfield, of Balwyn church, Vic., assisted by a number of brethren and sisters and other artists, has conducted several high class concerts in behalf of the proposed home for the aged. The next concert is planned for the Lygon-st. church on Wednesday, March 9. Tickets, 1/- and 2/-; children half-price. Bro. Waterfield and his friends are to be commended for the efforts they are making for such a worthy cause.

Miss J. M. Gibson passed through Fremantle on her way to India on Feb. 7. A luncheon had been arranged to give her a welcome to the State, and to farewell her finally from her home land, but owing to delay in the time of arrival of the "Moldavia" this had to be changed into a tea at the last moment. A very enthusiastic and warm-hearted welcome was extended to our sister, and she was sent on her journey leaving behind a number who will always be glad to count her as a friend now that they have met and talked with her.

The N.S.W. Home Mission Committee has received from Bro. T. E. Rofe a cheque for £120, being six months' interest in connection with the Mr. and Mrs. T. E. Rofe Settlement. Such sum has been distributed in the following manner:—Home Missions £30, Bible Schools Com-

mittee £30, Preachers' Provident Fund £30, Temperance and Morals £15, Chapel Extension Fund £15. A cheque for £30 has also been received by the Board of Management of the College of the Bible. The committees concerned appreciate Bro. Rofe's splendid help.

At Norwood, S.A., on Sunday, Feb. 20, there was a great meeting for worship; 172 broke bread. Bro. J. E. Webb's message was much appreciated. A pleasing feature was the reception of 11 into membership as a result of the tent mission conducted by Bro. P. R. Baker. In the evening the third week of the mission commenced, when a great crowd of about 600 were seated inside or outside the tent. Two young girls made the good confession, bringing the total additions to 19. Great interest is maintained in the question box. On one night alone there were 31 questions.

Last Friday afternoon the mission tent was erected at Bordertown, S.A., by several brethren under the direction of Bro. Forbes. Sunday morning and afternoon the usual meetings for worship were held, the missioner speaking at Bordertown and Wampoo, and Bro. L. Fisher at Mundalla. In the evening the brethren assembled early for prayer in the chapel, and on retiring to the tent found it nearly full of people. Ultimately extra seats had to be brought in. The service was inspiring, and the gospel was proclaimed with power. One young man made the good confession. Prospects are very bright.

It is expected that the mission at Hartwell under the Victorian Home Missionary Committee will close on March 2. The Bendigo mission will commence on March 6, and continue until Conference. This field is a very important one, in which a new chapel has recently been erected. Bro. Hinrichsen and Brooker are especially appreciative of the splendid support accorded the Hartwell mission by the members of the city and suburban churches. On many occasions crowds visited in cars and buses, thereby greatly encouraging the local residents and the mission party. They ask for the earnest prayers of the brotherhood upon their closing days at Hartwell and their next mission at Bendigo.

Several happy College functions have been held. On Thursday last the Faculty and students were the guests of the Gardiner church officers and young people at a social evening. On Monday evening the sisters of the Lygon-st. Sewing Class again entertained the students, together with members of the Board of Management and the Faculty and their wives at tea. Numerous speeches of appreciation and welcome were made. Mr. and Mrs. R. K. Whately, of N.S.W., were present. After the tea a public meeting was held in Lygon-st. chapel. There was a large and representative gathering, presided over by the Chairman of the Board of Management. Dr. John L. Brandt gave a fine historical address on "The Victories of Christianity," which was highly appreciated. A students' chorus, elocutionary items by Miss Preston and Mrs. Howgate, and solos by Mrs. Bennett and Mr. R. E. Williams, added to the evening's enjoyment. An offering was made on behalf of the library fund.

Balaklava church, S.A., held its half-yearly business meeting on Feb. 16. H. M. Tuck presiding. There was a good attendance. Consideration was given to plans of the new hall and the financing of same. A scheme of raising £1000 in cash and promises of cash was outlined on the blackboard. Cards were quietly filled in after Bro. Manning's appeal, with the following result: Cash as soon as required, £575; cash within three years, £159; making total of £734. When this became known one brother promised the ninth hundred if the eighth hundred could be reached. Our reporter adds: "We feel confident

that the required £66 will be forthcoming. Our preacher, Bro. B. W. Manning, is still optimistic regarding the £1000, and, as one brother gave an excellent commencement with £100 cash, he feels that some other brother will yet have it laid on his heart to put a fitting climax to the magnificent response." At the close of the meeting each officer was taken somewhat by surprise when he was presented with a nice New Testament and Psalms by the members of the church.

In a week when Lord Incheape has been maligning missionaries, it is cheering to note the manifest sympathy displayed by General Jan Smuts during a recent visit both to the historic station at Kuruman and the modern Institution at Tiger Kloof which has brought great cheer alike to the L.M.S. workers in South Africa. At Kuruman the General addressed a largely attended public meeting upon the important place of the missionary as a real friend of the African. From the days of Van der Kemp and of Moffat, the men and women on the mission stations, speaking the language and knowing the customs of the people, have, he said, been able to render incalculable service by helping to bridge the gulf between black and white. Perhaps sympathetic understanding was never more needed than now.

At the invitation of our S.A. Conference President (Mr. F. P. Langlois) and Mrs. Langlois, 102 preachers and officers of the metropolitan and suburban churches met at tea on Tuesday, 15th inst., at Grote-st. lecture hall. The object was to stimulate interest in the forthcoming Home Mission appeal. After tea Bro. R. Raymond, of Nailsworth, delivered an address urging a greater interest by church officers in Home Mission work. Discussion followed, and the following resolution was carried unanimously: "That this meeting of church officers, realising the serious financial position of the brotherhood, will go to our various churches and urge them to do their utmost to raise the amount asked for on March 6, viz., £2000." The gathering then adjourned to the chapel, where a public Home Mission rally was held. The President occupied the chair. Bro. H. Manning, formerly of W.A. and now at Henley Beach church, and the Vice-President of Conference (Bro. F. Collins) delivered splendid addresses on Home Mission work. Miss Thelma Ash, A.L.C.M., and Mr. Les. Coney rendered solos in splendid style.

### S.A. HOME MISSION OFFERING.

March 6, 1927.

#### President's Appeal.

The Home Mission Committee are asking the churches throughout South Australia to raise £2000 on March 6, in order that they may continue the work of evangelisation in the State.

The task will be an easy one if every member will realise their responsibility.

On account of the serious financial position the Committee decided not to re-engage the evangelistic team. The missionaries did a splendid work during their twelve months' operations, which resulted in the saving of 281 souls for Jesus Christ.

Further workers may have to be withdrawn if our financial position does not considerably improve. It is in the hands of the brotherhood to say whether we shall go forward or retreat. As soldiers of Jesus Christ are we going to suffer a retreat? No! Let us rally under his banner and prayerfully consider those fields which are seeking our help. Let us, by our response on March 6 give the order to the Committee to "Go forward" in the great work. The gospel of Jesus Christ is still the only power unto salvation. If we have received Christ in our hearts and experienced the joy of his love, shall we not then endeavor to extend to others the great blessings which we enjoy?

F. Langlois,

Conference President.

### WHY AM I A MEMBER OF THE CHURCH OF CHRIST?

(Continued from page 117.)

is sufficient now. It is both simple and comprehensive; it is both reasonable and Scriptural.

#### 5. The Agency of the Holy Spirit in Conversion.

We believe in the existence, personality, and divinity of the Holy Spirit; he is the author of our conversion, and abides as a comforter with the Christian. But we repudiate all theories of direct spiritual influence independent of the word of God upon sinners to make them Christians. We insist that men shall hear, believe, repent and obey the gospel; this is their duty, and if they will meet with these requirements God will do the rest. We do not teach sinners to be passive and helpless, to consider conversion as a miracle, and to seek the evidence of acceptance with God in dreams, feelings, special revelation, etc. But to the contrary, we preach the word of God—the gospel of Christ—which is the wisdom and power of God to save all who believe it. Those who believe the facts of the gospel, obey the commandments of the gospel, and confide in the promise of the gospel, have the blessed assurance of salvation. "Ye are my disciples if ye do whatsoever I command you."

#### 6. Baptism—The Action, Design and Subject.

Christian baptism is the immersion of a penitent believer in water into the name of the Father and the Son and the Holy Spirit. This is the meaning of the Greek term; the meaning of the literal and figurative uses in the New Testament, and for allusions to its practice see Matt. 3: 6, 16; John 3: 5, 23; Acts 8: 38; Rom. 6: 4, 5. That immersion was the apostolic practice is the testimony of all credible church historians, the leading reformers and best lexicographers and critics of the world. Immersion is valid baptism; it has never been doubted. As to the design of baptism Jesus says: "He that believeth and is baptised shall be saved" (Mark 16: 16). Peter says: "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit" (Acts 2: 38). "For as many of you as have been baptised into Christ have put on Christ" (Gal. 3: 27). We therefore teach the believing penitent to seek through baptism the divine assurance of the forgiveness of sins and the gift of the Holy Spirit which the Lord has promised to them that obey him. Baptism in itself has no saving power. Without faith, without repentance, without confession, without prayer, without a change of heart it is absolutely worthless. But with these antecedents this sacred rite becomes to the penitent believer the pledge of forgiveness and the door into the church. We do not baptise infants, because baptism is for penitent believers. Little children in their innocence are already fit for heaven; such need no baptism until they arrive at the age of accountability. On this we are on scriptural grounds. There is no controversy as to the baptism of believers; the dispute relates entirely to the baptism of infants.

#### 7 The Lord's Day and the Lord's Supper.

The Lord's Day, not the Jewish Sabbath, is a New Testament institution. We observe it as a day of rest and worship. This we are taught by apostolic examples. On this day Christ rose from the dead; on this day the Holy Spirit descended from heaven; on this day the church was established; on this day salvation in the name of Christ was first preached; on this day the early disciples came together to worship God by the study of God's Word, by prayer, by fellowship, by communion with Christ, etc. On this day we joyfully remember the resurrection of Christ from the dead and celebrate the Lord's Supper in loving remembrance of the broken body and shed blood of Christ. This supper we regard as a sweet and precious feast of holy memories. We observe it as a part of our regu-

lar worship every Lord's day and as a feast of love in which Christians should feel it a great privilege to unite. In the early days of Christianity the Lord's table was spread in Christian assemblies on every first day of the week (Acts 20: 7). This, therefore, is our custom. In favor of this practice we can quote the testimonies of the leading historians and commentators of the world. It is no more reasonable to speak of open and closed communion in connection with the Lord's supper than it would be in connection with reading the Scriptures, praying, singing and the offering. These are acts of worship in which Christians unite. It is the Lord's table, and if you are His disciple you have the right to commune with Him.

#### 8. Christian Union.

Churches of Christ believe and teach that division among God's people is sinful and productive of many evils. It fosters partisan zeal and tends to dwarf man's thinking and activities to the limit of his denomination. It is a stumbling block to sinners. It is productive of heresy, which during past ages resulted in an unspeakable martyrology. It is a hindrance to home missionary work and impedes the progress of missionary activity in foreign lands. It is diametrically opposed to God's Word. Jesus prayed "for them also which shall believe on me through their word, that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us." It is recorded of the church in Jerusalem that "the multitude of them that believed was of one heart and soul." When divisions began to spring up in the church in Corinth Paul wrote to them: "I beseech you, brethren, by the name of our Lord Jesus, that ye all speak the same thing, and that there be no divisions amongst you; but that ye be perfectly joined together in the same mind and the same judgment" (1 Cor. 1: 10-13). The early Christians were opposed to schisms and divisions and Christians should be opposed to them now. Disciples of Christ propose faith in Christ and obedience to his will as the bond of union of Christians and the test of fellowship and character. This is the foundation that God laid. Christ was the foundation of the prophets and apostles. Upon this foundation the apostles focused the heterogeneous materials and disconnected elements of ancients into a compact body. Could not this be done now, or has the Gospel lost its power? When men lay aside their creeds and believe in Christ, obey His will and enthroned Him in their hearts then will come apostolic unity. For "other foundation can no man lay than which is laid, which is Jesus the Christ."

#### 9. The Divinity of Christ.

His divinity is more than an item of doctrine. It is the central truth of the Christian system. Christ is the beginning and the end. God speaks to us through Christ. He is the soul of the Bible. He is the fulfillment of the prophecies. He introduced the last will and testament of God. Belief in him is saving faith. A man may believe in human creeds and be lost, but "he

that believeth in the Son hath life." We preach Christ and endeavor to persuade men to trust, love and obey him. In his name we sing and worship. We demand no other faith in order to baptism and church membership. All who believe that Jesus Christ is come in the flesh and obey his will are born of God and are our brethren, no matter how wrong they are in other things. What the world needs is the re-assertion of the fact that the Christ life is Christianity, and that loyalty to him is to be a Christian. What is needed is faith in a personal Saviour instead of faith in dogmas. Loyalty to Christ will make all believers "one in him." This will restore the word of God to its proper place. This will substitute the Bible for human creeds, facts for feelings, faith for speculation, and the will of God for the opinions of men, Godliness for formality, and the practice of Christianity for the mere profession of it.

Dear reader, will you not help to exalt Christ—the tender-hearted, sympathetic teacher of humanity—the sole fountain of salvation, the sum and substance of our faith, the all and in all in both the kingdom of grace and in glory? And if you are unsaved, will you not trust Christ to save you? Will you not repent toward him, confess him before men, be baptised in his name, commune with him, live with him, work for him, and look for him to come again and receive you unto himself? If this tract brings new light to you, will you not let it shine in your heart? If you discover herein a new truth will you not walk in it? If it leads you to new commandments will you not obey them? By so doing you will bless God and become a Christian and a Christian only, which is enough to make your life full and complete and to make you happy and to prepare you for heaven.

And these are some of the reasons for my being identified with churches of Christ. I am charmed with the inspiration and beauty of this position, and am no longer unsettled in my religious views; and though having advanced in the faith of my ancestors I feel that I have honored them by obeying the truth and living up to the convictions of my conscience. This position being so worthy, so commendable, so Christlike and so promotive of the salvation of souls that it, on being rightly understood, has already enlisted the sympathies, prayers and co-operation of over one and one-half million of the inhabitants of the United States. The growth of the church in its memberships, Sunday Schools, missionary enterprises and church property has been unsurpassed in the history of the world, giving evidence that the Lord approves of this movement.

Many changes have taken place in the religious world during the last century. Creed authority has been greatly diminished. The Bible is more a living word than it was formerly. The desirability of Christian union is generally acknowledged, and year by year the sentiment in favor of union is becoming more extended; and while we do not claim that this has all been brought about by the churches of Christ, yet their efforts have doubtless contributed greatly

## The State Savings Bank of Victoria

THE PEOPLE'S BANK.  
OWN YOUR HOME — WHY PAY RENT?  
HOUSING ACT LOANS.

The Bank builds houses for persons whose income does not exceed £400 a year, and who do not possess a house.

Small deposit; balance over 24½ years.

Full particulars at Head Office or any Branch of the State Savings Bank.

Head Office:  
139-149 ELIZABETH ST., MELBOURNE.

GEO. E. EMERY,  
General Manager

to these results, and it is a matter of joy to know that as their teachings are becoming better understood they are becoming more and more approved by the voice of Christendom. And now may the Lord Jesus hasten the day when all who believe in him may be of one heart and mind, striving together for the faith of the gospel, so that the world may receive Jesus as the Son of God, and the kingdoms of this world become the kingdoms of the Lord Jesus Christ.

**OBITUARY.**

**HILLBRICK.**—At "Warrendale," Warragul, the residence of her daughter (Sister Waters), our esteemed Sister E. H. Hillbrick entered her eternal rest on Jan. 31, at the age of 79 years. Although for some time in feeble health, it was not until three weeks prior to her death that she took to her bed. Very early in life she came to this country from Germany, her native land, and in her youth accepted the Saviour. She was immersed in Christ and, with her late husband, became identified with our movement when a few of our pioneer preachers visited the Berwick district. Since then they both remained faithful to Christ and his church, regularly attending the services and assisting the work in every possible way. Most of the years since coming to this country were spent in the old homestead at Narre Warren, where Bro. and Sister Hillbrick constantly showed hospitality to visitors. Our departed sister loved the Bible, and each week read with interest right through the "Australian Christian." She was thoughtful, considerate, kindly and generous. Her gracious

(Continued on page 126.)

*Foy & Gibson's*

Specialise in the Manufacture  
of **CHURCH** and  
**SCHOOL FURNITURE**

Church Seats, Reading Desks, Pul-  
pits, School Forms, Dual Desks,  
Tables and Presses are our  
specialty

ESTIMATES SUPPLIED — Ring J4151  
or Write for Representative to Call

**FOY & GIBSON PTY. LTD.**  
Smith St., Collingwood

**Stained Glass  
Memorial Windows**

AND

**Plain Leadlight  
Church Windows**

FITTED WITH  
**PATENT VENTILATORS.**

Designs on Application.

**Brooks, Robinson  
& CO. LTD.**

59-65 Elizabeth St., Melbourne.

**CHURCH EXTENSION OFFERING  
SUNDAY, 6th MARCH, 1927**

All Churches and Members in Victoria are cordially asked to co-operate with the **CHURCH EXTENSION COMMITTEE** in the great work of helping **CHURCHES** to erect suitable buildings on easiest possible terms.

Up to Conference, Easter 1926, the **CHURCH EXTENSION COMMITTEE** helped Victorian **CHURCHES** by providing £21,354 for **BUILDINGS** and arranging loans for other **CHURCHES** for £16,000, a total of £37,354.

MEMBERS CHURCH  
EXTENSION COMMITTEE

During present Conference Year **NEW BUILDINGS** have been erected at **BENDIGO** and **ECHUCA** and excellent property purchased for new Church at **WAN-GARATTA**.

Your liberal support is invited. Please place contribution in special envelope on Sunday, 6th March, or if unable, kindly send to Secretary, A. E. Kemp, 11 Power Street, Hawthorn, or Treasurer, Robert Lyall, 39 Leveson St., North Melbourne.

W. C. CRAIGIE      A. E. KEMP  
CHAS. HARDIE      J. T. MAHONY  
ALFRED MILLIS      ROBERT LYALL  
REG. ENNISS

The Best  
for all...  
Occasions

**GRIFFITHS  
TEAS**

**"THE CHURCH THAT  
NOBODY KNOWS"**

in many parts of our State might still remain unknown, were it not for the **VICTORIAN HOME MISSION DEPARTMENT** which seeks to plant the New Testament church wherever possible.

**WHAT YOU CANNOT DO YOURSELF** the Department will do for you.

Send an offering now.  
Become a regular contributor.

Vic. Churches of Christ Home Mission Dept.  
William Gale, Organiser & Secretary,  
McEwan House, 343 Little Collins St. Melbourne.



**Do YOU Need GLASSES?**

If you suffer from Headache, or your eyes tire easily, you should not delay, but have your sight examined by a Qualified Optician.

CONSULT

**E. WOOD PTY. LTD.**

Certified Ophthalmic Opticians

95 ELIZABETH STREET, MELBOURNE

Phone 6778 for an Appointment

## News of the Churches.

### Queensland.

Mt. Walker reports good meetings. The church is thankful for the services rendered by Bro. A. N. Hinrichsen during the vacation of the College. The C.E. society reports good attendances.

Two baptised believers, a man and wife, were welcomed into fellowship at Bundaberg, and one young girl made the good confession at the close of an address by Bro. Combridge on "Following Jesus."

Good meetings at Rosewood. Bro. Campbell spoke to a good audience on morning of Feb. 13. Good interest is being maintained. The church has suffered further loss by the removal to Wynnum of Sister Bade and family. Much regret is felt at her departure.

The mission at Albion conducted by Bro. Ball concluded its second week. Confessions for the second week numbered eight. Four followed their Master in baptism on Thursday, Feb. 17. Nine decisions for the first eleven days. Prayer for the success of the effort will be much appreciated.

On Feb. 13 Bro. C. S. Trudgian gave a short address to the Gympie Bible School on "A Hero." At night, to a large audience, Bro. C. Trudgian preached on "Blind Watchers at the Cross." Prospects are very encouraging. Sister Olive Trudgian, of Gympie, was received into fellowship.

On Feb. 6 Bro. Alcorn addressed both meetings at Ann-st., Brisbane. On the morning of 13th Bro. Wendorf was the speaker. A number of visitors from country churches were present. Bro. Alcorn spoke at night on "What Lackest Thou?" On 14th an enjoyable social was held under the auspices of the Christian Endeavor Society.

### Western Australia.

Bassendean prayer meeting on Feb. 9 was addressed by Bro. J. Robinson. On morning of Feb. 13 a young brother recently immersed was received into fellowship. A helpful address was given by Bro. Jacques. Sisters Graffham were welcomed, having returned from a holiday in the East.

North Perth continues to have excellent meetings. Four adult confessions on Feb. 13 at the close of Bro. Ingham's sermon on "The King of Glory." The K.S.P. and P.B.P. clubs each had four initiations this month. Ten new scholars at Bible School for the first Sunday of the increase campaign.

On Jan. 31 Claremont Sunday School held its annual picnic at Atterdale, an enjoyable time being spent. On evening of Feb. 6 a special young people's service was held. Four young men ably took part, and the special singing supplied by the Sunday School children proved a real treat. The usual attendance was more than doubled.

Kalgoorlie reports splendid attendance at mid-week meeting on Feb. 9. On 10th the Sisters' Mission met after being in recess, and had a splendid meeting. On evening of 10th the newly formed K.S.P. Club had its first meeting. There was also a good attendance at Endeavor meeting on 11th. On 13th there were fine attendances at all services. Bro. Pollard, B.Sc., B.A., exhorted, and Bro. Hunt spoke at the gospel service. 235 met around the Lord's table. Bible School attendance was 196.

During the past month Northam has had all visiting speakers, whose addresses were much appreciated. All meetings are well attended, mornings averaging over 80, and evenings over 100. There has been one decision for the Master. The Sunday School is nearly back to normal after the holidays; attendance, 111. The church has decided not to build on the block of land previously purchased adjoining the Pres-

byterian church, and has purchased another block adjoining the Town Hall in Wellington-st. Bro. Buckingham is in the East on church work. The sisters are arranging a sale of work to raise funds for the church building.

### South Australia.

Meetings were good on Feb. 6 at Williamstown. Bro. Harvey, from Kersbrook, gave a very nice address in the morning, and Bro. W. Bain at night, at the close of which a young girl from the Bible School made the good confession.

York church has had a good fortnight. On 13th special services held; 131 broke bread in the morning, good attendance at night. On 20th fine meetings all day. An address from Bro. R. Conning, of Cheltenham, was much appreciated in the morning. Dorcas Society recommenced activities on 10th. Tennis clubs have just concluded association matches.

On Feb. 6 harvest thanksgiving services were held at Tumby Bay, and were well attended. Bro. Russell was the speaker. After four years of happy service Bro. Russell has resigned as evangelist with the churches on Eyre's Peninsula to take up the work with the church at Prospect, S.A., where he is due to labor on April 17. This field is now seeking the services of another evangelist.

At Queenstown on 13th inst. Bro. Brooker exhorted the church. Sunday School commenced anniversary practices. At the evening service Bro. Brooker spoke on "Preparation." On 20th at the morning service Bro. Coin exhorted. The attendance at evening service was good, and Bro. Brooker preached on "Sowing and Reaping." Harvest thanksgiving was observed. A large collection of fruit and vegetables was distributed around the district among the sick. On Wednesday, 16th inst., a farewell social was tendered to Mr. and Mrs. Moore, who are leaving for Victoria. Presentations were made, also to the aged sisters Mrs. Lawton and Mrs. Cutt, in honor of their birthdays.

The annual business meeting of the Mile End church was held recently, 110 members being present. Splendid reports were given. 53 additions during the year. Budget system averaged £17/13/- per week. Bren. R. Barnes, C. Colwell, W. Ellis, H. Frederick and W. Garrick were elected as deacons, and Bren. G. Clarke, F. Lewis and W. Simons were re-elected to office. A social gathering was held to commemorate the beginning of the second year of the ministry of W. L. Ewers. Sister Dennes is very ill. Bro. E. A. Riches and Sister Mrs. A. Smith are making splendid progress after operations. One confession and one received by letter. Church is aiming for £300 offering on June 5 for debt reduction.

Gawler meetings are better. Sister Mrs. A. R. Benn and Miss Benn, from Kaniva, Vic., have been welcome visitors. Bro. H. J. Horsell spoke at both services on 13th to good audiences. Sunday, 6th, was promotion day for the school. Miss Dulcie Bell has been appointed secretary of the J.P.C. Sister Gladys Window expects to go home soon. She has been ill in bed for seven months. Bro. Wallis Ludbrook delivered a fine thoughtful address at the morning meeting on February 20. The church regrets his early departure to Adelaide. He is the elder son of Bro. A. M. Ludbrook, and is on the staff of Roseworthy College (Agricultural). Bro. Oram spoke in the evening on the coming local option poll, and replied to some statements made by a representative of the anti-prohibitionists. Bro. J. Olafsen is about again after suffering from a fractured leg. The Bible School was well attended on the 20th. Sister Mrs. Hand, from Brim, Victoria, and her daughter, Nurse Hand, were visitors on the 20th.

### New South Wales.

At Lidcombe on Feb. 20 Bro. C. J. Puffett exhorted, and extended the hand of fellowship to a sister and a brother who were recently baptised, both young people with a life of usefulness before them as organist and B.S. teacher respectively. The young people and senior scholars rendered good assistance at the praise service.

At Lismore on Feb. 13 Bro. A. Bennett, of Albion, Q., spoke to the scholars in the afternoon, and preached at the night service. His visit has been much appreciated. Bro. Ray Pond, from Mungindi, was also present. Ten new scholars were in Bible School. Miss A. Walker has been added to the teaching staff. C.E. secretary has good support from young people.

On Feb. 20 there was a fair attendance at each service at City Temple. Bro. Hllingworth spoke in the morning, and in the evening Mr. H. Putland, representing the N.S.W. Prohibition Alliance, conducted the gospel service. On 19th inst. the Bible School and church annual picnic was held at Athol Gardens. The outing was a very enjoyable one.

Splendid interest is maintained at Chatswood mid-week services. Bro. Whelan's talks on the "Second Coming" are proving very helpful. 58 present. On Feb. 20 several visitors were present. Bro. Whelan addressed the church. His theme at the gospel service was "The Touch that Lifts." Both messages were greatly appreciated by splendid attendances.

At Enmore on Feb. 14 Bro. Paternoster entertained the Bible School children and their parents with views taken at their picnic. A pleasant evening was spent. Wednesday, the Dorcas reassembled, when Mrs. Hindle was elected a life president, and Mrs. Paternoster acting president. Plans are being made for aggressive work. On Feb. 20 Bro. Paternoster spoke to good audiences morning and evening. Practice for anniversary has started.

On Feb. 13 Dumbleton C.E. and Y.W. League celebrated their seventh anniversary. In the afternoon Bro. P. E. Thomas gave an interesting talk on "The Kingdom of God," and "The Kingdom of Satan." Bro. Acland's evening address was entitled "God's Jewels." It was a fine, appropriate address, and a good number were present. On Feb. 14 Bro. Acland presided, and Mr. Smith, president of the St. Geo. C.E. Union, delivered an address to a large gathering. Special singing marked all services. The church was pleased to welcome Bro. Acland back after his operation for appendicitis on Jan. 2.

On Feb. 14 a social was held in Bankstown chapel to mark the second year of Bro. Bennett's service with the church, and to consider plans for the future. A pleasant evening was spent, a programme of musical and elocutionary items being rendered. All members pledged themselves to strive to win one for Christ in the year 1927. Words of appreciation of the efforts of Bro. and Sister Bennett were spoken. On Feb. 20, Bro. Escott gave a fine talk about the work in India. Since Bro. Bennett's return from holidays he has been engaged in part time service as assistant Bible School organiser, in conjunction with the work here. The church wishes him every success.

### Victoria.

Bro. R. L. Arnold began preaching work with the Hampton church on Sunday. Good audiences listened with interest to his addresses.

Fine attendances at Glenferrie on Sunday. A Bible School scholar was received into fellowship on confession and baptism. The Ladies' guild held their annual picnic at Botanical Gardens on Feb. 17.

Full meetings at Thornbury on Feb. 20. After Bro. Swain's address at night two lads from the Bible School took their stand. Two young ladies who confessed Christ the previous Lord's day were baptised. The sympathy of church is with Sister Mrs. Aird, whose father passed away through the day.

Very enjoyable meetings and good attendances at Swanston-st. last Lord's day. Some visitors were present, whose fellowship was enjoyed. Excellent sermons from Dr. Brandt on the themes "Church Organisation," and "Where is thy Brother?" The choir rendered an anthem, and Bro. J. Y. Buckley sang the tenor solo part. A splendid meeting at Surrey Hills last Lord's day morning, when Bro. Anderson gave a deeply interesting and appealing address on missionary work in China. Bro. Anderson brought Christian greetings to the church from Bro. and Sister H. A. G. Clark, whose marriage in China had been celebrated just previous to Mr. and Mrs. Anderson's return.

At Berwick, Bro. Turner has been giving a series of helpful addresses. Two confessions last Lord's day evening. Sister Mrs. Ernest Hillbrich received the home-call at the residence of her daughter, Mrs. E. J. Waters. She was one of the oldest members, and resided in the district for many years, but more recently at Ascot Vale and Warragul.

East Kew had a fine meeting on Sunday morning. Bro. Youens gave an inspiring message. The Sunday School had 111 present. A wonderful meeting at the gospel service. At the close of Bro. Youens' address a lady made the good confession. Five were then baptised into Christ. The church board has received £75 from the ladies' sewing circle.

South Melbourne had good attendances on Sunday. In the morning Bro. Waterman delivered a fine discourse on "Preaching to Empty Seats." In the evening he gave a forceful address on "Prayer," after which two young people confessed Christ. The Sunday School is starting a "clock" rally, which causes much interest. The junior girls' "Sunshine Club" is doing well.

Warrnambool services were well attended on Feb. 20, with visitors from Horsham, Ararat and Minyip churches. Sister Mrs. Sell, an isolated member from Allansford, died on Tuesday, Feb. 15, after a long illness. Bro. Fisher conducted the funeral in the Warrnambool Cemetery. One new scholar at school last Sunday. The "Star" efficiency rally is creating great interest in the Bible School.

Well attended meetings at Carnegie last Lord's day. Many strangers and visitors were present. An excellent address by Bro. Shipway, together with good singing by the choir, contributed to a most uplifting gospel service. Three young men put on Christ in baptism at the close of the service, and another young man made the good confession. Bible School and church auxiliaries are working well.

At Parkdale on Sunday last another young lady from the Bible School, immersed the precious Lord's day, was received into membership, making three for this month. The church also received into membership a married couple as baptised believers. Interest is keeping up. The school children are practising for anniversary. Bro. Stewart is expected to commence his work with the church during April.

Meetings at North Richmond are maintaining usual standard. Exhortations have been given by Bren. G. Hughes and F. T. Saunders. Many visitors have had fellowship with the church, including Bro. S. Neighbour, Queensland, and Bro. C. Fortune, W.A. Bro. Cameron's messages are all that can be desired. All regret that Sister Mrs. Cameron is very ill, and has to leave the district for an indefinite period.

There have been splendid meetings at Balwyn. Jas. E. Thomas continued his series of "Christ in the Church" at the morning service, and that on "The Life of Joseph" in the evening. The subject for Sunday evening was "In the School of Temptation," and at the close two confessed Christ. The choir recently had a social evening and made a suitable presentation to Bro. Stanley Wilson, who after splendid service in leading the choir for over a year, has resumed his work with the Swanston-st. choir. His capable leadership has been greatly appreciated. Bro. J. E. Austin has taken up the leadership temporarily.

Dandenong reports that since the advent of Bro. L. A. Tresize as evangelist the church has shown steady progress. Morning attendances are increasing rapidly, while at the gospel services the chapel is almost filled. Visitors are being attracted. A most promising feature is the large number of young men and young ladies who attend. One young K.S.P. member made the good confession on Feb. 13.

Shepparton church annual business meeting was held on Feb. 15, when reports were received and progress noted in all departments. The Phi Beta Pi Club has, during the past two years, raised £46 towards cost of a piano. Deacons elected for ensuing year were Bren. Bolduan, Clydesdale (asst. sec.), Funston (sec.), Johnston (treas.) and Taylor. The meeting extended an invitation to a prospective successor to Bro. Stewart.

At Cheltenham on Sunday morning Mr. Mudge, of Oakleigh, gave a fine message. The gathering was large. Good school, kindergarten and Bible Class. After school a company of nine took part in an impressive communion service with Sister Mrs. Williams, who has been confined to her home with sickness for some time. In the evening Bro. D. Wakeley preached a splendid sermon to a large audience on "The Good Confession."

Ararat church held a social last Thursday evening to bid farewell to Bro. Hilford, who has resigned as preacher. A good programme was given, and a presentation of a leather case and a rug made to Mr. and Mrs. Hilford. Messrs. Mallieue (Meth.), Spalding and R. T. Marshall (Pres.) gave short addresses of farewell. The ladies provided a splendid repast. The church is receiving help from Ballarat until the services of a preacher are secured.

To a congregation of about 300 people, Bro. Robbins preached powerfully on Sunday night at Moreland on "Is Christ Coming Again?" Mr. Cuddy, from Preston, sang "Some Day may be Too Late," and the choir rendered "Ivory Palaces." Bro. and Sister Fish, from Swan Hill, were present all day. Good morning meeting, when Bro. Robbins' subject was "The Lord's Supper." The C.E. Society paid its annual visit to the Sutherland Homes, Greensborough, on the 19th inst., and gave the children a treat.

Good meetings morning and evening at North Essendon on Feb. 20. The Bible School is growing; over 40 children on the rolls. Bro. Mathieson has returned after nine weeks in New Zealand, and was welcomed at a combined social of the Essendon, Ascot Vale, and North Essendon churches, held at Essendon on Feb. 19. The church is grateful to brethren from other churches who so splendidly and freely filled Bro. Mathieson's place in his absence, including Bren. C. Banks, G. Gardiner, J. Burns, H. Campbell and R. Kemp.

Oakleigh church received into membership on Feb. 6 five new members, including Bro. Mudge and family. A successful "plate" social was held last Tuesday, resulting in a pleasant evening and a substantial increase of crockery. Both the girls and boys' physical culture clubs have resumed activity. Bro. D. Wakeley (Cheltenham) gave a helpful exhortation last Sunday morning. Bro. Mudge is being encouraged with good attendances on Lord's day mornings and evenings. A special series of gospel addresses during February is proving interesting and profitable. The week-night meetings show largely increased attendances.

Nice meetings at Lygon-st. on Sunday, Feb. 20. Helpful addresses were given by L. C. McCallum in the morning and F. T. Saunders in the evening. James Hillhouse, of Croydon, and Bro. and Sister McLeod, from N.S.W., were amongst the visitors. An anthem was well rendered at the gospel service. Colin Dabb and Miss Dorrie Gibson sang the duet. A. G. Saunders will resume next Lord's day, after his holiday. Appreciation is expressed to those who filled the platform during the absence of the regular preacher. The J.C.E. was revived on Sunday morning under the leadership of Mr.

Norman Jame, 33 enthusiastic young people being present.

A few brethren meet every Sunday morning for the breaking of bread at Black Rock. They have been encouraged by the presence of several visitors on holiday. Bro. Genner, of Prahlan, spoke on Feb. 6 and 13. On Feb. 20 Bro. Patterson, of Ascot Vale, delivered the address.

Since the beginning of the year work at Bendigo has shown marked progress with wonderful times of blessing. Meetings grow in numbers and interest. Last Sunday's meetings were among the best—78 at the morning meeting and over 150 at the gospel service. Mid-week prayer meeting also is well attended. The church is eager for the Hinrichsen-Brooker mission, which commences on March 6. On Sunday, Feb. 13, there were two confessions at the gospel service. Two were received by letter last Sunday morning. The officers of the Bible School have purchased a fine block of ground at the rear of the chapel for the use of the young people. It expects to build tennis courts, etc., in the near future.

On Thursday last, at the weekly prayer meeting of Maryborough church, nearly 100 witnessed the baptism of six candidates who made the good confession as a result of Timor mission. Much interest was shown by the folk of Timor, who journeyed from four to five miles per buses to witness the ordinance. Five of the six baptised were added to Maryborough church, and were received into fellowship on Sunday last. Several scholars who decided for Christ on decision day were presented with confession card. "Counsel to Converts," and New Testament from the Bible School. Bro. Baker made the presentations, and delivered a helpful little address to the young worshippers. Attendance at Lord's table has improved considerably, and the gospel service is very well attended. Bro. Baker concludes his work at Maryborough on Sunday next, after four years' faithful and loyal service. He will labor at Ormond.

Fine attendances and interest at Box Hill. On Feb. 6 Bro. and Sister H. M. Clipstone, of Castlemaine, were welcome visitors. On Feb. 20 delightful fellowship was enjoyed with Bro. and Sister A. Anderson, from China, and their adopted daughter, Pearl. In the evening an overflowing congregation listened with intense interest to Bro. Anderson's message. A feature was the singing in Szechuanese by the visiting trio of "Jesus, Keep me Near the Cross." Bro. Hilton Williams also sang a solo. Bro. Anderson and Pearl sang together in Szechuanese to the Bible School children, and Bro. Anderson told of some Chinese customs. Other visitors at services on 20th were Bro. and Sister Thompson, of North Melbourne, who have come to reside in the town. Bro. and Sister R. Hilford, late of Ararat, and Mrs. Gilsenan, Bro. Anderson's sister. On three Wednesday evenings a large company of church members have visited the Hinrichsen-Brooker mission at Hartwell.

#### TO LET.

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

#### FOR SALE.

Grown in the famous Red Hill district. Daffodil bulbs—Princepts—1/3 per doz., 5/6 per 100 freight paid.—Miss Tinkler, P.O., Red Hill, Vic.

## J. McCRAKETT

Vianoforte, Theory, Harmony

(Choirmaster, Church of Christ, Footscray)

Students Prepared for All Examinations

53 PARK STREET, PARKVILLE

**OBITUARY.**

(Continued from page 123.)

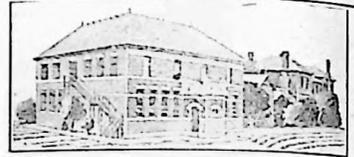
words and loving deeds will be remembered by very many. On Feb. 2, in the presence of a large concourse of friends, her remains were committed to the grave in Harkaway Cemetery, "till He come."—J.C.F.P.

**WEIR.**—On Feb. 2 Sister Mrs. Ellen Weir departed this life, aged 76 years. She was the widow of our late Bro. Alfred Weir, of Norwood, S.A. For nearly twenty years our sister suffered much affliction of body, but she bore it with Christian fortitude. When the writer was preacher of the Norwood church Sister Weir came to Christ, and for a number of years was very active in Christian service. She was a good woman. Death was a happy release for her from her poor suffering body. We gladly testify of her love for Christ and his church. Bro. F. Collins, of Maylands, assisted in the funeral service. We commend all the bereaved to the God of all comfort "until the day break and the shadows flee away."—A. C. Rankine.

**LAMP HOSPITAL** Motor, Railway, Household Lamps,  
Primus Stoves, Painters' Blow Lamps.  
Motor Radiators, Guards, Wind Screens.  
Copper—Asbestos Gaskets.  
**MOTOR RADIATOR MFG. CO.** Phone: CENT. 6758  
(H. B. Robbins)  
LATROBE ST., 1 door from Elizabeth St.

**AUSTIN SHOES.**  
For Ladies and Gents Pumps, Welts, Machine Sewn. Stocked by Leading Retailers throughout the Commonwealth.  
Manufactured by  
**AUSTIN SHOES PTY. LTD.,**  
310-322 Johnston-st., Abbotsford, Victoria.

**CARRYING THE FLAG**



Carrying the flag is the first duty of responsible citizenship.  
It is active loyalty.

**Australian Baptist Foreign Mission BOOK DEPOT**  
*TRY THE DEPOT FOR*  
Sunday School Reward Books, Gift Books  
S. S. Library Books  
We Specialise in Foreign Mission Adventure Stories, Biographies, Missionary Recitations, Dialogues, etc.  
Liberal Discount for Sunday Schools. Special attention to Country School Orders. All Books carefully selected.  
**201 LITTLE COLLINS ST. (Next to George's)**

**The Model Dairy**  
**11 MOFFAT ST., BRIGHTON**  
Bottled Milk from Selected Cows for Babies and Invalids  
**A TRIAL SOLICITED**  
**F. FROST, Proprietor Phone X 1744**

**LEARN BY POST**

(Pittman's Correspondence Courses.)  
The subjects are Preaching, Speaking, Bible Study, Bible Analysis, Bible Doctrine, Church History, Christian Evidences, Grammar and Composition, Teacher Training, Elocution, Church Efficiency (for Presidents, Officers, Secretaries and Treasurers), Paul's Life and Work, Women of the Bible.  
Terms: One Guinea per Quarter.  
These lessons help towards efficiency in service, which should be the aim of all.  
Enrol me as a Student in } Course.....  
Send Particulars re

Name..... Address.....  
Fill in above, and post to  
**J. C. F. PITTMAN,**  
"Romney," 7 Staughton-rd., Sth. Camberwell, Vic.  
Phone: Canty. 2817.

See Back Page for Rates of Small Advt.

**The College of the Bible**

trains men and women to carry the flag in the Kingdom of Christ.

It trains them for the preaching of a full Gospel; for a right understanding of the revealed will of God; and for the extension of New Testament Christianity.

It trains them for every department of Christian service: in the Home Land—special missions, organising, church oversight—"evangelists, . . . pastors, . . . teachers"; and in missions overseas.

In short, it trains them for active loyalty.

The College is an important factor for progress.

The College is maintained by voluntary gifts of the brotherhood.

Will you send your help now?

**The College of the Bible**

**GLEN IRIS, VICTORIA, AUSTRALIA**  
CONTROLLED BY THE FEDERAL CONFERENCE

Principal, *A. R. Main, M.A.*

Send Donations to  
Fred T. Saunders,  
Organising Secretary,  
250 Tooronga Rd., East Malvern.  
Phone, U 2961.

**SHOP BY MAIL - - SATISFACTION GUARANTEED**  
SEND FOR CATALOGUE AND COMPARE PRICES

57/6  
**9ct. GOLD 15 JEWELS**  
Every Article purchased from us is Guaranteed and if you are not satisfied we will return money in full.

Beautiful Quality Diamond Cluster in 18ct. Gold and Pure Platinum, £8/10/- Others, £10 to £40

4 Diamonds of Splendid Quality in 18ct. Gold and Pure Platinum. £5/15/- Others £7/10/- to £25

This High Grade 15 Jewelled Lever, fitted to 9ct. Gold Fancy Case and with Strong Gold Expanding Bracelet. 3 Years Guarantee, £2/17/6 Others £4, £5  
**9ct. GOLD ROLEX £4/10/-**

This Beautiful Quality Diamond Ring, 18ct. Gold and Pure Platinum, Usually £13/10/- McMaster's Price—£10 Others £12/10/- to £50

3 Diamond Coronet Ring in 18ct. Gold and Pure Platinum. A Bargain—£10 Others £5 to £50

This Famous Rolex High Grade Jewelled Lever Movement, fitted with Extra Strong Gold Expanding Bracelet, £4/10/- with heavier bracelet, £5/5/- Others from £3

4 Diamonds, Beautiful Quality set in 18ct. Gold and Pure Platinum, £15 Others £7/10/- to £40

Beautiful Quality with 4 smaller Diamonds set in 18ct. Gold and Pure Platinum. £12/10/- Others £7/10/- to £30

**McMASTER'S Jewelled Open Face Gents' Nickel Lever Watch 20/- GUARANTEED 2 YEARS**  
**Best Quality Patent Leather Bag with Mirror and Purse. 6/11.**

**P. B. McMASTER**  
TOWN HALL BUILDINGS, NORTH MELBOURNE, Vic.  
(3 Doors Fitz's) Est. 1858 PHONE F 3068

Ring up J 1441 EX.  
and we will wait upon you  
for Consultation and Instructions

# LE PINE & SON Funeral Directors

RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS



**W. J. Aird** PTY. LTD.  
Optician  
314 Collins St., Melbourne  
(Cor. Elizabeth St.) AND  
The Block, Market Square  
GEE LONG  
Phone Cent. 6937 or Geelong 2331  
for Appointment

**HARTLEY G. RYAN** LL.B.  
Barrister & Solicitor  
418 Chancery Lane, Melbourne  
Private Address: 12 Miller Grove, Kew  
Phones { F 3827  
Haw. 1799

**A. J. CURSON**  
Architect and Designer of the following Church  
of Christ buildings:—  
Brighton, Hampton, Ivanhoe, North Fitzroy and  
North Melbourne Bible Schools.  
— Send for Advice. —  
Buildings designed for other States if required.  
Villas, Shops and Factories Designed. Finance  
Arranged at Lowest Rates.  
Tel. X 6618.  
Cr. of BLUFF-RD. & RED BLUFF-ST.,  
BLACK ROCK.

**CHURCHES OF CHRIST**  
New South Wales.  
Home Mission Office and Book Depot,  
Bible House, 242 Pitt-st., Sydney.  
Interstate and Country Visitors Welcome.  
Phone: City 10,767. E. Davis, Act-Secretary.

**T. W. BURROWS,**  
CASH and FAMILY BUTCHER.  
Prime Corned Beef, Pickled Pork and Ox  
Tongues.  
Families waited on daily. Orders promptly  
attended to.  
The favor of your patronage and recommendation  
respectfully solicited.  
Canterbury-rd. (near Suffolk-rd.),  
Surrey Hills.  
Phone: (Call) Canterbury 898.

**PREACHERS' PROVIDENT FUND.**  
With which is incorporated the Aged and Infirm  
Evangelists' Trust.  
Established by the Federal Conference of the  
Churches of Christ in Australia.

Members of Committee: W. E. Day, A. Morris,  
T. E. Rofe, L. Russell, F. S. Steer, J. Stimson  
and W. H. Hall (Hon. Sec. and Treasurer).  
Representative in Victoria: A. R. Lyall, Royal  
Park, Melbourne.  
Representative in South Australia: General S.  
Price Weir, 2nd Avenue, East Adelaide.  
Representative in Western Australia: D. M.  
Wilson, 33 Carr-st., Perth.

**CATARRH**  
Is my voice husky? Do I sneeze frequently?  
Do I catch cold easily? Is my nose stopped up?  
Is my hearing affected? Does my throat feel  
dry? Do I feel tired on rising? Does the nose  
discharge? Do I suffer from headache? Do  
crusts form in my nose? Do I expectorate  
frequently? Is my sense of smell affected? Is  
there fullness in the throat? Does phlegm drop  
into the throat? Do I suffer from noise in the  
head? Do I suffer from shortness of breath?  
One month's treatment, 50/-, or for three  
months, 16/6/-, which is generally necessary in  
Catarrhal troubles. On receipt of either amount  
the necessary treatment with full typed instructions  
will be sent.  
See sworn testimonial of cures.

The Objects of the Fund are:  
1st. To assist financially Aged and Infirm and  
Retired Preachers.  
2nd. To control and manage an Endowment  
Fund to which Preachers may contribute.  
In order to do this effectively, the Committee  
needs the practical sympathy and support of all  
the churches and brethren throughout the Com-  
monwealth.  
Please forward contributions to W. H. Hall,  
107 Pitt-st., Sydney, N.S.W., making money  
orders and postal notes payable at G.P.O. Sydney.  
Contributions may also be sent to A. R. Lyall, S.  
Price Weir and D. M. Wilson.

**STORER ROSEMONT OIL,**  
Sure Cure for Blotches, Pimples, Boils, etc., 2/6,  
3/6 and 5/-, posted free. Satisfaction guaranteed.  
**T. G. STORER,**  
Adelaide's Leading Herbal Practitioner,  
IVALINE INSTITUTE,  
KING WILLIAM-ST., ADELAIDE, S.A.

**Miss A. Allamby**  
has returned from her tour and has opened at  
**Capitol House, 109 Swanston St.**  
Room 35, Third Floor Tel. F 2491  
Specialist in LADIES' KNITTED APPAREL

**VICTORIAN DEPT. OF SOCIAL SERVICE.**  
Office—49 Elizabeth-st. (2nd Floor).

**VICTOR G. COOK**  
Registered Architect and  
Consulting Engineer  
**QUEENSLAND BUILDING, 84 WILLIAM ST.**  
Phone F 3400 MELBOURNE  
Private Address:—92 Primrose St., Essendon  
Architect for New Church of Christ,  
Buckley St., Essendon  
ESTIMATES & SKETCH PLANS submitted  
on Request

Benevolent Depot.—Church of Christ, Burnley-  
st., Burnley. Wednesdays, 2 till 4. Mrs. C.  
Gill in charge.  
The Department offers free service in any  
social matter to the whole brotherhood. Write  
for advice in your trouble.  
This is a work that should appeal to Chris-  
tians everywhere. Send contributions to the  
Secretary, Will H. Clay.

Help us to Help Others.  
**Offerings for Foreign Missions**  
from Victorian Churches and Members  
will be thankfully received by  
J. E. ALLAN, Sec., 51 Watts st., Box 1111.  
Phone: Box Hill 452.

**Singers! Preachers!**  
Keep a clearer  
voice — use  
The Marvellous English  
**'CURE-EM-QUICK'** 3s.  
Cough Remedy 3s.



**Miss M. E. Pittman,** L. Mus. A.,  
(Univ. of Melb.)  
Teacher of Singing  
Phone, X 6473 "Brentwood," Hampton St.,  
Hampton,  
or c/o Allan's. also Lygon St. Christian Chapel.

FOR SOFT WHITE HANDS  
USE  
**Owen's Gipsy Balm**  
Secure a bottle before Winter  
and prevent the  
**SKIN GETTING ROUGH AND  
CHAPPED.**  
**GIPSY BALM**  
Will also remove Stains on HANDS  
incidental to household duties.  
Price, 1/3 & 2/3, post 6d. extra.  
Prepared only by  
**EDW<sup>d</sup> G. OWEN,** Chemist and  
Druggist,  
102 COLLINS ST., MELBOURNE.  
— PHONE 2087 —

**Mr. Clifford C. Sharp**

L.D.S., B.D.Sc. (Melb. Univ.)

**Surgeon Dentist**

HAS REMOVED TO

HARLEY BUILDINGS,  
71 Collins Street, Melbourne  
(Cor. Collins & Exhibition Sts)

Phone, Cent. 7255. Hours by Appointment Only.

**JAMES DICK & SONS**Monumental Masons  
6 WELL STREET, MIDDLE BRIGHTON.  
PHONE, X 3646.

Works:

Cor. North &amp; Hawthorn Rds., Caulfield.

Enquiries Invited. Estimates Submitted Free  
of Cost. Work Done in all Cemeteries.  
Prompt Attention given to all Country Enquiries.**LYALL & SONS PTY. LTD.**

Exporters of

PRESSED HAY,  
CHAFF and  
COLONIAL  
PRODUCE.Country Orders carefully  
attended to.

Special Attention Given to Seed Grain.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 &amp; 3 Victoria Market, Melbourne.

**CHAFF, HAY,  
GRAIN and  
PRODUCE  
MERCHANTS**

## Australian Christian

Published Weekly by  
**Austral Printing & Publishing Co. Ltd.**  
528, 530 Elizabeth St., Melbourne,  
Victoria, Australia.  
Phone, F 2524.

Editor: A. R. Main, M.A.

*All Communications to Above Address.*

**SUBSCRIPTION**—Through Church Agent, 9/- year.  
Posted Direct, 10/6. Foreign, 14/-. Cheques,  
money orders, etc., to D. E. PITTMAN, Mgr.

**CHANGE OF ADDRESS**—Send Old and New Address  
a week previous to date of desired change.

**DISCONTINUANCE**—Paper sent till Definite Notice  
of Discontinuance Received.

**ADVERTISEMENTS**—Marriages, Births, Deaths,  
Memorials, Bereavement Notices, 2/- (one verse  
allowed in Deaths and Memorials). Coming  
Events, 16 words, 6d., every additional 12 words,  
6d. Wanted, For Sale, To Let and Similar Ads.,  
24 words, 1/-; every additional 12 words, 6d.  
Other Advertising Rates on Application.

TO USE

**PAULINE****"Reliable" Paper Patterns**is true economy and a won-  
derful help to the Home  
Needle-woman.They are accurate, simple and  
always in good taste.

MANUFACTURED AT

195 Smith Street, Fitzroy, Vic.

P.O. Box 796.

References:  
E.S. & A. Bank, Swanston-st.**H. Louey Pang & Co. Pty. Ltd.**  
Fruit, Produce and Commission  
Agents,172-176 LIT. BOURKE-ST., MELBOURNE.  
Account Sales with Cheques sent daily, immedi-  
ately after consignments sold.  
Also at Victoria Market.

— Also —

**LOUEY PANG & SAMUEL WONG Ltd**  
215 THOMAS-ST., HAYMARKET, SYDNEY.  
Telegraphic Address—Banana, Sydney.  
Fruit, Produce Commission Agents and  
Merchants.Our premises are right opposite the fruit mar-  
kets, where the central activities of the fruit  
trade are being operated. We conduct our busi-  
ness on the same principles as the Melbourne  
firm.**JOHANNESBURG, SOUTH AFRICA.**Church of Christ Meets Every Lord's Day  
At Eton Hall, Noord-st.  
Breaking of Bread, 11 a.m.

Secretary's Address:

Wm. WILSON, P.O. Box 6182 Johannesburg.

**Alfred Millis & Sons Pty. Ltd.**

Fruit Commission Agents,

5, 6 &amp; 7 Western Market, Melbourne.

ACCOUNT SALES EVERY WEDNESDAY.

For First-Class

**TAILORING**

Ladies' or Gents'

Go to...

**W. C. Craigie & Co.**265 Little Collins St., Melbourne  
(4 Doors from Swanston Street)A Home for Neglected, Orphan and  
Fatherless Boys.PHONE:  
Canty. 411No Really Destitute Boy Refused.  
FOUNDED 1895. INCORPORATED 1909.**Burwood Boys' Home**Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and Office.  
Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest.  
Readers everywhere are asked to assist the great work of saving the boys.**OFFICE BEARERS:**PRESIDENT:  
Mr. R. Campbell Edwards.HON. AUDITOR:  
Mr. F. Hooke, F.I.A.V., F.C.P.A.,  
31 Queen St., Melbourne.HON. DENTIST:  
Mr. T. M. Ward, Surrey Hills.VICE-PRESIDENTS:  
Mr. W. C. Craigie.  
Mr. Wm. Macrow.HON. PHYSICIAN:  
Dr. Beatrice Sharwood,  
"Carlowrie," Riversdale-rd.,  
East Camberwell.HON. OPTICIAN:  
Mr. W. J. Aird, Colonial Mutual  
Life Bldgs., 4th Floor, 314 Collins-st.HON. TREASURER:  
Mr. John Hunter,  
10 Peverell St., Canterbury.  
Phone: Canty. 2040.HON. CHEMIST:  
Mr. Cathcart, Surrey Hills.HON. SOLICITOR:  
Mr. Hartley G. Ryan, LL.B.,  
478 Chancery Lane, Melbourne.STOCK EXPERT:  
Mr. L. Hunter, Hawthorn.  
ORGANISING SECRETARY:  
Mr. A. E. Knight.COMMITTEE:  
Messrs. W. Cust, J. Hunter, Wm.  
Macrow, Rowland T. Morr's,  
Mesdames G. A. Edwards, R. C.  
Edwards, Misses Alt. Landman,  
Smedley, Quilliam.All Correspondence to be addressed to the Secretary, **Burwood Boys' Home, Boundary Rd., Burwood, Victoria.**