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"The best human bait in the world," says Trumbull in his advice to fishers of men, "is honest, sincere commendation. The surest way to drive men from us is to condemn or criticise."

There are three things carefully to be avoided in our speech concerning others. First, flattery, that insincere and untrue form of speech which, though nauseating, is by no means uncommon. The second is the peculiar state of mind and heart revealed in the astounding utterance we once heard from the lips of a church officer: "I never thank anybody for merely doing his duty." Probably this deacon was acting up to his remarkable opinion of the Lord's parabolic teaching; but he surely overlooked the fact that he was really eliminating all thanks and appreciation, for the Master taught us that even when we have done our best we are still but unprofitable servants. A third evil to be avoided goes further than the withholding of approbation: it reaches to the length of positive detraction of another's worth or work. There are some pitiable people in the world who cannot bear to hear others praised, to whom the thought is painful that any one else can have some gift or quality which is more excellent than theirs. Some are yet more foolish: they appear to think that appreciation of another's possession is *ipso facto* a depreciation of theirs—as if the intrinsic value of one's own character or goods were altered by a frank acknowledgment of the good in others.

Extremes meet.

We have written of flattery and depreciation as the extremes of speech; and possibly some, thinking thus, fail to realise how easy it is for one to be guilty of both. Julius Charles Hare has well expressed the relation likely to exist between these two vices. "Flattery and detraction or evil speaking," he writes, "are as the phrase is, the Scylla and Charybdis of the tongue. Only they are set side by side: and few tongues are content with falling into one of them. Such as have once got into the jaws of either, keep on running to and fro between them. They who are too fair-spoken before you, are likely to be foul-spoken behind you. If you would keep clear of the one extreme keep clear of both. The rule is a very simple one: never find fault with anybody, except to himself; never praise anybody, except to others."

That last exhortation of Julius Hare's may seem too severe, and doubtless it is so.

The writer, however, had in mind a distinction between approbation and praise—the former relating always to the thing or action, and being good; the latter being personal and leading to vanity, jealousy and emulation. Probably we all know of a sufficient number of amusing cases of swell head resulting from injudicious praise to find some justification for this attitude. Yet if one uses praise in the sense of appreciation, then it would be folly to say that that should never be expressed to the person concerned, but only to others.

How to make a man write better.

In a beautiful letter to Lord Crewe, acknowledging a letter of congratulation received on his seventieth birthday, Mr. Edmund Gosse, the famous writer and critic, said some good things: "The wonderful letter with which you and the 200 friends have startled me on my 70th birthday has filled me with an amazement which renders me almost incapable of speech. I pore over your warm words and restudy the list of admired and beloved names, until I ask myself: Can all this indulgence and affection possibly be meant for me? I am divided between pride and humbleness, partly pride, that so large a crowd of eminent witnesses should think me worthy of being distinguished by so much attention, and partly humbleness, because I know myself better than any of you know me, and am only too conscious of my shortcomings and blemishes. One of yourselves (dear Maurice Hewlett) has wittily said that 'The best way to make a man write better is to tell him that he has already written well!' If this be partly true, it should not be altogether too late for me to make myself worthy of your indulgent praise, which would then be merely antedated."

That word of Maurice Hewlett's is especially good. The fact that there are other qualifications for good writing than the receipt of letters of appreciation should not shut out the lesson from us. One of Victoria's great politicians, George Higginbotham, said that the way to get a good Parliament was to speak well of it—advice which some in these days may regard as a counsel of perfection. Many an unwise

critic of the church could profit by the suggestion.

It was better of these two hundred men to send the word of cheer to Edmund Gosse now than to wait till he had gone from earth and then write glowing obituary tributes. A writer in the "Spectator" warns us against acting as though we "believed in the principle of a post mortem appreciation. 'I always thought,' said a little girl of my acquaintance, 'that A.D. meant 'after death.' Whatever she believed, it is certain that some of us act as though we believed that our 'well done' should be left till after death, too."

Spoilt by a "but."

The "Christian Guardian" most happily puts the case against some who appreciate tardily, with difficulty, or with reservations which spoil the tribute: "We have all met them—those excellent, conscientious people, whom truth compels to express themselves with perfect frankness, sometimes quite regardless of consequences. The fact that some truths, however undeniable, are better left unsaid, does not fit in with their theory of 'straightforwardness' in business or social intercourse. They admit, with almost grudging reluctance, that it is a lovely day, 'but it's too fine to last.' 'She is kind-hearted, but very selfish.' 'They are a nice family, but too reserved.' 'She is a beautiful singer, but too vain of her good looks,' and so on."

"There is another soul we sometimes meet, and he, while forced to give a meed of praise to someone's work, says: 'I like it on the whole—but,' and with smugness and 'superiority' he spoils even the small amount of praise he gave. It has grown to be a habit, he would say, of course, 'speaking critically,' and so the little flame of ambition and aspiration in me is smothered, and dies out through his eternal 'but—' Is it any good telling him that the Master adopted a different attitude? 'The smoking flax He would not quench, and the bruised reed He will not break.' Our advice to our friend is: 'Come down from your Himalayan icy altitudes of self-centred sufficiency and assured perfectness, recognise that in all God's and your fellow's works there is some good, and be ever-ready to Doxologise over

what you think mean and unworthy service and work. Drop your favorite comment as you metaphorically shut one eye to see whether all the alignment is perfect, or the curves complete. We do fall short of your standard, no doubt, but do not let us hear it again. 'We like it on the whole, but—'

Taking things for granted.

It is not good to take the services of others for granted. To one who expressed appreciation of his gift of five million dollars to the Red Cross, Rockefeller replied: "Thank you for your congratulations. So many people, you know, take my giving as a matter of course. It rather puts me in the position of a certain divine. He was very charitable, and a woman said one day to one of his aged pensioners: 'Wasn't it kind of Dr. Fifthly, on hearing you were ill, to walk six miles to your cottage in all this heat with a big basket of fruit and chicken and coffee?' The old woman frowned with puzzled surprise. 'Kind?' said she 'Why, what's he for?'"

The Apostle Paul has taught us every one not to be content to look on our own things, but to regard the things of others. He who has assured us that "love is never glad when others go wrong" doubtless wishes us to understand that love notes and appreciates the fact when others do well. Paul was a Christian gentleman as well as an apostle of the Lord; and nearly every extant epistle of his shows how he loved to acknowledge the virtues of those to whom he wrote. Even when he had much to blame, yet he practically always began his letter by an outburst of thanks and appreciation. He always withheld flattery, but never approbation.

We all are human enough to have our moments of discouragement, and to feel the benefit of a word of appreciation. Let this thought help us to pass on to others the word of encouragement which, given at the right moment, may keep a brother from despair, or win a worker for the kingdom of God.

A Hymn of Prayer.

O Thou who dwellest in the Light,
Unvisited by changeable mood,
Draw us to Thee when in the night
Of doubt we sit, and trembling brood.
Bless us with Thy abiding peace;
Touch us with Thy tranquillity;
And grant that we may find surcease
Of our life's restlessness in Thee.
Thou who in grace hast made a way
Wherein man's feet may safely tread,
Turn Thou our footsteps when we stray
In ways that tend unto the dead.
O Thou in whom the truth abides,
In our truth-seeking, grant that we,
Beyond all words of lesser guides,
May heed the word which comes from Thee.
Lead us unto the highest life,
Thou who its spring and full stream art;
And help us wage with sin such strife
That we from Thee live not apart.
O Thou who verily art love,
Through days of gloom and days of glow,
Let us so find Thee as to prove
Thee love alike in weal or woe.

—W. M. Green.

The Beauty of the Lord

And the Work of Our Hands.

Alan Price, B.A.

Psalm 90: 17.

A helpful prayer by Moses the man of God.

The poetry of the Psalms consists of couplets of thought, rather than of sound. The English poet generally seeks a similarity of terminal sounds, although the thoughts expressed by such sounds may be far asunder. The Hebrew poet expresses a thought in one half of the verse and links thereto a corresponding phrase; for example:—

"The heavens declare the glory of God,
And the firmament sheweth his handiwork."

Here no less than three thoughts in the first line are coupled to three others respectively in the second line.

"Day unto day uttereth speech,
And night unto night sheweth knowledge."

Here day and night, utter and shew, speech and knowledge, are linked together.

The coupled lines of our text run thus:—

"And let the beauty of the Lord our God be upon us,
And establish thou the work of our hands upon us."

The connection is not self-evident, but a study of the previous verse will help us.

"Let thy work appear unto thy servants,
And thy glory unto thy children."

Here "work" and "glory" are linked together as parallel ideas. The glory of God is his work. The work of God is his glory. The heavens declare his glory, for they are his work.

The majesty, glory, power, love and beauty of God are known through his works. Had he spoken, but done nothing to demonstrate any of these attributes, his words would have lacked the power of conviction, but every star is a gem in his crown, every mountain-peak talks of his majesty, the sun proclaims his power, the rain-drop his love, and the lily of the field his beauty; but glory, love, beauty and every other attribute of God are told with tenfold greater force in the person and work of Jesus Christ.

God's works and man's.

God is made beautiful to us by what he has done. Man is beautified by doing the works of God. The epitaphs of history do not praise men for their looks. Their fellow men did not value them for their well-proportioned limbs, nor the blueness of their eyes, nor the beauty of their profile. They are "only remembered by what they have done." They may have done the things that make humanity execrate their memory, or they may stand out in all the nobility of self-sacrifice, but they are all measured by the same rule. The measure of a man is what he has done. If he has done ill, his ugliness becomes apparent; if he has done well, men praise him for his beauty.

It was Moses who wrote this psalm—Moses, whose face shone with the beauty of

God as he came down from the mount. He prays not that the passing glory of his person might become permanent, but that the beauty of the divine character might rest upon him; that the power to do divine things might be his; that his words and works might ever reflect to the world the beauty of the Lord our God. The works of God are eternal. That our works may be established for eternity, they must be the works of God.

Light in the darkness of disappointment.

Looking over his century of service, Moses could see his own failures and successes. Egypt, the Red Sea, Sinai, the wilderness, land-marks on his journey of life, great victories, many disappointments, failure at the end. His failure, through disobedience, to accomplish his life purpose, must for him have overshadowed the victories of faith, yet in the darkness of disappointment he prays that his work may be established.

As the feeble patriarch sits on Pisgah's top he views the Land of Promise, the symbol of the greater land which he was about to enter. He realises now that the prayer uttered in time of strife and disappointment has been answered, and the Lord has forgiven his one great mistake.

As one grows older in the service of God and man, he is inclined to dwell on the disappointments and mistakes of life, rather than the right things he has at least attempted. The elasticity of youth is largely due to the fact that youth has, but few failures to forget. Middle and old age have many, and cannot forget them. Paul is wise in urging us to forget the things that are behind. That the building of the future may be of a permanent nature it is well to forget the building of yesterday, be it wood, hay, stubble, or precious stones. To the man in business who has strained every nerve to achieve fortune and position, it is disappointing to attain to neither, or in the attainment to reap a crop of shattered nerves and doctors' bills with a natural prospect of approaching dissolution. Contrast with him the Christian who has done his best in the propagation of the faith he holds dear. His lot may be humble, his efforts full of failures, his influence but small, yet he has done what he could. The faith that has carried him through has brought the beauty of the Lord into his life. To him old age is a Pisgah overlooking the Promised Land. Egypt is far behind, and the Red Sea of obedience—the long wilderness of trial is over—only a narrow valley, and then, with Christ.

"Not a brief glance I beg, a passing word;
But, as thou dwell'st with thy disciples, Lord,
Familiar, condescending, patient, free,
Come, not to sojourn, but abide, with me."

"Crown After Cross."

W. Rothery.

"The head that once was crowned with thorns is crowned with glory now."

When viewing some large building, the prevailing concept is usually of some outstanding feature, rather than the complete whole. An imposing gable, a colored window, or a polished pillar—some such detail strikes the eye and lingers in the memory. So it is with the palace of truth, the Word of God. As a whole it is beyond our comprehension, it is apt to fill us with a sense of awe, but here and there are passages of outstanding interest, and of intrinsic value. Such chapters as the 23rd Psalm and the 14th of John are the favorites of youth, the inspiration of manhood, and the comfort of old age.

Among the truly great words of the New Testament none are more arresting than Phil. 2: 6-9. The Apostle Paul, writing upon humility, stops to gather an illustration from the life of his blessed Lord. "Have this same mind in you, which was also in Christ Jesus." Then follows a statement of Christ's position and glory. There was no half-heartedness in Paul's allegiance to Christ.

To Paul, Christ occupied the highest place. He was no "beyond man" or exalted creature. He thought of Him in absolute terms. He existed in the "form of God" and had "equality with God." We need a similar conception. "Unless Christ is Lord of all, He is not Lord at all." Such teaching is in harmony with Christ's own words—"I and my Father are one." John speaks of Him as the Eternal Word, whilst Peter confesses that He is the "Christ, the Son of the living God."

In view, therefore, of the transcendent glory of Christ, the value of his self-abnegation is the more apparent. In it also is a depth of condescension only equalled by His grace. Paul uses the significant words, "made Himself of no reputation." If we think of a person placed in a town remote from friendly support, where he must win respect entirely by his own efforts and without the prestige of family name and influence—we may form some idea of the words "of no reputation."

This passage summarises completely, perhaps as no other, the self-renunciation of Christ. Taking the lower form of a man, with its limitations and privations, content to be unrecognised and misunderstood, He at length humiliates Himself unto death, "even the death of the cross."

Rightly the illustration which Paul has been using ends with the 8th verse, but Paul cannot leave his Master upon the tree. The tomb in which Jesus was laid is an empty one to-day. When the women sought Jesus there, they were met with the words of the angel, "He is not here! He is risen as He said. Come, see the place where the Lord lay." 'Tis a risen and glorified Saviour

whom we adore. "We see Jesus," says Paul, "crowned with glory and honor."

"The head that once was crowned with thorns
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow."

"Wherefore God hath highly exalted Him and given Him a name which is above every name." Lord Jesus Christ! The name of exaltation. O come—let us adore Him—Christ the King.

It is a mistake to believe that self-denial, self-repression or self-renunciation ever means real loss. To believe so means to lose

The Sacrament of Work.

Upon thy bended knees, thank God for work,—
Work—once man's penance, now his high reward!
For work to do, and strength to do the work,
We thank Thee, Lord!

Since outcast Adam toiled to make a home,
The primal curse a blessing has become,
Man in his toil finds recompense for loss,
A workless world had known nor Christ nor cross.

Some toil for love, and some for simple greed,
Some reap a harvest past their utmost need,
More, in their less find truer happiness,
And all, in work, relief from bitterness.

A toiler with His hands was God's own Son;
Like His, to Him be all thy work well done.
None so forlorn as he that hath no work,
None so abject as he that work doth shirk.

Upon thy bended knees, thank God for work!
In workless days all ills and evils lurk.
For work to do, and strength to do the work,
We thank Thee, Lord!

—John Oxenham.

sight of the compensation. The discipline of self tends towards enlarged freedom of the spirit. It may seem to mean a narrowing of the world's enjoyments, but it will bring about a widening of life's sympathies and a deepening of life's purposes. "What shall we have, therefore," asked Peter, "A hundred-fold in this present life," replied Jesus, "and in the world to come, everlasting life." Do we aspire for crowns? Let us not despise the crosses! The disciples desired crowns, but Jesus offered them His cup of suffering.

"Light after darkness,
Gain after loss,
Strength after suffering,
Crown after cross."

The world would be better and brighter if people were taught the duty of being happy as well as the happiness of doing their duty. To be happy ourselves is a most effectual contribution to the happiness of others.—
Sir John Lubbock.

Our Church Buildings.

Thos. Hagger.

It is good to know that those assemblies of Christians known generally as Churches of Christ are increasing at a fairly rapid rate in these fair southern lands. Most of the newly organised congregations soon seek for a good location, and aim at erecting a house in which to worship and carry on work for the Lord.

One of two mistakes, I fear, is very often made with regard to this matter. Either the church erects a complete building for the present which will be wholly inadequate in a few years' time, or an effort is made to put up something that will be very pleasant to the eye now and does not provide the equipment for work which is so necessary. In the former case rooms are added as they are required, wherever there may be room to place them, and in a few years a patch-work is produced, which is without beauty or attractiveness. In the latter case the church is possibly burdened with debt to such an extent that the spiritual life of the assembly is injured, and all kinds of questionable things are resorted to in order to meet the financial demands.

Would it not be better for each church about to build to have a complete plan drawn for a building which would provide church auditorium, proper Sunday School accommodation, preacher's study, and all that will be found necessary, so far as can be seen, for many years to come? And this having been done, to build the back portion first, and then add as it becomes possible until the complete structure is in existence? Every portion added would be part of the whole, and when the building is finished it would provide proper accommodation for work, and would be an ornament to the neighborhood in which it is found.

I know this would not make a big show at the start, but show is nothing. Ultimately there would be a worth-while building, and the church would be able to meet the cost. At any rate I think this idea would be worth trying in our new fields.

While writing on church buildings will you permit me, Mr. Editor, to say a word about our baptisteries? Generally speaking these are not attractive. They are found under the floor, and feet are constantly passing over them. Would it not be good to have baptisteries that occupy their own place in the chapel, and stand always open before the congregation? Some of our British and American chapels have such, and I have seen one such in a recently-erected Baptist chapel in one of our Australian States. As we stand for the baptism taught in the New Testament, surely we ought to make some better provision for the administration of this, and in such a way that it can be used at any time without the moving of furniture and portion of the floor.

"My life for His life;
His life for my life;
His life in my life;
My life for another's life;
This life for eternal life."

Reports from the Field.

New Zealand.

GISBORNE.—Glad to report four more confessions. Attendance on the increase. Our Bible School picnic was declared the largest and best yet. We continue to hold a week-night service at Hexton. An opportunity is there to commence Bible School work, but lack of teachers hinders us. Our young people are doing excellent work in C.E. Prospects are very bright.—T.E., Jan. 21.

Tasmania.

HOBART.—To-day is Home Mission Sunday. Expecting a record offering. In the morning Bro. Warmbeun spoke, and at night Bro. Jarvis preached to a good audience. Bro. W. Cooper took the service at Kingston, in place of Bro. Southgate, who, with Mrs. Southgate and Sylvia, are enjoying a short holiday in the country. Quite a number of visiting brethren and sisters present at our meetings.—F.E.W.

NUBEENA.—We have had good meetings of late. The church has recently appointed elders and deacons, which we feel will help the work here. Last Sunday the Bible School held its anniversary, when about 50 prizes were awarded. The secretary's report showed that the number of scholars on the roll was about 70. Seven of the scholars have confessed Christ, and been added to the church. Five scholars gained the regular attendance prize, attending every Sunday possible this year. The superintendent and his wife, Bro. and Sister Methven, come quite six miles every Sunday, and are always found at their post.

Queensland.

HAWTHORNE.—On Jan. 25, Bro. Marler presided at the Lord's table, and gave his farewell message, and in the evening spoke on "Whither Goest Thou?" Feb. 1, Bro. John Coward exhorted. Bro. Coward, senior, delivered the gospel message, "Second Coming of Christ." Bro. Enchelmaler is coming from Albion to assist Bro. Lovett with the Bible School for a few weeks.—E.S.S., Feb. 4.

West Australia.

WEST GUILDFORD.—On Jan. 28, we had another well attended prayer meeting, at being present. At worship to-day Bro. Berry gave a good exhortation on "Life's Possibilities." Good attendance at Bible School, 105 scholars. To-night's gospel meeting was well attended, and a powerful address was given by our evangelist on "Why I Was Immersed." On Saturday next our men are to make a start on the erection of our new room.—R.G., Feb. 1.

PERTH.—Our evangelist, Bro. W. L. Ewers, has just entered upon his fourth year of service, and his helpful address on Lord's day morning, Jan. 18, had reference to his three years' successful ministry. On Jan. 25, Bro. W. R. Hibbert, of Fremantle, delivered an excellent address on "Consecration." At the evening service the speaker was Miss Malcolm, lately of N.S.W., who has just recently taken up mission work amongst the Aborigines of the State.—W.A., Feb. 2.

South Australia.

TUMBY BAY.—Since last report very fair attendances at all meetings. Bible School in healthy condition; C.E. not so good. We are badly in need of a regular preacher to carry on the work here. We have been fortunate in having Bro. Wilford Nankivell, from the College of the Bible, with us for several weeks, for which we were thankful.—G.E.H., Feb. 2.

COTTONVILLE.—We have decided that from March 1 we will meet all our financial liabilities without any further assistance from the Home Mission Committee. The ability to do this is the cause of great rejoicing amongst members. We are deeply indebted to the Home Mission Committees, and through them to the brotherhood, for past assistance. All activities of the church are in good condition, and the same fine feeling prevails amongst members. The church is about to make a special effort to reduce the debt on our new chapel.

Splendid meetings all day. Fine addresses by Bro. Manning.—H., Feb. 8.

HINDMARSH.—The Wednesday evening service was better attended, when Bro. W. Graham gave the exhortation. Sunday, 8th, Bro. Cuttriss presented a stirring address at the morning meeting, and envisaged the Intermediate Endeavor Society upon their splendid achievement of winning for the ensuing twelve months the silver shield presented to the most progressive society in this State. The preaching of the Word at the evening meeting resulted in one confession for Christ. "An Object Lesson in Grace" was the title of the address. Good attendances at both services.—R. L. Tonkin.

MOONTA.—Despite the sickness of Bro. W. H. Clay, the mission here has been a tremendous success. Bro. G. E. Chandler has been conducting the singing and giving the stirring addresses for the past fortnight almost unaided, and we are very thankful that God has given him the strength to carry out the double task. Bro. Clay had recovered sufficiently to be present with us again to-night. We have had 20 confessions to-day. Total number of conversions in 13 days, over 120.—H.L.V.

DULWICH.—Good meeting this morning. Attendances keeping up well. We have at last started our building. Laying of foundation stone shortly. There is every promise for a successful cause in the neighborhood, with exceptional opportunities for aggressive work.—W.J.J., Feb. 8.

PORT PIRIE.—Feb. 3, fine addresses all day. About 71 broke bread. Bro. Shipway exhorted on "The Three Tenses of the Christian Life." Bro. MacDonald, of Mile End, fellowshipped with us. About 60 attended school. At night Bro. Shipway delivered an impressive gospel address on "Our Lamps have Gone Out." Miss Martha Arnold rendered an impressive solo, "Too Late."—A.M.

MILE END.—Bro. C. P. McDonald returned from active service during the week. We were glad to welcome him at the meeting this morning. One received into fellowship (Miss Doley), who was immersed on Wednesday evening last. Bro. Wiltshire's students' class has resumed its studies after the Christmas vacation. Good meetings all day.—M., Feb. 8.

GLENELG.—Good meeting last night, chapel being full. For some time past we have had the pleasure of worship with several visiting brethren and sisters from various churches throughout the State. The half-yearly church meeting was held on Wednesday evening last, and there was a fair attendance, presided over by Bro. W. Burford. Reports from auxiliaries showed that keen interest continues, especially in the Sunday School, the number on the roll being 189, with a good average attendance. The treasurer's statement showed a satisfactory balance. The confessions for the half year were 15.—Chas. Ferris, Feb. 9.

NORWOOD.—Two good meetings yesterday. In the morning Bro. Beiler gave the first of a series of addresses on the Beatitudes. The address was much enjoyed. The Bible School continues to prosper, and good work is being done. Bro. Beiler's class of young men, numbering about 40, is a fine asset to the church and school. The evening service was very fine, the subject being "The Resurrections." There was a good attendance, and one married lady confessed Christ. Several visitors with us at both services.—G.E.C., Feb. 8.

MAYLANDS.—Services about normal after the holidays. Ben. H. King and E. W. Moeller spoke to the Brotherhood on experiences at the war. Bible School crowding the limited space. Harvest thanksgiving and debt liquidation fixed for March 14. Many away through sickness, and Bro. Collins has anxious duty in addition to his platform work. Sister Laurel Redman, missionary-elect for India, spoke at the week meeting, worshipped here, and met the local F.M. Executive to-day. The young people are doing well at tennis, and are reforming the football club, which lapsed during the war. A girls' hockey club is contemplated. Over 80 attendance certificates for 1919 in the Bible School, the senior boys, led by Bro. Fopp,

winning the star pennant. Home Mission offering good.—A.L.R., Feb. 8.

PROSPECT.—Meetings lately have been very well attended. Feb. 1, Bro. and Sister Letchford, of Strathalbyn, and Sister Curtis, of Cottonville, were received into fellowship. At night Bro. Fielder gave a thoughtful address on "Christ the Teacher." On Tuesday the Junior Endeavorers held their annual rally, when various items were given, and Bro. J. C. F. Pittman spoke on "Samuel." A very happy time was spent. On Wednesday Bro. Chappell gave an instructive address on the work in the New Hebrides. Our annual H.M. offering amounts to £16/4/-, and £13/1/9 has been given through duplex envelopes, making a total of £31/5/9 for the year. Our preacher has consented to remain with us after the expiration of the present term. The church extends congratulations to Bro. and Sister Busby on the occasion of their golden wedding.—E.E., Feb. 9.

KADINA.—Feb. 1, in the morning Bro. Biele delivered a very interesting exhortation. At the gospel service Bro. Nightingale delivered a powerful message. One young woman was received. During the week a farewell social was tendered to Mr. Mrs. and Miss Rose Pannell, also Mrs. Trenberth, who is leaving shortly to take up gardening at Aldgate. We are sorry to lose these folk, who have been great workers for years. The choir leader presented Miss Rose Pannell with a handsome silver-mounted pickle jar, on behalf of the choir, for sterling services rendered. Feb. 8, Bro. Barr exhorted the church. During the afternoon Mr. Nightingale, on behalf of the Bible School and church, presented Miss B. Jackson with a lovely tea-set and pair of vases. Mr. Larcombe responded on Miss Jackson's behalf. Miss Jackson has attended the school since its inception, when all the scholars could be seated on one form; afterwards joined the church, and has been a faithful worker and school teacher. She is contemplating marriage at an early date. Bro. Nightingale's message to-night was fine; he also made an earnest appeal.—C. E. Larcombe.

GROTE-ST.—A very fine attendance at the Lord's table this morning. Several visitors were present. Eight were received into fellowship, and Bro. Hagger gave a splendid address on "A Home Rest." At the close one made the good confession. At the evening service we had another large crowd to hear the gospel message. Bro. Hagger's theme was "The Fundamental Truth of Christianity." Two confessed Christ. Our Home Mission offering has reached £84.—F.W.H., Feb. 8.

New South Wales.

LOFTUS PARK.—Since last report our morning meetings have been good. The Bible School is increasing steadily. The attendances at the gospel services have been productive of much good. We have had three confessions so far. One young lady was immersed into Christ, being the first immersed in our new building. Bro. McDonald preached very effectively to-night. At our morning meeting this day we were pleased to have with us Bro. H. Wakely, M.M., just returned from the front; Bro. H. Bassard, from Boonab, an old resident of the district; also Sister Hennes. Our secretary acceptably gave the word of exhortation from Amos 2: 47. The Lord added to the church daily.—John R.C., Feb. 1.

INVERELL.—Bible School picnic on Jan. 24 was very enjoyable. Bible School anniversary is to be held on Feb. 29 and March 2. At the gospel service on Sunday night a young man confessed Christ. Dry weather conditions prevail again and cause anxiety.—H.P.

HURSTVILLE.—Jan. 25, Bro. Eaton delivered an inspiring address. Bro. Crossman gave a very interesting lantern lecture on the 27th, entitled "Glimpses Abroad." Offering in aid of the Tennis Club. We are sorry to part with Sister A. McCoughtry, who has been transferred to Rocky River school. Feb. 1, Bro. Crossman delivered powerful addresses both morning and evening. Sunday School picnic is to be held on Feb. 14, at Como, including Dumbleton and Blahurst schools.—W.F.

TAREE.—February 1, Bro. C. H. Stitt, of Taree, gave a good exhortation at the morning service. Evangelist P. Thomas preached at night.

on "The Conversion of Paul." We had some visitors, including Mrs. C. Stitt, of Toowoomba. The field services were conducted by Bro. H. Edwards taking Cundletown, Bro. E. J. Saxby Killabuck, and Bro. C. Chapman Bootawa. All reported good attendances. Mid-week meetings are showing more interest. Bible School advancing under Bro. P. Thomas.—S.S.

LISMORE.—Splendid meeting Sunday night. Bro. P. J. Pond spoke on "Have the Masses Lost Faith in Christ?" Two new scholars at Bible School. At a business meeting of the church, it was decided to rebuild as soon as arrangements can be made. A surprise social to welcome Bro. E. Rugendyke, of A.L.F., was largely attended last week. Land set apart by Bro. J. P. F. Walker for church purposes at South Lismore has been legally transferred to church. We hope soon to have a building in that centre. Last Sunday Bro. E. Hinrichsen was at Bungawalbyn, and preached to good audiences. Bro. Jas. Jensen, from Rosevale, Qld., was welcomed at Lismore last Lord's day. Our brother has come to study in the Training Class here.—Feb. 5.

PETERSHAM.—Feb. 1, attendances well maintained. At 11 a.m. several visitors present. Bro. Arnott spoke on "Launching Out." Special Home Mission offering taken. Evening service, Bro. Arnott preached on "Equality or Superiority." Feb. 8, 11 a.m., best service we have had yet. A splendid attendance. Bro. Arnott took as his subject "Prayer Changes Things." The time which is usually taken up with an address was used as a session of prayer. 7.15, good gospel meeting, Bro. Arnott being the preacher. His sermon was based on "The Rich Man and Lazarus." Women's Missionary Society reopens this Tuesday after the holidays.—G.M., Feb. 9.

MARRICKVILLE.—On the public holiday our C.E. held a most enjoyable picnic at the Lane Cove River. Recently we have had helpful addresses from Bro. F. Shorter, both at the Wednesday prayer meeting and on last Sunday morning. We were pleased to have him with us. Last Sunday night special reference was made to World's C.E. Day, several of our Endeavorers assisting in the service, which was largely attended. On Monday at the C.E. five new Endeavorers were welcomed. Our school has lost the services of one of our faithful teachers in the person of Miss Adelaide Thomas, who was married yesterday to Bro. G. E. Day, lately returned from active service. This morning a splendid address from Bro. Eaton. Three new scholars at school. At night Bro. P. E. Thomas preached a splendid gospel sermon. We have been pleased to see Mrs. and Miss Coomber, from Queensland, at the church lately, and also to know that Bro. C. Knight has returned safely from active service. Home Mission offering over 15/10/-, being more than double last year's.—A.L.F.

AUBURN.—Good attendance at breaking of bread this morning. Bro. Blok, of Mosman, exhorted, and was greatly appreciated. To-night Bro. Forbes delivered the gospel message in a very earnest and impressive manner, his subject being "Lot Fleeing from Sodom."—G. Sitch, Feb. 9.

SYDNEY (City Temple).—Fair meetings to-day. Splendid word of exhortation at the morning service from Bro. Fisher on "God's Manifested Glory." Home Mission collection to date is about £135. Good gospel address from Bro. Eaton on "The Two Foundations."—J.C.

SYDNEY (Chinese Mission).—The Chinese Bible School celebrated the fourth anniversary on Feb. 7 and 8, which was very successful, and attracted a great number of people. Every scholar received a prize. On the 8th, Bro. Choy Won exhorted, and Bro. Shee Ping preached, his text being Matthew 18: 1-3.—Q. Man.

SOUTH KENSINGTON.—Church addressed by Bro. J. S. Garden. Good meeting. Gospel address by Bro. Whately to-night on "A Confession, What It Is." Solo by Mrs. Garden. We very much regret losing two of our members, through leaving the district, Bro. and Sister Ball, who have been faithful workers for some time past. Bro. Ball has done good work amongst the young people, and we are glad to know he will be attending the Y.P.S.C.E. for a while yet.—G.M.E., Feb. 8.

NORTH AUBURN.—A marked improvement in the Bible School. The attendance is growing. Many teachers coming forward to assist. The school's annual picnic was held on Saturday, Jan. 24, at Latty's Pleasure Grounds, Fairfield, and was the best picnic the school has enjoyed. At the morning meeting Bro. G. Stimson exhorted on "Faithful Example," which was an inspiring lesson. Bro. J. Mercer, evangelist, at the well-attended gospel meeting, gave a stirring address on "Uttermost Love."—P. E. Gray, Feb. 9.

MEREWETHER.—The young men in the church here are a great asset, and are rendering valuable aid both in the church and open-air work. Bro. McCarty gave his first exhortation this morning, which was very commendable. Bro. Martin continued his series to-night on "Fulfilled Prophecies." One sister made the good confession. Six children were added to the kindergarten this afternoon. Bro. Wright has been elected superintendent of the Sunday School. The open-air meetings at Hamilton and Newcastle continue to attract the attention of large numbers. The presence of several strangers at the gospel service to-night was probably due to such work. Four new members have been enrolled in the choir. More interest is now manifested in this direction than has been for some time.—W.D.C., Feb. 8.

PADDINGTON.—On Sunday, Feb. 1, meetings were well attended, when Bro. Gale spoke morning and evening. The evening service took the form of a Boy Scout parade. Over fifty scouts, together with their scoutmasters, were present. Our evangelist, who had been for several years scoutmaster in Victoria, delivered a helpful address on the Boy Scout motto, "Be Prepared." Appropriate solos were rendered by Sister Miss Mitchell and Bro. N. Christian Fell. On Feb. 7, our Sunday School teachers' picnic was held at Nielson Park, where an enjoyable time was spent. Our Sunday School is again in full swing, owing to the return of holiday makers. Meetings to-day were well attended, a large number being present to break bread. At night Bro. Gale took for his subject, "The Man Who Walked With God." Feb. 26, church annual meeting.—A. W. Billingham.

Victoria.

KANIVA.—We held our annual church meeting on Jan. 29. Fair attendances; all officers re-elected; finances satisfactory. We decided to give our preacher another 10/- per week. Good meeting last evening, Bro. Benn preaching.—R.W., Feb. 2.

DANDENONG.—On Jan. 27 the church gave a farewell social to Sister Crisp. The function was a splendid success. It was expected that our sister would be returning for a while after a short trip to Mildura, but her plans were altered. Several of the brethren spoke in the highest terms of our sister's long and faithful work with the local church. She held a number of important positions, which it has proved difficult to fill. Bro. Bert Milne presented our sister with a substantial sum on behalf of the church, and Sister Mrs. Howells handed her a gift from the Dorcas Class. Sister Crisp feelingly responded. Good meetings on Feb. 1. Bro. Spratling, from Oakleigh, received into fellowship in the morning. Two new Bible School helpers, but more needed. The choir was reorganised in the evening, Bro. Bolduan having consented to lead same. The church highly appreciates financial assistance—received from the Home Mission Committee, and hopes to be more than self-supporting ere long. We regret that Bro. Chander, who joined during the mission, is leaving. He will reside at Malvern. Our brother is uncle of Bro. Gilbert Chandler.—G.F.W.

OAKLEIGH.—Bro. Wheat addressed the church very acceptably on Jan. 25, and Bro. A. R. Main at the gospel service pleased a good attendance with his message. The church decided to give a welcome home to Bro. Anderson and wife (see Miss E. Halliburton). This took the form of a musical evening on Wednesday, 4th inst. A presentation of a cheque, subscribed to by members, as a token of the esteem in which Bro. and Sister Anderson are held, was made by Bro. Skinner in a few well-chosen remarks, and suitably responded to by the recipient. Bro. Anderson re-

sumes the work in good heart, and with the assistance of his good wife, we look forward to continued success. A brother, recently baptised, was received in this morning, and three members' letters from sister churches have been applied for.—G.W.R., Feb. 8.

MALVERN-CAULFIELD.—Bro. J. E. Thomas exhorted at the morning meeting on Feb. 8, and his address was very highly appreciated. Bro. Illingworth spoke to a fair audience at night, after which a baptismal service was conducted.—J.H.

PRAHRAN.—Fair meetings to-day, Bro. Parslow in charge, assisted by Bro. Davie, who has been appointed superintendent of the Bible School. Instead of the usual prayer meeting next Wednesday evening, Bro. Parslow is to give a lantern lecture entitled, "In His Steps, or What Would Jesus Do?" Last week the members held a cottage prayer meeting. This is the first held here for some considerable time. For the future it is to be carried out each week. Last week two of our old members were married by Bro. Gordon (Miss E. Penfold and Mr. A. Brown). The church here is sorry that they are residing at such a distance as to be unable to attend, but wishes them all prosperity in their future life.—C.H.

CHELtenham.—The right hand of fellowship was extended to three recently baptised. This evening we rejoiced in hearing the confession of two, a returned soldier and his young wife. Throughout the day we have had good meetings, and have enjoyed the fellowship of Bro. and Sister Westmore, of Baywater, and Bro. Russell, from King Island.—F.W.M., Feb. 8.

WINDSOR.—Bro. Anderson addressed the morning meeting, and also spoke in the evening. Good attendances. Sister Mrs. Roy Thompson rendered two splendid solos at the evening meeting. Bible School had a record attendance on Sunday last, and is still increasing in numbers. We regret very much the loss of Sister Emerson, who passed away on Friday last. A memorial service will be held on Sunday, Feb. 22.—J.V.H., Feb. 8.

FITZROY.—During the past few weeks our meetings have been fair, Bro. Baker preaching. Bible School held their picnic on A.N.A. day; this was greatly enjoyed. On Feb. 4, the annual business meeting of the church was held. Reports from various departments showed the work in fair condition. The resignation of Bro. Everett as secretary was accepted. Bro. C. W. Mitchell was appointed (*pro tem*). We thank the two brethren who took the services on Feb. 8, in the absence of Bro. Baker, as they were greatly appreciated.—G.E.

HORSHAM.—Bro. Purvis exhorted yesterday morning. Bro. and Sister Bassard arrived during the week from Boonah, Queensland, and were received into fellowship. Bro. Jas. Butler conducted two services at Polkemmet, and delivered the gospel message here at night. Bro. Bassard was the speaker at the open-air meeting.—G.M., Feb. 9.

COLAC.—On Jan. 26 we held our annual picnic; the children spent an enjoyable day. Our mid-week prayer meetings are growing steadily. Sunday services are growing in interest. A splendid address was delivered to-night; subject, "Greater than Solomon."—S. M. Johnston, Feb. 8.

MILDURA.—The work here is moving along steadily, and attendances at all meetings are encouraging. Last Lord's day Bro. Fretwell exchanged platforms for the day with Bro. H. Gray, of Merbein. Bro. Fretwell continues to carry on the Bible School at Lake Hawthorne with good prospects and results.—A.E.C., Feb. 8.

STAWELL.—Services on Feb. 1 were conducted by the evangelist, and helpful addresses were given. Four new scholars were enrolled at the school. Yesterday was Bro. Johnston's periodical visit to Ararat, and in his absence Bro. A. D. Perry gave a splendid exhortation at the morning meeting, after a brief message by Bro. Skurrie, and the writer preached at night on "A Gracious Invitation." A beautiful duet was rendered at this service by Sisters Wilson and M. Payne, and a bright song service was conducted by Bro. A. D. Perry at 6.45. Open-air meeting was held as usual, and a very large crowd listened attentively. The

Continued on page 84.

Foreign Missions.

Conducted by Thos. Hagger.

Federal Foreign Missionary Committee.

President: Hon. W. Morrow, M.L.C., Victoria Avenue, Dulwich, S.A.
Treasurer: J. Warren Cosh, 13 Clifton-st., Malvern, S.A.
Secretary (pro tem): J. Wiltshire, 21 Shipster-st., Torrensville, S.A.

About Our Work.

H. R. Coventry reports four more baptisms at our mission station in India.

The Federal Missionary Committee has decided to drop the work in Shanghai, and is now looking for a field in inland China.

A farewell to Miss Redman was held in the Tabernacle, Norwood, South Australia, on Jan. 12.

Miss Redman and Jones will leave for India on March 10. Brethren, pray for our new workers. The workers out there were delighted to hear of Miss Jones' going out, and at last writing were hoping that Miss Redman would go too.

The new Federal Secretary, Bro. Geo. T. Walden, is expected in Adelaide on Feb. 28.

Bro. A. G. Saunders, knowing the great need of fully equipped workers, both men and women, on the field, and recognising the difficulty to be faced by our young lady candidates as they set out on their course of study, has sent along the first donation towards a women's hostel at Glen Iris. We thank Bro. Saunders for his donation of £5, and earnestly hope that this worthy example will readily be followed by many others. The service our sisters have rendered on the field is such as constitutes an eloquent appeal to the brotherhood, to help those who every week are offering for similar service.

Bro. Watson writes from Berwick, Vic.: "We hope, by God's grace, to be able to return to our life's work in India before long. Mrs. Watson and the children are improving splendidly in health, and I think we will soon be fit for another term of service there."

"All the work went on well during the past month; schools are doing very well. The Government Inspector on Education examined our school, and the results were good. We were also honored with a visit from the Collector of Poona and his wife. This is the first time a collector has ever visited our mission work since we have been here. (The Collector is the chief revenue officer and magistrate of the district under Government.) He recommended our school work very strongly to the Education Department for their aid."

Mr. Leach and Miss Blake have both been successful at the recent Marathi exam. Unfortunately Miss Caldicott was ill at the time, and could not take hers.

Eight of the Bhamptan girls are learning lace-work, and are doing well. Mrs. Coventry will let the Sisters' Executives know all about this later on.

With new workers going out, the Committee will be faced with the need of building another bungalow at Baramati. The workers are already crowded.

Bro. Geo. T. Walden is on a visit to our Indian Mission. The information which he will gain will be of great help to him as Federal F.M. Secretary.

Bro. Coventry writes: "To-day I have been to Dhond to take possession of the grant of over six acres of land from the Government, which they are giving to us free of cost on certain conditions, which are very reasonable. Now we have the land, where are the doctors? I have not received the agreement document yet, but I saw it in rough draft, and there is one clause to the effect that we should erect, within two years, some permanent buildings for the hospital. Of course we may be able to get this period lengthened out. I will bring this before Bro. Walden, and perhaps we could draw up some scheme to be undertaken as soon as the exchange situation eases. I think the

Committee should canvass for a doctor among the young men of the brotherhood."

The large numbers of our young people who are expressing desire to serve the Lord in heathen lands is very gratifying. We must not see them turned aside for want of funds to send them. This is our opportunity.

A Letter from Miss Thompson.

Harda, C.P., Dec. 3, 1919.

DEAR BRO. WILTSHIRE.—Will you thank the Committee for their kind message? Was pleased to know that you had such a good Conference. We have been having some good times here, too. Bro. Gordon, of Jhansi, and an Indian brother, Mr. Deshpandi, were with us during one of the native festivals. Their addresses to the Christians were inspiring. The meetings for the Hindus and Mohammedans were the best attended we have ever had. The death of two of our Christians during the meetings made it a sad time for many.

Last month we had the Advisory Secretary of the American F.C.M.S. with us for some days. It had been arranged that he should spend four days with us, but he decided that he could not do justice to the work in that time, and stayed for six days. We had seven baptisms last month. Four were the children of Christians, and three were from caste. Two of them came from a village near one of our outstations. Another important event last month was that we missionaries and some of our Christians, ten of us, were invited to an Indian dinner. There were three Mohammedans and about thirty-five Brahmmins at the dinner. It was a most elaborate affair, and something unique in our experience. After the dinner we were invited to sing a hymn. That day another of our Christians was buried. Yesterday the child of another of our Christians was buried, and in the evening we had a wedding. The young man was one of our teachers. He and his brother had attended our schools for many years before deciding for Christ. Their father before his death said he would become a Christian, but died without making any profession. The mother is still hesitating, but we are hoping she, too, will soon become one of us.

I heard from Bro. Shah last week. He wrote that they had some more baptisms in Mungeli. I had planned to go out to one of our outstations this morning, but my tonga driver was taken ill in the night, and could not go. These people suffer much with fever, as they cannot afford to have the changes that we do, and protect themselves with mosquito curtains, etc.

Some of the Hindus and our Christians are making arrangements to celebrate our victory on December 13, 14, and 15. The Mohammedans, we hear, are not going to join in, as they say Turkey has been unjustly treated. No doubt you know that the Indians are going to have more authority next year. Many of the Europeans are very much worried over it, and are predicting dire results. It is comforting to know that God rules and reigns, and that some time His word will triumph.

With Christian love to all the Committee,

Yours in Christ Jesus,
Mary Thompson.

Offerings for Foreign Missions may be sent to the following:

- Victoria: J. I. Muddford, 160 Toorak-road, South Yarra.
New South Wales: J. Ciydesdale, Albert-st., Hornsby; or J. O. Holt, 36 Moore-st., Sydney.
West Australia: W. L. Ewers, 215 Lake-st., Perth.
Tasmania: P. C. Prichard, Forrest-road, Trevallyn, Launceston.
South Australia: J. Wiltshire, 21 Shipster-st., Torrensville.

In the Religious World.

Palestine in London, June, 1920.

At the last General Committee of the London Jews Society, it was decided to hold an Exhibition representative of Palestine and Bible Lands in the Central Hall, Westminster, from June 10 to July 7, 1920. The Exhibition held by the Society in 1907, in the Agricultural Hall, is still in mind; and it is felt that recent events in the Holy Land, together with the importance of the position of Palestine in the immediate future, should make the Exhibition a feature of great interest in the religious life of London next summer.

The Pope and Foreign Missions.

The wide-spreading mission agency of Rome is well known. In the light of such activity, one reads with curious interest the statement, issued from Rome, that in December last, being the Feast of St. Francis Xavier, "the protector of Catholic missions," the Pope published an Encyclical letter, recommending the ordination of native clergy and the creation of native seminaries in Catholic mission centres abroad, and urging missionaries to abstain from racial and national struggles, remembering that their highest object is to be apostles of the faith. The Encyclical further recommended the study of colonial sciences and native languages, for which purpose special professors will be appointed at the Propaganda College and the Pontifical Oriental Institute at Rome.

Dr. Jowett and the Philosophers.

In a recent address at Westminster Chapel, Dr. Jowett referred to letters he had received from people who "give an undue ascendancy to the reasonable." Urging that there could be experience long before there was explanation, he spoke of the grotesque attempts of the intellect to analyse such things as love. "If you want to know what the philosopher can make of the supreme affection when he takes it into the laboratory," added Dr. Jowett, "I would recommend you to look into Professor Bain's book on the emotions and follow these interesting but extraordinarily superficial pages. When you turn to any book of modern philosophy and then think of your own love for your fiancée, or your wife, or your child, it is like coming back from some herbarium full of dry and withered things to the wild flowers of nature. While he was writing this sermon on a gloomy morning, Dr. Jowett said, the cloud wrack suddenly parted as if an invisible hand had torn a black curtain, and the sun broke through. But he did not need to wait for a scientist to tell him he was basking in the sunshine.

Russellism.

Pastor Russell is dead; his successor is said to be undergoing a long sentence for denouncing the war; yet the "Brooklyn Tabernacle People's Pulpit" is still widely circulated, and leads many unsuspecting readers into error. Simple-minded people read it because it professes to expound Scripture, and fail to see the heresies it contains. The propagators of Russell's doctrines obtain money somehow, and are able to flood the world with free literature. Those who will not study their Bibles are in danger of being influenced by the reckless assertions thus put into their hands. Like nearly all false teachers, Russell twisted prophecy to uphold his own views and overthrow all others. We see in one number that the trumpets of the Apocalypse symbolise the rise of the leading denominations. The fourth was the Baptist. According to the language of John (Rev. 8: 12) our religion must have brought terrible calamities upon mankind. But we are not the worst. Methodism is made to fit the ninth chapter in every detail. John Wesley was the star that fell from heaven. He was given the key of the bottomless pit. He caused smoke. There came out of the smoke locusts—an immense number of followers. These had power as scorpions (stings in their tails), and they tormented men five months—150 years. The public should not need to be warned against such ravings, but, unfortunately, some with itching ears are led away by them.—"Austral Baptist."

Making of Restoration Preachers.

Continued from page 79.

in Canada is not comparable to it. There is no sport that can possibly surpass that of helping another bear his burdens. This is the appeal that grips and the irrepresible urge that holds.

A man's job.

The average young man of red blood desires a man's job. He wishes to be treated as a man. The ministry does not make a strong appeal to a young man when he sees salaries paid in little potatoes, turnips, pumpkins, second-hand clothing, rotten stove-wood and pound socials. While the minister must manifest a spirit of real sacrifice when the occasion demands it, there is nothing in the Scriptures making it incumbent upon him to do all the sacrificing. "The laborer is worthy of his hire." The ox that treadeth the corn is not to be muzzled. Paul says: "They who preach the gospel are to live by the gospel." The man who leads the people in their religious thinking and becomes their instructor and helper, who is a real asset to the community welfare, deserves to be paid for his services as well as the physician who cares for the body or the attorney who helps them in times of trouble. Respect for the aged, pensions for the superannuated and sweet charity for the veteran are not alluring to him "who cherishes noble longings for the strife."

The preacher himself is a potent factor in drawing young men into the ministry. He is either the helper or the hinderer to the young man in determining his choice. The most that young people know about the ministry is what they see in the life and work of their minister. A real man among men, who is a leader of men, who does things on a common-sense business scale, one who has a virile religion, but who doesn't parade it, is the kind of a man who will successfully lead young men to think of the ministry as a life calling. Preachers who preach create in others the desire to preach.

The right kind of college preparation.

The preparation for the ministry is a matter of no little concern. The financial problem is not so difficult to solve. Generally speaking, "Where there is a will there is a way." The right kind of a man will overcome obstacles. Tribulations can not keep him down. He will come up, and through, and go on to victory. The training, not how to obtain it, is the matter of most concern. The colleges in which preachers are trained should be preservers, not destroyers, of one's faith. The world doesn't care the snap of its finger about men's doubts. It has its own, and plenty of them. People go to church to have faith strengthened and built up. They desire something positive. The world and the church are little concerned with theological speculations. The simple gospel, preached by a man who believes it with all his heart, is still the power of God unto salvation. Above everything else, the college should send its young preacher forth with a positive, vital message. In this day there is great need that young men be protected from the evils of rationalism. All phases of disputed questions should be discussed in the classroom, and the professors, instead of leaving the question entirely open, as is done in the University, should explode all mere theories and prepare the students for the battle before them. It is not enough to merely throw before the student a lot of vagaries, theories, false doctrines and destructive, higher critical views, with the chance remark that this is the position occupied by such and such schools, under this or that man, and, with a wave of the hand, dismiss the whole proposition, saying: "Think it through." The average young fellow is lost in the haze. It is the business of the college professor to train him to think, as it is the business of the swimming instructor to teach the young man to swim; but the latter teacher doesn't throw his pupil into the ocean and let him swim or sink. Why should the former commit such folly? It doesn't take an extraordinary amount of brains for any one to place all kinds of mental pabulum on the table, but it does take a real teacher, one who is safe and sane, to lead inquiring minds through the labyrinth of

scepticism and doubt and all the isms and fads, sense and nonsense, that parade abroad in the name of religion and scholarship these days.

The biggest, brainiest, most Christlike men to be found in the brotherhood should occupy our college chairs. Men are bigger than methods. James A. Garfield said he would rather spend six months on a log in the forest with Mark Hopkins than to spend six years in the best brick and mortar University on the continent. And to obtain the right men to be makers of preachers, it is incumbent upon Christian people of the brotherhood to so contribute of their finances that the best men can be secured and retained for this important task. If I were again selecting a college, I would study the Faculty before I gave any attention to the curriculum of study or the material equipment of the institution.

Keeping a grip on the plea.

Preachers of the Restoration should understand the movement with which they are identified. They should "contend earnestly for the faith." With Paul, they should say, "Woe is me if I preach not the gospel," and they should not forget that Paul also said if a man preach any other gospel than that which he had preached, let him be accursed. We are a peculiar people. The nature of our position makes us such. We are not peculiar when studied in the light of the New Testament church and when measured by the doctrines of Christ and the apostles; but we are peculiar in comparison with our religious neighbors, who seem not to understand us. Every preacher, in the Restoration movement should be on fire with a zeal for the universal restoration of the New Testament church. We have a history that is honorable and noteworthy. Our appeal has always been to the heroic. To know the fathers in the movement, the giants of other days; the struggles and the victories of days that are beyond recall; to know the price that has been paid for the strength that has come through the march of the years, and to be able to set forth clearly the strong position which has given the movement a place in the world—all this is necessary, if one is to be worthy of his rich inheritance.

The fundamentals should be as familiar to the preacher as his A B C's. First principles, commonly so called, are as necessary to his preaching as are bones to the body.

Unfortunately, not every young man who desires to preach, and who will preach, will have a college education. A college education does not always make the preacher, but it helps to make him a better preacher. We have in our ministry to-day many men doing creditable work, who are endowed with good common sense, who have a high-school education, who have procured a good library, who have cultivated the habits of study, who read widely, and who, by assiduously applying themselves, have come to know the Book. Sad indeed will be the day for our churches when they come to be dependent entirely upon the colleges to supply their ministry. The output is too meagre to supply the need. We have only three-fifths as many ministers as we have churches, and there are great territories awaiting the coming of the messenger who will proclaim the simple gospel in all of its glory and establish in the community a church of the apostolic order. The need is preachers, more preachers, better preachers—preachers who are content to preach the Word, the whole Word, and nothing but the Word. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."—Christian Standard.

Sisters' Northern District Auxiliary, S.A.

Executive meeting held at Moonta, Jan. 15. Miss Oliver led devotional, and Mrs. Nightingale presided over business session. Roll-call, 16 present. Correspondence received. Discussion in connection with literature department. Decided to send literature to Pt. Augusta for distribution along the East-West Railway. Home Missions.—Moonta received 13/6. Wallaroo, new evangelist arrived, and 283 promised towards Chandler-Clay mission. Foreign Missions.—Parcel sent to Mrs. Curtis, re Foreign Missions box, received in good order.

Bible School.—All schools in fairly good order. One decision for Christ at Moonta; Kadina, five, and new scholars almost continually. Hospital report satisfactory. Social, eleven meetings held at gaol. Obituary.—One from Moonta received the home-call. Mr. Vawser's address on "The Power of Prayer" was very instructive and much enjoyed. On account of Mrs. Cooper leaving, words of regret were expressed by Mrs. Nightingale. Northern Conference of Churches of Christ to be held in Kadina on March 16. Secretary to write churches appointing delegates to Sisters' Conference. Business re catering for meals at Conference discussed. Musical items were nicely rendered by Master J. Wearne, Miss Winter, and Mrs. Cooper. Next meeting to be held at Kadina on March 4. Collection, 6/10½. A vote of thanks to those who assisted, and benediction closed the meeting.—Mrs. E. J. Killmier, Wallaroo, S.A.

OBITUARY.

JUDD.—On January 23, Sister Cecelia Judd, widow of the late David Judd, was called to her eternal reward. Bro. and Sister Judd were among the oldest members of the Cheltenham church. At the age of 20 Sister Judd gave her heart to the Master, and she continued for 43 years in faithful service. In their early married life Bro. Judd and family removed to Dandenong, and were associated with the church there for over 20 years. During the latter years, however, the family have lived at Oakleigh. It was when the cause started three years ago in this district that our sister became known to us. Sister Judd always took a kindly interest in church work, although ill-health prevented her from attending regular meetings. We were privileged to hold a few cottage meetings in her home. These she dearly loved. She loved still more the friendship of Jesus, and always asked us to sing, "What a Friend we have in Jesus." She was laid to rest in the Oakleigh Cemetery, beside the remains of her late husband. Bro. Mudford kindly took the service in the absence of the writer. A large family mourn their loss, six of them being members of the church. To the sorrowing ones we extend our deepest sympathy.

"Dear Lord, how shall we know that they
Still walk unseen with us and Thee,
Nor sleep, nor wander far away?"
He smiled, "Abide in Me."

—A. Anderson, Oakleigh, Vic.

PROCTOR.—Bro. John Proctor, of Dandenong, Vic., passed to well-earned rest on Dec. 26, 1919. He was one of the pioneers of the Church of Christ in Victoria. Our brother was born in 1841 at Rapid Bay, S.A. He was of Scotch parentage, and while a boy the family moved from S.A. to Victoria. When John was 17 he confessed Christ, and was immersed at St. Kilda by Bro. G. H. Pictou, in 1858. From that important event he pressed onward for the prize of his high calling in Christ Jesus. Bro. Proctor spent some time in Dunedin, N.Z., and was beloved by the brethren there; so much so that they were willing to finance him if he would remain there. However, he returned to Victoria, and in 1864 was married to Miss Pett. There were six children born to them, four of whom survive, namely, Mrs. Crisp (the mother of evangelist Arthur Crisp, of South Dunedin), Mrs. Davis, Mrs. Dickenson, and Mr. Gilbert Proctor. Bro. Proctor was the eighth name on the church roll at Prahran. He was secretary to the Associated Churches of Christ in Victoria, 1867; Treasurer, 1873; Conference President and Treasurer, 1877; and served on the Home Mission Committee on many occasions. The brotherhood had great confidence in him. Bro. Proctor and family settled for some years in Childers, Gippsland, made many friends, and did much pioneer service for the Master; and on the occasion of their leaving the district, were presented with valuable tokens of esteem. For about thirty years Bro. Proctor followed the occupation of a commercial traveller, chiefly in southern towns of the State, and wherever he went or did business, he left but one impression, that of a Christian gentleman; and when he relinquished the road, his fellow-travellers expressed their appreciation in the gift of a very beautiful souvenir. He was a filial son, a sympathetic brother, a faithful and tender hus-

band and father, and an ideal citizen. He was a liberal man, and the church at Dandenong will long remember his substantial donations of money and church requirements. He was greatly loved by the young, and he will be greatly missed by the little ones, whom he dearly loved. Bro. Proctor's relatives have received many telegrams and letters from the different States, expressing the deepest sympathy on the one hand, and on the other highest appreciation of his sterling qualities. On Sunday, Dec. 28, his remains were laid with those of his wife, who had predeceased him to her rest. The interment was largely attended by the brethren of the church at Dandenong and the Bible School children, and others who desired to honor him. Suitable words were spoken at the grave, and appropriate hymns were sung, and we left the burying ground glorifying God that our brother had fought the fight, finished his course, and kept the faith, and joined the ranks of the triumphant. May God bless the sorrowing, and lead them into the rest that remains for the people of God. Until the day break and the shadows flee away. Good-night.—W. J. Way, Dandenong, Vic.

REPORTS FROM THE FIELD.

Continued from page 81.

school picnic on Jan. 26 was a marked success.—Arnold Sheppard, Feb. 9.

BET BET.—One confession last Sunday. Bro. Adernmann preaching. On Wednesday our Sunday School picnic was held. A large number of members and friends met at a social evening on Thursday to bid farewell to Bro. Adernmann, who is leaving for his home in Queensland, where he will continue his studies at the University. Our brother was presented with a wallet and pair of sleeve-links as a memento of the time he has spent with us here. The church is unfortunate in losing Bro. Adernmann, and had it been possible we would have been very glad to keep him here, as in addition to being a good speaker, he was held in high esteem by everybody in the district. Good meeting to-day, when Bro. Adernmann gave his farewell address.—G. A. Sewell, Feb. 8.

CASTLEMAINE.—Meetings and interest well maintained. Bro. Clipstone's gospel messages are bearing fruit. Feb. 1, three confessed Christ. To-night two senior Sunday School scholars took their stand for Christ. Owing to the increased attendances at our gospel services and Bible School, the officers have discussed means whereby our present building may be extended, and we expect shortly to proceed with the necessary alterations. The Home Mission offering is over £9. The Bible School here intends to have a part in the Glenhuntingly school.—R.L.A., Feb. 8.

BURNLEY.—Sunday, Feb. 8, splendid meetings. Morning, Bro. Shain exhorted; fifty-six at the Lord's table. Bible School over the hundred mark still. Evening meeting largest attended for some time. Bro. Knight at his best on "The Great Confession." The father of one of our Bible School lads made the good confession. We are indebted to Bro. Haywood for his solo. The sisters' monthly meetings have been resuscitated; at the first 48 sisters were present with 23 children. Sister Mrs. Walker's address was much appreciated. A very fine spirit prevails here.—J.W.N.

RINGWOOD.—Good meetings last Lord's day. The work is progressing favorably. We deeply regret the loss of Sister M. F. Emerson, who passed to her reward on the 6th inst. Bro. and Sister Emerson were instrumental in getting the work started at Ringwood. Her bright, faithful life was an inspiration. The deep sympathy of the church is extended to Bro. Emerson in his great loss. At a recent church meeting the following officers were appointed: Bro. Smith (recently from Mildura), Bro. Skurrie, Bro. Duffy (treas.), Bro. Elsum (sec.). The church expressed its deep appreciation to Bro. W. Clipstone, of West Australia, for an allotment of land, which has been sold for £32 10/-, and proceeds given to the church building fund. A splendid site has been selected, toward which £75 has been raised. This is a growing district, and we look forward to building up a strong church. Bro. E. C. Hinrichsen, of the College of the Bible, will take up the work on Feb. 22.—T. Bagley.

SOUTH MELBOURNE.—On Jan. 18, Bro. Lewis, converted Jew, gave a very interesting talk. Bro. Robbins preached a powerful gospel sermon. On Jan. 26, the Bible School held their annual picnic at Sandringham. On Feb. 1, Bro. S. North-east exhorted. Good attendance at the gospel service. Yesterday Bro. Robbins exhorted on "A Great Man's Prayer." At the Bible School Bro. Hargreaves gave a talk; he also preached the gospel, his theme being "I am not ashamed." A member of the K.S.P. responded to the invitation. Bro. Robbins, the chaplain of the K.S.P., installed the officers for the current year. The service was very impressive. Splendid audience.—F.C., Feb. 9.

BRIM CIRCUIT.—The Home Missionary offering to date is £44/9/6. Bro. M. Chivell and family have removed from Brim to Rosebery West. Other removals will shortly take place. We are sorry to lose these members. The church offers her sympathy to Sister Hood in the sad bereavement of her mother. We are expecting Bro. Muddford at our District Conference on March 3. He will conduct also the special services on Sunday, Feb. 20.—W., Feb. 8.

BRIGHTON.—Feb. 1, Bro. Knott was away for holiday. Morning address was given by Bro. Sharp; evening service conducted by Bro. R. Morris. This morning we were pleased to receive three into fellowship—Bro. and Sister Sympton, from Gardiner, and Bro. Allen, who has been with us for some time. Attendances good.—L.P.W., Feb. 8.

CARLTON (Lygon-st.).—Helpful meetings on Sunday last. Four received into membership—two by obedience, two by transfer. Fine addresses by A. E. Illingworth in the morning, and Jas. E. Thomas at night.—J.M.C.

GEELONG.—Yesterday Bro. Chas. Schwab preached with much acceptance to large congregations. Welcome was extended to numerous visitors. Thirty-five Bible Class scholars and friends attended a happy picnic at Barwon Heads on 7th inst. Our sincere sympathy goes out to Bro. and Sister Carr in the passing away of one of their sons. We earnestly commend them, and the son now in hospital, to the throne of grace.—G.M.B., Feb. 9.

North Island N.Z., Home Mission News.

Good interest is being maintained in our Home Mission work, and from all the churches healthy reports are coming in. There have been confessions reported from all the churches, and in some cases there have been several. The Palmerston North Mission commenced January 18, and for the first week there were five confessions. This is a magnificent field, and there is every prospect of a strong church here. Bro. Phillips has only been here a few months, but the whole tone of the church has improved. The grounds have been made attractive, and there is quite a different attitude toward the church. The first week of the mission it rained several nights, but the people came to the tent, and we believe there are great prospects before us. Unfortunately the health of Bro. Phillips makes it necessary for him to go away for three to six months' rest. This is unfortunate, as he has put so much good work into the mission, and now cannot attend. It is hoped after a complete rest his nerves will become normal again, and he will return to the work a stronger man, with a stronger church. Easter draws near, and with it Conference. It is hoped that this will be a record Conference. Wellington South church, where Conference will be held, is well suited for a great gathering, and delegates should make plans to attend.—I.A.P.

IN MEMORIAM.

STURTEVANT.—In loving memory of our dear friend, Gilbert Buxton, who departed this life Feb. 3, 1919, at his residence, 37 Gooch-st., Thornbury.

A life made beautiful by kindly deeds,
A helping hand for others' needs;
Good was his heart, his friendship sound,
Loved and respected by all around.
To a beautiful life came a peaceful end,
For he died as he lived, with God as his friend.
—Inserted by E. Amery.

WANTED TO SELL.

Bibles, Scofield Reference, 8/6 to 4/-; Sunday School, 1/6; Testaments, one penny; Text Cards, 3d.; Unfermented Wine, 9/6, 11/6 dozen. Books on Prophecy. Second-hand Books, Christian Workers' Depot, 141 Hindley-st., Adelaide, S.A.

WANTED.

By February 17—Lady to assist household Bible, Glen Iris.

Lady Student wishes home and small remuneration, return light services; able do washing. Year College of the Bible preferred. Write Miss Dixon, 19 Linton-st., Balaclava.

COMING EVENTS.

SPECIAL.—Will all intending Endeavourers for C.E. Choir watch next week's issue as to place of practice?

FEBRUARY 16.—Woman's Mission Bands and Young Woman's Missionary Circles will hold a combined gathering to bid farewell to Sister Miss Ethel Jones in Swamston-st. lecture hall, Monday, Feb. 16, 8 p.m.

MARCH 2.—Southern Conference, S.A. 11th Devotional Service; 11 a.m., Business Session; 12.30, Luncheon; 2 p.m., Afternoon Session; 5.30, Public Tea. Public Meeting. Leading Speakers.

APRIL 7 & 8.—Tenth Australian Federal Conference of the Churches of Christ, in Melbourne. Secretary, B. W. Manning, Carlisle-road, Westbourne Park, South Australia. Melbourne Organiser, H. E. Knott, Guilford-road, Surrey Hills, Victoria.

MARRIAGE.

McLEOD—PATERSON.—On Jan. 20, 1920, by evangelist A. E. Adams, in the home of J. Christie, Cargill-st., Dunedin, N.Z., Alexander, son of Mr. and Mrs. William McLeod, of Lanarkshire, Scotland, to Janet, youngest daughter of Mr. and Mrs. James Paterson, Dunedin.



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Here and There

College of the Bible is due to reopen on Wednesday next, at 9.30 a.m.

Over 120 decisions to Sunday night at the Chandler-Clay mission, Moonta, S.A.

Building of the Glenhuntingly chapel and school on February 28. Keep the date clear for a visit.

A large number of our Victorian preachers are holding a camp conference at Bayswater this week.

C. W. Mitchell, 526 Elizabeth-st., Melbourne, is now secretary (*pro tem*) of the church at Gore-st., Fitzroy, Vic.

The secretary of the Nubena church, Tasmania, now is Sydney Greatbatch. All correspondence should be addressed to him.

Bro. C. Schwab has been elected President of the Geelong Auxiliary of the British and Foreign Bible Society for the ensuing year.

Men who are to help with the erection of the building at Glenhuntingly should arrange to be at Lygon-st. on Monday evening next. Plans will be finalised, and supper will be served at 9 o'clock.

Bren. A. G. Scambler, M.A., also Clive Taylor, with wife and child, arrived safely at San Francisco on December 29. Bro. Taylor was due to go to Pacific Grove on the following Sunday to begin work there.

The sisters and friends of the Victorian General Dorcas will meet for work on Wednesday, February 18, at the Swanston-st. lecture hall, from 10.30 till 4 p.m. A good attendance is requested. All are welcome.

The S.A. "Patriot," the organ of the Alliance, is now a bright, breezy, and up-to-date weekly, edited by Mr. F. Lade, an enthusiastic and capable temperance leader. The paper will do much for the prohibition cause.

J. I. Mudford, Vic. F.M. Secretary, writes:—"Will brethren who send Foreign Missionary moneys in the form of bank notes please register their letters without fail? One or two letters containing notes have recently gone astray in the post."

Reports from churches in Victoria concerning the Home Mission offering are very encouraging up to the present. There is every hope of reaching the £1250. So much depends upon this offering that it is hoped no church will fail to reach its appointment.

Churches in forwarding correspondence to T. Bagley, Victorian Conference Secretary and Home Mission Organiser, will please note change of address to 537 Lygon-st., North Carlton. Phone, when connected, will be the same as formerly, Brunswick, 770.

The Queensberry-st. Chinese Mission, Melbourne, is losing the services of several teachers by removal and other causes, and new workers are earnestly invited. Miss Baker, the secretary, says that all who can help will be cordially welcomed at any of the teaching sessions.

Among those arriving in the s.s. "Konigen Louise" last week was Warrant Officer T. J. McFadden, of the A.M.C., who has been on service for five years in the A.I.F. He and his English bride are quite well. Bro. McFadden was for some time a deacon in the church at Stawell, Vic.

Jos. J. Franklyn and wife have booked for San Francisco by the "Moana," leaving Wellington about April 12. Letters addressed c/o Christian Evangelist Publishing Co., St. Louis, Missouri, U.S.A., will reach them. Bro. Franklyn will be pleased to be of any possible service to the Australasian brotherhood while in U.S.A. Conference greetings to our American brethren will be heartily conveyed. His last New Zealand address, c/o s.s. "Moana," Wellington. Bro. Franklyn sends an affectionate farewell to all the brethren under the Southern Cross, and hopes to meet them again in dear "Aussie," or, if not there, then in that land where they never say good-bye.

Essendon church, Vic., has purchased a property in a good situation. It is hoped to hold opening services the first Lord's day in March. With a church building, the prospects of aggressive work are considerably brightened. The church is optimistic, and rejoices in the advance movement.

A large tent will be erected at Glenhuntingly, in which meals will be served to the workers. It will be necessary to have some brother in charge of the tent for about two weeks, and Bro. Enniss will be glad to hear from a brother who is willing to undertake this work. This presents an opportunity for one who perhaps could not help with the more laborious work.

Mr. F. G. Barley, for health reasons, has resigned from the Victorian Auxiliary of the British and Foreign Bible Society. For the first ten years that Mr. Barley was in office he worked single-handed, and the purchase of present property in Flinderslane was in 1910 mainly due to his efforts. It is known as "The Bible House." The property originally cost £12,000, and is now valued at £27,000.

A sister in renewing her subscription for the "Christian," writes: "I should like to say how very much I enjoy reading the 'Christian,' and wish that more of our brethren here could be induced to subscribe for it. The only excuse I have heard is that they have 'no time' to read. This paltry excuse is no doubt the reason why we have so many 'weak and sickly' ones in our churches to-day."

The annual Conference of the Southern Churches, S.A., will take place on Tuesday, March 2. A good programme has been arranged, and the business sessions of the Conference will be full of interest. Members of the Home Mission Committee and several leading city speakers will be present. Accommodation can be had by writing to H. Parker, Strathalbyn. No concession tickets will be issued.

The British and Foreign Bible Society is now over 115 years old. Its output exceeds 305,000,000 copies of the Scriptures; its translations number more than 500 tongues, and last year six new versions were added to the lists. To-day the whole of the Bible is circulated in 134 tongues, the New Testament in 119, and portions (each of which is a complete book) in 264 tongues. No fewer than 140 new languages have been added since the commencement of the present century. During the past year the Scriptures have been circulated in 45 different languages, and copies for the blind, in embossed Moon and Braille type, have been issued in 39 languages.

Bro. P. J. Pond, B.A., Lismore, N.S.W., writes: "The following may be of service: Shortly after the disaster by which we lost our Tabernacle, I read a paragraph in a local paper of fire breaking out through oiled rags being left together. Since then similar instances have been brought under notice. The night before the fire, our workers were using rags for oiling and polishing the seats. They were placed, together with the linseed oil receptacle, in one of the vestries. Reliable evidence points to that very room as the place the fire originated. It was a hot night, and five hours elapsed from the time the rags were left before the building burst into flames. Had we known how easily spontaneous combustion is caused that way, we may have averted the very heavy blow which fell upon the church here."

The approach of the Tenth Federal Conference leads us to hope that some great forward movement may be made that will be of permanent value to the whole brotherhood. There were thrilling moments in the last Conference that will never be forgotten by those who were present, when Bro. Hindle was making his fine and effective appeal for the liquidation of the mortgage on the College of the Bible. May be God is leading us into some such experience in the forthcoming Conference. Could we not think in thousands? How would it be for us to put the Preachers' Provident Fund on to a more effective footing, or raise an endowment for the College, or inaugurate a great Federal Evangelistic Campaign, or establish a fund for the widespread distribution of our literature, or build an orphanage? This year we ought to make history.

Last week there was celebrated in Sydney the anniversary of the first Christian service in the British occupation of Australia. It is a service common to Protestants. The Archbishop of Sydney, the Moderator of the Presbyterian Church, and other representative churchmen attended, and the Bible used was the identical one from which Mr. Richard Johnston preached 132 years ago. A writer in the public press says that it indicates how difficult it becomes even in one century to fix events that it is only a few years since that it was definitely ascertained when and where this first service was held. What the lawyers call the locus in quo has been more than once altered. First it was the site of Mr. Johnston's house at the corner of Bligh and Hunter-sts., next Macquarie-place, and now the corner of Gresham and Spring-sts.

The "British Weekly" has this suggestive paragraph on the rejection of the proposal for Premium Bonds in Britain:—"Although supported by the Northcliffe Press and other influential forces in the country, the Premium Bonds were turned down in the House of Commons on Monday by 276 votes to 84, giving a hostile majority of 192. This came as a great surprise. At first it appeared as if the country and the House were to allow Premium Bonds—not jubilantly but as a dire necessity—but when the case was examined it was found to be weak ethically and financially. Mr. Chamberlain maintained his increased reputation by a very able and comprehensive speech. The "Times" says that as the debate went on it became clearer and clearer that it was the ethical argument that was telling most strongly on members. The moral is that if the churches will combine in any case they can have their own way. They are tempted themselves to underrate their possibilities. The mere passing of resolutions accomplishes little or nothing, but the determined following up of these resolutions by hard work can do almost anything. We rejoice in the turning down of the Premium Bonds for many reasons, but chiefly because it shows the existence and power of those forces which unthinking persons are apt to leave out of account."

"The New Zealand Christian," edited by Bro. I. A. Paternoster, has hitherto been circulating in the North Island of the Dominion. January number is the first "Dominion Issue." We sincerely trust that the paper may be of great service in building up the work in New Zealand, in binding the churches closely together, and in stimulating interest in missionary work at home and abroad. The editor very kindly includes the following paragraph in the January number:—"In introducing the idea of a Dominion paper we are conscious of the great debt we owe to the 'Australian Christian.' It has been a great factor in keeping before us the ideals of a growing brotherhood, always having stood for the best in religious thought. It is felt by all that the present effort will in no way conflict with the 'Australian Christian.' It is the natural evolution of our movement in this Dominion. We know the bond which has always bound these churches of the Southern seas will be strengthened as the years go by, and our prayers are that 1920 will add to the increasing usefulness of the 'Australian Christian.' We trust those efforts which from time to time appear to undermine its usefulness will fail, as they deserve to fail, and that it may be privileged for many years to stand for the unity of our people." We can only say that we much appreciate this word, and fully reciprocate the good wishes expressed.

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The Family Altar.

J. Wiltshire.

"THE SHADOW OF THE ALMIGHTY."

The ninety-first Psalm is a general favorite; its beautiful promises seem to meet our present needs just as though they had been drawn up under the light of the most recent times. Perhaps the first verse is the most popular part of the Psalm. "He that dwelleth in the secret place of the Most High," this is a condition laid down to which is attached the promise, "shall abide under the shadow of the Almighty." The Hebrew seemed to have a kindly regard for shade and shadows. It would almost seem as if his wanderings in the desert and the wilderness had taught him to appreciate them so much that his generations were in turn instructed regarding their value. It was fitting then that the Psalmist should choose this figure to set forth the unflinching protection of the benevolent Jehovah. How often do we fail to comply with the condition! We may make casual calls, but we do not dwell in the secret place of the Most High. The veil of the temple is rent from top to bottom, and we may at all times come with boldness, but we are so slow to take advantage of our privilege. Hence we expose ourselves to the withering heat of life's toilsome day. Or perhaps like the little girl with her first tiny sunshade umbrella, who complained at being carried under the shade of the spreading tree because it rendered valueless her own little sunshade, we strive for self-protection, and with some degree of pride refuse to seek the shadow of the Almighty.

MONDAY, FEBRUARY 26.

Gem Verse.—We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.—2 Peter 1: 19.

Gems of Thought—

NIGHT AND TRUTH.

"Night brings out stars as sorrows show us truths;
Though many, yet they help not; bright, they light not.
They are too late to serve us; and sad things
Are aye too true. We never see the stars
Till we can see naught but them. So with truth."

Scripture Portion.—Psalm 46. Present always, very present in trouble.

TUESDAY, FEBRUARY 17.

Gem Verse.—I must work the works of him that sent me, while it is day; the night cometh when no man can work.—John 9: 4.

Gems of Thought—

LIFE IN ACTION.

"Labor is life! 'tis the still water faileth;
Idleness ever despaireth, bewaileth;
Keep the watch wound, or the dark rust assail-
eth;
Flowers droop and die in the stillness of noon.
Labor is glory! the flying cloud lightens;
Only the waving wing changes and brightens.
Idle hearts only the dark future frightens;
Play the sweet keys wouldst thou keep them in
tune."

Scripture Portion.—John 6: 22-35.

WEDNESDAY, FEBRUARY 18.

Gem Verse.—He shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure.—Isa 33: 16.

Gems of Thought—

THANKSGIVING.

"So in the paths untrod,
And the long days of God,
Our feet shall still be led,
Our hearts be comforted.

We feel the earth move sunward,
We join the great march onward,
And take by faith, while living,
Our freehold of thanksgiving."

Scripture Portion.—Psalm 100.

THURSDAY, FEBRUARY 19.

Gem Verse.—And whosoever shall compel thee to go a mile, go with him twain.—Matt. 5: 41.

Gems of Thought—

DON'T BE AFRAID OF—

Doing a friend a good turn;
Doing more than is required of you;
Admitting it when you are in the wrong;
Doing your best! even that is not too good;
Failure—keep on, though you fail a dozen times;
Begin at the bottom, it's the safest way to climb;
Overtaxing your strength—work kills very few people.

Scripture Portion.—Luke 10: 25-37.

FRIDAY, FEBRUARY 20.

Gem Verse.—But let every man take heed how he buildeth thereupon.—1 Cor. 3: 10.

Gems of Thought—

BUILDING.

He who would build sublime
And lasting work, to stand the test of time,
Must inspiration draw from his full heart:
And he who loveth wisely, well, and much,
The secret holds of the true master-touch.

—E. W. Wilcox.

Scripture Portion.—Matt. 7: 21-29. Be careful of the foundations.

SATURDAY, FEBRUARY 21.

Gem Verse.—And the Lord shall guide thee continually, and satisfy thy soul in drought.—Isa 58: 11.

Gems of Thought—

WORTH LIVING FOR.

"However meagre be my worldly wealth,
Let me give something that shall aid my kind—
A word of courage, or a thought of health,
Dropped as I pass for troubled hearts to find.
Let me to-night look back across the span
Twixt dawn and dark, and to my conscience
say—

Because of some good act to boast or man—
'The world is better that I lived to-day.'"

Scripture Portion.—Isaiah 58.

LORD'S DAY, FEBRUARY 22.

Gem Verse.—Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords.—1 Timothy 6: 15.

Gems of Thought—

But though I do not know the hour or when,
I know my Lord, and 'tis for Him I wait;
Long years, "the Blessed Hope" of seeing Him
Has been my joy; and though beyond my ken
The day and hour of the opening gate,
And many happenings to my mind are dim,
Yet this I know—
That any night or day
I gently may be caught away
To meet the Lord."

Scripture Portion.—Lesson selected for reading in church.—Rev. 19: 11-21. The final war, the final victory.

The Church and the Masses.

P. R. Baker.

Concluded.

How can the masses be reached? you ask. First, I guess the preacher needs to be a soul-saver. He must be a spiritual power in the church. He must tell his people the truth. They must know why they are, and what they are. They must be educated up to their responsibilities and obligations, so that they might do as they of the persecution did in the days of Saul. They that were scattered abroad went everywhere preaching the word. That gulf can be bridged by meeting with your men of all classes in the church, getting to understand them, and finding from them the ob-

jections and reasons their fellow workmen have for not attending church, and acting accordingly. But above all else, send forth the members of the church as true men of God among their fellow living ministers of the word. Men whose lives correspond with the life of their Christ. Teach them to put into practice the principles of the gospel in their work among their fellows. They ought to be different. Theirs must be the message of a life. This is always irresistible, and will do much to bridge the gulf. Get them to stand with you in open-air meetings. It was the Master's method, and I believe it will penetrate where the church will never go. Let us take the church out into the world. Don't shut it up in the four walls of your building. What the world needs to-day is men, Christian men. We will have to produce them. By their fruits we shall know them. I believe that one of the finest assets a minister can have in his church is a Christian business man, the man who is not afraid to be ashamed to take Jesus into business with him, and put his principles into action in the factory or office. I know some employers who leave Christ on the kerbstone, or at the church door, and pick him up again on Sundays. That kind of thing is a curse, and that kind of man will go down to the hottest hell. What a power for good he can be in bridging the gulf and winning the confidence of the masses. He is the employer of the men we are seeking to reach. He can touch them where we can't. Actions speak louder than words. They know he is a member of the church, and they expect him to act and treat them accordingly. And so they should. Hypocrisy is a terrible thing. It was not the poor, unfortunate sinners whom Jesus warned concerning hell. He had nothing but love and pity for them. But it was the cunning, hypocritical humbug. Yes, we must forsake the seclusion of our comfortable chapel buildings and just go out after those straying souls. They are sheep without a shepherd. Let us do an intense pastoral work. Let us push our business. It is the King's business. Let us leave some of our ladies' meetings, Endeavor meetings, and other smaller meetings occasionally, and spend our time more profitably in the search for men. Get into their homes with them. They are great and good at heart. Beneath all their apparent roughness and indifference, there is a noble beating heart. He is braving the battle of life, striving for his wife and children, striving for his rightful place in the sun. He only wants a fair chance for his wife and children. God only knows that the struggle is hard enough in these days. Bear patiently with him. He may err at times. He may do rash things, but mostly for the sake of others. Oh, the church must not be hard. She must be loving, sympathetic, and kind. She must go to him with the great message, and life of love and sacrifice. He wants Christ. He needs Christ. He hasn't much else in the world. It is a hard to mouth business. Do not condemn him if you see him weeding his plot on Sunday, or if he takes an outing in the fresh air. The Sabbath was made for man. He does not do these things with any intention of desecrating the Lord's day. Do not be harsh if he does not readily respond to your invitations to come to church. Win him by love, that is what Jesus did. Meet him on his own level. Interest yourself in him; he has a great and noble soul, if you will only love deep enough.

I am one of those individuals who believe the Bible to be the Word of God; that it contains God's message to the world, and that that message must not be mutilated, or interpreted to suit the speculations of men, nor yet to suit changing conditions. As that message has been variously interpreted, cut and carved, substituted, added to and taken from, so the church has gradually lost its grip upon men; and not only upon the world, but it has naturally lowered the spiritual tone of the church, with the result that she fails to grip because she has been wiser than God. The simple apostolic message is the only hope of the church and of the world; but the unfortunate part is that scholars—scholars, I say—and theologians in these days pit their knowledge and their theology against that of the great Apostle Paul, and profess to know more about the message than he. I do not blame the world for this indifference. I

blame the church. Let the church get back to the simple gospel truth, and the word of God (not the speculations of men) will not return unto him void. It will accomplish the purpose of the Lord. I pray God the time will never come when it will be an easy thing to profess allegiance to the Lord Jesus Christ, and when the church will be prepared to sacrifice the fundamental principles of the gospel for the sake of swelling her membership, and making her popular. For, remember that we preach not ourselves, but Christ, and him crucified, and ourselves your servants for his sake. How far have we really drifted from the heart of the gospel in these days. How much tradition, custom, speculation, human creeds and dogmas are heaped upon the truth! Is it any wonder the power is fast ebbing away? We have all the machinery, but the fires are being smothered. Let us clear away the refuse. Let us seek to remove the bar of human invention which is fast silting up the channels of God's great truth. Then the world will know that Christ is the Son of God and the Saviour of the world. Yes, we have the light in these days. Probably more light than at any other time in the history of the church. But we have lost the heat, and it is the warmth of the gospel that the world needs. The whole system must be revolutionised. We have got to get right back to Jerusalem. Right back to the teaching and practice of the apostolic church. Right back to the cross of Christ, and go forth with a message burning with power and self-sacrifice.

The man of the masses has a great respect for Jesus Christ. He was the champion of the oppressed; he was all in all to the widow and the fatherless; he was the friend of the poor and needy. We need to present him to the masses in the true spirit of brotherhood; give them a taste of his great love. I fear I am losing my faith in the power of the pulpit a bit. I feel more like educating our membership so that they might deliver the message of a life, so that the masses might do as they did in the days of Christ, when "they took knowledge that they had been with Jesus."

In conclusion, let me say that we have the machinery, we have all the equipment, we have the message, and we have the power of God behind it all, if we will only comply with the conditions, and repossess ourselves of that power. If we would, if we dared, we could revolutionise the whole thing. The harvest is waiting, the land is ready. In the name and power of Jesus Christ, for the sake of Christ, for the sake of those waiting souls, for the sake of our own souls, let us go in and possess it; let us approach them as men, as brothers. May God give us grace to win them for our dear Lord and Saviour Jesus Christ.

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