

THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXVIII., No. 8.

THURSDAY, FEBRUARY 26, 1925.

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

Moffatt's New Translation of the Old Testament.

IT is a tribute to the perennial interest in the Bible that there are so many translations and editions. In recent years an astonishing number have been issued. The latest is "The Old Testament: A New Translation," in two large volumes, by Dr. James Moffatt, who at the end of 1913 published one of the most successful of all private translations of the New Testament.

It is good for Bible readers, as well as more serious students of the Word, to use the best of the modern versions as well as the more familiar so-called Authorised Version. A new rendering will often arrest attention, and cause light to break forth from the sacred page. Freshness and realism are advantages not to be despised. Moffatt's New Testament, Weymouth's translation, and even the Twentieth Century New Testament, have been of great value to many readers. The modern literary style of these translations has made the narrative more attractive to many readers who by their familiarity with the common version were kept from a proper appreciation. The popularity of the versions mentioned is to us an occasion of rejoicing. "The Emphasised Bible" of the late J. B. Rotherham, while by no means "popular" in style, has helped many to a better understanding of the Scriptures.

The limitations of private translations.

At times Christians have treated with too much reverence a special version of the Bible, and have sought to oppose the reading of an individual scholar to that of the recognised versions giving us the results of the labors of a large company of representative scholars. Just as a "Plymouth Brother" may cite J. N. Darby as supreme, so we have heard some of our own people appeal to "Living Oracles," to Rotherham or to Weymouth as if the private version were authoritative. We recollect with

amusement the devotion of one brother of bygone days to Anderson's translation which he used in season and out of season—chiefly out of it. As helps to our understanding of the Word of God let us employ the different versions; but to exalt any individual's work to a level of authority is foolish. We might add that generally we prefer the use of the recognised versions—our common version, revised version, or American Standard Revised Version—in public services of the church, though of course no rule can be laid down. Our preference is for the use of our English revised version.

No one need have any fear lest Weymouth or Moffatt will supersede the old familiar version of the Bible. "Public Opinion," while appreciating Moffatt's effort, points out that "Dr. Moffatt has not made obsolete all the older versions of the Bible—the Authorised and the Revised Versions. They will still stay where they are. They will still be sold by millions when Dr. Moffatt, a century hence, is dead and buried. He has no power of calling them." We presume that Dr. Moffatt himself would be in cordial agreement with this, as well as with the further word that "the Authorised Version is immortal, and will live on when, perhaps, Dr. Moffatt's version is

dusty on the second-hand booksellers' shelves." Such a statement contains no valid objection to the new translation or criticism of its worth.

The glory of the common version.

There does not seem to be a likelihood even of our Revised Version superseding King James's version. From the point of view of literary style, charm of language, and felicity of expression, no version can successfully compete with it. The Cambridge Professor of English Literature, Sir A. T. Quiller-Couch, says that "the Authorised Version of the Holy Bible is, as a literary achievement, one of the greatest in our language; nay, with the possible exception of the complete works of Shakespeare, the very greatest. You will certainly not deny this. As little or less, will you deny that more deeply than any other book—more deeply even than all the writings of Shakespeare—far more deeply—it has influenced our literature. . . . The Authorised Version . . . set a seal on our national style. . . . It has cadences homely and sublime, yet so harmonises them that the voice is always one. . . . It is in everything we see, hear, feel, because it is in us, in our blood." Of the common version of the Bible a great Roman Catholic wrote that it "lives on the ear like a music that can never be forgotten, like the sound of church bells. Its felicities often seem to be almost things, not mere words. It is part of the national mind and the anchor of the national seriousness. The memory of the dead passes into it. The traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him, of soft and gentle and pure and penitent and good, speaks to him for ever out of his English Bible."

The Divine Presence.

*"To me remains no place nor time;
My country is in every clime;
I can be calm and free from care
On any shore, since God is there.*

*"While place we seek, or place we shun,
The soul seeks happiness in none;
But with a God to guide our way,
'Tis equal joy to go or stay.*

*"Could I be cast where Thou art not,
That were indeed a dreadful lot;
But regions none remote I call,
Secure of finding God in all."*

—Madame Guyon.

The new translation.

Dr. Moffatt is amongst the foremost of living Hebraists, and is moreover recognised as a master of idiomatic English. We should expect, therefore, that a work to which he has given many years of labor would receive a welcome by scholars and be helpful to general readers. That there are some excellencies in the new translation can cheerfully be admitted. Our brief acquaintance with it, however, does not incline us to recommend it to readers so heartily as we have been able to commend the New Testament translation.

Moffatt tries by the use of italics and other devices to indicate the various sources of narrative, notably in the opening books of the Bible. In our judgment this is not a merit but a defect in a book designed for general reading. We know no good reason why a devout reader of the Bible should have obtruded upon him "critical results" as they appear to one learned professor. Again, Dr. Moffatt has very frequently followed a different text from that generally accepted. He points out in his preface that "the traditional or 'massoretic' text is often desperately corrupt." "Whenever I was satisfied with some correction or conjecture which at least made tolerable sense," he says, "I preferred to adopt it. When the choice lay between a guess or (*sic*) a gap, I inclined to prefer the former, feeling that the ordinary reader, for whom this version is designed, would have a proper dislike of gaps." We appreciate the difficulty, but humbly submit that "the ordinary reader" of God's Word should not have the guess of an individual obtruded upon him without some indication that it is a gap-filling guess rather than a translation that is being presented for his acceptance.

Some new renderings.

We have used Dr. Moffatt's translation of the New Testament with much pleasure and profit, and have often commended it to other readers. We fear that we shall not be able to recommend with any heartiness the new translation of the Old Testament. There is no doubt that frequently the narrative is made more vivid and interesting in this new version. Following are instances of translations which have "the interest of realism combined with essential faithfulness":

Here are the rules with regard to a homicide who may save his life by running to one of these towns. Any man who kills his neighbor by mistake, having had no feud with him previously, as, for example, when a man goes into a forest with his neighbor to cut wood, and, as his hand lets drive with an axe to fell a tree, the head slips from the helve and strikes his neighbor dead, the homicide may fly to one of these towns to save his life, lest the avenger of blood in hot anger chase and catch the homicide, since the road is long, and strike him dead, although he did not deserve to die, because he had no feud against his neighbor. —Deut. 19: 4-6.

One day Elisha went over to Shunem, and a rich lady who lived there made him take some food. After this he used to turn in for a meal whenever he was passing. So she said to her

husband, "This is a holy man of God, I see, who is constantly passing. Come and let us build a small guest-chamber for him, with a bed and a table and a seat and a lamp, so that whenever he comes to us he can turn in."—2 Kings 4: 8-10.

Dr. Fitchett refers to the new translation as "The Old Testament in the English of To-day—with the Music Left Out!" There is much truth in the implied criticism.

The London "Spectator" in a very critical article says that "Dr. Moffatt was unwise if he thought that he could best make the Bible intelligible by the use of colloquialisms or excessive simplicities; it is not good work to take the dignity out of the Bible in Billy Sunday fashion." Further the same article declares it to be an offence "to read great verses in the Old Testament turned into jingle," and to jingle of this quality:

"O Judah, to your crying!
O Israel, to your grief and woe!
On your battlefields the slain are lying
And heroes, alas, fallen low."

Dr. Fitchett comments on one poor specimen as follows:

Dr. Moffatt aims to make the Bible more interesting by translating it into the language—sometimes into the slang—of to-day, and certainly the change in many cases, as one critic puts it,

Vision.

Through close shut doors and massive walls,
Untouched by noise and din,
The sounds of voices miles away,
Come clearly floating in.

O fools, and slow of heart to believe,
We now can glimpse at last,
How Christ stands in the midst of us,
Although the doors be fast.

—Lucy A. K. Adee.

"amounts to a vulgarisation of the sacred Book." When Joshua fell to the earth upon his face to express his grief that his people had sinned, the Authorised Version runs:

"And the Lord said unto Joshua, Get thee up: wherefore liest thou there upon thy face?"

Dr. Moffatt, by way of "improvement," transforms them, as an American critic puts it, "into the language of a policeman, not to say of a truck-driver!"

"Get up," said the Eternal to Joshua; "why are you lying on your face there?"

We first of all turned to some familiar passages to see how for "the ordinary man" the reading was improved. The result was disappointing. We tried the twenty-third psalm and were greeted by this:

"The Eternal shepherds me, I lack for nothing; he makes me lie in meadows green, he leads me to refreshing streams, and revives life in me."

There are almost countless alterations of this quality. One may ask, for what good? Consider Isaiah 53: 7:

"He was ill-treated, yet he bore it humbly, he never would complain, dumb as a sheep led to the slaughter, dumb as a ewe before the shearers."

The Messianic passage (Isa. 9: 6) now reads:

"For a child has been born to us, a son has been given to us;

the royal dignity he wears,
and this is the title that he bears—
'A wonder of a counsellor,
a divine hero,
a father for all time,
a peaceful prince!'"

If that is much of an improvement, then our judgment is grievously at fault.

The Book of Job attracted us. The most remarkable thing in it is that while Dr. Moffatt leaves the title as we have printed it, he all through the translation uses "Eyob" for Job. One of the Professor's kindest critics naturally inquires, "If Eyob for Job, why not Yeshachyahu for Isaiah?"

Dr. Moffatt spoils the story of Noah and the deluge by speaking of "the barge." Noah's ark is surely familiar enough, and it conveys at least as good an idea as barge. The associations of the latter word tend to detract from the dignity of the Biblical narrative.

We have left the worst till the last. We thought that every reader—scholarly professor and humblest Christian—would recognise the majesty and appropriateness of the opening words of the Bible: "In the beginning God created the heavens and the earth." Where could we have a better association of dignity, majesty and simplicity? Apart from that, the statement made is just what the writer of Genesis meant to tell us—it is what he says. Now, how is Dr. Moffatt's Bible introduced to us? In this futile and misleading way:

"This is the story of how the universe was formed."

This is an outrage and is almost sufficient, if it be allowed to remain, to condemn the whole volume.

There could not but be many good things in a translation by so distinguished a scholar as Dr. Moffatt. But, as it is, we consider the results of his labor with mingled feelings.

True Nobility.

'Tis not the wealth that makes a king,
Nor the purple coloring,
Nor a brow that's bound with gold,
Nor gate on mighty hinges roll'd.

The king is he, who, void of fear,
Looks abroad with bosom clear;
Who can tread ambition down,
Nor be sway'd by smile or frown;
Nor for all the treasure cares
That mine conceals, or harvest wears,
Or that golden sands deliver,
Bosom'd in a glassy river.

What shall move his placid might?
Not the headlong thunder-light,
Nor all the shapes of slaughter's trade,
With onward lance, or fiery blade.
Safe, with wisdom for his crown,
He looks on all things calmly down;
He welcomes Fate, when Fate is near,
Nor taints his dying breath with fear.

No—to fear not earthly thing,
That is all that makes the king;
And all of us, who'er we be,
May carve us out that royalty.

—Seneca, tr. by Leigh Hunt.

Perils in the Path of Youth.

H. J. Patterson, M.A.

This know also, that in the last days perilous times shall come.—2 Tim. 3: 1.

My topic is practical and not theoretical. Whether these days be the very last days of the gospel age I know not. Personal preparedness is the principal matter for the consideration of men. If in our thinking and living we can be directed to avoid the pitfalls of life and to accept the teaching of Jesus Christ it will not matter very much whether our Lord come to-day or a thousand years hence. And I am concerned with the youth of these days in view of the perils in the path. Not that the years past have had no perils, but those of to-day threatening youth are in some respects peculiar to the present age. And youth rather than old age demands my attention because while it is extremely difficult to change the thinking and living of the older person it is not so with youth. The young mind plastic and changing is as clay in the hands of the potter. This fact should be a guide in proportioning our work for the saving of souls, for that which is easily moulded a vessel of honor can be the more easily moulded a vessel of dishonor in the house of the evil one.

I. Perils in the path of youth undeniable.

In the last two hundred years conditions in the industrial world have tremendously changed. The hand has given place to the machine and home industry has been superseded by the factory. Whereas the work was done in the home by members of the family it is now done in the factory by members of many families, some of whom are far from godly. The environment in which the youth finds himself often constitutes a real danger.

On account of this change it has been found most difficult to maintain the family altar. Members of the family rushing off to work at various hours in the morning and arriving home again at night from the factory are not in the spirit of family worship.

With the industrial change has also come the increased prosperity of the young. Often, with no encumbrance, the wages are all used on self. The excessive indulgence in pleasure, in having a good time, is a natural consequence and there follows a consequent deadening of the spiritual life. The possession of money also creates a feeling of independence of parent and home. This independence may become an obsession of the mind leading to the breaking of all home ties and even to independence of God.

With the widened breach between capital and labor there has arisen a desire to gain as much as possible for as little return. "Something for nothing" is the motto of

not a few. This has always been manifest in the sphere of gambling, but it is being extended to labor and the result is not a desirable one. Youth imbibing the spirit of the new age is tempted at all points from the stealing of a ride on a tram or train to the stealing of the employer's time and of the employee's health or welfare. This "something for nothing" motto of a materialistic and pleasure-loving people is a very real peril in the path of our youth.

These perils are intensified because of the immature mind and consequent faulty judgment of the youth. The mind is not mature and will probably magnify the expected good and reduce the possible evil to a minimum. When youth thinks thus and acts accordingly some adult mind, out

The Little Things that Happen.

The little things that happen
Are tucked into your mind,
And come again to greet you—
Or most of them, you'll find.

And some come sad or happy,
Of all sorts and degrees,
They crowd into your thinking,
We call them Memories.

But some of them are rovers,
And wander off, and get
Quite lost among their travels,
And that means you forget.

But those which are the brightest,
And those which never rove
(You'll find them always shining)
Are just the things you love.

of its own wealth of wisdom, judges wrongly and casts the erring one outside of society's pale. And possibly that same adult mind afforded the encouragement and provided the environment that led to the wrong choice. Am I my brother's keeper?

There are also the dangers on account of his peculiar physical life. The great changes of life are taking place in those years. During that period the youth has opportunities both for development of character and of great sin against God and himself. What it means to be a man must be learned in a hard school. Self-control is not easy; it is far easier to fall. Alexander of Macedon, though conqueror of the world "in the midst of his projects was seized with a fever, brought on doubtless by his insane excesses, and died at Babylon 323 B.C. in the thirty-second year of his age." He fell a victim to the temptation in the path of youth. And he is but one of many who were "greater in genius than in character." To be a man one must learn

to exercise control of oneself. And there would be many more women in the world to-day free of hysteria and with breadth of mind if in their youthful days they had overcome self. Giving way to silly giggling fits and to the unrestrained use of that unruly member the tongue has marred the perfect life. But let those of us who would criticise remember the difficulty and the peril of those years. Perhaps we could be more obliging than we sometimes are and help to make the track which they will surely follow in later life a little clearer. "Remember now thy Creator in the days of thy youth," and "keep thy heart with all diligence, for out of it are the issues of life."

II. A three-fold result.

To give way to the temptation of the perilous path may mean:—

1. The decay and weakening of the body, for one cannot sin against the body without paying a penalty. The confirmation of this fact is seen hourly in great cities and a great army of men and women continue to suffer because, in the path of youth, they lacked self-control.

2. The weakening of the body was bad enough but we have also as a necessary consequence the weakening of the mind. If our prisons and asylums could give us all the facts we should be appalled at the result of giving way to the temptation of the perilous path.

3. More terrible still is the destruction of the soul with its possibility of eternal life. "The soul that sinneth it shall die." Beware of the love of the sensational, the thrill, and the intense pleasure. Let not the desire for the novel in life become an obsession and thus produce an ill-balanced mind.

3. A challenge to youth is presented in the fact of the perilous path. The kind of man that has won through is the kind of man God wants; he is that type of man the world needs and the man essential for the community welfare. This perilous path presents a challenge in the names of the world, the flesh and the devil. And he who accepts the challenge has the encouragement of Jesus Christ. It is a command to accept. It is more: it is an imperative—life or death. Which is it for you? "Save yourselves from this sinful and adulterous generation."

There are two marked occasions for speech, however costly, in religious things. The first of these is when Christ needs testimony. When the faith of Christ is imperilled, when doubt is casting a haze over the great certainties of the Christian faith, when trembling hearts are becoming despondent over the progress of the kingdom, then the men who have seen Christ's glory are called upon to bear witness to it.—W. M. Clow.

Religious Notes and News.

Gene Stratton Porter.

Mrs. Gene Stratton Porter, whose tragic death in a motor car accident is reported from Los Angeles, was moved to write her first book by picking up, on the highway near her home, the dead body of a cardinal grosbeak which had been used as a target by some sportsman who was testing his gun. A lover of woods and fields, and their furred and feathered peoples, in a passion of indignation she sat down and wrote "The Song of the Cardinal" as an appeal to bird-lovers against the cruelty of such wanton slaughter, and soon after it was published, in 1902, she woke to find herself an immensely successful author. Her Nature stories, she once said of them herself, "are the slenderest possible threads of romance on which I have strung every gem from Nature their strength will bear. My characters are men and women I have known intimately enough for faithful portrayal. I elect to write only of moral men and women, who represent life as it is lived in many homes that all of us know. A thing utterly baffling to me is why a life history of the sins and shortcomings of a man should constitute a book of realism, and the life history of a just and incorruptible man should constitute a book of idealism. Is not a moral man as real as an immoral one?" Her aim was to interest the general reader in what is beautiful in Nature and best in humanity, and proof that she had the power as well as the will to do this may be found in the fact that her score or so of books have by now reached an aggregate sale of ten million copies.

The "Prisoner" of the Vatican.

The cables report that His Holiness the Pope is contemplating "a world tour," but "hesitates to start until assured of his reception as the head of Christendom"; and if His Holiness waits until such a reception, in such a character, is accorded to him under all skies, he is not likely to start on his world tour in his generation or in any other. There is no sufficient reason however, why His Holiness should not take a season ticket on any of the great liners and travel round the world. It is claimed, of course, that he is "the prisoner of the Vatican," but His Holiness, if he is a prisoner, has locked the door of the Vatican with his own hand. We are assured that "Roman Catholics under all skies are anxious that the freedom of His Holiness may soon be achieved." They are deceiving themselves—he is as free as any Italian under Italian skies. The cablegram ends by saying "it is hoped by the Vatican that eventually the Pope will be enabled to make a tour of the world," and it must be repeated there is no other restraint which fetters the head of the Roman Catholic Church than those which he ties on his own venerable legs. The Pope, as a matter of fact was assured by the Italian Government long ago, that it was unnecessary to consider himself a prisoner in the Vatican.—"Southern Cross."

An Ancient Superstition.

Superstitious beliefs are proverbially hard to kill. Their disappearance in one form is often succeeded by their re-emergence in some new but recognisable guise. In its later forms the original stark crudity of the superstition is usually found to have been more or less sublimated, and the "Wizards that peep and that mutter" are invested with an air of high and solemn respectability. It brought something of a shock therefore to find in my daily newspaper the circumstantial report of a police court case in East Devon, England, where a farmer, declaring that a woman had bewitched his pigs, attacked her with a pin, drawing it across her arm and inflicting deep scratches. Whether the pin was used as in former days to discover the "insensible mark," which was re-

garded as the sure sign of a witch; or was simply employed as a weapon of attack, is not stated. The man told the local bench of magistrates that the woman kept a crystal and her house ought to be raided. The magistrates tried to persuade him that there was no such thing as witchcraft, but the farmer stubbornly persisted in his belief. His misguided action cost him a month's imprisonment. A few generations back it would have been the woman who would have suffered. Obviously we have made some advance, but survivals of this Devon farmer type rather disturb our complacency. It does not need to be said that such an instance is, in its kind, exceptional; but no thoughtful observer can miss the evidences of a recrudescence of superstitious beliefs and practices even among people who cannot be regarded as ignorant or generally unintelligent.—"Christian World."

Famine in Ireland.

Reports received in Melbourne recently have indicated that a state of famine exists in Ireland owing to the failure of the potato crop on the west coast. During the week the local executive of the Save the Children Fund received advice by cable that Miss Eglantyne Jebb, Hon. Secretary of the British Save the Children Fund, of which she shares with the late Lord Weardale the honor of founding, accompanied by Miss Cecilia John, formerly of Melbourne, was going to Ireland to investigate the famine conditions which are reported to equal, if not exceed, those of 1879. The British Save the Children Fund, true to its policy of immediate help going to the relief of children of any country, already has opened an appeal and will administer funds committed to it.

Victorian citizens who wish to help in this relief work are invited to send donations specially designated to the Lord Mayor, Hon. Treasurer of

the Save the Children Fund, at the Town Hall. Such money will be cabled promptly. Information will be supplied by the secretary of the local executive, 14 Queen-st., Melbourne.

Was Tutankhamen Joseph? A Jewish Theory.

Dealing with the identity of King Tutankhamen the "Jewish World" quotes Professor Selikovitch, the Egyptologist, in the "Jewish Forum" (an American monthly). If the professor is correct, King "Tut." was the Joseph of the Bible. This theory might account for a puzzling question in regard to the Luxor tomb—viz., that of the confusion in which the treasures buried in the tomb were, on discovery, found to be. When the children of Israel went up out of Egypt they took with them the bones of Joseph. Panic must have prevailed at the Exodus, and when the remains of Joseph were hastily removed, the treasures disturbed may have had to be replaced hurriedly, and the tomb quickly reclosed. The suggestion is that "Tut." was not a full king, but a "co-regent" or "viceroy" with the Pharaoh of the day—as Joseph was. It is a very ingenious theory, and perhaps we shall know later, when the tomb is opened.

Ad. Men's Creed.

At a recent meeting of the Victorian Institute of Advertising the adoption of a creed for Ad. men was recommended. The form proposed pledged the members as follows:

"To dedicate our efforts to the cause of better business and social service.

To seek the truth and live it.

To tell the advertising story simply, and without exaggeration, and to avoid even a tendency to mislead.

To refrain from unfair criticism.

To promote a better international understanding, based upon a recognition of our mutual responsibilities and our inter-dependence.

To conserve for ourselves and for posterity ideals of conduct and standards of advertising practice born of the belief that truthful advertising builds both character and good business."

No One Criticises Jesus.

Bishop Fisher, addressing the General Conference of the American Methodist Episcopal Church, referred to his work in India, and told how hard India found it to escape Christ, even the men who are in bitter revolt against Christian civilisation finding themselves captivated by the character of the Christ, and he went on to say that all over the world while men were criticising social organisation, criticising the church, and criticising Christians, they stood silent and spell-bound before Christ. To-day we see more evidently than ever in the past the truth of Christ's words, "And I, if I be lifted up, will draw all men unto Me." Men recognise the imperfections of all so-called Christian institutions, where the human too often obscures the divine, but in the life of the Lord there shines out a clear and steady light that is lighting the whole world.

Sometimes we forget this. Sometimes we stress the human organisation as though it were the chief thing, forgetting Christ's words, "God is able of these stones to raise up children unto Abraham." We honor the church of our fathers, and rightly so. We love the songs our fathers sang, and perhaps we think that no methods but theirs are able to do the work of the Lord; but back of the church, back of the songs, back of the time-honored methods, there stands the Man of Nazareth, and the victories that were won, the triumphs that were achieved, the progress that has been made are due to him alone.

To-day the world is seeking Jesus, consciously or unconsciously. Professor P. K. Senn, Professor of Law in the University of Calcutta, a

high-caste Hindu, recently addressing a gathering of students, professors, and business men, Hindu, Mohammedan, and Christian, gave the following striking testimony: "O Indians, just as I have found Christ inescapable, so India, vast, dear India, will find Jesus inescapable. A little while ago I read a poem called 'The Hound of Heaven.' I forget who wrote it, but it represented God pursuing the human soul down through labyrinthine ways until at last he found the human soul. O Indians, God is not the hound of heaven in my case, but I have been a hound of earth, seeking Christ in devious and labyrinthine ways, seeking him through Hinduism and Buddhism, and I stand here to say to you, that after fifteen years, in pursuit of God, I have finally realised that I shall find him only along the Jesus road."

The "Jesus road" is already a well-travelled one, and as the weary world realises more clearly the vanity of its own much-vaunted wisdom it will come to realise more and more fully the satisfaction, the joy, and the spiritual uplift which the religion of Jesus affords. To make this "Jesus road," this way of faith, this pathway to glory, so plain that all may be able to find it, is surely part of the duty that we owe to the world. And it can't be done by talking alone. A keen-eyed world is watching the life of Christian men, and that life will be their light or their darkness. The golden tongue is a wonderful possession, but the golden heart is worth infinitely more. Men are looking for Jesus; may they find him in our lives.—"The Christian Guardian."

The Gospel Among the Samaritans.

Scripture—Acts 8: 1-26.

A. W. Connor.

"Philip went down to the city of Samaria, and proclaimed Christ unto them."—v. 5.

The fierce persecution which followed the martyrdom of Stephen dispersed the disciples far and wide; but they were not cowering refugees, for "they went from place to place spreading the good news of God's message." Thus dispersion meant expansion. In this expansion we find a fellow-worker of Stephen playing a large part, and Luke gives the whole of chapter 8 to the ministry of Philip the evangelist to those outside the pale of Judaism. He needed no official commission from men. He had the evangel in his heart, and it must needs find utterance.

The Jewish attitude to this people, who though they claimed Jacob as their father, were largely heathen in origin, is expressed in the words, "The Jews have no dealings with the Samaritans." But the greatest Jew of all went to them, and revealed himself as the Saviour of the world (John 4). He also named them in his final message (Acts 1: 8). There are four distinct stages in the record.

I. The evangelist and his message.

He had been set apart to "serve tables," but providence made him the first missionary to those outside Israel. He was a man "full of wisdom, of faith, and of the Holy Spirit." These qualities were all needed when in Samaria he entered a world of new spiritual ideas, and in Simon the Magician met a new foe to the gospel. Simon by his sorceries had so bewitched them that they accorded to him the title of "That Power of God which is called great." Well, what had the preacher to say in opposition to him? Nothing. He just "preached Christ" to the people. This is the preacher's business first and last. The preaching was accompanied with "miracles and signs" to attest its divine origin. Their necessity is easily seen. Another statement as to his message is given in verse 12. He preached "the good tidings concerning the kingdom of God, and the Name of Jesus Christ." It is a mistake to slur over this phrase. If we will compare Acts 17: 7; 20: 25; 28: 13 we will see that they preached "Another King, one Jesus," and another kingdom than Rome or Judaism. As we saw in our study of Acts 3: 20, 21, a definite promise of the return of Christ was made in these early gospel sermons. 1 Thes. 1: 10 will bear this out. The "great expectation" was the incentive to "walk worthily of God, who hath called us unto his kingdom and glory" (1 Thes. 2: 12). Good news indeed! God hath sent his Son to redeem the world. God is sending his Son to bless us in turning away each of us from iniquity. God will send his Son "apart from sin unto salvation." The gospel of the cross. The gospel of the living Lord. The gospel of the coming King. Here is the message for Samaria, and the message for to-day and all its needs. Let us "preach Christ."

II. The acceptance of the message.

Simplicity marks the record. "But when they believed Philip preaching the good news . . . they were baptised both men and women." The gospel found a response in their heart. They became believers in the gospel, and then obeyers of the gospel. First preaching, then believing, and finally being baptised is the uniform way in this book. Here as in the earlier records of conversions, baptism was the confessional act of those entering the church. Some advocates of infant baptism, braver than their better informed fellows, have claimed that it is a New Testament practice. It is well to note in such a passage that it is stated that baptism followed faith, but it is also stated they were "men and women."

Let us be satisfied to follow apostolic practice. It is an infallibly safe course.

Among the accepters of the message was Simon himself. "Simon also believed" and was baptised. But the verse that tells it also tells us that the "miracles and signs" were the things that amazed him. He had *amazed* the Samaritans, now he is in turn *amazed*. More amazed than spiritually changed. Whether he was a genuine convert, but one where the passion of his old life soon returned, and he "quickly fell away," or whether his so-called faith was worthless like those of John 8: 31-59, has often been discussed. His faith was very imperfect, and it is hard in view of the sequel to think of him as truly believing in Jesus Christ. However, we learn that even under such preaching all did not prove true gold, so let us not be discouraged if some who are baptised prove unworthy. Wrong motives, now as then, influence people to make a profession of faith. For that we are not responsible.

Prayer for Sight.

We who have noticed how the sunset lingers
Against the tumult of the evening sky,
Have touched his garment with our yearning
fingers. . . .

We, who have watched the silver rain sweep by,
And known that soon the storm-clouds would be
parted,

And that the light of day would smile once
more—
Have learned to look ahead, though weary-
hearted,

Have found our way, at last, to beauty's door!
To see life's loveliness, to watch its wonder,
To peer beyond the moment's heavy veil—
That is our earnest prayer, who struggle under
A weight of pain. And if our eyes should fail
To pierce the darkness and the mystery,
God grant that in our souls we still may see!

—Margaret E. Sangster.

III. The visit of Peter and John.

Verses 14-17 record an incident which is singular in New Testament history, and which has occasioned much controversy. News of the reception of the Samaritans to baptism reached Jerusalem. The apostles at once sent Peter and John to investigate the new departure, to correct it if necessary, and guide it aright. It was the most natural thing, and to be reasonably expected. The apostles were the centre of the church's organisation, and the divinely-given directors. We are told that when they came "They prayed for them that they might receive the Holy Spirit," and then "they laid their hands on them and they received the Holy Spirit." Thus far the record goes. From no other Scriptures is there a hint that the gift of the Holy Spirit was dependent on any "laying on of hands." In Acts 2: 38 and Acts 5: 32 it is definitely promised to all obedient believers. That gift the Samaritans in common with all believers had. (Cf. Rom. 8: 9-11.) But there was a special, extraordinary gift of the Spirit bestowed on some disciples and groups. This was bestowed sometimes by the "laying on of hands" by the apostles. See Acts 19: 6. (But compare Acts 10: 44, 45 for a different procedure.) That this was the gift here received is evident from the fact that it was followed by certain outward

effects which Simon saw. Pentecost, Samaria and the reception of the Gentiles (chapter 10) each have the miraculous gifts to attest them. The apostles did not bestow it. But the laying on of hands coupled with prayer was a symbolic act and has no resemblance to the so-called "sacramental act" in vogue to-day. The apostles have no successors. But it remains true that "God gives the Holy Spirit to those who obey him," in his sanctifying influence (see John 7: 39). The other gift bestowed here was of a miraculous nature, and for the guidance of the church when Philip and Peter and John had departed. Such gifts were necessary for the church's well-being.

IV. The unmasking of Simon Magus.

Simon "saw" that these powers were given through the apostles, and he offered them money if he could only share their power. "Give me this power also," and he offered cash down. To him—so little had he entered into the new life—it was all a superior kind of magic. If he could only have it what notoriety and influence would be his. But his proposal has given him an "immortality of infamy." He was prepared to buy the power, and likely also to sell it. "He was the first—would that he had been the last—to drag down Christianity to the level of heathen magic, and to slur over the moral and spiritual conditions of receiving spiritual gifts." He was a real foe to the faith. But Simon Peter met him as he had met Ananias before with words that bite and burn. "Thy money perish with thee." The next sentence flashes a light into the dark soul of Simon and reveals the essential condition of receiving all God's gifts. "Thy heart is not right in the sight of God."

"Repent of this thy wickedness, and pray," is the word for him if doom is to be averted. Did he repent? There is no evidence that he did. His frightened words, "Pray for me," is far from a proof that he did. As the unhappy man passes out of the picture, on which he is a black blot, we feel thankful that the church was saved the presence of one so potent for untold mischief. But as he goes—whither we are not told—we are impressed with the supreme need in religion—a heart right in the sight of God. Such a heart comes from a true unfeigned faith in Jesus Christ.

"A heart in every thought renewed,

And filled with love divine:

Perfect, and right, and pure, and good.

A copy, Lord, of thine." Amer.

The Bible.

This Book contains: The mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrine is holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practise it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Heaven is opened, and the gates of Hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, health to the soul, and a river of pleasure. It is given to you here in this life, will be opened at the Judgment, and is established forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.

The Home Circle.

Conducted by J. C. F. PITTMAN

Did You?

I took the boy on my knee one day,
And I said: "You've just turned four;
Will you laugh in the same light-hearted way
When you've turned, say, thirty more?"
Then I thought of the part I'd fain evade—
More clouded skies than blue—
And anxiously peered in his upturned face,
For he seemed to say,
"Did you?"

I touched my lips to his tiny own,
And I said to the boy: "Heigh ho!
Those lips are as sweet as the hay new-mown;
Will you always keep them so?"
Then, back from those fears came a raking song,
With a merry jest or two,
And I gazed on the child as he sat on my knee,
And I thought he asked,
"Did you?"

I looked in his eyes, big, brown and clear,
And I said: "Oh, boy of mine,
Will you keep them true year after year?
Will you leave no heart to pine?"
Then, out of the past came another's eyes—
Sad eyes of tear-dimmed blue.
Did he know whose eyes I was thinking of
When he answered me,
"Did you?"

—La Touche Hancock, in "Leslie's Weekly."

A Chinese Marriage.

"Would you like to come to a wedding at the mission station at eleven this evening?" the visitor to an interior city of China was asked by his hostess.

It is not difficult to imagine the alacrity with which the invitation was accepted.

Eleven o'clock came, but the couple did not appear. Was it possible that the coy bride had failed her almond-eyed groom, as she had done more than once previously when the date had been set and all arrangements had been made?

The question was answered by the sound of jangling of music from far down the narrow street that led to the mission compound. The sound was much like that made at the rough charivari sometimes given to newly married couples in America; cowbells jangled and harsh gongs sounded. Yet this was the native substitute for the "Here Comes the Bride" of the Occident.

The "music" became louder, and soon a gaudy chair, borne by two men, entered the gateway. When this had been set down at the steps of the house, the bride stepped out on her "golden-lily" feet—the bound feet so popular in China for centuries, though it is hoped that a more enlightened age is bringing release to the poor girls who suffer the awful torture of foot-binding.

Friends of the bride and groom followed them into the house. The groom was distinguished from other guests by a silk skull cap and a costume of sober black. He stood at a distance from the bride, and seemed properly indifferent to the whole ceremony. At one side of the bride were women of all ages, as well as children. Some of the youngest were held by their mothers.

The ceremony itself was much like that to which American Christians have been accustomed, except that the bride and groom did not join hands, and no ring was used. At the close of the service the groom did not think it necessary to greet the bride, even by a look. Deliberately he turned his back on her, while she was taken into the dining-room to partake of cakes of rice and honey and other delectable Chinese confections, as well as of the strong green tea that so easily gives indigestion.

A little while later her mother, who had remained with her, led her to the door, where the men who carried the chair put her within. Then they carried her off to the house of her husband, who, true to his people's ways, had seemed so indifferent to the shrinking, small-footed, pink-clad bride.—John T. Faris, in "Queens' Gardens."

The House That Doesn't Tumble.

"There it goes again," shouted Bobby in disgust, as his house of blocks tumbled for the third or fourth time. Then I called Bobby to my chair and, as we looked into the fire, we listened to this story:

"One night, years and years ago, my father came home with a troubled look on his face. When we asked him the cause of his worry, he said: 'The big chimney we have been building for three weeks at the factory has to be torn down and built over again. If we don't it will tumble down some day. It isn't plumb.'"

"What he meant when he said, 'The chimney isn't plumb,' I had no idea then, but I think I know now. When men build a house or chimney, they tie a weight on the end of a long string and drop it down beside the wall of the building, on the outside and on the inside, to see if they are building straight and true. The line and weight is called a 'plumb-line.'"

"Now, Bobby, we ought to think about the building we are making, to see if it is plumb."

"Yes, we have a plumb-line to help us build straight and true. It is the life of Christ. When we put his thought about God the Father and his deeds of mercy toward all men and women and children, and his words of forgiveness along by the side of our thoughts, deeds, and words, then we can see if we are building as straight and true as the Plumb-line. And the test ought to be made every day!"

"Here we have made a discovery. The reason the world we live in is so much better than the world was many, many years ago, is because so many more people have heard of this wonderful Plumb-line, and they know now how to build their reputation on the out-side and their character on the inside so as to be straight and true. When hearts and homes and schools and churches and nations are built with this Christ Plumb-line, they don't tumble."—"Exchange."

Long v. Short Speeches.

Senator La Follette was recently asked how long he could speak continuously. He replied that, if he had notes, he thought he could speak for about six or seven days. But if he had no notes he could talk *ad infinitum*. This reminds the New York "Churchman" of a story of a preacher at a college chapel who was asked by the principal, his host, how much time he would like alone for preparation. "That depends," he answered, "on how long I am to speak. If I am limited to ten minutes I shall need two hours to get my address into shape. If I can talk twenty minutes, I need one hour. If I can have half an hour, three-quarters of an hour will suffice. If I can have an hour, ten minutes will do. If I can talk as long as I like, I can begin right now."

Oh!

"Willie!"
"Yes, mother."
"What in the world are you pinching the baby for? Let him alone!"
"Oh, I ain't doin' nothin'. We're just playin' autos, an' he's the horn."—"Boston Post."

The Family Altar.

— J. C. F. P. —

SUNDAY.

For whosoever shall do the will of God, the same is my brother, and sister, and mother.—Mark 3: 35.

"There was no want of affection or respect in Jesus towards his mother, as is proved by his whole life. . . . Christ wished to show who sustained towards him the nearest and most tender relation. Dear and tender as were the ties which bound him to his mother and brethren, yet those which bound him to his disciples were more tender and sacred."

Reading—Mark 3: 20-35.

MONDAY.

And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.—Mark 4: 20.

"Then duly shall appear,
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
And the full corn at length."

Reading—Mark 4: 1-20.

TUESDAY.

And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.—Mark 4: 39.

"When darkness intercepts the skies
And sorrows' waves around me roll,
When high the storms of passion rise
And half o'erwhelm my sinking soul;
My soul a sudden calm shall feel,
And hear a whisper—Peace, be still!"

Reading—Mark 4: 21-41.

WEDNESDAY.

And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee.—Mark 5: 19.

Words such as these are "the natural expression of right feeling at being cured of such a calamity. So the desire of sinners freed from sin is to honor Jesus."

Reading—Mark 5: 1-20.

THURSDAY.

And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement.—Mark 5: 42.

Concerning miracles, Augustine wrote: "The blind body doth not now open its eyes by a miracle of the Lord, but the blinded heart openeth its eyes to the word of the Lord. The mortal corpse doth not now rise again, but the soul doth rise again which lay dead in a living body. The ears of the deaf are not now opened, but many closed hearts now fly open at the penetration of divine truth, so that they believe who did not believe, and they live well who did live badly, and they obey who acted disobediently; and we exclaim: 'Such a person is become a believer.'"

Reading—Mark 5: 21-43.

FRIDAY.

And they went out, and preached that men should repent.—Mark 6: 12.

The necessary change in the mind, affections, and life is produced by the gospel. It is within the power of man to remain unmoved. If he refuses to give an attentive hearing, or to submit to its claims, he cannot be saved. "Except ye repent, ye shall all likewise perish."

Reading—Mark 6: 1-29.

SATURDAY.

And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd.—Mk. 6: 34.

"Far, far away like bells at evening pealing,
The voice of Jesus sounds o'er land and sea;
And laden souls, by thousands meekly stealing,
Kind Shepherd, turn their weary steps to thee."

Reading—Mark 6: 30-56.

Prayer Meeting Topic.

March 11.

Sin.

(Genesis 3: 1-24.)

Horace Kingsbury.

The apostle John teaches that "sin is lawlessness" (1 John 3: 4). If we examine the third chapter of Genesis in the light of this definition we will find that it fits the case admirably. Adam and Eve knew God's law and wilfully disobeyed it.

They were tempted, it is true, but temptation is not sin. Dr. Chapman used to say: "Temptation is the tempter looking through the keyhole into the room where you are living; sin is your drawing back the bolt and making it possible for him to enter." "Resist the devil, and he will flee from you" (James 4: 7).

Adam and Eve put their wills over against the known will of God. He said, concerning the fruit of the tree which was in the midst of the garden, "Ye shall not eat of it, neither shall ye touch it, lest ye die." They touched it, they ate of it, they died. The essence of their sin was in their self-will.

"When we refuse to make our will God's will, that is sin. We may rebel against God by obeying the appetites of the body instead of the ideals of the soul. We may rebel against him by refusing to make love the law of our life, seeking as the supreme end our own happiness, be it in pleasures of the body or pleasures of the mind. But whatever be the mode of our rebellion, whether it be sensual or spiritual, whether it be more noble or more gross, the sin of it lies here, that we take our own way and live our own life, as if there were no God in heaven, and no Divine will, and no appointed end and purpose of our being." (Robert A. Lendrum, M.A.)

"All have sinned" (Romans 3: 23). "The man who has no sense of sin has little sense of any sort," declares Dr. Charles R. Brown. "If we say we have no sin, we deceive ourselves or else we lie. Where is the man who can stand up in the presence of those who know him and say, 'Every deed that I have done was done in honor and integrity. Every word that has fallen from my lips has been spoken in truth and in kindness. Every desire which I have harbored in my soul has been one upon which the eye of my Maker might rest with approval.' Can you say that? I am frank to confess that I cannot. I have done wrong. I feel my need of the divine mercy. I want forgiveness, cleansing and renewal. And every man who is honest enough to look himself in the face, without flinching, will be moved to make the same confession." The only remedy is in him who was called Jesus because he would save his people from their sins.

Some one in speaking to an audience of young people about sin described the word very effectively as follows: It contains three letters, he said. The first of these is "S," and that stands for Serpent—who brought sin into the world. The last letter is "N," and that stands for Nothing—for sin is emptiness; there is nothing in it. But between its beginning and its ending is a great big capital letter "I." It is because of the "I" in me that I am sinful. So the only safe thing to do with this heart-centre of sin in our lives, the "I," is to put it to death; let it be crucified with Christ, so that it is no longer "I" that live, but Christ liveth in me.

REFERENCES.—Romans 3: 9-23; Galatians 5: 13-21; Galatians 6: 1-8; Matthew 25: 31-46; Psalm 32: 1-11; Isaiah 53: 1-12; 1 Peter 2: 21-25.

TOPIC FOR MARCH 18.—A SAVIOUR FROM DOUBT.—Mark 5: 21-43.

Our Young People.

Conducted by W. CALE

A Wonderful Record.

Grown-up folks can hardly realise what little hands can do. To read the story of one year's work at the Essendon Junior Christian Endeavor Society is most arresting and stimulating. During the year thirteen Endeavorers and one helper have confessed Christ. The calls from home and abroad have been attended to with willing hands and consecrated hearts, bringing joy and gladness in many places and hearts. When the Children's Hospital appealed for eggs and medicine bottles, this little band responded with 200 eggs and 134 medicine bottles. The collection of £3 taken at the J.C.E. anniversary was handed over to the church towards the new church building fund. But let this little sentence be quoted word for word from the report: "We have collected 1,081 garments, including 989 articles of clothing for men, women and children's wear, 3 shawls, 36 pairs of hand-crocheted woollen slippers for invalids, 2 pairs leather boots, 2 pairs leather shoes, 16 pairs mittens, 26 pairs woollen socks, and 7 quilts and rugs." All this and more yet, as we shall show, the work of a society with 51 members, working at a capacity of 80 per cent. attendances. The sum of £12/0/11 was collected and forwarded to the mission for lepers. Hospitals have been visited, sweets, pictures and books distributed to sick folks locally and in homes. The Christmas season was made happy in a picnic given to a band of children from Port Melbourne who were entertained at Queen's Park. Each Endeavorer was made responsible for the happiness of one child. They came empty, but each went home with clothes and gifts and sweets. At a recent sale of work for the church building fund, the Juniors managed a stall themselves with much success, handing over to the church treasurer the entire proceeds of £50. We have searched the report for a key to this wonderful achievement; we may not have found it, but here is a suggestion, found in the report of the Prayer Committee: "The Prayer Committee is doing its work, and many are realising the value of prayer." This is a most desirable commencement for these young folk, but may we not pray that they lose not this precious lesson in prayer and service as the years go by. Miss Maisie G. Hogan is the efficient secretary.

He took the Advice.

An old Scot said to David Livingstone, when quite a boy: "Now, lad, make religion the everyday business of your life, and not a thing of bits and starts." He would never have been the man he was, had he done otherwise. Build on Livingstone's plan.

"Christian Gentlemen."

That's my motto. But it makes me blush. It's a bit "tall" for my height. Mark you, I'd like to "make it." I've been quitting out a bit lately. I confess. Felt I'd like to take me button out o' me coat. Can't bring myself to that, though. I'd hate to be a quitter, but it looks like what I've been o' late. You know some folks believe in me, and so I do meself. My pal says he's worried over me of late. That's set me thinking, for he's never spoken like that before. He's no cream-cake either—never puts on any airs. But then I've been losing out. Parson's missed me at the church; he says someone else has missed me too. Then there's me class at school. Thought I'd better give it up. This "Christian Gentlemen's" got me in the neck. Parson said I'd made a good start, and says the boss had said so, too; said I'd help the other fellows if I brightened up a bit. I wouldn't like to help 'em down, 'cause it's hard enough to slide. But ME, help 'em up? I'm not altogether bad, just been letting things go by, and slipping back a bit. "Christian Gentlemen"—I like to try a bit. I like to read good stuff, and have a few good books. Then at "Teck." I'm trying mighty hard, and hard work's not a bore. "Lowering the standard," that's what Parson said I'm doing—taking "Gentlemen" out of Christian, and "Christian" out of "Gentlemen." A fellow can't be one without the other. So here goes. I'll leave the little red shield and its all white cross (the little Kappa button) in me coat, and try again.

Food for Thought.

Take the welcome off your door-mat and wear it on your face.

He who drops a threepence on the contribution plate generally expects a two guinea sermon.

Success comes in cans; failures in cants.

Discouragement only makes a brake more resolute.

What's the use of one's life being an open book if the pages are blank?

Mark Twain once said: "Don't stare up the stairs of success; step up the stairs."

Work is the best thing ever invented for killing time.

Great minds have purposes; others have wishes.

Hints to the Wise.

Kindness and good nature are heart cosmetics. They make a girl true blue, they multiply friends and add usefulness to life. You may say, "I am not naturally kind." Well, try being unnaturally kind for a time, and get the habit!



Essendon, Vic., Junior Christian Endeavor Society.

Foreign Missions.

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

Mrs. F. Killey arrived home on Monday. Her little son Malcolm was not well on the voyage, but will soon recover his health and bloom in sunny Australia. Mrs. Killey is not well, but she too will splendidly respond to the healthy climate of Australia. We all gladly welcome them.

Miss Blake has at last secured a very consecrated Bible-woman who will act under Miss Blake as a leader and trainer of others. Miss Blake says, "You will be glad to know that at last I have secured one good Bible-woman. She is truly an answer to prayer. Our esteemed Mr. Patole has been searching for a wife, and he has found a treasure. She is one of Ramabai's girls. She has had training under Miss Parsons, a lady who has had great success in training Bible-women. Her name is Gitabai. She is now middle-aged. She is a beautiful Christian, and knows her work thoroughly. I hope she will be to me what Sarubai has been to Miss Mary Thompson through the years gone by. Her name "Gita," means a song. There was a song in my heart when I secured her for my work."

News Letter From Lyall Orphanage.

Shrigonda,

Jan. 6, 1925.

First, I would like to thank all who sent gifts for Christmas. If you do not receive a personal letter from me, please accept my very sincere thanks through this letter. Sometimes the parcels bear a note stating the name of the church or society that has sent them, but we do not always know the address of one to whom we should write.

The girls had a happy time on Christmas day. Two of the girls dressed up for the occasion, one as Father Christmas, the other as Mother Christmas, and I for one was very glad a wall surrounded them. They were sights to behold, but the children thought it great fun. When they want to "dress up," they, like the children at home, consider they must dress their face too, and chalk on brown skin produces an effect that needs little describing. They looked more like elves than anything else; but, as I said, the children were suited.

The girls had done the cooking for their Christmas dinner beforehand, so they had more time to enjoy themselves on that day. It meant working very hard one whole day, because they wanted karungias, a sort of small sweet, coconut paste, and including all there were ninety-five to prepare for, and they made over a thousand

pasties. The girls prepared everything on the front verandah. It sounds strange, but they wanted to be well away from the little ones.

I would like this letter to be for the children who collect for "Children's Day," so perhaps they would like to know what the children here chose for meals on Christmas day:—Morning: white bread, tea and dates. Mid-day: karungias, peanuts and some sweets. Evening: rice and meat. For presents the big girls got Bibles and hymn-books, needles, cotton, soap, and some of the gold beads that were sent from Australia. The middle-sized girls received a comb, an aluminium mug, beads, and a handkerchief. The little ones were given a new frock (all received new clothes, of course), and some other gift. The big girls were very pleased with their presents of Bibles, and they promise to make good use of them.

Now they are all settling down to school again. Five of the girls hope to take the vernacular final exam. this year, and then they will be ready to help in some departments of the work. Two of these girls will be suitable to train as nurses for our hospital. For this they will need to study English especially. Then there are two more girls who wish to train for evangelistic work and I think that they will also fit in with hospital work. They will have protection, and yet be able to do this work amongst the women and children patients. It is a necessary work, and one which they, with God's help, should be able to do, seeing that they have the desire to try.

If the young people at home will pray for these young girls who are training, it will be surely heard, and God will help them and make them a blessing.—Florence Cameron.

"Thank You" From Indian Orphan Girls.

Dear Australian Sisters,—

The girls big and little who are here send you their loving salaams. I, for all the girls, thank you for the things which you sent us for Christmas. We thank you very much.

We hope the New Year will be full of happiness for you. It does not matter that some days have gone. We hope the remaining days will be happy ones. Such is our wish and our prayer.

I will tell you a little of our Christmas because you may wonder how we spend it. Some of our girls made the fun. In the evening we went to the chapel to see some pictures. The pictures were of the life of Christ from his birth to the cross. After seeing these we went home, and we thought that we had had a very happy day.

New girls continue to come to the home. I

hope you will be pleased to receive this letter. We like the air at Shrigonda. We are in good health here. It is open. So we are glad.

Now I send you the salaams of all the girls here, and again we thank you for your kindness to us.—Lahani Waghmare.

Special Notice.

Carnegie brethren desire to thank all from sister churches who helped by their attendance at the mission services, and all are invited to the great "Final Service" of the mission, commencing 8 o'clock, Monday night next, 2nd March, 1924.

FOR SALE.

Land, 51 x 150 ft., elevated position, Highett, 6 minutes station. No reasonable offer refused. Write C.T.G., Austral Co.

163 acres at Bet Bet, on Four-mile Creek, rich river flats, grow almost anything—wheat, oats, barley, lucerne, or fruit. Title certificate. Apply J. H. Stevens, Main-st., St. Albans, Vic.

Preston—Nice home, 5 large rooms, sleep-out, cellar, fowl-pens, etc. Land 64 x 150. Nice locality, high position. Price reasonable. J. D. Lang, Charles-st., Preston.

Good keeping, sweet white grapes, 6/6 per case on Irymple station, 9/- per case delivered any address city or suburbs. Cash with order.—A. E. Cameron, Irymple.

Mr. Percy Pittman, returning to India, has for sale Bedroom, Dining-room Suites, Extension Table, Hall-stand, Chairs, Rugs, Squares, Kitchen Utensils, etc., all new and modern. Chesterville-rd., Cheltenham.

COMING EVENTS.

MARCH 1.—Balwyn Tent Mission commences. The tent is on Whitehorse-rd. (opposite Moran & Cato). Get out at Balwyn-rd. section and walk 200 yards East. P. R. Baker and Wilfred Dimond will lead. Every night but Saturday. Sundays, 7: week nights, 7-45. Churches invited to co-operate by prayer and attending when possible.

MARCH 8 and 10.—Chelsea, Sunday, March 8, Combined Church and Sunday School First Anniversary. Afternoon speaker, H. G. Clarke, M.A. Tuesday, 10th, S.S. Demonstration and Prize Giving. All welcome.

MARCH 17 and 18.—The Northern District Conference of Churches of Christ in S.A. will be held at Balaklava on Tuesday and Wednesday, March 17 and 18. Visiting speakers: Bren. J. Wiltshire, A. E. Forbes, G. McKie, Gen. Price Weir. Applications for concession forms and accommodation to Mr. W. L. Ewers, Balaklava, by March 10.

MARCH 21.—Enlarged church building at Parkdale will be opened on Saturday, March 21, 3 p.m. Afternoon tea provided. Come and rejoice with us. Plenty of room for cars, etc.



Arrival of Mrs. Killey and Son at Melbourne.

Mrs. Killey reached Spencer-st., Melbourne, on Monday morning, and received a hearty welcome from relatives and friends. In the photo. Mr. J. E. Allan, Victorian F.M. Secretary, is greeting our returned missionary.

—Block kindly lent by "The Sun."

LYGON STREET CHAPEL

WELCOME SERVICES

A. G. SAUNDERS

will begin his Ministry on

SUN., MARCH 1st,

at 11 a.m. & 7 p.m.

Tuesday, Mar. 10: Tea, 6.30

Public Meeting at 8 p.m.

to welcome

Bro. & Sis. A. G. Saunders.

Special Addresses, and
Singing by the Choir.

Here and There.

A telegram from Hobart, Tasmania, reads as follows:—"Splendid meetings, four decisions, Sunday; Nightingale preaching.—S. Harding."

Statistical schedules have been sent to all Victorian churches. Secretaries are particularly requested to fill in and return the papers without delay.

The following telegram reached us on Monday:—"Hinrichsen-Pratt mission opened Swan Hill yesterday. Tent packed; one confession; great interest.—Cameron."

Some months ago the three Richmond churches (Vic.) held a combined tent mission under the Home Mission evangelistic team. After paying all expenses the brethren have handed £30 to the Victorian H.M. Committee for similar work elsewhere.

The Hinrichsen-Pratt mission team commenced a mission at Swan Hill, Vic., last Sunday. Following this a brief mission will be held at Pyramid Hill. The Victorian H.M. Committee expects later to provide missions for Ormond, Northcote, Malvern and Dandenong.

On Tuesday afternoon Bro. and Sister W. B. Blakemore and family left Melbourne for Sydney en route for U.S.A. During their long stay in Australia our brother and sister have rendered most excellent service and have endeared themselves to many. We deeply regret to part from them, but wish them much blessing and success in the work in their homeland.

On Wednesday evening of last week the Lygon-st. Dorcas Society entertained at dinner the students of the College of the Bible. Invitations were also extended to the members of the Board of Management and the Faculty, and their wives. A very happy time was spent. Speeches expressive of appreciation and goodwill were given by representative brethren, and a short musical programme was enjoyed.

Wonderful meetings and great manifestations of power are reported in connection with the Baker-Clay tent mission at Belmore, N.S.W. It is estimated that on Sunday night there were 900 present. The sides of the tent were up, and seats from the chapel were brought into commission. At the conclusion 14 made the good confession. This makes a total of 26 for the first nine days. The assistance given by sister churches is much appreciated.

On Tuesday a large and representative deputation organised by the Anti-Liquor League waited upon the Victorian Premier (Mr. Allan), and sought some needed reforms and the establishment of a Royal Commission to inquire into the liquor problem. Mr. E. W. Greenwood introduced the deputation. The Premier expressed himself as favorable to the strict enforcement of the law, the need of which was pressed upon him by Hon. J. G. Barrett, and also to the closing of hotels on Christmas Day, Good Friday, and Anzac Day.

At Lygon-st. on Sunday, the meetings were good. F. T. Saunders spoke both morning and evening, and at the close of a fine discourse at night upon "Almost Persuaded," a father of a family made the good confession. The temporary labors of Bro. F. T. Saunders have been greatly appreciated by the church. On next Lord's day, March 1, his brother, A. G. Saunders, will begin his work as the evangelist of the church. His arrival was a week earlier than was originally anticipated.

There was a large and representative gathering at the College of the Bible, Glen Iris, on Wednesday morning, Feb. 18. The Chairman of the Board of Management, members of the Faculty, visiting preachers, and representatives of former

and present students welcomed the new-comers. An exceedingly happy time was spent. For the first time for a considerable number of years, every State in the Commonwealth, as well as the Dominion of New Zealand, is represented. Following are the numbers enrolled: Victoria, 22; South Australia, 10; New Zealand, 6; Queensland, 5; New South Wales, 4; Western Australia, 3; Tasmania, 1; total, 51. There are eight lady students, six of them being in residence at the Hostel.

The churches in the Northern District of South Australia will hold their 33rd annual conference at Balaklava on March 17 and 18. The Women's Conference will be held on Tuesday afternoon at same hour as Workers' Session. Topics for Workers' Session: "How to Combat the Spirit of Worldliness," G. McKie; "How to Develop the Spirit of Evangelism," J. Wiltshire. Young People's Session, Tuesday night. Conference sermon by A. E. Forbes on Wednesday afternoon, and closing gathering Wednesday night. Any desiring concession forms or accommodation must apply to W. L. Ewers, Balaklava, by March 10.

The tent mission at Carnegie, Vic., has reached its final week. The sisters' house-to-house visitation has had good results, and many strangers have attended the meetings. Twenty-one had made the decision up to Sunday last. From the questions asked it is evident that many who are conversant with the practices of denominational churches are making serious inquiries concerning our position. Bro. Baker leaves nothing to be desired in his answers. The mission will end on Monday next with a thanksgiving service, at which it is expected that many from the suburban churches will take part.

The N.S.W. Home Mission Treasurer has received from Bro. T. E. Rofo a cheque for £120, interest in connection with the Bro. and Sister T. E. Rofo Settlement, and same has been distributed as follows:—Home Mission Committee, £30, the Bible Schools' Committee £30, the Preachers' Provident Fund £30, the Temperance Committee £15, and the Chapel Extension Fund £15. A cheque for £30, being half year's interest under the same settlement, has been received by the College Board of Management. The interest received from time to time from this Settlement is of great value to the Committees concerned and much appreciated.

The silver wedding of Mr. and Mrs. F. Collins was celebrated at the Maylands Church of Christ Hall last week. 150 guests were present. A musical and elocutionary programme was enjoyed. Congratulatory speeches were delivered by Gen. S. P. Weir and Messrs. Black (formerly of Melbourne and in earlier days associated with Bro. Collins in service at Collingwood), Wright, Green and Langlois. A presentation of a handsome cutlery service was made from church friends. Bro. Collins suitably acknowledged the gifts and the hospitality of the church. The many friends of our brother and sister in the three States in which they have labored for the Master—Victoria, New South Wales, and South Australia—wish for them many years of united service and continued blessing and success in their work.

J. H. Garrison was for forty-three years editor of the American "Christian Evangelist." For the past thirteen years he has been Editor Emeritus and has contributed a page under the heading of "The Easy Chair." Jan. 1 issue contained the following paragraph from his pen:—"How long will he continue to write his 'Easy Chair'? is a question I can imagine many of our readers might reasonably be asking themselves, not in any spirit of impatience, of course, but merely from curiosity. There are several elements that enter into the answer to this question. In the first place

we have a long-suffering editor whose charity towards his predecessor may exceed that towards his readers. And then I am fond of life, and see no use in living except to be helpful to others. I have no fear of death, except that it may come before I have finished my task. And on second thought I banish that, because who knows so well when my work is done, as he who gives me power to do it; I am not a very old man yet—not 83 until February 2, 1925—and still think that living in God's beautiful world, with all its sin and sorrow, with so many eyes to open, and so many hearts to comfort, is the greatest privilege God ever accorded to a human soul. If I have been able to make others feel that life is worth living; if I have succeeded in comforting some discouraged fellow-traveller along the way; if this poor pen of mine has served to point out a star of hope in some darkened sky; in a word if I, by my own divine help, have enabled others to appreciate more fully the infinite loveliness of Christ, and to walk a little closer to his side—then I have not lived and wrought in vain, because he has used me to help others."

BIRTH.

CONNING.—On Saturday, Feb. 14, at "Bethesda" Hospital, the wife of R. Conning—a daughter (Gwenneth).

IN MEMORIAM.

DUNN.—In loving memory of my dear sister Vina, called to higher service above, March 14, 1923. Ever remembered by what she has done. —Inserted by her loving sister, Nell, Prospect, S.A.

GALLANDER.—In memory of my dear husband and father, who passed peacefully away on March 3, 1911, at 405 Brunswick-rd., East Brunswick.

Oh, may I do the good I know,
Be thy loving wife below;
Then at last go home to thee,
Ever more to dwell with thee;
And a voice seems whispering,
Be brave, kind and true;
For at the end of the land of shadows
I'll be waiting and watching for you.

—Inserted by his loving wife and family, Christina Gallander.

HATTWELL.—In loving memory of my darling wife and our dear mother, who entered into rest at South Richmond on Feb. 25, 1924; also my dear daughter, and our sister Ada, who entered rest at Bendigo, Feb. 11, 1910.

Our lips cannot speak how we loved you,
Our hearts cannot tell what to say;
God alone knows how we miss you,
As we battle along life's rough way.
To have to love and then to part,
Is the saddest story of the human heart.

—Inserted by their loving husband, and father, and children, brothers and sisters.

WANTED.

Young man, recommended, desires any occupation not requiring standing, physically fit except feet. Will go country or interstate. State particulars, C. Burdeu, 15 Mackay-st., Prahran, Vic.

Collins-st. church, Hobart, Tas., requires an experienced, energetic evangelist. Wonderful opportunity. City of fifty thousand people. Applicants are asked to state salary required, and give references to secretary, S. Harding, 7 Henry-st., Hobart.

Small Ads. in "A.C."

(Coming Events, etc.)

should reach the office by Tuesday.

Terms: See Back Page.

To save Booking send stamps or postal note with order.

The Triumph of Truth.

The Horsham mission has come and gone. The truth has been clearly and boldly preached, and it has triumphed. In the Horsham mission there were not many startling and dramatic periods; it rather progressed steadily on with a calm resoluteness that would not be denied the victory the church aimed for. It is over two years since the church began definitely asking for this mission, and now they are rejoicing over results and regretting that it was so brief. It should have continued at least another two weeks.

The first Sunday night saw a crowd that could not get inside the tent for the opening service—fully one hundred standing outside. The following Saturday a second tent was pitched adjoining the first tent, making accommodation for about 450 people. On the second Sunday there were still about one hundred unable to find room within. By the third week people were having to stand outside on week nights, and up to 300 stood outside on Sundays. The Town Hall (seating about 800) was secured for the "Christian Unity" service, and was filled, while about fifty stood and listened outside the doors. During the last three weeks the picture theatre was receiving a very small audience, while up to six hundred were gathered in and around the tent to hear the message. At the picnic on the last Saturday a great crowd assembled in the Botanical Gardens. It was the big day of the Horsham races, but several racing men gave up the races to attend the picnic. The three final nights were a great and wonderful conclusion; on each of these nights the majority making the confession being men. Some of the men came from right outside the tent to confess Christ.

At the close of the mission 103 had decided for Christ in the tent. All but eighteen of these have been immersed, and most of the number will shortly be baptised in the chapel. On the last Sunday morning over 250 met for worship in the tent, and 25 were welcomed into fellowship. So far 63 have been welcomed, and about twelve others will be welcomed at the first opportunity. The final meeting on Monday, Feb. 17, was a glorious climax. Rain fell continuously during the afternoon, and throughout the evening, but both tents were filled, and a number stood outside under umbrellas. Four (three men and a girl) confessed Christ, and six men and three women were baptised. Some of these came as far as eighteen miles through the rain to be baptised. At the conclusion the thank-offering was received, and in about fifteen minutes over £360 was given in cash and promises. Probably others who were kept away by the wet weather will add their offering later to the amount given on the final night.

The Horsham people realise that to God must be given the greatest praise and glory for the triumphs of the past five weeks. They are to-day a happy and a grateful church, thanking God for wonderful victories. They are also sincerely grateful to the members of the mission party for the consecrated efforts that each one so willingly made to help bring about these results. The missionaries have endeared themselves to the hearts of the Horsham brethren, and will have the earnest prayers of this church following them constantly.

The results of the mission will never be tabulated. It is impossible to gauge the full strength of the spiritual uplift that has been given the church. The Horsham circuit has never been in so splendid a position as it now is. Last year was notable for its record giving, and the consistent attendances round the Lord's table. With the results of the mission before us, it is clear that in finances, in additions, and in spiritual development, this present church year will create new records. The mission has closed with widespread regret for its brevity, but the church is in great heart for glorious efforts in the future.—Albert J. Ingham.

Southern District Conference

South Australia.

This Conference was held in Institute Hall at Strathalbyn on Tuesday, Feb. 10. In the unavoidable absence of the President (Mr. R. W. Harris), the Vice-President, Mr. T. G. Mason, took the chair. Official representatives were present from Milang, Pt. Sturt, Murray Bridge, Stirling East, Aldgate Valley, Goolwa, Mt. Compass and Strathalbyn. There were also a great number of other members and friends from the different centres and locally. The brethren were pleased to have present also Brig.-General S. Price Weir (State Conference President), Bro. H. J. Horsell (H.M. Secretary), Bren. F. Collins (State Vice-President), G. D. Wright (President S.S. Union), L. H. Walters (Pres. C.E. Union), Graham McKie (Rep. Foreign Missions), W. L. Ewers (Sec. Northern Conf.), H. R. Taylor.

An official welcome by the Mayor, Mr. J. W. Elliot, was to have been given, but owing to severe illness the Mayor was compelled to be absent, the first time for seven years past, but he sent his best wishes for a successful Conference. The acting President welcomed visitors and friends. Several brethren replied. The inspirational address was given by Bro. W. L. Ewers, his topic being, "Saving and Losing our Lives." It was a very high and uplifting address, and gave a good keynote to the Conference.

During the afternoon session addresses were given by Bro. Price Weir; G. D. Wright, on Bible school work, his topic being, "The Child, the Teacher, and the Lesson"; G. McKie, Foreign Missions; L. H. Walters, on "Aim and Objects of C.E. Societies." These addresses were of a very high order, and lifted all to a realisation of nearness of God to us all. Much important business was transacted, including a scheme to help our young men to better fit themselves for service.

Officers elected for ensuing year were:—President, Bro. T. G. Mason; Vice-President, E. W. Pittman; Secretary, W. S. Yelland; and a good strong committee.

At the evening session addresses were given by Bren. H. J. Horsell and W. L. Ewers, and were much appreciated. The choir, under leadership of Mrs. Marsh, rendered some beautiful selections, adding much to the pleasure of the gathering. The thanks of the Conference are due to the sisters of Strathalbyn church for kindly looking after the bodily needs of all.

Steady progress was shown by all the reports presented from the different centres, many showing increases by faith and obedience—Pt. Sturt 6, Milang 7, Goolwa 2, Murray Bridge 6, Strathalbyn 3, Stirling E. 2. Finances also were shown to have been well looked after. Supper provided also by the sisters brought one of the most successful conferences ever held in Southern District to a close.

"Earth's crammed with heaven
And every common bush afire with God.
He that has eyes to see pulls of his shoes,
The rest sit round and gather blackberries."

The State Savings Bank of Victoria

CREDIT FONCIER LOANS.

ON FARMS.—In sums from £50 to £2,000, repayable by instalments spread over 26½ years.

ON HOUSES (to be erected).—In sums from £50 to £800.

Repayable by instalments spread over 18 years. Interest, 6½ per cent per annum.

SPECIAL TERMS FOR DISCHARGED SOLDIERS AND DEPENDENTS, ALSO THOSE WHO WERE IN THE RED CROSS AND TRANSPORT SERVICES.

Amount loanable, up to three-fourths of valuation. Interest, 6½ per cent. per annum.

Instalments spread over 21½ years.

Application Forms at any State Savings Bank, or by writing to the General Manager, Head Office: 139-149 Elizabeth St., Melbourne.

GEO. E. EMERY, General Manager.

A Beautiful and Appropriate Gift Book
For Young and Old.

Hurlbut's Story of the Bible

One of the Largest, Best Written and Best Illustrated Books ever Sold for the Money. The complete Bible Story, running from Genesis to Revelation, told in the Simple Language of To-day for

Young and Old.

The Book is not a selection of Bible Stories, but a complete story of the Bible maintaining an unbroken chain of Bible history from Genesis to Revelation.

One Hundred & Sixty-Eight Stories

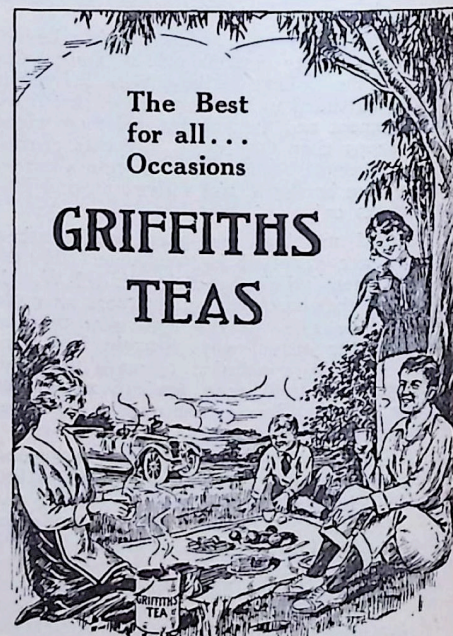
Each complete in itself, and together forming a connected narrative of the Holy Scripture.

It is the best Illustrated Book on the Subject. Over Two Hundred and Sixty Pictures, chosen from the work of distinguished artists of Europe and America.

Beautifully bound in Art Kraft Leather,
— 25/- —

Orders can be booked through

AUSTRAL
PRINTING & PUBLISHING CO. LTD.,
528, 530 Elizabeth St., Melbourne, Victoria.
Agents Wanted.



A God-Honoring Confession.

Mr. F. J. Sivyer, minister of the Essendon Church of Christ, preaching yesterday from Matt. 16: 16, said that this text contained the most crucial confession that mortal lips could make. Jesus had retired with his disciples to the beautiful hill-girt region round about Caesarea Philippi, near the sources of the River Jordan. The excursion was intended partly to avoid a clash with the hypercritical Pharisees, but more especially to search the standing of his disciples in reference to, his divine Sonship. The fate of Christ's ministry was trembling in the balance, as he pressed the question, "But whom say ye that I am?" Had his disciples also misunderstood the message? Was he to them merely "one of the prophets"? With characteristic candor Christ insisted on an unmistakable answer. When the ever-ready Peter responded, with such clarity and conviction, "Thou art the Christ, the Son of the living God," Christ was overjoyed. The blessing pronounced upon the confessor, and the declaration that upon this divinely revealed truth Christ would build his church, indicated the importance and far-reaching usefulness of that confession. The surprising thing to-day was that, in the search of a simple creed that would meet the needs of all Christians, this great confession seemed to have been overlooked. That the early Christians appreciated its worth, and required this or a similar confession as a pre-requisite to baptism and to church fellowship, was evident from the New Testament. Paul the Apostle, in his charge to Timothy, referred to what he styled "the good confession," which Timothy made before many witnesses, and which Christ himself made before Pontius Pilate. The way in which the apostle used this term showed that the Christians of that day clearly understood the reference. That "the good confession" referred to by Paul, and the confession made by Peter, were identical may not be easily proved, but that they agreed substantially need not be doubted. Such a confession had many obvious merits. It was the only confession that the Christian church was authorised in demanding. While it was so simple in its statement as to require no explanation, yet it was so sufficiently searching as to include all who should be included, and to exclude all who could not be regarded as followers of Christ. This confession honored God by honoring his Son. The obligation of making a confession of Christ in words, as well as by a righteous life, was definitely required by the Scriptures. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Christ declared, "Whosoever shall confess me before men, him will I confess also before my Father, which is in heaven." We must all make this confession, "for every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." It was far better to make it now and receive the heavenly blessing than to be forced to make it later with shame and confusion. —Monday's "Argus."

The Hope of All Nations.

We need no new gospel to win the world. The way of the cross is ever the way of triumph both for Christ and his people. The tragedy of the world is not poor wages, nor bad legislation, nor ignorance, nor poverty: the supreme tragedy of the world is sin. There is only one adequate remedy for sin, and that remedy is found in the cross of Christ. That cross is the sign manual in the redemption of mankind. It is the central fact toward which all previous history converges with its crimson tide forever. All the light of the sacred story gathers about that cross. Redemption is there and not elsewhere.

"Men must learn to master untoward conditions before they can master themselves and their fellow men."



After the Rough and Tumble—

First thing in the morning—last thing at night—and after the rough-and-tumble game, be sure and see the boys use Lifebuoy Soap.

LIFEBOUY
HEALTH SOAP

More than Soap—a Health Habit

L 98

"An ordinary amount of human energy, concentrated into one sizzling-hot inflexible purpose, has removed mountains, bridged rivers, severed continents, spanned oceans, girdled the earth, and shamed the eagle in his flight."

"Empty hours, empty hands, empty companions, empty hearts draw in evil spirits, as a vacuum draws in air. To be occupied with good is the best defence against the inroads of evil."

Tel.: X 6618.

A. J. CURSON, Registered Architect.

Designer of Brighton, Hampton, Ivanhoe, North Fitzroy, and other churches.

Corner BLUFF RD. & RED BLUFF ST.
BLACK ROCK.

Those requiring Homes, Shops or Factories see me.

T. W. BURROWS

begs to notify the residents of Surrey Hills and surrounding districts that he has opened an up-to-date Butchering Establishment. Prime quality, combined with cleanliness and civility, warrants a share of your patronage. Note address: 322 CANTERBURY ROAD, SURREY HILLS, between Suffolk and Essex Roads.

PROTESTANTISM AND ROMANISM.

By T. H. Scambler, B.A.

3d. per copy. Posted, 4d.

AUSTRAL PUBLISHING CO.,
528, 530 Elizabeth Street, Melbourne, Victoria.

BYU Plate Polish

To Clean and Preserve Silver and Electroplate
Use

BYU

Highly Recommended.

PURE — BRILLIANT — LASTING.
1/- 1/3 1/6—Leading City Stores.
'Phone U 6449.

Austin & Lanco Shoes

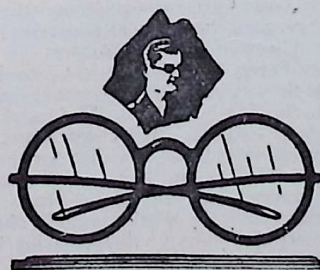
For Ladies and Gents

PUMPS, WELTS, MACHINE SEWN.

Stocked by Leading Retailers Throughout the Commonwealth.

MANUFACTURED BY
AUSTIN SHOES PTY. LTD.

310-322 JOHNSTON STREET,
ABBOTSFORD, VICTORIA.



Phone 6778 for an Appointment.

E. WOOD

PTY.
LTD.

95 ELIZABETH ST.,
MELBOURNE

WE CAN TELL YOU

If you need Glasses. If you suffer from Head-ache, or your eyes tire easily, you should not neglect them but have your sight examined by a QUALIFIED OPTICIAN.

Don't put it off. Pay us a visit now.

We are...

Certified Ophthalmic Opticians

which is your guarantee of good work.

News of the Churches.

New Zealand.

Meetings at Gisborne are well attended, considering the prevalence of infantile paralysis. Bro. Riches' gospel theme on Jan. 25 was, "A Divine Remedy," and on Feb. 1 "God's First Question to Man." At the annual meeting of the Triangle Club, on Jan. 22, Bro. Riches was appointed president. On Jan. 21 Sister Miss Lui Allott (church organist) was married to Bro. Fred. Bacon, Bro. Riches officiating.

At the close of Bro. Glover's address at Motueka, a woman made the good confession, and at the baptismal service, conducted by Bro. J. G. Price, of Richmond, a man made the confession and was baptised the same hour. Prospects are brighter, and the attendances at the gospel meetings increasing. It is expected that Bro. Price will spend a portion of his time at Motueka, thus extending the work. Bro. Glover has faithfully kept the meetings going.

At Nelson worship meeting on Feb. 8, a sister, baptised the previous Tuesday, was welcomed to fellowship. Bro. John Hay, of Pahiatua, was among the visitors. Bro. Fitzgerald spoke at both services, 113 broke bread. At night a lady made the good confession. On Feb. 15 Sister Parsons was present from Levin. Bro. Bolton exhorted. Bro. Fitzgerald's gospel address on "Life After Death, Is It Reasonable?" created much interest. The lady who made the confession on Feb. 8 was baptised. The church is preparing for a three months' evangelistic campaign.

Tasmania.

Good audiences and interest continue at Hobart. The Bible school's increase campaign has gained twelve pupils in three weeks. The annual picnic on Saturday proved a delightful outing. On Feb. 9 the church gave a farewell social, travelling rug and wallet to Bro. T. A. Street who has gone to the Bible Institute to study for the foreign field. Bro. W. H. Nightingale, the evangelist, desires to conclude his labors with the church at the close of the fifth year of service.

Launceston church is progressing. At the close of Bro. Noble's message on Jan. 25, two youths confessed Christ, and with another lad, who accepted Jesus on the following Wednesday, were immersed. On Feb. 1 a young man accepted the way more perfectly. Whilst Bro. Noble conducted the Devonport Bible school anniversary services on Feb. 8, Bro. Gillam, Lyne and Johnson helped at Margaret-st. At the "men's Sunday" on Feb. 15 visitors included Mr. and Mrs. Pike, missionaries from China. Bro. Noble spoke at both services to very large congregations. Many men assisted the choir, whilst seven brethren efficiently conducted most of the service at 7 p.m. Open-air services at Princes Square are well maintained.

Queensland.

On Sunday, 8th, there were six confessions at Bundaberg. On 15th Bro. L. Larsen, from Ipswich, was present for the anniversary services, when there were fine gatherings and two confessions at night.

Bro. S. Vanham paid his monthly visit to Wombo and district on Feb. 15. Fair meeting at Kogan in the morning, good meetings at Sixteen Mile in the afternoon, and at Wombo Creek at night.

Work at Chinchilla is progressing steadily. Bro. and Sister McFarlane and family have recently taken up residence in the district, and meet with the church. The departure of Sister May Turner, an active worker in the Sunday school, is regretted. The Sunday school is growing, and now has an attendance of 21 scholars.

At Brisbane on Feb. 8, Bro. G. H. Earle delivered a helpful exhortation. At the close of Bro. Alcorn's gospel message a young woman confessed Christ. A farewell social was tendered to Bro. Martin and Potter on Feb. 10. They, with Bro. Earle, returned south to resume studies at the College. The visit of these three young brothers, of whom the Brisbane church is proud, was much enjoyed. Bro. E. Aderman exhorted the church on Feb. 15.

On Feb. 8 and 15 at Maryborough, Bro. J. C. Wilson exhorted on "Temptation" and "Tenderness" respectively. An average of about 50 broke bread each Lord's day. At gospel services Bro. Alan Price, B.A., speaks acceptably, and attendances seem to be growing. On Feb. 8 one young lady was baptised. Bro. A. J. Fisher, State organiser, gave an interesting lantern lecture on Feb. 11 to a large congregation. Bro. Lars Larsen, Conference President, conducted an evangelistic service on Feb. 16, and two young girls confessed Christ. At this service there were about 200 present. The church is enquiring with regard to securing an evangelist.

Western Australia.

North Perth has been having fine gospel services. During the last three weeks eleven have confessed Christ. Attendance has much improved. The brass band plays from 7 to 7.30 p.m., and draws people churchwards. The school is in a healthy condition, and is in an increase campaign. In two Sundays there were 29 new scholars.

On Feb. 1, at Kalgoorlie, a young man confessed Christ. A series of Sunday evening addresses on Christian Union are being well received. Bro. Fred Pollard, B.Sc., of Perth, has been sent to fill an important post at the Goldfields High School, and was gladly welcomed by the brethren. Deepest sympathy is extended to the relatives of the late George Brown, who passed away suddenly at the coast, aged 24 years. Bro. C. H. Hunt officiated at the grave, and on Feb. 15 conducted an in memoriam service at the chapel.

South Australia.

Ungarra church recently decided to raise the amount paid to the Home Mission Committee to 30/- per week. £73 have been raised during the year for the local building fund. The quarterly meeting of the churches was held on Feb. 11, when brethren from Tumby Bay and Butler churches were present, and a helpful time was spent.

At Gawler on Feb. 8, at the close of the gospel service, one young lad from the Bible school confessed Christ. He was baptised last Lord's day. Bro. G. T. Walden was present on Sunday, Bro. Raymond being away conducting anniversary services. Meetings were very good, and the church highly appreciates the splendid addresses of Bro. Walden. The work is in good heart.

At Grote St. on Sunday Bro. A. C. Rankine addressed both services, his subjects being "The Man with the Ink-horn" and "Seeking First the Kingdom." Good attendances, especially in the evening. The anthem, "I waited for the Lord," was well rendered by the choir, Miss E. Smelt and Mr. D. Magarey taking the solos. Mr. R. Allison sang "Jesus is all the world to me" effectively.

Very successful harvest thanksgiving services were held at Norwood on Sunday last. Bro. Paternoster spoke morning and night, and in the afternoon Bro. J. Wiltshire gave a fine message to the school. There was a magnificent display of gifts, which on Monday was distributed to needy cases and to the Consumptive Home. On Monday evening the annual meeting of the C.E. Society was held. A number of visitors from kindred societies were present. The speaker was

Mr. Gordon Rowe, of Walkerville Methodist church.

Splendid gatherings at both services (harvest thanksgiving) last Sunday at Croydon, the choir assisting at both. Bro. A. E. Forbes spoke at each service. On the previous Sunday (Feb. 15), a young lad was received into membership, and in the evening, when a young people's service was held, a young lady expressed a desire to follow Christ all the way. The Bible school continues to be a factor for good, and is vigorous and progressive. All the auxiliaries are healthy and active.

The Bible school at Nailsworth held its annual picnic at Morialta on Jan. 26. Several new scholars recently. On Feb. 6, Bro. Horsell, with the aid of his lantern views, gave a lecture on the Home Mission fields; this was much enjoyed. Bro. Dabb, who for several weeks has been sick, is thought to be recovering. Sunday's services terminated Bro. Garnett's engagement with the church. Very fine attendance in the evening, when a married lady made the good confession, and was baptised the same hour.

On Tuesday evening Queenstown Band of Hope visited Prospect and provided the programme. On Feb. 18 the annual business meeting of the church and election of officers took place, preceded by a tea. On Feb. 22 there were splendid meetings. Bro. Brooker welcomed the newly-appointed officers into office, and exhorted. Sister R. Organ was present after being in hospital. At Sunday school, boxes were distributed for Foreign Mission collection. Bro. Brooker preached. He and his family are taking a holiday.

Port Pirie reports good attendance at all services on Feb. 8. Evening service was conducted by Bro. Bruce Smith and Roy Arnold, who have since entered the College of the Bible. On Feb. 9 a farewell social was tendered these brethren. A wallet of notes was presented to each by the preacher, Bro. L. A. Bowes. The church will miss the services of these brethren. Both were teachers in the Sunday school. Bro. Arnold was also a "local preacher." Bro. Smith was secretary of the local branch of the Y.M.C.A.

Bro. A. C. Rankine addressed Mile End church last Sunday morning in the interests of Home Missions. Bro. Horsell also gave an interesting night with the lantern. The following brethren have been elected deacons: W. Pearl, B. N. Rodda, C. W. Norton, F. L. Clarke, G. H. Lampshire, J. Newbold and H. R. Ackland. The first Sunday in April is to be observed as Loan Sunday for the new building. Any interested brethren can participate in this by writing and stating amounts that can be loaned, time and rate of interest. The two who were baptised the previous Wednesday received the hand of welcome in the morning. Good meetings all day. One girl made the good confession at night.

At Kadina harvest thanksgiving services on Feb. 15 and 16 attendances and results were very satisfactory. On Sunday Bro. J. Turner, of Moonta, was present. At J.C.E. he gave a talk. He spoke to the church on "Choked Channels," in the afternoon on "A Basket of Fruit," in the evening on "Be not Deceived, God is not Mocked." The choir rendered anthems and the male quartette party selections. On Monday the speakers were F. W. Smith (Congregational) and J. Turner; chairman, F. G. Filmer. The meeting was followed by a supper. On Tuesday evening a visit from Moonta C.E. Society was enjoyed. On Thursday, Feb. 19, the aged Bro. A. Patterson fell asleep. He was within two days of his 80th birthday. He had held the office of deacon and elder for a number of years. On Feb. 22 Bro. Filmer commenced his second year with the church.

Work at Cowandilla is progressing favorably. The Bible school picnic held at Ridge Park in conjunction with the Brooklyn Park school was eminently successful. The tennis club is doing well. A second court is necessary. New auxiliaries have been formed. A young men's association and a young women's association have been formed, and are rendering splendid service. A Dorcas society has been formed with 20 members. The sisters have long been doing faithful

Do-as work; now they have organised for more effective service. Each Saturday night the study circle meets, at which young people are receiving instruction in Scripture, church history, and homiletics. At a special church business meeting, it was agreed to discontinue the conducting of the work with Brooklyn Park as at present, and from the first of March carry on under the leadership of the full-time evangelist. Bro. Geo. Tease has accepted the offer to carry on as full-time preacher. For the past eleven months, church membership has increased by 54. Attendance at all meetings good.

Victoria.

Parkdale had splendid meetings on Feb. 15. Two were received in by letter. Great address by Bro. Enniss at night. The new building will be opened for use on Saturday, March 21.

Ballararat East enjoyed a visit from Bro. Enniss on Monday last. Bro. Edwards has received a call to assist at Balwyn, and preached his farewell sermon to a crowded congregation on Sunday.

Maryborough had fair meetings on Sunday. One confession, after a fine address by Bro. Baker at the gospel service. Young people's society starts another year's work. Prospects are very bright.

At Hawthorn, Bro. R. G. Cameron spoke at the morning meeting. The evening service was conducted by Bro. T. H. Scambler. The chapel was filled, and two young men made the good confession.

Ararat had splendid meetings last Lord's day. Bro. Wilkie, of Ballarat, gave splendid addresses. Fellowship with several visitors from the Brim church was enjoyed, the occasion being the third anniversary of the opening of the chapel.

At Warragul attendance and interest are increasing. Bro. Quirk is effectively preaching. On Feb. 22 a young woman made the good confession, the second for the month. Preparations for a tent mission to begin on March 8 are well in hand.

At Boronia last Lord's day morning Bro. Roy Arnold addressed the church. In the evening Bro. Waterman preached a fine sermon to a good congregation. The church is pleased to welcome Bro. E. W. Chandler after an absence of some months at Berwick.

Bro. Lampshire commenced his work at East Kew on Sunday with most enjoyable meetings. In the morning Bro. R. Lyall presided. Bro. Combridge welcomed Bro. Lampshire. In the evening Bro. Lampshire spoke on "What Everybody Needs," to a large gathering.

Balwyn had very fine meetings on Sunday. Jas. E. Thomas spoke morning and evening. Nine new scholars in Bible school. Theo. Edwards is to be three months as co-worker with Bro. Thomas during the mission commencing March 1 and after. Wilfred Dimond will lead the singing.

At Burnley, 71 broke bread on Sunday. Open-air meetings have been recommenced, with an attendance of fifteen helpers. Prayer meetings are better attended. Greater interest is manifested in the gospel meetings. Two motor-van trips were held to Carnegie tent mission.

At Brunswick during February the Fairfield J.C.E. paid a visit, and an enjoyable morning was spent. At the close of the gospel address a young sister made the good confession. Bro. B. G. Corlett, of Dunedin, N.Z., gave an excellent address. All departments are doing well.

At a meeting of Warracknabeal improvement class it was decided that two separate clubs be formed, one for men and the other for young women. Meetings were well attended on Feb. 22, especially the morning and afternoon services. Bible school attendance was 102, there being 45 in the Bible class.

One by statement and one by letter have been received into fellowship at Gardiner since last report. Midweek and Sunday services are well attended. 137 broke bread on Feb. 22, including many students from the College of the Bible. Bro. Kingsbury spoke well at each service. Opportunity was taken at the evening service to wish Bro. and Sister Blakemore God-speed. £8/15/- was received for the Bagley memorial.

Splendid attendances at Echuca. Week-night combined prayer and Y.P. meeting is attracting good attendances. Prayer meeting prior to gospel service is growing.

Meetings at Middle Park are keeping up well. On morning of Feb. 22 Bro. A. Withers gave a helpful address. Bro. Cyril Williams, who has returned to labor with the church, presided. In the evening, before the gospel meeting, a young woman was baptised. After a fine address by Bro. Robinson, three girls from the Bible school confessed Jesus.

Dawson-st., Ballarat, had a greatly appreciated visit from Bro. J. G. Barrett. He spoke at the morning service, and also addressed the Bible class, Bro. Wilkie being away at Ararat. The evening service was well attended, and the address by Bro. Connor was on "The Origin and Obligations of the Name Christian." The choir under Miss Jolly rendered a fine anthem.

Stawell brethren were pleased to welcome Bro. A. Pratt and his wife from their holidays, and are grateful to Bren. Perry, McIntosh, and Kirk for the work they did. The annual meeting was held: officers elected, Bro. Perry, sec.; Bro. Jenkinson, treasurer; Bren. Shaw, Kirk, Stokes and Folks. Good meeting, two converts, two by restoration, making four additions since Bro. Pratt returned. All work is going well.

Doncaster held a thanksgiving service on Sunday, when a splendid assortment of fruit, vegetables, jam, eggs, etc., was displayed. The goods are to be distributed to the Eye and Ear, Children's and Austin Hospitals. Bro. Lang gave a suitable address in the morning, and preached at night. The choir led by Bro. Albert Tully rendered an anthem. Sister A. Tully is now superintendent of the kindergarten class, and has with her two young lady helpers.

On Sunday Cheltenham church had a very pleasant visit and a fine address from Mr. W. J. Eddy, sec. of the Leper Mission. There was a large congregation. Many children were present at the Bible school. Miss Martin had a fine attendance at the kindergarten, and a large staff of helpers. There was also an increased attendance at the Bible class. To a large gathering at night Bro. Pittman preached on "Jesus on the Cross." Sister Mrs. Chapman rendered a solo. Two former members of Cheltenham have passed to higher service lately—Mrs. Bluhm and Mrs. Bastian.

Morning meetings have been well attended at Newmarket during the past two Sundays, and very fine addresses have been given by Bren. J. G. Barrett and J. H. Stevens. Last Thursday evening a welcome social was given in honor of Mr. and Mrs. Roy Mitchell. The social was splendidly arranged by the ladies of the church. Fitting references were made to Bro. Mitchell's efficient and faithful service to the church, and to the high esteem in which he has ever been held. A tray and a coffee service were presented to the guests as a token of appreciation.

At Northcote since Feb. 11 there have been two confessions—a Bible school scholar and a lady. Miss Rene Bardwell has been appointed superintendent of the kindergarten in place of Miss I. Collings, who on Feb. 14 was married to Mr. G. J. Andrews, preacher of Collingwood church. Prior to their marriage the church tendered them a kitchen tea. Miss Phillips and Mrs. Press helped to make the gospel services brighter by their singing on Feb. 16 and 22 respectively. The presence and address of Bro. W. Waterman on Feb. 22 were enjoyed. At the recent "Essay Competition" held by the P.B.P., Miss Olive Bardwell gained second place.

New South Wales.

Canley Vale had good meetings on Feb. 22. About 60 broke bread. Bro. H. G. Harward spoke morning and evening. After his gospel address on "When Jesus Goes Home with a Man," a young man made the good confession.

At Enmore reading of psalms by the congregation was a feature of Sunday night's meeting. Bro. Whately's discourse on the prophecy of Isaiah was

listened to very attentively. In the morning Bro. Haddon gave a fine discourse on the work of the young.

Lidcombe reports four additions—three by transfer from Loftus Park, and one by baptism, one of the B.S. girls. Bro. Priestley spoke morning and evening for the last month. Interest is increasing, with good meetings, especially at baptismal service on 21st.

Meetings at Wagga are well attended. A Junior Endeavor has been inaugurated, and promises to be a success. The C.E. Society is busy, and holds services in homes of aged members. The church has now a monthly paper printed, which is distributed all round the town.

Meetings at Sydney City Temple on the 22nd inst. were good. Bro. Southgate spoke at both services. The subject of the gospel address was "The Great Salvation." A young lady was baptised. It is hoped to be able to release Bro. Southgate for a short period from next Lord's day for a mission at South Kensington.

At Lismore on Feb. 15, Bro. C. L. Savill was in charge. Mr. and Mrs. Rochaise, of Parkes, were present. Two young people, Allan Sutton and Bessie Somerville, who had been baptised were welcomed. At night Bro. P. J. Pond preached to a good audience on "How to be Sure of Salvation." K.S.P. club played the Juvenile Templars, and decisively beat them in cricket at Goolmangar.

Auburn reports splendid meetings and growing interest. Bro. Fretwell has concluded a most helpful series of addresses dealing with Christ and his church. On Feb. 22 one man confessed the Lord. On the opening of the Baker-Clay mission at Belmore, the church hired a bus to convey a large party to the mission. All departments of work are healthy.

Dumbleton J.C.E. anniversary was held on Feb. 8 and 9. Good services all day Sunday. On Monday the chapel was crowded. Bro. Carter's band, from Erskineville, took part, and was highly appreciated. On Feb. 14 a farewell social was tendered to Bro. J. Saville, who has entered the College. Feb. 15, good meetings all day, with a farewell address by Bro. Saville at night. Two scholars were baptised; also one young woman.

At Chatswood on Feb. 15, Bro. Toyer was baptised. Sister James and Bro. and Sister Toyer were received into fellowship. Bro. Whelan's messages proved very helpful. One young lad from the B.S. took his stand for Christ. On Feb. 22 Bro. Rush addressed the church. At night Bro. and Sister A. G. Saunders were present. Bro. Saunders gave an excellent address on "We are Fools for Christ's Sake," which was appreciated by a fine attendance.

Ashfield church has just finished one year of service, and its first anniversary was held on Feb. 15. Bro. Harward spoke in the morning and Bro. Haddon in the evening. There was an attendance of 43 in the morning and 70 at night. The church has now 31 members enrolled, a gain of 10. The Bible school has 45 on the roll. The Dorcas Society is a great help to the church. A Junior C.E. Society is being commenced. A building fund has been opened and the church aims to get a block of land.

At Bankstown on Feb. 2 a public welcome was given to Bro. and Sister P. Bennett, late of Merbein, who have entered upon their labors with the church. The meeting was arranged by the Home Mission Committee as a State welcome, and Bro. Fretwell (Conference President) had charge. There was a fine representation of members from sister churches. On Feb. 16 the local church tendered a welcome to our brother and sister at a very happy social gathering. On Feb. 8 a lad from the school confessed Christ; he was baptised on Feb. 15. Six new scholars have been added to the school, and strangers are attending the gospel services. Deep sympathy is expressed to Bro. and Sister Bennett, their daughter being ill in hospital.

CONSULT



CONSULT

A. J. GREEN & CO.

F.S.O., D.O., M.V.I.O., I.O.O.Q.

The Leading Eyesight Specialists,

Optometrist & Eyesight Specialists.

Secure the Advice of a Specialist of 30 Years' Experience and Expert in Refraction.

May be Consulted

49 SIMPSON ST., AUBURN, N.S.W.

RUPTURE

If you are troubled with this distressing complaint, it will be to your interest if you will consult

W. H. MARTIN,

TRUSS EXPERT.

468 Chapel St., South Yarra.

Private Address—1 BOND ST., STH. YARRA.
'Phone: Win. 1454.

I have had 30 years' experience in this business—20 in Melbourne and 10 in London.

Having recently left Roper's, I have started business at the above address. Ring or write.

Recommended by many medical men, and comfort is assured.

Circular on application. Communications answered promptly.

JAMES DICK & SONS

Monumental Masons

6 WELL STREET, MIDDLE BRIGHTON.

PHONE, X 3646.

Works:

Cor. North & Hawthorn Rds., Caulfield.

Enquiries Invited. Estimates Submitted Free of Cost. Work Done in all Cemeteries.

Prompt Attention given to all Country Enquiries.

Dr. Isaac Watts' Tomb.

Early in December a small company gathered in Wesley's Chapel in the City-road to take part in a service of re-dedication, after repairs and renovation, of the tomb of Dr. Isaac Watts, the great hymn writer. The ceremony began with the singing of Dr. Watts' best-known hymn, "Our God, our help in ages past," the words and tune of which are associated in our minds with so many occasions, beautiful, solemn and thankful. Wherever the English tongue is spoken that hymn will be sung and the great writer, being dead, will yet speak through a million tongues.

The opening address was given by Dr. Massie, Chairman of the Protestant Dissenting Deputies, who recently renovated the tomb of John Bunyan, and now have done the same for that of Dr. Isaac Watts. Dr. Massie said that we praised Dr. Watts most because he was the pioneer in hymn-writing and founded a school of hymn-writing in the denomination which he loved so well. Quoting from an expert in hymnody, the first Lord Selborne, better known as Roundell Palmer, the compiler of the Book of English Praise, he said, "The English Independents as represented by Dr. Isaac Watts have just claim to be considered the founders of modern English hymnody. Dr. Watts wrote his hymns in 1707-9, and his immediate followers in the art of hymn-writing were Simon Brown and Philip Doddridge. Watts was a great poet, and Samuel Johnson included him in his English poets, while Southey wrote a Life of him. Roundell Palmer had no mercy on those with whom it was the fashion to disparage Watts. Watts' hymns were all of a high standard of excellence and suited to public praise. "When I survey the wondrous cross," "Jesus shall reign where'er the sun," "Joy to the world," "There is a land of pure delight," and "Our God, our help in ages past," rank, says Roundell Palmer, among the most famous hymns in any language. "As long as pure, nervous English, unaffected fervor, strong simplicity, and liquid yet manly sweetness are admitted to be the characteristics of a good hymn, works such as Watts' must command universal admiration." His hymns took the religious world of dissent by storm.

THE FIRST CHRISTIANS;

or Christian Life in New Testament Times.

By Robert Veitch, M.A.

Crown 8vo., 202 pages. 1/6, post free.

AUSTRAL PUBLISHING CO.,

528, 530 Elizabeth Street, Melbourne, Vic.

Miss A. Allamby

SPECIALIST IN

LADIES' KNITTED APPAREL

126, 128 Queensberry Street, Carlton

'Phone, Central 3374

Motor Cars.

To Clean the Nickel-Plated Parts
Use

BYU Plate Polish

Highly Recommended.

Pure — Brilliant — Lasting.
1/- 1/3 1/6—Leading City Stores.

'Phone U 6449.

Offerings for Foreign Missions

from Victorian Churches and Members will be thankfully received by

J. E. ALLAN, Sec., 51 Watts-st., Box Hill.

'Phone: Box Hill 452.

WHY NOT

enrol for a course of

TUITION BY CORRESPONDENCE?

The subjects are Preaching, Speaking, Bible Study, Bible Analysis, Bible Doctrine, Church History, Christian Evidences, Grammar and Composition, Teacher Training, Elocution, Church Efficiency (for Presidents, Officers, Secretaries and Treasurers).

Terms: One Guinea per Quarter.

These lessons help towards efficiency in service which should be the aim of all.

Send Particulars re }
Enrol me as a Student in } Course.....

Name..... Address.....

Fill in NOW, and post to

J. C. F. PITTMAN,

"Clyde House," Clyde St., St. Kilda, Victoria

'Phone: Windsor 2217.

College of the Bible

GLEN IRIS - VICTORIA - AUSTRALIA

CONTROLLED BY FEDERAL CONFERENCE OF CHURCHES.

Principal - - - - - A. R. MAIN, M.A.

To Help the College is to Assist Missions
at Home and Abroad.

Send Donations to

REG. ENNISS, HILARY GROVE, EAST MALVERN, VICTORIA.

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

LE PINE & SON

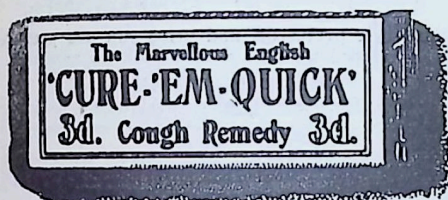
Funeral Directors

RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS

REMOVAL NOTICE.

W. J. AIRD, F.V.O.A., Optician
has removed to more commodious premises in the
Equitable Building, 314 COLLINS ST.
(corner Elizabeth St.)
Satisfactory Service at Moderate Cost.
— Phone 6937 —

A REMARKABLE PREPARATION



Wonderfully Effective
and
Immensely Popular.
(Obtainable All Confectioners.)

Miss M. E. Pittman, L. Mus. A.,
Teacher of Singing

Phone, X 6473 "Brentwood," Hampton St.,
Hampton,
or c/o Allan's also Lygon St. Christian Chapel.

HOMŒOPATHIC MEDICINES

The BEST and PUREST
obtainable from

EDWD G. OWEN

At his NEW PHARMACY,
102 COLLINS ST., MELB.

Postal orders promptly despatched.

Owen's KINODINE

for all Affections of the Nervous System.

A REAL INVIGORATOR.

Price 1/6, 2/6 and 4/6

prepared only by

EDWD G. OWEN, Chemist and
Druggist,
102 COLLINS ST., MELBOURNE
— PHONE 2087 —

VICTORIAN HOME MISSIONS.

Office—14 Queen St. (2nd Floor), Melbourne.
'Phone, Central 5445. Reg. Enniss, Acting Sec.

The business of the Home Missionary Committee is to do what no individual church will or can do, and to do it by the aid and in the name of every church in the State.

The Committee is faithfully doing its work. Weak churches are being helped. New causes are being started. Hundreds are being won for Christ.

Support this Work.

CHURCHES OF CHRIST

New South Wales.

Home Mission Office and Book Depot.

Bible House, 242 Pitt Street, Sydney.

Interstate and Country Visitors Welcome.

'Phone, City, 10,767. H. G. Harward, Secretary.

PREACHERS' PROVIDENT FUND.

(With which is incorporated the Aged and Infirm Evangelists' Trust.)

Established by the Federal Conference of the Churches of Christ in Australia.

Members of Committee: W. E. Day, A. Morris, T. E. Rofe, L. Rossell, F. S. Steer, J. Stimson and W. H. Hall (Hon. Sec. and Treasurer).

Representative in Victoria: A. R. Lyall, Royal Park, Melbourne.

Representative in South Australia: General S. Price Weir, 2nd Avenue, East Adelaide.

Representative in Western Australia: D. M. Wilson, 308 Bulwer-st., Perth.

The Objects of the Fund are:

- 1st. To assist financially Aged and Infirm and Retired Preachers.
- 2nd. To control and manage an Endowment Fund to which Preachers may contribute.

In order to do this effectively, the Committee needs the practical sympathy and support of all the churches and brethren throughout the Commonwealth.

Please forward contributions to W. H. Hall, 107 Pitt St., Sydney, N.S.W., making money orders and postal notes payable at G.P.O., Sydney. Contributions may also be sent to A. R. Lyall, S. Price Weir and D. M. Wilson.

CHURCHES OF CHRIST. SOCIAL SERVICE COMMITTEE.

BENEVOLENT SECTION.

No Needy Case Refused.

All parcels are carried free if addressed Churches of Christ Mission, Burnley Railway Station. Send all donations to Bro. Bardwell, Treasurer, "Carola," Christmas-st., Northcote.

Correspondence to J. H. Nichols, Superintendent and Secretary, "St. Leonards," 8 Edgar-st., East Malvern.

BIBLES

Are the Best Presents.



BIBLES of EVERY DESCRIPTION

Text, Reference, Concordance,
Workers', Teachers', Revised,
Scofield, etc.

State kind required, and price you are prepared to pay, and we will post a Bible on approval.



Austral Printing & Publishing

Co. Ltd.

528, 530 Elizabeth Street, Melbourne,
Victoria.

MR. T. G. STORER,
Herbal Practitioner,

Treats Successfully
**NERVES, BLOOD AND SKIN
DISEASES, etc.**

Write full particulars of your trouble to the Ivaline Institute, 321 King William-st., Adelaide, S.A., and a diagnosis of your case will be made, and necessary treatment sent to you, on receipt of 40/- as payment for treatment for one month.

SULPHATE OF AMMONIA

(the Ideal Nitrogenous Fertilizer)

TAR

For Renovating Paths, Asphalt Yards, etc.,
4/- per tin containing approx. 4 gallons.

Obtainable at ALL DISTRICT DEPOTS.

Further particulars from the Producers—The METROPOLITAN GAS COMPANY
196 FLINDERS STREET, MELBOURNE.

For Lawns, Flower & Vegetable Gardens,
1/6 per pkt. containing approx. 5 lbs.

Mr. Clifford C. Sharp

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

Surgeon Dentist**HAS REMOVED TO****HARLEY BUILDINGS,
71 Collins Street, Melbourne**

(Cor. Collins & Exhibition Sts.)

Phone, Cent. 7255. Hours by Appointment Only.

Telephone, Central 6083

For Good Honest Value go to

**P. B. McMASTER WATCHMAKER and
JEWELLER****ERROL STREET, NORTH MELBOURNE**Only First-Class Work done
Orders by Post promptly and carefully attended to**JOHANNESBURG, SOUTH AFRICA.**Church of Christ Meets Every Lord's Day
at 70 De Villiers Street (behind Drill Hall).

Breaking of Bread, 11 a.m.

Secretary's Address:

Wm. Wilson, P.O. Box 5184, Johannesburg.

LYALL & SONS PTY. LTD.

Exporters of

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

Special Attention Given to Seed Grain.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.**CHAFF, HAY,
GRAIN and
PRODUCE
MERCHANTS****The Australian Christian**

Published Weekly at

528-530 Elizabeth Street, Melbourne

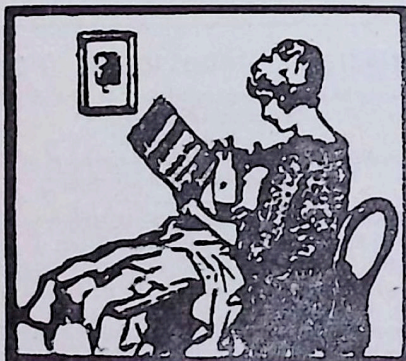
'Phone: Cent. 2524.

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

All communications should be sent to
above address.All Cheques, Money Orders, etc., should be
made payable to D. E. PITTMAN.SUBSCRIPTION. — Through the Church
Agent, 9/- per year. Posted direct, 10/6.
Foreign, 14/-.CHANGE OF ADDRESS.—Kindly send both
old and new address a week previous to date of
desired change.DISCONTINUANCE.—No Subscription is
dropped without definite request.Births, Deaths, Marriages, and in Memoriam
Notices: 2/-.Coming Events: 16 words, 6d., and 6d. for
every additional 12 words and under.Other Advertisements (not displayed): 24
words, 1/-, and 6d. for every additional twelve
words and under.**THE PAULINE PATTERNS**

ARE WHAT I USE.

I WILL HAVE NO OTHER.



AGENTS IN ALL CENTRES.

P.O. Box 795.

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

Also at Victoria Market.

ALSO

LOUEY PANG & SAMUEL WONG Ltd.

215 THOMAS-ST., HAYMARKET, SYDNEY.

Telegraphic address—Banana, Sydney.

Fruit, Produce Commission Agents and Merchants.

Our premises are right opposite the fruit mar-
kets, where the central activities of the fruit
trade are being operated. We conduct our busi-
ness on the same principles as the Melbourne firm.**BIBLES AND TESTAMENTS.**State style preferred, and price you are prepared
to pay, and we will send a book on approval.**AUSTRAL PUBLISHING CO.,**

528, 530 Elizabeth Street, Melbourne, Victoria.

Alfred Millis & Sons Pty. Ltd.**Fruit Commission Agents,****5, 6 & 7 Western Market, Melbourne.****ACCOUNT SALES EVERY WEDNESDAY.**For ...
FIRST-CLASS**Tailoring**

Go to ...

**W. C.
Craigie & Co.****265 Little Collins, Street, East,**(4 Doors from
Swanston St.)**MELBOURNE.****A Home for Neglected, Orphan and
Fatherless Boys.****PHONE:
Canty. 411****No Really Destitute Boy Refused.**
FOUNDED 1895. INCORPORATED 1905.**Burwood Boys' Home**Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and Officers.
Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest.
Readers everywhere are asked to assist the great work of saving the boys.**OFFICE BEARERS:****PRESIDENT:**

Mr. R. Campbell Edwards.

VICE-PRESIDENTS:

Mr. W. C. Craigie.

Mr. R. McPherson.

HON. TREASURER:Mr. R. Conning,
Wardrobs' Buildings,
197 Elizabeth St., Melbourne.**HON. AUDITOR:**Mr. F. Hooke, F.I.A.V., F.C.P.A.,
31 Queen St., Melbourne.**HON. PHYSICIAN:**

Dr. Christina Reid, Burwood.

HON. CHEMIST:

Mr. Cathcart, Surrey Hills.

HON. DENTIST:**STOCK EXPERT:**

Mr. L. Hunter.

HON. OPTICIAN:Mr. W. J. Aird, Equitable Buildings,
4th Floor, Collins St.**ORGANISING SECRETARY:**

Mr. A. E. Knight.

COMMITTEE:Messrs. R. Conning, W. Cust, J.
Hunter, R. McPherson, C. McPherson,
Rowland T. Morris, Mesdames
G. A. Edwards, R. C. Edwards,
Misses Alt, Landman, Smedley,
Quilliam.**All Correspondence to be addressed to the Secretary, Burwood Boys' Home, Boundary Rd., Burwood, Victoria.**