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On Magnifying Our Office.

IN the most influential of his letters the greatest of the apostles wrote the oft quoted words: "I magnify mine office." The severance of the sentence from its context has led some to misunderstand the thought of Paul. He was not concerned with mere official dignity, with the desire that others should remember his personal worth and standing.

In the apostle Paul's mind were ever combined the two thoughts of divine grace and human impoverishment, of Christ's condescending love and his own personal sinfulness. Paul's feeling is expressed in the familiar hymn:

"And from my smitten heart, with tears,
Two wonders I confess—
The wonder of His glorious love,
And my own worthlessness."

In the Ephesian epistle, the apostle refers to the Gospel "whereof I was made a minister according to the gift of that grace of God which was given me according to the working of his power," and adds: "Unto me, who am less than the least of all saints, was this grace given." Here are the two things in combination again. We have Paul's "solemn and profound sense of humility," and also his sense of the greatness of his calling, indeed his "sublime and daring confidence" because of the grace of God given to him.

"The Egotism of Vocation."

Recently we read an article with this title, suggested by the following statement of Dr. Fairbairn: "There is a great difference between the egotism of vocation, and the egotism of vanity. Many men are possessed of the latter, for it makes a man intensely self-important and communicative, especially in trivialities. It is small and common. But the egotism of vocation is neither small nor common. It does not know an ego, but loses itself in God; it simply makes self into a vehicle or vessel for God, and there is no being for it other than his Will." The writer went on to say

that "Paul had not a particle of the egotism of vanity, but he had a very large share of the egotism of vocation, and exercised it. So have all who have heard the call of Christ to special service. Cromwell said of George Fox, 'that an enormous sacred self-confidence was not the least of his attainments.' In 'C. H. Spurgeon: A Biography,' W. Y. Fullerton quotes: 'In his character there was a blend of humility and dignity. To him C. H. Spurgeon was the least of all saints, but the minister of the Metropolitan Tabernacle was one of the leaders of the Lord's hosts, and was not a person to be trifled with.'"

"The egotism of vanity."

It is a very easy thing to substitute "the egotism of vanity" for "the egotism of vocation." Observation of others—possibly introspection, also—will speedily convince us of that. Which of us has not been alternately amused and disgusted by the actions of a novice in office, who, "clothed in a little brief authority," has strutted across his diminutive stage of life. The vulgar display and social lapses of the newly rich, so often satirised, are as nothing to the spectacle presented to men and angels by the official on whom hands have been too suddenly laid, and with whom personal vanity and pride of office struggle for supremacy.

In the church and out of it, this official dignity,—pride, pretence, "swank," call it what you will—is met with. You may find

it in a town councillor, or justice of the peace, or an ex-member of Parliament. But the symptoms are as likely to appear in a member of any committee entitled to wear a special medal, badge or button. The chairman of a club, or a committee, or even of a most exiguous meeting, can give a ludicrous exhibition of the union of the egotism of vanity with that of vocation.

What of the church? Alas, we have to confess that our service is not always rendered in a spirit of Christian humility. We have pride and parade, love of position and power, too often manifest. Of course, when we offend we can (if we know of it) fall back on Fairbairn's distinction, and say that ours is the egotism of vocation and never that of vanity. But the onlooker is not convinced. For church officer and preacher, choir master and school superintendent, there is need of the Pauline point of view. There may and should be appreciation of the greatness of the calling, but with it must go a recognition of the divine grace which triumphs over human unworthiness and sin. It is the constant temptation of the man who fills a public place that he have his mind too much set either on the importance of his position or on the impression he fancies himself to be making on the spectator. The Christian minister—whether he be deacon, preacher, school teacher or servant in the humblest sphere—should rejoice in the opportunity for service which has been granted him, but recognise that it is God who makes him sufficient as a minister. A recent speaker gently rebuked a tendency in most of us when he said that rather than speak of what we did for God we should think of what God did through us.

How to magnify an office.

The rendering of the common version ("I magnify mine office") scarcely conveys the apostle Paul's meaning. The revised version better puts it "I glorify my ministry."

Life's Treasures.

These are life's treasurings:
The sudden sun through rain:
Stars on a frosty night:
Grass rippling o'er the plain:
Tempest grozen still:
Hearth fire when long roads end:
Candle light in a quiet room:
And the still silence of a friend.

God's Minimum.

To think of honoring work, of glorifying service, is to have our minds taken from the dignity of office to the privilege of service. Paul glorified his ministry in the only way in which that can properly be done, that is by a faithful discharge of it.

If in our work for God we find that some people slight us and think little of our position, what should we do? How shall we correct the erroneous impression? Not by the use of proud works extolling our office, nor by any superiority of manner which we may fondly suppose will impress others with a sense of our importance, but by such faithful and humble service as will render the criticism void. The other day we read this word of an employer to a highly-priced employe who complained that the rest of the staff, being jealous, would not give him a fair chance: "You say they were jealous, but a man of fair intelligence ought to know that the answer to jealousy is modesty, hard work—and results." Here is the wise reply. The Christian worker, preacher perhaps, is criticised. His motives are impugned, his words and acts misrepresented. Some brother suggests that though he claims to be a minister he really acts as a magister. What answer will be given? It is idle to quote (and misinterpret in the quoting) the words: "I magnify mine office." Rather glorify the ministry as Paul did by being abundant in labors, by embracing to the full the opportunities presented for service. If, after that, some criticise and misrepresent, let us go calmly on, remembering that Christ is our Master and our Judge—"the Master praises; what are men?"

Let us all who are in Christ's service realise our high calling. If we are representing our Lord and his church in any public position, it will be well to conduct ourselves in such a way that others will appreciate more the church and its ministry. Let us possess a quiet spirit, a dignified manner, use modest speech, avoid light behavior, and endeavor in word and deed to commend Christ to men. Then will our ministry be glorified and the name of our Lord magnified.

A Reminder.

I always keep pasted up in my surgery, where sometimes the continuous stream of patients coming to see the doctor calls for more sympathy than I have to give, and is likely to make one irritable and useless because unsympathetic, these old words:—

He did kind things so kindly—
It seemed his heart's delight
To make poor people happy
From morning until night.

Any time I happen to look up it is a clarion call to me that if I would find joy, the real way is His way.—Dr. W. T. Grenfell.

The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.—George Eliot.

"And he shall offer one of the turtle doves or of the young pigeons, such as he is able to get, even such as he is able to get."—Lev. 14: 30, 31.

No one can read the elaborate ritual which certified the cleansing of a leper, as it is given in the Book of Leviticus without being impressed. The rules of sanitation and hygiene which are stated therein are, of course, not based upon science, but they are singularly sane and astonishingly stringent, and the poetic symbolism of some of the details are most picturesque. They suggest so much that cannot be said.

The thoughtful reader lingers specially over one proviso, which is a striking example of the Divine considerateness for the man in straitened circumstances. After the prescribed offering has been fully detailed, a whole paragraph is devoted to the poor man who cannot produce the three lambs and other gifts which are required. Exact instructions are given as to the substitutes—a pair of young pigeons for two lambs, which are judged to be sufficient in the poor man's case. Then this gracious sentence is added, "such as he is able to get" (14: 22). At a later stage the proviso is twice repeated, "such as he is able to get; even such as he is able to get." There is to be no undue pressure on the part of the priest. If the healed man does the best he can, that is to be reckoned as a full discharge of his obligations.

This phrase, which echoes through the whole passage—"such as he is able to get"—is a welcome reminder of God's attitude to hard-pressed people. They are not completely excused. God does prescribe a minimum. Were he not to do so the beneficiary would be reduced to the position of a pauper. But the gift required is well within his powers. He is not asked to do the impossible. Just enough to show his willingness to express his gratitude is all that is asked. Divine arithmetic takes strict account of the proportion of the gift to the remaining possession. The reckoning is according to what a man hath, not according to what he hath not, as the Apostle Paul is careful to remind us. None the less the apostle insists that the poorest has something to give and is bound to give it.

It is remarkable that our Lord is careful to emphasise this principle of the Divine minimum in his ministry, both by act and word. When he planned splendid hospitality for the five thousand wayworn hearers by the Sea of Galilee it is noticeable that he used as the starting-point of his ample though simple banquet what was one man's poor store. Five barley cakes and two small fishes was little more than enough for one healthy man's dinner, but apparently Jesus required it if he was to make the miraculous provision in the way in which he wished to make it. The Son of Man was able to fulfil all his gracious pur-

pose when one man provided "such as he was able to get, even such as he was able to get." Apparently without that spare baulked. The same lesson is taught still more emphatically in the Parable of the Talents. The surprising fact about the parable is the severe condemnation of the man with the one talent. His smallest endowment, but he failed to utilize it. His excuse was brushed aside as entirely irrelevant. God demands the minimum however small it be.

Christian people have learned this lesson concerning money. It is open to question whether they have taken it to heart concerning leisure or mental endowment. The excuse is constantly offered. "I have so little free time, my service is not worth while;" or, "I am not sufficiently equipped to give effective aid to the Kingdom of God." The plea is that experts are required or people with ample leisure. This often means that a necessary piece of work is not done at all or has to be attempted with a quite inadequate staff. The answer to every such plea is this: God demands a minimum. No more than that, but as much as that. He is content with "such as a man is able to get," but he asks it. Strange that so few tremble to-day lest the condemnation of the man with the one talent fall upon their heads!—R. C. Gillie, M.A., in the "British Weekly."

Missionary Fleet on the Congo.

"Not every foreign mission board," says "The Continent," "can boast of so large and so well equipped a fleet of boats as the Disciples of Christ now have for their African work. The Disciple missionaries have to travel long distances by the great Congo River and its tributaries; and for many years such travel was done under the blazing African sun in crude dug-out log canoes. For the past fourteen years the mission has had a ship of forty tons, the "Oregon," and a little motor launch, the "Marion," but last February contracts were let for two 57-foot sternwheel steamers to ply up and down the river and carry the Gospel to tribes that hitherto the missionaries have been unable to reach. The new boats, which are expected to be ready before the end of the year, are the "Illinois" and the "Missouri," each named for the state that is providing the \$10,000 necessary for their construction. Each boat contains two cabins, shower bath, toilet, galley stove, folding tables, four sleeping berths, lights and all fittings, and every window is provided not only with glass but with copper screening against the mosquitoes and the tsetse flies that carry sleeping sickness. Every part is built for service and yet with the utmost economy and the "Illinois" is also provided with a dispensary."

At the Threshold of the Kingdom.

A. W. Connor.

"And Jesus answered him and said, Thou art not far from the Kingdom of God."—Mark 12: 34.

The final impression left by Jesus as the great teacher was of one who spake "with authority," and this impression abides. But the greater wonder is that this authoritative teacher gave of his best and deepest to individuals, as, for example, when he unfolded to the obscure woman of Samaria his great lesson conveyed in the words, "God is a Spirit and they that worship him must worship him in Spirit and in truth."

So in the story from which our text is taken, our Lord gave teaching of the highest nature to the scribe, in which the supremacy of the mental and spiritual is placed in contrast with a peddling legalism, and an inordinate ritualism. It was the man's hearty consent to these high principles, and his open assent to their truth that brought to him the approving words of Christ, "Thou art not far from the Kingdom of Heaven." The words suggest our theme, and so we ask you to stand with two or three men who are at the threshold of the kingdom, whose souls are at the hour of crisis, and learn from the Lord lessons of duty. The kingdom is the kingdom of the saved, that kingdom which Jesus bids us seek first, and for whose final coming we are to pray, but which is also a present reality to those who follow Jesus. The first of the three men who stand face to face with Jesus is

Nicodemus.

"Who came to Jesus by night" (John 3: 1-3). He "came to Jesus." He came saying, "We know thou art a teacher come from God." He was evidently honest, and sincere, yet self-deceived, and what lessons does he learn about the kingdom and entrance thereto? His first lesson is a shock to him. "Except a man be born anew (or from above) he cannot see the Kingdom of God." Pride of birth—he was a Jew. Pride of position—he was a ruler of the Jews. Pride of religious standing—he was a man of the Pharisees, can avail nothing in this matter. The kingdom is to faith not flesh, and ritual counts for nothing apart from life. In answer to his gasp of astonishment, "How can this be?" Christ emphasises and explains, "Except a man be born of water and the Spirit he cannot enter into the Kingdom of God." Nicodemus had refused the first step in rejecting the "baptism of repentance" preached by John. Until he was humbly obedient, there would be no birth of the Spirit for him. Life comes from God but the condition of receiving it is an honest dying to sin, and a genuine faith in Christ, expressed in baptism. As for him, so for us, the conditions of entrance are a birth of water and the Spirit, or as expressed in simple, plain, unfigurative language of Acts 2: 38, "Repent and

be baptised in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit." Did he enter? Not at once. But when he saw the Cross and understood its meaning, and why the Son of Man was lifted up, I am sure he came. So too will you, when you see the Cross and realise that it was for you. Listen to Jesus, "Except a man be born anew he cannot see the Kingdom of God." The second man who came to Jesus was the

Rich ruler (Matt. 10: 13-22).

He came to Jesus—he came "running"—he came "kneeling"—he came asking, "What must I do?" Surely such a one is at the threshold of the kingdom. He was honest and humble, he was sincere and noble in life, but ignorant of his own heart, and the dominant power therein.

By his questions the Lord led him to express his need, "What lack I yet?" What indeed! "One thing thou lackest." But that one thing embraced much. Go, sell and give. Come stripped of all that hinders,

IF Christians believed their beliefs, and lived in the joy of them, we should conquer the world.—Herbert Halliwell.

fall into the ranks of Jesus' disciples, Follow me. "Be a follower of mine!" That is the price of the heavenly riches. It is his hour of crisis. Did he measure up to the demand? No; he made the great refusal. "He went away sorrowful for he had great riches," and the Master prints in capitals the lesson for us all, "With how hard a struggle will the possessors of riches enter the Kingdom of God, 'Where the treasure is there the heart will be.'" His wealth stood between him and the kingdom. Something—not wealth perhaps—you know what it is—keeps you from surrender and acceptance of Christ. Face to face with Jesus we hear his word, "Come take up the Cross and follow me." You must pay the price. Will you turn your back on Christ, and go away? To do so is to enter the way to death not life. Pay the price. "There is no one who has left house, or brothers, or sisters, or mother, or father, or children, or lands for my sake and the gospel's sake, but he shall receive a hundred-fold now in this present life (in satisfaction and happiness) and in the time to come life everlasting." Do not make the great refusal. For our third man who stood face to face with Jesus, we come to him of our text.

The enquiring lawyer (Matt. 12: 28-34).

He, too, came to Jesus. He heard with increasing interest and appreciation the re-

plies of Jesus, and at last he voiced his appreciation, "Master, thou hast well said." He was honest. He was clear of vision as to religious values. He was frank in his appreciation of Christ. He saw and acknowledged the truth, and Jesus in words that will never lose their grip said, "Thou art not far from the Kingdom of God." Is this your case? Listen to Christ. Admiration of his words must pass into surrender of heart. Intellectual conviction must pass to obedience of faith. How many are in such a state? "Not far from the kingdom." How not far? Intellectually you accept Christ as Divine, and acknowledge his claims, but that is not enough. Your heart and will must surrender to him. You have clearness of conviction as to the way of salvation, you know that there is required of you the inward surrender expressed in "Repentance toward God and faith in our Lord Jesus Christ," and the outward devotion of the life in confession with the mouth and baptism into Christ. You know the way. Yet you stumble and hesitate. Your desires are Christward. In your best moments you long to be his. Your associates are Christward.

"So near to the Kingdom of heaven,
Your friends are entering in
To find the great salvation,
That cleanseth from all sin."

That ought to help you. But the choice is your own. The decision rests with you. "Not far from the kingdom," Interesting! All heaven awaits your choice. Hopeful! Thank God you are awake to your need, and not asleep in indifference. But withal your position is dangerous. Dangerous? More so than you know. You may slip back into unconcern. "If you take a bit of phosphorus and put it on a slip of wood, and ignite it, bright as the blaze is, there drops from it a white ash that coats the wood and makes it almost incombustible. And so, when the flaming conviction laid upon your hearts has burnt itself out, it has coated the heart, and it will be very difficult to light the fire again." You may become hardened in your disobedience, and the concern for your soul may pass away. Your impressions may never be so deep again as they are now. The tendency of all truth is to lose its power by repetition, and emotion which is not acted upon grows fainter. So, let your present impressions lead you to Christ. Decide at once. And your state is dangerous because life may close, the curtains on the present stage of action may be rung down before decision is made. "You know not what shall be on the morrow" is a wise word. Be wise and heed it. To-day if you hear his voice! Now is the accepted time! Now! Now! Not some day. "Not far," yet still outside. "Almost is but to fail." All heaven waits. Angels linger to watch. Hearts are praying in anxious concern. What is your choice?

So near to the Kingdom! why hesitate?
So near to the Kingdom; why longer wait?
Oh enter before 'tis for ever too late!
So near to the Kingdom! So near!

Religious Notes and News.

The Christian College.

The Christian College is the only school really able to produce true leadership for State and Church, because it alone educates the whole man, body, soul and spirit.

Thought and Feeling; Light and Heat.

We have some others who think. But some thinkers do not think straight, and others think in the fog. When feeling rather than thought predominates, we get plenty of heat, but not much light. Light of John the Baptist kind was both "burning" and "shining." That is, it was both hot and luminous. Mere pumping from the lachrymal pond helps to settle nothing. I have seen crowds sit weeping, blow their noses, wipe their eyes, wring out their handkerchiefs to dry them, and get ready for the next powerful pious "pumping." They said: "Surely the Lord was with us in great power." I said "yes" from the bottom of my heart, and wiped my eyes. But when I regained my composure and normal sense, I discovered we had got nowhere, and had only poured out our souls in a whirlwind and were left empty. We must have much more than soul-stirring oratory and ecstatic hours in our Baptist conventions. We must get down to specific business and do some thinking and clear defining of things we talk about.

And we need more than hot, high-pressure, spasmodic resolutions, as pacifiers for the disturbed saints from the outlying districts and the cornfields. We need clear-cut definitions, that we may know where we are going and also know who are going with us. We can not go through the wilderness with a mixed multitude. We can not ride two horses at once when they are going in opposite directions. We can not compromise, and we must not camouflage. We must get out of our super-sensitiveness in the discussion of the issues involved in this battle.—Chas. T. Alexander, in the "Western Recorder."

The Lord's Portion.

Here is the experience of a young business man in Virginia who found that by tithing he was able to find the money with which to make a response to every legitimate call of the Lord's causes, as related by one who was personally familiar with the circumstances:

"He took 'Training in Stewardship' with the Baptist Young People's Union. As a result of this study he decided to tithe. He went to the bank and asked what his balance was. Promptly he withdrew a tenth of his balance and deposited it in another bank, which he called the Lord's bank, to the credit of his new tithe account. This was during the business depression that began in the fall of 1920, when many business houses failed and many others made no money for two years or more. This young man made no money from his business for two years, but he had some money invested, and as the interest was paid in he tithed that, thus adding to his account at the Lord's bank.

"After the young man had been tithing for two years a young college student came by to see him one morning with the following story: 'For three years I have worked my way through college, but the last year my studies are so difficult I shall have either to leave college or borrow the money for my expenses. Will you lend me the money?' 'I am not sure whether I can lend you the money or not,' was the response, 'but you come back in the morning and I will tell you what I can do.'

"When the student had left the young man went to the bank to find out what his balance was, and to his amazement he was informed by the book-keeper that the balance was just the amount the student needed to get through school. The next day, when the student returned the business man

said, 'I have the money for you. Sign this note. Pay the money back after you have graduated and have secured a position.' To this informant he said, 'Should anything happen to prevent this young man's paying this money back, it will be all right, for this is the Lord's money, and I believed he wanted me to use it this way.'

On Church Letters.

It has ever been a mystery to us how people who habitually neglect the church by refusing to serve in any capacity, to contribute or attend, have "the face" to ask for church letters which they know constitute a recommendation from one congregation to another. Their requests cause no little embarrassment, inasmuch as the church hesitates to refuse them outright, and at the same time realises it can not conscientiously comply. The Akron (O.) church evidently has had some experience of this very nature, since the Board of Elders at a recent meeting adopted the following resolution: "Church letters shall be granted by the clerk in conjunction with the minister, and, as far as possible, shall state the truth regarding the spiritual and financial standing of the applicant. If the applicant has failed to support the church, either financially or by his presence, this should be so, stated. Also any distinctive work which the applicant has performed should be mentioned, such as officer of church, teacher or active worker in Bible school, etc.

"No letter shall be granted until the financial obligations of the applicant are paid or excused to the date of granting the letter.

"If there is any doubt concerning the granting of a letter, the matter shall be referred to the board."

The Akron board goes on record as not desiring to embarrass anybody, but it feels that the church has certain rights, and that no one ought to go from that congregation recommended as having been in good standing when, as a matter of fact, he was not.

Why a Strong Man Failed.

Writing of Samson's failure and rescue, "The Presbyterian" says, "Samson was a gift of God, a child of the covenant, and a chosen vessel of God for the accomplishment of a high mission. He faltered and failed, and was finally victorious. His career, in general character, has often been repeated among the children of God, and it is profitable to study the principles involved, that its errors may be avoided and its victories maintained.

1. *Samson failed at his strongest point.*—His special gift was physical strength. Instead of using this strength for the high purpose for which it was designed, he used it for his own pleasure, pride and indulgence. His success seems to have developed pride and self-sufficiency. He began to trifle and to use his strength for self-indulgence. This in turn led to sin and captivity. Self-sufficiency is one of the greatest delusions and deceptions of the human soul.

2. *Samson was a trifler.*—His over-confidence led him to feel that he could play with sin and, trifling with his strength, be safe. He began by equally yoked with unbelievers. He lost sight of only selfish pleasure. But trifling with passion is always a peril. The habit of trifling with duties, or playing with sin is one of the greatest causes of breakdown among modern young people. The habit of religious teachers to trifle with the revealed truth of God and to go as far as possible

Surely, no honest person can object to this action. If he is a member in good standing, he has nothing to fear nor regret concerning his status in the church. If he has been a shirker, he should have no objection to being known as such.—American "Christian Standard."

Religion and Sanity.

Experts in medical science, when the pursuit of their art carries them into the realm of religion, not seldom talk undiluted nonsense. Sir James Crichton, who is described as "a distinguished alienist," and an expert in mental diseases, giving evidence in a lawsuit, said that one of the parties to the suit was of "unsound mind" and "dangerous," as he "spoke of being overshadowed by God, who had given him peace of mind and a mission to preach to sinners." "Religious fervour," Sir James admitted, "was not mania in itself," nor until it "resulted in influencing the patient's behaviour to the extent of his interference with others. After every great revival," he added, "many weakly people are sent to asylums suffering from religious mania." When someone told King George that "Wesley was mad," the King—who himself had his intervals of common sense—replied that he wished Wesley would "bite some of his bishops." Certainly the utter absence of any "fervour" on the subject of religion, which such multitudes show is a surer proof of mental disorder—of a dull brain or a torpid conscience—than the "fervour," which is kindled by a true vision of the tremendous issues—both for ourselves and for others—which hang on life and death. The utter neglect of religion, in which so many people are content to live, is a form of insanity, which would qualify them for admission into the nearest lunatic asylum.—"Southern Cross"

The Bible Itself.

We believe in commentaries, lesson helps, sermons and expositions of the Bible, but no one should allow these to displace the reading of the Bible itself. To read what others say—even though they be master minds—and never to read for ourselves is to invoke a deadening scribeleness which cannot give the authority, satisfaction or education of reading for oneself. Commentaries are for the last resort. Let our motto be "The Bible Itself."—"Christian Evangelist."

with error, is responsible for a great part of the erroneous teachings of the age and the breakdown of Christian faith.

3. *The vital mistake of Samson was his breaking covenant with God.*—He was under vow of the Nazarite. The outward sign of this covenant was long hair and unshaven face. To reject the sign showed despite to God and dishonor to the covenant. He was led to this by his trifling with God. Nothing is more perilous than this. We cannot be unfaithful to the covenant which God has made with us and escape the powers and bondage and defect of sin. God honors his covenant, and if we dishonor it we must expect a serious settlement. Through the mercy of God the sign of the covenant was restored to Samson. Out of his suffering and bondage he called upon God, and victory was given him over his enemies. This was the work for which he was commissioned.

Herein is manifest the mercy of God to penitent sinners. When they turn to God, God will return unto them. When they ask for victory he will grant it. When they seek to accomplish their mission he will make them successful. Boast not in self, but glory and rejoice in the grace and power of God."

Reclaiming Criminals in India.

Albert J. Saunders, M.A.

On my way to Bombay recently to attend the Seventh Indian Economic Conference, I stopped off for a day to pay a long-promised visit to our old friends—Mr. and Mrs. H. H. Strutton, and to see the Sholapur Industrial Settlement, where they are engaged in a truly wonderful piece of work devoted to the reclaiming of criminal tribes in the Bombay Presidency. These tribes are bands of wandering thieves and robbers, something like our gypsies only far more dangerous. Robbery is their caste occupation, encouraged by their religion, and allowed by their social organisation. It is no crime to steal; the only shame they know is being found out. The police agent was their worst enemy; they feared him, but they did not respect him. It was not the aim formerly of the Police Department to reform these tribes; the function of the police was to detect crime and punish it. But within recent years a great change has come over the Government's policy in dealing with these criminals. Now the Government of India, through properly constituted Government departments operating in several Presidencies and with the splendid help of missionary organisations, are doing a piece of real good missionary work themselves in seeking to reclaim and not simply punish these criminal tribes. It is a recognition of the fact which sociology is making plain in its study of society everywhere to-day, that crime is a social product.

There are 40,000 of these criminals in the Bombay Presidency. In 1910 the new policy in reference to their treatment was initiated. Mr. O. H. B. Starte, I.C.S., was specially commissioned by the Government and set apart as the Criminal Tribes Settlement Officer to work out a scheme of reform. Mr. Starte is a fine stamp of a Christian Government administrator. He is working hand in hand with the missionaries. In fact he is just as much a missionary as any of the rest of us. I met and had a talk with him in Bombay, and he was most interested in a similar line of work that we are doing in the Madura District of South India. Mr. Starte has 12,000 of these people in 11 different settlements in the Bombay Presidency under his administrative control. But the actual management of several of these settlements is under the immediate direction of four Christian missions: The S.P.G., American Methodist, Australian Church of Christ, and the American Board of Boston. Mr. and Mrs. Strutton are now working under the American Board and are most happy in their work and relationship with the American Marathi Mission.

SHOLAPUR.

The city of Sholapur is on the main line of the Great Indian Peninsular railway between Madras and Bombay. It has a number of famous old ruins, as a huge fort, and a Hindu Temple recently unearthed. The population has reached 120,000. The city has six large cotton mills, one of which employs 5,000 work-people. The capital and management of these mills are for the most part Hindu. Some Europeans are employed but only as heads of departments. In Bombay for instance, with its 85 mills, the majority of them are in the hands of Parsees and Mohammedans.

THE INDUSTRIAL SETTLEMENTS.

The policy that the Government is now pursuing is to take a tribe of these wandering criminals and send them to a settlement. In these settlements they are carefully supervised, found honest employment, receive moral and religious instruction, and the children are put in school. In Sholapur the men and women and young people work in the mills all day, earning good wages, while the children go to school. At night all must remain within an enclosure where their huts are, and are under strict police guard. If after about five years a family shows no disposition to further crime they may be allowed to go to some oc-

cupation or farm land which they have bought with the money saved from their mill employment. The whole idea is to win these people from idle lives of crime to an honest life of industry, and during the process the children receive a Christian education. The hope of the movement lies in saving the children.

Mr. Strutton has two such settlements under his supervision. There are 4,000 criminals in them, from seven different castes, and include false coiners, women petty thieves, house breakers, cattle lifters, dacoities and terrorists, highway robbers, and train thieves, a truly formidable lot and some are dangerous characters. The superintendent has a staff of 75 to look after these people. Miss Hoxie, a member of the Sholapur mission, is in charge of the schools and has over 1,000 children under instruction and vocational training. The settlements comprise 200 acres of land, and Government is meeting all the expenses of the settlements, including several new buildings now in course of erection. The total expenditure last year for this work in Sholapur was Rs. 275,000.

Government is very glad to utilise the services of missionaries in this reclamation work because the people soon learn to have confidence in the missionary, and he has the only method of approach (the approach of moral and religious appeal) which can successfully deal with criminals. Then, too, the missionary enjoys and can use if necessary the authority and power of Government in his work.

Great emphasis is placed on securing and training the boys for an honest and useful life. There is a vocational school where wood, tin, cane and weaving work are taught. There are three scout troops under a qualified scout master. When the boys are old enough they go to work in the mills, and soon earn good money. Every effort is made to show these people that "honesty is the best policy," and that a good honest life in industry is better in every way than an idle life of crime. And, of course, the whole missionary co-operation in this work is based upon the right of moral and religious instruction, which is freely and fully given.

CRIME STATISTICS.

The test of an effort like this is, does it lessen crime, and do these people become Christians? Mr. Strutton reports no converts to Christianity yet, but the movement is very new, only a few years old. Not much can be expected from the grown people; but there are several young people becoming interested in Christianity, and some of the children later on will turn to Christ. The Sholapur police records show a great improvement in crime, as the following figures will indicate:—

| | |
|---------|--|
| 1919—88 | cases convicted. |
| 1920—80 | " " |
| 1921—99 | cases owing to many new people admitted. |
| 1922—54 | cases convicted. |
| 1923—67 | cases, work enlarged. |

An annual industrial and school exhibition is held more as an object lesson to show these criminal tribesmen that their own people can do something; this tends to remove prejudice against them on the part of the citizens who formerly feared these thieves and thought nothing of any good could come from them; and it also gives them the right to lift up their heads and opens for them a chance in life.

APPRECIATIONS.

The following from Government reports will show that this reclamation work is highly appreciated by the Bombay Government.

"The missionary societies who have undertaken the management of the settlements are doing ably

and unselfishly a social work, the results of which will be of inestimable benefit to the country."

—From the Criminal Tribes Settlement Officer (1921 Report).

"The Governor-in-Council desires to acknowledge with thanks the very valuable services rendered by the missionary societies and their devoted workers who have undertaken the management of various settlements, and by the Criminal Tribes Settlement Officer and his staff."

By order of

The Governor in Council.

PERSONAL.

It was a real pleasure to meet Mr. and Mrs. Strutton again after so many years. They are doing a splendid piece of work, unique and along a line which gives great promise for the future. Christian missions aim to transform and elevate whole communities in a land like India, and this reclaiming of criminal tribes is a social work which only Christianity can do.

Mrs. Strutton still continues her painting work. Her home is decorated with beautiful pictures from many parts of India; Kashmir figures largely in her collection, Mohammedan forts, and Hindu temples, and many choice bits illustrating the life of the people. The Ford car we rode in was the result of the work of her brush. In the last annual number of "The Times" of India is a pretty street scene in Bijapur which was painted by Mrs. Strutton; and every year she exhibits in the Bombay art exhibition.

We wish them both continued health and strength in their very important and fruitful service for the kingdom of God and the uplift of a desperately needy community in India.

Restricted Communion.

In the "Religious Herald," U.S.A., is a letter by Douglas S. Freeman in which he recounts a certain conversation which took place in the group that accompanied Lloyd George when, during his visit to America, he was being driven over the historic battlefields around Richmond.

A member of the party is said by Mr. Freeman to have called the attention of Mr. Lloyd George to the fact that Richmond was notably a centre of Baptist faith. A member of the group went on to say that the Baptists were gaining ground rapidly everywhere. He added that it was his opinion that they would increase their membership still more rapidly if they would abandon close communion.

"I am not so sure of that," said Mr. Lloyd George. "In Great Britain we have both open and close communion Baptists. The Welsh Baptists to which I belong have close communion. When I go there with my wife, who was a Presbyterian, she is not served communion. This seems hard. Yet the fact is that open communions are not gaining in England, but the close communionists are."

Then Mr. Freeman remarked that precisely the same condition prevailed in the United States. The Southern Baptists, who are close communionists, are greatly outstripping the Baptists of the North in growth, many of the latter being open communionists.

Mr. Lloyd George declared that he regarded this superior growth of the strict communionists as compared with the open communionists as being true the world over. "When I was in Louisville," he said, "Dr. Mullins told me the Baptists were making great progress in Russia." Mr. Lloyd George gave the impression that he thought the Russian Baptists were close communionists.—"Australian Baptist."

"If faith produce no works, I see

That faith is not a living tree

Thus faith and works together grow;

No separate life they e'er can know.

They're soul and body, hand and heart.

What God hath joined, let no man part."

The Family Altar.

SUNDAY.

Let the peoples praise thee, O God; let all the peoples praise thee.—Psalm 67: 5.

"Aged men and blooming maidens,
Young men, children sweet,
Bring their crowns of adoration
To his feet."

Reading—Psalm 67.

MONDAY.

And he (Abijam) walked in all the sins of his father.—1 Kings 15: 3.

"The greatest duty every father owes his children is to walk where it will be safe for them to follow."

Reading—Ephesians 6: 1-4.

TUESDAY.

Let no man despise thy youth.—1 Timothy 4: 12.

"In too many homes the following story from 'Zion's Advocate' might strike so near the truth as to hurt:

"Policeman—Do you have to take care of the dog?

"New Girl—No; the missus says I'm too young and inexperienced. I only look after the children." Reading—Deuteronomy 5: 9-10.

WEDNESDAY.

Ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord.—Ephesians 6: 4.

"The Iron Duke, a man of stern will, hero of many a hard-fought battle, and yet a man of keen perception, once said: 'Gentlemen, if you are only going to educate the children, you are only going to make them clever devils.' And what he said was true. The whole history of man proves that environment is not sufficient."—Dr. Campbell Morgan.

Reading—Ephesians 6: 5-9.

THURSDAY.

"A righteous man that walketh in his integrity blessed are his children after him.—Proverbs 20: 7.

"Give the children a chance; normal conditions make normal boys and girls, who in turn make normal men and women."

Reading—Proverbs 20: 7-12.

FRIDAY.

Remember also thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them.—Ecclesiastes 12: 1.

Dr. Campbell Morgan wrote: "The vast majority of people who yield themselves to Christ, do so on the sunny side of the thirteenth milestone of their life's journey."

Reading—Ecclesiastes 12: 1-8.

SATURDAY.

Come now therefore, and I will send thee.—Exodus 3: 10.

"Moses' life consisted of 120 years, divided into three forties. In the first 40 years he was learning to be somebody; in the second 40 years he was learning to be nobody; in the third 40 years he was proving what God could do with a man who had learned those two lessons."

Reading—Exodus 3: 1-10.

The Home Circle.

Conducted by J. C. F. PITTMAN

Mother.

Mother is a little girl who trod my path before me;

Just a bigger, wiser little girl who ran ahead—
Bigger, wiser, stronger girl who always watches o'er me,

One who knows the pitfalls in the rugged road I tread.

Mother is a playmate who will always treat me kindly—
Playmate who will yield me what true happiness demands.

She will never let my feet stray into brambles blindly—
Mother's just a bigger little girl who understands.

Mother's an elder little playmate who'll befriend me—
Yesteryear she travelled on the path that's mine to-day!

Never need I fear a foe from which she might defend me—
Faithful little pal who ran ahead and learned the way.

—Strickland W. Gillilan.

A Happy Disposition.

"Laura has such a happy disposition, nothing ever worries her," said Rena, when relating the adventures of their summer camping trip to her mother. "One day we were going berrying, and Laura borrowed a skirt of Jeannette Wood's to wear. Laura got caught in the bushes, and tore it dreadfully, and got stains all over it, but that did not worry her at all. She has such a happy disposition!"

"Did it worry Jeannette?" asked her mother. "Was she as happy over it as Laura?"

"No, indeed," responded Rena. "Jeannette was very cross about it. She said Laura had ruined her skirt, and they really were not very good friends after that all the time we were camping. But Laura said it was not her fault. She didn't mean to tear or stain the skirt, and she didn't think Jeannette ought to have minded so much. Jeannette said it wasn't the tearing and staining of the skirt that made her so cross, but the easy way in which Laura took it, and the fact that she never offered to mend it or tried to take the stains out. Laura didn't bother her head about that, and said she had such a happy disposition she simply couldn't worry about anything so trivial as that, or let it bother her."

"A happy disposition," said mother, "is a very good thing to have, and every one ought to cultivate it; but there is a difference between a happy disposition and a careless disposition, and there is such a thing as being happy at some other person's expense. If the tables had been turned—if Jeannette had worn one of Laura's dresses, torn and stained it, and then laughed and taken it easily and did not offer to remedy it—would Laura have been so happy, do you think?"

Rena looked doubtful. "I don't believe she would have liked it very much," she admitted.

"Some people," continued mother, "can be happy when nothing happens to them individually, when some one else shoulders all the responsibility, when some one else does all the work, and when the consequences of even their own acts fall on others; but let it come home to them, let them have to take the responsibility, do the work, bear the consequences, then they are not so happy. I should say that Laura had a careless disposition, not a happy disposition. Don't you think so, daughter? She ought not to have been happy when she had ruined Jeannette's skirt. I think she should have been

sorry, and have done what she could to remedy her carelessness, don't you?"

"Yes, I do," answered Rena. "I guess there is a difference between a happy disposition and a careless disposition, and I can understand now just how Jeannette felt about it."—Exchange.

The Story of a Country Girl.

Once at a boarding-school some girls were trying to humiliate a new scholar whose hands were red and who looked as if she knew how to work. They were boasting of what they could not do, apparently thinking she would be ashamed of being a working girl.

"Why," said one of them, "I never did a stroke of work in my life."

"You didn't?" said the country girl. "Don't you know how to wash dishes?"

"Oh, no, indeed."

"Can't you cook?"

"No."

"Wash, iron, bake, or scrub?"

"No, no!" said the girls, all at once. "We have servants to do those things."

"Can't you sew?" asked the country girl.

"Well," said one of them, "I made an apron once, but it was so poorly done that my mother had to rip it all out."

"Well," said the country girl, "I would be ashamed to be as helpless as you are—to be like a baby and have someone to wait on me. You may talk about your fathers being worth money, but I'm worth something in myself. I cook, wash, sew, scrub, bake, and iron and milk and make butter. I'm proud of what I can do, and never would think of boasting about what I cannot do."

It is not the amount of money that measures our value. Our value lies in what we are, and not in what we possess. A man may possess a million pounds, yet be worth very little; another may have only his two strong hands and firm intellect and be worth a great deal.

Wasting Energy.

Herbert had spent the first four years of his life in an apartment house where pets were unknown, but he had had experience with motor cars. So when he was visiting his aunt and found the family cat dozing comfortably in the sunny window and purring steadily, he cried, excitedly: "Auntie, come quick! This cat has gone to sleep and left his engine running!"—Selected.

A Spoiled Romance.

A prominent playwright was in Atlantic City, supervising one of his plays. One night he saw an old scrub woman bent over her work. Thinking to give her a treat, the playwright stopped and asked her, "Would you like to go to a theatre to-morrow night?"

The woman looked up, studied his face earnestly, then said: "I can't go to-morrow night. Can't you get some other night off?"—Chicago Tribune.

His Part.

Here is the story of a small colored boy that may remind our readers of certain white boys they know.

"Ma," said Rastus plaintively, "Does yo' know whereabouts my shoes and stockings is?"

"Rastus," answered the mother, "you certainly is the carelless boy I know. Yo' shoes is behind the door; yo' stockings under the bed; yo' feets am on byterian."

"They say that man is mighty,
He governs land and sea;
That he wields a mighty sceptre,
O'er lesser powers that be.
But a mightier power and stronger,
Man from this throne has hurled;
For the hand that rocks the cradle,
Is the hand that rules the world."

Prayer Meeting Topic

March 26.

Moses' Prayer for his People.

(Exodus 32: 7-14.)

Horace Kingsbury.

Moses had been on Mt. Sinai, learning from God the way to organise the children of Israel into a nation. "They had just taken the oath of allegiance to God, and had unanimously promised to obey him. But they were inexperienced. . . . They could not see the God to whom they had promised allegiance, and with whom they had made a covenant of obedience. They had known Moses but a very short time, and now he had left them in the very heart of the wilderness, far from the promised land, like sheep without a shepherd."

And when the people saw that Moses delayed for nearly six weeks to come down from the mount, the people gathered themselves together unto Aaron, who was left in chief command, and said unto him, "Up, make us gods, rather, 'make us a God,' which shall go before us."

The psalmist puts the matter very plainly: "They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass. They forgot God their Saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them" (Psalm 106: 19-23).

"Reaction often succeeds seasons of religious fervour." Compare Exodus 24: 7, "And he (Moses) took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient," with Exodus 32: 8, "They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt."

"Sometimes the only thing we can do for those we love is to pray for them." How earnestly Moses prayed for Israel! "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written" (Exodus 32: 32). How like Paul's self-effacing words: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Romans 9: 3).

"More things are wrought by prayer Than this world dreams of. Wherefore let thy voice

Rise like a fountain for me night and day;
For what are men better than sheep or goats
That nourish a blind life within their brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call
them friends?"

For so the whole round earth is every way
Round by gold chains about the feet of God."

"The life of Livingstone is throughout an example of the power of prayer for those without the Gospel. He prayed for himself,—that God would use him for the work of winning the world for Christ; that he might be resigned to God's will, and emptied of self. He committed his family and friends to God with simple confidence. He prayed for his work; for all branches of his work. . . . And the need of prayer for those to whom he had ministered, and those to whom he had not had the chance to speak, was so strongly felt by this great missionary that, when on his death-bed, he found strength to rise and kneel in prayer. And from his knees God took him."

Suggested Hymns—Sankey's Collection
792—Evening Praise.
879—Will Your Anchor Hold?
814—Rescue the Perishing.
350—I am Praying for You.

Our Young People.

Conducted by W. B. BLAKEMORE, B.A.

Nature Talks in Teaching.

Miss. E. C. Gill.

The child has a natural interest in the outside world, particularly in things that are living and moving. The World of Nature makes a special appeal to him. He needs guidance however, to develop this interest aright, and to lead him to the realisation that God who is his Father, and the Father of all, has created everything with a definite purpose.

The Child's Attitude to Nature.

This will be influenced by his surroundings, and by the attitude of those with whom he associates. It is the duty of those to whom is entrusted the training of the child, to make opportunities of bringing him into contact with the wonders of Nature, so that he will have a love for those things that God has created, and a sympathy that will manifest itself in a practical way, viz., in the care of animals and plants, and other forms of God's creation. The teacher herself should enter into the beauty and wonder of God's work, or she cannot lead the child to see them.

Motive and aim.

Even if we had the time at our disposal, the Sunday school is not the place to study Nature merely for the purpose of acquiring knowledge regarding the objects studied. We have a higher motive than this in including the subject in our programme, viz., to give the children a greater knowledge of God, and to lead them to realise

"I love these little people, and
it is no small thing when they,
who are so fresh from God, love
us."—Dickens.

that God 'is the Creator of everything in his beautiful world. It is from the home and from Nature that the child gets his first ideas of religion. We desire the child to develop physically, mentally, and spiritually, and the introduction of any subject into our programme of work must be in harmony with this desire, and with our aim as Sunday school teachers. This aim we have previously stated as being, "To so teach and train the child that he will, as he comes to years of understanding, dedicate his life to the service of Jesus Christ." If a brief time spent in the consideration of some of our Father's wonderful works will help us to attain this aim, we shall feel justified in including a Nature talk in the programme of the Elementary School.

Let us enumerate some of the advantages to be derived from a brief study of Nature:—

(1) It brings the teacher into closer contact with the child, and helps her to gain more easily his confidence and love. The child's interest centres about his home, and he will love to tell about his pets, or his garden, and very soon he overcomes his natural shyness, and feels at home in the Sunday school.

(2) It develops his sympathy for the lower creation. The child can be led to realise God's loving protection and care for animals and plants, and at the suggestion of the teacher, he will discover ways of helping them too; thus early in life will he begin the formation of right habits.

(3) It cultivates in the child an appreciation of the beautiful in his environment. He sees beauty in the common things—in the tiny blade of grass, in the baby bud as it unfolds its beautiful secret, in the egg tended so carefully by the mother and father bird on account of the young life contained in it. So the child's higher nature

will be developed, and he will have a greater reverence for God's handiwork, and will be less likely to destroy what God has created.

(4) It arouses his self-activity, and presents to him opportunities of doing as well as of observing. If encouraged, he will have his own plot of ground, in which he can plant seeds, and tend his plants. An additional pleasure comes into his life with the knowledge that he is God's little helper. The spirit of unselfishness also is being cultivated, when he delights in sharing with others the flowers that he himself has helped to make so beautiful.

(5) It gives the child an understanding of what he receives from God, and of what he owes to God. He realises his dependence on God in his daily life when he sees the evidences of God's love in the world around him. He learns that everything he has comes from God, and this knowledge helps to cultivate in him a spirit of gratitude for all good gifts received; and a reverence and love for the Father who provides so bountifully for all his children. In a talk on the sheep he learns that we depend on that animal for wool to make our clothing; that the sheep needs the grass for food, and that all depend on God who sends the rain and the sun to make the grass grow. So also, from the wheat we obtain the flour to make our bread.

"Back of the loaf is the snowy flour,

And back of the flour, the mill,

And back of the mill is the wheat, and the
shower, and the sun, and the Father's will."

(6) It teaches the child the lessons of kindness and thoughtfulness for the life that God has created. Young children are not always very considerate towards dumb animals. Oftentimes they treat them cruelly, not intentionally, but in ignorance of the fact that animals have feelings. When the child becomes familiar with the habits of these animals, and when he sees how they respond to kindness, he will act in a more kindly way towards them, and his feelings of affection, sympathy and helpfulness will be awakened and developed.

(7) In Nature the child sees his own experiences repeated—the love of the mother hen for her chickens, the care of all animals for their young, the flower giving up its life that the seed may ripen; and these to him are revelations of the care of everything in Nature for its offspring. He sees in it a resemblance to the devotion of his own mother for her child.

He learns also the dependence of one on the other; the bee helps the flower by bringing to it pollen, receiving in return the honey. The sun and the rain help the seeds to grow. So he learns the lesson of helpfulness.

(8) It helps the child to a better understanding of many of the Bible stories that are presented to him. A great number of stories in the Bible have a connection with Nature—stories of the sea, the wind, the rain, the rainbow, the garden—and oftentimes a short Nature talk will help to prepare the child's mind for the presentation of the story. For example, the lesson "Jesus helping the Fishermen," will be better understood and appreciated by the children if prefaced by a talk in which the method of fishing with nets is explained.

(9) The "wonder spirit" is aroused in the child. The beauty of the sun, moon and stars in the sky appeals to him, and his natural curiosity leads him to ask, "Who put them there?" He learns that God is the Creator, the Ruler, and the Preserver of all. When the child realises how much his Heavenly Father has given him, he naturally has a desire to do something in return, and so, from this small beginning, may result a life of service for God.

(To be continued.)

Foreign Missions.

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

F.M. Notes.

Bro. Au Quong Hon has been doing good work in Sydney during the last eight months. He has five meetings a week in connection with the Chinese church. There is an average attendance of 13 at the Bible school and 8 at the night classes. The attendance of members at the Chinese church morning meetings averages 15. They hold an open-air meeting on Sunday nights. Bro. Hon will finish his work in Sydney for the present at the end of March, and will go over to Adelaide for the month of April, and Western Australia the beginning of May.

On the last day of 1923, Bro. Norton, one of the early missionaries of the American brethren in India, passed away. He was located in later years at Dhoun, and was responsible for the spiritual oversight of the people there. He was a near neighbor of our missionaries, and they had much pleasant intercourse with him. The Federal Secretary visited Bro. Norton in 1920, and had a delightful time of reunion. He had known him in the old days in America. He worked largely on independent lines, and did splendid work for God. He was a man of great faith in God, and God used him greatly. One by one these men are going home. Thank God that where there was one veteran there are now scores of men and women to take their places in the missionary forces.

Our boys' and girls' school at Shanghai, China, continues in its prosperous way. We could accommodate more children if there were more room. Many had to be refused, but they have 240 children in attendance. There are nine members on the teaching staff. One girl teacher, Miss Woo, has been appointed to teach English, arithmetic, music. She is a graduate from one of the leading high schools at Shanghai, and is a native of Shanghai. The headmaster says she has a good character as well as her knowledge, and a new Chinese teacher has recently been appointed, one who has had teaching experience for years in the local high schools. One of the teachers, Mr. Wong Tsoh Van, has accepted Christ as his Saviour and been baptised. Bro. Cameron has charge of the Sunday school Bible class and the general running of the school. Everything is guided by him.

News from India.

Bro. Escott writes: "One feels constrained to sound a note of praise for all that has been accomplished, and we pray and trust that God will use it for the furtherance of his plans and purposes in the salvation of some of our Indian people. This year has been marked by a considerably changed attitude of the people, and in many quarters an aroused interest has been created, and a spirit of enquiry is abroad.

"This year, while maintaining the evangelistic side of our work, a special effort was made in distributing literature bearing on the Christian religion, and seeking to set forth the plan of salvation. We have evidence that this has been a success, and it encourages us to put this part of our work on a firmer basis, and at the same time to greatly increase the circulation. Much in this way was done by the lending system.

"We have made a forward move in employing a doctor for the medical work. We have had this on our budget for a considerable time, but until the present we have not felt quite ready to employ him. His coming will make a valuable addition to the work here, and free me for other work that demands my personal attention.

"I would like again to draw the attention of the Committee to the urgent need of co-workers' quarters. For the present we have the doctor living in any but suitable quarters. He has been given to understand that it is only for such time until the Home Committee enables us to build.

"We were able by strenuous efforts to get into the new part of the bungalow before Christmas, and are thankful for the new quarters, and trust it will not be long before you send us word to complete the building.

"I am sorry to write that our district is again subject to famine. In the beginning the prospects were bright for a good harvest, but the whole crops have failed for the want of one good rain. There will be a little fodder for the cattle, but not sufficient to carry them through to the next rains. There was not sufficient moisture in the ground to ensure a good crop of grain. I am thankful that I bought in a two-years' supply of fodder, otherwise we would have been put to great straits to obtain a supply. In fact the price of fodder is so high, that it would have meant that we would have been compelled to sell the bullocks and horses, as the cost of feeding them would have been more than they were worth.

"We had a very happy .me at Christmas. I sometimes wish that some of our school children, who remember and give Christmas cheer to the children of India, could see what joy and gladness is brought into these lives by their gifts, they would feel amply repaid.

"The school at Indapur has more than doubled itself."

It is not too early to begin planning for the Annual F.M. Offering, which will be taken this year on

Lord's Day, July 6.

Pentecost Island News.

We were very pleased to receive a letter from one of our teachers on Pentecost a few days ago. He writes: "On Christmas day we opened up one new church, and we have a meeting with 227 men, women and children; also we have collections, £7/7/11; so this joined together with the money out of mission copra makes £9/5/11, and so we divided it to all teachers 10/- each, and then we had others to help teachers at work. They receive 3/-, because long time they have not money for themselves, 14 teachers, and some places have no teacher, so we tell them to work strong for God, so that his work may be strong again.

"We read your letter to them, and they said it is very good, so we like one good missionary to come down quick, so we pray very strong to God so that he speak to heart belonging to someone so that he may come and carry on his work."

"David Tom Tom and Mr. Black put him to look after all teachers and God's work at Pentecost, so he baptise 10 men and 5 women at Barbet on Christmas day, and he married one man and one woman too. We very much like to rise up the work, but some men they follow their way, and they try and turn other Christians into darkness. They tell them to follow the pigs and to do the things belonging to Satan. These men very bad this time. They want Christian men into heathen way. We want missionary to tell them to repent because they spoil men belonging to school, so when you see this we want you to answer it back here quick, and by and by these men they come back to school, because by and by all who follow these men they will get fright and come back to God.

"One teacher go to one village and try to make men Christians, but their head just like stone—very, very strong, so they not let him live here any more. One man he break down one station and everyone they listen unto his voice and they teach them about pig and dance.

"Send missionary down here quick."

State Foreign Mission Secretaries.

Please send offerings to the following:—
Victoria—J. E. Allan, 51 Watts-st., Box Hill.
N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le Sands.

S.A.—G. T. Walden, 74 Edmund-ave., Unley.
W.A.—W. Clay, 9 Chester-st., Subiaco.
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.
Tas.—J. Foot, jr., 14 Balfour Pl., Launceston.

Federal Secretary—G. T. Walden, M.A., 74 Edmund Av., Unley, S.A.

COMING EVENTS.

MARCH 16 and 19.—West Wimmera Conference, Kaniva, on Sunday and Wednesday, March 16 and 19. Three meetings each day. Visiting speaker, Bro. A. T. Eaton.

MARCH 16 and 20.—Third anniversary of Boronia Sunday school. March 16, 11 a.m. and 3 p.m., Speaker, Bro. J. E. Thomas; 7 p.m., I. R. Waterman. Thursday, March 20, at 8 p.m., public meeting. Special singing by the scholars. Distribution of prizes. All are cordially invited to these meetings.

MARCH 17-19.—Northern District Conference of South Australia will be held at Wallaroo, March 17 to 19. Applications for accommodation to be made to E. G. Warren, Hughes St., Wallaroo, and for Concession Forms to the Secretary, Wm. L. Ewers, Balaklava.

MARCH 17.—Monday, Swanston St. chapel, 8 p.m., Farewell Meeting to Sister Miss Vera Blake, missionary returning to India. Representative speakers. Farewell address by Miss Blake Musical items. Fill Swanston St. chapel.—J. E. Allan, Vic. F.M. Secretary.

MARCH 19.—Mr. Homer Rodeheaver of the Dr. Biederwolf evangelistic party will conduct community singing and explain the aims, objects, and ideals of Kappa Sigma Pi (Boys' Brotherhood), and Phi Beta Pi (Girls' Fraternity) in the Collins St. Baptist Church, Melbourne, on Wednesday evening, March 19, 1924, at 7.45 p.m. The State Chancellor (Bro. H. A. G. Clark) will preside. Admission free, but an offering will be taken to defray necessary expenses. Everyone welcome. A musical treat is in store for all who attend.

MARCH 23 and 25.—Prospect church Anniversary, March 23. Preachers, Will Beiler and A. J. Wedd, M.A. March 25, home-made tea meeting. Children at 5.30, 6d., adults, 6.15, 1/- Public meeting, 7.45. Speakers, A. C. Rankine and G. Rootes. All friends past and present specially invited.

MARCH 24.—Men's Quarterly Meeting, Lygon St. chapel, 8 o'clock. Correspondence classes, Mr. J. C. F. Pittman. The "Campbell Edwards Trust," Mr. A. L. Gibson.

MARCH 29-30, APRIL 1.—East Camberwell. Opening services in connection with new building. Brethren and friends cordially invited. Luncheon and tea provided on 30th. Fuller particulars later.

APRIL 13.—Sydney City Temple. Home Coming Sunday and re-union of old members. Come and renew old acquaintances and revive old memories. Special services morning, afternoon and night.

APRIL 18.—Conference on Prophetic Truth. Mile End church, Good Friday afternoon and evening. Basket tea at 5.30. Inspirational addresses on vital subjects. Charts and books may be purchased from the literature department.

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Here and There.

A reminder is given of the farewell meeting to Sister Miss Vera Blake at Swanston St. chapel next Monday evening.

The Victorian General Dorcas will hold its next meeting on Wednesday, March 19, in Swanston St. lecture hall, from 10.30 till 4 p.m. Workers are asked to attend. All are welcome.

Owing to Tuesday, March 18, being a proclaimed holiday, the usual monthly meeting of the Victorian C.E. Council will not be held. The executive are asked to meet on Tuesday, 25th, at 7 p.m., in Swanston St. chapel.

Sister Vera Blake will leave Melbourne for India next Tuesday, March 18, by the "Ormuz." Notification has been received that the vessel will not leave from Port Melbourne but from the Gellibrand Pier, Williamstown.

Bro. W. V. O. Marsden, assistant secretary of our Queensland Home Mission Committee, has been appointed accommodation agent for the forthcoming Conference. He would like those desiring accommodation to communicate with him (address, Park Av., Eagle Junction), and to note that no accommodation can be guaranteed after April 6.

On Tuesday evening, March 4, the students of the College of the Bible were entertained at a social evening by members of the young people's clubs of Gardiner church. On March 10, the foreign missionary students were the guests of the Victorian Foreign Missionary Committee at Swanston St. Both functions were most highly appreciated.

The men's quarterly meeting in Melbourne will be held in Lygon St. chapel on Monday evening, March 24, at 8 o'clock. Mr. J. C. F. Pittman will give a report on the work of the correspondence classes, and Mr. A. L. Gibson will speak on the "Campbell Edwards' Trust." The meeting will be open for discussion. Mr. Jas. E. Thomas will preside.

A tent mission will begin at Chelsea next Lord's day, with Bro. P. R. Baker as missionary, and Bro. Les. Brooker as song leader. This is a new field, with no organised church, and the brethren of the churches within convenient distance are urged to assist by their presence next Lord's day, and during the first week particularly. The tent is on the beach side and one minute from the station.

In connection with the reorganisation of the University of Madras under a recent Government Act, Mr. A. J. Saunders of the American College, Madura, has been elected to the Senate of the University by the Council of Affiliated Colleges of which he is a member. The Vice-Chancellor has also appointed him a member of the Board of Studies in History and Economics. An article by Bro. Saunders dealing with the reclamation of criminals in India appears in this issue.

Preston, Vic., reports continued good attendances and interest. One lad, a son of Bro. and Sister Rodgers, was received by faith and baptism last Sunday. The K.S.P. and girls' club are going on nicely. Bro. L. Clay gave special addresses to each society. The anniversary on March 2 was a success. Large audiences, and old friends present. Bren. Dawson, Schwab and Clay were the speakers, and their fine efforts were appreciated. The scholars, ably conducted by the supt., Bro. F. J. Lang, and assisted by an orchestra, sang excellently. The demonstration on March 4 was a success. A packed house enjoyed a lengthy programme. Bro. O. Walker, hon. supt., presented the prizes. Bro. Blakemore gave a short address, and presented seals and certificates to scholars attending school every Sunday in 1923. Bro. J. D. Lang presented to Sisters C. and L. Olney each a wristlet watch as token of esteem and appreciation by the church. These two sisters have been faithful workers in church and school for a number of years.

At the annual council of the Albert District, No. 83, Independent Order of Rechabites, held on Mar. 4, Mr. L. H. Crosby, J.P., of Prospect, was elected Chief Ruler of the district. Mr. Crosby is actively associated with the Church of Christ at Prospect, S.A. He has always been an ardent supporter of the principles of Rechabism, and his election to the highest office in the district is very pleasing to his co-workers.

The Bible Union of Victoria was recently formed for the purpose of witnessing to the inspiration and authority of the Scriptures. Its aims will commend themselves to all of our readers. On Tuesday evening, March 25, under the auspices of the Union a public meeting will be held in the Assembly Hall, Collins St., Melbourne. Prof. T. J. Smith, M.A. (one of the vice-presidents) will deliver a lecture entitled, "Archaeology and Criticism of the Old Testament." A large attendance is hoped for.

A newspaper report states that the health committee of the Sydney City Council decided to recommend the council not to permit the gospel to be preached in Camperdown Park on Sunday afternoons, but to permit play on Sundays on the council's tennis-courts in the city parks at a charge of 10/- a session (three sessions for each court each Sunday). The voting against the preaching of the gospel was 6 votes to 5, and in favor of tennis 5 votes to 2. "First things first," we suppose. The members at least have classified themselves.

There were splendid meetings at Balwyn, Vic., on Sunday. Jas. E. Thomas spoke, and Leslie Gooden, of India, presided at morning service; W. Graham, of Ponsonby Rd., Auckland, took part in the service. Mr. and Mrs. E. Knight were welcomed into fellowship. An enrolment of 206 has been reached in the school, and Sunday, 2nd, saw a record attendance. Full meeting at night, when Bro. Thomas gave the second of a series on "Our Coming King," speaking on "When and How will Jesus Come Again?" Miss Jean Perry gave a splendid solo. A new school room, to give accommodation for kindergarten, primary and Bible classes, is being erected. Twenty-four each Saturday for the last two weeks gave voluntary labor. The hall will meet a long-felt need.

Interest and attendances at the Hinrichsen-Pratt tent mission at Launceston, Tas., are growing. On Sunday night, Mar. 2, over one thousand people were present. Unfortunately, during the week, bad weather was experienced. On Wednesday, although more than 400 people were present, the meeting had to be abandoned owing to a storm. On Thursday the tent was again torn from top to bottom, and the meeting had to be held in the chapel. The tent is now being repaired. In spite of these drawbacks, great crowds have been coming. Many questions have been asked. Bro. E. C. Hinrichsen's preaching is causing many to search their Bibles. Bro. Pratt was indisposed for a few nights. He is now sufficiently well to take charge of the singing again. The community singing is a great attraction. The solos of both Bro. Pratt and his wife are much appreciated, as also are their duets. Bro. A. Hinrichsen has been busy, keeping in contact with those who have made the confession, and almost all are being baptised. To March 8 there were 75 confessions.

Miss Vera Blake is the missionary living link of the Victorian Women's Mission Bands. Her birthday occurred recently, and to mark the event Gardiner band entertained 180 women of the metropolitan bands at afternoon tea on March 6, with Miss Blake as guest of honor. The meeting was one of spontaneous enthusiasm and love for Miss Blake. Gifts for her came from everywhere. Each band was anxious, unasked, to bring something. In addition Miss Blake was overwhelmed with floral presentations and was

very deeply stirred by the sincerity and love shown. Mrs. A. R. Main presided and welcomed the visitors. Miss A. Baker assured their guest of the prayers of the women at home for the workers abroad. A birthday cake adorned with seven candles, signifying seven years of missionary service, was presented to Miss Blake by the hostesses. In her reply Miss Blake said that in days to come the memory of the meeting with its assurances of love and prayer and interest would be an ever-recurring encouragement. The cake she would have packed and sealed so that in India at a conference meeting of all the missionaries, it would be cut and shared and that day's meeting would be relived over there.

IN MEMORIAM.

LAWRANCE.—In loving memory of our beloved Alice, who departed this life at Paragon Place, Lillimur, Victoria, March 13, 1916.

We are watching, we are waiting

For the bright prophetic day,

When the shadows, weary shadows,

From the world shall roll away.

—Inserted by her loving parents, brothers and sisters.

THANKS.

Mrs. Thorne and family (Canterbury) desire to thank friends and relatives for floral tributes, telegrams, cards and personal sympathy in their recent sad bereavement. Will all please accept as personal gratitude?

Mrs. P. Franzen wishes to express her great appreciation and thanks to Mrs. Fairhead, Malvern, for care and attendance; also Mrs. Watt, Abbott St., Sandringham, Mrs. Prichard, Mentone, for their kind offers to care for me until I was strong enough to care for myself. My sincere thanks to Mrs. Shean, Newmarket, for her love and sympathy, letters forwarded, help rendered, during my recent illness.

Under the auspices of the
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A Lecture entitled

ARCHAEOLOGY AND CRITICISM
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OBITUARY.

BROWNING.—On Thursday evening, Feb. 28, our esteemed Bro. Jim Browning was called to be with his Lord at the early age of 33 years, after a painful illness extending over two years. Our brother was baptised by Bro. F. T. Saunders over eleven years ago and had been a deacon for two years. Deep sympathy and prayers go out to his dear wife, a member of the church at South Kensington, and his four young children, his parents, Bro. and Sister W. G. Browning (pioneer members at South Kensington), and his three sisters, all members of the church. Bro. H. G. Harward held a service at the home and also at the graveside.—E. Smith, South Kensington, N.S.W.

THOMAS.—Mr. W. B. Thomas, best known as from Walhalla, arrived with his parents in Melbourne in 1859, where they resided a short time, then spent some years on the gold fields at Mount Egerton. At the age of 13 he went to Woods Point. After seven years he started in business at Gaffney's Creek. He always took great interest in church matters, and with the assistance of two other young men conducted a Sunday service, as a preacher called only once a month. From Gaffney's Creek he came to Walhalla, where he was married and resided for 40 years. For some years he attended the Methodist church, where he and his wife taught the Sunday school; then through the influence of one of the brethren he was baptised, and conducted Sunday and week-night services in his own home. Sometimes he was assisted by visiting members of Church of Christ, but more often worshipped with his own family. For many years he held Sunday school at Cooper's Creek, then known as the Coppermine, a distance of five miles from Walhalla where he walked, often accompanied by his wife and carrying his infant son, George. He was at all times popular with children of all districts, who would watch for the texts and gifts which he so freely distributed, and many of the little ones still retain the good teaching taught by him. In August, 1919, he came to reside in Box Hill. In 1921 he moved to Canterbury, and became a member of East Camberwell church. He took his turn presiding at the Lord's table and speaking a suitable word in season. When a branch cause opened at Burwood he assisted in every way, walking over from Canterbury to be in time for the morning service. His presence was a benediction. After a short illness which ended in pneumonia, he passed away on Feb. 10, and was laid to rest in the Box Hill cemetery on Wednesday, Feb. 12, 1924. In many ways he was an exceptional man, and his influence will not easily pass away. He leaves behind him a faithful partner and grown-up family to mourn his loss. The church will miss him.

YOUNG.—After a very painful illness of six weeks in St. Martin's Hospital, Brisbane, the Lord called to himself Sister Elizabeth Ernestina Young, beloved wife of Bro. E. Young, of the White Swamp, N.S.W. Our sister was a Christian of some 23 years' standing, being the first to take her stand for Christ in the Boonah chapel under the preaching of Bro. A. R. Main, then of Brisbane. The whole of her Christian life was spent in isolation. She was a Christian woman of a quiet and unassuming disposition, and held in high esteem in the community where she lived. She passed away on Tuesday, Feb. 19, and was laid to rest in the South Brisbane cemetery. The writer, assisted by Bro. Chas. Young, conducted the service. A husband and five children, two daughters and three sons, are left to mourn the loss of a devoted wife and fond mother. To these and all others who mourn her loss we extend our deepest Christian sympathy.—F. E. A., Brisbane.

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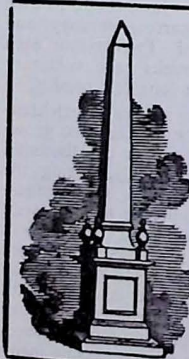
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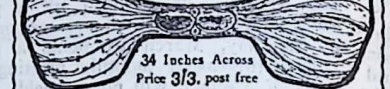
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Isaiah, brave and ready, with lips chastened by fire from God's altar, heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Immediately he answered, "Here am I; send me."

To-day, in the clearer light of God's great gift, with the example of the Saviour Himself, who was ever seeking to save that which was lost, and with the example of the apostles and the primitive Christians rejoicing to yield themselves and all that they had in love for Him, the number among His professed followers is great who answer in effect when faintly in their dulled ears they hear the Lord questioning, "Here am I, Lord, and here are the crumbs from my income; send them."

For growth and development nothing can take the place of personal service. Prayer can not be done by proxy. Love can not be by proxy. He who gives his goods must not feel relieved from giving himself. There is no growth without action, nor any strength without struggle, nor any divine grace to be had without personal communion with the God of all grace. It is the child himself whom the Father seeks, and at this point there is no possible doctrine of substitution. Whoever or whatever rises up to shield the human soul from the presence of the Heavenly Father is an impertinence. The apostle Paul speaks in highest praise of the Corinthian Christians who contributed of their means for the poor in Jerusalem in that they had first given their own selves to the Lord.

While personal service is the exclusive channel of blessing to the servant, it has other very practical bearings. The pulpit can but intercede for the pews; it can not do their praying. It can but represent the faith of the pews; it can not do their preaching. It can but exalt Christ for the imitation of the pews; it can not imitate Him for them. The man's money, though laid upon the altar by millions, can but represent his faith; it can not take the place of his person and presence in the eyes of other men and of God.

Therefore, after the pulpit has spoken, and the praises have been sung, and the money has been laid upon the altar, the people are to go forth, each according to his opportunity and capacity, to a teaching, preaching, practical life in Christ. Scattered abroad from the service, they should "go everywhere preaching the Word."

Have the Sun in Your Heart.

Have the sun in your heart.
Though it storm, though it snow,
Though the sky's full of cloud
And the world full of woe.
Have sun in your heart,
Then, happen what may,
It will brighten to gladness
The gloomiest day.

Have a song on your lips
With a jolly refrain.
Then worry's dark goblins
Attack you in vain.
Have a song on your lips,
And, happen what may,
It will help you to win through
The weariest day.

Have a word for all comrades
In need or in grief,
And see if what helps you
Can bring them relief.
Have a song on your lips
And you'll be of good cheer,
Have sun in your heart
And you've nothing to fear.

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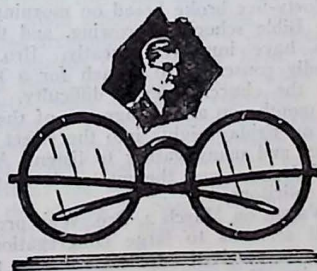
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News of the Churches.

New Zealand.

Bro. and Sister P. A. Dickson have paid a welcome visit to Nelson, where they formerly labored. They were present on Mar. 17. Bro. Carpenter gave two fine addresses during the day. At Tuesday's prayer meeting Bro. P. A. Dickson exhorted very acceptably. On Feb. 20 and 21, the first annual flower show in connection with the Bible school was held. On both evenings much interest was shown. On Thursday the exhibits were sold by auction and a fair sum realised. Meeting for worship on Feb. 24 was well attended. Bro. Dickson exhorted the church. At night Bro. Carpenter spoke to a large audience on "The New Jerusalem—Its Constitution and Government."

Western Australia.

Lake St. reports good attendances on March 3. Three Sunday school scholars were received into fellowship. Bro. Hagger was absent conducting a special evangelistic campaign at Collie. Bro. R. W. Ewers was the preacher at night. There were two confessions.

On Mar. 2 Bro. Clay preached both morning and evening at Subiaco. 170 broke bread. Five were received into fellowship—Sister Morgan, Sister Sharman, and Sister Cook and her son and daughter, from Lake St. Several visitors were present. On Friday, Feb. 29, a great number of brethren and sisters gathered to say au revoir to Bro. C. Nelson as he departed by the "Esperance Bay." He was happy to have as cabin companions Bro. A. Johnston, of Lake St., and Mr. G. Bell, son of Bro. J. Bell, of this church. The sunshine league is doing a fine work in training the young to take their place for the work of public reading and speaking under the consecrated leadership of Bro. W. Rattray. On Tuesday March 4, under the auspices of the men's society, Sister P. Turvey, B.A., delivered an interesting and informative lecture entitled, "The Beginnings of Literature."

On Feb. 11, Bassendean church held a special evening to bid farewell to Bro. K. Robinson on his return to Glen Iris. Feb. 12, Bro. R. Enniss paid a visit. On Feb. 19, the preachers in the metropolitan area visited Bassendean, holding a conference in the afternoon, having tea with the officers, holding an open-air meeting afterwards, and a gospel service in the evening. A mite box social was held on Feb. 20; £7/10/- was received from the mite boxes for the building fund. Good night meeting on Feb. 24, when Bro. Cameron preached on "Not far from the Kingdom." Two ladies who had previously confessed Christ were baptised; they were welcomed into fellowship on Mar. 2. At the gospel service on Mar. 2, Bro. Stirling, from Maylands, preached to a very full chapel. It being harvest thanksgiving, a fine display of fruits and vegetables was made. The Adelpian class recommenced work on Feb. 25.

Tasmania.

Ulverstone Bible school picnic was held at Picnic Point on Mar. 1. A very happy time was spent. Good meetings on Mar. 2. Bro. Brown, who has come to labor with the church, was welcomed at the morning meeting. His messages were greatly enjoyed.

The sisters of Nubeena held their yearly social recently, when a very enjoyable time was spent. The secretary's report for the year showed that good work had been accomplished. The sisters met at their usual monthly meeting on March 6, when fourteen answered to the roll-call. Several needy cases were attended to. Much sickness prevailed in the district.

At Hobart one young sister received the hand of fellowship on March 2, and two men confessed Christ after the gospel message. The Bible school

picnic proved a most pleasurable outing. Four new pupils and one new teacher on Sunday. The new school at Goodwood has grown to sixteen. The church enjoyed fellowship with sisters from other States whilst attending the great Triennial Convention of the W.C.T.U. in Hobart.

Queensland.

Annerley had splendid meetings on Sunday, March 2. Building crowded at night. Three baptisms, and one confession. The Y.P.S. largely attended on Monday evening.

At Brisbane on Feb. 26, the men of the church met to discuss financial and other matters concerning the welfare of the church. Bro. A. More presided on March 2. Bro. Alcorn exhorted and preached the Gospel at night to a fair audience. At the close of the meeting on Feb. 24, a man made the good confession.

Bro. Fisher, Home Mission Organiser, visited Ma Ma Creek on Feb. 24. There was a very fine meeting, his exhortation being much enjoyed. Bro. Fisher also preached at night to a splendid meeting. The cause received a great uplift from his visit. The church building and manse have been painted, and the buildings are a credit to the church and district.

Zillmere annual church business meeting reports showed a nett increase of 7 to the membership for the year. On March 9 Bro. Adermann commences work under new arrangements devoting all his time to Zillmere-Boondall circuit. During the past few days two adults have been baptised—a sister from Boondall and a brother at Zillmere. Prospects appear very bright.

Gympie meetings are becoming more encouraging. The work in all departments is being maintained. On March 2, a Sunday school and adult Bible class were opened at North Arm, Deep Creek, about 8 to 10 miles from Gympie. At night a Gospel service was held and was well attended. At the conclusion of this splendid meeting, six confessed Christ. The candidates include a man and his wife and four young men. Bro. Larsen, of Albion, is expected to conduct the baptismal service.

New South Wales.

Two confessions at Hurstville on March 9. The meetings have been keeping up well since Bro. Hughes' departure.

At Lismore City Temple on Mar. 2, Bro. E. Davis, of Mosman, delivered a helpful exhortation. At night Bro. P. J. Pond delivered a special address for young men. A male choir sang appropriate anthems. Bro. E. Davis conducted the installation service of the K.S.P. on Monday night, after which the club entertained the visitors in the Temple schoolhall. On Wednesday assistance in the institution of the Phi Beta club.

The work at Bankstown is in a healthy condition. Forty-five broke bread on morning of Mar. 9. The Bible school is growing, and the gospel services have improved greatly. Bro. Haddon has kindly consented to preach for a time, thus helping the church over a difficulty. For over twelve months on an average ten of the brethren of Jesus, and many gather to listen. A building is decided upon, and the matter is in the hands of the solicitors.

At Wagga on March 2, Bro. Way preached his farewell sermons to large congregations. Two adults were received into fellowship at the morning service. On 3rd inst., Bro. Way was tendered a farewell social, a large and representative gathering assembling to bid him Godspeed. Eloquent and musical items were given. Bro. Brown on behalf of the church presented Bro. Way with a wallet of notes as a token of respect. A great tribute is paid to Bro. Way for his per-

sonal work during the three years of service, and especially his visitation of the hospital, which he has visited over 300 times. He will be greatly missed in that quarter by the children, amongst whom he was a great favorite. Bro. Brown and Gerrard will carry on the work pending Bro. Campbell's arrival from Launceston.

Chatswood Bible school held its annual picnic at Happyland, Balmoral Beach, on March 8. It proved to be the best on record. Great praise is due to the superintendent, Bro. S. Gole, his teachers and helpers. On March 9 Bro. C. R. Hall presided at the Lord's table. Visitors included Bro. and Sister Lyall, of Swanston St., Vic.; Bro. and Sister S. J. Southgate, of City Temple; also Bro. R. Verco, after illness. Bro. Southgate's exhortation from Luke 24: 50 was greatly appreciated. At night Bro. J. Whelan preached under great difficulty owing to illness during the afternoon. Bro. C. R. Hall assisted in the service. Fine attendances all day.

Paddington recently added four new members—three Bible school scholars by faith and baptism, and Bro. Leslie by letter from City Temple. A fine interest is sustained in all meetings. Splendid exhortations and gospel addresses from Bro. Chapple. The annual church business meeting showed a wonderful year's work; eleven scholars of the Bible school having confessed Christ. Excellent reports from church secretary, treasurer, Bible school, Ladies' Aid Society and the conveners of the building debt extinction fund. Bro. and Sister Willson state that there is now only a balance of £60 to be wiped off the building debt. Officers for the ensuing year are: Bro. W. Morton, T. Morton, Avenell, junr., Lewis, Benzie, Fancourt, Forrest, Fell, Cregdington and Willson.

Belmore's thanksgiving week was continued on Monday, 3rd, at 8 p.m., it being the choir and Dorcas session. Mrs. Ball and Bro. Fretwell were the speakers. Items by choir and Dorcas added to the enjoyment of the evening. The Bible school demonstration on March 4 was a great success. All seats were filled, and the items given by the scholars were excellent. Bro. A. L. Haddon gave a stirring address. At the church rally on the 5th, Bro. H. G. Harward and A. Crisp were the speakers. A time of spiritual uplift and inspiration was enjoyed. Greetings were conveyed from the churches at Marrickville, Enmore, City Temple, Rockdale, Bankstown and Canterbury. A church social on the 6th fittingly concluded the series. An excellent programme followed by refreshments was thoroughly enjoyed.

Steady progress is being maintained at Sydney City Temple. Attendances at worship services show a 20 per cent. increase. On March 9 Bro. J. Whelan was the morning speaker, while at night Bro. S. J. Southgate continued his special series of addresses, theme being, "The Subjects of Baptism." Two more took their stand for Christ, making a total of sixteen confessions for the sixteen Lord's days since Bro. Southgate's ministry commenced. The two referred to are representatives of honored Christian families of many years' standing in the brotherhood, one being among the pioneers of the City Temple. Bible school attendance is now over 100, with a membership of thirty in a growing Bible class. The church regrets that two of its most faithful members (Sister Cotter and Bro. Roberts) are confined to hospital. Both are showing signs of improvement.

South Australia.

York harvest thanksgiving services were held on Mar. 2. A large number for worship. Bible school was well attended; 183 present. Offering for Children's Hospital amounted to £23/3/- A large number attended the Gospel service. The choir rendered special anthems, and Bro. Killmiller preached. In the morning four were received into fellowship. Home Mission offering to date £13/14/11.

Good meetings at Bordertown since last report. In some ways the work has been successful, about twelve having been added to the church during the past year. These were mostly young people. Mrs. Pascoe paid a visit and gave a very fine talk to the Endeavor Society on foreign mis-

sion work in China. Bro. Paternoster also spent one Sunday with the church. His visit was greatly appreciated.

Three were received into membership at Cottonville on March 2, and a young lady from the Bible school confessed Christ at the gospel service. Meetings well attended. Additions to school roll very Sunday.

The cause at Pennington is growing. One confession on Sunday morning, March 2, Bro. A. G. Hinde preaching. Five new scholars at Bible school on March 9, and good attendances at both meetings. The district is a promising one, and it is hoped that evening services will be commenced shortly.

At Prospect on March 5, the Endeavor Society and prayer meeting held a combined meeting. This was a record mid-week service for the year. Splendid morning meeting on March 9. Bro. Beiler is delivering helpful addresses on the "Beatitudes." In the evening, a young man took his stand for Christ.

Harvest thanksgiving services at Williamstown were held on March 2, when Bro. Talbot spoke at both meetings. A splendid audience at night. On Thursday evening the quarterly social was held and had a splendid time. Addresses, songs and duets by the Sunday school girls, and other items made an enjoyable evening. Bro. Curtis, of Kersbrook church, was present on March 9, and his addresses were greatly appreciated.

The Mile End church extended a hearty welcome to Bro. Tease last Wednesday, and enjoyed the forceful message he very ably presented. Sunday was a day of rejoicing. One was received into fellowship in the morning and four decisions at night. Husband and wife, one young lady and a boy came forward. By June it is expected to complete the £1,000 in one year by sacrificial giving.

Norwood church anniversary on Sunday was a great success. Bro. Forbes spoke in morning and was greatly appreciated. One welcomed into fellowship. Night meeting large, and one received at close and welcomed at Lord's table after service. Choir particularly good, and working hard. A working bee has started on repairs to S.S. building, and arrangements are in hand for sale of work to help reduce the £2,500 debt on church property. There have been 13 additions to the church the past eight weeks.

Queenstown had good services on March 2. A baptismal service preceded the evening meeting. At the close of Bro. Brooker's address one young man made the good confession. March 9, splendid meetings. Q.Y.P.M., Bro. A. G. Hinde spoke to the young people on "Light." Worship, Bro. Brooker welcomed into fellowship Bro. A. Mullins, who was immersed last week. Bro. Brooker's exhortation was helpful. Evening, Bro. Brooker's sermon was powerful, being a continuation of the series of addresses on "The Church." Large attendance, and much interest shown. A baptismal service preceded the meeting.

Milang church anniversary services were held on Feb. 24 and 26, when splendid meetings were held. Bro. W. J. Taylor, from Mallala, was the speaker. Two car loads of singers from Grote St. church came along for the Sunday and ably assisted with the singing. At the morning service Miss Smelt sang a solo, and at the evening service in the Institute the combined choir gave several beautiful pieces, with Miss Magary at the piano. A male quartette by the singers from Adelaide was much enjoyed. On Tuesday the tea meeting was well attended, also the public meeting. Bro. Mason and Bro. Taylor gave helpful addresses; the choir rendered several anthems, and Miss Morphet a solo. On Mar. 2 Bro. Mason spoke morning and evening to fair meetings.

Victoria.

Enthusiastic meetings at Chenttenham all day on Sunday. Many visitors present. Fine addresses by G. P. Pittman. Good singing by the choir at the evening service.

At Moreland church on March 9, Bro. C. Banks exhorted. At night Bro. Wm. Gale spoke, and at the close a young lady made the good confession.

Attendance still up to average both morning and evening.

Good meetings at Middle Park last Lord's day. Bro. Keith Robinson gave an inspirational address in the morning, and Bro. Graham preached in the evening. At the close a mother of a Bible school scholar made the good confession.

Mildura church is being greatly encouraged. Increased attendances and three decisions for February. On March 2, after a powerful appeal by Bro. D. Wakeley three young men and one lad from the Sunday school made the confession.

Last Lord's day, in the absence of Bro. Shipway, at Brim Conference, Bro. Gibson gave excellent sermons at Swanston St., morning and evening. Amongst visitors were Bro. Genl. S. Price-Weir, from South Australia, and Sister McDonald, from Swan Hill. Very fine music from choir.

At East Kew on morning of Mar. 9, Bro. A. Baker gave a splendid address. In the evening the chapel was almost full. Bro. A. Baker spoke on "A Prophet's Announcement," and three young men made the good confession. The message in song by Bro. Collins was much appreciated.

Oakleigh church is pleased to report sustained interest and attendances at both services on Lord's day. Bro. Brooke and Wheat have given instructive messages at worship. A young man was received in on the 2nd inst. A Men's Mutual Improvement Society has been formed, with good prospects; it meets on Tuesday evenings.

The fellowship of a number of brethren and sisters, who are visiting Warrnambool in connection with the Rechabite conference, was enjoyed last Sunday. Bro. John Tully, of Doncaster, gave a helpful message to the church and addressed the Bible school scholars, and preached in the evening on "Individual Responsibility."

The meetings at East Camberwell have considerably improved with several confessions, since Bro. Robbins entered into the work, and a fine spiritual tone pervades the church. Two addresses given by Bro. Bull, from Auckland, were much appreciated. The new building is nearing completion, and the opening services will be held at end of month.

Good meetings at Stawell on March 9. A sister who confessed Christ the previous Lord's day was baptised at the close of the gospel service. Forty new scholars for the Bible school since the beginning of the year. A girls' club has been commenced, and week-night meetings are well attended. A visit from Bro. and Sister Ball was enjoyed.

At Hawthorn Bro. T. H. Scambler delivered the concluding address of the series on "The Hereafter," the subject being, "The Second Coming of Christ." It was a very fine deliverance, and formed a fitting crown to a splendid series of addresses, which have been greatly appreciated. At the morning meeting Bro. F. T. Saunders spoke on "The Sympathy of Christ."

At Carnegie on Sunday, services were held for the last time in the chapel in its present form. During the next four or five weeks meetings will be held in the adjacent memorial hall. After a stirring gospel address from Bro. Saunders, a young man from the Bible school made the good confession. Bible school is growing and needing the increased accommodation to be provided soon.

The tent mission conducted by Bren. Ball and Stewart at Boort closed on Mar. 3, when a man and his wife made the good confession. This makes a total of 12 confessions, 10 having been baptised and received into fellowship to date. Both Bible school and church have received a great uplift as the result of the mission. The action of the church at Shepparton in liberating Bro. Stewart to stay and lead in song is appreciated.

Harvest thanksgiving services at Maryborough on Sunday were a marked success. The splendid display of goods revealed the bountiful blessing received from God. Seventy-six members met around the table, and two new members were received in. At the Bible school the aeroplane campaign under the leadership of the superintendent, Bro. Robb, was launched. It is confidently expected that this interesting competition will strengthen the school. Good attendance again at gospel service, building being packed.

pected that this interesting competition will strengthen the school. Good attendance again at gospel service, building being packed.

Burnley had good meetings on Sunday, 9th. In the morning Bro. Sutton, from City Temple, Sydney, exhorted acceptably. Bible school had one new scholar, and a visiting teacher, Sister Mrs. Winston. Evening service, good attendance. Bro. Stephenson spoke on "Helping Yourself." At the close a sister made the good confession (a restoration).

Echuca reports attendances at all services keeping up well. The church was sorry to say farewell to Bro. G. Hughes, who has gone to St. Arnaud. Bro. Griffin has taken up the work, and is training the Bible school scholars for the anniversary. The removal of Sister Freeman and family from the district is regretted. Bro. and Sister Main, who have come from Rochester, will be a help. Two members are in the hospital.

During the Conference year just ended, the church at Gardiner made much progress. The membership increased from 64 to 144, eighteen of the additions being by faith and baptism. £1,882 was raised for all purposes. The Bible school doubled its enrollment from 52 to 104, and the teaching staff increased from 10 to 15. Interest is good in all departments. Meetings are encouraging; 135 were present on Sunday evening. Two received by letter at morning service.

Splendid meetings at Footscray on Sunday. One sister received by letter from Malvern. Bible school well attended, also evening meeting. Last week the young men opened the K.S.P. in connection with the church, seven members joining. Visitors from other churches present—North Melbourne, Collingwood, and Moreland. Bro. A. Bray had charge of affairs, and a good evening was spent. At morning meeting on Sunday last Bro. and Sister Harding, from Tasmania (old Footscray members) received a warm welcome.

At Hampton on March 6, a farewell social was tendered to Sister Miss Miles. Presentations were made from church and J.C.E., of which she has been leader since its inception. Miss Miles was married to Bro. W. Russell, preacher of Tumby Bay district, S.A., on March 8, R. T. Pittman officiating. Miss Alma Miles and Miss Storey are now in charge of J.C.E. work. Recently elected church officers are Bren. Glendinning, Kilborn, Miles, D. and R. Pittman, Shean, Tinkler; presidents, Bren. Kilborn, Miles, D. and R. Pittman, Shean, Tinkler.

At the annual meeting of Geelong church, the following officers were elected: secretary, Bro. Dawson; treasurer, Bro. Ball; assistant treasurer, Bro. Bernard; deacons, Bren. Putland, McKay, McGregor, Goodwin, Eastwood, Bernard and Burchett. On Mar. 9 Bro. Stevens delivered fine addresses, which were much appreciated. The annual meeting of the Ladies' Aid Society was held on Mar. 5. Splendid work was reported. There are 26 members—14 working and 12 honorary. About 460 had been paid to official board for building fund. Other church work was helped such as renovation of organ gallery, cleaning of chapel, Egyptian general mission, Foreign missions, Bible school. £137 have been made by the work of the members.

Another forward step was taken last Lord's day, when, as the result of investigation and visitation on the part of Bro. P. R. Baker, Chelsea local hall was secured for meetings. About 20 people, about half of whom were members, attended the morning meeting. A business meeting was held during the afternoon, when secretary (Bro. A. Bickford) and treasurer (Bro. Clarrie Davey) were appointed. Those present also decided to take over the financial responsibility of the hall and other local expenses. Between 50 and 60 gathered at the evening meeting, one lady present stating that she had not been present at a church service for over 12 years. Bro. Les. Brooker was present, and assisted with the singing. Bro. P. R. Baker preached at both services. Next Lord's day the Bible school will be commenced, and the following Sunday Bro. Blake more hopes to be present to organise the same.

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Tasmanian Home Mission Notes.

The Hinrichsen-Warren tent mission at Devonport proved very successful. On account of Bro. Hinrichsen having to proceed to Launceston, the State Secretary concluded the effort by organising a Bible school, and the church; purchasing a fine block of land and planning for a building. Who will help to provide the last £100 required to finance the whole project including seats? Send us a shower that will gladden the heart of this young church of forty-eight members. They have come to the truth through great tribulation, and have given splendidly for the cause. Bro. J. Warren is working at double pressure to ensure success. Most of the work will be done voluntarily.

Bro. J. Waterman labored with the church at Ulverstone successfully during the College vacation, when eight people decided for Christ. Bro. A. R. Main assisted with some splendid addresses. Bro. A. G. Brown has arrived to labor with the church. The prospects are good.

Bro. I. Durdin has transferred from Tasman's Peninsula churches to Geeveston, and Bro. L. Drummond has been preaching in the Dover-Southport field.

Bren. E. C. and A. Hinrichsen and C. Pratt are engaged in a big tent mission in Launceston where great success attends their efforts. This will be followed by a tent mission at Invermay, a suburb of Launceston.

The annual State Conference will be held in Launceston this year at Easter.—W. H. Nightingale, 69 Goulburn St., Hobart.

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