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## Dr. John R. Mott: Missionary Leader and Christian Statesman.

DR. JOHN R. MOTT is again in Australia, this being his third visit to our shores. He comes in a three-fold capacity—as Chairman of the World's Student Christian Federation, as a leader of the World Y.M.C.A., and as chairman of the International Missionary Council. The general plan of his Australian tour has, therefore, been arranged by a joint committee representing the National Y.M.C.A., the A.S.C.M., and the United Missionary Council. With Dr. Mott are travelling Mrs. Mott and their son, Frederick, also Dr. Mott's private secretary, Mr. Brelsford. Mrs. Mott was with Dr. Mott on his first visit to Australia and New Zealand, and took an active share in the work of establishing the new movement. Several of the Christian Unions in girls' schools trace their origin to a visit from her.

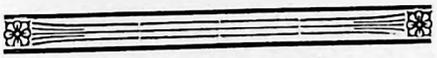
Had his early plans matured, John R. Mott would doubtless have been one of America's great lawyers and politicians. But fortunately, he was led to give his life more directly to the service of Christ. Thirty-five years ago, largely because of curiosity to hear an address by the great international cricketer, C. T. Studd, one of the famous "Cambridge Eight," who volunteered as missionaries to China. The first utterance of the speaker—"Seekest thou great things for thyself? Seek them not"—gripped young Mott, and changed the whole current of his career. He relinquished the law and entered actively into Christian work.

Of Dr. Mott's influence it is almost superfluous to write. No one has more powerfully affected the lives of University students. His impress, through these students, is made on the world at large. Probably no living man can speak with greater authority on international matters, or with greater knowledge on missionary questions. He is a Christian statesman and missionary leader. It is well known that he declined the offer of the U.S.A. ambassadorship of Peking, China, because of the higher claims

of his more direct service for Christ. This indicates the spirit of the man. Dr. Mott is also a great speaker and one accustomed to the management of vast audiences. All who can should make an effort to benefit by his visit to our land.

### Dates and programme.

Dr. Mott's dates in the various centres will be as follows:—Brisbane, March 18-21; Sydney, March 23-27; Melbourne, March 28-April 1; Student Conference (Berwick, Vic.), April 1-5; Adelaide, April 6-8; Missionary Conference (Melbourne), April 9-14; April 16th, departure from Sydney for New Zealand. In view of the short time at his disposal, Dr. Mott has expressly stated that he does not wish to devote time to large public gatherings. In addition, however, to his addresses to students, of which he will give two or three in each University, and various gatherings under the auspices of the Y.M.C.A., arrangements are being made in each centre for one gathering of representatives of the Christian forces of the community, with admission by invitation, and one meeting for ministers.



### Prayer.

Beyond this softly closing door  
I shut the world away.  
The din of sounding street, the cry  
And clamour of the day.

As one within a cloister hears  
The vesper bells repeat  
The old refrain of love and peace.  
So here the dusk is sweet.

No dial record the speeding hours,  
No time or change is here,  
No seasons wane, no blossoms blow,  
Eternity is near.

Here is the peace that long ago  
Lay hushed and tenderly  
Upon the soul of him who knelt  
In dim Gethsemane.

—Arthur Wallace Peace  
in "The Churchman."

Probably the most important engagement during his Australian visit will be the Missionary Conference to be held in Melbourne on April 10 to 15. This conference is being arranged by the United Missionary Council of Australia, and its subject is to be: "Australia's Responsibility in the Pacific." As Dr. Mott comes to Australia fresh from a three months' tour of the East, including Japan, China, the Philippines, and Dutch East Indies, he will be in a position to make a specially valuable contribution to the discussion of Pacific problems. The conference is to be held in the Collins-st. Independent Church building, and, it is expected, will be attended by over 300 representatives of the various Australian Missionary Societies and Boards.

### Former visit: a retrospect.

A writer in "The Australasian Intercollegian" (Mr. A. S. Devenish, M.A.) gives the following interesting account of John R. Mott's first visit to Australia in 1896, made at the request of a great S.V.M.U. Conference at Liverpool:—It was a short and sharp campaign, but the peculiar genius of Dr. Mott was exhibited in his powers of organisation. All the existing, and occasionally moribund, groups of students throughout the Commonwealth were galvanised into new life, new organisations were formed, new avenues of work for students opened up, and the whole student body of Australia and New Zealand was helped into one united whole. When the first Convention was held in Wyselaskie Hall, in 1896, there was intense enthusiasm, the foundations of future work were securely laid, and a constitution drawn up.

Nor must we forget the changed attitude of the Universities. The intensely secular ideas that had been too long current began to give way. What had previously been ignored or tolerated, and even proscribed, now became recognised as an integral and worthy part of University and College life.

# Leadership Through Contradictories.

It is hard to conceive that in one University library no Bible could be found, and the only copies of Sacred Writ were presentation copies of Westcott and Hort's Greek Text. Pagan classics could be found in abundance. All that has now been changed, and vastly for the better.

It should also be put on record that the leading newspapers in the University cities greatly helped the new movement. Dr. Mott came to Australia comparatively an unknown man. In a few short months he captured the students, the University authorities, and, in the main, the press of the country. Church leaders also saw in the new movement a great hope for the future. One paper said, "The mirage of supremest happiness had been followed out into the desert of dry mental philosophy, and had been found to give no refreshment to the soul that thirsted for it." The mind had been pampered—the soul had been, meanwhile, craving for the living God. Its opportunity had now come. It must not be imagined that because Dr. Mott had great skill as an organiser, he therefore put the emphasis of his work on organisation. On the other hand he gave the first place in the new movement to the interior life—a large place for prayer, secret prayer, and Bible study. "How to bring men to Christ," was a text book studied in those early days, with a good deal of zeal and effect. Undoubtedly the strength of the movement has been largely due to these direct evangelical elements; and if there have been any arid patches in the story of the A.S.C.M., it has been because the first principles had, for the time being, become obscured. Dr. Mott left behind him a strong united Australasian tribute to the movement. That it has now gone on uninterruptedly for close on thirty years, is a good tribute to the wise foundations laid by Dr. Mott.

Since 1896, Dr. Mott has visited Australia only once, and now for the third time the student world will have the benefit of his guidance and accumulated wisdom. The Student Movement is world-wide, and Dr. Mott a much-travelled man, who, like Ulysses, has visited many a city, far and near: he has studied the student mind, and knows it as few men do. World problems now stare every thinking man in the face. The world is distracted, and anxiously seeks leaders with vision and courage. Dr. Mott's wide and varied experience alone entitle him to speak with authority; but his true authority lies in the spiritual note he invariably strikes, and in his intimate acquaintance with the vital needs of students the wide-world over.

## The Day—the Way.

Not for a single day  
Can I discern my way,  
But this I surely know—  
Who gives the day,  
Will show the way,  
So I securely go.

—John Oxenham.

"We went through fire and through water; but thou broughtest us out into a wealthy place."—Psa. 66: 12.

One of the deep things about heavenly guidance is that it moves on through contradictories. No one will ever handle life aright who has not learned that element of leadership. Fire and water, speaking roughly, are contradictories of one another. They are opposed and antagonistic elements. They are, as we say, at daggers drawn. Were we to personify them as the ancients did, we might picture them as Greek and Trojan, implacable enemies of one another. Elijah recognised this when he ordered water to be poured upon the altar. The rich man craved for a drop of water to cool the burning of his tongue. And to this day when fire breaks out, and the engines go dashing to the scene, it is water which is used to quench the flames. Now, says the psalmist, we went through fire and water, but thou broughtest us out into a wealthy place. To me the mystical meaning of that phrase is God's enrichment of life through contradictories. And that is so inwrought into our leadership, and sometimes so illuminates it, that it is well to dwell on it a little.

Think first of human character, or, to speak more strictly, of human personality. What strange opposites, never reconciled, even in the saintliest of men! In every one of us a little window opening on to the azure of the sky. In every one of us a little window opening on to the darkness of the pit. Gleams of heaven—stirrings of the angel—stirrings of "the ape and tiger"—what a bundle of contradictories we are! I think of Moses, meekest of mankind, yet falling into the anger of impatience. I think of David, longing after God, yet letting his eyes rest upon Bathsheba. I think of Peter, who would have died for Christ, denying him with oaths and cursings, and then going out into the night and weeping. "The evil that I would not that I do, and the good that I would that do I not"—till sometimes in the stress of their besettings men are tempted to root out what is basal. And all the time God, if we only trust him, is taking us through fire and water that he may bring us out into a wealthy place. Our Lord had eyes of fire (Rev. 1: 14), yet he went down into the waters of the Jordan. He spoke about "my joy," yet his soul was sorrowful even unto death. In him was life, pulsing, free, abundant, yet once he was so very, very weary that he slept through the uproar of the storm.

Not only is that true of character; it is true also of spiritual experience. To our finite and fragmentary minds the religious life is full of contradictories. Right at the heart of religion there is rest. "Come unto me and I will give you rest." If there be one word that sums up the gospel, it is the monosyllable of peace. Yet listen: "Fight

the good fight of faith"; "the weapons of our warfare are not carnal"—and war is the very opposite of peace. Or take again a noble text like this: "Work out your own salvation"—work it out, with every power and energy, as though it all depended upon you. Yes, but then that noble text goes on: "Work out your own salvation, for it is God who worketh in you, both to will and to do of his good pleasure." Peace and war, working yet receiving, doing everything yet doing nothing—what a bundle of contradictories is here—what ideals diametrically opposite! My dear reader, that is God's way. Everything is resolved in his infinitude. It is through fire and water—to our minds contradictories—that he brings us to the country of our dreams.

The same truth again is very evident when we cross the threshold of the realm of thought. The realm of thought bristles with antinomies. Dwell for a moment upon prayer, taking prayer in the common sense of asking. "Ask, and ye shall receive; knock, and it shall be opened unto you." Yet if God be a Father, infinitely loving, and knowing everything his children need, why should the children have to knock at all? Why interfere with the perfect will of heaven? Why seek to influence that perfect love? Does God not know all that we require, and being love, is he likely to withhold it? Yet Christ, who never for one moment doubted that there was perfect love upon the throne, tells us that we must ask and seek and knock. Or take again the freedom of the will. *That* lies at the very basis of the Bible. "Choose ye this day whom ye will serve." "Ye will not come to me that ye might have life." Yet if that be true, the mind at once enquires what becomes of heavenly fore-ordering, which also lies at the basis of the Bible? Are we to give that up and cut it out of life? Are we to send it whistling down the wind? Are we to reject it because it seems to us utterly incompatible with freedom? That is the one thing we must never do. We must remember the opposites of God in all the varied spheres of human life. We must remember we have finite minds, unequal to the antinomies of heaven. We must remember there are syntheses which the human intellect will never reach, till it knows even as it is known. Through joy and sorrow, through quietude and war, through doing everything and yet doing nothing; through prayer and trust, through freewill and fore-ordering—through a thousand contraries like fire and water—the infinite Father leads his finite children, quite unable to reconcile antagonisms, to the perfect reconciliation that is coming.

One other pair of opposites remain—I refer to the opposites of life and death. You watch the children coming out of school, and you say to yourself, What life is here!

How they shout, how they run and leap; they are quivering and vibrating with life. And then you pass into the quiet chamber, where the coffin is, and the body in the coffin—and what a tremendous opposite is this! Joy and sorrow are as nothing to it. Peace and warfare not to be compared to it. That eager, noisy response to every stimulus; this still and awful irresponsiveness. And yet our Christian faith is that through life and death—that last antagonism of the uni-

verse—we are being brought to the liberty of heaven. We do not reach it as Elijah did. We reach it by the way of fire and water. We have to pass through the flaming fires of life, and then through the sullen waters of the Jordan. When we reach "the land of pure delight" we shall know at last the depth of these great words—we went through fire and water, but thou broughtest us out into a wealthy place.—Dr. Geo. H. Morrison in "British Weekly."

be more to us than one among many. He is the Christ of history. He belongs to the past. If that be so, he is no Saviour to-day.

*Christ the Teacher.* He is still that. We have not out-grown, nor out-lived his message. It is still true—"Never man spake like this man." And what a challenge there would be if all became his pupils! But to memorise every precept of Christ will never save. The world needs more than a teacher.

*Christ the Reformer.* He condemned evils, attacked abuses, exposed hypocrisy, and assailed oppressors. He laid the foundation upon which might be built the structure of universal brotherhood. And many to-day would hail Christ as a reformer, who would not enthrone him as Lord! But he did not come to reform—he came to regenerate. The former so often is just outward; the latter is from within.

It is the knowledge of Jesus Christ and him crucified which makes an effective ministry. It is the message which will make for passion in the preacher's utterance; and it will not be less than powerful in the lives of hearers.

**Christ crucified is—**

*A Great Bible Theme.* As the water mark on the best writing paper stands out clearly when held up to the light, so does the shadow of the Cross fall upon every page of the Bible. Every altar was a miniature Calvary. Every sacrifice pointed to the Lamb of God which should take away the sin of the world.

*The Key Message of the Gospel.* Without the Cross there would be no Gospel. Its first great fact is "Christ died for our sins." Omit that and there is no message of hope to a stricken world. Christ crucified must be the diamond to shine on the bosom of every sermon.

*The Central Truth of Christianity.* "The offence of the Cross" is one of the surest proofs of the divine origin of our religion. Uninspired men would never have appealed to their fellows with such a message as this. "Once . . . he came . . . to put away sin, by the sacrifice of himself." This is the great reason why the Cross should be the subject of our glorying. "The star, when it came to the place where Jesus was, stood still, and went no further. So when we come to Christ crucified, we may stand still, in contemplation of the great fact of redemption."

*The Expression of Hope for the Sinner.* The Cross is the divine estimate of the worth of man. And that because it reveals what Christ can do. "He can take man at his worst, and the woman at her best, and out of them make saints that can love God, and that God has loved; make saints that can cause the very breath of the world to grow fragrant, and the very heart of the world to grow tender."

"The Cross once seen is death to every vice; Else he that died there suffered all his pain, Bled, groaned, and agonised, and died in vain."

# The Central Theme of Christianity.

H. G. Harward.

I Corinthians 2: 2.

This passage opens to us the very heart of a great man of God. It reveals the controlling purpose of his life as a preacher of the gospel. It illumines with a wonderful brilliancy the pathway along which he journeyed in his missionary endeavor. It expresses masterful self-repression on the part of one who possessed gifts of no mean order.

When Paul entered Corinth, one of the leading cities of the Roman Empire, there were many things which might have appealed to him.

There was the charm of the esthetic. He was in a city noted for the beauty of its architecture. It was a centre of fashion. Will not Christ crucified repel them? Why not present some other theme, more in harmony with their love of the beautiful?

There was the challenge of the intellectual. This was an intellectual city, a centre of culture. The Greek love of philosophy is familiar to all. Paul was the master mind of the ambassadors of Jesus. What a temptation to exercise his wonder-gifts, and challenge to philosophic discussions the teachers of the day!

There was the claim of commercialism. It was a great business centre. How easy, then, to get into the swift current of its everyday life.

Taste, culture, wealth, materialism may resent the preaching of Christ crucified. But with this preacher there is no soft speech, no smoothing over the message. Triumphantly, but not boastfully, his declaration rings out, "I was determined to know nothing among you, save Jesus Christ and him crucified."

It is easy to trim our sails to popular breezes; to yield to present-day influences and become social reformers, partisan politicians, or mere entertainers of the people. To become a leader of men may be a worthy ambition. But there is always the question of the "whither" of our leading. By oratorical gifts, intellectual achievement, personal charm, a crowd may be gathered about a preacher, but to what end? What should be the keynote of the ministry of the man

of God? Is it not this, which so mightily influenced the great apostle to the Gentiles?

**Paul knew that—**

*Philosophy could not take the place of the cross.* "The Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified" is the glory of his message. It may be a stumbling block, and foolishness to human view, but in the divine plan it is the wisdom and power of God. The gospel places no premium on ignorance, and yet there is revealed the fact that it is "not with excellency of speech, or the enticing words of man's wisdom" men are brought nigh unto God.

*Theology was not sufficient to save.* Satan was well-grounded in the Scripture. His system of theology was of the modern order—he omitted the part which did not suit his purpose. A chart and compass cannot keep a ship off the rocks or in the right course; they can make plain the way. Systematic theology, dogmatic theology, or any other sort, cannot free men from sin. The whole of divine revelation cannot do that. It can make us wise unto salvation.

*Science was not an effective instrument in the redemption of men.* It may pierce the heavens and bring truth down to earth. It may fathom the depths and bring to light hidden things. It would be base ingratitude if we did not rejoice in its wonderful discoveries, and in its gracious ministry to the pleasure, the convenience, and the comfort of the race. But it makes no contribution to the needs of the soul. Sir James Simpson, when complimented upon his discovery of the application of chloroform in surgery, replied, "I have made a greater discovery than this—I have discovered Jesus Christ as my saviour."

**Calvary, the outstanding word.**

In that range of hilltops in our Lord's career, Calvary overtops all others. It is the outstanding word in our Saviour's life. It is not sufficient that we should know

*The Historic Christ.* We may hang the portrait of Jesus in the gallery of great personages in past ages. We may admire him for his peerless character. And he may not

# Our Indian Hospital: A Visit to Dhond

Dr. G. H. Oldfield.



Dr. G. H. Oldfield  
Our First Medical  
Missionary to India.

As we are going on a visit to Baramati, and have to pass through Dhond, staying for some three and a half hours, we will have a look around the place while there.

The train we are going by leaves Poona at eight o'clock in the morning, so we have to leave the missionary home at half past seven, going in a "tonga," which is a two-wheeled conveyance very popular in India. There are no trams in Poona, and as one always has to take a certain amount of luggage, the tonga wallahs do well out of us. The train is quite a long one with a lot of third-class carriages which are more remarkable for the number of people who crowd into them than for comfort. The Indians seem to love to crowd together and have a really good time in that respect when travelling. There are no cushions on the seats of the third-class compartments, and the wooden seats provided carry a number of (non-human) passengers who do not bother about tickets.

The first and second-class compartments are extremely limited, usually only two to the train. They are fitted up fairly well with cushions, and if one is travelling at night, one is guaranteed a seat to lie down on. The cost, however, is considerably more than third class. The third class is known among missionaries as "missionary first." For short journeys it is not so bad but for long journeys it is very uncomfortable, so cushions and bedding roll are taken along with one.

Leaving Poona at eight one travels east for fifty miles before coming to Dhond. The country is not very interesting. One goes past plenty of cultivated fields where one can see the Indians at work. They have some very primitive methods, and their holdings seem very small after seeing the large farms of Australia. They irrigate their crops of grain by raising the water from wells and running it along channels to where it is needed. Their power is usually two bullocks, and the pump is a leather bag which is let down into the water and then drawn up by the bullocks and the water emptied into a race. The leather bags are not very watertight, and almost as much water runs out through the holes as is carried to the top. Still they seem to think that the method is a cheap one, and in any case their fathers and grandfathers have used this method for a thousand years or so, and they cannot see any good reason why they should change it.

The grain that is grown mostly is "jewarri" which grows something like maize. Rice is not grown in this district and is somewhat of a rarity among the Indians. When the crop is ripe the grain must be watched in order that the birds do not get it all, and so they erect bamboo platforms about ten feet in height in the midst of the crop, and all the family are called in to keep the birds off. They stand on the platforms right through the day wielding long whips with which they scare the birds. They will have about ten or twelve platforms in a field about a couple of acres in extent, so that quite a number of folk are necessary for the work.

There are several stations en route but none are interesting until we get to Kedgaon. This interests us because it is the station for "Mukti," which is the name of the settlement where Pandita Ramabai's work is being carried on. They have about six hundred people on their compound at the present time, and a splendid work is being done. This is about fifteen miles from Dhond. Between the villages the land is very poor in quality, being filled with rocks and stones. There

is very little vegetation on it, although it is called "jungle." The term jungle is used of waste land of any kind, and in this district one has to revise one's ideas of what jungle is. Instead of waving palms and tropical foliage, there is an almost complete absence of vegetation, although one frequently sees deer wandering around.

At last we arrive at Dhond after a two-hours' run. There are crowds of Indians here, wandering up and down on the platform and trying to crowd into already full trains, and enjoying the confusion immensely.



Dhond Railway Station.

This first picture is one of the platforms at the Dhond station. The folk who are waiting for trains are well in the shade so one does not see the crowd very well. You can see that the station is a good one. There are very large goods yards on the other side of the platform, which is an island platform. The Dhond-Baramati platform is about fifty yards away to the left, and there is a fine bridge on which to cross over the line. There is a good refreshment room where various kinds of people are catered for. One part is for European foods. Another part is for Hindus, and still another for Mohammedans. A very good English meal may be got here. Ice is brought from Poona each day, and so cool drinks may be obtained. The Baramati railway requires a separate platform because there is a great difference in the gauge, that line being a very narrow gauge.

We cross over the bridge to the right and for a while wonder where the town or village of Dhond really is. On the left there are some houses built in European style. They are of course for the railway and other officials, but on the right there does not seem to be much in the way of village. But after looking carefully one sees that about two hundred yards away is the typical appearance of an Indian village—a lot of buildings, mostly made of mud, crowded together. The color of the buildings is so much like the ground all around that the buildings are difficult to distinguish at a distance. Before we visit the vil-



Dhond Hospital Site.

lage, we will have a look at the land on which the hospital we are interested in is to be built. Here it is, quite close to the station, in fact just over the road from the station yards. We can distinguish it by the piles of stone and tiles which are there. There is a little house on the ground also—though an Australian would scarcely re-

cognise it as such—in which a caretaker lives. He also does some preaching in the village. His wife and a couple of children come out, and so I get them to stand while I take a picture of the place to send to Australia. In the background there is only jungle land to be seen, though there is supposed to be a road at the back of our piece of land. You can see that the ground is fairly flat. There is a little drain in the front, but that can easily be obviated. Altogether we are pleased with our first look at the ground which will be the scene of our future labors. The stone that is there is of the sort that is used for foundations, and there is a good lot of flat stone that is used for floors. You can see a pile of timber on the right, but this does not seem to be much good for building purposes.

We will now find our way into the village to see what sort of a place it is. After going for two or three hundred yards we come to the outskirts of the place. It has the usual tumbledown appearance of the Indian village. The folk seem to prefer to leave the houses until they crumble to pieces rather than repair them. At first one thinks that one has come to a part that is deserted and left in ruins, but very soon that impression is dispelled, for crowds of children and grown-ups make their appearance amidst the "ruins," and one sees that this is their home. We go a little further along and come to the village proper. Here are several streets with the usual native shops lining them. Being mid-day there is not such a great crowd of folk about, but the ones that are about quickly come to see what the "sahib" wants, and what he is going to do with the little box that he carries. One has to get them to stand aside in order to get a picture of the street at all, and so the place appears nearly deserted. In the picture you can see the drain along the side of the street, into which all the rubbish is thrown. It is occasion-



Street in Dhond Village.

ally cleaned out, but never before it is necessary. The odour is distinctive!

We look around to see some places of interest. Over there is a school. When we look in we see about a hundred children, in all stages of dress or undress, learning their lessons. Several of them can speak a little English, and it is easy to see that they are interested in the strangers who have come to see their village. That other building that you see is a Mohammedan dispensary. We'll have to call and see the one in charge when we know a little more of the language. The building that we noticed close to the railway station was a dispensary also. That is run by the railway folk, but the people of the district do not seem to care for it very much from what we hear. That's a rather nice looking building along that street there. Just as we expected we find that it is a temple. The good buildings always seem to be the temples in the villages. There is some fine carving on this one. The people are content to live in mud houses themselves, but their gods must have houses of stone in which to exist! There is a great crowd of boys interested in the picture-taking by this time. As they are rather in the way, I induce them to go along the street in order that they may be in the picture also, so you can see some of them in this picture. Notice the tumbledown appearance of the shops as contracted



Heathen Temple in Dhond.

with the rather nice looking temple in the background. We find several temples scattered about the place, some of which are fairly large. We also see a building which looks more like a chapel of the sort that we are used to in Australia. On examining it we are surprised to find that there are some crosses showing, and find that it is a Roman Catholic church. A priest comes down from Poona every so long to hold a service in it for the sake of the Goanese inhabitants of the place who, having come under the influence of the Roman Catholics in their native place, which was originally Portuguese, naturally desire some religious attention from their priests.

Here we come to the wall of the village. It is in the usual state of disrepair. It is of stone, and at one time was a very strong affair and would be a very good defence. It is about ten feet high and about five feet wide. Right opposite the gateway there is the inevitable temple with an idol covered with the red paint that they smear them with. Here is a market place, but as it is not market day, there are not many people present. Some are there, however, selling their wares. I understand that the regular market day for Dhond is Sunday. It takes a little time to get accustomed to the fact that Sunday is not considered to be a sacred day with the majority of the people here.

Before we leave the town itself we will take a picture of the young hopefuls of Dhond who have been following us for so long. They are delighted at the prospect, and pose quite willingly. One wonders whether any of these will one day become Christians as the result of the establishment of the healing work there. There are great possibilities for service. Some of the folk found out that I was the doctor come from Australia to establish the hospital there, and they told me that they had been expecting me for a long time, and that there were a lot of folk wanting treatment when it was an accomplished fact. The people do not care for government hospitals usually, and will always go to a mission hospital in preference, for they say that at the mission hospital they get treatment by those who have some interest in them, and they appreciate this interest. Time is nearly up now, and so we'll have to get back to the station to get our train on to Baramati, glad that we have had the opportunity to have a

glimpse of the scene of our future work, and with a prayer that God will identify himself with the work, and guide so that it may be established and

conducted in such a way that it may redound entirely to his honor, and that it may bring souls to seek the Healer of souls.

## Australia Offers Hospitality.

[In a recent number of the British "Christian Advocate" Mr. R. H. Parker, who will be remembered by many of our readers, writes as follows regarding Australia and things Australian.]

In the Roman Epistle the church is admonished to be "given to hospitality." The Australian churches have no need of that admonition to-day. Their religion reaches out and offers hands from over the sea to welcome brother church members to share with them the land which is their birthright. They also know that only by Christian settlers can economic problems be set at rest. That continent offers chances that our old land, with all the best of intentions, never can. When we see our children leaving school, and through their formative years of adolescence having no work to do, it surely needs little courage for parents to transfer them to a Christian environment overseas. The home churches do not wish to be depleted, but why should our young folk be penalised for this sentimental consideration? There is land and sunshine for all. There "every prospect pleases," and churches are established in every country district, and will grow by the help of our settlers. The kingdom of God will not be depleted by transferring one's membership to another part of the earth's plane. When the organiser was in London he received an invitation to meet the various representatives of other churches at the Overseas Offices to hear Major Cyril Bavin, of the Y.M.C.A., tell of his travels to the various States of Australia. He said that he had now some six hundred homes offered to church members in Australia, and upon the character of these first settlers this scheme fathered by the various churches depended. It was gratifying to hear that our churches in Victoria and South Australia were aggressive and building new premises on every side, and that they offered some eighty-two out of six hundred positions to settlers. One has only to look at the special number of the Bible College, which is located at Glen Iris, Melbourne, of forty-nine students in residence and to see the photograph of that stream of young life going off on Saturdays to their week-end appointments to realise where the aggressiveness of our churches comes from. A sanctified young manhood charged with a divine power is gripping the minds of many and compelling them to surrender their lives to Christ's claims. The members of these up-country churches need help on their farms, and would prefer church members to others. This is a very wise and logical course to adopt, because such in a few years will have homes and farms of their own, and will repeat the process both to the good of Australia and Great Britain. Dr. Kemp, who was lately studying in Edinburgh, has no hesitation in stating that Australia offers chances many times better than the old country can. So say any who have been to that land of optimism and sunshine and democracy. Mr. Leslie Morgan, B.A., of the Y.M.C.A. staff, has also been over there, and is anxious to correspond with any applicants for settling overseas. He writes that either individuals or families may be sent under these church nominations. To quote from his letter he says, "The enquiries that have come in are sufficient to indicate that there are probably a considerable number of people among the churches who would be interested in oversea settlement if the question was brought to their attention. We do not want to persuade anyone to go, but it is another matter to give them the opportunity to go under the very best conditions should they desire to make the venture." This position one heartily endorses. Nothing venture, nothing win! Every inducement is made. The fees are nominal, about £8 for seniors, and children under twelve years of age

go free. A welcome awaits the man of character, because such are always workers and reliable. The loafers fail everywhere. If a man will not work, neither should he eat. The world is calling for food, for grain, and wool, and cotton—for raw materials. Australia calls for labor to develop its huge potentialities to provide the creature wants of Christendom. The backblocks of to-day are the towns of the next generation; and in these towns where public-houses still exist, they all close at six. You do not see as we do rows of bicycles outside public-houses in agrarian districts. Thank God that public opinion has gone so far. Every Christian is an asset for prohibition in this new land. Our traditions are steeped and soaked in liquor. Our songs and our novels are sickening in their references to it. The bayonet and the bottle, as an Indian said, are linked up with the Bible in our constitution. We as churches world-wide stand for the brotherhood of the world and freedom from drink, and a closed public-house and an open Bible in every home!

### The Living Word of God.

The forces of Nature are silent in their working, but they never fail to accomplish the purposes for which they have been imparted by Nature's God. Man may for a time hinder the progress of God's work; but he cannot frustrate the eternal designs of the Almighty.

A striking illustration of the silent but certain accomplishment of God's purpose in Nature is afforded by a grave in a churchyard in Hanover, upon which stones were erected to the memory of a countess, by her husband, who was a determined infidel. He wished it to be a declaration of his disbelief in the resurrection. The grave is now a little more than a hundred years old. The stones were originally all fastened together with iron clamps, and on one the words were engraved:

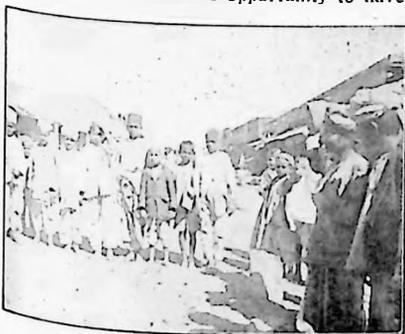
*"This grave is purchased for ever, and is not to be opened to all eternity."*

A tiny seed, however, lay hidden in the earth, which sprang up, and in its growth dislodged all the stones, the iron clamps were snapped asunder, and now a tall, shady tree overhangs the destruction which it has wrought on man's craft and wisdom. Between the ground and the surface stone there is a gap in which the visitor can easily insert his hand. It is the more remarkable because the tree is a weeping ash tree, generally so very slender, but in this case of an unusual size.

The development of the tree out of the hidden seed is but an emblem of the work of God in the human heart when the Seed of the Kingdom—the Word of God—has been sown therein. It has life in itself which is able to break the rock into pieces, and bring to nought all the designs of man to frustrate its purpose. The decree has gone forth, "It shall accomplish that which I please, and prosper in the thing whereto I sent it."

It is for the people of God, for whom the gospel has done so much, to spread it by every means in their power. The Seed must be sown broadcast—let it be scattered with a liberal hand; and fruit must abound to the glory of God.

"The element of happiness in this present life no man can command, even if he could command himself, for they depend on the action of many wills, on the purity of many hearts, but over the blessedness of his own spirit circumstances need have no control."



"Young Hopefuls" of Dhond.

## The Home Circle.

Conducted by J. C. F. PITTMAN

### Holding the Ropes.

Down beneath the mighty ocean,  
Divers plunge for treasures rare.  
But men hold the ropes above them,  
So they breathe the upper air;  
Seeking pearls of richest value,  
Brave hearts have dared to go;  
But our hands must every moment  
Hold the ropes that reach below.

So amid the heathen darkness  
There are men and women brave,  
Shrinking not from death or danger,  
Bearing all to help and save;  
But they cry, "Oh, do not leave us  
Mid these dreadful depths to drown.  
Let us feel your prayers around us,  
Hold the ropes as we go down."

Was it only for your brother  
Jesus spake his last commands?  
Is there naught for you to suffer  
For these lost and Christless lands?  
If you cannot go to save them,  
There are those whom you can send;  
And, with loving hearts to help them,  
Hold the ropes while they descend.

Hold the ropes with hands more loyal;  
Pray with faith and hope more strong;  
Love that never fails upholds them  
Through their night of dark so long.  
Lay your treasure on the altar;  
Let us give our children too;  
There's a part for every helper,  
And the Lord has need of you.

### The Skipper.

In the wide Cornish sea-creek, where we spent part of last summer's holiday, there was moored a grey and neglected steamboat. It looked quite huge when you rowed close to it, and saw the wooded shores and the nestling white village behind it. On this ship, which for two years had moved only with the swinging tide, lived the Skipper, a cat, three kittens, and hundreds of rats. The Skipper lived on the ship not so much to command it as to take care of it. Perhaps the Skipper had gone to sea quite late in life and really loved the shore. For he wore a bowler hat on his grey head, and in the evening sat on deck upon an old kitchen chair, waiting for his supper to be brought from the village. Letters, too, sometimes came for him from his wife and daughter, who lived somewhere near the Old Kent-road. And when we rowed past we would give him the day's paper, and sometimes boiled sweets of the sticky kind. And high above him were the steamer's bridge, and tarnished brass things, and the funnel, from which smoke never came.

The Skipper had his troubles. Sometimes no letter came from his wife or his daughter when he expected it. Sometimes his supper was forgotten and never sent; and he could only sit on his kitchen chair and smoke his pipe, while the sun flamed down behind the wooded hills. Once, when not sitting, he fell overboard, and got himself dreadfully wet. But the greatest trouble was made by the rats. They became worse and worse. They were as big as the kittens, and the cat could not catch such swarms. Very hungry rats they were; and they ate the Skipper's supper when they could get to it; and they *did* get to the part of the supper left over for his breakfast.

"I wouldn't mind, if they didn't take my food when it *does* come," said the Skipper. "Had a letter to-day," he added. "My daughter's been ill in bed for a week. She never was strong. My old woman's not so well, neither. Wish I'd never gone to sea."

We felt it was too bad, and said so. Quietly we rowed away from the grey ship. Dip, dip went our oars. Kettle and picnic baskets were with us, and the long sweet day before us. We felt a little mean to be leaving the Skipper to his rats and troubles.

Coming back that evening in the twilight we saw the Skipper sitting in his kitchen chair, and he waved his bowler hat. We pulled towards him, and as we got closer we saw that he was smiling. "Hello!" we called.

"Hello!" he said. "See that?" He pointed high up. Close to the top of the mast, there between sea and sky, a covered basket was hanging.

"What is it?" we asked. "My breakfast," said the Skipper. "I've got one on those sneaking rats at last. I hoisted it there out of their way. Catch 'em climbing that high, no fear!"

And the Skipper laughed a great laugh, and shook out all his troubles.

And we laughed, too. How we laughed! And we told the Skipper how spledid he was to find a way out of his troubles, and how so many folks just couldn't.

The Skipper laughed again, and pointed to the basket swinging in the air.

"There's always a way *upwards*."—Vivian T. Pomeroy.

### The Crust of Bread.

I must not throw upon the floor  
The crust I cannot eat;  
For many little hungry ones  
Would think it quite a treat.

My parents labor very hard  
To get me wholesome food;  
Then I must never waste a bit  
That would do others good.

For wilful waste makes woeful want,  
And I may live to say  
Oh, how I wish I had the bread  
That once I threw away.

—Selected.

### A Centre Shot.

A member of a congregation, becoming angry at a sermon the minister was preaching, wrote the single word "Fool!" on a sheet of paper, called an usher to him and had it delivered to the minister in the middle of his sermon. The minister opened the paper and read what was written, then he said, "An unusual thing has happened. A member of the congregation has signed his name without writing the letter."—"The Baptist."

Bifskins—"Who is that seedy looking chap you just recognised?" Mitkins—"Oh, that's De Auber, the artist. They say he is wedded to his art." Bifskins—"Well, judging from appearance, I should say he didn't marry for money!"

### Well Packed.

A lady and her little daughter were walking through a fashionable street when they came to a portion of the street, strewn with straw, so as to deaden the noise of vehicles passing a certain house. "What's that for, ma?" said the child, to which the mother replied: "The lady who lives in that house, my dear, has had a little baby girl sent to her." The child thought a moment, looked at the quantity of straw, and said: "Awfully well packed, wasn't she, ma?"

## The Family Altar.

— J. C. F. P. —

MONDAY.

There lie in wait for him of them more than forty men, who have bound themselves under a curse, neither to eat nor to drink till they have slain him.—Acts 23: 21.

"In what way this young man had received intelligence of this, we can only conjecture. It is not improbable that he was a student under some one of the Jewish teachers, and that he might have learned it of him. It is not at all probable that the purpose of the forty men would be very closely kept. Indeed it is evident that they were not themselves very anxious about concealing their oath, as they mentioned it fully to the chief priests and elders" (verse 14).

Reading—Acts 23: 17-35.

TUESDAY.

Herein I also exercise myself to have a conscience void of offence toward God and men always.—Acts 24: 16.

Bishop Butler wrote, "There is a principle of reflection in men, by which they distinguish between, approve and disapprove, their own actions. We are plainly constituted such sort of creatures as to reflect on our own nature. The mind can take a view of what passes within itself, its propensities, aversions, passions, affections, as respecting such objects and in such degrees, and of the several actions consequent thereupon."

Reading—Acts 24.

WEDNESDAY.

Neither against the law of the Jews, nor against the temple, nor against Caesar, have I sinned at all. Acts 25: 8.

Paul is accused of heresy, sacrilege, and treason, yet boldly protests innocence to every charge. There are occasions when no attempt should be made to defend one's self. Silence is, at times, more effective than the loudest protestations. Yet there are occasions, such as this, when a Christian is called upon to fully defend himself when charged with heresy or sin.

Reading—Acts 25.

THURSDAY.

It seems, from verse 28 in the Revised Version, that other thoughts possessed the mind of Agrippa than many preachers and others have supposed. Yet Paul uses "Agrippa's words to point a persuasion, and recognised the possibility of the state which may be described as 'almost a Christian.'" "All acknowledge the extreme beauty and taste of this reply, combining the firmness of the martyr with the courtesy of the gentleman."

Reading—Acts 26.

FRIDAY.

Julius treated Paul kindly, and gave him leave to go unto his friends and refresh himself.—Acts 27: 3.

"Oh, rest awhile, but only for a while; Life's business presses, and the time is short. Ease not the weary of reward beguile; Let not the workman lose what he has wrought."

Reading—Acts 27: 1-20.

SATURDAY.

Fear not, Paul; thou must stand before Cæsar; and lo, God hath granted thee all them that sail with thee.—Acts 27: 24.

Paul thus informs his fear-stricken hearers of the comforting words the angel had spoken to him. "Paul's calm courage and kind words, added to the proof they had of his prescient wisdom, were well calculated to inspire the crew with a reverential trust in him, and to rekindle the extinguished hope."

Reading—Acts 27: 21-44.

SUNDAY.

Preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.—Acts 28: 31.

"Jesus, thy servants bless,  
Who, sent by thee, proclaim  
The peace, and joy, and righteousness  
Experienced in thy name."  
Reading—Acts 28.



## Foreign Missions.

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

### Notes and News.

Our most recent letter reports Miss Blake still improving. She had gone to visit a friend on the sea coast for rest and further recuperation. She writes with great appreciation of the sympathy and prayers of the Australian brotherhood.

Bro. Thos. Escott finds that his medical work has increased so much that a dispensary is needed. As this has not been budgeted for, it has to be raised specially. If anyone would like to invest fifty pounds in this good work it would greatly cheer the heart of Bro. Escott. He has a large number of people coming continually for medical help.

News continues to come from all our mission stations telling of the joy they have had in receiving the gifts from the Australian brotherhood for our missionaries. New Hebrides, China and India unite in this song of thanksgiving to all those who sent gifts.

Our three Indian missionaries and the Misses Ashwood have, about this time, arrived at our Indian station, where we know they will have been most warmly welcomed.

### Chinese Mission, Perth.

Bro. Chin Bik Fung reports:—"On arrival at Perth I found the Chinese church with a very small attendance. The members, however, have been aroused, and the attendance is now improving. We have from 25 to 30 present at the Sunday evening service. One Chinese came forward and was baptised by myself at the Lake-st. church, and there were quite a number of Chinese present. I am now busy calling on the market gardeners and other places, and at times when opportunities allow, address the gospel to them at their homes and in the gardens, and they are quite pleased. I have printed a circular, distributing it between the church members, inviting them to come along to our church at the rear of Lake-st. church. I hope, with God's help, that more will come forward to accept Christ. We ask for your prayers."

### From Pentecost, New Hebrides.

You will no doubt be surprised to receive this letter from Pentecost. We went direct to Oha from Vila, intending to stay there, but the heat was so severe on little Melville that he almost expired. We were up with him day and night while there. We thought it better to get him straight home as soon as possible. Although the journey was severe on him, still he is far better since our return. He has not been half so well since he was in the hospital. They did all they possibly could for him, and were very kind. If he does not improve in the next few months I will send Mrs. MacKie up to Sydney with him.

Our people on Pentecost were pleased to see us return. We missed Christmas day with our people here, but they had a good gathering, about 200 being present. They had the Lord's Supper in the early morning; about 180 took the communion. Then they had another meeting before their Christmas dinner, and another meeting about 5 o'clock. We were sorry to have missed it all. These feasts bring a number of heathen to the place, and we consider it an opportunity to present Christ to them; otherwise it is hard to get in contact with them. Many times when we visit a heathen village we will only find two or three people; and although they are willing to listen to what we have to say, it is seldom they will stand out by themselves if the chief is against us.

We thank you heartily for the Christmas boxes. Everything was a surprise, and seemed to be the very thing we needed. We think the good sisters must have spent much time in considering just what was most necessary. We only opened them to-day, and it made our hearts rejoice for the kind expressions of Christian love shown in each gift.

The Children's day presents were just what we needed in the school work. The little ones will enjoy their lessons in learning the alphabet with the block letters, and to count the beads on the frames. They will be delighted with the post-cards and necklaces of beads, etc., also writing will be a fascinating pastime with the colored chalks. Tell the children from us that their gifts were very much appreciated—they are so useful as well. Who can tell, but their small gifts may be the means in the future of bringing many to a knowledge of Christ.—F. MacKie.

### News from India.

We are pleased to receive a letter from Mrs. Watson, of Shrigonda. She writes: "The holidays are over, and we have entered upon another year of work for the Master. As we look back, we praise him for the wonderful way he has led us, and for the joys and sorrows that have led us nearer to him. We thought the children would have returned to school this week, but owing to the unusually heavy rains in the hills the railway line is blocked by slips. They may have to wait a week or two.

"Dr. Oldfield is spending the week-end with us. It does us good to have him with us. He is very bright and cheery.

"To-day Nancy and Malin (one of the orphanage girls) followed their Lord in baptism. Nancy has thought about it for some time, and she will be 15 years old in March, so I do not think she is too young. The scene at the river was very pretty. The girls from the orphanage in their bright colored dresses and saris looked very nice.

"We expect to have our annual meeting from February 23 to 26. Miss Peck will be with us for the devotional part, I believe. She and I are quite old friends. I knew her before I came out to India. We are hoping to welcome the new workers to India before long. It will be lovely to have some fresh young faces about. We look forward with pleasure to meeting them."

(Miss Peck is a member of the Semaphore church, South Australia. She is working with another mission in India, but visits our missionaries occasionally. They all speak most highly of Sister Peck and her work.—G.T.W.)

### Work at Shrigonda, India.

Bro. Watson says: "Our new Shrigonda chapel is finished. No more is needed to complete the building except a brass plate to be made and put in some prominent place in the church, giving the donor's name. We are grateful to the family who helped us to get this building erected, and we can now praise God for his goodness in a suitable place.

"We shall soon have the Dhond Hospital building started. The people of the district are very anxiously enquiring when the hospital will be ready. There is an urgent need for such an institution.

"The Shanghai well is now down 28 feet, and we are striking good moist seams in the rock. We hope to tap water about another 8 feet.

"We are having very encouraging times in the villages with the preaching. The people listen as never before. They plead with us to stay a little longer with them so that we might teach them more about Jesus. I have a good band of preachers. Two Brahmin Christians, one Portuguese Christian, two Mahar Christians, two Mahar school teachers, one shepherd, Bible-woman and others learning to work. These workers get a good hearing whenever they stand in the open markets or in compounds to preach.

"You will be pleased to know that we had 11 baptisms at Christmas time, and we are rejoicing that our daughter, Nancy, was one of those baptised. She is a bright child, and will do well in

the sphere of life. She has a desire to be a missionary.

"Famine conditions prevail here—no rain, no crops, no food. Things are very hard for these poor people. We are doing what we can to help them.

"We know you good brethren pray for us continually. The fight against sin and darkness is hard, but the power of Jesus will break the spell of darkness. We have some interesting cases under our care at present, and by God's grace we hope to see these souls born again into the kingdom of God."

## Victorian Annual Conference

Wednesday, March 31.—Women's 41st Annual Conference, Lygon-st. church, commencing 10 a.m. Evening session, address, "Perpetual Encouragement," Bro. C. Schwab, Soloist, elocutionary items. All sisters invited.

Thursday, April 1.—7.45 p.m., General Conference. OPENING SESSION. Devotional Address, B. W. Huntsman. Presidential Address, R. Lyall. Lygon-st. church.

Friday, April 2.—Morning at Lygon-st. church. Afternoon and evening at Temperance Hall, Russell-st.

Saturday, April 3.—All day. Lygon-st. church.

Sunday, April 4.—2.45 p.m. Conference Sermon. Auditorium, Collins-st.

Monday, April 5.—Picnic. All day, Wattle Park. 7.30 p.m., Christian Endeavor Rally, Lygon-st. church.

Tuesday, April 6.—7.45 p.m., Social Service Demonstration, Lygon-st. church.

Wednesday, April 7.—7.30 p.m., Bible School Demonstration Temperance Hall, Russell-st.

**PLAN TO BE THERE!**

LYGON-ST., CARLTON.

SUNDAY, APRIL 4.

## SPECIAL EASTER SERVICES

Morning at 11, Worship, Communion.

Speaker—Mr. A. G. Saunders, B.A.

Subject, "Death Swallowed Up."

Anthem, "There is a Green Hill" (Gounod).

Soloist, Miss H. Dickens.

Evening at 7—Mr. A. G. Saunders, B.A.

Choir will render Maunder's

"OLIVET TO CALVARY."

Soloists, Miss E. Bagley, Mr. J. Y. Buckley and Mr. R. Hayward.

Choir Leader, Mr. E. Tippet.

Organist, Miss E. Pittman, L.M.A.

Anthem Sheets Provided. — All Welcome.

SWANSTON-ST., MELBOURNE.

SUNDAY, APRIL 4.

## SPECIAL EASTER SERVICES

Morning at 11, Worship, Communion.

Speaker—Mr. J. E. Webb.

Anthem, "Lead, Kindly Light" (Evans).

Soloist, Mrs. Henry Simpson.

Evening at 7—Mr. J. E. Shipway.

Subject, "Sorrowful but Not without Hope."

The Choir will sing Stainer's Cantata,

"The Daughter of Jairus."

Soloists: Miss Elsa Warman, Soprano; Mr. Percy Blundell, Tenor; Mr. Charles L. Jones, Baritone.

Pianiste, Mrs. N. Featherstone, L.A.B.

Organist, Mr. C. H. Mitchell.

Conductor, Mr. J. Harold Barrett.

## Here and There.

There was a very large attendance at Lake-st., Perth, on Sunday evening, March 14, when a married man confessed Christ.

The secretary of the Burwood Boys' Home, Bro. A. E. Knight, acknowledges receipt of £1 from teachers and scholars of Church of Christ Lord's day school, Albion, Qld.

Victorian brethren are again reminded of the Conference meetings which commence on March 31, and continue till April 7. Full particulars concerning meetings appear in the advertisement column.

On Wednesday morning we received the following telegram from Western Australia:—"Hinrichsen-Brooker mission Bunbury stirring town; crowded tent Sunday; fifty decisions to date.—Robinson."

The Federal Secretary suggests that it would be a gracious thing for each church to release its preacher for the Federal Conference in October next, and to pay his travelling expenses. The church would benefit much in the long run by such an action.

The Victorian Home Mission Organiser spent last Sunday with the church at Harcourt. The church building, situated at Barker's Creek, is in the wrong position, the district having developed away from it. The brethren are laying plans for bigger and better things.

By the "Narkunda" on 22nd inst., Mr. and Mrs. Rose, missionaries from Sholapur, India, arrived on a visit to Australia. They are associated with the American Marathi Mission, with which Bro. and Sister H. H. Strutton are engaged. Mrs. Rose is a cousin of Bro. Alfred Graham, of Chatswood, N.S.W.

The church at Warrnambool, Vic., has determined upon a very earnest attempt to develop the work in that town. The church has secured the services of Bro. A. J. Fisher, of Queensland, and he will commence there at the beginning of June. The work will be subsidised by the Home Missionary Committee.

"A Satisfied Advertiser" writes: "On two occasions, separated by some five or six years, I advertised in the 'Australian Christian.' Both advertisements brought buyers, whose purchases totalled nearly £1,500. Though Shakespeare did not say it, I do: 'Sweet are the uses of advertisement'—provided the 'ad.' is inserted in the 'Australian Christian.'"

We learn that Mr. and Mrs. S. E. Riches, who have for some time been laboring with the church at Gisborne, N.Z., will ere long be going out as missionaries to South Africa under the auspices of our New Zealand F.M. Committee. Both these friends were students at the College of the Bible and have for years had the desire to serve Christ in the regions beyond.

The second week of the Ball-Feary tent mission at Pimpinio, Vic., saw growing interest and five decisions, making thirteen to Sunday, 21st. This district offers a splendid field for evangelisation. About 250 were present on Sunday night, when several converts were baptised by Bro. A. J. Wilson in the tent, probably the first time the ordinance has been witnessed in Pimpinio.

The Federal Secretary has received registrations from those who intend attending the Federal Conference in Perth, W.A., in October next as follows:—South Australia, 7, N.S.W. 3, and Victoria 2. Will those who intend coming please apply for a registration form from the Conference office in the States in which they live, or direct from Thos. Hagger, 119 Aberdeen-st., Perth, W.A.

It is with regret that we learn of the death of a faithful disciple in the person of Mrs. Clipstone, who passed away at Castlemaine, Vic., on Sunday last, at the age of 69 years. Our sister was the

mother of Bro. H. M. Clipstone, preacher of Castlemaine church, and sister of Bro. A. C. Rankine, of Adelaide. Both in Western Australia and in Victoria she was well known and most highly esteemed. Our sincere sympathy goes out to all who mourn the loss of their loved one.

A meeting of the men's quarterly fraternal of the three Ballarat churches (Vic.), was held lately at the York-st. chapel. Bro. Feary presided, and led a helpful discussion on the conduct of the worship meeting. It was decided to carry out a six months' course of instruction for the young men desiring to fit themselves for service in the church. A fine programme and refreshments made a happy, helpful meeting.

The World Conference on Faith and Order will meet in Lausanne, Switzerland, July 31 to August 21, 1927. The churches of Christ in Australia are granted two delegates, and the Federal Executive has been invited to see that two are appointed as early as possible. The Federal Executive would be pleased to hear from brethren who contemplate visiting Europe next year, and who would be prepared to represent the churches of Christ of Australia at this great Conference. Please forward names to Thos. Hagger, 119 Aberdeen-st., Perth, W.A.

Dr. John R. Mott will be in Melbourne next week. A notice of his Australian campaign appears elsewhere in this issue. Dr. Mott will address a meeting of ministers in the Independent Church, Collins-st., on Mar. 31, at 11 o'clock. On Mar. 30, at 8 o'clock, a meeting for leaders of Christian activity will be held in Wirth's Olympia. Admittance will be by ticket, and already many applications have been received. Tickets may be obtained from the various church missionary offices, the Student Christian Movement, or from the secretary of the Council of Churches (Mr. G. A. Judkins).

At Fremantle, W.A., on Lord's day, Mar. 7, 6 were received into fellowship, who had recently been immersed. The Federal President, Bro. Wilson, gave a fine exhortation. In the evening Bro. Mudge preached to a good audience, and a man and his wife responded to the gospel invitation. Good meetings on March 14. Four were received into fellowship, who were baptised on March 10. Bro. and Sister Fieldus, from Bunbury, were also received. Sisters Mudge and Meyers, who have been very ill, are much better. The school is busy in a competition among the schools of Western Australia. Splendid mid-week prayer meetings are held.

Mile End church (S.A.) having decided to adopt the budget system, Bro. W. L. Ewers arranged for separate meetings of the brothers, sisters and younger members of the church. About 120 sisters met on Wednesday, 16th inst., when the system was explained. On Thursday evening the members under 15 years of age gathered for the same purpose. The members are taking up the system well, and the officers hope for a more active interest in church and school, and that the finances will be placed on a satisfactory footing. On Sunday morning a sister was received into fellowship by faith and baptism. At the conclusion of Bro. Ewers' address on "What then shall I do with Jesus?" a young woman confessed Christ.

The Gipsy Smith mission in Melbourne continues to attract large crowds, the evening services taxing the seating accommodation of Wirth's Olympia. The mid-day meetings are well attended. At the luncheon-hour services two addresses are given—one by a prominent city preacher, and the other by Gipsy Smith, who undertakes (without knowing beforehand the selected topic) to follow on the line of address adopted by the previous speaker. The missioner's vast experience always enables him to "follow the lead" in an interesting manner, though the message is

invariably anecdotal and sometimes "thin." On Friday last Gipsy Smith gave a splendid address to ministers and theological students. Many are receiving help from the mission. It was announced that for the first week 10,000 "decision cards" were signed—what proportion of these relate to conversion we have no means of knowing. The last meeting of the Melbourne campaign will be held next Monday night, when Gipsy Smith will tell the story of his life. A ticket for admission, we understand, may be obtained for 1/6.

### ADDRESSES.

Mr. Allen Brooke (preacher Subiaco church).—9 Derby-rd., Subiaco, W.A.

Mr. W. Gale (preacher of Moreland church, Vic.).—73 Donald-st., North Brunswick.

Mr. Ralph Gebbie (preacher of Gardiner church, Vic.).—"Rahiri," Great Valley-rd., Glen Iris.

Mr. Ross Graham (preacher of Croydon church, S.A.).—"Woodlands," Government-rd., Croydon, S.A.

Mr. A. E. Pittock (secretary Moreland church).—26 Fourth-ave., West Brunswick, Vic.

Miss Rometch (secretary Victorian Women's Conference).—172 McKean-st., North Fitzroy.

### COMING EVENTS.

MARCH 28 and 30.—Hawthorn Bible School Anniversary Services. Demonstration, March 30, 7-45 p.m.

MARCH 30 (Tuesday).—Camberwell S.S. Anniversary Programme repeated. Collection for kindergarten building at Boronia, for kinder children of the poorer classes in the suburbs who may need rest and nourishment.

APRIL 4 and continuing for 5 weeks.—Great Tent Mission at Footscray. P. R. Baker and Irwin Barber, every evening at 8. Take Russell-st. tram at Station and ask for stop at "The Tent." Alexander's No. 3 hymns. All invited.

APRIL 10.—Will all past members of the North Melbourne Church, and any interested, reserve the above date for the Opening of the Jubilee Hall? Full programme will be advertised later in this column.

APRIL 11-MAY 5.—Coming of Age (1905-1926).—Burnley Church. Special Services will be held to commemorate the starting of a Cause here. Home-coming Day, April 11. Meals provided. Will brethren who have been connected with Burnley at any time please communicate with the Secretary? Other services, Sundays, April 18, 25, May 2. Wednesday nights, April 14. Social and Programme, 21st, 28th, May 5.—Jas. W. Nichols, Secretary, 8 Edgar-st., E. Malvern. Phone, U 6250.

MAY 2.—Jubilee Celebrations Sydney City Temple (1851-1926). Past members welcomed. Hospitality arranged for those from other States. Write secretary, P. C. Williams, Box 1592, G.P.O., Sydney.

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## Religious Notes and News.

### Anzac Day Celebration.

The secretary of the Prime Minister's Department has issued the following request regarding Anzac Day:—"As Anzac Day falls on a Sunday this year, the Commonwealth Government is desirous that, in arranging for the services for that day, the churches should remember the anniversary, and that the morning services particularly should take the form of a memorial service, so that the celebration may be in keeping with the solemnity and national significance of the event which the day commemorates. I am to ask therefore whether you will be good enough to co-operate with the Government in the observance of the day." Doubtless in all parts of the Commonwealth due regard will be paid to this request and to the day.

### Dr. Aked's New Church.

Under this heading the London "Christian World" speaks of one of the modern movements which ignores the teaching of the New Testament regarding the church and its membership. Here is the "Christian World" paragraph: "Dr. C. F. Aked is founding in Los Angeles an undenominational church which will probably be called the Lincoln Community Church. Its foundation principle is contained in the famous declaration of Abraham Lincoln that he would join any church which would inscribe over its altar, as its sole qualification for membership, the Saviour's condensed statement of the substance of both Law and Gospel, 'Thou shalt love the Lord thy God . . . and thy neighbor as thyself.'" The congregation meets at present in the Criterion Theatre, and the devotions are assisted by the Orpheus Four."

"Sole qualification"! So a man need not even believe in the Divine Son in order to be a member of his church! No wonder so many people are puzzled regarding Christianity when its professed exponents are misrepresenting it. "Dr. Aked's New Church" is a title more significant than the news writer intended. Christ's church was built on a rock.

### The Danger of Materialism.

"The danger is that materialism will, like the rank weeds of a neglected garden, overcome and finally kill the finest flowers of spirituality. It is the easier path; it is the path down which the majority of Europe have been walking for some centuries, and its baser aspect—an aspect which moreover is inevitable—is to be seen in the vulgarity which surrounds us everywhere," writes Stanley Rice in the "Asiatic Review." "Materialism is tangible, obvious, certain; its profits can be calculated. Spirituality is intangible, unseen, uncertain, and its profits are speculative. To revive the spirit in a world of matter requires a dead-lift effort: to crush the spirit in a world of matter is a task which accomplishes itself. It is just for this reason that we place the spirit in a higher category."

### Australian Preachers Abroad.

The minister of the City Temple, London, occupies perhaps the most enviable position in the non-Anglican congregations of that huge city; its pulpit has been filled by very famous preachers, from Joseph Parker, in his day the greatest preacher in his time, downward (says the "Southern Cross"). The best-paid and perhaps the most conspicuous charge in the United States is the Twenty-Fifth Avenue Church in New York. Now the pulpit of the City Temple, London, is filled by Dr. F. W. Norwood, and the Rev. Henry Howard has been called to the charge of the famous New York church. He will have a high salary, and his parsonage, it is said, is so big that if it could be divided, it would supply "parson-

ages" for half a dozen ordinary charges. Both Dr. Norwood and Mr. Howard had won distinguished positions even before they came to these charges; for they were great preachers. And as boys they were both taught in a Methodist Sunday School in Melbourne, and attended a Methodist church—that in Brunswick-st., Fitzroy. They sat side by side on the same forms, sang the same hymns, were converted under the ministry of the same church, proved their worth in Australian churches; and now, on the one side of the Atlantic, the Rev. Henry Howard has the best charge in New York, and on the other side Dr. Norwood has the most famous of all non-Anglican charges in London. He is the successor of Joseph Parker and in some respects exceeds him, for on Sunday evenings he fills the church itself, and an overflow meeting fills a large building behind it. The Brunswick-st. Methodist Sunday School may well be proud of its former "boys."

### A Bookmaker's Tip—for all Races.

Mr. Thomas Nightingale, a well-known London preacher, recently addressed the Croydon (North End) brotherhood, and greatly interested his audience with an account of a recent casual meeting in the train with a bookmaker. This man said he had never been on a racecourse. He carried on business in a London office. Confidentially, he confessed to Mr. Nightingale that he had warned his two young sons against the evils of betting and gambling. When, at the parting, a fellow-passenger asked, semi-jocularly, for a tip for the next big race, the bookmaker retorted: "Yes, I'll give you a tip—for all races. Keep your money in your pocket, and don't be a — fool!"

### "Self-Support"?

George N. Thompson, missionary to India, voices his experience thus:

"After forty-five years of experience in India, I hate that expression, 'self-support.' It makes people selfish. I have a church of 700 members. From the very beginning we chose the Fiftieth Psalm, with emphasis on sacrifice and praise. I have learned that the way to get money is by thank-offerings. Every Sunday after the usual collection we give an opportunity for thank-offerings. It is pathetic to see the people bring their thank-offerings and hear them tell why they are thankful.

"We have also a criminal settlement. Those people come every Sunday and one will lay down his thank-offering and say, 'O Lord, we have been free and every policeman could catch us. Now we are safe here, and we thank thee for it,' and leave his gift.

"Since 1899, in our last station, we have had no preacher or teacher who has received a salary from the mission. How has it all been accomplished? We have laid the emphasis on God's support, not self-support. That is faith."—"Missionary Review of the World."

### "The World-Call."

The Missionary Council of the Church Assembly issued the reports submitted by its four Commissions of Inquiry into world-wide missionary needs, says the London "Christian." The documents, published under the title of "The World-Call to the Churches," divide the foreign mission-field into four areas. Among the outstanding needs in money and personnel, the following may be mentioned:—

Africa.—It is suggested that at least 120 men and 80 women must be forthcoming each year for this work, and that the church should provide at least an extra £100,000 a year for Africa.

India.—The missionary societies cannot meet their existing commitments in India, and efficiency

in respect of the actual work now done requires £30,000 a year more, a regular recruitment of 51 missionaries each year, and an immediate additional recruitment of at least 20 more, mostly would still leave unprovided for the mass-movement work, which requires an extra expenditure of at least £20,000 a year, a non-recurring grant of £20,000, and 50 additional missionaries within the next 10 years.

The Far East.—The Commission on the Far East state that the minimum of workers required immediately is 172 men and women, of whom 108 are needed for China, 34 for Japan, and 23 for Singapore; and 48 new recruits are required annually.

The Moslem World.—To strengthen existing missions and revive lapsed work will cost an extra £20,000 a year. At least another £20,000 a year is needed for training and staffing adequately the missions in Transjordan, the Sudan, Northern Nigeria, the diocese of Singapore, Persia and possibly Madagascar.

Meetings are being held in London, to consider the missionary situation in the light of this new and comprehensive survey. Although it is the Anglican church that is concerned in the present discussions, the matter is certainly one for the Christian church at large, since it is by studied care in the utilisation of means that the purpose of world-evangelisation must needs be controlled in times of stringency.

## A Prayer for Business Men.

We plead with thee, O God, for our brothers who are pressed by the cares and beset by the temptation of business life. We acknowledge before thee our common guilt for the hardness and deceitfulness of our commercial life, which leads so many into temptation and causes even the righteous to slip and fall. So long as it must be that man is set against man in a struggle for wealth, help them to make their contest in some measure a test of excellence, by which even the defeated may be spurred to better work. If any man is pitted against those who have forgotten fairness and honesty, help him to put his trust resolutely in the profitableness of sincerity and uprightness, and if need be, to accept loss rather than follow the others on crooked paths. Establish in unshaken fidelity all who hold in trust the wealth of others. The property and welfare of our nation are controlled by our business men. Help them to realise that they have high public functions and let them not betray the interests of all for their own enrichment. Grant them far-sighted patriotism to subordinate their work to the public weal, and a steadfast determination to transform the disorder of the present into the nobler and freer harmony of the future. Let the Spirit of Christ, which goes out from thee, and which is ceaselessly pleading within us, prevail to bring our business life under Christ's law of service, that all who guide the processes of factory and trade may feel that high consciousness of a divine calling which blesses only those who are the free servants of God and the people, and who are consciously devoting their strength to the common good.—Walter Rauschenbusch.

See Back Page for Rates of Small Advt's.

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**OBITUARY.**

**BELL.**—After a long and painful illness, Bro. James Bell died at his residence on February 23. Twenty-one years ago, James Bell, with his wife, eldest son and daughter, was baptised by his brother John in the open sea at French Island, and thereafter John in the churches at Red Hill, Northcote and North Fitzroy. When the church at Thornbury was organised, he was one of the foundation members, and to the time of his sickness was never absent from his place at the Lord's table. Of a quiet, retiring disposition, he was much loved for his many Christian virtues, and of him it can be truthfully said, that he did what he could to help place the church at Thornbury upon a good basis. He died as he lived, with a strong unwavering faith in Jesus Christ as his personal Saviour, and a lively hope in the resurrection of the dead.—H.S.

**SWINTON.**—At the age of 71 years, at her home, Waterworks-rd., Hobart, Sister Mrs. Swinton passed away to be with her Lord. Her end was peaceable, and her bedside was surrounded by all the living members of her large adult family, to whom the example of her life had been a benediction. Baptised by Bro. Hale about 20 years ago, she had always been a consistent member of the Collins-st. church. Sister Swinton was one of the unobtrusive faithful whose consistent life more than her words spoke of the faith which was hers. For the past two years she has been an invalid; but, though often suffering severe pain, she bore it all patiently and without complaint. Though sadly missed, her children rise up and call her blessed. Our sympathy goes out to the bereaved.—L.J.

**N.S.W. Women's Executive.**

The usual monthly meeting was held at City Temple on Friday, March 5. President in the chair.

Devotional exercises were led by Mrs. Fox, who spoke on "The Miracles of Jesus." After minutes and roll-call, a welcome was given by President to Mrs. Verco, after her long absence by illness.

Correspondence included a letter of thanks from Miss Wilkins for donation received. The resignation of Mrs. Bull, as superintendent of Foreign Missions, was received by the committee with very much regret, as Mrs. Bull has fulfilled her duties faithfully and well. Matters re the coming conference were discussed, and the programme as outlined and read by the secretary was approved and adopted. All delegates appointed are asked to attend on Tuesday, March 30, at 11 a.m. sharp.

The April committee meeting will be held on the third Friday instead of the first. Delegates please note the date—April 16.—Mrs. E. Morris, Recording Secretary.

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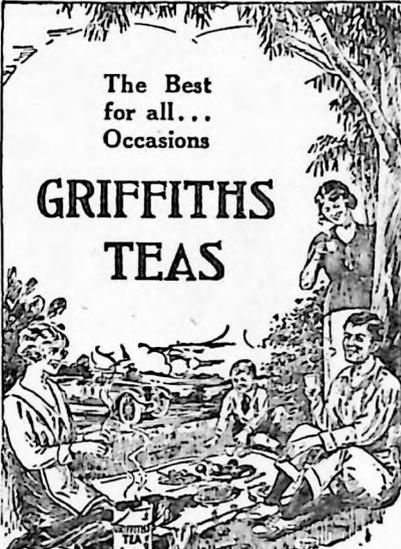
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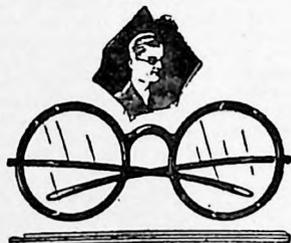
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## News of the Churches.

### Queensland.

Two additions at Bundaberg since last report. The preacher has had a bad attack of dengue fever, and the work has been carried on by Bren. Asmus, Smith, Cannon and Hamann, many others doing all they could to help. On Sunday, Mar. 14, Bro. Aderman, from Zillmere, ably exhorted the church.

Croydon Junction Bible School is progressing, 19 new scholars for last six Sundays. The shed in which the school meets is far too small. Two allotments of ground given alongside of school, upon which it is planned to put a suitable school building in the near future in a day. 78 on roll, teachers included.

Toowoomba on Mar. 7 had two good meetings. Bro. Sharp gave a splendid exhortation on "Adorning the Doctrines of Christ." On Mar. 13 Bro. Howard Pounds was baptised. On 14th Mr. Rodger took both meetings, a baptismal service being held in the evening. Many have been sick with dengue fever. Friends from Victoria have been a great help to the church.

### Tasmania.

At West Ulverstone attendances continue to improve. Bro. H. Taylor exhorted on March 14, and Bro. C. Hardstaff preached the gospel, when a married man acknowledged Christ as Lord.

At Launceston the wedding of Bro. Albert Lee and Sister Alma Hall took place on Feb. 24. The church's largest annual business meeting met on Mar. 10. Bro. J. P. Foot's secretarial report and Bro. Chas. Nicholl's financial statement stated that there were 32 additions, whilst 3 were lost by death, 27 by transfer, and 7 became isolated; and that £23/2/7½ was given to all purposes. Reports of the evangelist and of all auxiliaries showed remarkable success. The church accorded a vote of confidence in and appreciation of Bro. and Sister Noble, who have begun their third year of ministry. On March 14 Bro. Noble received into fellowship two who were immersed on 10th, and two from the Invermay mission. Bro. P. R. Baker spoke to the Bible School, it being decision day, and six scholars decided for Christ. Preparation is well advanced for a great State Conference on April 1-4.

### Western Australia.

Victoria Park church reports splendid meetings since the Hinrichsen-Brooker mission. An average attendance at the Lord's table of over 80 is a gratifying increase, while on March 14 a record of 88 at the Lord's table and 110 at Bible School was reached. Bro. Brown preached to an attentive audience, his message being much appreciated. Prospects are very bright, but a building is badly needed.

Northam reports excellent attendances at all church meetings of late. Four Bible School scholars have confessed Christ, and been received into fellowship. On Feb. 25 about twenty motored over from York to attend the gospel service. Six of the party made the good confession after Mr. Buckingham's address on "Baptism," and together with another, were immersed after the service. The Bible School has entered for the attendance and increase campaign, and is now second on the list.

North Perth reports splendid meetings the last two Sundays. Bro. Ingham is preaching a series of morning and evening sermons on the plea of the Churches of Christ, and considerable interest is being shown. The Y.P. club held a successful outing on March 13 to practise first aid work. The Bible School has moved up to second place in the increase and attendance campaign. Several new teachers have been secured, as well as a number of new scholars. Mrs. Ingham has taken charge of the kindergarten.

Subiaco annual business meeting was held on March 10. Reports from auxiliaries revealed all to be in a flourishing condition. Secretary's report showed church affairs very satisfactory; 26 additions by faith and obedience during the year; present membership, 226 resident, 56 isolated. Treasurer reported a total amount collected for all purposes of £885. The following officers were appointed: Bren. Brooker, Evans, Fishwick, Millar, E. E. Nelson and Wolfenden. All meetings have increased attendance; average number breaking bread for past month, 145.

Bassendean annual church business meeting on Mar. 13 commenced at 3.30 p.m. with a twenty minutes' devotional service led by Bro. Peacock, after which business was proceeded with. There was an interval for tea between business sessions. Good reports were received from the church secretary and treasurer, and from the various auxiliaries. The ladies' guild made over 300 visits during the year, helped many needy cases, and also donated £40 to the church funds. The following deacons were elected—Bren. Butcher, inr., Berry, Klem, Lethbridge, Smith, Robinson and Forsyth. Bro. Klem was re-elected secretary, and Bro. Forsyth treasurer. Prospects are bright. On Mar. 14 Bro. Berry addressed the church. Two young people were received into fellowship. In the evening Bro. Peacock conducted the gospel service. Both meetings were well attended.

### South Australia.

St. Morris harvest festival services were conducted on Mar. 7, with splendid attendances at both services. Work in Bible School is being sustained. Sister Downing, of North Adelaide, has been received into fellowship.

Prospect had good meetings on Mar. 21. Bro. Beiler concluded the series of addresses, "The Letters to the Seven Churches." The church has appreciated the instruction and help given. On Wednesday, Mar. 17, Chapel-st., Norwood, choir rendered the cantata, "David the Shepherd Boy," in aid of the piano fund. The concert was much enjoyed.

During last month the churches in Bordertown circuit were helped by Bren. E. Rowe and R. Williams, of Kaniva. Bro. Cornelius began his ministry there on the first Sunday in March. On Tuesday evening a welcome social was held. Bro. T. B. Verco presided over a good gathering, and various items were given by members and children. Bren. E. Milne and C. S. Wylie extended a welcome on behalf of the churches, and Bro. and Sister Cornelius suitably responded.

Meetings at Nailsworth show a steady improvement in attendance and interest. Bro. Raymond is preaching faithfully, and results are expected. Harvest thanksgiving services on Mar. 21 were well attended, the building being crowded at night. Bro. Raymond's messages on "Thanksgiving" in the morning and "God's Good Gifts" in the evening were well delivered and received. The kindergarten department of the Bible School misses the services of the superintendent, Sister Mrs. Borgelt, who has been absent through illness.

On Tuesday, Mar. 16, the Queenstown girls' wattle club gave an evening in aid of the Seamen's Mission, when a large number of gifts and £1/1/- in cash were received. On Sunday, Mar. 21, Bro. Brooker exhorted the church. At the evening service the chapel was filled, when Bro. Brooker preached on "Why I Believe the Bible to be God's Word." A husband and wife and a Sunday School scholar came forward. Sympathy is extended to Sister Wilson, of Wellington-st., Portland, in the loss of her husband, and also to Sister T. Thompson, who has lost her little-granddaughter.

Milang church anniversary services were held on Feb. 28 and Mar. 2. Bro. A. C. Rankine was the speaker, and all enjoyed his splendid addresses.

The help given by the Grote-st. singers was greatly appreciated. Misses Leedham, Hartell and Smeit favored with solos, and the combined choirs rendered three anthems. The tea meeting on Mar. 2 was well attended, as was the public meeting. Bro. Durdin was chairman, and Bro. Rankine gave a splendid address on the "Mission of the Church." Bro. Durdin spoke at both services on Mar. 14. In the evening there was one confession. Home Mission offering to date amounts to £18.

Pt. Pirie on Mar. 21 had a good attendance at the morning meeting. Mr. and Mrs. Blackely were received as members from Grote-st. church. Miss Howard, from Prospect, was a visitor. Good young people's meeting on Tuesday evening. Fine address from Bro. Will McKie. Dorothy Chelley, who underwent an operation, and is in hospital, is doing well. On Wednesday evening, at a concert arranged by the young ladies of the church, £8 was raised toward the new organ fund. The Junior C.E. Society has been restarted with Mr. W. McKie as leader. Sister Mudge was so far restored as to be able to attend the evening service on Sunday.

Bro. E. H. Randall has completed his first year of service at Berri. With Sister Randall he is on holiday in Victoria, and meetings are now being conducted by local brethren. The church regrets the departure of Bro. and Sister E. A. Jarvis and family from the district. They have rendered faithful service. Bro. Rowland Loader recently underwent a serious operation for appendicitis, and is now in Berri hospital. Sisters Miss Compton, of Ungarra, Miss Hazel Martin, Broken Hill, and Bro. R. Simms are having fellowship with the church. The gift of the Sisters' Mission Band of new cocoanut matting on the platform is much appreciated, also the work of a brother in erecting and improving front steps to church building.

### Victoria.

Enjoyable meetings at Swanston-st. last Lord's day. Good sermons were delivered by Bro. Shipway. Some visitors were present.

Cheltenham had good gatherings on Sunday. One confession at the evening service, a young girl from the Bible School. Bro. D. Wakeley preached on "A Call to Repentance." A duet was well given; good singing by the choir.

South Melbourne meetings last Lord's day were fairly well attended. Bro. Waterman gave a fine morning message from Acts 2: 1, and in the evening delivered a splendid sermon on "The Man Sent by God." The Bible School is doing well.

Fairfield regrets the death of Sister Mrs. Beckwith, who passed away suddenly last Monday after a severe operation. An in memoriam service was held on Sunday evening, Mar. 21; Bro. Fitzgerald preached an impressive sermon on "What is Your Life?"

Bro. Youens commenced his ministry with East Kew church last Sunday. There were good meetings, and Bro. Youens' powerful and interesting addresses gave promise of big things for the church's future. The brethren are grateful for the help of Bro. Sparks during past few weeks.

At Merbein on March 1 a welcome social was given to Bro. and Sister Orford. Visiting speakers were present. Bro. Orford's messages are listened to with interest by large audiences. The children have begun practising for Sunday School anniversary.

Drumcondra (North Geelong) enjoyed fair meetings last Sunday. At the evening service a moderate audience listened to a fine address from Bro. Williams. A young lady who had made the good confession the previous Sunday was immersed. For the benefit of the young people, a Bible Class has been started in connection with the Sunday School.

At Ascot Vale Bro. Patterson has returned from his holidays. During his absence Bro. G. Gardiner spoke morning and evening on Lord's day, 7th. Bro. L. C. McCallum preached on Lord's day, 14th, and had tea in the school-room with the Bible school workers. His preaching proved very helpful. Bro. Patterson has accepted another year's engagement, thus entering his eighth year of ministry at Ascot Vale. All auxiliaries are doing a good work.

Splendid addresses at Rochester by Bro. Trezise on Mar. 21. The church enjoyed the fellowship of Bro. Hall, from St. Arnaud, who rendered a solo at the evening service. Mr. Willie Oldfield, a young man who has lately come to Rochester, made the good confession and was received in by Bro. Trezise.

Meetings for the breaking of bread were inaugurated at Wangaratta on morning of March 14, when ten met together at Bro. Geo. Jackel's residence. A very helpful address was delivered by Bro. Jackel. It is hoped that this movement by the brethren at Wangaratta is the forerunner of a great work being opened up.

Appreciated addresses were given at Lygon-st. on Mar. 21 by Alex. Wilson in the morning and A. R. Mann, M.A., at night, speaking in place of A. G. Saunders, who was taking a part in the conference at Kaniva. A debate upon "The Eldership" was held on Tuesday evening, 16th inst., and created a good deal of interest.

Glenside Bible School commenced anniversary celebrations on Sunday. Large congregations assembled morning, afternoon and evening. The school rendered a number of musical selections under the baton of Mr. Hillier, and the kindergarten department gave a practical demonstration of their work. Bro. T. H. Scambler preached morning and evening.

Bro. B. J. Combridge has taken up his work as evangelist of the Warracknabul church, preaching his first messages on Sunday, March 7th. At the gospel service one young man made the good confession. On Thursday evening, March 11, six were baptised. A very enjoyable afternoon was spent on Saturday, March 6, when the Baptist church met the Church of Christ in a tennis match.

Horsham had a large gathering at worship service on Mar. 21. Sister Jenkins, of Preston, was a visitor. Bro. A. J. Wilson gave a stirring exhortation to "Contend earnestly for the faith once for all delivered to the saints." Bro. Jas. Butler led the gospel service. On Mar. 20 Bro. H. C. Rokesky was united in matrimony to Miss D. V. Pickering, of Dadswell Bridge, Bro. A. J. Wilson officiating.

Harvest thanksgiving services were held at Shepparton on March 14. Good attendances, and a good display of products. One young man was received into the church at the morning service, and another made the good confession after Bro. Stewart's gospel address. Sale of harvest thanksgiving products on 15th was very successful. On 21st an attendance rally was commenced at the Bible school.

Since Bro. Mudford commenced his ministry at Wedderburn, church meetings have steadily increased in numbers. Both morning and evening services for last two weeks were well attended. Bible study class and mid-week prayer meeting are growing in interest. Harvest thanksgiving services were held last Lord's day, with good meetings. Bro. Mudford's gospel message was earnestly delivered. Bush Fire Relief offering amounted to £4/8/-.

Services at Bambera-rd., Caulfield, on March 21, were well attended. Bro. J. E. Thomas delivered an interesting and helpful address at worship service. The Bible school anniversary service, held afternoon and evening, was a great success. Bro. R. Clark delighted young and old with his talk on "Life Savers." Bro. Schwab at night spoke on "Good Music." At afternoon and evening services the building was packed to hear children sing. Bro. Nicholls has worked hard in training the scholars.

Splendid meetings at Footscray last week. Prayer meeting on Sunday morning is well attended. All are working hard for the Baker-Harber tent mission to commence on April 4, and to continue for five weeks. K.S.P. and P.B.P. societies are doing well. The Pi Sigma Pi club for the junior boys is exceptionally well attended; there are close on 40 members on the roll, and fine attendances at instructive evenings. Junior Endeavor Society and Bible School are growing in numbers.

Boronina Bible School anniversary was celebrated on March 14 and 17. On the Lord's day morning

Bro. Earl gave an appropriate address. In the afternoon Bro. Reg. Clark delighted with his popular address, "Life Savers." At night Bro. Arnold gave a fine address on "Christ the Magnet." The singing, with Bro. Batterham as conductor, and Sister Chandler organist, was very good. The services were continued on the 17th, when a splendid programme arranged by Sisters Trehearne and Ellis was given, and prizes distributed. The help of Sister Jordan and Bren. Paternoster and Balnades was much appreciated. All the services were largely attended.

Ballarat (Dawson-st.) had a most successful church anniversary on 14th inst. Bro. A. L. Gibson was the visiting preacher, and he delighted and instructed all with two fine messages, as well as addressing the Bible Class. The attendance at the Lord's Supper was almost a record, and at night the choir, under Miss Jolly, led a fine service of praise and rendered special music. The social gathering was also a great success in attendance, programme, and brief addresses by Bren. Cameron and Connor. All meetings continue good, and the annual meeting just held had very fine reports. Mount Clear work is going on in a promising way.

Geelong Bible School anniversary was held on Mar. 14. Bro. Stuart Stevens' morning theme was "Our Responsibilities." Large audiences were present at all services, the building being almost filled at night. The fine singing by the united choir of ninety voices, under the direction of Mr. A. McCaskill, assisted by instrumentalists, greatly helped. Bro. Stevens spoke on "Is it Well with the Child?" The church expresses deep sympathy with Miss Stone, whose mother recently passed away. Plans for the extension of the church work to Belmont, a southern suburb of the city, are being made, and it is expected to begin Bible School work there shortly.

Camberwell morning and evening meetings are well attended. Bren. W. J. Ennis, T. W. Smith and F. T. Saunders have given inspiring messages at morning meetings, and Bren. Robbins and Gibson have conducted gospel meetings. On Sunday, Mar. 14, and Tuesday, Mar. 16, one of the most successful anniversaries of the Lord's day school took place, the chapel being crowded on the Tuesday, when the scholars acquitted themselves meritoriously. On A.N.A. Day the officers entertained the ladies of the sewing class at an enjoyable motor picnic to Belgrave in appreciation of their services in connection with the successful sale of work on behalf of the funds of the church. On Lord's day evening Bro. Gibson, who conducted the service, had the joy of taking the confessions of two young lads, one of whom was his own son, and the other the youngest son of Bro. and Sister Edwards.

Castlemaine had fine meetings on Mar. 21. Bro. Clipstone addressed the church in the morning. At the gospel service a fine address was given by Bro. Reg. Ennis on "Man's Sin and God's Remedy," and one young man made the good confession. The church extends to the Clipstone family deepest sympathy in the loss of their beloved mother, who passed away on Sunday night, Mar. 21. Since coming to Castlemaine a few years ago, Mrs. Clipstone has been a faithful worker, ready to do anything to extend the Master's kingdom. She will be missed greatly. On Mar. 3 an interesting lantern lecture was delivered by Miss McCallum on her work in connection with the Western Australian Aborigines Mission. The annual business meeting of the church was held on Mar. 16. Reports showed that good work had been done during the year, and the treasurer's report showed a credit balance. The following men were elected as officers:—Bro. T. Cornish, elder; Bren. A. Clarke, J. Howarth, J. Pryor, O. Clipstone, D. Ross, A. Read, A. Shearer, deacons.

**New South Wales.**

Enmore annual Bible School offering reached over £47. Bro. Harward on morning of March 21 gave a beautiful address on "Faith." Bro. C. Hall was the speaker at the gospel service.

At Lismore on Mar. 14 a married lady was welcomed to fellowship after baptism. At night

Bro. P. J. Pond preached on "The Master's Call." Bro. and Sister R. S. Thomas are removing to Grafton. They are valuable workers and will be missed.

Progress at Canley Vale has been steady, all departments holding their own. The kindergarten department recently purchased a new piano. On Mar. 21 Bro. Palgrave exhorted, and Bro. Adams preached the gospel, both speakers being very effective. Bro. G. Stimson has returned home again after many weeks' illness in hospital, and is progressing very satisfactorily. Bro. Saintry, sur., is very ill in hospital. Sister Meyers has returned from Victoria. Prospects are bright.

Rockdale Bible School anniversary was celebrated on Mar. 7. The Conference President (Bro. Fretwell) delivered a stirring talk in the afternoon, while Bro. C. R. Hall spoke at night. There were large meetings, and the singing of the children, trained by Bro. Clydesdale, was much appreciated. On Mar. 9 the annual demonstration was held, at which medals and prizes for the year were distributed. The largest audience in the history of the church attended, the building proving too small. Three medals were awarded to Arthur Holmes, Dora Small, and Thelma Grinton for having attained the maximum marks for the year.

**DEATHS.**

CLIPSTONE.—On March 21, at Castlemaine, Mary, relict of the late William Clipstone, Pingelly, W.A., beloved mother of Herbert M., William and Oliver Andrew, aged 69 years. Her loved ones thank God upon every remembrance of her.

HANCOCK.—On February 21, at private hospital, Barker-st., Prospect, S.A., Myra, dearly beloved wife of Fredrick Eustace Hancock, Teatree Gully, and loving mother of Wilson, and daughter of Mrs. and the late Geo. W. Cosh, of Semaphore, S.A., aged 44 years. Rest after great weariness.

**IN MEMORIAM.**

BOWMAN.—In loving memory of my dear father, who died at Brighton, March 20, 1911.

In our home your memory lingers,  
Sweetly tender, fond and true;  
As the years roll on, dear father,  
We will always think of you.

A patient sufferer gone to rest.

—Inserted by his loving daughter and son-in-law and grandchildren, Flo., Harold, Jane and Tom.

BROOKER.—In loving memory of our dear wife and mother, who departed this life March 28, 1920, at North Norwood, S.A.

"They are not dead who live in the memory of those who loved them."

—Inserted by her husband, sons and daughters.

COWLEY.—In loving memory of my dear husband, Albert Cowley, who passed peacefully away March 24, 1896.

When the weary ones we love  
Enter on their rest above,  
Seems the earth so poor and vast,  
All our life-joy overcast.

Hush, he every murmur dumb,  
It is only till he come.

—Inserted by his loving wife, S. J. Cowley. Doncaster, Vic.

EDWARDS.—In loving memory of my beloved mother, who passed away on March 20, 1925; also my beloved father, who passed away at Colburg, Jan. 18, 1914.

Gone from us, but not forgotten,  
Never shall their memory fade;  
Sweetest thought shall ever linger  
Round the spot where they are laid.

—Inserted by their daughter, E. Edwards, Northcote, Vic.

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"Progressive firms to-day are publishing their Statements of Policy as a means of securing the confidence and goodwill of their customers," it is pointed out. "Even the advertising fraternity have bound themselves in a published pledge of 'Truth in advertising.' Would the sacrifice be too great if business men made their profession of faith?" asks this business man, who, after various clauses affecting employer and the general public, which he suggests would be of service, adds others as follows:—

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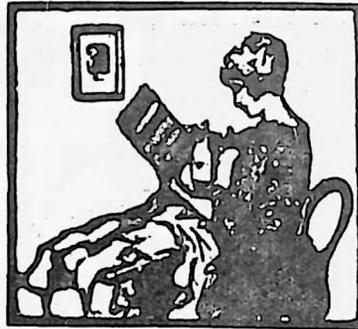
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