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Causing the Little Ones to Stumble.

As we read the Scriptures, some texts seem to stand out on the sacred page and arrest our attention. To this class belong our Saviour's words, recorded in each of the Synoptics, warning men against leading the little ones into sin. It is difficult to read either of the records of the solemn words of Christ without being impressed by the horror of the seducer's act and his own fearful state. In Mark's brief narrative the statement runs: "Whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea." Our Lord does not tell us of the punishment which will be his who has ruined the character or marred the faith of the child believer. His words simply express the enormity of the act; yet surely, if it be better to die an ignominious death rather than to commit the offence, punishment will be certain and severe.

The emphasis and re-emphasis given by Christ to this warning should force us to give heed. Clearly our Master thought his disciples might commit the great sin. Is there not danger lest we commit it to-day? Would it not make most Christians walk more warily to be mindful ever of our Lord's solemn words?

It is not certain that Jesus referred merely to children or to the young, but the teaching very definitely includes in its scope the young believer.

"See that ye despise not one of these little ones." As this is childhood's day, we may conclude that the church is not now so likely to commit this sin. It is gloriously true that in this generation we have learnt to appreciate the value of child life. In church and State alike this is so. We have learnt something from him who set "the child in the midst." Our Bible Schools and young people's societies proclaim the church's interest in the young. But even to-day there are some who come perilously

near to despising the little ones. They would have been on the disciples' side when they turned back the children from Jesus and merited the rebuke: "Suffer the little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Even now there are those who look askance at the children who would profess discipleship. They rejoice much more at the conversion of an adult than at the giving of an unspoilt life to the keeping and the service of the Master. In spite of our profession, is there not with some a qualification of the joy which comes when Jesus' name is confessed in the thought that it was "only a boy" from the school? We fear so. The lack of cordiality in the reception of such, the difference in the greetings of adult and child, may be noted by the little one who believes, and so an irreparable injury may be done. We deal not with the more flagrant offence of speaking a slighting word to a young believer: few professing Christians—and scarcely any real one—would dare go so far.

If we lead the little ones into sin, it will most probably be by the wrong example which we set. Others who follow us are planting their footsteps in ours. Watchful eyes mark our every action. Our words will be repeated by others' lips. Could anything be more likely to make us careful? The Christian who does wrong injures not himself alone; he leads others in the wrong track. Or, again, the little one may be caused to stumble because our example is

so manifestly wrong and unchristian. Hence he is repelled or begins to doubt the reality of the faith professed by a believer between whose words and acts there is so great a discrepancy. What injury a tipping church member, an irascible deacon, a mean or dishonest teacher or a scandal-mongering woman may do to the faith of the children will never be revealed in this life. Oh, that all might hear the words: "Whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."

There is a not uncommon way of injuring the faith of a child which church members unconsciously practise. Probably most readers of this have been amazed at times to hear Christian fathers and mothers in the presence of their young children criticise the church, or deal trenchantly with the real or supposed failings of church members. If the inexpediency or even the folly of this will not restrain these parents, let them read again our Saviour's warning and be deterred by the horror of the sin. To discuss church troubles, to criticise the faults of Christians, in the presence of young children, is a grievous sin against these little ones, whatever be said about the treatment of the absent and criticised members. That much of the talk is merely tittle tattle, and that there is no intention to do harm, does not excuse though it may explain the not uncommon experience. Speak well of the church of God in the presence of all.

The light treatment of sacred subjects is another thing which does an incalculable amount of harm. There should be both a manifestation and an inculcation of reverence. The ordinances of God's house should be magnified. There should be no foolish jesting about divine subjects. Flip-pant treatment of Scripture texts, parodies of Christian hymns, the imitation in light



Leaves or Fruit.

*Belief expressed in praise or prayer
That yields no fruit from year to year,
Though God's fair seasons o'er it roll,
Is a dead fig-tree of the soul.
But like gold flowers amid earth's weeds
Is faith that blossoms forth in deeds.*

—William Hamilton Hayne.

conversation of the style of Scripture—these things are common and very harmful.

Another form of sinning against the children has arisen in our day. It consists in the suggestion of doubts regarding the authority or truthfulness of the Scriptures. One does not need to read much or to listen to many sermons to be shocked at the light, almost wanton, way in which some professed Christians bring in statements which belittle the Bible. Frequently the remarks are quite gratuitously interpolated, dragged in without any apparent reason other than the manifest desire to shock believers and

tilt at generally accepted truth. When done in the presence of men who can weigh evidence and sift facts, this is bad enough. When the evil work is wrought with children or new disciples, the result may be disastrous. We have often wondered at the difficulty which some preachers and writers seem to have in being helpfully constructive. Perhaps if we pondered more the Saviour's warning against causing the little ones to stumble, we should be more careful neither by word nor deed to unsettle the faith of the humblest believer.

John Smith and the Church.

Who is this man John Smith? Perhaps he is an African. Then his wife and children would vote unanimously for him to go to church. Then they would eat at the same table with him and he would work for them.

Perhaps he is a Chinaman. Then every little girl of China who has suffered the torture of foot binding would pray for Smith to go to church. When Smith goes to church in China he begins to love his daughter, and her feet grow naturally.

Is Smith a native of India? Then thousands of child widows, under ten years of age, would plead with him to go to church. When Smith goes to church in India, his daughters do not become Temple slaves, and their marriage takes place at the proper age.

Maybe Smith lives in Japan! Thousands of young men who are seeking light from the west would ask Smith to lead them to the church, and to enlightenment and progress.

"But," you say, "John Smith is an Australian." Well let him consider the efforts of the hardy pioneers, his own grandparents, parents, to build a House of God in every centre, and let him thank God for the heritage of a God-fearing ancestry. What kind of civilised country would Smith be now living in but for the character-building influence of the church of his fathers?

And also this Smith is an up-to-date twentieth century Smith. Is he? Glad to meet him. But of what brand of up-to-date Smith is he? Perhaps he drinks and gambles. Then all the little Smiths who suffer because of his loss and theirs by drink and gambling appeal to the love of their father that he should cut out his drinking and gambling and go to church.

But Smith is not that sort. He's a respectable business man. A man of that sort moved from a certain far western town in New South Wales to another nearer the coast. His reason? "For one thing," he said, "there was no church nor Sunday School. I want my children to be brought up under the influence of the church and Sunday School. They had no chance in a churchless town." Now, Smith himself did not attend church, nor did he support it ex-

cept for the pennies his children took to Sunday School. Nevertheless he would not live in a churchless town, and demanded that other people should supply religious influence and training for his children. Was Smith honorable? A square deal at the very least demands that Smith should go to church, and support it.

But Smith is a cultured, well-educated man. Well, he should know then that the thinkers of every land, India, China, Japan, etc., are finding their highest culture in the teaching and inspiration of Jesus. If he doesn't he has much to learn. And also he should know that the philosophers that have moulded modern thought have themselves been taught by Jesus and his church. And, of course, he knows of the many leading University men and professors who believe in the church, and who are not too top-heavy to enjoy religious services, and find soul-refreshment in the House of God.

But John Smith is a hard-working artisan. He is tired. Or he is the owner of a business or a professional man, and works still longer hours. He wants to spend Sunday with his wife and children. Yes, but his wife and children want to go to church. If Smith won't go with them, he is selfish; if he keeps them at home for his sake, he is still more selfish.

But Smith tells me he needs to go to the seaside or among the gum trees and wattle on Sunday. He, the wife and children, need this for health's sake. But Smith knows he and his are more than merely animals with a physical life. Have they not a spiritual life to cherish? Do they not need to be reminded of God? His law and his love? Do they not need spiritual and moral education and culture? Or is he, for the sake of the body, going to kill his and their religious instinct?

But Smith says he worships God best when "under the blue dome," and "communing with nature." Oh! Come now, Smith, don't turn on that hypocrisy. For, as a matter of cold fact, Smith does not worship God when chasing a tennis ball or golf ball or watching "the sad sea waves." That's all humbug. Besides "the God of Nature" is not the Christian's God. He is "the God and Father of our Lord Jesus

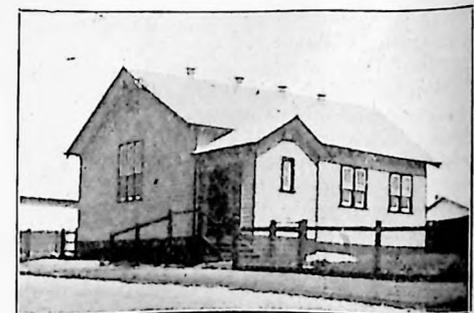
Christ," and while his power is seen in Nature, he is known fully only in Jesus. And even Jesus "as his custom was entered the synagogue on the sabbath day."

Perhaps Smith is a young fellow who is a good sport. He has some quite foolish ideas about the old fogies and old women who go to church. Smith is a fine young fellow, but he does not know everything. He surely has heard of Eric Liddell, the great Scottish sprinter, who has been lately breaking records, but who lost an international sprinting championship because he would not run in his heat on a Sunday. No moral cowardice there! And Eric Liddell is going to India as a missionary. He surely has heard of the sports who have kept clean and wholesome because they followed Jesus Christ. He surely knows that no real follower of Christ, the greatest Hero of all time, can be anything but a man, clean, brave, chivalrous, unselfish. Come on, Smith, there are swarms of fine sports in the church, and the church needs you, and Jesus wants to commandeer your vim and enthusiasm and love of venture for his cause. And you most certainly need Jesus. Come into his church, give a true lead to the boys who admire you as their hero, and get the right inspiration for the manliest Christian living in the world.

But Smith still tells me about the faults of the church. But the school, the country, Smith's lodge have faults, and, oh, yes! even Smith has a few. But does Smith secede from his country or lodge, or shall we secede from Smith because of that? Can't Smith help to reduce the faults of the church?

You see, the church is a social institution. Prayer is social. Religion is social. Salvation is social. To try to make religion individual as Smith sometimes talks about it, is rank paganism, selfish heathenism.

Come on, Smith, come to church. Bring your chum or your sweetheart, or come with the old folks if you are single. If you have your own home, come with the wife and children, praise God in church for all the love that makes your home so happy, and you must soon begin to sing a new song that shall make life and eternity a glad thanksgiving.—Reprinted from "The Essendon Gazette."



New Chapel at North Geelong, Vic.

The Psychological Value of Baptism.

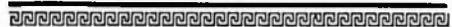
A. C. Garnett, M.A., Litt.D.

"The sabbath was made for man, not man for the sabbath," said Jesus, and the principle applied by the Master here to the understanding of the fourth commandment is one that may be safely and fruitfully applied to our understanding of all of God's law. God is not an arbitrary monarch who makes laws for the pleasure of seeing his creatures blindly carrying out the fiat of his will. He is our loving Father, and his commandments are expressions of his love designed to the good of his children. The institution of the sabbath was a wise provision for the good of man, and is perpetuated and exalted in the Lord's day of the Christian era—a day set aside from the cares of the world for the cultivation of the things of the spirit. So, too, we may affirm of the command to be baptised, that it is not arbitrary, not meaningless, not useless, but that it enjoins an action full of value to those who, in the right spirit, undergo it and to the church which, in the right manner and spirit, teaches and practises it.

What, then, is the value of baptism? In answer it is not sufficient to point to the promises to which it is attached as a condition. The very question is as to why God attaches this condition to his promises. It is not merely for the sake of making conditions. It is because there is a value in the condition itself. Baptism has a value for the soul of the individual, a value that is inward and spiritual, or, to use a modern and much overworked term, a "psychological" value. Because of its value to the individual soul, it has, too, a value for the church. These values are deeply realised by every Christian who has had experience of New Testament baptism with an understanding of its New Testament meaning. But perhaps it may help to make them clearer in the minds of those who thus know them by experience if a little of the psychology of this value should be explained.

To the individual baptism is, in the first place, the registration in action of a great decision. This is a matter of tremendous consequence for conduct. Habits are not formed by good resolutions, but by actions. A new character does not begin to develop until the new impulses have begun to express themselves in deeds. A soul is not born again in an emotional experience but in the travail of spirit-prompted activity overcoming the lower impulses of the self. It may be that the individual whose soul has been stirred by the preaching of the gospel to turn toward God, may not be presented immediately (as the psychology of character formation has shown to be so vitally important) with an issue from the ordinary circumstances of life which he recognises as a definite demand to stand for God. Yet if that stirring of the soul and that turning

toward God is to be clinched into his character, it is necessary that he should be faced with such an issue and decide it in action aright before those impulses fade away. In his wisdom the Lord has ordained that such an issue shall be always there. That issue is baptism. The man who has heard the call of Jesus is required to answer by taking steps to be baptised. In effect his baptism begins when he indicates his willingness to make that confession of faith which is a necessary preliminary to the actual immersion. Every action necessary to the performance of the final act is a part of the total activity. The man begins to reap the psychological benefits of baptism as soon as he takes the first step forward to indicate



"Thus Speaketh Christ Our Lord."

- Ye call me Master and obey me not.
- Ye call me Light and see me not.
- Ye call me Way and walk in me not.
- Ye call me Life and desire me not.
- Ye call me wise and follow me not.
- Ye call me fair and love me not.
- Ye call me rich and ask me not.
- Ye call me eternal and seek me not.
- Ye call me gracious and trust me not.
- Ye call me noble and serve me not.
- Ye call me mighty and honor me not.
- Ye call me just and fear me not.
- If I condemn you, blame me not.

—From an old slab in Cathedral of Lubeck, Germany.



his intention of being baptised. The fact that baptism is an action which requires some degree of preparation, including a public acknowledgment of faith, makes it so much the more valuable. An action which was entirely simple, speedy and private would have no value at all. It is because baptism is an action which requires just a little thought and care and the overcoming of some selfish and conceited repugnances, still more because it is a public action, and because of its rich and beautiful symbolism, that it has psychological value in the re-birth of a human soul.

It is because baptism is a public action that it possesses its second great psychological value in the reformed character. It is difficult to overestimate the importance of the motive of self-respect in moral decisions. It is not the highest of moral motives, but it is easily the most powerful. Probably no man is capable of long resisting temptation unless his self-respect demands that he shall do so. Now, if a man has publicly and formally announced his intention to adhere to a certain line of conduct his self-respect always demands, and strongly

demands, that he shall do so. If he has not made his intention public his self-respect will scarcely be aroused to impel him to resist temptations to depart from that line of conduct. Jesus, therefore, knowing the strength and weakness of the human soul, demanded that his disciples should publicly acknowledge him. There could be no secret discipleship in his service. He chose and ordained the striking and significant ordinance of baptism as the means whereby those who came to be disciples of his should make public acknowledgment of him and public declaration that they were about to enter on a new life. He chose and ordained that ordinance, not arbitrarily, but because of its value to all who should hear his call and obey.

In the third place, baptism possesses a psychological value for the individual because its symbolism, rightly understood, impresses upon the convert the meaning and consequences of the step he has taken. It speaks of a death unto sin and a burial of the old life; it demands a new life to follow the resurrection from the water. When fully understood by the candidate and reverently performed, baptism makes an impression that does not quickly pass away, and is of incalculable value in those first few critical months and years of the life of the babe in Christ. It is such a significant, deliberate action that many a young Christian, inclined to grow careless, and hesitating once more between Christ and the world, looking back to the day of baptism, has heard anew the call of Christ, been seized afresh with the desire to be true to all that action meant, and has taken fresh hold upon self, fresh hold upon Christ, and, in the strength gained from that vivid memory, has gone on in the new life, never to turn back again.

Just as important as these three psychological effects of baptism upon the individual is its psychological effect upon the church. Understood in its New Testament significance, and standing as the ordinance of initiation into the church, baptism stands as a perpetual demand upon the church to maintain a converted, a consecrated, membership. Most of the troubles in the history of the church have sprung from the admission into the church of members who had never decided for Christ. Further, when people can become members of the church without conversion, the church naturally loses sight of its mission to convert men and women, to make them *turn* to Jesus Christ. How different would the story of Christianity have been if baptism had been retained where Christ and his apostles placed it and understood always as they taught it. What a transformation would soon be wrought in the churches of to-day if they could but agree to teach and practise as did the church of old this ordinance which, because of his infinite understanding of human nature, and because of his love and desire to save us, our Lord chose and endorsed and gave to his church to observe.

Religious Notes and News.

Lost for centuries, the German copy of the Augsburg Confession drawn up by Luther and Melancthon in 1530 has been discovered in a Nuremberg museum.

Win the Parent.

In pursuance of plans made months ago, the Wesleyan Methodist church is undertaking, during the present week, an intensive campaign in connection with Sunday School extension work. During two decades past, statistics have been showing a disquieting decrease in Sunday School attendances, and the Wesleyans have suffered a setback in this direction, in common with other denominations. Endeavorers are now being made, therefore, to undertake a systematic examination into the causes underlying this retrograde movement; and in the local Wesleyan churches, suggestions for more effective means of gathering in the children are being considered. While it will no doubt be possible to stem the ebbing tide, in some measure, by changes in internal organisation, it is to be feared that the whole question of the position of the Sunday Schools is inseparably bound up with other and very much larger considerations. Full reference is made to one of the gravest aspects of this problem in our leading article this week; and the considerations therein set forth are typical of other serious and disintegrating influences in the social and domestic life of our time. More and more does it become apparent that the moral and spiritual welfare of the nation's children is being ignored—and even wantonly imperilled—by the careless and mispent lives of parents. At one time it was frequently said, "Win the child and you win the parent." Nowadays, however, it is often impossible to reach the child at all, because mothers and fathers are indifferent, if not actually antagonistic, to all Christian influence.—"The Christian."

Missions in Nigeria.

The October issue of the "Nineteenth Century" contains some observations on "Christian Missions in Nigeria," by Capt. J. F. J. Fitzpatrick, who, as a Government political officer, has had opportunities for considering, at close quarters, the work of missions of various denominations. He pays tribute to the sincere and devoted service of the white missionaries, but makes discomfiting statements in regard to the selection of native helpers, and suggests that (in some instances, at least) the influence of these latter has unfortunate reactions. Those who work on the spot are no doubt in a position to defend the policy of the missionary societies and to urge considerations which this critic overlooks; what we may note here, however, as of particular interest to people at home, are certain other remarks made by Capt. Fitzpatrick. He asserts that the tendency of Government policy in West Africa is to impose restrictions upon Christian missionary work, while at the same time allowing Mohammedan missionaries to proceed without let or hindrance:—

To-day, incredible as it seems, it is none the less the fact that whilst the Mohammedan missionary can go, and does go, any and everywhere throughout Nigeria on his proselytising errand, the Christian missionary is excluded by Government order from certain areas. We are doing our utmost to make Nigeria solid for Islam.

Generally, the Christian missionary is allowed to enter and work in pagan districts, and is forbidden to do the like in the Mohammedan Emirates. The effect of this action of the Government is that, whilst Islam is protected in its own territories, it enjoys complete free trade in all other territories. And Government itself is a very potent helper of Islam. In the eyes of the natives, Government is identified with Islam.

These words from Capt. Fitzpatrick are underlined and stressed by the fact that we have ourselves heard of a Government official from the East Coast of Africa, who declared that if, on his return from furlough, he should find any of his staff professing Christianity, he would regard it as a calamity. And he added that that view would also be shared by his British colleagues in that particular district. Is it any wonder that Islam, so firmly entrenched, and so favored in Government circles, should bear itself with a confidence that is increasingly insolent?—"Christian."

Genesis and the Creation.

It is of the A.B.C. of Modernist perversion, in so far as it relates to the Book of Genesis, to say of the first and the second chapters of that Book that they "give two different accounts of the Creation" (says the London "Christian"). The statement, moreover, is generally made in such dogmatic fashion as suggests that to deny it is to

be either stupid or disingenuous. In these circumstances many will welcome a straightforward repudiation of the insinuation by a Jewish scholar, namely, Dr. A. Cohen, of Birmingham. In last week's "Jewish Chronicle," he contradicts a provocative statement made in the previous issue:—

I deny that there is an alternative account of the Creation in Genesis 2 (from the latter half of verse 4, at which point the Higher Critics begin the "second record"), and I challenge "Benammi" to extract one. Where is mention made in that chapter of the creation of sun, moon, and stars, the seas and rivers? If "Benammi" will read it again with an open mind, and not through the distorting medium of the Higher Criticism, he will see that the second chapter pre-supposes the existence of the Universe. Its sole concern is to account for the appearance of the first human pair on earth.

We are thankful for this succinct statement of the case. The "contradictions" which are so generously cited only exist on the critical hypothesis of two Creation stories; and, as Dr. Cohen points out, they disappear if chapter 2 is read as the sequel to chapter 1, and construed as taking up in detail the creation of man and woman, which had already been referred to in summary form.

A Preacher on Holiday.

No. 1.—Via "Henry."

T. H. Scambler, B.A.

Almost every publication of importance begins with a preface. Hence I make some prefatory remarks. As I went out on holiday last year the editor suggested that the holiday season might be a good time to write something that readers of the "Christian" would like to read. That idea would never have occurred to me, but events proved the editor to be right. I have written more or less regularly for various periodicals for quite a number of years, and I believe I received more words of appreciation for the three articles on "A Preacher on Holiday" than for all else I have ever written put together. Out of it all has come an idea of my own. It occurs to me that if some wealthy brother would endow this institution so that I might be kept on holiday all the time, the year round, I might then be able to contribute a perennial stream of articles such as people would love to read. If such a thing ever happens, I promise to give the "Christian" the exclusive rights to all that is thus produced. In the meantime let me tell of another annual holiday.

Via "Henry." That is one of the names by which the most popular machine on the roads is known. It is one of my names, too—if it is not presumption on my part, in the circumstances, so to say. Some folk make fun of the Ford, just as they do of John Bull, or Uncle Sam, or other names that stand for some of the greatest things in the world. A donkey cart, so a recent story runs, was standing at rest outside a shop. A Ford car pulled up alongside. "What do you think you are?" inquired the donkey. "Why, I'm a motor car, of course. What do you think you are?" The donkey blushed to the tips of its ears and then answered calmly: "I—I'm a horse."

After all, hundreds of motorists have reason to bless Henry Ford. Had it not been for his work motor cars would yet be a rich man's toy, out of the reach of the crowds who now use them. However proudly, therefore, a car may carry its bonnet as it goes sailing by my machine, most of the drivers, all except the very rich, should raise the hat to me as they go by. Grateful am I to my brethren in Glenferrie who provide me with so fine a car to facilitate my work in the course of the year, and grateful am I at holiday time when these brethren say, "Go away with the car to enjoy your holiday, and use it as you seek to recuperate for the tasks of the good New Year."

Our destination was Torquay—a beautiful watering place on the ocean, twelve miles south of Geelong. Here the first fortnight of the holiday was spent. Even on holidays troubles may come, and one young member of the party cancelled his holiday privileges by contracting measles, and another varied his enjoyment for a day or two with a touch of ptomaine poisoning. Dr. Cook, of Bendigo, lives in Torquay when on holiday. We helped him on his holiday to keep in touch with reality, and he ministered to us in our need, cheering our hearts the while in his usual genial way.

The glory of Torquay is its ocean beach. Sometimes the weather was rough, and then "as a breaking battle was the sea." The sight of breaking waves dashing high upon a rock-bound coast is a splendid tonic for pilgrim fathers who set out to find life's renewals after a year of toil and strain. When the wind dies down, and the roar of the ocean is heard only in the low undertone of its quiet booming on the shore, it is good to sit and read or meditate or doze as holiday mood suggests. During the first week of the holiday the moon was brilliant, and even my mature experience did not render me immune to its mysterious influences. When the night was quiet and the sea calm, the stream of shimmering light that stretched away from our feet to some distant point of land, or when the sea was rough, the golden sheen that touched the crest of every wave stirred the imagination like "the glory and the freshness of a dream." Some day there is to be "no more sea," but here we thank God for the sea.

Our little town is represented by the Church of England and the Presbyterian church. Regular services were held in the evening only. We were surprised and pleased to find the Presbyterian church building, with a seating capacity of about 200, overcrowded each Sunday.

Torquay is a splendid centre from which various delightful trips can be made. Visits were made to the aristocratic Barwon Heads, and to beautiful Anglesea, with its river and ocean, where our Baptist preaching brethren come for their annual retreat. Included in our itinerary also were Point Addis, deserving to be better known than it is, because of its bold and picturesque scenery, Geelong, Point Lonsdale and Queenscliff.

Prickly Pear.

G. Percy Pittman.

I have read somewhere a striking story of Benjamin Jowett, of Balliol. One day someone was telling him of a German missionary who lived and toiled all his life in voluntary exile among a degraded tribe of Australian aborigines, and died without seeing the slightest sign of fruit for his labors. On hearing this, Dr. Jowett exclaimed, "Oh, how I wish that I had been that man!" The brilliant, idolised scholar and divine would, it appears, have gladly spent his life in an obscure corner of the mission field, even if it had meant that he must live and die there without making one convert.

Shakespeare says:

"'Tis not in mortals to command success,
But we'll do more, Sempronius—we'll
deserve it!"

Success on the mission field, as elsewhere, may be deserved, but not experienced, and there is something which appeals to our sense of the heroic in a man fighting against odds, with his back to the wall, deserving to win the battle, but losing it through force of adverse circumstances. Such battles are not really lost, but won every time.

I have been led to think a good deal along these lines since coming to Baramati to help fill a gap in an emergency. In my previous station we were working chiefly among a semi-aboriginal population, where the caste-system was not so much in evidence as here, and where, as a consequence, converts were not quite so difficult to make and hold.

The question is sometimes asked, "Why do you not have results at Baramati, Shrigonda, Diksal and Harda like those in Africa or China?" Unthinking people are liable to blame the missionaries or the Christian community, whereas the simple answer is, In Africa and China there is no caste-system.

Much has been said and written about caste, but even now it is difficult for those who have never lived under its baleful shadow to realise what it means. Every new missionary candidate, however much he may have read about it in his studies, experiences a shock when he comes in actual contact with it on the field.

Hudson Taylor, when he learnt something of the true nature of caste, said that he thanked the Lord that he had sent him to China, and not to India.

The other day, at Diksal, those earnest evangelists, Mr. and Mrs. Escott, were attacked by an angry mob of two hundred Maratha men with sticks and stones, their son Edgar knocked down and stunned, and all of them only saved by the devotion of the Indian Christians, and especially of the Bible-women, who threw themselves into the fray, and warded off the worst of the blows. That dangerous crowd had been goaded to fury by the news that one of their number had become a convert to Christianity, and so broken caste. If the convert in question had not been secretly hurried away, just previously, to another place, he would possibly have lost his life.

A little while ago a bright young man of good caste was baptised at Baramati. All were rejoicing over him, because he was well-educated, and a most promising case. But his caste people left no stone unturned until they had succeeded in winning him, by fair means or foul, back into the bosom of Hinduism. The missionaries and Indian Christians made every effort to win him back again, but in vain.

As soon as a convert is made the trouble begins. I call to mind one, a Brahmin priest in the Central Provinces, who decided to become a Christian, and was baptised. His people made several attempts to poison him. One day he was travelling by train to preach in a village. At one of the stations a number of men sprang into the compartment, dragged him out on to the platform, and were hurrying him off, when the missionary,

who was travelling in another compartment, happened to look out of the window, leapt out of the door, and rescued the convert from his captors just in the nick of time.

Many years ago at Daltonganj I had a young Brahmin convert. I remember how we all rejoiced over him. He used to come into the crowded bazaar with us, and stand and sing the hymns while crowds of angry Hindus glared upon him like wild beasts. One night, however, he disappeared from our compound, and we heard no more of him. We made many enquiries in all directions, but never came upon the slightest trace of him again.

Imagine the daughter of one of the proud aristocratic families of England (say the child of a nobleman) marrying an illiterate, indigent costermonger. Think of the outraged feelings, the wounded pride, the bitter sense of impropriety, of the relatives, and you will have some idea of how a caste-man feels when one of his people becomes a Christian.

"Truth Fails Not."

From low to high doth dissolution climb,
And sink from high to low, along a scale
Of awful notes, whose concord shall not fail;
A musical but melancholy chime,
Which they can hear who meddle not with crime,
Nor avarice, nor over-anxious care.

Truths fails not; but her outward forms that
bear

The longest date do melt like frosty rime,
That in the morning whiten'd hill and plain
And is no more: drop like the tower sublime

Of yesterday, which royally did wear
His crown of weeds, but could not even sustain
Some casual shout that broke the silent air,
Or the unimaginable touch of Time.

—William Wordsworth.

Try, if you will, to convert a staunch, bigoted, thoroughly indoctrinated Roman Catholic to Protestantism. Then you will begin to realise something of the difficulty of converting a caste-man to Christianity, for from infancy he has had the doctrines of Hinduism drilled into his mind, by teaching and example, as the only true religion, and the only hope of salvation, and the first article of his creed is caste.

In a Calcutta College recently the Principal, an Englishman, had occasion to inspect the room where the students' food was cooked. In order to get a better view of a spot where the roof was leaking, he happened to put his foot just inside the threshold. The students, who were watching, immediately pronounced their food unclean because of the defilement of the presence of the Principal (especially of his boot), and the whole of the cooked food of hundreds of hungry students had to be thrown away, and a fresh batch cooked for them.

When the King-Emperor visited India, while, of course, all Europeans who had the honor of dining with him looked upon it as the event of their lives, no Indian would eat at his table except those few educated ones who had discarded caste. Even an illiterate and poverty-stricken caste-man would have rejected an invitation with the utmost scorn.

A Brahmin child fell down a well, and was drowning. The caste-people were all away at their work, but a low-caste man, one of the so-called "untouchables," volunteered to go down the well and save the child, but his touch would have meant defilement, so his offer was refused, and the child perished.

Even the low-caste people are proud of their caste, and resolute to uphold it. A week or two ago a young man of the criminal tribes decided for Christ and publicly confessed his faith in the chapel at Baramati, but on account of the opposition of his mother, who threatens to commit suicide if he goes any further, he is afraid to be baptised.

There are three things which a caste-man may not do: marry one of another caste; forsake the caste-trade or occupation for another; and eat or drink with one of another caste, touch his food vessels or allow him to touch his. To do any of these things means ostracism in this life, and eternal damnation in the next.

So a shoemaker must always be a shoemaker, and his son likewise. He may marry only a shoemaker's daughter, and he must never have a social meal with his dearest friend, unless he should happen to be a shoemaker. And there are 2,378 main castes in India, besides many sub-divisions, all hermetically sealed from each other in this way.

A convert to Christianity becomes an outcaste, because he eats and drinks with Christians, especially at the Lord's table. His caste-people henceforth will not give him work. If he has property the caste takes it from him. Unless his wife and children become Christians with him, he must leave them all, and never see them again. I wonder how many would confess Christ in Australia, at a cost like this?

All round the Baramati district prickly-pear grows abundantly. I have never seen so much of it in my life before. What formidable stuff it is! It grew first, I am sure, around the sulphurous margins of the bottomless pit, but one day Satan, on the look out for new ways to trouble men, gathered some of the seeds and scattered them all over the East.

I was told the other day of an enterprising missionary, Mr. Norton, of Dhond, who contrived to utilise prickly-pear as fodder for starving cattle in time of famine. He did this by first casting it into a fire, and burning off the huge thorns.

He who came to cast fire on the earth can do that with the terrible caste-system. There is no doubt that caste will one day perish, if the Lord should tarry so long. But it must go through the fires, and who knows what suffering that may mean, both for caste-people and Christians?

Henry Martyn more than a hundred years ago said that if ever a high-caste Hindu should be truly converted to Christ it would be as great a miracle as raising the dead. That miracle has been wrought over and over again, and is still being wrought in all parts of the land, as, one by one, souls struggle out of the great darkness into the light, and every instance is an incontrovertible testimony to the supernatural powers of the message of a crucified and glorified Redeemer.

I have heard of united prayer for many worthy objects, but never yet for the overthrow of the caste-system. If some organising genius could mobilise the spiritual forces of Christendom for continuous prayer for the removal of this, the greatest obstacle to the spread of the gospel, I believe God would arise and smite it. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God.

Grace for Every Need.

"My God shall supply every need of yours" (Phil. 4: 19).

I feel more and more the inadequacy and comparative insignificance of all human accomplishments, whether in a minister or a missionary, and the unspeakable, overwhelming importance of spiritual graces—humility, patience, meekness, love. It is a wonder that I am allowed to live as a missionary among the heathen, and receive an undeserved support from the dear people of God—from many who are poor in this world, but rich in faith.—Adaniram Judson.

The Home Circle.

Conducted by J. C. F. PITTMAN

The Pity of It.

"Mourn not the dead that in the cold earth lie;
Dust unto dust
The calm, sweet earth that mothers all who die;
As all men must;

"But rather mourn the apathetic throng,
The cowed and the meek
Who see the world's great anguish and its wrong,
And dare not speak."

The Ordinary Woman.

"No writer, it is ventured of any period, ever presented so sympathetic and human a pen-picture of what we often unthinkingly term the 'ordinary woman' as has Mrs. Gilmer in the remarkable article here printed. Read it through and you will be ready to thank us for opening your eyes to the profound merits of the noblest type of femininity in all the world—the 'ordinary woman.'"

I wish that I had the distributing of some of Andrew Carnegie's medals for heroes. I would give one to just the Ordinary Woman. It is true that she never manned a lifeboat in a stormy sea, or plunged into a river to save a drowning person. It is true that she never stopped a runaway horse, or dashed into a burning building, or gave any other spectacular exhibition of courage.

She has only stood at her post thirty, or forty, or fifty years, fighting sickness and poverty and loneliness and disappointment so quietly, with such a Spartan fortitude, that the world has never even noticed her achievements: and yet, in the presence of the Ordinary Woman, the battle-scarred veteran, with his breast covered with medals signifying valor, may well stand uncovered, for one braver than he is passing by.

There is nothing high and heroic in her appearance. She is just a commonplace woman, plainly dressed, with a tired face and work-worn hands—the kind of woman that you meet a hundred times a day upon the street without ever giving her a second glance, still less saluting her as a heroine. Nevertheless, as much as the bravest soldier, she is entitled to the cross of the Legion of Honor for distinguished gallantry on the Battlefield of Life.

Years and years ago, when she was fresh and young and gay and light-hearted, she was married. Her head, as is the case with most girls, was full of dreams. Her husband was to be a Prince Charming, always tender and considerate and loving, shielding her from every care and worry. Life itself was to be a fairy tale.

One by one the dreams fell away. The husband was a good man, but he grew indifferent to her before long. He ceased to notice when she put on a fresh ribbon. He never paid her the little compliments for which a woman's soul hungers. He never gave her a kiss or a caress, and their married life sank into a deadly monotony that had no romance to brighten it, no joy or love to lighten it.

Day after day she sewed and cooked and cleaned and mended to make a comfortable home for a man who did not even give her the poor pay of a few words of appreciation. At his worst he was cross and querulous. At his best he was silent, and would gobble his food like a hungry animal and subside into his paper, leaving her to spend a dull and monotonous evening after a dull and monotonous day.

The husband was not one of the fortunate few who have the gift of making money. He worked hard, but opportunity does not smile on every man, and the wolf was never very far away from their door.

Women know the worst of poverty. It is the wife, who has the spending of the insufficient family income, who learns all the bitter ways of scrimping and paring and saving. The husband

must present a decent appearance, for policy's sake, when he goes to business; certain things are necessities for the children; and so the heaviest of all the deprivations fall upon the woman who stays at home and strives to make one dollar do the work of five.

This is the way of the Ordinary Woman; and what sacrifices she makes, what tastes she crucifies, what longings for pretty things and dainty things she smothers, not even her own family guess. They think it is an eccentricity that makes her choose the neck of the chicken and the hard end of the loaf and to stay at home from any little outing. Ah, if they only knew!

For each of her children she trod the Gethsemane of woman, only to go through that slavery of motherhood which the woman endures who is too poor to hire competent nurses. For years and years she never knew what it was to have a single night's unbroken sleep. The small hours of the morning found her walking the colic, or nursing the croup, or covering restless little sleepers, or putting water to thirsty little lips.

There was no rest for her, day or night. There was always a child in her arms or clinging to her skirts. Oftener than not she was sick and nerve-worn and weary almost to death, but she never failed to rally to the call of "Mother!" as a good soldier always rallies to his battle-cry.

Nobody called her brave, and yet, when one of the children came down with malignant diphtheria, she braved death a hundred times, in bending over the little sufferer, without one thought of danger. And when the little one was laid away under the sod, she who had loved most was the first to gather herself together and take up the burden of life for the others.

The supreme moment of the Ordinary Woman's life, however, came when she educated her children above herself and lifted them out of her sphere. She did this with deliberation. She knew that in sending her bright boy and talented girl off to college she was opening up to them paths in which she could not follow; she knew that the time would come when they would look upon her with pitying tolerance or contempt, or perhaps—God help her!—be ashamed of her.

But she did not falter in her self-sacrifice. She worked a little harder, she denied herself a little more, to give them the advantages that she never had. In this she was only like millions of other Ordinary Women who are toiling over cooking-stoves, slaving at sewing-machines, pinching and economising to educate and cultivate their children—digging with their own hands the chasm that will separate them almost as much as death.

Wherefore I say the Ordinary Woman is the real heroine of life."—Elizabeth Meriwether Gilmer.

"Does yo' take this woman for the lawfully wedded wife," asked the negro clergyman, glancing at the diminutive bridegroom, who stood beside a large-sized bride. "Ah takes nothin'," was the gloomy reply. "Ah's bein' tooked."

"Man is a tyrant," declared Mrs. Fitzdub. "Isn't he, John?" "Really, my dear, I hardly—" "Is he or is he not?" "He is."

All the villagers had received an invitation to a concert, and the vicar's wife was dismayed that no one had sent an acceptance. Her old gardener was consulted, and explained that as the invitation was general it was thought no answer need be given. "But," said the vicar's wife, "didn't you see R.S.V.P. in the corner?" "Yes, ma'am" replied the old man, "but we thought that meant Refreshments Supplied by Vicar of Parish."

The Family Altar.

J. C. F. P.

SUNDAY.

Consider the lilies, how they grow.—Luke 12: 27.

"The morrow can bring nothing
But he will bear us through;
Who gives the lilies clothing,
Will clothe his people too;
Beneath the spreading heavens,
No creature but is fed;
And he who feeds the ravens
Will give his children bread."

Reading—Luke 12: 1-31.

MONDAY.

And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me.—Luke 9: 23.

"The Son of God goes forth to war,
A Kingly crown to gain;
His blood-red banner streams afar:
Who follows in his train?"

Reading—Luke 9: 1-43.

TUESDAY.

But he said unto him, Leave the dead to bury their dead, but go thou and publish abroad the kingdom of God.—Luke 9: 60.

The thought seems to be that those who are spiritually dead (Eph. 2: 1) should bury the dead relative, a strange injunction to test this man's love for Christ. The requiring of such great sacrifice would lead him to recognise the paramount importance of spiritual things, and the necessity to forego every earthly matter which might interfere with the all-important business of following Christ and publishing abroad the good news of the kingdom.

Reading—Luke 9: 43-62.

WEDNESDAY.

And he said unto them, The harvest indeed is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.—Luke 10: 2.

"Lord of the harvest, hear
Thy needy servants' cry;
Answer our faith's effectual prayer,
And all our wants supply.
On thee we humbly wait;
Our wants are in thy view;
The harvest truly, Lord, is great;
The laborers are few."

Reading—Luke 10: 1-24.

THURSDAY.

And she (Martha) had a sister called Mary, who also sat at the Lord's feet, and heard his word.—Luke 10: 39.

"Give us quietly to tarry,
Till for all thy glory meet;
Waiting, like attentive Mary,
Happy at the Saviour's feet."

Reading—Luke 10: 25-42.

FRIDAY.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?—Luke 11: 13.

Human parents may err in their gifts, though our Lord reminds us that they fail not here, as a rule—but our heavenly Father knows, even before we pray, what things we have need of (Matt. 6: 8), and invariably gives to his faithful children those things which tend to their eternal welfare.

Reading—Luke 11: 1-28.

SATURDAY.

He that is not with me is against me.—Lu. 11: 23. In a letter to Thomas Butte in 1803, William Blake wrote, "Christ is very decided on this point: 'He who is not with me is against me.' There is no medium or middle state; and if a man is the enemy of my spiritual life while he pretends to be the friend of my corporeal, he is a real enemy; but the man may be the friend of my spiritual life while he seems the enemy of my corporeal, though not *vice versa*."

Reading—Luke 11: 29-54.

Prayer Meeting Topic.

January 27.

The Message of Hosea.

(Hosea 14: 1-4.)

F. J. SIVYER, B.A.

THE PROPHET.

Hosea is one of the most winsome of the prophets. He "learned in suffering what he taught in song." Hosea was the son of Beer, and in early life, at God's behest, married a woman named Gomer, who afterwards proved faithless.

After bearing him two sons and a daughter she deserted him. Hosea was, however, so noble and forbearing that he redeemed her for the price of a slave, and afterwards patiently tried by gentle discipline and untiring love to win her back to purity and self-respect.

Some look upon this story as being an invention on Hosea's part to describe the infidelity of Israel. But as Dr. G. A. Smith says, "It would be strange for Hosea to tell such a record of his wife if false, or, if he was unmarried, about himself." Doubtless it was a real experience, and through it Hosea first realised the truths he was commissioned to preach. In Gomer's unfaithfulness he saw a parable of Israel's infidelity to God, and in his own forbearing love he caught a glimpse of God's infinite love for erring Israel.

THE TIMES.

Hosea commenced his mission when that of Amos was closing. But whilst Amos delivered a single message of warning to the northern kingdom, Hosea spent a life-long ministry in Israel. Dr. A. B. Davidson gives this graphic picture of the times: "In Amos's day, who prophesied under Jeroboam, society was *dissolute*, but in Hosea's day it was *dissolved*. Every class seemed flung against another; and the furious passions, whether revolutionary or immoral, of the people consumed all about them. And, what was worst of all, no hold could be had on the people, because of their superficial fickleness and moral shallowness."

THE MESSAGE.

After telling his own sad story and interpreting Israel's sinful condition in the light of it (chs. 1-3), Hosea, in a number of separate prophecies, deals with the dark catalogue of the nation's sins—lying, false-swearing, stealing, killing, adultery. All these followed from the fact that Israel had transformed the character of the God it worshipped. Outwardly they were not faithless to God, but actually they knew not Hosea's great spiritual God who longs for righteousness, purity, justice, mercy and love. "My people are destroyed for lack of knowledge." Israel's priests were to a large extent responsible for the people's misconception of Jehovah, for not only did they fail to teach the people, but they were themselves guilty of murder and all kind of outrages. For these sins judgment is inevitable. The kingdom of Ephraim must be destroyed. But even while he pronounces judgment, God's compassion is moved. "How shall I give thee up, Ephraim? how shall I cast thee off, Israel? . . . My heart is turned within me, my compassions are kindled together." The prophet's own tender appeal (ch. 14) is most touching, "O, Israel, return unto Jehovah thy God; for thou hast fallen by thine iniquity." If they will but return to God with a prayer for pardon, then very gracious and tender will be God's answer: "I will heal their backslidings, I will love them freely; for mine anger is turned away from him." "God is just," was the message that Amos brought. Hosea supplemented this with "God is love." Hosea lays bare the sin of the people, and shows God's inevitable judgment, but he also "draws the veil which hides the face of God and reveals that truth which is the very life-blood of our Christianity to-day, that 'the Heart of the Eternal is most wonderfully kind.'"

TOPIC FOR FEB. 3.—THE POOR IN SPIRIT.—Matt 5: 4.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

The Coming Generation.

The child-life of any nation is its most valuable asset. Our future will be determined, not by our national resources in wealth, arms, or science, but in the quality of those who are to-day boys and girls. If they are weak, physically, intellectually, or morally, there will be an inevitable decline in our national life and vigor, when the full weight of national responsibility is transferred to their young shoulders. The State which aims at being permanently great, with an acknowledged influence in the councils of the world, must watch and guide the nurture and ideals of its child-life.

It is, therefore, a matter for grave concern to be told, *first*, that the most recent Employment Exchange Returns register 39,200 boys and 30,700 girls among the unemployed—and, alas! these will soon be unemployable; and *second*, that there is a constant decline in Sunday School attendance, as reported by the churches. It is not difficult to forecast the effect which these facts must produce on our national life. Idleness induces lethargy and atrophy in the soul's nobler qualities, while the lack of religious training and discipline imperils the culture of highest ideals.

I.

If it is true that "the science of the century kneels at the cradle of the child," it is equally true that the hopes of the century centre in the religious nurture of youth. But, sad to say, this cannot be left to parental influence; little can be counted upon from that source. If systematic and saving religious impressions are to be communicated to each young generation, as it steps out upon its faithful journey, they must be communicated by the church of Christ, working in large measure through Sunday Schools and young people's organisations.

We must not ignore the fine work which is being done by large numbers of elementary school teachers in the course of each day's curriculum; but, obviously, such teachers are unable to exert their personal persuasiveness for the winning of heart and soul for Christ, as the Sunday School worker may do. Granted, that they have the will, yet they have not the opportunity of urging personal decision.

It has been said that "What we want in the nation, we must put into our schools"; also that there are four factors which contribute to the making of the character of our growing humanity—the home, the street, the day school, and the Sunday School. But of these, the last is the all-important, because it lays stress, not on the intellectual and moral only, but on the place and power of the Holy Spirit.

In the clash of the present hour, we need—and we shall need even more urgently in the future—not intelligence only, not brilliant thought, not strong action, so much as the throb of the divine life. Only in Christ can we attain, whether individually or nationally, to the ideal of human worth, the promise of human redemption, the motive of human sacrifice. It was the lack of these that drenched the French Revolution with blood, and robbed it of its fruitage in a liberated community; and it is only through the infusion of the Christ-Spirit, that we are going to regain and help the great ideals, which ever burn as beacon-fires. If we would have peace on earth and goodwill among men, we must begin with "Glory to God in the Highest."

II.

We agree with contemporary speakers, that life is losing its sacredness. Men are losing their respect for religious truth, their reverence for the Lord's day; their regard for law, and their enthusiasm for the higher moralities of life. Thomas Jefferson snook with prophetic insight when he said that the Sunday School provides the only

legitimate means of avoiding the rock on which the French Revolution was wrecked. It is not too much to say that our Sunday Schools are not merely a convenience for conserving the institutions of the church, but an absolute necessity for the preservation of the national life.

It has recently been proclaimed from the housetops of a great religious denomination that the old orthodoxy is dead. This is a proposition which we venture to challenge; but supposing that it were true, we should insist that, whatever may be true of certain sections of the modern pulpit, it must never become true of our Sunday Schools. There, at least, the holy fire must be kept burning and the Sunday Schools must never fail to sound the four great notes of holy purpose: (1) To win the allegiance of each young heart to Christ; (2) To lead to outward confession; (3) To invite the consecration of the life; and (4) To secure the upbuilding of a character which shall have compelling power for good. "The passion of a lover, the loyal self-forgetting of a noble friend, the divine compassion which brought the Son of God to earth—these must burn in the heart of the Sunday School teacher, like the fire on the ancient Jewish altar, kindled first from heaven, and then fed daily by priestly hands."

A remarkable tribute to the influence of the Sunday School is afforded by the origination and growth of Socialistic and Communistic (or "Red") Sunday Schools. The astute leaders of those movements realise the value of the nation's child-life, and are making efforts to capture it. The calculation is made from an authoritative source, that from 15,000 to 20,000 children are attending Socialistic and Communistic schools and sections in the United Kingdom. We have no means of verifying this estimate, which is made in "The Truth about the 'Red' Schools," published by the National Citizens' Union (56 Victoria-st., S.W. 1); from official sources, is stated to be 18—"The Christian" (London).

(To be Continued.)

To the Teacher.

I am almost discouraged with teaching.

I think I must give it up;
The blessings I've long been seeking
Fall into another's cup.
The teachers that work around me
Speak oft of the souls they win;
The gates of the kingdom stand open,
The children are entering in.
And yet I have never given
A soul to the Master's hand,
Though often, with earnest crying,
I've prayed for my little band.
"I'm tired," is the cry of the teacher;
"I'm tired and full of pain;
My prayer is all unheeded,
My labor is all in vain."

You're tired and almost discouraged,
Yet, teacher, with patience wait,
And deem not the seed you're sowing
Is lost, though it blossoms late.
Beside you the Master standeth;
He heedeth the words you speak;
He waiteth with store of blessing
To give when your heart is weak.
He heareth your earnest praying,
When hope in you is dim;
He calleth the little children,
And draweth their hearts to him.
Not here may you see the harvest,
But, into the kingdom fair,
It all shall be safely gathered
To await your entrance there.

—Julia E. Gray.

Foreign Missions.

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

Miss Vera Blake.

Bro. Watson writes, "Miss Blake is improving in health again, and is now able to get out of bed a little while daily. The doctor advises perfect rest for six months to enable her to regain her strength in nerve and body."

New Missionaries.

Our missionaries-elect for India, Miss Nellie Morris, Miss Edna Vawser and Mr. A. A. Hughes, are busy preparing for their departure for India. Farewell meetings have been arranged—Melbourne, to Miss Nellie Morris and Mr. A. A. Hughes, Feb. 15; to Miss Edna Vawser, Maylands, Feb. 10; Hindmarsh Place Christian Church, February 16; to Miss Vawser, Miss Nellie Morris and Mr. A. A. Hughes, Adelaide, Feb. 17. Miss Nellie Morris and Mr. A. A. Hughes will leave Melbourne by train for Adelaide on Feb. 16, and will join the boat for India with Miss Vawser on Feb. 18. Their final farewell meeting will be held in Western Australia about Feb. 22. They will arrive in India about the middle of March.

A Bhampta Convert.

Bro. Coventry reports a very interesting case of baptism of one of the Bhamptas named Khandu. "He has never lived in the Settlement, but in his own village, Karanje, about twenty miles west of Baramati, he had heard the gospel preached by our evangelists a few times. His own uncle, Rambhaji, whom we baptised about four years ago, has often stayed at Khandu's on business, and has taught the Scriptures to his own people. We look upon Khandu as the first-fruits of Rambhaji's voluntary service. Khandu was baptised in the river at Baramati on Nov. 15, 1925, by Tersingh Rao, one of our faithful elders, who has been in mission service at Baramati for eighteen years. Khandu was received into the church the same day, and had fellowship with us around the Lord's table. The next day he returned to his village and farm to be a solitary witness for Christ in the midst of Hindu relatives and friends. Pray for him that he may be kept true and that he may lead others to Christ also."

John Thompson Fund.

The following additional amounts have been received:—Western Australia, 7/6; J. Scott, Vic., £5; Mrs. Gore, South Australia, 10/-. The Preachers' Provident Fund is generously helping this work.

Christmas Gifts for India.

Bro. Watson writes, "We are all keeping well here, and just as busy as can be. We rejoice in the arrival of the Christmas boxes with gifts for all."

Bro. Coventry says, "We are glad to be able to say that the boxes brought out by Dr. Oldfield have just arrived. Eighteen large and small boxes from New South Wales, Victoria, Tasmania and South Australia all came together. It took five of us missionaries almost two whole days working at top speed to unpack and sort all the beautiful things. The Western Australian boxes are coming later. Will you kindly thank all the brethren and sisters publicly for the wonderful assortment of goods sent? Something for everybody. There will be much joy among both young and old because of the gifts sent, and on behalf of them all, as well as on behalf of the missionaries, I wish to thank them heartily."

Children's Day.

Tasmania reports Tunnel Bay, £2/17/9; Dromedary, 10/-; Dover, £1; Margaret-st., Launceston, £3/3/6.

In addition to the amounts previously reported, Castlemaine, Vic., £4/6/-; Swanston-st., Vic., £8; Geelong, Vic., £4.

In addition to the amounts over £4 previously reported, the following amounts have been received by the New South Wales Committee: Dumbleton, £2/13/10; Burwood, £2/2/-; Taree, £1/2/7; Boomi, £1; Seven Hills, £1/13/2; Ashfield, £1/16/6; Lane Cove, £1/5/-; Canley Vale, £2; Erskineville, £3/10/-; Auburn, £3/10/-; Hurstville, £1/10/-; Mosman, £2; North Sydney, £2/1/-; North Auburn, £3/5/5/2.

Baramati School and Church.

Bro. Coventry says, "Our Baramati school has been inspected, and the remarks of the inspector are satisfactory. The out-station schools have all been examined by the inspector, and fair progress has been shown.

"The church rejoices over five young men who have been baptised this month. The first one was Kandhu (referred to in another place). The other four young fellows were children of Christian families who have grown up here and have now put on Christ. Their ages range from 15 to 18 years. We ask you to join in prayer for these babes in Christ, and for others who wish to follow them but whose relatives hold them back."

Bro. Coventry adds, "Ask the brethren for a mighty uplift in prayer. I suggest a prayer week to pray for the work, and to pray out the means."

Margaret Coventry is home for her school holidays and she and little Vera are both well. Margaret came first in her class at the school. We are sure that all will congratulate Margaret on her success.

We now have eight children of our missionaries on the field. India, Nancy Watson, Henry Watson, Florence Watson, Edgar Escott, Margaret Coventry, and Vera Coventry; China, Raymond Neville Killmier; New Hebrides, Melville Gordon MacKie.

Dr. Oldfield writes:—"I am expecting to spend Christmas at Baramati with the Coventrys. I have got right down to the language now, and I am liking it very well. I am having two pundits, and feel that some headway is being made. Miss Blake is still doing well at the hospital. We all hope that she will have much better health from now on. She will certainly have a better chance."

Bro. Percy Pittman reports three evangelists are employed at Baramati. Two of these are at present on a tour in the district. One is lending a hand in the orphanage till a housemaster comes. Miss Blake is making splendid recovery. Miss Caldicott is looking after the orphanage well. We now have at Baramati 72 church members, 9 adherents, and 90 children, including orphans, total 171. Additions 5, losses 1 by death. Number of meetings on Lord's day 5, week days 4. We have 3 Sunday Schools—Baramati, Malegaon, and Shirsuphal, with 10 teachers and 228 scholars, with an average attendance of 166.

Bro. Chin Bik Fung is having very good meetings with the Chinese in South Australia. One Chinese has confessed Christ. Bro. Chin left South Australia for the West on January 10.

CORRESPONDENCE.

(The Editor is not responsible for the views of his correspondents.)

Dear Bro. Editor,—

Those two little letters of L. Colvin and Bro. T. Geraghty in recent issues of "Australian Christian" on Queensland's beginnings with our plea reminded me of Martin Luther's rendering of 1 Cor. 13: 9, "Our knowledge is piecemeal and our wisecracking is piecemeal." We mostly know those things that happen in our own little circle and that personally touch us. I did not wish to disturb Sister Colvin's feeling in her declining days if she was drawing comfort from it, though it was not correct history. Since Bro. Geraghty mentions me as able to verify his statements, I will just say his statements are correct with one or two exceptions. When Stephen Cheek arrived in the last days of July, 1882, our railway was already connecting Nudgee with Brisbane. Bro. Troy, who knew my place of residence, arrived early in the morning accompanied by Bro. S. Cheek. After breakfast I conveyed them in my spring-cart to Zillmere State school. On Sunday, Aug. 1, 1882, S. Cheek delivered his first address on "We are Ambassadors." In the evening he gave his first address on the gospel plan of salvation, and continued every night. On Tuesday he had his first confession—a young larrikin, now Elder H. Tillcock, of United States, and uncle to our successful evangelist, E. Hinrichsen. By Friday night twelve had made the confession and were baptised. On Saturday night in a Bible reading S. Cheek expounded to us the way of the Lord more perfectly. Four more were added during the next two weeks. On Aug. 23, 1882, the usual monthly business meeting (to which all the new converts (16) were invited) was held. Deacon Lee objected to their presence as they were not members of Ebenezer Baptist church. They were asked to withdraw to the porch. Then three momentous resolutions were moved. The first and second I moved. The first expressive of our gratitude to God for the good accomplished through the visit of Brethren Cheek and Troy; the second that in future we break the bread weekly instead of monthly, and only use New Testament names. Seconded by Bro. T. Geraghty, and lost by one vote. Whereupon Deacon Lee moved that we, the Baptist church, withdraw from Bren. Fischer and Geraghty, carried by one vote. The one majority part of the Baptist church then withdrew from the building. The young converts were called in and the two first propositions were resubmitted and carried unanimously. That is the only organising we got, and all we needed. If Brethren Cheek and Troy organised us and "made Bro. Fischer bishop," Bro. Fischer knows nothing about it. My eldership has been questioned before now, and I have replied like Topsy in "Uncle Tom's Cabin," "I suppose I grewed." The little remnant of the German Baptist church elected me "vorsteter" (overseer) when I was about 18 years old; now I am 70 years and 5 days; truly a long "bishoppick."

I am yours fraternally,
Carl M. F. Fischer,
Russel Island, 11/1/26.

Northern District Conference (S.A.) Scholarship Fund.

Applications are invited from South Australian students (preferably from Northern churches) who purpose attending the College of the Bible this year, and are in need of financial assistance. Applications to be in the hands of the Chairman of the Fund Committee, J. Harkness, Owen, by Feb. 9.

Small Ads. in "A.C."

(Coming Events, etc.)

should reach the office by Tuesday.

Terms: See Back Page.

To save Booking send stamps or postal note with order.

Here and There.

Bro. and Sister T. Prior, of Hobart, have spent four happy months in New South Wales and Victoria. They are returning home this week.

Bro. and Sister S. G. Goddard and family, from Longueville, N.S.W., have been welcome visitors recently to Victorian churches. They motored back to Sydney this week.

Bro. C. J. Williams reports good meetings at the new church at North Geelong, Vic. The church will be organised for work in the near future. The building is now quite complete, and looks exceedingly well.

Mr. and Mrs. Gebbie and daughter arrived in Melbourne on Wednesday last from New Zealand. On Sunday Bro. Gebbie began his work at Gardiner. There were large attendances, and most helpful services were enjoyed.

The 1926 session of the College of the Bible, Glen Iris, is due to begin on Wednesday, Feb. 17, at 9.30 a.m. The attention of S.A. students is directed to the advertisement regarding the Northern District Scholarship Fund which appears in this issue.

Victorian churches, societies, etc., preparing goods for our Indian station to be forwarded per "Malaja," are reminded that all packages must be delivered at the Austral Publishing Co., 530 Elizabeth-st., Melb., not later than Tuesday, Feb. 2. Please attach a complete list of contents, also a statement of wholesale values.

A Victorian sister interested in missions has presented a beautiful gramophone to Sister N. Morris, missionary-elect for India. It is thought that many interested friends may have used records (disc) which would be of service to our sister and her fellow-missionaries. All records should be left at the Austral Publishing Co., 530 Elizabeth-st., Melb., by Tuesday, Feb. 2.

Last Lord's day marked the commencement of the three weeks' mission to be held at Middle Park, Vic. The large congregation at the gospel meeting appreciated Bro. A. A. Hughes' excellent address entitled "Man's Conception of God." Miss S. Sweetman, from Oakleigh church, rendered a fine solo. Several visitors were present, and others are cordially invited to attend the week-night meetings.

The Baker-Clay mission at Erskineville, N.S.W., is drawing large audiences each evening. Bro. Baker last Lord's day evening preached with power on "A Lover's Confession." Five adults confessed their faith in Christ. At the morning service Bro. Clay gave an enjoyable address; subject, "One Thing." A great reaping time during the remainder of the mission is expected. Visits from sister churches would be appreciated. Bro. Baker's fearless preaching and Bro. Clay's singing are attracting large numbers.

Sometimes our own speakers refer to six o'clock closing of hotels as a failure, because the law is broken by some publicans, says Mr. John Vale, J.P. They make the same mistake as those who condemn prohibition because of breaches of the law. Constable Terence O'Sullivan, who has just retired after 35 years' service, is reported by the "Herald" as saying, in the course of an interview: "Just let me say here that the closin' av the pubs has bin a good thing for law an' order, but a bad thing for fightin'. Ye'll hear them as will say that men gets the drink jist as easy. Don't believe ut. The trouble an' the expense, to say nothin' av the risk, keeps the dacint fellers at home, an' the dacint fellers is in a great majority. Lord, the sights I've seen when drink was open to all the best part av the night. Believe me, me friends, the city's a better place now. An' why wouldn't it be? Drink's the reason av half the trouble that gets men into the hands av the police." That is the verdict of a sensible man who knows.

The task of securing freedom for the 53,000 slaves in Nepal is now well on its way to completion. The Maharaja of Nepal has informed the Anti-Slavery and Aborigines Protection Society that he is receiving encouraging response to the appeal which he made to the 15,000 slave-owners to set free their slaves. The response, indeed, is said to be so satisfactory that it is hoped that, at an early date, slavery in Nepal will be completely abolished. The work involved in compensating the owners is proving heavier than had been anticipated. In his speech announcing the determination to secure the total abolition of slavery, the Maharaja stated: "I have already dedicated a sum of fourteen lakhs of rupees for the work, and I shall do my best to secure as much more as will be necessary." The sum already spent in compensation is fifty lakhs of rupees, or nearly £100,000, the major part of which was a personal gift of the Maharaja himself.

Your Money.

You sent the money across the sea
That bought a Bible for young Sing Lee,
And young Sing Lee, when he'd read therein
Proceeded to turn his back on sin.
Then he rested neither night nor day
Till his brother walked in the narrow way,
And his brother worked till he had won
Away from their gods his wife and son.
The woman told of her new-found joy,
And Christ was preached by the happy boy.
Some of the folks who heard them speak
Decided the one true God to seek.
It wasn't long before half the town
Had left its idols of wood and stone.
And the work's not ended yet, my friend,
You started something that ne'er shall end,
When you sent the money across the sea
That bought a Bible for young Sing Lee.
—A. Price Ayres in "Sunday School Times."

We are glad to note the success of some of our young men at recent examinations of Melbourne University. H. J. Enmiss, of Gardiner church, in Division III. of medical course, passed in General and Special Pathology with Bacteriology, Regional and Applied Anatomy, Therapeutics, and Public Health (with third-class honors in last-named subject). R. P. Morris, of Brighton church, passed his third year for the degree of Bachelor of Civil Engineering, securing first-class honors and standing first in three subjects, viz., Surveying Part II., Civil Engineering Part I. with Civil Engineering Design Part I., and Hydraulic Engineering Part I. He thus secured the exhibition in each of these subjects. K. H. Price, of Dawson-st. church, Ballarat, passed in second year Bachelor of Civil Engineering, securing first-class honors in three subjects, viz., Surveying, Part I., Strength and Elasticity of Materials, and Mechanical Engineering Part I. with Engineering Design Part I. Standing at the head of the class in the first two subjects named, he secured two exhibitions. H. O. Gray, preacher of Ringwood church, passed in three subjects in Arts (Degree with Honors), obtaining third-class honors in Advanced Ethics. C. C. Dawson, preacher of North Melbourne church, passed in three Arts subjects (Degree with Honors). He received first-class

honors and stood first in History of Philosophy, and obtained the exhibition. In Advanced Ethics he obtained second-class honors, being equal with another for first place, and so obtained a half-share of the exhibition. At Perth University Dudley Hagger, of Lake-st. church, passed in five subjects, securing distinction in Chemistry, Physics and Biology. We congratulate these brethren on their success.

An hour of solitude, passed in sincere and earnest prayer in conflict with and conquest over a single passion of subtle bosom sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection than a year's study in the schools without them.—S. T. Coleridge.

Gipsy Smith Campaign.

The Gipsy Smith mission party is due to arrive at Fremantle on Feb. 9. The W.A. campaign will last till March 2. The Melbourne mission in Olympia Building is planned for March 14 to 29. Committees are now busily engaged making preparations. The Melbourne "Argus" recently published the following paragraphs relating to the noted evangelist.

"There is perhaps no evangelist who has commanded so much public interest as Gipsy Smith, who will begin his campaign in Australia at Perth and Fremantle on February 9. Mr. W. Gordon Sprigg, who accompanied the evangelist in his work in South Africa in 1904, was with him during the Great War, and was his companion in visits to France, Flanders, Germany, and the United States, gives some interesting particulars of his personality.

"Gipsy Smith, according to Mr. Gordon Sprigg, has never been to school, and yet he speaks the most perfect English, and can hold his own with any public speaker. He has a powerful vibrant voice, which enables him to thrill an audience. He has no platform 'tricks,' is without guile—open as the daylight, a vital human being, without sanctimoniousness or cant. He writes no sermons, and seldom knows what his subject will be till the service begins. He is a great lover of Nature, and when at home spends much of his time in his beautiful garden in Cambridge. Some of his most touching and telling illustrations are taken from the flowers, the birds, and the woods.

"Born in a gipsy tent near Epping Forest, on March 21, 1860, Gipsy Smith as a child earned his living by selling clothes, pegs and tinware. He never tires of showing visitors to his home at Cambridge an old knife, the blade of which is worn down to almost nothing by constant sharpening. With this knife his father made the clothes pegs for him to sell.

"He was converted to God on the 17th November, 1876.

"Gipsy Smith paid a brief visit to Australia in 1894, and conducted services in Wesley Church, Melbourne, and in Sydney and Adelaide.

"During the war he was attached to the British Young Men's Christian Association headquarters. The War Office felt it necessary to interpret the British mind to the American people, and for this purpose selected preachers, industrialists, politicians and others. Among them was Gipsy Smith, who did such good service that he was selected for a second visit. The King personally thanked him for his work at the front."

ADDRESSES.

F. G. Banks (secretary Croydon church).—84 Gilbert-st., Bowden-on-Hill, S.A.

W. L. Ewers (preacher Mile End church, S.A.).—2 Danby-st., Torrens-ville, S.A.

R. H. Lamshire (preacher Forestville church, S.A.).—Elizabeth-st., New Mile End, S.A.

R. Raymond (preacher Nailsworth church, S.A.).—California-st., Nailsworth, S.A.

Christ and the Little Ones.

"The Master has come over Jordan,"
Said Hannah, the mother, one day;
"He is healing the people who throng him,
With a touch of his finger, they say.

"And now I shall carry the children,
Little Rachel and Samuel and John;
I shall carry the baby Esther,
For the Lord to look upon."

The father looked at her kindly,
But he shook his head and smiled;
"Now, who but a doting mother
Would think of a thing so wild?"

"If the children were tortured by demons,
Or dying of fever, 'twere well;
Or had they the taint of a leper,
Like many in Israel!"—

"Nay, do not hinder me, Nathan,
I feel such a burden of care;
If I carry it to the Master,
Perhaps I shall leave it there.

"If he lay his hand on the children
My heart will be lighter, I know,
For a blessing forever and ever
Will follow them as they go."

So over the hills of Judah,
Along by the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between;

'Mid the people who hung on his teaching
Or waited his touch and his word—
Through the row of proud Pharisees
listening
She pressed to the feet of the Lord.

"Now, why shouldst thou hinder the
Master,"
Said Peter, "with children like these?
Seest not how from morning to evening
He teacheth and healeth disease?"

Then Christ said, "Forbid not the children;
Permit them to come unto me!"
And he took in his arms little Esther,
And Rachel he sat on his knee;

And the heavy heart of the mother
Was lifted all earth-care above,
As he laid his hand on the brothers,
And blessed them with tenderest love;

As he said of the babes in his bosom,
"Of such are the kingdom of heaven,"—
And strength for all duty and trial,
That hour to her spirit was given.

—Selected.

CORRESPONDENCE.

Dear Bro. Editor,—

Will you kindly permit me space in the "Christian" to reply to the criticism of your correspondent, Bro. Saunders, and to your footnote, which appeared in the issue of the 7th inst. I am frankly surprised, not that Bro. Saunders believes what he says he does, but because his letter shows that he did not, before he wrote, read carefully the context of the statement to which he objects. Had he done so, he would have noticed that I was referring to the world of men, "those who ordinarily take no stock of Christ," "the average man," for whom the church must "strike the right note in its message," and, consequently, would have seen that I did not "airily" dismiss anything, for the words were not given as the theological opinion of anyone, but were simply a statement of fact that most of the folk of the world are not interested in the infancy of Jesus, and do not care whether the account of the virgin birth be true or not. I think that anyone who has mixed much with the general mass of men will allow that that is a fair estimation of an actual condition. That being so, why does it "sound strange upon the pages of the 'Christian'?" And why do you, Sir, "share the regret of our correspondent that the criticised words appeared in our pages"?

With regard to the second sentence of the statement to which objection is made, Bro. Saunders surely must know that there is not by any means unanimity of belief, even among Christians, concerning these matters, hence "we all can have our own personal opinions or convictions," as the case may be, but those opinions or convictions "are not the kind of message the world wants or needs." I use the word "wants" for I think it is plain to all that the great bulk of men are not particularly hungry for it, and I use the word "needs," for such things, apparently, and I base my belief on the silence of the records, were not a part of the message of Jesus. If a belief in the virgin birth of Jesus is essential to Christianity, it is extraordinary that there is no record that Jesus ever mentioned it. As pointed out in the article, the main thing was not the *how* of his coming, let that be as it may, but the purpose, "that they might have life."

I might say, Bro. Editor, that the spirit of the letter is not as brotherly as it might be. Such

a phrase as "dismisses so airily," and the inference that I have made Matthew and Luke as possible "liars" are not calculated to help one in his work. Does Bro. Saunders realise that when he says, "The statement quoted above is a fair specimen of the unbelieving spirit animating that school of thought usually called 'modernism,'" he does one the great injustice of branding him in the eyes of the brotherhood as an "unbelieving" modernist? I have not stated my theological views in the matters referred to, but even if I had, and they were what has been inferred, I still think that that sentence is uncalled for, and the word "unbelieving" unfair. I might say that in the circle of my Christian friends there are some who differ with Bro. Saunders in the matters mentioned, but I would not dare say or infer they were not Christian, or that they were unbelievers in any sense of the term. Their life, their work, their love, their sacrificial service, their fidelity to Christ, are beyond reproach. They are believers, indeed. In fairness to all such, I think the word "unbelieving," when its usage can be employed to stigmatise a Christian brother, should not appear in the pages of a Christian journal. In my humble opinion the kingdom of God is big enough to permit of a difference of opinion in most things.

In conclusion, Bro. Editor, I appeal for an open paper. I am sorry to read in the letter and the footnote a desire to make the "Christian" a closed journal, debarring brethren from expressing their thought, if it differ in any way from orthodox belief. Such a practice would be getting back to the spirit of the middle ages, when the church did the thinking for the people, and sought to stifle every thought that it did not sanction.

Yours fraternally,

P. E. Thomas.

[As Bro. Thomas was criticised, we insert this closing letter. The last paragraph is as uncalled for and unnecessary as was the insertion into what was supposed to be a helpful Christmas article of the sentences criticised. In fairly recent issues we declared our willingness to publish helpful contributions from the pen of any brother. To make the position quite clear, we wish most definitely to state that the columns of "The Australian Christian" are *not* open to articles which tend to overthrow the faith of people in matters

divinely revealed in the Scriptures. If such a condition makes the paper "a closed journal" to any persons among us, we feel sure that a Bible-loving brotherhood pleading for a return to the Christianity of the New Testament will not think that it is the Editor who is to blame for the exclusion.

This correspondence is now closed.—Editor.]

The Grace of God.

And what did he mean by grace? I am perfectly aware that when I ask a question like that I have touched the supreme difficulty which every minister of my congregation has been contending with for years, for all through our ministry we have been trying to tell something about grace, and when we have done our best we have scarce begun. Did I ever say to any of my congregations here in England that one of my congregation at Carrs Lane went away into the Western States and he wanted to send his minister some little idea of his enormous environment and the character of it? And I remember there came by post one morning a letter with just these words enclosed, "A sample of my environment," and it was just the feather of a bird, a lovely, indescribably beautiful feather of a tropical bird. He said, "Just a sample of my environment." And I have often felt, when I have been trying to speak to my people about the grace of the Lord Jesus, and when I have done my utmost and my best, I have only given them a feather, perhaps a beautiful thing, but still only the beginning of a continent of the beauty and glory that are hidden in that most marvellous word "Grace."

What is Grace? Grace is more than mercy. It is more than tender mercy. It is more than a multitude of tender mercies. Grace is more than love. It is more than innocent love. Grace is holy love, but it is holy love in spontaneous movement going out in eager quest toward the unholy and the unlovely, that by the ministry of its own sacrifice it might redeem the unholy and the unlovely into its own strength and beauty. The grace of God is holy love on the move to thee and me and the like of thee and me. It is God, unmerited, undeserved, going out towards the children of men, that he might win them into the glory and brightness of his own likeness. That is only the little feather of a bird that lifts its wings in a beautiful world.—J. H. Jowett.

The Paradoxes of Jesus.

At a recent meeting in Edinburgh, Sheriff J. G. Jameson gave an interesting address on what he called the paradoxes of Jesus. Writers, he said, such as Wilde, Shaw and Chesterton, had built their reputations as wits on the use of paradox. Modern paradoxes, declared the sheriff, were like penny squibs compared with the tremendous bombshells which Jesus flung into the world of common ideas. The speaker cited the list of the happy in Matthew, and pointed out that such teaching was a devastating attack upon the outlook of the ordinary good man. He explained three typical paradoxes of Jesus, viz., He that finds his life shall lose it, and he that loseth his life shall find it; Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted, and that the great man is the servant. The first of these, said Sheriff Jameson, was perhaps the greatest of all paradoxes, and possibly the most profound saying that had ever been uttered. It was the philosophy of the cross.

"Nothing great is produced suddenly, not even a grape or a fig. If you say to me that you want a grape or a fig now, I will answer you that you cannot have it; a grape takes time. Let it flower first, then it will out forth its fruit, and then ripen. And would you have the fruit of a man's life and character all in a moment? Do not expect it."

Thanksgiving.

"Lord, I thank thee for the night,
And for the pleasant morning light,
For rest and food and loving care
And all that makes the day so fair.
Help me, Lord, to love thee more
Than I ever did before;
In my work and in my play
Be thou with me through the day."

Mr. B. W. WENDORFF,

Teacher of

PIANO, ORGAN, HARMONY,
116 Guildford Rd., Surrey Hills.

City Address—Glen's, Collins-st.

EXAM. RESULTS FOR YEAR ENDING
DECEMBER 22, 1925.

The University of Melbourne.

Grade VI.: Pass with Credit—Jean Edwards.
84 per cent.

Prof. W. A. Laver reports:—Ear tests all correct; general knowledge good on the whole; scales healthy; tone good and nice and clean; wrist action fair; List A very fair; List B very fair indeed; all work well prepared on sound lines.

Grade V.: Pass—Jean Edwards.

Grade V.: Pass with Credit—Charley Lawford,
81 per cent. [Only 18 months' teaching.]

Examiner's Report.—Scales generally well known; general knowledge fair; hands well held in technical work; ear tests full marks; List A fluent and rhythmic; good attention to expression; List B (Bach) rhythm well kept; semiquaver effect good; List C technically fluent; List D rhythmic and expressive. The extra list was very good. Candidate was conversant with it unusually well.

Grade IV.: Pass—Gwen, Mudford.

Grade IV.: Pass—Ren. Leslie, 73 per cent.

Report.—Sight reading fair; ear tests very fair; technical work well known; notation accurate; List A not well varied in tone; more expression necessary but good promise shown.

Grade IV., Theory: Pass with Honors—Merle Williams.

Grade III, Harmony: Pass—Edna Luke.

Grade III, Practical: Pass with Credit—Merle Williams, 81 per cent.

Mr. F. W. Homewood reports:—Nice finger action shown; technical work well prepared; scales well known; arpeggios not quite so good; List A well treated; Lists B, C, and D, sound work shown, though lists B and D were a little lacking in tonal variety. This candidate has ability and should work consistently.

Grade III, Harmony: Pass—Merle Williams.
The Associated Board.

Elementary: Pass—Rene Greenlees, 115 out of 150—78 per cent.

The Trinity College of Music.

First Steps: Pass—Leslie Heather; Jessie Scovell.

Preparatory: Pass with Honors—Winsome Payne, 87 per cent.

Junior: Pass with Honors—Margie Hare, 83 per cent.

The Musical Society of Victoria.

Preliminary: Pass—Myrtle Telfer.

Junior: Pass—Margie Hardy, 76 per cent; Edna Kirkland; Charley Lawford.

Intermediate: Pass—Gwen, Mudford.

London College of Music.

Primary: First-class Pass—Alick Scovell, 90 per cent.

Intermediate: First-class Pass—Elsie Young; Pass—Doris Rogers; Honors—Gladys Kitchen, 86 per cent.

Advanced Intermediate: First-class—Elsie Young.

Senior: First-class Pass—Rene Lightowler, 78 per cent; Pass—Ian McIntyre.

Advanced Senior: First-class—Annie McAgee.

Associateship (A.L.C.M.): Pass—Edna Luke; Rene Lightowler.

Tuition resumed February 1, 1926.

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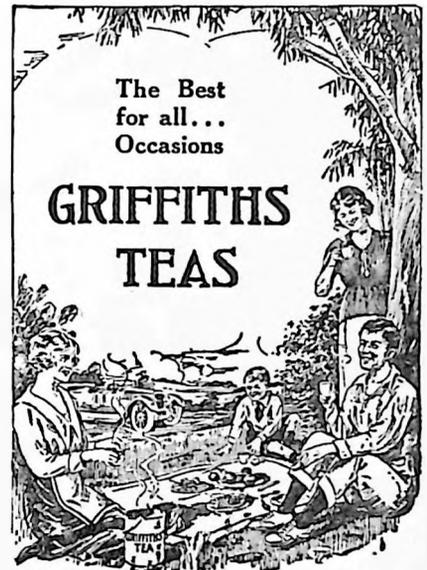
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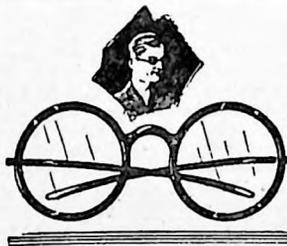
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News of the Churches.

Queensland.

Anniversary services were held at Bundaberg on Jan. 3, and special services through the week were conducted by Bro. Bassard, whose searching addresses were enjoyed by all. There were two decisions, and several reconsecrated their lives to Christ.

Good meetings at Zillmere on Jan. 10. Bro. E. P. Aderman exhorted most acceptably, and Bro. Neighbour preached at night. After four and a half years of faithful service, Bro. E. P. Aderman is relinquishing the work of the Zillmere-Boondall circuit at the end of March.

Ann-st., Brisbane, reports splendid meetings on Jan. 10. Bro. Payne, of Albion, spoke in the morning. Three recently immersed were received into fellowship. At night Bro. Alcorn preached to a full house on "A Young Man's Possessions." The church is contemplating large building extension schemes.

The work at Toowoomba has been maintained. Bro. Rodger has been busy visiting. On Jan 10 the gospel meeting was well attended. Bro. Rodger delivered the message with power. The church is planning big things. Harlaxton is to have a mission in February. One baptised believer has been added to the church.

At Ma Ma Creek Bro. John Martin, of Wynnum, who is on vacation from the College of the Bible, is conducting the services. He has been engaged for the week end until the end of January. The chapel was well filled on morning of Jan. 10, when Bro. Martin gave an inspiring address on Psalm 23. A lad who had been previously baptised was received into fellowship.

At Gympie services have been fairly well attended. On Jan. 3 Bro. C. Trudgian preached on "Quicksands" and "Christ's Sacrifice" respectively. Bro. Vanham on Dec. 27 gave a very stirring address on "The Coming of the King." Services have been conducted at Nambour and at New Veteran by Bro. Vanham. The Young People's Christian Union is still functioning, and on Dec. 14 Bro. C. Trudgian gave a lantern lecture on "A Trip West."

Annerley Bible School anniversary was held from Dec. 13 to 20. Bro. Payne, of Albion, gave an instructive address to scholars and parents. On Jan. 3 Bro. Bampton gave a splendid morning address. At the gospel service Bro. Young delivered a heart-searching message. A baptised believer was received into fellowship. The church regrets to announce the home going of the esteemed Bro. Olsen, who was a faithful and active worker since the inception of Annerley church.

South Australia.

Fullarton church is still making good progress. On Jan. 10 over 50 were present in the morning, and over 100 at night. All departments are in a healthy condition. Preliminary steps towards the Bible School building are being taken.

Nailsworth continues to make steady and encouraging progress. Meetings on 10th and 17th were well attended, especially the gospel service, when crowded meetings listened most attentively to Bro. Raymond's messages. A series of special services commenced on the 17th, continuing to the 21st. It is encouraging to see strangers attending the gospel services.

Meetings are improving at Kadina. The Y.P.S.C.E. seems to have taken on a new lease of life. On Jan. 10 the meeting for worship was good, and the gospel service had a good attendance. The speaker was Bro. H. Raymond, who also accompanied the singing with his violin. On Jan. 17 Bro. and Sister W. H. Parker were received by transfer from Strathalbyn. At the gospel service Bro. Filmer spoke on "Wheat and Tares." The choir rendered an anthem, and a male quartette was also given.

Moonta work is going on quietly. Holidays and sickness made a great difference to morning meetings. Jan. 17, morning meeting well attended, also Bible School and gospel service. Bro. Eagle's address was much appreciated. Miss Johns, erstwhile member of church and Bible School, was the soloist. Jan. 9, splendid C.E. meeting. Thursday evenings are spent in prayer and Bible study.

Very encouraging worship meetings at North Adelaide since the holiday season, a number of visitors present. On Jan. 10 Sister W. Spry, formerly of Prospect, was welcomed into the church. Bro. and Sister Levett, formerly of North Adelaide, fellowshipped with the church, while on a visit from Tasmania. The church with Bro. Gray is working to build up all departments, and looks hopefully for progress.

At Glenelg meetings this summer are above the average for many seasons. Six confessions during last two Sundays. Work is in good heart. Bible Class organised as Bible study and fellowship class. Plans are being made this year to keep in touch with 2,000 homes. An advertising campaign is on foot. The choir, under leadership of Bro. Haddrick, is planning for big work. Tennis club (Bro. Rogers, capt.) is doing well. Y.P.S.C.E. and J.C.E. are active.

Keen interest is shown in the meetings of the church in Snowtown-Lochiel district. During the past month at Lochiel there have been some splendid gospel meetings. One young lady was baptised. On Jan. 10 a commencement was made with the new work at Snowtown. The splendid worship service at Lochiel was a worthy preparation, and the way in which Lochiel brethren are supporting this new cause is an inspiration. Bro. Geo. Hughes preached to a congregation of over 80 at the first meeting. Bro. and Sister Wills assisted respectively at the organ and vocally.

Norwood church is rejoicing over the recovery of the church treasurer, Bro. E. J. Johnson, who has been dangerously ill for several weeks. Meetings have been a little thin over the holidays. On Sunday night a young lad confessed Christ. On Wednesday last a large business meeting of the church was held to consider the future of the work. It was decided to invite Bro. Paternoster to remain for a further term of three years. On Sunday morning Bro. Paternoster intimated his willingness to accept the invitation. There were nine new scholars in the Bible School on Sunday.

Meetings at Colonel Light Gardens were not so well attended during holiday season, but attendances returned to normal on Jan. 10. Bro. G. Berry addressed the church. Bro. Garrett conducted the gospel service. Six new scholars at Bible School. All church activities continue on the up-grade. Meetings on 17th were well attended. Bro. Bartlett, of Unley, addressed the morning meeting. A girl, a member of the Bible School, who was immersed on 14th was received into membership. Six new scholars at Bible School. Bro. Garrett had charge of gospel service: only ten vacant seats.

Five more girls have been added to Balaklava church by faith and baptism since last report. A farewell social was tendered Bro. and Sister Ewers and family in the chapel on Jan. 6. There was a large attendance, visitors being present from Adelaide, Long Plains, Owen, Avon, Lochiel and Snowtown. Over a dozen speakers testified to the great work done by Bro. Ewers, and his faithfulness in proclaiming the gospel. Sincere regret was expressed at the close of his second term of ministry with the church. All wished him much success at Mile End. Presentations were made from the church (wallet of notes), Bible School (oak tray), combined clubs (E.P. ink-stand), and to Sister Ewers, of a silver cake stand from the Dorcas Society. Bro. Ewers feel-

ingly responded. On Jan. 10 Bro. Ewers preached farewell addresses on "The Risen Life" and "The Old, Old Gospel." Over 100 were present in the morning, and at the evening service the building was packed.

The church at Croydon regrets that in the new year it will not have the services of Bro. Forbes, who has taken the position of state missionary for South Australia, but seeks God's richest blessing on his work. For two years Bro. Forbes has been a good leader and organiser. On Jan. 17, an inspiring address was delivered on "The Coming Christ of Revelation." On 13th a church business meeting was held. Bro. F. G. Banks was elected an officer and also church secretary in the place of Bro. C. Tomkins. Bro. C. Tomkins, who is leaving the district, has been a capable secretary. It was decided to ask Bro. Ross Graham to accept the position of preacher of the church.

There was a large gathering at Mile End church on Tuesday evening, Jan. 12, to bid farewell to Bro. B. W. Manning, who is leaving to take charge of the Balaklava church. Mr. and Mrs. Manning have been associated with the Mile End church for nearly five years. Mr. C. E. Wyatt presided. Words of farewell were spoken by Brigadier-General Price Weir, Messrs. B. N. Rodda (church), Pearl (Bible School), Norton (Endeavor Societies), Mrs. Riches (Dorcas Society), Messrs. J. Wiltshire (sister churches), F. Lewis (choir), Whitfield (football club), and C. E. Wyatt (tennis club). A presentation of a Bible and a gold watch was made to Mr. Manning, and Mrs. Manning was presented with a leather handbag. The secretary (Mr. E. A. Riches) handed over the gifts. Although Bro. Manning had concluded his labors with the Mile End church on Sunday, January 10, he had the joy of immersing four sisters and three brothers on Thursday evening, 14th inst. On Sunday, Jan. 17, Bro. H. H. Davey gave the address in the morning on "Companionship with Jesus." Bro. J. E. Webb, of Unley, spoke in the evening.

Tasmania.

At South Hobart a man confessed Christ on Jan. 10. At Collins-st. on Jan. 13 Bro. Welsby baptised Bren. Downie and Charlie Street.

At Collins-st. on Jan. 3, after a powerful address by Bro. Johnston, Charlie Street confessed Christ. Miss Porter, from Lygon-st., was present. An aged member, Mrs. Lancaster, a foundation member, has passed away. For a number of years she has resided at Woodbridge. She continued faithful to the end. Sister Cooper is slowly recovering.

The work at Caveside is progressing. Bro. Geo. Bott was baptised by Bro. H. Crowden on Jan. 3, and later received into fellowship. The presence of Bro. F. Woodberry, of N.Z., was enjoyed. Great sympathy is expressed for Bro. and Sister J. D. Byard, who have had much trouble. The brethren have thought well to render some financial assistance.

Victoria.

At Berwick, during Bro. Garland's three weeks' absence in S.A., Bren. Aurisch, Chandler and Funston have taken the services. The latter also led the mid-week meeting on Jan. 6.

All services showed increased attendance at Echuca on Jan. 17. Bible School the best for months. At the gospel service Bro. Woolnough preached a powerful sermon on "Is Life Worth Living?" Bro. Payne spoke at the morning service.

The church at Castlemaine welcomed Bro. and Sister Clipstone back from their holidays on Jan. 18. Bro. Gibbins, of Bendigo, ably filled the platform during their absence. Bro. and Sister Peeler and family, who have removed to Sandringham, were made the recipients of a present by the church.

Members of Lygon-st. Senior C.E. Society visited Austin Hospital on treat night and distributed much-appreciated gifts to a number of inmates. Christmas cheer to the amount of £8/2/- was distributed. The Junior Endeavorers sent a parcel of toys to each of the 60 children in the Sutherland Homes—a total value of £5.

At Swanston-st. last Lord's day meetings were very good, and fellowship with interstate visitors was enjoyed, including Bro. Brannan, from Hobart; Miss Brown and friend, from Enmore, Sydney; Bro. and Sister Crosby and family, from Prospect, Adelaide. Bro. Shipway's sermons were good and well delivered.

At Cheltenham on Sunday the services were splendid. In the morning a fine address was given by J. G. Barrett in the interest of the Prohibition League and Social Questions work. At the evening service Bro. D. Wakeley preached on "The Test Question." An offering was made for temperance work. A duet was well rendered by Mrs. Wakeley and Mrs. R. Judd.

Moreland had good attendances on Jan. 17. Visitors included Bro. and Sister Clements, of Invermay church, Launceston. Bro. W. Gale was the speaker. With the New Year the preacher commenced a series on "Bible Figures"—"Water," "Fire," "Blood." The first two have proved very interesting. The choir has been reorganised. Two young ladies have been received in by faith and obedience this year.

Gardiner church had large gatherings on Jan. 17 to greet Bro. and Sister Gebbie and their daughter Ngari. Bro. Main presided at the morning meeting, and in welcoming them extended the hand of fellowship. Bro. Gebbie's messages were an inspiration, and the church is greatly heartened. The presence of many visitors was appreciated. Bro. and Sister S. G. Goddard and daughters, of Longueville, N.S.W., were present.

At Hampton there have been several visitors during the holiday season. Bro. Bardwell spoke to the church on Jan. 10, and Bro. Baker, of Ballarat, gave the exhortation last Sunday morning. Miss Rita Middlin was received by transfer from Ballarat. At night Bro. Gordon Mason made the confession and was baptised, and with his parents and elder sister was welcomed into the church at the after meeting. Bro. Tinkler was the preacher.

Bro. H. A. Hunt conducted the services at Kyneton for three Sundays, and was much appreciated. Messages were enjoyed from Bro. D. Gibbs, of Brunswick, and R. Grafham, of Box Hill, on Dec. 27. The members at intervals continue to sing to the patients in the public hospital. Bro. J. Saville commenced his labors with the church on Jan. 10, and is residing in the district during the remainder of the vacation. His work is proving helpful.

South Richmond attendances are keeping up well. On Sunday, Jan. 10, Bro. Southwick gave a fine address, and at the gospel service Bro. Jackel spoke to a fine attendance on "The Immortality of the Soul." Two made the good confession; these were received into the church on the 17th. Bro. H. Jackel addressed the church in the morning, and there was a fine meeting at night. Bro. C. Jackel is doing a good work. Last Tuesday, at a social, the young people spent an enjoyable evening.

Horsham had over 120 at worship service on Jan. 17. Visitors included Bro. and Sister F. Dunn, Mildura, and Bro. and Sister Cunningham, of Melbourne. At the gospel service Sister Miss K. Seaber rendered a gospel solo. The church has planned to co-operate in a tent mission with the Haven brethren about the end of Feb., with Bro. H. Ball missionary. Monthly officers' meeting reported finances of church most encouraging, and anticipated a further liberal reduction of building debt, from annual appeal at end of February.

Kaniwa church much enjoyed the presence and help of visitors during the holidays, among whom were Bro. and Sister McCallum, of Gardiner, and Bro. Richard and Lyall Williams, from the College. Bro. L. McCallum spoke on Sunday evening to a crowded meeting, giving at the close a number of pictures illustrating the life of Christ. Bro. Lyall Williams has taken a number of services, and with his brother Richard helped to brighten evening services with singing. On morning of Jan. 8, Sister (nurse) Miss Fanny Crouch passed away, after an illness of several weeks. The church sympathises with those who mourn.

Meetings at Brim continue to grow. Bro. Searle's fine addresses are enjoyed. On Sunday, Jan. 10, the service at Wilkur was splendidly attended, and at the close of an inspiring address by Bro. Searle one young man made the great decision and was baptised the same evening at Brim. The car recently purchased for the use of Bro. Searle enables much more work being done.

St Kilda church has enjoyed fellowship with visiting members from Wedderburn and other churches. The morning service of 17th inst. was the best for some time. A good exhortation was delivered by Bro. Purdon. Several new scholars in the Bible School. The Bible Class has completed a six months' study of the Book of Acts. Improvement in numbers and interest at prayer meeting on Thursday night last. Bro. Andrew delivered the opening address. A fair attendance listened to an address on "Sowing and Reaping" at the gospel service on Sunday night.

A fine interest continues at Box Hill church, and there have been good attendances during the holiday season. On Jan. 3, a young woman and a young man, baptised the Wednesday previous, were received into fellowship. Sister Voyser, of Moonta, and Sister Clark, of Norwood, have worshipped with the church for the past few Lord's days. On the morning of the 17th, Bro. Reg. Sparks gave a fine message to the church on "Temptation," and in the evening Bro. Allan delivered a splendid address on "The Incomparable Religion," being a companion subject to the one delivered the previous Sunday evening on "The Incomparable Christ."

Good services were held at Brighton on Sunday. Bro. B. W. Huntsman has been on holidays. His place was kindly taken by Bren. W. Geyer and W. D. Lang. Their helpful messages were greatly appreciated. There has been a good deal of sickness among the members. Bro. A. Mills has been detained at home for several weeks, but is recovering. Bro. and Sister Miles and family have removed to Glenhuntly. They have been most faithful members. It has been the custom at the mid-week prayer meeting to study the Sunday morning New Testament lesson, but during the coming quarter the Austral suggested prayer meeting topics will be used.

Yarrowonga is having improved attendances. A good audience listened to Bro. Pratt's fine message on "Christ or Religion" on Sunday evening. Bro. E. Taylor, of Albury, N.S.W., was present for the day. On Thursday, 14th, the first general members' meeting was held. Bro. Pratt presided over a good attendance, and encouraging reports were given by secretary, treasurer, preacher, Bible School secretary, and women's departments. Officers for the year were elected as follow:—Elders, Bren. A. Chappell and F. Cowper; secretary, Bro. J. Houghton; treasurer, Bro. J. Shannon; deacons, Bren. W. Rudd, L. A. Smith, A. R. Chappell, F. Blackwell, J. T. Reynolds, J. Nicholson and J. Notara. The ladies served refreshments.

Swan Hill meetings keep up well. This week the church building will be removed to one of the most prominent building sites in the town. The sisters' guild paid £96 to the land fund for the past six months. A sister was baptised and received into fellowship on Jan. 10. During the past week one of the Bible School scholars met a tragic death through the exploding of a tin of methylated spirits. He was a nephew of Bro. and Sister Redford, who have the church's deepest sympathy. On Jan. 10 a special note offering was made, and an "every-member-present" service held. £23 was raised, with more to come. On Lord's day mornings Bro. Cameron is giving a series of helpful talks on "First Things First." The church is preparing for special services next month.

New South Wales.

At Lismore on Jan. 10, amongst visitors were Sisters Miss Rouxell, of Sydney, and Miss Robinson, of Bungawalbyn. Several new scholars in Bible School. At night Bro. P. J. Pond preached on "Is ceremonial application of water to an infant necessary to secure entrance into heaven?" One young girl responded to the gospel invitation.

At Lidcombe on Jan. 17 Bro. E. R. Butler spoke both morning and evening to average attendances; evening topic was "Faith." On 10th inst., Bro. E. Andrews exhorted in the morning. Bro. E. R. Butler conducted song and gospel services.

At Enmore morning service Bro. Whately received into the church three young people, who were baptised recently. His subject at the gospel service was "Christianity of a Man." Bro. Whately has expressed his intention of leaving for America in June, and taking up the work there. He has already tendered his resignation. The church wishes him success.

WANTED.

Motors wanted to take 100 children to Boronia on Saturday afternoon, Jan. 30, leaving Burnley 2 o'clock. Very poor response so far (20 wanted).—J. W. Nichols, 8 Edgar-st., East Malvern.

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COMING EVENTS.

FEBRUARY 2.—At Swanston-st. chapel on Tuesday evening, February 2, Bro. H. E. Knott, M.A., will speak concerning the forthcoming Thomas Evangelistic Mission to South Africa to be conducted by Bren. Kellems and Richards. All members are invited to attend.

FEBRUARY 3.—Boronia Women's Mission Band Anniversary. Good programme. Speaker, Mrs. Cowper. All sisters invited to come and spend a happy and profitable afternoon. Train leaves Melbourne 12.40.

FEBRUARY 15 (Monday).—8 p.m., Lygon-st. Chapel. Missionary Farewell Meeting to Sister N. W. Morris and Bro. A. A. Hughes, missionaries-elect for India. Representative speakers. Reserve the date!

MARRIAGE.

MOIGNARD—BRAYSHAW. — On Dec. 1, 1925, at St. George's Cathedral, Perth, W.A., Philip Stanley Moignard, eldest son of L. J. Moignard, Collie, to Olive May Brayshaw, of Perth.

BIRTH.

TEASE (nec Muriel Rasmussen).—On Jan. 13, at The Manse, Glenelg, S.A., to Mr. and Mrs. George Tease—a son.

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OBITUARY.

MARTIN.—On Dec. 2, 1925, our young Sister Violet Martin, of the church at Peel-st., Ballarat, passed away in the Melbourne Hospital, after a prolonged illness which was borne with fortitude and cheerfulness. Sister Violet was baptised by Bro. Saunders at Warragul. She was of a happy and cheerful disposition, and was generally beloved by those who knew her. The end came suddenly, following an operation, and was a shock to her friends. The sympathy of the church is given to the sorrowing parents and sisters. She has gone to be with Christ, which is far better.—R.G.C.

KERNICK.—With a sad heart the writer pens the news of the passing of our little Bible School scholar Ruby Kernick. Ruby, it will be remembered, attended the Bible School at Gympie for nine years without missing a Sunday. She walked, to and fro, well over a thousand miles to learn of her Saviour. Her sweet nature attracted all, and she will be greatly missed not only by the sorrowing parents but by the whole of the Bible School, church and a wide circle of friends. Ruby, with her two younger brothers, contracted fever, and she lingered for two weeks in the Gympie General Hospital, and peacefully passed beyond on Jan. 6. Deepest sympathy is extended to the parents, who, we feel certain, "sorrow not as those without hope." The funeral took place from the chapel, Gympie. Bro. Vanham officiated at the service in the chapel and at the graveside.—C. Trudgian.

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