

THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXIX., No. 7.

THURSDAY, FEBRUARY 18, 1926.

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

"I'll Do Anything in Reason, but I Won't Shove."

IN London "Punch" recently a delightful cartoon appeared. Its title, Sisyphus VI., reminded the reader of him who in Greek mythology was punished in the lower world for his wicked life on earth by having to roll up a hill a huge stone which, when it reached the top, always rolled back. Mr. Bernard Partridge's drawing was in his usual gifted style. The French Minister of Finance was depicted making strenuous efforts to prevent a gigantic franc from rolling down the hill, while an apparently indifferent onlooker stood watching the proceedings. Under the cartoon were the following words:

M. DOUMER (*Minister of Finance, at the time of going to press*): "Help!"
 FRENCH TAXPAYER: "I'll do anything in reason, but I won't shove."

This kind of national helper is not peculiar to France. In every land there are hosts of people who are more than willing that public duties be performed, but by others. They will declaim against the evils which assail the State, and in words exhibit concern about the dangers which threaten, but they will lend no helping hand to remove the ills. One of our greatest needs is the development of a spirit of true citizenship. Many Christians to-day are working hard to foster such a spirit. It will be a happy day when common responsibilities are gladly discharged by the people as a whole, all cheerfully working, and none shirking or hiding behind others.

It is not in worldly affairs alone that we see unwillingness to "shove." In the church, which was intended to be a place of service for all, there are frequent illustrations of the shirker's act. Mr. Bernard Partridge has a lesson for many who profess much and do little. A greater than he has told us of the futility of mere words or profession of faith and loyalty without service.

"I'll do anything in reason, but I won't shove." What is "anything in reason"? Is it standing and looking on? How many,

despite the urgent call of the harvest field, are standing all the day idle? Not one of us can ever offer the excuse, "Because no man hired us." We profess to have obeyed the call to service, but do we serve? Paul refused to have with him one who went not with him to the work. Whether or not we share the apostle's opinion of this man, we must appreciate his desire for whole-hearted service and the completion of a task.

What is "anything in reason"? Is it to sympathise? Who that has ever read it can forget the Scripture's indictment of the emotional sympathiser who will not bestir himself to action? "If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and ye give them not the things needful to the body; what doth it profit?" Not even a sincere pity is enough; there may be a real wish that the wants of others may be supplied, and yet the superficial emotion may end in words. A modern writer refers as follows to the Near East situation, which in recent years

has made calls upon Christian sympathy: "Christians in Turkey are hiding in the fields because their dwellings are burned, and the fear of death hangs darkly over their starved and naked bodies; and other Christians hearing of it, as they plan some fresh indulgence for their pleasure, say, 'Too bad! but trust, be patient, and may God, who cares for the ravens, send you food and raiment.'"

What for us is "anything in reason"? Is it the giving of advice? The late Sir William Robertson Nicol began one of his "Claudius Clear" letters entitled "In An Advisory Capacity," thus: "I have already told the story of how an American negro, who was so singularly lazy as to be quite a problem, got converted in a revival. His associates in the church were extremely anxious to know whether he would now bestir himself and go to work. The negro attended a meeting and offered a prayer, in which occurred the petition, 'Use me, Lord, use me—in an advisory capacity.'" Many of us are willing to be thus used. The speaker's—and writer's—peril is here indicated. It is much easier to exhort than to practise, to write concerning duty than to set a worthy example. The Pharisees were denounced by Christ partly because, while they were willing to lay on others the burden of duty, they would not put their own hands out to lift the load.

There is a lower stage still to be reached. Judging by their constant occupation there are a few who have volunteered not as "shovers," but as critics. They know the other man has failed to keep the wheel from rolling down the hill, and they can berate him soundly for his incapacity. They can criticise the attitude of every worker who puts his shoulder to the task. They can do most things except help.

"Curse ye, Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord against the mighty."



Not To Be Ministered To.

"O Lord, I pray
 That for this day
 I may not swerve
 By foot or hand
 From thy command,
 Not to be served, but to serve."

"This too I pray
 That from this day
 No love of ease
 Nor pride prevent
 My good intent
 Not to be pleased, but to please."

"And if I may
 I'd have this day
 Strength from above
 To set my heart
 In heavenly art
 Not to be loved, but to love."
 —Maltbie B. Babcock.

Israel's Keeper and Mine.

[The following question and answer appeared in Prof. David Smith's Correspondence Column of "The British Weekly."]

N.W.B.—"Perhaps you will give me your verdict on Psa. 121: 1. As an old compositor, had 'copy' been put in my hands to set up the verse, I would have punctuated it thus: 'I will lift up mine eyes unto the hills. From whence cometh my help? My help cometh from the Lord.' I am strengthened in this by Jer. 3: 23."

For once the compositor's emendation would have been right. The Revisers read the verse as you would have it, and they made another even more needful emendation by reading, with our Scottish metrical version, "keep" for "preserve" in verses 7, 8. Understand this exquisite little psalm and you will appreciate these emendations. It belongs to a group (120-134) entitled by the Rabbinical editor "Songs of Degrees." And what does the title signify? In old English "degree" meant a step of a stair or ladder: "scorning," says Shakespeare, "the base degrees by which he did ascend"; but the Hebrew word is here properly rendered "ascents" (R.V.), or rather "the ascents," and the title signifies that those fifteen are the psalms which the liberated exiles sang as they "went up" to Jerusalem from their long captivity in Babylon. It was a weary and perilous march of over seven hundred miles across a desert of burning sand, infested by wild Bedawin intent on plunder: but the hearts of the pilgrims were glad, and they cheered the way with songs of gratitude and faith and hope (cf. Isa. 35: 10). Those memorable songs lived on, and they were known as the songs not of "the Ascent," but of "the Ascents," since they were sung in later days by the worshippers who "went up" year by year from near and far to the Passover and other sacred festivals.

Observe the situation which our psalm presents. In the previous psalm we see the returning exiles in the desert, a troop of weary men with their womenfolk and children, harassed continually by treacherous foes; and now we see them nearing their goal. They are in sight of the mountains of Palestine; another day's march will bring them home, and as they encamp at this their last station, "I will lift up mine eyes unto the mountains," cries one of them. Then he bethinks himself. "Whence cometh my help?" Not from the mountains, but from Him who made the mountains—"the Maker of heaven and earth."

Here another interposes—the inevitable pessimist. Impatient of his comrade's brave cheer, he querulously, almost sneeringly, shakes his head and dolefully protests (cf. R.V. marg.):

"May He not suffer thy foot to waver!
May He not slumber—thy Keeper!"

The hardships of the desert had shattered what little faith he ever had. The Lord had been asleep all those weary months, and would He awake now? His comrade retorts sharply: "Not *my* Keeper, but Israel's Keeper, the God of our fathers, our Deliverer of old. Behold, He can neither slumber nor sleep—the Keeper of Israel." His brave faith strikes a responsive chord in the breasts of the bystanders, and they break out in a chorus of approbation:

"The Lord is thy Keeper;
the Lord is thy shade upon thy right hand.
By day the sun shall not smite thee,
nor the moon by night.
The Lord shall keep thee from all evil,
He shall keep thy soul.
The Lord shall keep thy going out and thy
coming in
from henceforth and for ever."

The keynote of the psalm is the word "keep"; "Thy Keeper, the Keeper of Israel, shall keep thee, shall keep thy soul,

The Best.

Come the grey days or the gold,
Summer's sun or winter's cold,
Every day is good, I hold—
Joy is in my heart.

Cometh happiness or pain,
Ease of life or weary strain,
Eager, count I all as gain—
Love is in my heart.

He, who, on his journey's quest,
Findeth joy and love is blest;
Knowledge hath he of the best,—
God is in his heart.

—Mary E. Pike.

shall keep thy going out and thy coming in." Not that the Lord's people bear a charmed life, secure from "the slings and arrows of outrageous fortune." He does not keep them out of trouble, but He keeps them when they are in it—keeps them from the evil that it may not grieve them, keeps them from discontent, bitterness and rebelliousness, keeps them sweet and brave and gentle of heart, making each hard experience a precious discipline. Circumstances are commonly much alike for believers and unbelievers, but they work very differently with each, even as the rain and sun which nourish the living plant rot the dead. Look at these two exiles. They had endured the same trials, had toiled side by side as slaves, and had marched together across the desert; yet for the one, inasmuch as he had trusted the Lord and accepted his lot as ordained by Eternal Lovingkindness, the common trials had served as a bracing discipline, and as for the other, by reason of his faithless repining, they had embittered his soul and taken the manhood out of him.

Liquor and Buffalo.

Mr. Clapp, Victorian Railways Commissioner, has been a "booster" of Buffalo, the famous tourist resort, even to the extent of disfiguring our railway stations for months with exhortations to citizens to spend their holidays at that desirable resort. Now he desires that a liquor license be granted to the Government Chalet there, and it appears that the Ministry is disposed to grant his request.

Urgent protests are being made. The Council of Churches, Prohibition League and other temperance bodies, Protestant Federation, Housewives' Association, and other organisations, have arranged a deputation to protest against the application of the State for licenses at Yallourn and Mt. Buffalo. We trust they will be successful.

The Minister for Railways wrote as follows to the President of the Council of Churches: "You may rely upon it that the Ministry has only consented to applications being lodged in these cases because it felt that the only way to check undesirable and indiscriminate drinking at both places was by having it under proper supervision and control. The police report about the sly grog-selling at Yallourn was dreadful, and at Buffalo some very undesirable incidents had taken place through drinking in bedrooms. It has been proved impossible to prevent guests taking drinks with them, and if the license be granted, this will be prohibited entirely."

The last sentence in this letter is ludicrous. If taking drink to bedrooms cannot now be stopped, it cannot be stopped after a license is granted. The fact is, of course, that the unseemly behaviour (which has recently become notorious, as visitors to the Chalet have reported) can be stopped just as soon as the authorities determine it shall cease. We agree with Mr. Judkins when he says that "a great many people who would not carry liquor up themselves will buy it if it is on the premises. And, not only will these unfortunate immoral incidents be repeated, but there will be considerably greater physical danger created. The dangerous country round Buffalo calls for clear heads and caution. Both of these are quickly lost under the influence of drink."

It is a pleasure to note the opposition of the Minister for Forests (Mr. Richardson) to the proposals. The "Argus" reports him as saying that when Mr. Clapp's letter was considered by the Cabinet he expressed himself as being opposed to it. He did not doubt that people took liquor to the chalet, and that there was a certain amount of drinking, but the establishment of a license would not minimise the drinking, as was thought. It would provide greater facilities for the tourists to obtain drink. He felt that the Cabinet by its action had brought trouble on its own shoulders, and the temperance organisations throughout the State

would be opposed to such an act. He was satisfied that if Parliament was sitting the Ministry would be placed in a serious position by its own act.

The opposition to Mr. Clapp's scheme is not from "vowers" alone. For instance, the Sun News-Pictorial devotes a leader to the condemnation of it, speaking in part as follows: "For years Mt. Buffalo has proved a great attraction. What is Mr. Clapp's real reason for the sudden desire for change? It seems a mercenary move to make the Chalet pay at any cost. Most of the Chalet visitors are women. Parents holiday there with their children, and surely they are entitled to some consideration.

Most of the tourists are satisfied with conditions at the Chalet as they are now. For their part they have never felt the need for liquor in their holidaying, and they go there year and year again without wanting it. The visitor whose liquor-longings spoil his holiday on the mountain peaks, must crave it violently indeed. Another thing. Mt. Buffalo is bounded by deep gorges and dangerous ledges. There are places where one slip would mean disaster—has meant death. The mountain roads are difficult for motorists. With liquor served freely at the Chalet other tragedies are possible. Mr. Clapp bills Buffalo as the ideal place for health and happiness. Why not keep it so?"

Apollos Comes to Ephesus.

"Aquila."

Years ago—well, back in the nineteenth century, when Queen Victoria of blessed memory was sovereign of the British Empire, and when the present King George was an infant in arms—a little Scotch mother living in a small town in Australia took her baby to the Anglican Church to do for him according to the practice of that church—have him christened, or, as she would have put it, to have him baptised. Years enough have flown since then to make that infant a grandfather, and to-day he has something to say about Christian baptism.

As far back as I can remember, the Bible was in our home an open and a much-reverenced book. Every morning and every evening a portion of Scripture and a prayer was heard in our home. As we read through the old book, there would be sometimes a mention of baptism, and I was not very old before I made the rather unpleasant discovery that the baptisms of the New Testament were different from those of our own day and of our own church; that between what I knew had been done to me, and what I saw done to the younger children of our family, and what was done to the early Christians, there was a gulf which was hard, if not impossible, to bridge.

Later on, when a young man, there was put into my hands a tract, "The Bridge Over the River of Sin," by A. B. Maston. It made me uncomfortable. I knew the Bible too well not to see the force of the argument. But there was no church preaching that baptism, and no one about me who seemed to think anything of it. Then I had known so many beautiful-living people who had not a thought of altering the present condition of things; and, after all, who was I that I should presume to differ from these good old churches, and from just about everybody I knew? I shelved the subject, and I think I tried to forget it, and partly, only partly, succeeded. Later on again, my people at home (for I was then away from home) came in contact with an evangelist

of the church of Christ, and first the mother who had taken me to infant baptism, and then the father, who had been a party to the action, were baptised as believers.

Then, more than ever, I was constrained to ask myself the questions, Should Christians be baptised? Have I been properly baptised? I knew and loved the Bible enough to know that it was there, and there alone, that my question could be properly answered. I went to it, therefore, prayerfully and with the resolve that what it unmistakably taught was the thing I was going to do. I very soon discovered that baptism was certainly there. I read these words, "He that believeth and is baptised shall be saved." Now, had I been thus baptised? It soon dawned on me, that even supposing sprinkling met the requirements, there was one serious omission, that is, that when it was performed, I was not a believer. There was nothing to say that baptism alone would save anyone, except they were first of all believers. The Scripture did not read, "He that is baptised and believes," but only that he who is baptised as a believer shall be saved. That settled the matter for me. My baptism, even supposing it was baptism, failed in two important points: first, that there was no faith on my part, and "without faith it is impossible to please God"; secondly, it was not my own act.

A question that sometimes might suggest itself to the mind of someone considering the subject of baptism, is this: Are we sure that when Jesus said, as recorded by Matthew, "Make disciples of all the nations, baptising them in the name of the Father and the Son and the Holy Spirit"—are we sure, I say, when we read this, that Jesus really intended it to be taken literally? Let me illustrate. Suppose there is in my district a family recently come from, say, Denmark. I begin to visit them, and as I continue to do so their English improves, and I in my turn begin to pick up a little of their

Danish. One afternoon I am in their house, and the mother turns to her daughter and says something in Danish. I know enough, or think I know enough to understand that the mother says, "Put the kettle on, and let us have afternoon tea." Not being too sure of my understanding, I watch the daughter to see how she takes her mother's words; and when I see her exactly begin to do what I thought her mother told her to do, I know that I was right in my understanding of the Danish mother's command. So, when I see the disciples doing just what it appears Jesus told them to do, I am not left in doubt. If never a case of baptism were to be found in the Bible after Jesus had given the command, we might question just what Jesus meant; though even then it would be unreasonable; but with the Acts of Apostles in our Bible, and several references in the epistles to baptism, it seems to me that every shade of doubt must go from the mind of the man or woman who wants to know the doctrine. Like Apollos of olden time, I had come to my Ephesus, and had learnt "the way of the Lord more perfectly" (Acts 18: 24-27).

After my baptism I came to know, what I think no one had told me before, that the immersion of the penitent believer was really not in dispute at all; it was the sprinkling of the infant that was in question, and it was just there, and there alone, that the difference of opinion existed. If one would be off the disputed territory, there was nothing for him but to practise the old manner of baptism such as Paul and Peter practised in the good old times when no one needed to trouble his brains about apostolic succession, for the simple reason that the apostles were on the spot and in no need of successors.

The Effect of the Bible.

In his speech at the annual meeting of the Bible Society in 1879 Dr. Moffat told this story:—

"Some time after the Gospel had been preached among the Bechuana and converts had been made, I met an elderly man who looked very downcast. I said to him, 'My friend, what is the matter, who is dead?' 'Oh,' said he, 'there is no one dead.' 'Well, what is the matter? You seem to be mourning.' The man then scratched his head and said, 'My son tells me that my dog has eaten a leaf of the Bible.' 'Well, what of that,' I said, 'perhaps I can replace it.' 'Oh,' says the man, 'the dog will never do any good, he will never bite anybody, he will never catch any jackals, he will be as tame as I see people become who believe in that book. All our warriors become as gentle as women, and my dog is done for.'"

Robert Moffat had a keen sense of humor. And he was a saint.

Is it not just as we take it—
This mystical world of ours?
Life's field will yield—as we make it—
A harvest of thorns or of flowers.

—Alice Carey.

Religious Notes and News.

Russell H. Conwell, well-known Baptist clergyman, founder and president of Temple University, died on December 6. Dr. Conwell was said to have addressed more people as a public speaker than any contemporary, having delivered his famous lecture, "Acres of Diamonds" more than six thousand times.

Queen Alexandra and Mr. Sankey.

When Mr. Ira D. Sankey, the American evangelist, died in 1908, it was mentioned in some of the obituary notices that Queen Alexandra was among the persons who were greatly attracted by his singing. She was very fond of the "Sacred Songs and Solos" and received a copy of it with pleasure from Mr. Sankey. On wet Sundays she would often play hymns from it to her children. During the first Moody-and-Sankey evangelistic campaign in Great Britain, from 1873 to 1875, the Princess of Wales, as she then was, sometimes listened to Mr. Sankey's singing from her private box at Her Majesty's Theatre, Haymarket.

A Millionaire's Gift.

Mr. John E. Andrus, who recently donated a very large sum of money towards the restoration of Wesley's Chapel, London, is a millionaire manufacturer of medicines and chemicals, who lives in simple style at Yonkers, a suburb of New York. He is now in his 85th year. His father was a Methodist minister with a narrow stipend, and his first job, as a boy of fifteen, was in lighting street lamps. The next was as a canvasser for a local directory. He worked his way through Wesleyan University, Middleton, and then found a situation as an accountant. Incidentally, he had done something in the study of medicine, for he had always desired to become a doctor, and then the successful sale of a medical preparation communicated to him by a friend started him on his business career. Mr. Andrus became Mayor of Yonkers in 1902, and sat in Congress from 1905 to 1913. In 1917 he founded an orphanage at Hastings, N.Y., with an endowment of \$2,500,000. "If I am what is called a success," he once said, "I owe it to the love of my mother and father, and the Methodist Church."

Death of J. Z. Tyler.

The press dispatches reported the death of J. Z. Tyler on January 1, at the home of his daughter in Cleveland, Ohio, where he had resided, alternately with Richmond, Va., since he was stricken with paralysis in 1900. The announcement recalls a pastoral service which began upon his graduation, at Kentucky University in 1872, with his call to Seventh Street Church, Richmond, Va., and terminated in 1900, at Cleveland, Ohio, with the stroke that broke his body, but did not impair his spirit. During the quarter of a century that he was dependent for care, first upon Mrs. Tyler and the daughter, and more recently, entirely upon the latter, he has not only borne his affliction with fortitude but has added to the sum of the world's joy. His body was laid to rest in Richmond, Va., where his pastorate extended through a period of ten years. Other pastorates were Augusta, Ga., 1883-84; Sterling Place, Brooklyn, N.Y., 1884-87; Cincinnati, Ohio, 1887-92. He went to the Euclid Avenue pastorate, Cleveland, in 1892. His service to the Christian world included the national superintendency of Christian Endeavor for the Disciples of Christ.

American Churches and Chinese Situation.

A significant evidence of the attitude of the American Churches and the American missionary societies towards China was recently afforded by the visit to Mr. Kellogg, the Secretary of State, of a deputation from the Federal Council of Churches of Christ.

In a statement then presented, the Council pointed out that the existing system of extra-territorial jurisdiction required "thorough re-consideration" in a day when it had been given up in all other nations, and when China had made a hopeful beginning in the development of a modern judicial system. The continued control of the Chinese tariff by foreign powers was "equally difficult to justify on any Christian grounds," involving an obvious denial of "the principle of mutuality and fairness." The deputation further declared that Christian men and women everywhere must be in hearty sympathy with the aspirations of the Chinese people for a place of freedom and equality in the family of nations.

What is Wrong?

Writing in "The Christian Evangelist," U.S.A., F. D. Kershner writes as follows regarding the progress of our American churches:

"Perhaps most of our readers will answer this question by saying that there is nothing wrong. During the past five years we have made an impressive gain in membership and in missionary receipts, while our convention at Oklahoma City was in many respects the most enthusiastic and best-attended gathering we have held in recent years. If there are any grounds for pessimism in such a record they do not appear on the surface. It is only when we probe a little more closely into the heart of the matter that disquietude begins. For example, while our net gain during the past five years was something like 200,000, yet our gross increase during the same period was almost a million. Now, any business in which you have to sustain such losses would cause its managers serious concern. Obviously there is something wrong with our methods of conservation. If we retained anything like our gross increase in membership we should speedily double our numbers. It takes a good while to fill a cask when four-fifths of the water which we pour in at the top leaks out of the bottom.

"In the matter of our missionary and benevolent offerings we have made decided progress, and yet

there is a certain lack of unanimity about our programme which does not encourage optimism. We are not pulling together for our missionary and benevolent enterprises as we might conceivably do. We are all in favor of missions, but not all of the same kind of missions. Assuredly there is something wrong with the situation which needs to be made right.

"Other items might be suggested, but the above will suffice for the present inquiry. What is the best way out of our difficulty? Perhaps there will be as many answers to this query as we have readers. Our own judgment is that we need at least three changes before any radical improvement may be expected. First, more thorough cooperation between our churches in local and State areas; Second, more thorough and frank discussion in our State and national gatherings; of the issues upon which we disagree; and, Third, more widespread and universal cultivation of the spirit of tolerance on the part of all of us. These suggestions may not constitute a panacea for our difficulties, but we feel sure that, if carried out, they will, at least, affect some improvement in our work."

The Tract Still Has Its Power.

The question has been raised whether the tract has not lost its appeal. Yet the American Tract Society is doing a larger business than ever. A tract is a humble messenger, blowing no horn, but carrying on a quiet, unobtrusive and wholesome propaganda; it falls silently into thousands of hearts as softly as leaves in the forest. But as leaves fertilise the soil and spring up in richer vegetation, so these quiet, unassertive bits of literature gain access to many minds which might resist a bolder approach.

Is not the Bible itself simply a bundle of tracts? It is bound up as one volume, but it falls apart into sixty-six pieces of literature, every one of which, like a tract, was produced for a special practical purpose. When God would send a revelation to the world for the salvation of men he scattered a magnificent handful of tracts on the winds of the centuries; they fell upon the earth as leaves for the healing of the nations. These Scriptures are now being published in whole or in parts in nearly eight hundred languages; they are read in their own speech by the people of every race and tribe and tongue. Yes, the tract still has its day.—"The Continent."

The Kingdom.

Thos. Hagger.

The Old Testament foretold that a time would come when the God of heaven would set up an indestructible kingdom (see Daniel 2: 44). This kingdom was to be different to the kingdoms of earth; in Daniel it is likened to a little stone "cut out of the mountains without hands."

In the fulness of time God's Son came. He was preceded by a fore-runner who stirred Judea with the cry, "Repent, for the kingdom of heaven is at hand." This same message Jesus himself preached, as did also the twelve and the seventy whom he sent out (see Matt. 4: 17; 10: 7; Luke 10: 9).

But no apostle ever preached that message after Pentecost. It was a message of preparation they preached during the life of the Lord, but after Pentecost it was a message of fact. Jesus had died, had been raised to life, had been made both Lord and Christ, were the facts to which they now gave utterance. And so to the Colossian Christians Paul wrote: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1: 13).

From Pentecost onward we find that unique

kingdom which the God of heaven was to set up in existence; that day saw the beginning of it.

It is true that this kingdom is to develop, until one day the cry will be heard: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11: 15). It is also true that there is to be the "everlasting kingdom" (2 Peter 1: 11), into which the followers of the Lord will enter later on. But it is also true that Jesus is now a king, and that the kingdom foretold has already commenced its beneficent work. Some folk become so obsessed with the future glory that they overlook the great truth that the kingdom of heaven is here, and that men are being translated into it by the new birth.

It is ours to live worthily as citizens of that kingdom, and it is ours to try to induce our fellowmen to become fellow-citizens with us. May it be ours to do both well!

One of the grandest and most vivifying aspects of the Gospel is this: Christ is not He who came and departed. He comes forever, and He comes never to depart.—Pastor Charles Wagner.

Lessons by the Way.

Ira A. Paternoster.

The best lessons of life are not always learned from text-books. As we journey on from day to day we are constantly learning, and the Great Teacher frequently reveals himself to us by the way. It was a great joy during the past week in company with my youngest son to spend three days on our bicycles sight seeing. We started out one morning without having previously arranged any definite plan, but with sufficient confidence in our fellowman to know we would find shelter when night came, and food when hungry. We each carried a small rifle, for, like the proverbial Englishman, we wanted to be happy.

It was fairly warm as we biked along, and had we been less experienced might have been sadly deceived at an early stage of the journey. We longed for water to quench our thirst, and there, right before us, across the road, was the sight of water in abundance. But alas! the farther we rode the farther it appeared ahead. *We could not catch up with it.* What a trick to play upon a thirsty man! Yet thousands upon thousands of men and women spend all their days in pursuit of such a phantom. They are drawn farther and farther after this folly and that, never realising it is a hopeless task to overtake happiness that way.

Our first stop was at the old home where we were born. Mother and Father were there, and what a greeting it was! It always is a joy to go back home. What a joy it will be some day to go Home, and there meet Father and the Elder Brother and know we shall never go out again.

Leaving home after lunch we decided to press on, and to shorten the journey thought we would take a short cut. But short cuts are not always wise, as we found to our regret. Instead of on a smooth road, we found ourselves on a dusty track over which we had to walk for a long distance. It does not often pay to "short cut." Certainly it appears easier, but the easy way is not always the best way. There is no short cut—royal road—to learning, whether it be in cultivating the mind or the soul. There is only one way. Though the way is dark, if you are walking with Jesus it is safe. Our blessed Lord knew there was but one way for him, and although the end of that road was blocked by a cross, he went on, conscious of the fact, "My Father worketh even until now, and I work."

On the second day of our journey we found ourselves, in the early afternoon, standing upon the wall of one of our great reservoirs situated in the Barossa hills. It is a beautiful spot, nature having provided a natural catchment, it being only necessary to build a wall 90 ft. high in the centre and 500 ft. in length across the gully to impound many millions of gallons of water. Now this wall is semi-circular in shape, and has formed a wonderful whispering gallery. We stood some years ago in the famous Mormon chapel in Salt Lake City and heard a pin drop 150 feet away; but here, right out in the open, one could hear the faintest whisper at a distance of 500 feet. On a calm day the ticking of a watch is distinctly heard. That whispering gallery brought me at once into touch with the divine who needs no whispered word to understand, but who reads my thoughts. What a blessed privilege to have this contact with the divine! In the whispering gallery at the reservoir, there must be quietness to get results, but in the whispering gallery of the soul one may physically be in the crowded street or bustling mart but spiritually speaking with God. As a lad in the shop, I have frequently seen my father pause in the midst of some piece of work to make a note on a tiny scrap of paper. I used to wonder, but in later years learned that father had been speaking with God, and God with him. The precious word had been written down to be used on some future occasion. One difficulty today is that we are waiting for the voice of thun-

der, when it is the still small voice of duty which speaks. In the whispering gallery we discovered that the loud word could not be distinguished. It was the quiet word which carried the best. Is it not so in life? The greatest power is often working most silently. Of many it might be said "Ye do protest too much."

Two other lessons we learned by the way. One was the fellowship of kindred minds. Tired and hungry we arrived the last evening at the home of a brother in Christ. How kindly we were entertained! What fellowship we had immediately. 'Twas like to that above. We left early the next morning refreshed and thankful.

The return home was quite different from the journey out. Going, it was almost all uphill pushing. It was hard work and required every muscle fully extended. But it brought us above the plains into the beauty of the hills. We would

never have reached the whispering gallery but for the laborious climb of thirty miles. Now we were bound for home. For over twenty miles we scarcely touched the pedal to push. Seated erect we coasted down the beautiful Gorge Road, crossing and re-crossing the picturesque Torrens, stopping occasionally to get a closer view of some object, or to penetrate the "bush" just for the pleasure of seeing what was beyond. We learned again that it is much easier to go down the hill than to go up. It takes less effort, the pace is faster, it is more exhilarating. But it is bearing you farther away from the whispering gallery.

So many said to me on my return, when they learned of the distance we had gone, "You must like a ride." So I do. Nothing worth while is obtained without great effort.

We urge men to accept Christ, to accept him now, and they say, "Well, we will think about it," or, "Yes, I know it ought to be attended to." Why, you wouldn't act that way five minutes about your health or your wife's health, or your business.—Dr. Maltbie D. Babcock.

A Call to Prayer.

[The following Call to Prayer was written by James E. Thomas to help prepare the way for the Gipsy Smith Commonwealth Evangelistic Campaign, and particularly the Melbourne Mission to be held from March 14 to 29.—Ed.]

Prayer essential to power.

The great hope of the world is in the gospel of Jesus Christ, and the supreme business of the church is to preach the gospel in all the world. The great need of the church in the fulfilment of its God-given task is power, and the greatest avenue of power is prayer.

The church born in prayer.

It was in the spirit of prayer that the church was born. On the day of Pentecost men waited in one accord expectantly upon God for the power he had promised, and he did not fail them. The great revival of Pentecost followed that prayer meeting. Whenever the church has been in the Pentecost attitude, and waited earnestly on God, a revival has come.

Things have happened through prayer.

God does not move spasmodically, or by accident. Things have not just happened by chance in this world. They have come when people have prayed. When Peter and John were imprisoned, the church prayed. When Saul of Tarsus threatened to overwhelm and destroy the church, the people prayed. Cornelius wanted to know God more, and he prayed. Paul came to Lydia and her band while she prayed. The Reformation followed the prayers of Luther. England was saved for God by the prayers and preaching of Wesley and Whitfield. China had wonderful doors opened through the prayers of Hudson Taylor and his faithful fellow-workers. Africa was opened for the messengers of the cross by David Livingstone, who died upon his knees.

Prayer still the hope of the world.

We are confronted to-day by the materialism of an age that does not seek after God. The hope of the world is for the church to go with greater earnestness to its task and to find its inspiration in a revival of the spirit of prayer. The impotency of a sin-enslaved world offers a wonderful opportunity for the church of God. She must either stand powerless and prayerless, or else arouse herself in the passion of prayer in the face of the challenge of the present day.

The coming of Gipsy Smith.

The coming of Gipsy Smith and his fellow-

workers to our land offers a God-given occasion for united, consecrated, prayerful effort on the part of the church. We cannot all preach, but we can pray. We can daily seek for power on behalf of those who come to preach the gospel of Christ in our midst. We do not simply need mechanical organisation, or spectacular meetings; we need a mighty revival of spiritual power in the church, that this great campaign may be one of evangelistic fervor and power. James said: "Ye receive not, because ye ask not." Let us unitedly, as well as personally, ask God for a renewal of the spiritual life of our churches and for the winning of thousands for Jesus Christ. The spirit of this age has crowded out the prayer spirit, and robbed God of the time we should spend with him. Let us erect again our family altars, and pray for the homes of our land. Let us gather in our churches for prayer, to seek God's blessing through this mission in the extension of his kingdom. As we ask, so God will assuredly answer.

Seek the resources of God.

It is our privilege to seek together all that God has at his disposal. The riches of grace are his. Inexhaustible, never-ending power is his. All that wondrous, transforming power that the world needs belongs to God, and we have a right to come and ask him that what is his may be ours. He waits to share it with us.

Place ourselves at God's disposal.

As we pray, we must be ready to be used, for prayer is an attitude. We must come as cleansed channels to be used of God. What a wonderful revival will take place in our land if all the people of God come with renewed consecration to be used of him to whom we pray. We still believe in the power of the gospel. We must come and place ourselves afresh at the disposal of God, that this gospel may be made known to every man. Pray as though all depended on God; work as though all depended on you. Service follows prayer. Waiting before him in prayer daily for renewed power, let us prepare ourselves to do our part in this great campaign for the salvation of our fellow-men. God does not work to-day through angels; he works through men. He will work through Gipsy Smith and the church in Australia just in the measure that we prepare ourselves in prayer to be used. If we are faithful in prayer we shall reap a wondrous harvest, and eternity alone will measure the victories that will be won for our blessed Lord and Master, Jesus Christ.

The Home Circle.

Conducted by J. C. F. PITTMAN

What God Does For Boys.

God wants the boys, all kinds of boys,
To love him, serve him, do his will;
He wants those boys that make a noise,
And those who keep so very still.

God calls the boys; yes, every one—
Those that are in and out of school;
Though jumping, shouting, full of fun,
He leaves none out; that is his rule.

God loves the boys of every kind,
The rich and poor, the short and tall;
Even for wicked ones you'll find
His grace is given to one and all.

God gives the boys a tender heart,
And says just so they all can hear,
"Will you not choose the better part
Just now, while Jesus is so near?"

Christ died for boys; he knows their need
Of all his precious blood can do;
The "Bread of Life" their souls will feed,
And gives them "living water," too.

Naming the Baby.

Among the "injustices" to which mankind is subjected is that of having no say in one's own Christian name. "What's in a name?" airily demands Shakespeare. Safe in the cognomen of William, a good old English name, he could not sympathise with the eccentricity that occasionally marks what a modern writer terms, "Parents' lapses at the Font." For example, there was Aaron Hill, the dramatist, satirised by Pope in the "Dunciad," named his three daughters Minerva, Astraea, and Urania, "and they seem to have grown up into sensible young ladies in spite of it." Classical names, however, have never been popular in England; in France they are common to this day, Hippolyte, Achille, and so on.

Old plays furnish another instance of crudity of vision; the "Sir Clumsy Tunbely" of Fielding for example. Yet even these outrages can be equalled in actual life. In the diary of Giles Moore, he writes of the amount of trouble caused him by the behaviour of Mistress Sapphira Lightfoot! Presumably her husband, if he existed, was Ananias. John Byrom, the inventor of a system of shorthand, mentions in his diary a certain Dr. Anodyne Necklace, a most feminine title, surely! In religious circles there seems to have been an impression that any name from the Bible would do. Girls have frequently been labelled with the names of Job's daughters—Jemina, Keziah and Kerenhappuch. One has known some. There are cases also of Tryphoena and Tryphosa. But not many, fortunately, for those innocent victims.

The following verse is singularly appropriate to the occasion:—

They talked of Medora, Aurora, and Flora,
Of Mabel, and Marcia, and Mildred and May;
Debated the question of Helen, Honora,
Clarissa, Camilla, and Phyllis and Fay.
They thought of Marcella, Estella, and Bella,
Considered Cecelia, Jeannette, and Pauline;
Alicia, Adela, Annette, Arabella,
And Ethel and Eunice, Hortense and Irene.
One liked Theodora, another Leonora,
Some argued for Edith, and some for Elaine,
For Madeline, Adeline, Lily and Laura;
And then, after all, they decided on Jane.

Gipsy Smith and Interrupters.

Gipsy Smith tells a story of the way in which he once quieted a riotous meeting. The socialists and unbelievers of the town would not give him a hearing, but shouted for a considerable time at the top of their voices. When the din subsided for a moment, the preacher picked out an old man sitting in the front seat who seemed to be

the ring-leader. "Have you any children?" the missionary asked. "Yes, gov'nor, I have." "How many?" "Three." "How many boys?" "Two, and a girl." "What is the oldest?" "A boy." "Is he a good lad?" "No, gov'nor, I can't say that he is; he gives me a lot of trouble. I think sometimes that he will break my heart." "Do you love him?" "Aye, that I do. I sometimes think that I love him most of all." "Well," said the missionary, "don't be surprised if God loves us in this world more than any other beings in the universe, just because we have given him so much trouble."

Hands of Toil.

In the shop of Nazareth
Pungent cedar haunts the breath.
'Tis a low Eastern room,
Windowless, touched with gloom.
Workman's bench and simple tools
Line the walls. Chests and stools,
Yoke of ox, and shaft of plough,
Finished by the Carpenter,
Lie about the pavement now.

In the room the Craftsman stands,
Stands and reaches out His hands.
Let the shadows veil His face
If you must, and dimly trace
His workman's tunic, girt with bands
At His waist. But His Hands—
Let the light play on them:
Marks of toil lay on them.
Paint with passion and with care
Every old scar showing there
Where a tool slipped and hurt;
Show each callous; be alert
For each deep line of toil.

Show the soil
Of the pitch; and the strength
Grip of helve gives at length.
When night comes and I turn
From my shop where I earn
Daily bread, let me see
Those hard hands! know that He
Shared my lot, every bit:
Was a man, every whit.

Could I fear such a hand
Stretched toward me? Misunderstand
Or mistrust? Doubt that He
Meets me full in sympathy?
"Carpenter! hard like Thine
Is this hand—this of mine:
I reach out, gripping Thee,
Son of Man, close to me,
Close and fast, fearlessly."

—"The Outlook."

A Little Argument.

An Irishman was sitting in a station smoking, when a woman came in, and sitting beside him, remarked—"Sir, if you were a gentleman, you would not smoke here!" "Mum," he said, "if you were a lady ye'd sit farther away." Pretty soon the woman burst out again—"If you were my husband, I'd give you poison!" "Well, mum," returned the Irishman, as he puffed away at his pipe, "if you wuz me wife, I'd take it."

Going Down.

A nervous woman went to have her throat examined by a specialist, who, while adjusting the laryngoscope, remarked: "You'd be surprised to know how far down we can see with this instrument." "Is that so, doctor?" faltered the patient. Then, after a pause, she said: "Before you begin, doctor, I ought to tell you that I really hadn't time to mend that hole in my stocking before I came here."

The Family Altar.

J. C. F. P.

MONDAY.

Whom the heaven must receive until the times of restitution of all things, whereof God spake by the mouth of his holy prophets that have been from of old.—Acts 3: 21.

In his notebook Phillips Brooks commented thus upon this verse: "Pointing to a great return, but not to a previously realised condition of things, which would be terribly disheartening—rather to that ideal conception of things which is the true 'before'—the antecedent of all intelligible being."

Reading—Acts 3.

TUESDAY.

And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.—Acts 4: 12.

"None other Lamb, none other Name,
None other hope in heaven or earth or sea."
Reading—Acts 4: 1-22.

WEDNESDAY.

And the multitude of them that believed were of one heart and soul; and not one of them said that aught of the things which he possessed was his own; but they had all things common.—Acts 4: 32.

"They all were of one heart and soul,
And only love inspired the whole."
Reading—Acts 4: 23-37.

THURSDAY.

They even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them.—Acts 5: 15.

"In death, as in sickness, the early Christians sought to rest under the shadow of saints and martyrs. A recent scholarly writer says, 'All through the story of the pilgrimages (to Rome) we discern here, too, that everlasting tendency of human frailty to materialism in things spiritual. Among the early Christians it manifested itself in various ways—in an eager desire to be buried near the martyrs—in a devotion to the relics rather than the spirit of the martyrs—in a desire to secure worldly welfare rather than spiritual gifts.'"

Reading—Acts 5: 1-21.

FRIDAY.

And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ.—Acts 5: 42.

There were, it appears, no "off days" with the apostles. Rest of body they must have had (for sleep, etc.), yet they crowded the hours of every day with service for their Lord, especially de-lighting in telling forth the good news "in the temple and at home."

Reading—Acts 5: 22-42.

SATURDAY.

But we will continue steadfastly in prayer, and in the ministry of the word.—Acts 6: 4.

Each to his own work, deacons serving tables and apostles continuing in prayer and attending to the ministry of the word. It must not be thought, from this, that continuing steadfastly in prayer is not as necessary for deacons as apostles. Possibly the allusion particularly concerns public prayer, although it is fitting that deacons should assist here as well as in their own special duties. Private prayer, of course, is the privilege of all disciples.

Reading—Acts 6.

SUNDAY.

And he said, Brethren and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran.—Acts 7: 2.

"In what manner he appeared is not said. In Gen. 12: 1, it is simply recorded that God had said (R.V. said) unto Abraham, etc. The Jews valued themselves much on being the children of Abraham. This expression was, therefore, well calculated to conciliate their minds."

Reading—Acts 7: 1-21.

Prayer Meeting Topic.

February 24.

The Message of Joel.

Joel 1: 1-7.

F. J. SIVYER, B.A.

The title at the forefront of the Book of Joel—"The Word of the Lord that came to Joel the son of Pethuel" contains practically all we know of that prophet's personality. From the many references to the temple found in his prophecy, we are led to conclude that he lived in Jerusalem; but as to the date of his book there is nothing very conclusive. Some scholars think he prophesied in the reign of Joash, King of Judah, while many others hold that he was post-exilic. From the style and nature of his writings this latter view seems the more likely, but to attempt to fix the date would be hazardous.

JOEL'S POETIC STYLE.

Joel was both a student of the times and a writer of considerable ability. The three brief chapters which record his prophecy are packed with graphic touches and picturesque descriptions. "Joel was no great thinker and no great prophet," says Dr. J. A. Brewer, "but he was a poet, and a poet of no mean order. His style is clear, fluent and beautiful. The lyrical quality of some of his lines places them among the best of their kind in the Old Testament, while his graphic, terse descriptions are exceedingly effective. He varies the rhythmic movement of his sentences with his changing thought and mood. This gives to his addresses a beautiful harmony of form and content. We do not wonder that the people listened to him as the sweet plaintive cadences of his beautiful lines or the swift, galloping staccato utterances of his unforgettable descriptions or of his stirring appeals fell on their ears. Nor do we wonder that they obeyed his command, voicing, as it did, their own feelings. He knew himself to be one of them, their spokesman, but also the spokesman of God."

THE PLAGUE OF LOCUSTS.

The occasion of the prophecy was a terrific locust plague which the prophet used to depict divine judgment, which he refers to us "the day of Jehovah." Joel's description of the onslaught of the swarms of locusts is something of a classic. Its veracity is vouched for by such authorities as Dr. G. A. Smith and Dr. H. B. Tristram. The former of these says, "If we ourselves had lived through such a plague, we should be able to recognise how little license the poet has taken, and that the seer, so far from unduly mixing with his facts the colors of Apocalypse, must have experienced in the terrible plague itself enough to provoke all the religious and monitory use which he makes of it." Whilst the locusts were actual, yet, doubtless, in the prophet's mind they were but a symbol of the instrument of God's terrible judgment. In view of their devastating work Joel represents God as saying, "Turn ye, even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your hearts and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil."

GOD'S SURE MERCY.

Evidently the eloquent appeal of the prophet was heeded. The people repented, and instantly God's attitude to them is changed. Instead of further judgment Joel tells of abundant blessing. Critics have argued that it is a degrading thing to represent God as Joel does. Dr. J. Hastings deals thus with such criticism—"Degrading? Not a bit of it. Rather it is a fine thing that those Old Testament prophets did believe, with a tremendous conviction, that all earthly mercies come from the love of God."

TOPIC FOR MARCH 3.—THE BENEDICTION ON MOURNERS.—Matt. 5: 4.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Workers' Conferences.

During 1925 the Victorian Bible School Committee conducted Workers' Conferences in several centres. The usual procedure has been to meet for tea as early as possible, after which important phases of Bible work are outlined by visiting speakers. After each address ample time is allowed for discussion. The Committee is prepared to arrange for these gatherings in all metropolitan schools desiring them. Beyond the cost of the tea no expense attaches to them. The men and women who lecture are busy people, but people who are prepared to put themselves about in order to help others. That the conferences are helpful will be seen from the following letter received from Bro. Fred. Lee, of South Yarra:—

"A short time ago the Committee organised a teachers' tea and conference at the South Yarra chapel. The gathering greatly benefited the local work, and especially did it assist our teaching staff to realise more fully the great mission that is theirs in the training of the young life for the Master. The lecturers touched on every department of school activity, from the kindergarten to the Bible Class. The discussion which followed each address permitted an exchange of ideas on the subjects dealt with, and added greatly to the interest of the meeting. The officers and staff of the South Yarra school wish to commend the Committee upon the introduction of this excellent plan for improving the standard of teaching and methods used in our schools. We heartily commend this plan to all schools in Melbourne and suburbs; to schools faced with difficulties, and to others no matter how favorably situated, for all can learn something of the finer points in the art of Sunday School teaching as outlined by the men and women who lecture at these gatherings. We wish the Committee every success in this scheme which they are endeavoring to carry out, and trust that the schools will co-operate by arranging for one of these conferences in their midst."

The Bible School organiser's address is 40 Kyarra-rd., Glen Iris; 'phone, U 7964.

The Junior Department.

The Juniors Themselves.

God has written two books, the intelligent understanding of which is at the foundation of all successful Bible School teaching. The first is the book of his inspired word, in which Jesus is the Alpha and Omega, the beginning and the end, the first and the last. The second is the book of human life. We are told in God's word that he created man in his own image and breathed into him the breath of life, and man became a living soul. Oh, how we have disfigured and torn this book; how we have soiled and thumbed and defaced it; but it is God's book still! No Bible School teacher is fitly prepared for his task until he knows God's inspired word, his book of human life, and how to bind them together.

The Past Experience of the Junior.

To understand the junior department, therefore, it is necessary to know God's word, and God's child between the ages of nine and eleven or twelve years old, and how to bring the two into real and vital relationship. The junior has already passed through the period of early childhood, from birth to six years old, when his five eager senses reached out cravingly for the new sensations that provided his earliest learning, when his vivid imagination ran riot in a fairyland of make-believe, and when his responsive heart opened to love as flowers open to the sun. If he was properly taught at that time, his senses were attracted by pictures and sweet sound, by things that he could

see and touch and handle; his imagination was caught by stories simply told or acted out by himself and the other children, and his responsive heart unfolded in an atmosphere of love.

He has also passed through the period of middle childhood, from six to eight years old, when starting to school brought a larger vision and a new self-respect, when the awakening mind called out for truth as eagerly as the senses of the little child had called for new sensations. It was a time, too, when the child was making his first rules of life, out of his experience, in some such crude fashion as this: "I did this and my teacher was pleased; I did that and my teacher reproved me; therefore this is right and that is wrong." Or again: "I love my teacher; my teacher does this; therefore, this is right." Manifestly, if he has been properly taught during this period, his eager mind has been fed with God's great truths made simple and concrete as he is able to understand them. He has been taken through the grand old picture-book, the Bible, and has been shown the wonderful things that God has made. He has been shown man, God's greatest creation, and what man has been able to do with the help of God. He has surely been shown the great God-man who "spake as never man spake" and "went about doing good." His tendency to make his first life-rules has been met, too, by teachers, faithful, consistent, and sincere, who realised that their every act was being registered on the tablet of a growing, impressionable life.

The Junior as he is.

At about nine years old, he enters upon a new period of development, the period of later childhood, and we place him in the junior department of our Bible School. He is entering the fourth grade in day school, and is beginning to study the rudiments of geography and history, and his horizon is broadening. He finds that he lives in a great world of many lands and peoples, whose history runs back through thousands of years. But greater than the change in his environment is the subtle but clearly defined change in himself. From the responsively changeable child, swayed by every influence, he gradually becomes the decided lad who chooses his hero and stands by him with unswerving loyalty. He gradually changes from a world of imaginative make-believe, from simple story and idle play, to a world of purposeful activity. He wants to be doing, and the great test of our work with him at this period is "what we get him to do."

When we realise, too, that this is the habit-forming period of his life, our responsibility is doubly great, for what we get him to do to-day, he will be prone to do to-morrow. This is also the memory period, and most of the Scripture and sacred songs that he will know when he is old, he will have learned during this vital period of his development. When we add that this period closes with the first real decision-time, the time when the boy Christ himself said, "I must be in my Father's house," we grasp something of the seriousness of our task, and the tremendous opportunity that is presented in the junior department of moulding child-life for God.—Mrs. W. D. Van Voorhis.

It's How We Do It.

Square your shoulders to the world!

It's easy to give in—

Lift your chin a little higher!

You were made to win.

Grit your teeth, but smile, don't frown,

We all must bear our bit.

It's not the load that wears us down.

It's the way we carry it.

—Exchange.

Foreign Missions.

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

Farewell to New Workers.

Lygon-st. chapel, Melbourne, was filled on Monday evening, Feb. 15, at a missionary meeting to bid God-speed to Sister E. W. Morris and Bro. A. A. Hughes, who left on the following day by train to Adelaide, where they will join Miss E. D. Vawser, and travel with her to India. H. L. Pang, Victorian F.M. President, occupied the chair. L. Gole read a Scripture portion; R. Lyall conducted the singing, and also spoke as President of the Victorian Conference. Other addresses were given by Mrs. Lee, Women's Conference President; Mrs. Dines, Superintendent of Women's Mission Bands; A. R. Main, Principal of the College; B. W. Huntsman, for the F.M. Committee and as preacher at Brighton, the home church of outgoing missionaries. Musical items were rendered by Sisters Mrs. Passe and Mrs. R. Wilson and Bro. R. Hayward. The responses of Miss Morris and Mr. Hughes were listened to with deep interest. Bro. A. G. Saunders offered a dedicatory prayer, and Bro. W. H. Clay, late F.M. Secretary for Western Australia, closed an impressive meeting with prayer and benediction. The audience was long in dispersing, all being anxious to clasp the hands of the new workers and to wish them journeying mercies.

Good News From India.

Miss Cameron reports seven orphan girls baptised during Christmas week. Bro. Coventry reports two additions at Baramati, making the church members there 87.

Miss Cameron sends a photo. of Dr. Oldfield taken with the two senior orphan girls who are to be trained as nurses for the Dhond Hospital. The late mistress of Shrigonda Girls' School is now in a Nurses' Training Institution, and says when she has finished "will offer herself as nurse to the Dhond Hospital."

Our three new Indian missionaries, Misses Morris, Vawser, and Mr. Hughes, will likely be sent on arrival in India to the Language School at Mahabeshwar in the Hill Country, and thus escape the heat of the Plains. They will continue there till the end of May, when the school closes. On their return Mr. Hughes will locate at Baramati for continued language study, and he will also assist in any way possible the work of the Boys' Orphanage. Misses Vawser and Morris will locate at Shrigonda with Miss Cameron. They will continue their language study with the help of a pundit, and assist in any way they can the Orphanage and School work at Shrigonda.

We received very interesting letters from Nance, Florence and Henry Watson by the last Indian mail. We hope to give them soon to our Australian boys and girls to read. Florence Watson came second in her school exam. The first girl had only two marks more than Florence.

Miss Caldicott's Report.

"During the earlier part of November Dr. Kolhatkar was able to go out with the evangelists when they went from Baramati for tours to the distant villages. In this way medical help was taken to a number of needy ones. While doctor was away I kept the work going in the dispensary. We also had one or two severe cases of pneumonia and fever among our settlement people to attend to. The arrival of Dr. Oldfield brought much joy and thankfulness among us medical workers, for we realise now that the long-looked-for hospital will soon be a realised fact, and the heart-aches we have endured because people go home to die rather than go the long journey to Poona to a hospital will be done away with. Dhond is so near, no one will mind taking that

short railway journey for treatment. We were glad for Dr. Oldfield to see many sufferers whose trouble we found it hard to diagnose properly. We kept him very busy the day he visited Baramati. The last two weeks of November were more than busy ones, as it fell to my lot to take up Miss Blake's work at the Orphanage as well as the medical work. I now have over 60 boys to look after as well as to be responsible for the treatment of some seven to eight hundred patients during the month. Dr. Kolhatkar is sick this week, and has had to go into the hospital to have a gland removed."

Miss Caldicott is anxiously awaiting the arrival of the new missionaries to help in the work. She says, "I was called out of bed at 4 a.m. to see a sick child. I have had to work in my life many times, but I do not remember the days when I had such trying, tiresome work as I am now called upon to do in this foreign country." "The boys are all well, and as naughty as ever, but very happy over receiving such fine rugs and clothes out of the boxes. The mornings and evenings are very cold, so they appreciate all that have been sent."

Miss Caldicott sends a photograph of Dr. Oldfield and Dr. Kolhatkar. Dr. Oldfield is shown treating a patient.

Letter From T. Escott, Diksal.

"The riot case has interfered a good deal with our usual work, but we are about back to normal now. All of the accused have handed me a written apology acknowledging their guilt, asking for forgiveness, and promising not to give any trouble in the future, and requesting also that I would take measures to have the case withdrawn. I have accepted this, but owing to the case not being compoundable I had to interview the district magistrate for his permission to withdraw the case. In the interests of the work I think this is the right course, as I do not wish to see them punished. It will demonstrate to them that forgiveness is a principle of our religion. I have since had one of the accused pay a visit to the dispensary to have his mother and daughter treated. His mother was operated on for a large growth, which was removed from her head. I believe the old friendly relation will continue; in fact, I hope there will be a closer bond of friendship formed. From what I can judge at present I believe that my influence will be greater than before.

"All our workers are in to-day having the Scriptural examination. I am utilising the time on this letter while they are doing their papers.

"This year rains have been fairly general, and some parts of the country will have good crops. On the Indapur side the crops appear fairly good, but around here most of it will only yield fodder with grain in parts here and there. A supply of fodder in sight is a great relief to the farmers, as it will save the cattle, a loss which the cultivator always dreads.

"We are holding on to God for a spiritual gathering as a result of the past years of labor and sowing. The evangelistic work is our strong sheet-anchor that is being well maintained. The medical work, too, keeps an even course, and more than justifies its existence."

HORSHAM CHURCH OF CHRIST.

Annual Draw of Debentures.—£10. Nos. 2, 7, 10, 11, 21, 59, 66. £5. Nos. 5, 8, 9, 10, 17, 34, 54.—G. Miller, secretary.

BIRTH.

WEBB.—On Saturday, 13th Feb., at 5 Commercial-road, Hyde Park, S.A., to Mr. and Mrs. Jas. E. Webb—a bonnie girl (Molly Jean).

Opening of New Chapel, Pyramid Hill, Vic.

Good meetings marked the opening of the new chapel at Pyramid Hill, on Feb. 14, when there were many visiting brethren. Bro. Ed. Streader, who generously designed and built the chapel with the aid of Roort and local helpers wholly free of cost as to labor, presided over the meeting for worship, and Bro. Methven gave an excellent exhortation. One brother was welcomed into fellowship. There was a good attendance at Bible School, and at night over 80 heard Bro. Methven's address on "The Promised Building." Sister Miss Streader and Mrs. Harry Lacy rendered solos. At the close of the meeting for worship greetings and congratulations were read from the H.M. Committee, Bendigo church, and an isolated brother at Piangil, and Bro. Methven acknowledged, on behalf of the church, the excellent services rendered by Bro. Streader and his helpers. Opportunity was also taken to present Bro. C. Balnaves, who is leaving to enter the College of the Bible, with a beautifully bound copy of the Bible. A ten days' mission conducted by Bro. J. E. Shipway commenced on Monday.

LORD'S DAY, 7th MARCH.

An Offering is invited from all our Churches in Victoria to aid our
CHURCH EXTENSION FUNDS.
Please Announce Widely.

TO LET.

Cottage, handy beach, all conveniences, available after Feb. 25. Miss Nash, Beach Tea Rooms, Beach-rd., Black Rock, Vic.

Widow, alone, will let comfortable furnished bedroom or bedroom and sitting room to refined lady or couple; good position, near tram and train; quiet home; middle-aged preferred; appointment by letter, H. W., 59 McPherson-st., Moonsee Ponds, Vic.

WANTED.

Jas. E. Thomas is anxious to find a home on a farm for a healthy lad, 13, still going to school. Please write 2 Jersey-st., Canterbury, or ring up Canterbury 1889.

Wanted, Christian home in N.S.W. for girl of 11 years. For particulars write E. Arnold, P.O. Haymarket, Sydney.

Brother urgently wants to borrow £100. Will pay £5 half-yearly interest on same. Full particulars, "Christian," c/o "Australian Christian."

Applications are invited for an evangelist to labor with the churches at Stirling East and Aldgate Valley, S.A. Applicants to state salary required. Further particulars from J. T. Train, sec., Stirling West, S.A.

IN MEMORIAM.

FOLLETT.—In loving memory of our dear daughter, Violet E., who passed away at Cheltenham on Feb. 20, 1922.

God is good, He gives us strength
To bear our lonely cross;

He is the only one who knows
Our loneliness and loss.

—Inserted by her loving parents, sisters and brother.

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Here and There.

By arrangement with the Victorian Home Missionary Committee, Bro. N. C. Halleday commences his work at Colac on Feb. 21.

The following telegram reached us on Wednesday morning:—"Great interest Baker-Barber tent mission Invermay, Tasmania; tent crowded nightly; ten confessions to date.—H. Clements."

By arrangement with the Victorian Home Missionary Committee Bro. F. Youens, who has done successful work with the church at Victoria Park, W.A., will shortly take up the work at East Kew.

Notices of motion for Victorian Women's Conference must be in hands of the secretary, Miss Rometch, not later than Feb. 24. All reports for Conference must be by March 17. Secretaries are asked to summarise.

On Tuesday we received the following telegraphic news of the Hinrichsen-Brooker mission at Victoria Park, W.A.:—"Wonderful meeting on Sunday night—'Christian Unity'; ten adult decisions, including Methodist minister.—Hibburt."

Bro. C. Burdeu, secretary of our Victorian Department of Social Service, invites any who know of members suffering through the bush fires to communicate with him with a view to obtaining relief. Address 19 Goe-st., Caulfield. 'Phone, U5471.

Bro. C. G. Orford, who for some time past has been the preacher for the church at Colac, Vic., has been advised by the doctor to move to a drier climate. The Victorian Home Missionary Committee has arranged for Bro. Orford to locate at Merbein.

The article by H. G. Harward which appeared in our columns a few weeks ago, entitled "The Voice of the Upper Room—'If you love Me,'" has been reprinted by the Austral as a neat penny pamphlet. Quantities may be had at 12, 10d.; 50, 3/-; 100, 5/-.

Bro. Garnett Passe, of Brighton church, Vic., who recently completed his dentistry course at Melbourne, left on Wednesday for Edinburgh, where he will take a special course of study for the purpose of qualifying himself still further for the practice of his profession.

Bro. A. Glastonbury, of Hindmarsh, S.A., writes to say that the furlough of Bro. and Sister H. H. Strutton from India has been postponed, owing to the exigency of the work. Mr. Strutton is well, but Mrs. Strutton was not at all well when news last came through. The work on the settlement is making good progress.

H. J. Horsell, organising secretary, is giving a second series of lantern lectures in many S.A. churches in behalf of the Home Missionary offering. He has had fine attendances at most meetings. At Queenstown there were more than 130 present. Bro. J. E. Webb is also assisting by addressing meetings in several places.

A slight error crept into a recent letter of Bro. L. Larsen, secretary of our Qld. Social Questions Committee. The pledge adopted by the Committee in its Social Purity Campaign reads as follows:—"I promise to abstain from drinking, gambling and smoking, believing them to be physically, morally and spiritually harmful."

Victorian brethren are reminded of the Annual Conference which commences on March 31. On this date the Women's Conference will be held, and the meetings will continue until April 7. In order to comply with the Constitution, notices of motion for the forthcoming Conference must reach the Home Mission office not later than Feb. 26.

A tent mission conducted by Bro. A. Baker and L. Clay was to commence at Gilgandra, N.S.W., on Wednesday, Feb. 17. There is no preacher, no building, and no members in the

town. The nearest member, Bro. Duncan Butler, lives six miles away. With a little band of faithful brethren he has been observing the Lord's Supper in his own home.

The new building at Pyramid Hill, opened on Sunday last, has been erected by the help of the Victorian Church Extension and Home Missionary Committees. Very special praise is due to Bro. Streader, of Boort, who has erected the building without any cost for labor. This represents a very substantial donation to church extension work.

The S.A. Evangelistic Team—A. E. Forbes and J. Warren—commenced their series of tent missions in the State of S.A. at Gawler on Feb. 7. The weather was intensely hot, and there were one or two counter attractions in the town. Bro. Forbes writes that a very favorable commencement was made. The prayers of all our people are asked in behalf of these brethren in their work.

An Urgent Appeal

is made to all our Churches in Victoria
to take an Offering on Lord's Day for the
RELIEF FUND

to aid distressed families in Gippsland
and elsewhere, whose homes and means
of livelihood were destroyed through the
recent disastrous bush fires. Please send
all offerings to R. Enniss, Home Mission
Office, McEwan House, 343 Lit. Collins
Street, Melbourne.

Robert Lyall, Conference President.
Reg. Enniss, Conference Secretary.

During Easter week the main Queensland Musical Eisteddfod is to be held at Maryborough, and about 40 choirs will compete, coming from two States. Many of the choirs will include some of our own brethren, and these are cordially asked to make themselves known to the Maryborough church, which meets in Adelaide-st., near the Botanical Gardens. Mr. G. E. Burns is the preacher, and lives in Albert-st.

The annual offering for Home Missions will be taken up in S.A. and Broken Hill on March 7. The S.A. Home Mission Committee are appealing to the churches for a sum of £2000 on that date. Preachers have been located in four extra fields; and Bro. Forbes and Warren are now employed in tent mission work. A new tent has been purchased. The expenditure is very heavy. If good work is to be continued in the many fields a record offering must be given.

At the request of the Victorian Home Missionary Committee, the Women's Conference is arranging hospitality for country delegates and interstate visitors to the forthcoming Conference. Those desiring to be accommodated should write at once to the superintendent of hospitality, Mrs. A. R. Main, College of the Bible, Glen Iris. Friends are asked to carefully note that bed and breakfast only are provided.

On Tuesday afternoon, Feb. 9, in the Lygon-st. lecture hall, the members of the Victorian Women's Mission Bands gathered to bid farewell to Miss Nellie Morris. Mrs. Dines (superintendent of the Bands) presided over a large and representative meeting. Appropriate farewell messages

were given by Mrs. Ludbrook, Mrs. Main, and Miss Baker. Mrs. Lee (President, Women's Conference), on behalf of the Bands, presented Miss Morris with a roll of notes, and on behalf of the Girls' Mission Circles with a hand-bag. Miss Morris, in response, said she regarded her going to India as a privilege and not as a sacrifice. Mrs. Passe and Mrs. Gedling contributed solos. Miss Morris carries with her a full assurance of the love and prayers of the sisters of the Mission Bands.

The following report and request from the secretary of the church of Christ in Canberra will be of interest to our readers generally:—"Meeting for worship was held at Canberra on Sunday, Feb. 7, with an attendance of eight. We had several non-members with us, and they were interested in the work. Bro. Kent gave the exhortation. We are still deeply indebted to Sister Kennedy for use of her house. A business meeting followed. Letters were received from Federal Executive and N.S.W. Home Mission, and they are taking a great interest in the work at the Federal Capital. We hope that the brethren throughout Australia will realise that this will be one of the greatest fields for work in the future. The census of December 31 showed that there were nearly three thousand workers alone in the area, and that number will be greatly increased when the Federal Parliament shifts its quarters here later this year. Would any members leaving for Canberra write to the secretary, Bro. R. J. Kent, Duntroon, Federal Territory?"

Bro. A. J. Fisher writes as follows from Queensland:—"An unusual event in the church's experience was a debate in the Wynnum School of Arts on Feb. 6. The 'Brethren' during their local tent mission issued a challenge which Bro. Bassard, who was present on holidays, accepted. It dealt with the relation of baptism to salvation, the 'Brethren' maintaining that baptism was not essential and had no effect upon our standing in Christ. Bro. Bassard ably expounded our position on these matters, and at the close of the debate capably answered several questions. The question was not submitted to the audience for any decision, but the results are amply satisfactory to the church, for many of the recent mission converts expressed themselves as more than ever convinced of the correctness of our position, and in addition the Wynnum church has already gained some more baptised believers as a result of the debate. The services on Feb. 7 were excellently attended. Bro. S. Trudgian exhorted in the morning, when two were welcomed. The Bible School received more new scholars. At night there was a large congregation, when A. J. Fisher gave a chart address on 'The New Relationship.'"

As we go to press, fuller reports are coming to hand of the effects of the devastating bush fires which raged in Victoria on Sunday last. The loss of life marks the day as one of the most tragic in the history of the State. 28 burned bodies have been recovered, and seven people are yet missing. Many whose lives were saved have been severely burnt, and numbers will to the end of life suffer because of their terrible experiences. We sorrow with the many bereft of homes and relatives. We note the offers of help made by the State. Christian people will be glad to show their practical sympathy with the suffering families, and to respond willingly to the call for relief. We feel sure that churches of Christ throughout the State will immediately respond to the appeal issued by our Conference Committee. Speedy assistance will be the best proof of sympathy. Feelings of common humanity as well as belief in the "pure religion" of the New Testament will urge us all to respond to the call made upon us.

**The Great Event of the Year will be the
Federal Conference in Perth, W.A.
from OCTOBER 16 to 22, 1926
PLAN TO HAVE A PART IN IT**

Victorian Women's Executive.

The usual monthly meeting was held on Friday, Feb. 5, president, Mrs. F. Lee, presiding and leading devotions. Thoughts taken from the Bible reading, "The duty of happiness." Correspondence included letters from Mrs. Anderson (China), Mrs. Ray, who is ill in hospital, and Mr. Enniss. Treasurer's statement was received. We were pleased to welcome Miss Redman. Sympathy expressed to the families of our late Sisters Mrs. J. Y. Potts and Mrs. G. Morris, who for many years have been faithful delegates from Ascot Vale and Northcote respectively. At the request of the Home Mission Committee the sisters were asked to try this year and provide hospitality for country visitors to Conference. The committee appointed to look after this matter are Mrs. Main (supt.), Mrs. Mahony and Mrs. Lennox. Decided to provide meals for general Conference Good Friday and Saturday at 1/- per head. Council was asked to prepare programme for conference which will be held on Wednesday, March 31.

Additions from Bible Schools: Lygon-st., 1; Bambra-rd., 1; Balwyn, 4; Ascot Vale, 8; South Richmond, 2; Essendon, 2; Brunswick, 4; North Fitzroy, 2; Hampton, 6.

Mrs. R. Lyall, supt. Foreign Missions, reports all missionaries well. Miss Ludbrook, Mr. Clark, Dr. Oldfield are settling down to language study. Miss Blake has made a good recovery. All missionaries thank the sisters for the lovely things that were in the boxes.

General Dorcas has had a busy time. Parcels were received from Essendon, Surrey Hills, Swanston-st. and Cheltenham. Mrs. Wilson, Mrs. Hunter. Cheques for Christmas cheer from Mr. T. Mitchell, £5/5/-, and Margaret Goudie fund a substantial cheque from a brother who does not wish his name to appear. This will help us to widen our sphere of work considerably. Several needy cases have been assisted; also Sister Grace and the Burnley Mission, large parcel for hospital work. 125 garments distributed. Gifts of money amounting to £18 were sent to aged and suffering sisters. A most enjoyable and interesting day was spent at the Botanical Gardens on January 20.—E. Hunter, Supt.

Hospital Visitation Committee has paid 67 visits to the various institutions and distributed many comforts to the inmates. We acknowledge with thanks parcels from General Dorcas, Mr. J. E. Allan, Girls' Mission Circle, Carnegie. £3 Nth. Fitzroy Sisters' Class, £1 Boronia, £1 Mrs. Morris, £2 Executive, and 7/6.—S. Meyer, Supt.

Members from Middle Park church visited the benevolent home. Several wards visited and gifts distributed—one of the inmates, Miss Broadfoot, was very pleased to see the visitors. Mr. A. Hughes conducted a service in the hall; a good number of inmates present. A splendid supply of gifts was brought and much appreciated by the old folk.—E. Tuck, supt.

Girls' Mission Circles are doing a good work. Carnegie Circle reports forwarding parcels of Christmas gifts to hospitals and Social Service committees.—M. J. Smith.

To isolated sisters 34 letters have been written; 4 replies received.—P. Ellis, supt.

Women's Mission Bands Committee has visited Malvern, Boronia and Ringwood, the latter having decided to link up with the bands. Their first meeting will be held this month. Our visits are appreciated, and a very helpful spirit prevails.—M. Dines, Supt.

Next meeting of Executive will be on Friday, March 5. A full attendance requested. Conference business.—Miss Rometch, Sec., 240 Graham-st., Port Melbourne.

Church Extension Work

STATE OF VICTORIA

A Call to Larger Service

All Churches in Victoria are invited to take on Lord's Day, 7th MARCH

A SPECIAL OFFERING for Church Extension Fund.

Since 1910 the Church Extension Committee, appointed by Conference, has helped to erect Church Buildings to the value of £21,000, and arranged finance to assist other Churches to the extent of £15,000. The Committee is anxious to accumulate a LARGE CAPITAL FUND so that Loans can be made at LOW RATES OF INTEREST to assist Churches desiring to build. Many newly established Churches find it difficult under present conditions to reduce building debts after providing for interest and current expenses. The Church Extension Committee wants to make cheaper money available so that Churches will have a better chance to reduce their Loans quickly.

Our American Churches have a Building Extension Fund of £250,000, the result of liberal offerings from Members and Churches during last thirty-six years.

The British Baptist Churches have a Building Fund of £88,000 from which loans are granted free of interest to Churches desiring to build.

Our Victorian Church Extension Committee desires to assist, on the most generous terms possible, all our Churches requiring help.

Special Envelopes will be provided. Church Officers, Preachers, Secretaries and Members are asked for enthusiastic co-operation.

Members of Church Extension Committee

W. C. CRAIGIE
ALFRED MILLIS
REG. ENNISS
CHARLES HARDIE, Secretary,
Henrietta Street, Hawthorn
ROBERT LYALL, Treasurer,
39 Leveon Street, North Melbourne

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OBITUARY.

BELLION.—Our Sister Flora Bellion, wife of Bro. J. H. Bellion, passed away on January 21 at the age of 74 years. Our sister was baptised by the Baptist friends at Launceston, Tas., and some 49 years ago became associated with the Church of Christ at Latrobe. After fellowship in Tasmania, our sister removed to Western Australia, to which State her husband had already gone. Here she had fellowship with several of the churches, but for several years she has not been able to meet with the brethren owing to the infirmities of the flesh. She was one of those who loved the plea made by the Churches of Christ, and was always ready to try to show how Scriptural the position is. She was one always ready to forgive when a wrong had been done, and so was loved by most of those with whom she came into contact. She has left a husband, four sons, and one daughter. Her husband misses her very much, after their wedded life of 54 years, but he looks forward to a glad re-union in the "everlasting kingdom of our Lord and Saviour, Jesus Christ."



The Late Bro. Wm. Suchting, an esteemed member of the church at Ann-st., Brisbane. An obituary notice appeared in the "Christian" of Feb. 4.

WEATE.—The church at North Richmond, Vic., is saddened by the passing away of Sister Weate, who had been a faithful member of the church for nearly 32 years, having been received into fellowship at North Fitzroy in Oct., 1894. Her membership was transferred to North Richmond in August, 1912. Our sister won the love of all who knew her by her calmness of Christian spirit. At the end of last year Mrs. Weate underwent a serious operation. Much hope was entertained for her complete recovery, but she did not regain her health and passed quietly away to be present with her Lord on Jan. 20. Our sympathy goes out to those who feel her loss so much—to our Bro. Weate and to her daughter, Mrs. Lister, and sons Les. and Ray, and sister Mrs. Moles. May our Heavenly Father send them much comfort in hope of a radiant reunion.—R.W.P.

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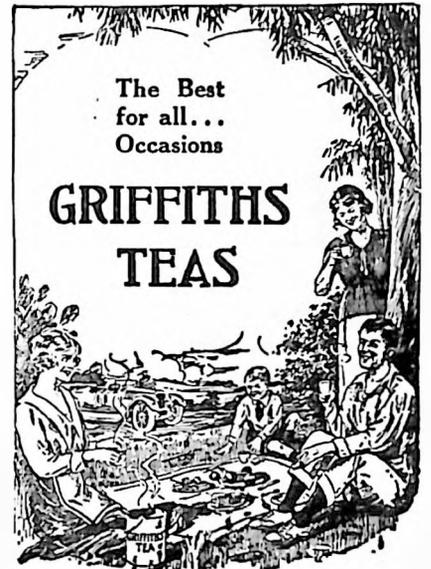
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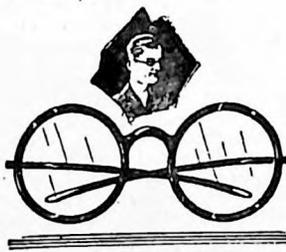
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News of the Churches.

Western Australia.

Bro. J. K. Robinson commenced his labors with the church at Bunbury on Feb. 7. A tea and public welcome were tendered to him on Thursday, Feb. 4. Bro. W. Wakefield will now be free to work the Harvey district.

At Bassendean on Feb. 3 a social was held to bid God-speed to Bro. T. Bamford, who is leaving for the College of the Bible, and to Bro. K. Robinson as he goes to his new field at Bunbury. The best wishes of the church were extended to both. T. Graham presented a gold C.E. badge to Bro. Bamford, who has been a consistent worker in the Society; and Bro. Lethbridge on behalf of the church presented him with a wallet of notes. The Conference President (Bro. Hy. Wright) gave an appreciated message. On Feb. 7 Bro. Bamford gave the morning address, and Bro. Lucraft spoke in the evening.

Tasmania.

The 54th anniversary of Collins-st. church, Hobart, was held on Feb. 4, combined with the second every-member-present quarterly rally. Bro. Jarvis presided, and Bro. Johnston gave a splendid exhortation. Bro. Tom Street's gospel address on "The Shut Door" was enjoyed by all. The annual business meeting of church was held on Feb. 10. The following officers were elected: Secretary, Bro. S. Harding; deacons: Bren. J. C. D. Green, A. E. Heard, W. R. C. Jarvis, J. Lee, W. Hinds, J. Japp, T. A. Spaulding, W. Morley and S. Harding; deaconesses: Sisters Johnston, Reimers, F. Spaulding, Anders, Fazackerly, M. Bradley, Street, Wallace. Reports showed all departments to be in a healthy state. Bro. Charles Golder, senr., after an illness of 12 months, was brought to meeting on Feb. 7 by motor. Sister Cooper, senr., is still confined to bed. Bro. Harold Street has left for Launceston.

Queensland.

Ipswich meetings are now much better attended. Bro. and Sisters Coward from Ayr, have been received into fellowship. On Jan. 31 two beautiful solos were sung by V. Morris and J. Thompson. The Bible School is doing well; almost every Sunday brings new scholars. Two new teachers, Misses E. and F. Coward, were added last Sunday week.

At Maryborough, on Sunday, Feb. 7, Bro. Burns preached to large congregations. The attendance at night was almost a record, and there were three baptisms. A feature of the work is the number of earnest Christian workers coming over from the Brethren and other congregations. The ordinary church contributions are unsatisfactory, and the envelope system is being urged. A disturbing industrial trouble has gripped the city.

Meetings at Ann-st., Brisbane, have kept up well during Bro. and Sister Alcorn's absence on holidays, the platform being capably supplied by Bren. S. Trudgian, Smith, M.Sc., Potter, J. Martin, and E. P. Adermann, B.A. The addresses of Bren. J. Martin and Potter as young College of the Bible students from Brisbane were especially appreciated. On Feb. 8 a farewell social was held to bid them farewell on the eve of their departure for the College.

South Australia.

At Nth. Adelaide on Feb. 7, Sir Joseph Verco's talk on "Christ Lifted Up," preceding the Lord's Supper, was much appreciated. Mrs. W. King, from Berri, and Bro. and Sister Gray, from Merbein, with their daughter Emily, were formally welcomed into the church. In the evening Bro. Gray spoke on "The Touch of Faith."

The church at Bordertown has been favored by a visit from Bro. L. C. McCallum, of Melbourne. His stirring messages did good. Local brethren who are carrying on in the absence of a preacher

are especially thankful to him for being willing to work while on holiday. The church is looking forward to the early coming of Bro. Cornelius to labor as evangelist.

Attendances at Nailsworth continue to increase, and the interest is most encouraging. The series of special meetings which commenced on Jan. 17 were continued over three weeks owing to the excellent attendances and interest. There were two decisions for Christ during the campaign. The Bible School picnic on Feb. 1 at Mitcham Reserve was a great success.

In the absence of a regular preacher for three weeks, the gospel was preached at Balaklava by Bren. S. C. Curtis, Bridgman, and Rundle. Bro. Tuck exhorted on Jan. 24. On Jan. 31 Jean Doley was received into fellowship, by faith and obedience. Bro. Marshman exhorted. On Feb. 7 Bro. Tuck presided and extended the right hand of fellowship to Bro. and Sister B. W. Manning, formerly of Mile End, who have come to labor with the church. Bro. Manning exhorted in the morning, and preached at night.

At Norwood on Feb. 7 a young man confessed Christ; he was baptised on 14th. On Feb. 10 the church gave a farewell social to Bro. Adina Paternoster on the eve of his departure for the College of the Bible. He was presented with a leather suit-case, a Scofield Bible, and some money. Opportunity was also taken to present Sister Mrs. Messner with a silver-mounted oak tray on the eve of her marriage. Members of the Wednesday evening prayer meeting presented Bro. and Sister Paternoster with a beautiful picture of Christ in Gethsemane.

At Queenstown on Monday, Feb. 8, Bro. Horsell, Home Mission Secretary, gave an interesting lantern lecture on Home Mission work. On Feb. 10 the Q.Y.P.M. held its eleventh annual meeting. A very enjoyable programme was given by the members, and Bro. J. Wiltshire, Young People's Organiser for S.A., gave a very interesting talk. Representative greetings were given from many societies, and prizes for attendance and for the recent Bible drill examination were distributed. On Sunday, 14th inst., Bro. Brooker exhorted. Sunday School attendance was good. In the evening Bro. Brooker preached on "A Natural Consequence." Attendances were excellent.

Gawler meetings have improved of late. A number of brethren worked well in preparing the ground in the chapel yard for the erection of the tent; the sisters thoughtfully provided refreshments. The evangelistic team, Bren. Forbes and Warren, have arrived and commenced their work on Feb. 7. The meetings were encouraging, and splendid messages were delivered. Meetings throughout the week have been fair in attendance, and have shown an increase each night. Many are becoming interested. Two young people made the good confession. Bro. Forbes is faithfully and forcefully preaching the word. Bro. Warren is leading the people in the singing, which is good. The prayers of all are sought.

At Mile End on Feb. 3, about 200 were present at the church welcome to Bro. and Sister W. L. Ewers. Bro. E. A. Riches presided. Numerous musical items were enjoyed. Speakers included the Conference President (J. E. Webb), I. A. Paternoster (Bible School and Young People's Department), representatives from sister churches (W. Mathews, Cowandilla, and J. Wiltshire, Brooklyn Park), and also representatives of Mile End church and all its auxiliaries. Bro. Ewers expressed pleasure at being invited to take up the work which his father had so successfully started over 17 years ago, on May 31, 1908. On Feb. 7 Bro. Ewers spoke at both services to fair congregations. A young lady from the Sunday School confessed Christ.

Kadina is having good and helpful meetings. The J.C.E. is doing good work. On Feb. 15 its

members had full charge of the meeting. On Feb. 7, in the absence of Bro. Filmer at Pt. Pirie, Bro. N. Bartle exhorted, and Bro. J. Paddick, of Walaroo, preached the gospel. Our aged Sister Mrs. Carter has been called to higher service. During last week Bro. Filmer made it known that he had decided to leave Kadina and return with his wife and family to Melanesia (South Sea Islands). They will be taking the first boat from Pt. Adelaide, and expect to leave Kadina about the middle of next month. Bro. Filmer has done a splendid work, and is highly respected. During the gospel service on Feb. 14 two obeyed their Lord in baptism. Bro. Albert Dealy rendered a solo.

A Maylands on Feb. 1, the choir picnic proved a happy time. Miss Vawser, missionary candidate, was present. On Feb. 10, the church farewelled Miss Vawser in a very happy social gathering at which Mrs. Messner and Bren. W. Morrow, A. C. Rankine, G. T. Walden, J. Hollams, F. Collins, F. Langlois and A. L. Read spoke. Hearing of the proposed presentation, Mrs. Vawser and Miss Vawser asked that it might be a gramophone, in order that some music may be available for the Shrigonda missionaries and the girls in the orphanage. A "Decca" portable, with some records, has been secured, and Miss Vawser gratefully acknowledged the gift, and her father expressed thanks. On Feb. 14, Bro. Horsell spoke in the interests of Home Missions, and in the afternoon Miss Vawser visited the school and spoke well-chosen words of farewell. In the evening our sister sang a solo, and two Bible School scholars were immersed. The aged Sister Whitfield, formerly of Prospect, has fallen asleep in Jesus. Bro. Collins, assisted by Bro. Ludbrook, conducted the funeral service. Sister Whitfield was full of years; she adorned her life with piety and good works.

On Jan. 28 Port Pirie sisters held a jumble fair in aid of church building fund; £13 was raised. Bro. and Sister Filmer, from Kadina, were present for a few days. Bro. Filmer's addresses were most helpful. On evening of Feb. 7, the members provided tea for the Y.M.C.A. boys, after which about 30 of them attended the service. The young people tendered to Miss C. F. Pereira (on the eve of her marriage) a kitchen evening. A happy time was spent, and many useful presents were received. Sister Mudge, who underwent an operation in Adelaide, is progressing satisfactorily. On Feb. 10, a welcome social was tendered to Bro. and Sister C. P. Hughes, who are taking up the work. F. H. Arnold presided. A welcome was extended by W. Smith (secretary) and C. McDonald on behalf of the officers, Mr. C. Chamberlain (Baptist Church) and Mr. Clifford Jones (Congregational). Opportunity was also taken to say good-bye to Bren. Roy Arnold and Bruce Smith, who were going to Glen Iris. Each was presented with an envelope of notes in appreciation of good work rendered to the church while it was without a preacher. Mr. B. Sandels was presented with a Bible from the church members, and an ever-sharp pencil from the young men. On Sunday, Feb. 13, Bro. Hughes preached his first sermon.

Victoria.

At Kaniva on Feb. 7 a young married woman, wife of one of the members, was baptised by Bro. Benn.

At Carnegie last Lord's day, Bro. Griffiths of Gardiner, exhorted. In the evening Bro. Raisbeck addressed a fairly large congregation. Both addresses were much enjoyed.

St. Kilda P.B.P. and K.S.P. clubs held their annual banquet and installation ceremony on Feb. 10. An enjoyable evening was spent. The Bible Class is still being well patronised.

Ormond meetings have improved after holidays. On morning of Feb. 14, a fine address was given by Bro. Woodgate, junr. After the morning service a married lady made the good confession.

Hawthorn Boy Scouts held a fine parade on Sunday morning, occupying the front seats at the service, and Bro. Scambler gave a special address on the Scout motto. All auxiliaries are actively at work again after holidays. One new member was received by faith and baptism.

Last Lord's day at Swanston-st. the meetings were very enjoyable. Amongst visitors were Bro. S. Price Weir, of Maylands, and Bro. Bawdon, of Unley. Bro. Shipway's sermons were very good.

Meetings at North Richmond have slightly decreased in attendance. Bro. Payne has returned from holiday benefited. The church is thankful to the brethren who occupied the platform during his absence, especially Bro. J. Brown, of South Yarra, and Bro. Geyer, of Prahran, who addressed the prayer meetings.

Middle Park meetings were well attended on Feb. 14. Bro. Noble, recently arrived from Glasgow, exhorted. Bro. Hughes' farewell evening message, "Follow the Gleam," was appreciated. On Feb. 11 the annual church business meeting was held, when the members also bade farewell to Bro. Hughes and Sister Morris.

Trying conditions on Sunday, accentuated by surrounding bush fires, caused a considerable falling off in attendances at Warragul services. Bro. Quirk spoke at both meetings, this being his last Sunday with the church. In the evening, after an impressive address on "Going Away," one young woman made the good confession.

At South Melbourne last Sunday morning Bro. D. Morgan gave an interesting address on "The Attributes of a Christian." Bro. Jas. Waterman preached at night on "Does Love Work?" Mid-week prayer sessions continue brightly. Bible School, young people's societies, and other auxiliaries are making satisfactory progress.

Horsham had three adult confessions at the opening meeting of Bro. Ball's mission at Haven on Sunday, Feb. 14. The meeting was held in the chapel, owing to the wrecking of the tent by the gale which blew all day. Splendid interest, and large attendances assured. Bro. Geo. Seater is song leader, and Sister Grace Henderson organist.

The church at Dandenong held its half-yearly business meeting, a good attendance showing much interest. It was decided that the chapel front be replaced by a brick one, and to have the interior lined with plaster. Bro. J. J. English is laboring as preacher. For future expansion of the church a mission is kept in view. After the meeting supper was served.

Meetings at Castlemaine are well attended, and all enjoyed the messages of Bro. H. M. Clipstone. On Sunday, Feb. 7, a young man who had been baptised was received into the church. The Sunday School is practising for anniversary under the leadership of Mr. F. Jermyn. On Feb. 13, the Junior Endeavor Society held an enjoyable picnic in the Botanic Gardens.

North Geelong continues to have splendid meetings. Bro. Williams addressing the services acceptably. Bro. Ennis, Home Mission Organiser, was present as a business meeting on Feb. 10, when election of church officers took place. Both the Sunday School and newly-formed Band of Hope continue to make good progress, the membership of the latter now being about 30.

At Collingswood on Feb. 14, Bro. J. Baker, from North Fitzroy, addressed the church. The Bible School had a visit from Bro. L. McCallum, whose address was much appreciated. The choir, under direction of Bro. A. G. Harvey, is rendering good service. Sister D. Dummett, from Northcote, rendered a solo. After a powerful address from Bro. Andrews, a young lady made the good confession.

Meetings at Balwyn have been very fine since the holidays. On Feb. 7 there were 160 to break bread. 220 at school. Two baptisms at night. Mrs. D. R. Milne, from Bordertown, was a visitor on Feb. 14. Bro. Thomas has commenced a series of evening sermons on "Christ in the Daily Life." The Junior Endeavorers held their annual social, with 70 present on 9th. Misses Chandler and Mahony are doing a good work in this society.

At Bendigo on Jan. 23 Sister Eugenie Turner and Bro. Alf. Pollock were married, Bro. Hinrichsen officiating. Both are very good workers in the church. Four made the good confession at the gospel service at Derby on Jan. 17, three of whom were baptised in Bendigo on Jan. 21. On Feb. 14, Bro. Hinrichsen commenced a Bible Class

for young men and women. This week a Mutual Improvement Society will be organised. Excellent progress is being made in all departments.

The Bible School at Bet Bet held anniversary services on Feb. 7. The singing of the children under Bro. Cave was a feature. Bro. Baker, of Maryborough church, gave splendid addresses afternoon and evening. On Monday, Feb. 8, a concert and social was held. Prizes, certificates and seals were distributed. The children gave a fine concert. Bro. Horace Cave, Miss Ada Chiswell, and Mrs. Scantlebury ably trained the children. Splendid addresses were delivered by Bro. Russell Banks on Feb. 14.

Oakleigh Sunday School held its annual picnic at Burwood, and had a very pleasant time. Sister Ball has been received by letter from Stawell. Sister M. Crooke had a large gathering of well-wishers to greet her when married to Mr. Bert Brown. The ceremony took place in the chapel, Bro. D. Wakeley, assisted by Bro. Sutton, officiating. Bro. Purton is making rapid strides in building the Kindergarten hall. It may be opened early next month. Prayer meetings are held in several houses in preparation for the Gipsy Smith mission.

Services at Swan Hill are largely attended. Bro. Cameron addressed the church helpfully on Feb. 14. Bro. Croydon was received in by letter. In the evening to a splendid congregation, Bro. Cameron gave an excellent address on "The Line in the Distance." On Feb. 7, despite intense heat, 100 were present at the gospel meeting. The building is on the way to completion, and it is hoped to have the reopening on March 7. A ten days' mission is being planned. The Bible School is flourishing; a number of new scholars have been recently added.

There were nice meetings at Lygon-st. on Feb. 14. A. G. Saunders spoke morning and evening. On Thursday night the members of the choir were entertained by the officers of the church. W. C. Craigie occupied the chair. A. G. Saunders gave an appropriate address. J. McColl presented a clock to H. Haines, who has been the choir conductor for some time, but has reluctantly been compelled to resign owing to business pressure. Ernest Tippett, the former leader of song, has kindly consented to fill the position again. Musical and elocutionary items were enjoyed.

Cheltenham Bible School held its annual picnic at Landcox Park, Brighton, on A.N.A. Day. During the week Bro. C. Burdeu spoke about the social questions' work. It was decided to take up an offering the last Lord's day evening in each month for benevolent work. Meetings on Feb. 7 were good. F. W. Martin addressed the church. In the evening Bro. D. Wakeley preached on "Values." A duet was rendered by Sisters Mrs. Wakeley and Miss Butler. Feb. 14, Bro. Mathison, of N.Z., a new student for the College of the Bible, gave an address, and was listened to with much interest.

Preston is having large audiences. The addresses of Bro. Mortimer are uplifting. The Bible School rally is proving a success; large increase in the roll. The school held a successful picnic at South Morang. On Feb. 11 a social was held in honor of Bro. Gordon Newell, who is entering the College of the Bible. Bro. J. D. Lang, chairman, presented to him a Scofield Bible on behalf of the church. Bro. Edwards, on behalf of the K.S.P. and Sunshine Clubs, presented him with a group of students' books. A rug was presented by Bro. F. Greenway on behalf of the J.C.E. Other speakers eulogised the guest.

Services at Geelong on Feb. 7 marked the opening of the fourth year of Bro. and Sister Stevens' association with the church. A most satisfactory and productive work has been accomplished. Bro. Stevens' subject at the gospel session was "Marks of the True Church." A married man made the confession. A duet by Bro. and Sister Piper was appreciated. Last Lord's day at 10 a.m. the young converts' class met, and later the junior choir. Bro. Stevens spoke helpfully at 11 a.m., and at the evening meeting dealt with "The Design of Baptism." The Band of Hope is now the leading society of the Union in Geelong; it has 60 members.

At South Yarra Bro. D. Lewis, R. O. Sutton, T. A. Fitzgerald and Vic. Griffin have given inspiring morning messages. Bro. Griffin being on a brief holiday, and Bro. Geyer, from Prahran, gave a fine gospel message. Mid-week prayer meetings have been well attended. Bro. Quirk has been helping Warragul during the past three months. Bro. J. Brown has been helping Doncaster during Bro. Lang's holiday. All the auxiliaries are again in full swing. Last Lord's day Bro. J. Brown exhorted, and in the evening, at the close of Bro. Griffin's discourse, a young woman decided for Christ. On 10th inst. the church had a visit and very interesting address from Bro. A. A. Hughes at the mid-week meeting.

Bro. Bird commenced his ministry with the church at Mildura on Dec. 20, and there has been a marked improvement in attendance at all meetings. Last Lord's day the church had the largest attendance for six months. A collection on behalf of the Bible School realised £16/4/-. On Foundation Day the Bible School held its annual picnic on the river bank. The day's pleasure was lessened by the over-turning of one of the vans, which resulted in several of the ladies, and the driver, being thrown out, and Sister Bird being pinned beneath the horse for some minutes. All are grateful there were no serious injuries. On Jan. 13 a kitchen tea was tendered to Sister Davies, superintendent of Kindergarten department, whose marriage to Bro. Len. Cameron, superintendent of the Bible School, took place on Jan. 29.

There were splendid congregations at Brighton on Feb. 14. Bro. H. E. Knott, formerly preacher of the church, presided, and Bro. A. A. Hughes, missionary-elect to India, gave an inspiring address. In the evening Bro. Knott gave a fine gospel message, when a Sunday School girl made the good confession. Bro. Knott replied to recent reports in the press concerning prohibition in America. On Feb. 7 a farewell social was given to Sister Miss Nellie Morris and Bro. A. A. Hughes. Both were brought up in Brighton church. Bro. B. W. Huntsman presided, and expressed the good wishes of the congregation. Bro. W. McArthur, C. Sharp, C. J. Morris, J. Dick, Dr. McLean and A. Millis all referred to the missionaries in the highest terms. Presentations were made in the form of money. The choir and Mr. Ben Moy Ling rendered musical items. The young men of the K.S.P. club are planning to help Bro. Hughes in his orphanage work at Baramati. Sister Miss Morris and Bro. Hughes suitably responded.

New South Wales.

At Taree on Feb. 7 Bro. W. J. Crossman spoke at both services. Bro. H. Edwards visited Comboyne (40 miles from Taree) and conducted two services with isolated members on Jan. 24. The church was pleased to receive a visit from Bro. H. C. Stitt, superintendent of N.S.W. Alliance.

At Chatswood on morning of Sunday, Feb. 14, Bro. S. J. Southgate gave a beautiful message from Solomon's Song 6: 11, which was greatly appreciated. In the evening Sister Lambert and Bro. Purkiss were baptised. Bro. Whelan gave a very powerful message on "Fools and Sin," after which three married women and one young woman gave themselves in full surrender to the Christ. Extra seating accommodation had to be provided.

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"Retreat" is not the name suited to the annual preachers' conference; such a name is likely to convey the impression that this function is only a holiday period and nothing more. From Monday till Friday inclusive of last week some eighteen preachers spent either part or full time in camp at Upwey, where, in nature's setting among the hills, with the lofty gums on all sides, the intermittent laugh of the kookaburra and the occasional note of the thrush to break the monotony, subjects of vital interest and importance to the preacher were discussed. The morning watches, the daily group meetings, the evening sing-songs and Bible studies, made the round of each day, and the midnight hour had struck on the last evening before "lights out" was called. On Wednesday evening the preachers conducted the service in the local Union Church.

The cooking on the whole proved that the married men had had some experience, and that the single men had much to learn. The midday meal was taken at a local guest house. In spite of all one was called upon to endure, who would have missed the fellowship and communion? Certainly not one of those privileged to enjoy it. The Master was in the house, and His Spirit prevailed. The Conference in every respect was a touch of heaven. "Why did you leave it till the last night of your stay to sing?" was the inquiry of the neighbouring electricity commission camp (some twenty men). On this night it was agreed that we should close our discussions earlier than usual and sing some choruses. "He's Real to Me"; "When I Survey"; "I Love Him"; "Nearer My

God, to Thee"; and "I'm Living on the Mountains." were some of the favorites. The last named would fittingly describe the whole period.

"I'm living on the mountain,
Underneath a cloudless sky;
I'm drinking at the fountain,
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HON. AUDITOR:
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HON. PHYSICIAN:
Dr. Christina Reid, Burwood.

HON. CHEMIST:
Mr. Cathcart, Surrey Hills.

HON. DENTIST:
Mr. T. M. Ward, Surrey Hills.

HON. OPTICIAN:
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HON. SOLICITOR:
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STOCK EXPERT:
Mr. L. Hunter, Hawthorn.

ORGANISING SECRETARY:
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McPherson, Rowland T. Morris,
Mesdames G. A. Edwards, R. C.
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Smedley, Quilliam.

All Correspondence to be addressed to the Secretary, **Burwood Boys' Home, Boundary Rd., Burwood, Victoria.**