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"I Know"—"I do not Know."

ONE of the greatest boons a man can have is a confident, steadfast faith which remains secure whatever the fortunes of life, the advance of human knowledge and the change of opinion. It is the Christian's privilege to have such a faith. Thus he lives serenely, possessing a tranquil mind which is undisturbed by the clamoring and discordant voices of the day.

There are men to whom nothing seems fixed. Much in our modern literature seems designed to unsettle our views rather than to establish knowledge. There is a constant tilting at convention, morals, faith. There are philosophers who question whether we are competent to arrive at truth, or whether there be such a thing as truth at which to arrive. Some say truth is only in the making. Everything is in a state of flux.

The note of certainty.

Life were a sad thing if this were all. Without denying one particle of modern knowledge which is knowledge rather than "knowledge which is falsely so called," we may stay our souls on the faith of the ages. God, Christ, the Holy Spirit, the Christian faith, the Holy Scriptures, remain. Sin and salvation are old concepts, but the experience of them is ever new.

It is interesting to read the New Testament and the assurance, the confident trust, which Christians had. Our Lord Jesus said, "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." "We have believed," said Peter, "and know that thou art the Holy One of God." "I know whom I have believed," exclaimed Paul, "and am persuaded that he is able to guard that which I have committed unto him against that day." It would be well for us once again at one sitting to read through the first letter of John and capture the note of assurance which fills the epistle. "We know and have believed the love which God hath in us." "These things have I written

unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." "We know that we are of God, and the whole world lieth in the evil one. And we know that the Son of God is come; and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." Here is the accent we need.

Men of conviction were never more necessary that they are to-day. He who has not faith cannot bring others to faith. But the Christian preacher who believes the Gospel of the blessed God, and who in his own life has experienced the saving power of Jesus Christ, can, if he will, declare the simple facts of the Gospel and earnestly preach the truth in love, powerfully influence his fellows and lead them to faith in God.

None but the man who has deep-rooted convictions should seek to become a preacher. And the preacher should preach his convictions. There are a great many secondary matters concerning which there may be legitimate differences of opinion—these are not part of the message which

we have been commissioned to preach. To proclaim the everlasting Gospel of Jesus Christ without an "if" or "peradventure," or a doubt, that is the glorious prerogative of the Christian preacher.

Probabilities and opinions.

There are many things concerning which we cannot be certain. Dogmatism is out of place. Our fathers were wont to make a greater distinction than we between faith and opinion. What God's word expressly stated was accepted without question and proclaimed with conviction. What was not so definitely revealed must be held as a matter of personal opinion, not to be forced upon others or made a test of fellowship.

Much harm has been done by the raising of opinions to the level of convictions. One of our exchanges writes as follows of these dogmatic people: "If Dr. Johnson's pistol missed fire, he would knock you down with the butt end," said his contemporaries, "it was hopeless to argue with him." We have known such people. Overbearing, ill-tempered, ready to denounce as evil anyone who dared to express a different opinion. "I am Sir Oracle; when I open my mouth let no dog bark." They are met in the religious world. Probably Paul referred to them when he spoke of "unreasonable men," men upon whom an argument is lost, and who would force their views upon others by fire and sword if possible. Because of them there were the dark ages of persecution. Frequently good people are separated because one refuses to listen to reason. "He has got the Bible," he says. "Of course that settles the matter! But what he thinks loyalty to the Scriptures may only be obstinacy."

In his recently published Gifford Lectures, Bishop Barnes has the following pertinent sentences: "We must be content with partial knowledge, ready to admit that, in regard to many matters of the highest importance, we must balance opposing ideas and reach probability rather than certainty. An element of agnosticism, a willingness

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to say 'I don't know,' is necessary in the attitude of every honest thinker. But we have no right to use scepticism as a support of superstition. To decry the value of human reason in order that one may continue to hold beliefs that will not stand the test of rational inquiry is discreditable."

What the bishop here says of science will hold good of religion. There is a fitting place for our frankly confessing, "I don't know." He who will pretend to settle every problem, who has no reticences or doubts, who preaches opinions as facts or probabilities as certainties, is more than a nuisance; he is a hindrance to clear thinking and the acquisition of truth. There is another man, however, who is as great a danger. It is he who makes the burden of his message the uncertainties and probabilities of his thinking. The things which are doubtful or merely matters of opinion are not part of the message delegated to us. The things we have to preach are the things we know, the things definitely revealed, the things concerning which God has spoken. Christ's word is not "probably" true; it is the word of him who is "the Truth."

"We know him that is true." Let us preach his truths, without hesitation, without apology, without admixture of error or personal opinion.

Death of Dr. Harrington Lees.

In the painfully sudden death of Dr. Harrington C. Lees, Anglican Archbishop of Melbourne, who passed away within a few minutes after a heart seizure on Thursday last, not only the Anglican Church but the whole community suffered a severe loss.

It is only seven years since Dr. Lees came to Melbourne, but in that time he made a very remarkable impression on the community. His marked abilities, his friendly and brotherly spirit, his broad sympathies and his Christian attitude made him many friends and enabled him to exercise a great influence for good. Dr. Lees was also a great preacher. His evangelical views and sincere faith in Christ made his pulpit utterances helpful and stimulating. The forces of righteousness have lost a valued helper by his passing.

All classes in the community have paid their tribute to the late archbishop, and have expressed their deep sympathy with Mrs. Lees, and with the Anglican Church which mourns a beloved leader. We, with members of churches of Christ throughout the State, most sincerely join in these expressions of appreciation and sympathy.

The special Order of Service prepared for the Cathedral funeral service on Saturday contained the following appropriate extract from "Pilgrim's Progress":—"Then, said he, I am going to my Fathers, and though with great difficulty I am got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My Sword I give to him that shall succeed me

in my Pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought his battles who now will be my Rewarder. When the day that he must go hence was come many accompanied him

to the Riverside, into which as he went he said, 'Death, where is thy sting?' and as he went down deeper he said, 'Grave, where is thy victory?' So he passed over, and all the trumpets sounded for him on the other side."

Christian Baptism.

A Scriptural Catechism.

The following set of questions, with their Scriptural answers, was used effectively at a recent baptismal service by C. H. Phillips at Lethbridge, Alta., Can. The entire congregation read the Scriptural answers to the questions asked pertaining to this ordinance of Christ. The idea was suggested by the question-and-answer study used by the camp-fire group at the Kansas Glyc Convention. Bro. Phillips believes that this catechetical system of teaching is very valuable, and, of course, if the Bible, and the Bible alone, provides the answers for the queries.—Ed.

1. Question—Who was responsible for the ordinance of Christian baptism?

Answer—"Jesus came to them and said, All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28: 18, 19).

2. Q.—Where do we read of persons being commanded to be baptised in the name of the Lord Jesus?

A.—Acts 10: 48: "And he [Peter] commanded them to be baptised in the name of the Lord Jesus."

3. Q.—Where do we read of persons first obeying this command to be baptised?

A.—Acts 2: 41: "They then that received his word were baptised, and there were added to them in that day about three thousand souls."

4. Q.—What was required of persons before they could be baptised in the name of the Lord Jesus?

A.—"Repent ye therefore, and be baptised every one of you in the name of the Lord Jesus" (Acts 2: 38).

5. Q.—What did persons do in order to be baptised in the name of Jesus Christ?

A.—"They both went down into the water, both Philip and the eunuch, and he baptised him" (Acts 8: 37).

6. Q.—What classes of persons were baptised in the name of the Lord Jesus?

A.—"But when they heard Philip preaching good tidings concerning the kingdom of God and the name of the Lord Jesus, they were baptised, both men and women" (Acts 8: 12).

7. Q.—What is the particular significance of Christian baptism?

A.—"We were buried with him through baptism: that like as Christ was raised by the glory of the Father, so we might rise to walk in newness of life" (Rom. 6: 4).

8. Q.—What is the primary purpose of Christian baptism?

A.—"For as many of you as were baptised into Christ did put on Christ" (Gal. 3: 27).

9. Q.—What special benefits are promised to those who are baptised?

A.—"Repent ye therefore and be baptised every one of you unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2: 38).

10. Q.—What is the unquestioned value of Christian baptism?

A.—"Eight souls were saved through water: which also after a pure likeness doth now save you, baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God" (1 Pet. 3: 20, 21).

11. Q.—Can any one be saved by baptism alone?

A.—"He that believeth and is baptised shall be saved" (Mark 16: 16).

12. Q.—What should be the attitude of every one with regard to this ordinance of Jesus Christ?

A.—"Jesus answered and said unto him, If any man love me, he will keep my word" (John 14: 23).

13. Q.—What is the promise to those who keep such divine appointments?

A.—"He that keepeth his commandments abideth in him, and he in him" (1 John 3: 23).

—American "Christian Standard."

When He Laid Aside His Notes.

There may be no great point in it, yet we took notice when we read the report of a sermon by Professor A. J. Gossip, who must be rated as one of the greatest preachers of the age, that he "preached a singularly arresting and powerful sermon on Jacob's blessing of Joseph (Gen. 49: 22-24). The professor was evidently inspired by the great congregation. Laying aside his notes he spoke with a tremendous force and passion which riveted attention and made a deep impression."

We wonder whether "laying aside his notes" gave him the freedom to speak with "a tremendous force and passion." We deny that we are shyly jabbing at the preacher who reads his sermon, but at the same time we openly own believing that the manuscript does not help. In fact we think there is a great force in the word James G. Blaine once said to a company of preachers:

"Gentlemen, your manuscript is a non-conductor."—"Christian Evangelist."

Making Converts or Christians.

The most wonderful work in the world is the making of Christians.

Ethelbert Davis.

We are doing some wonderful things in the world these days. New records are being constituted. Man has made his airships and has mastered the air. He has annihilated space, enabling us by means of wireless to talk to each other from distant continents. Men are making machinery so vast that we marvel at its proportions; on the other hand they are making machinery so delicate and so intricate that we are astonished at its minuteness and its complexity, but the most wonderful, the most delicate work in all this world is the making of Christians.

It has been said, and with truth too, that it was a more wonderful work on God's part to redeem a world than to build one. Measured by the eternal standards, it is a greater work to make a Christian than to invent a machine-gun to destroy thousands of lives. It is a more wonderful and romantic achievement to make a Christian than to fly across the Pacific. It is a more delicate task to take hold of a broken life and mend it or re-mould it than to mend broken limbs. It is a more beautiful thing to fashion a young life into the likeness of Christ than to create from the marble a statue almost pulsating with life.

Make Christians.

Christ's command, given on Olivet, is ringing clear and strong across the centuries: "Go ye therefore, and make disciples, or Christians, of all nations." It is put thus in the margin of the Authorised Version. How this command was fulfilled is the compelling story of the book of Acts: "Then they that gladly received his word were baptised, and there were added unto them about 3,000 souls." "Believers were the more added to the Lord, multitudes both men and women." "The hand of the Lord was with them; and a great multitude believed and turned unto the Lord." Barnabas "was a good man, and full of the Holy Spirit and of faith; and much people were added unto the Lord." "Many of them which heard the word believed; and the number of men was about 5,000."

In all the above scriptures we learn that they "believed and turned unto the Lord," or "were added unto the Lord." In addition we have that significant statement: "The Lord added to the church such as were being saved."

A strange distinction.

Most teachers, preachers, missionaries, evangelists, and individual workers, are everywhere seeking to do as those early disciples did. They are seeking to bring men into the church. But the question we must face is, What are we trying to make of these people, converts or Chris-

tians? Proselytes or born-again souls? What are we after, heads or hearts? members or souls? Are we trying to add numbers to a local church roll, or names to the Lamb's "Book of Life"? Are we trying to win men to a cause, or rally souls to Christ?

According to the New Testament conception of the word "convert," there is no difference between converts and Christians. In actual practice there is often a pronounced distinction. Churches often force the distinction. Many a church gauges a preacher's success by the number of heads he can count, or the number of names appearing in the statistical schedule.

GOD WANTS THE BOYS AND GIRLS.

God wants the boys, the merry, merry boys,
The noisy boys, the funny boys,
The thoughtless boys,
God wants the boys, with all their joys,
That he as gold may make them pure,
And teach them trials to endure.
His heroes brave
He'll have them be,
Fighting for truth
And purity.
God wants the boys.

God wants the happy-hearted girls,
The loving girls, the best of girls,
The worst of girls,
God wants to make the girls his pearls,
And so reflect his holy face,
And bring to mind his wondrous grace;
That beautiful
The world may be
And filled with love
And purity.
God wants the girls.

In calling a preacher their first question is not, "Is he filled with the Spirit?" but "Will he fill the house?" It is not, "Will his message pierce hearts?" but "Will it please heads?" Their chief concern is not, "Is he a soul-winner?" but "Is he a money-raiser?" Not "Can he save sinners?" but "Can he please the saints?" not "Does he preach Christ?" but "Can he get members?"

Every person who comes to the Salvation Army penitent form is a convert; every person who comes out at a class-meeting, or who signs a card, or goes into the enquiry-room at a revival, is a convert; every one who comes to the front and makes a confession at our gospel meetings, is a convert. But it does not follow that every one is a Christian. Many are Christians in the sense that for a time they have decided to forsake the sinners and fraternise with the saints; or in the sense that for a time they have changed their denominational address.

Christians they are not, for their minds and their lives are out of harmony with

the spirit of Christ. When their names were added to the church-roll they were worldlings still; they had given up none of its pleasures, and none of its gains; they had no convictions as to the fit and proper course their lives should follow in the new relationship.

An Illustration.

Some years ago a preacher went from Sydney to Brisbane to preach at a special series of meetings. When the invitation was given at the close of one of his addresses, two came to the front seat and made a confession, one an elderly man, the other a wee lad. When the meeting closed some of the members came to the preacher and said, "That was a splendid conversion to-night." "Which?" said the preacher. They replied, "That man who came forward." "But," said the preacher, "there were two, a man and a boy." They answered, "Oh, yes, but we do not count the boy." Both the man and the boy became members of the church. The man attended for a few months, and while attending, lived as he had before making a confession, and then left the church and no one could induce him to return. The boy who gave his heart to Christ that night, but who was not counted, stuck to his church through the years, later entered the ministry, and became a leader in the young people's work in that State. One was a convert, according to our present use of the term; the other was a Christian. In human judgment the head was counted, the heart was not.

With many "a member for our church" means far more than "a soul for Christ." A financial member counts more than one whose only wealth is grace. Social prestige is often considered of more value to "the cause" than spirituality. And here lies the trouble: we are often more anxious to advance "the cause" than to win men to Christ. Unless a man is won to Christ he is no use to the church.

Attitude of each different.

There is a difference in the attitude of the one who is merely a convert, and the one who is a Christian, to Christ and his church.

There is a difference in the mental attitude of the two; one has no settled convictions, the other has. There is a difference in the estimate of Christ; one knows of Christ, the other knows Christ. There is a difference in the approach to the ordinances; one observes the form, the other observes the spirit; one is immersed in water, the other is immersed into Christ. There is a difference in the relationship to the church; one accepts all its privileges and shirks its responsibilities, the other bravely accepts the privileges and prayerfully discharges the responsibilities.

It would be well for us if we were to re-study the commission, which reads as plainly as inspiration could put it, "Go ye therefore, and make disciples." It was disciples who were called Christians.

Religious Notes and News.

A GOVERNOR'S TESTIMONY.

The following message is from His Excellency, Colonel Sir William Robert Champion, K.C.M.G., D.S.O., the Governor of Western Australia:—

A nation is a collection of individuals.

The life of a nation depends on the spirit and tone of the individual.

The spirit of the individual is influenced by the atmosphere of the home.

No nation can long maintain a position in the world without happy and contented homes.

For a happy home the Christian spirit is essential, and this cannot be acquired without a study of the Bible.

So the Bible must be our anchor and the foundation of all our happiness in the home and for the nation.

SUCCESSFUL SONS OF MISSIONARIES.

An American investigator at Yale and Harvard Universities recently declared that statistics of successful students he had collected over a period of thirty years, showed that the most successful were those who had missionaries as parents. He attributed this to several factors, including the influence on the children of parents of strong religious faith, adventurous spirit, and good physique, all missionary qualities.—"Christian Advocate."

DOGS AND—CHRISTIANS.

Dogs seem to delight in snarling and snapping. And evidently these same Christians in Paul's day who imitated these canine creatures; at any rate in writing to the Galatians (Galatians 5: 13-15) he urged them to be characterized by servicable love, and suggested that the opposite of that would be that hurtful snappiness and quarrelsome snarling that would lead to the destruction of spiritual life. A similar warning is needed by Christians to-day. Of all people they should be the kindest, the most considerate, the most careful not to do or say things to hurt others, and never should they pride themselves on being what is mistakenly called—"outspoken." A failure just here not only injures the spiritual life of the one who fails, but often that one causes some "little one" who believes in Jesus to stumble, and we know what the good Lord Jesus said about that sad happening (Matthew 18: 6). Oh! the harm we can do by those tempers of ours, by those uncontrolled dispositions, and by those biting and sarcastic words.—"The Christian Messenger."

SAVED AND A SENSE OF HUMOR.

While nothing is much worse than a Sense of Humor that is not Ballasted by Sound Common Sense, yet on the other hand there is no man who hath so good a right to a little spice of Nonsense as he who is Habitually and Consistently a Serious Man.

There came once to see me a Woman with a Problem, and I listened unto her Tale of Woe and wept. And she said, Thou dost not sufficiently regard my problem as Serious. And I said, It is not Serious. All that thou needest is a Passing Smile and Something Else to Think about. And she was not Track, and they must be faced in their Stark Reality. But there is no command in Holy Scripture for to Increase and Multiply our Tragedies and Discourage the Earth. Wherefore hath God imparted unto us something that He must count Very Precious in His own Character, even a Sense of Humor.

I have no present intention of adding any to

the Ten Commandments, but if I decide to supplement the work of my friend Moses, I shall consider this one:

"Thou shalt not take thyself too seriously."

GANDHI AND CHRIST.

There has been a good deal of nonsense written concerning the Christianity of the great Hindu reformer Mahatma Gandhi. As a matter of fact Gandhi is not in any essential respect so much a follower of Jesus as he is of the old Upanishads and the traditional morality of India. This is clearly proved by the establishment of the Satyagraha Ashram or "retreat" for the disciples of the Hindu teacher, near the city of Ahmedabad. We are informed that there are 123 men, 66 women and 78 children in this colony. The following principles are observed by its members: (1) The search for truth; (2) The practice of non-violence. Even the tiniest insect like the mosquito must not be killed; (3) No one must ever be angry; (4) Absolute chastity, even within marriage; (5) Meat must not be eaten and nothing must ever be eaten for pleasure; (6) Alcohol, tobacco and all stimulants and narcotics are excluded; (7) Honesty must be practised, and it is defined as theft if one receives anything which one does not really need; (8) Personal property is not to be owned by anyone; (9) Physical labor is required of all inmates for at least eight hours each day; (10) The principle of Swadeshi or boycotting the use of foreign goods is practised. The members of the colony must be fearless. One must not be afraid of persons, caste, government, poverty or death. (11) Renunciation of untouchability; (12) Tolerance.—"Christian Evangelist."

ROMAN CATHOLIC PROGRESS.

Last week the "Universe," the Roman Catholic paper, had a striking article on the progress of Roman Catholicism in Britain. It states that the new "Directory" will show that there are nearly 2,500 Catholic churches in Great Britain, with more than 1,000 priests. During the last fifty years the number of churches and priests has more than doubled. This growth, says "The Universe," is not "merely a necessity for the Catholic population, but a direct contribution to the conversion of England."

A little examination shows, however, that these statistics are not quite so convincing as "The Universe" takes them to be. If the number of Roman Catholic churches and priests has doubled during the last fifty years, so has the population. Other denominations can probably show approximately the same rate of increase. The further, it has to be remembered that the growth of the Roman Catholic population of Great Britain is in a very large measure due to immigration from Ireland.

More than one-third of the two million Catholics in England live in the dioceses of Liverpool and Salford. Another half-million are to be found in Westminster and Southwark, and 100,000 more in Newcastle and Leeds. There are districts with a large Irish population.

Take these away and not many are left for the rest of England.

Still, after making all allowances, it remains a fact that the Roman church is making progress, though the "conversion of England" is not yet in sight. Nor is it to be wondered at. The Roman Catholic church is the most wonderful organisation in the world. It never sleeps, and it carries on a skillful and ceaseless propaganda. And it may well be anticipated that the present unrest in the Anglican church will yield considerable accessions to Rome. Minds of a certain type are naturally drawn to a church which speaks with authority and offers certainty instead of doubt and the conflict of opinion.—"Christian Advocate."

DAME CLARA BUTT.

Many statements in connection with Dame Clara Butt's church relationships occur in the story of her life written by Winifred Ponder. Her parents lived in Bristol, where they were connected with a branch of the Methodist church known as "Bible Christian." Her early slugging was in the churches of this denomination, in which her father (Captain Butt) was an indefatigable worker. Later Mr. Bonham, organist of St. Peter's Church, Bristol, discovered her genius, and commended her to Sir George Grove, Principal of the R.C.M. Dame Clara Butt's activities at the Baptist Mission in the East End of London (West Ham) have been frequent of recent years. The wife of the minister is a social friend of the famous singer, whose vocal gifts have added considerably to the work and funds of the mission. The new organ in the mission church was Dame Clara Butt's gift. There is a touching story in Miss Ponder's book of the visit of Clara Butt to Nottingham Goad, where at the request of the chaplain, she sang "O Rest in the Lord" and "Abide With Me" in a condemned prisoner who refused to speak of to read his Bible. "Launceston Weekly Courier."

A writer in an English paper recently said: "It is a grave fact that in many schools, both primary and secondary, religion, if taught at all, is taught in a half-hearted way. It is also a fact that there is a tendency for men and women to-day to fit their religion to their lives, instead of fitting their lives to their religion." This points out the half-heartedness and self will which weaken the Christianity of many to-day. They are sins like that for which Ananias and Sapphira were punished. In a large measure this accounts for the failure of many good men, we have seen in the pulpit. They are well grounded, highly educated, perfect in language, correct in thought, but alas! their hearts do not burn and their words are as if blown from the North Pole. In the same pulpit may appear a man with far less learning and culture, with broken, incorrect speech, but with the appeal of the Eternal Moment. With all his limitations he soon makes the people own and multitudes press into the kingdom under his message.

Growing out of half-heartedness is self will. This pertains more to church members in general

Half-Heartedness.

than to teachers and preachers of Christianity. Self-will strives to make his own morality and control life without any reference to God's revelation. Many take their religion as they do their clothing. They have it cut to fit them; but we cannot treat Christianity as a mere garment. It must be life to us and remake us from within. It is all and in all or not at all. Man cannot make God in his own image, try as he will.

The cure for both these grievous faults is to become fully possessed by the spirit of faith and obedience. That is the first attitude of the soul that would be religious, and it brings joy, enthusiasm and newness of life. It is the divine demand—"Thou shalt love the Lord thy God with all thy heart" and it is the only way to effectiveness in business or in religion. It burns all barriers away and reaches the souls of men. Paul could not resist the spirit by which Stephen spoke. The heat of his fire, and the fire in the soul of the great Pharisee and made him over into a Christian. People listen to a preacher or teacher in whom flashes the fiery tongues of Pentecost.—"Christian Evangelist."

A Notable Indian Convert.

The story of a spiritual pilgrimage.

G. Percy Pittman.

I made the acquaintance recently of an Indian Christian lady who seemed to me to be of more than average intelligence, and very earnest and devout. One day she placed in my hand a small book, of which she said her father was the author. It was a memoir of her grandfather, Professor Yesudas Ramchandera of Delhi, "Director of Public Instruction and Preceptor to two successive Maharajas of Patiala." He appears to have been a man of extraordinary ability, strength of character, and devotion to the cause of Christ. He published a work in English on "Problems of Maxima and Minima," which was reviewed at length and highly commended by Sir John Herschel, and circulated in all the chief cities of Europe and America. He was the author of a number of other mathematical works, in recognition of which the Indian Government gave him a pension, and made him an honorary magistrate. He was the editor of an Indian newspaper, and one of the leading educationists of his day.

Writing of his early life, before he became a Christian, Ramchandera says:

"When I had learned a little of English science I began to see the absurdity of worshipping idols and a host of gods and goddesses, but for custom's sake I did not hesitate to join in all the ceremonies of the family. As I progressed in my knowledge of English science, I gradually lost all idea of the importance of religion, and nothing appeared to me so vulgar and foolish as religious talk. I considered heathen religion as completely false, and ignorantly supposed that all wise and learned men were of my opinion. I considered myself as a deist, though I very seldom thought of God or prayed to him in sincerity and truth. I classed the missionaries with the Brahmins, who, to get some money, imposed upon simpletons and fools. Though I had read several books in English, I was so completely ignorant of the Christian religion, that when my Mussalman friends said that braves (foreigners) to whose service and knowledge I adhered very much, believe that Jesus Christ was the Son of God, I was much vexed and considered their assertions as false reports, because I could not persuade myself that an enlightened European could believe such a thing. When I was appointed as a teacher in the college, I taught a great number of scholars both in the college and at my own place. Several Hindus and Mussalmans, who were acquainted with me, praised and respected me, and some of the latter used to say, 'I hate the religion of the philosopher-saints.' I looked down upon all revelation and boasted that I believed nothing but one God. The study of science, and teaching it to my countrymen, was considered by me as the secret way to honor in this world and eternal bliss in the next."

Before he ever thought of becoming a Christian there were two firmly-rooted ideas in his mind which prevented him from investigating the evidence for the truth of Christianity. First, he felt sure that the English people themselves did not believe in their own religion, because at they did they would not, as the ruling power, refrain from all efforts to teach it to the Indian people. The policy of non-responsibility on the part of the government for teaching religion was to him quite incomprehensible. As a Hindu to whom religion is supreme, forming all his life, his viewpoint is quite excusable. In the second place, he considered that a person like himself, who had forsaken idolatry and believed in one God, does not stand in need of any other religion. He was therefore strongly prejudiced against Christianity, and would not listen to any preaching or read Christian books. The thought of becoming a follower of Christ

had never even occurred to him, and he would have spurned the suggestion with scorn. But the great change came suddenly, and in a moment the twin-towers of his fortress of unbelief crumbled to dust.

One Sunday evening he was induced, out of mere curiosity, to go inside the Church of England in Delhi. There he saw a number of English officials, with whom he was acquainted, kneeling in prayer along with the rest of the audience. They appeared to be worshipping most devoutly, and it was this simple fact, and not any sermon or arguments, which demolished all his objections to Christianity. He saw that educated, enlightened English gentlemen of the official class really believed in their own religion. He at once felt a desire to read the Bible, and on reaching home began to do so. The sermon on the Mount first laid hold of him, but he read on and on, and began to realise that heism and idolatry from idolatry are not enough, and that sinful man needs a Saviour.

What if those Englishmen, instead of worshipping devoutly, had behaved as I have seen many people behave in church? What if they had been whispering, laughing, eating sweets,

A PRAYER.

"Then, God of truth, for whom we long—

Thou who wilt hear our prayer,

Do Thine own battle in our hearts,

And slay the falsehood there.

Yea, come! then, tried as I am here,

From every lie set free,

Thy perfect truth shall dwell in us,

And we shall live in thee."

scribbling on the benches or in the Bible, and having books, reading a paper, sprawling, or sleeping? These things are common occurrences in some churches which I could name. We can safely say that if those officials had acted as many of the members of our own churches do, Ramchandera would never have been converted, and one of India's brightest stars would have been lost to Christianity. I hold no brief for the Church of England, but I must confess that she can teach us much with regard to behaviour in church. I am glad to be able to hear witness that as a rule Indian Christian congregations are well-behaved and decorous in church, a fact which speaks volumes for the training of the missionaries, and this applies to all the missions that I have seen.

Before he summoned up courage to confess Christ in baptism, several occurrences helped Ramchandera towards the decisive step. Once a Hindu friend wrote a letter to him, quoting some of the objections to Christianity contained in Prof Palm's works, but by a remarkable coincidence, only a couple of days previously, an Englishman named Cardinal Lewis had lent him a book containing refutations of the Hindu's arguments. This book furnished him with ample material for answering his Hindu friend. On another occasion when cholera was raging in Delhi, he determined that if he were attacked by the disease he would call a missionary and confess faith in Christ before he died. A day or so afterwards he received a copy of a Christian periodical in which he read that a Hindu in Calcutta, when dying of cholera, called for a missionary and confessed his faith in the Saviour just before he passed away, but the writer pointed out the difficulties and perils of a death-bed confession. A little later he was thinking seriously, and with a troubled mind, as to how he could become an avowed Christian, when he received another magazine in which he read the

words, "That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." This went home to his heart, and his trouble increased. At that time he was heavily in debt to various Hindus. He knew that he must pay these debts before he became a Christian, not only as a moral obligation, but in order to escape from persecution at the hands of his creditors. He had applied for a professorship in Calcutta carrying a good salary, which he could use to pay off all his debts, but when the Principal heard that he had leanings toward Christianity, he wrote to say that if he became a Christian he would be of no use to him. Ramchandera replied that he would not accept the situation unless allowed to become a Christian if he so desired. "I then very sorrowfully but heartily prayed to God through Jesus Christ my Saviour (blessed be his name for ever and ever) to turn the heart of the Principal so that he might call me down to Calcutta with full permission of my becoming an open Christian. This I did on the evening of June 13, and on the 13th Mr. Taylor, of the Delhi College, showed me a letter from the Principal stating that his recommendation I was appointed to the position."

Again he writes: "I, Ramchandera, cried and prayed to God my Saviour for about eight months to make me an open Christian. On July 4, 1852, in the evening, I was thinking to be baptized soon, and took up my new small Bible, and at random opened the New Testament and cast my eyes on 2 Cor. 6: 2, and read, 'We then as workers together with him, beseech you also that ye receive not the grace of God in vain.' For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time; behold, now is the day of salvation."

These and a number of other "emphatic" and answers to prayer helped to strengthen his faith and bring him to the decisive point of abandoning all and risking life itself in order to confess Christ as Lord.

When he became a Christian, Ramchandera endured terrible persecution. All his caste people tried to prevent him from confessing Christ, and then turned against him and made him suffer in many ways. His relatives turned him out of house and home. His wife and children spurned him, and for nine long years would not go near him. He was assailed with vituperation, satire and lampoons in the native press. But by a meek and patient, upright and gracious Christian life, he gradually won over his bitter persecutors, and many of them eventually became Christians through his influence. A missionary writes:

"There was a massive power about the man which was most striking, and, as far as my experience of Indians goes, unique. His strong rugged features were a true index of the inner man. His prime was largely spent in controversy with Mohammedans, and he was, as his opponents admitted, at once a fair and respectable antagonist. But if, as a controversialist, he was dreaded, the respect in which he was held was very marked. This was especially seen in the position he occupied for some time before his death. A Kayasth by birth, he had been excommunicated, as was inevitable, at the time of his conversion. But gradually his consistent Christian life and his determination not to accept ostracism as debarring him from fellowship with his former caste-fellows, led to his gradually being, as far as the case permitted, received back into his caste, and I have been assured by his caste-fellows that without compromising his position as a thorough Christian he was at the time of his death virtually the head of his community in Delhi, respected by them in matters affecting the life of the caste, brotherhood, and loved and respected by all who knew him."

All who know anything about India will admit that this was a remarkable achievement. The life of such a man is a strong encouragement to us all to do our best for a land that needs such heroic spirits as Yesudas Ramchandera.

The Home Circle.

Conducted by J. C. F. PITTMAN.

"MY FATHER'S AT THE HELM!"

Black was the night and fierce the storm,
The good ship laboured sore,
And piteously to heaven cried,
The human freight she bore.
Fear and confusion stalked the deck,
And hope was falling fast;
One tender child alone lay calm,
And listened to the blast.

And when they, wondering, asked him where
His confidence he found
While brave men's hearts were sinking low,
And anguish reigned around,
While every billow threatened land,
Their lunge to overtake him—
He smiled, and sweetly, simply said,
"My father's at the helm!"

O God, when we poor voyagers toss
On this wild, midnight sea,
When frenzied voices round us shriek
To tear our souls from thee,
When trembling doubters point below
Into the deep abyss,
And tell us that the vessel's doomed—
Give us such faith as this!

And when on our own narrow life
Tempest and gloom descend,
When darkness shrouds our painful course,
And fears our spirit rend;
Through all the terrors which would fain
Our quailing hearts overwhelm,
Teach us to say with perfect trust,
"Our Father's at the helm!"

—Selected.

BRINGING YOUR BOY UP OR DOWN.

How to Bring Down a Son.

- (1) Let him have plenty of spending money.
- (2) Permit him to choose his own companions without restraint or discretion.
- (3) Give him a latchkey and allow him to return home late at night.
- (4) Make no inquiry as to where and with whom he spends his leisure moments.
- (5) Give him to understand that manners make a good substitute for morals.
- (6) Teach him to expect pay for every act of helpfulness to others.
- (7) Let him spend his leisure hours on the street or idly.
- (8) Be careful never to let him hear your voice in prayer; discourage him from attending church or Sunday School.
- (9) Be a bad example yourself.

How to Bring up a Son.

- (1) Make him the brightest and most attractive place on earth.
- (2) Make him responsible for the performance of a limited number of daily duties in the home.
- (3) Never punish him in anger.
- (4) Do not rebuke his conceits, but rather talk frankly on matters in which he is interested.
- (5) Let him feel free to invite friends to your home and table.
- (6) Be careful to impress on his mind that making character is more important than making money.
- (7) Live the "nicest you know" before him all the time; then you will also be able to talk Christian things to him without hypocrisy.
- (8) Say grace at meals, encourage him to pray. Take him to church. Join him up with

the Y.M.C.A. and thus provide for his leisure hours away from home.
(9) Sympathetically discuss his career with him.
(10) Buy him good books.

—Selected.

"SAYING" AND "PRAYING."

Mr. Moody used to tell this pretty incident concerning his own little son: "My wife came down one evening, and said she had some trouble with one of the children. He was not willing to obey, and he had gone off to bed without asking her forgiveness. I went up and sat down by the side of the little child and said, 'Did you pray to-night?' 'I said my prayers.' 'Did you pray?' 'I said my prayers.' 'Did you pray?' 'Well, papa, I told you that I said my prayers.' 'Yes, I heard you; but did you pray?' The little fellow was stork; he knew he hadn't prayed. How was he going to pray when there was something wrong in his heart? He could not do it. 'Well, now,' said I, 'are you going to go off to sleep without praying?' After a struggle he said, 'I wish you would call mamma.' She came up and was glad to forgive him, and then he wanted to get out of bed and pray. He had said his prayers, but now he wanted to pray. Lots of people say their prayers just as a salve to their conscience, and then go out and do some mean, contemptible thing after they have said their prayers. But they hadn't prayed, and that's the difference."

"WHITER THAN SNOW."

Far away in the Arctic seas is a solitary grave on the brow of a hill, covered with snow. There lies one of the crew of the "Alert," the ship in which Sir George Nares explored the Arctic regions. A large stone covers the dead, and on a copper tablet at the head the words are engraved: "Wash me, and I shall be whiter than snow." How fitting were the words inscribed on that grave amid the eternal snows! But the prayer is one for all to use; and whoever offers it from the heart will receive the gracious answer, "I will; be thou clean."

HIS CHILD.

As Mr. Dunner ascended the stairs he fancied he heard a man from the room in which Mr. MacTavish lived. But it ceased as he reached the door, and he walked in.
"Now, Mr. MacTavish," he panted, "about that little bill of yours; we cannot wait any longer, and I thank you, your stairs are rather exhausting. I will sit down."

But as he sank heavily into an armchair he felt something soft beneath him and suddenly that something gave vent to a most terrible scream.
"Good gracious!" he cried, springing up in alarm. "I've killed the child!"

Fortly as he was, he rushed out of the room and down the stairs at a rate which would have shamed many a professional runner.

"Well," said MacTavish, as he removed his set of hampers from the armchair, "I'm awfully bad though the wee pipsy wad has been sae useful?"

A NEW CURE.

"Ma wants a package of dye, and she wants it a fashionable color," said a little girl to a chemist. "A fashionable color?" echoed the pharmacist. "What does she want it for—eggs or clothes?" "Well," replied the girl, "the doctor says ma has a stomach trouble and she ought to diet. And ma says if she has to dye, it she might as well dye it a fashionable color."

The Family Altar.

—J.C.F.F.—

Monday.

So Joseph died, being an hundred and two years old; and they embalmed him, and he was put in a coffin in Egypt.—Gen. 50: 26.

Though he was the greatest in Egypt, under Pharaoh, Joseph was still greater as a man of God. His faith in the promises of God was strong in life and death. He committed his body, as a sacred trust, to Israel, and they were true to that trust, for we learn that they carried his embalmed body all through the forty years' wanderings in the wilderness, and at last buried it side by side with that of his father, Jacob, in Shechem.

Reading—Genesis 50.

Tuesday.

Came let us deal wisely with them; lest they multiply, and it come to pass, that when they falleth out any war, that they join also unto our enemies, and fight against us.—Ex. 1: 10.

God made Pharaoh's wise dealings, meant for the ruin of Israel, the instrument of training and deliverance of his people.

Reading—Ex. 2: 11—3:10.

Wednesday.

And the people believed; and when they heard that the Lord had visited the children of Israel and that he had looked upon their affliction, then they bowed their heads and worshipped.—Ex. 4: 31.

Divine missions are always attended with miraculous signs. The great host of Israel were thus convinced that God was about to deliver them by the hand of Moses.

Reading—Exod. 5: 14—6: 9.

Thursday.

And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.—Exod. 7: 5.

God's "hand upon Egypt" was terrible. It was the only way, it seems, by which he could make them bend to his will. How favored are we in this dispensation of grace, in which God has made himself known to us through His Son Jesus Christ!

Reading—Exod. 7: 14—8: 19.

Friday.

And the Lord gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt by the sight of Pharaoh's servants, and in the sight of the people.—Exod. 11: 3.

Rulers are often jealously biased; but the people often judge righteously. The former are for war; the latter are for peace. Moses was esteemed at his true value; so the deliverance was made easier.

Reading—Exodus 11.

Saturday.

And the blood shall be to you for a token upon the houses where you are; and when I see the blood I will pass over you.—Exod. 12: 13.

What the blood of the lamb was to Israel, the blood of Christ is to us. What they did with the lamb and saw with the eye, we do see by faith. God says to us, as to them, "When I see the blood I will pass over you."

Reading—Exod. 12: 21-42.

Sunday.

The Lord is my strength and song, and he has become my salvation.—Exod. 15: 2.

"The foe behind, the deep before,
Our hosts have dared and passed the sea;
And Pharaoh's warriors strew the shore,
And Israel's ransomed thralls are free."

"Lift up, lift up your voices now,
The whole wide world rejoices now;
The Lord hath triumphed gloriously!
The Lord shall reign victoriously!"

Reading—Exod. 14: 9-31.

Prayer Meeting Topic.

January 22.

CRITICISM.
(Matt. 7: 1-12.)
W. Waterman.

How should we as Christians act towards the faults of others?

Jesus, in his Sermon on the Mount, says—

Do not be Fault-Finding!

"Judge not." This means that we must not be censorious, or fault-finding, or habitually critical. See the sin; ye "mete" judgment, and regardless of a beam in your own eye ye presume to spy in your brother's eye a speck, and to offer to get it out. Here is a picture of the fault-finder who can always find in others' actions something to suspect and stigmatise.

How serious Christ regards this sin can be judged by his argument. He urges these

Four Considerations.

First, that "there is an evil in ourselves that we must be careful how we condemn it in others." "Judge not, that ye be not judged." We ourselves are debtors to God. For such as we to castigate all offenders within our ken—what is it but to usurp the Seat of God? "He who usurps the bench shall be brought to the Bar"; and then, says Jesus, "with what judgment ye judge, ye shall be judged; and with what measure ye mete it shall be measured unto you." "What would become of us if God . . . should weigh us in our own balance?"

Second, that censoriousness does not advertise superior holiness, but the reverse. True to type, thou beholdest a minute surface fault—"the mote that is in thy brother's eye, and considerest not your own deep-seated wrong—the beam that is in thine own." Those most forward to censure others are themselves almost without exception the most deserving of censure. Indeed, the habit of criticism implies the lack of some primary Christian qualities. For example, of justice; for harsh judgments are seldom well considered. For most of our back-biting is bred of our own jealousy and pride. But mainly of love; seeing that "love suffereth long, and is kind, . . . rejoiceth not in unrighteousness, believeth all things, hopeth all things." And if I have tongues, prophetic gifts, all knowledge, all faith, "but have not love, I am nothing." Of all Christian qualities, "the greatest . . . is love." Therefore, lack of love is a "beam" compared with which all other faults we criticise are a "mote."

Third, that fault-finding itself disqualifies the judge: "Or how wilt thou say to thy brother, Let me cast out the mote that is in thine eye; and lo, the beam is in thine own eye?" You will be as incompetent to see and correct your brother's faults as would be a man with calaract to remove a cluder from his neighbor's eye. Only "he that is spiritual" can correct others. All spiritual doctors must have abundance of justice, humility, and sympathy.

Fourth, censoriousness brands the hypocrite. Cast out your brother's mote! cries Jesus. "Thou hypocrite! Although thou hast a thousand of the greatest faults of your neighbor should be of less consequence to you than one of the least of your own, yet you seek to hide ten thousand of your own behind one little falling of his! So you justly share with the poor fool who disfigures his face that he might be seen of men to fast, the name of 'hypocrite.'" In the last analysis, Jesus objects that our criticism of others is merely a smoke-screen about our own sins.

How little excuse we have for fault-finding is seen in that it is in our context that Christ gives us the Golden Rule: "All things therefore whatsoever ye would that men should do unto you, do ye even so unto them." "Every idle word that men shall speak, they shall give account thereof in the day of judgment."

TOPIC FOR JANUARY 20.—SPIRITUAL FOUNDATIONS.—Matt. 7: 13-27.

Our Young People.

Conducted by L. C. McCALLUM, M.A., B.D.

YOUNG MEN.
G. A. Jeauup.

It is my happy privilege to work among the young men of South Australia in connection with the Kappa Sigma Pi, or Modern Knights of St. Paul, therefore I welcome this opportunity of presenting a few thoughts to church members.

I well remember as a boy that whenever anything was broken or disturbed in our club meetings, those in charge of the church would say, "It's those boys." Now that I am a man I can see that things have not changed. The boys are still in the bad books. Generally the lads are expected to rough it, are often scolded, and are, unfortunately, relegated to the category—"one of the boys."

Now I wonder if we all realise that the future of Australia depends on the boys. Men will always be required as leaders, and the boys of to-day will be the leaders of to-morrow; they will control the political, economic and religious life of the community. What a tragedy it will be if these leaders are without the love of Christ in their hearts! Are the churches and parents doing all they can to make it possible for our young men to grow up with all the attributes of Christian character? I would that parents would give as much attention to the boys of 16 years as they do to the boys aged 16 days. The former is the more critical period. Just at that time, when their minds are susceptible to the environment of their age, many of them are left to shift, and to think for themselves. The boys do this in a variety of ways. As I pass through the streets of our cities I am often saddened by heart things that I do come across of fine well-built youths. Very often a young man drifts into this kind of company because he is in search of physical and mental recreation, and in the end he finds that his soul is being seared as with a hot iron. Sometimes the young man escapes and saves himself from the impending destruction.

The influence of the home is not what is used to be. Years ago young men were proud to be guided by the influence of the home. Today self-reliance is one of the chief characteristics found in every boy, and as our industrial system pushes a boy out into the world at an early age, he is quickly weaned from the loving influence and advice of his parents.

Australians are fond of sport, and it is good that they are, for it keeps God's temple fit and strong. The trouble is that in so many cases sport is not what it should be, and often a boy gets his recreation among unwholesome surroundings. The church can do much to improve conditions by providing recreation for her young people under the guidance of a leader who is in close touch with the Lord Jesus Christ and the young people of the church. Where this is done the boys will be held in a Christian atmosphere during the most critical period of their lives.

Another essential is that every club should have in it distinctly religious teaching. It is not the church's task to burn out gymnasiums or footballers only. We know that the gospel has the same power to-day as ever it had, but the young men have first got to hear the gospel before they will be guided by it. Every preacher knows there are thousands of young men who are untouched by the influence of the churches. Very often it is only by the influence of a club with its opportunity for physical recreation that many young men will be brought within hearing distance of the gospel. Auxiliaries such as the Christian Endeavor and the Bible School attract boys whose home influence is such as would lead them to the church. The boys' club on the other hand is not only popular with that class, but also helps to get the boy who does not habitually attend any church.

To my mind it is very surprising to see the appeal that is manifested toward this work among the boys. Leadership by a strong spiritually-minded man is most desirable, but, again, it is so difficult to secure the help of such men. When approached some will be quite ready to give money to help but not their time or their presence. It is a man's work to run a young men's club, and the church should see that the proper leader is there to do the work. One thing is imperative. We must somehow win the young men, and stop the steady growth of street groups that one sees in our cities, especially on a Lord's day.

I believe that in the Kappa Sigma Pi we have a club that will help us to solve this problem. In South Australia we have had the joy of seeing young men come into our clubs, take their stand for Christ, and enter into definite service. In my estimation there is not another organisation that approaches the all-round development of the Kappa Sigma Pi for the work we have in mind.

In spite of all that has been said and done there are still some churches who are loath to provide facilities for carrying on work among boys. The world with its countless attractions draws the boys toward itself, and if we are to keep them the church must seek to provide not only leaders but means for carrying on the work. It is my earnest appeal that my readers think more of the growing young men in their churches, and also endeavor to cater for his physical, mental, and religious welfare.

WEST HOBART BIBLE SCHOOL ANNIVERSARY.

The West Hobart Bible School recently celebrated its anniversary. On Sunday afternoon, Dec. 16, Mr. J. Park, superintendent, presided, and Mrs. Park, A.T.C.L., acted as song-leader. Miss Gladys Eaton as pianist, and Master Minnie as chorist. Mr. Lionel Johnston gave a very interesting address on "Keys," taking as his text Matt. 16: 19. The preacher said the keys stood for three things—possession, responsibility, and authority. Every person possessed a house—the heart. Two persons sought entrance—Christ and Satan—and it was for each one of us to say whom we would admit. In the evening Mr. Johnston's subject was "Seeking a Bride."

On Monday evening, Dec. 17, the anniversary was continued, when a programme of forty choral, instrumental and declamatory items was rendered by the scholars. Mr. W. H. G. Jarvis presented prizes for the year's work. Certificates were also presented to those who had won awards in the annual Bible School examination (Federal). The State prize in the teachers' division 10 was won by Mr. Park, of West Hobart school, who obtained 96 per cent. marks. Special prizes were awarded by the school to those who gained honors in the examination.

Mr. G. Spaulding voiced the appreciation of the church for the work carried out by the school and its auxiliaries, and made presentations on behalf of the school to Mrs. J. Park, Miss G. Eaton and Leonard Minns.

THE POWER OF A KIND WORD.

A Christian worker in London, once a criminal, was asked when his reformation began, and he replied, "With my talk with Lord Shaftesbury." "What did he say to you?" "I don't remember much, except that he took my hand in his and said, 'Jack, you'll be a man yet.'" Christian sympathy is never without fruit.

"Success in life does not consist in owning something, but in becoming something."

Foreign Missions.

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

MISSIONARIES FAREWELLED.

The audience at Lygon-st. chapel on Monday evening, Jan. 14, was large and enthusiastic, and, as one speaker suggested, evinced a missionary interest not disproportionate to or unworthy of the zeal and devotion of the departing volunteers for service abroad.

The Victorian F.M. President, Jas. E. Thomas, presided; H. Lyall led the singing; A. W. Gannon offered the opening prayer; and H. Watson read Psalm 67. Musical items were rendered by Val. Wolf and a male quartette from North Richmond church, and L. A. Trezise recited "The House by the Side of the Road."

The audience was taken to thank J. E. Allan for his long term as secretary to the F.M. Committee, on whose behalf H. Lyall presented him with David Smith's commentary in three volumes. A letter of appreciation which accompanied the gift told of Bro. Allan's earnest and efficient service, and wished him much success in his new work at Maylands, S.A. In responding, the recipient paid a tribute to the Rhod Hill church, which had willingly granted him the time in which to serve as F.M. secretary, and had in every way shown great interest in the work of God in the "regions beyond."

Other speakers were E. Gole, Conference President, Mrs. Scambler, Women's Conference Vice-president (who handed beautiful bouquets of flowers to the lady missionaries), and A. B. Main, M.A., who spoke for the College of the Bible, at which institution the three departing missionaries had received training. F. MacKie added to the brief "Thank you" of Willie Boy. This native Christian, he said, was going back to the New Hebrides, enlarged in soul through contact with Australian brethren, who had everywhere welcomed him as a brother in the Lord.

Miss Foreman made an impressive response to the farewell messages, as did also Mr. and Mrs. B. Bolduan, who received many congratulations and good wishes on their marriage, which took place on the previous Saturday.

The Victorian F.M. secretary-elect, A. G. Saunders, B.A., in a beautiful closing prayer commended those who were leaving to the care and guidance of God.

Miss Foreman sailed for India by the "Narkunda" on Tuesday. A good company assembled at the pier to bid her "bon voyage."

EASTER CONFERENCES.

The Foreign Mission Board have made arrangements for missionaries being present at State Easter Conferences. Bro. Henry Watson will visit Sydney, Bro. F. MacKie Perth, and Albert Anderson and wife and Dr. Killiner and wife will be at Melbourne.

MISSIONARY JOTTINGS.

Bro. MacKie writes: "The doctors say my little son, Melville, will be a long time in the hospital before they can pronounce him a cure. They have every hope of curing him, so that he will hardly realize he has been ill."

Last week Bro. MacKie was entertained to dinner at Parliament House, and dined with three of the ministers. They evinced much interest in the political and economic side of the New Hebrides, and said they had spent a most interesting evening.

Bro. and Sister Bolduan will leave Melbourne early in February by train for Adelaide, and will leave Adelaide on February 11 by the P. & O. ship "Aoshlan" for Western Australia. They will leave Fremantle Feb. 16 for Bombay.

DHOND HOSPITAL.

Dr. Oldfield writes: "A few weeks ago a Christian lady came to me from Ahmednagar, which is fifty miles away, for the treatment of her son, who had a very bad and painful abscess on his jaw. I operated on him and in a few days he went back home cured. At the time they gave us three rupees in payment for the operation and treatment, which was all that they could afford to give. Since getting back home, however, they have sent me five rupees as a thank-offering, and they write that they are telling all the people in Ahmednagar about our hospital. This five rupees is equivalent to about seven shillings and sixpence, and is equal to about one-third of a month's wages for an Indian woman, so it is a very real sacrifice on the part of this Indian widow woman."

"Another Christian family, who have suffered great misfortune on their farm lately, brought me five rupees for the hospital. In the sight of God this must be equivalent to many pounds in Australia, for out of their poverty they have given it."

"We have had a number of patients in our sick rooms lately for various sorts of minor operations. These are principally in treatment of very bad ulcers and abscesses, and also for blindness resulting from cataracts. We are treating about thirty cases a day in the out-patient department. Some of the out-patients come from long distances. The other day we had some from over two hundred miles away."

"It may interest you to know that New South Wales, South Australia and Victoria are all represented in the Dhond Hospital buildings. The whole hospital is being called 'The Ashwood Memorial Hospital' in memory of Mr. J. F. Ashwood, of New South Wales. Mrs. Ashwood and her daughters have given the money for the building of the first block of the hospital. We call the hospital bungalow 'Winterbourne' to remind us constantly that most of the money for the bungalow was given by Mr. Peter Winter, also of New South Wales. The operating theatre is being called the 'Fisher Operating Theatre' in memory of Mr. Alwyn Fisher, who left some money to supply us with some of the furniture necessary. He lived in South Australia. The dispensary is being named after Mr. and Mrs. Zellus, of Victoria, as their children have sent a sum of money to equip it in memory of their father and mother."

BOLONGE MISSION PRAISED.

The following letter to our American United Christian Missionary Society, written on board a boat on the Congo River, by Chas. D. Bonaick, general secretary of the General Mission Board of the Church of the Brethren, with headquarters at Elgin, Illinois, is of interest:

"We have just returned from a very pleasant visit to Bolonge and Camilloville and I felt like recording a few of our impressions of the splendid work being done by your faithful and efficient workers, particularly at the former place. "Until we arrived at Bolonge the most of the stations visited were those of the English Baptist. Being somewhat cranky myself about indigenous work and placing the responsibilities on the native church and Christians, I was most favorably impressed with this progress at Bolonge. There were about 100 present at the morning service and all was directed by the native pastor and officers of the church, including the communion service. All was so seriously and impressively managed with perfect order that it was most refreshing indeed. We had seen some good work by our English Baptist friends, but it seems difficult for them to permit the native leadership to function as at Bolonge; and yet

I felt that we had not seen a more orderly or fervent service where the congregation seemed to understand all the implications of what they were doing.

"Monday morning we visited the whole station and were pleased to find the thorough way your workers go about their work. While they are most practical in the approach to the work, it is no less efficient, so far as we were able to see in our short visit. We were particularly impressed with the splendid work of the hospital under Dr. Barger's practical and wise leadership. His grasp of the situation, his helpful use of natives, his use of potions and hot baths, such as natives can easily apply in their own home, all records being carefully kept by natives in the most thorough way; these all impressed us mightily as embodying the very best at medical attention."

BIRTHS.

HUGHES (nee Eleanor Wynne Morris).—On December 9, 1922, at "Winterbourne," Dhond, Western India, to Mr. and Mrs. A. A. Hughes—a son (Ian Morris).

OLDFIELD (nee Jessie M. Gibson).—On December 15, 1922, at "Winterbourne," Dhond, Western India, to Dr. and Mrs. G. H. Oldfield—a son (William McCance).

DEATH.

FANGOURT.—Dec. 20, 1922, at his residence, 31 Hercules-st., Chatswood, Richard Henry Usher Fangourt, dearly loved husband of May Isabel Fangourt, and loving father of Richard, Reginald, Kingsley, Dorothy, and Gladys, aged 52 years.

"There'll be no dark valley when Jesus comes."

IN MEMORIAM.

MOHRIS.—In loving memory of Alice, loved sister of Belle (Mrs. Bone), Moonee Ponds, who passed away Jan. 14, 1927, at Sydney. Ever remembered.

SEUCHTING.—In loving memory of William Seuchting, who passed away on Jan. 16, 1926.

"His cheerful ways and loving face

Are pleasant to recall;

He had a smile for everyone,

And died beloved by all."

—Inserted by his wife and family, Brisbane.

BEREAVEMENT NOTICE.

Mrs. J. Fancourt and family, 31 Hercules-st., Chatswood, desire sincerely to thank all kind relatives and friends for their kind expressions of sympathy, letters, telegrams, and floral tributes, etc., during their recent sad bereavement, and ask them to accept their appreciation in lieu of personal replies, in view of the numerous communications received.

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Offerings for Foreign Missions from Victorian Churches and Members will be thankfully received by J. E. ALLAN, Sec., 51 Watt-st., Box 1111. Phone: Box 1111 452.

Here and There.

Mr. and Mrs. Reg. Bolduan are spending a short holiday in Tasmania, prior to their departure for India.

A telegram from Bro. Arnold, of Backhampton, Queensland, tells of "interest unabated, and even further decisions."

Bro. J. Eudell began his labors with the church at Mount Albert, Vic., on Sunday 1st. There were good meetings, and prospects are bright.

It is with regret that we learn of the serious illness of Bro. B. W. Huntsman, one of our well-known Australian preachers now in U.S. America.

Bro. H. D. Priestly, preacher of Ipswich church, Q., has been spending a part of his holidays in Melbourne. The work at Ipswich has greatly advanced in recent months.

Mr. and Mrs. Buckingham, of Northam, W.A., are at present in Melbourne. Bro. Buckingham recently resigned his work at Northam after rendering splendid service to the church for several years.

Mr. Fred. B. Smith, of the World Alliance for Promoting International Friendship, cables from America that "Dr. Norwood has made the most profound impression on our nation for the cause of peace of any man who ever visited us."

B. J. Radford, one of our well-known American brethren—a scholar and teacher, preacher and author—celebrated his ninetieth birthday on December 23. A great host of friends and former students intended to honor him on that day.

Considering the severe heat wave, services were well attended on Sunday at Emure, N.S.W. At night Bro. Paternoster preached, making special reference to the death of Miss Ann Simmons. The work generally is good, last quarter showing a credit balance of nearly £15. The recent H.M. offering has reached over £172. The church is busy preparing for the Vawter mission.

The American "Christian Evangelist" of Nov. 29 publishes a photograph of Bro. G. M. Anderson, well known to many of our readers, and gives the following information concerning him: "G. M. Anderson, pastor of churches at Alhambra, Calif., Asheville, N.C., Maplewood, Mo., and Shelbyville, Ind., has announced his retirement from the active ministry to devote his time to writing. He has returned to California."

Mr. Sprague testified that when he opened his eyes at the conclusion of his public prayer, he was sometimes startled and embarrassed to realize that he was in the presence of his congregation. He had been so near to God, talking to him as friend with friend, that he had forgotten all else. Are there many to-day to whom Jesus seems so near as that? Yes, there are, but many more ought to know this blessed experience.

Our American papers report the death on Nov. 22 of Mrs. B. A. Long, described as "a lover of the church." The "Christian Evangelist" writes as follows: "Mrs. Long's name was not frequently mentioned as our people discussed the great movements of church or commerce with which her husband was so closely identified. But in her kindly, quiet way, she was deeply interested, and few know how staunchly she clung to the mighty ideals for the church's progress to which he liberally devoted himself. Her husband will be seventy-eight years old on Dec. 17. In his heyday it is perhaps a consolation to devote himself to carrying forward the great enterprise in which he and his wife were together interested. During his long and amazingly active life, he has found no one else with spirit so unflagging, with love so unabating. The Disciples unite in sympathy for Mr. Long and respect for his departed wife."

Friday, March 1, 1929, will be the 100th anniversary of the birth of J. W. McGarvey, and the event will be appropriately celebrated by The College of the Bible of Transylvania University. No details have as yet been decided, but a committee representing the faculty and board of directors has been appointed (says the "Christian Evangelist"). Mr. McGarvey was one of the outstanding men of the Christian church during his generation. He was prominent as minister, author, and educator. His life covered the second generation of the existence of Disciples, and he was during that time an influence of tremendous force. His activities were in particular associated with The College of the Bible of Transylvania, where he was associated with Robert Milligan. For many years he and President Milligan comprised the faculty. He was the chief factor in the reorganization of the College in 1878, and from that time until 1911 served as faculty member, the last six years as president.

We have received a full report of Bro. Gifford Gordon's popular lecture on "Prohibition and the Young People," long extracts from which we printed a few weeks ago. This lecture has been received much press commendation and has been delivered to large and interested audiences. Its effect on the students of high schools and colleges has been highly praised. In a private letter Bro. Gordon writes as follows: "I know you are rejoicing with us in the election of Herbert Hoover, because his election meant a sweeping victory of the great moral forces of the country. It was a terrible battle, but the people of the churches became thoroughly aroused, and let their party politics go smash. The great moral principle which was at stake meant more to them than party politics. It was a great victory. I have had a most successful year. Have also had a most successful year, which I am proud to have had for a free lance lecturer. All the Gordons this side of the world are well and all exceedingly happy in their work."

The "Australian Baptist" contains the following paragraph regarding the passing of a great American Baptist leader: "A letter reached us from Dr. J. H. Bushbrooke, General Secretary, Baptist World Alliance, dated Nov. 24, announcing that a cablegram had reached him that morning, containing the news that Dr. E. Y. Mullins had passed away on Friday, Nov. 23, and that the funeral was to take place on Nov. 25. He at once sent a cable in these terms, which he is certain will command the approval of Baptists of all lands: 'Dr. Mullins stood supreme among Baptists as an inspired and inspiring statesman-leader, unique in intellectual and spiritual power, honored and beloved throughout the world. All continents mourn his loss, and thank God for him. His name and work abide imperishable.' Dr. Mullins has greatly served us as President of the Alliance, and we called him to that position because we knew his powers and revered his character." Dr. Bushbrooke writes: "Dr. John MacNeill of Toronto, who succeeded Dr. Mullins in the presidency, will participate in the funeral celebrations on behalf of the Alliance. None could more aptly express what is in all our hearts. We sorrow, but we give thanks to God for the gift to us of a greater and most gifted leader."

Bro. A. G. Scambler, M.A., writes as follows from Yale University, U.S.A., regarding the visit of two distinguished Australians to Yale. Yale has recently enjoyed visits from two Australians of note—both "F.W.'s." The first was F. W. Borcham, who is well known in America through his books, and whom the people here were interested to meet. He lectured in a nearby church on the subject "The Other Side of the Ranges." In the course of which he gave a real word-picture of Australian life in bush, town and city,

including a dramatic recital of episodes from the early life of Australia, particularly that of the Burke and Wills Expedition. The second visitor was F. W. Norwood, of City Temple, London, it being his 65th visit to America. This tour has been sponsored by the Federal Council of Churches in the interest of the Peace Pact. At a large Sunday night meeting in the University Church, presided over by President Arnsperg, Bro. Norwood told eloquently of the significance of the Kellogg Treaty. The next day he spoke to the Divinity students in their own chapel, informally. After speaking of his early life and industry in Australia, he told how his war experiences had changed the course of his life. "As a result of my experience with the boys," he said, "I have come to hate war with all the hatred I possess. Not so much on account of the bloodshed and physical horror, but as that is, but for the destruction of those finer things that alone give purpose to life. A system that takes thousands and thousands of young men away from their work at the very time of their life when they should be learning trades and laying foundations for useful careers, that sends them hurrying into the earth like rodents, and after undermining their character, blighting their morals, and destroying their faith, and causing them to lose all sense of direction, turns them loose and says, 'Go and make what you can of yourselves; we are through with you'—a system that does that I say I HATE. I don't mind a fight, I don't object to combat, but I hate stupidity."

BRIEF ON FEDERAL MATTERS.

The acting executive of the Federal Conference of Churches of Christ in Australia, held their first meeting for 1929 on Friday, Jan. 11, and will meet on the first Friday of each month.

The committee have to hand all books, etc., from the late acting executive.

A strong finance committee has been appointed, and has met to consider matters pertaining to Federal finance.

A cheque for £10 from the South Australian Women's Auxiliary, has been received by the committee. This is to be used towards subsidy for Invermay, Tasmania.

The committee will be glad to hear from other helpers early in the New Year as the Federal Evangelistic Fund is low. Mr. S. Vanham, Gympie, Qld., is convener for The League of Hope Builders, and will be glad to hear from brethren and sisters—Class, Young, Watertown-st., Annerley, Q., Polidilly Agent.

THE ART OF LIFE.

A well-known head master, Mr. Boxborough, in the course of an address to a school, gave five rules for life which are worth repeating. Practise liking other people. Practise the art of thinking for themselves. Practise getting their scale of values right. Practise looking for happiness instead of looking for pleasure. Measure is like a sprained ankle, you have it all to yourself, but happiness is like measles, you can't have it without giving it to someone else. Practise enthusiasm. Get enthusiastic ever at least one subject.

ADDRESSES.

F. Collins (preacher Limestone church, Tasmania), "Maylands," 18 Church-st., Cataract Hill, Limestone.
E. Jeffries (secretary Motueka church)—Umukuri, via Motueka, N.Z.

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Australia Re-visited.

F. V. Knapp.

After an absence of nearly two decades it was an interesting experience to again visit the Commonwealth to see the marvellous growth in population, and above all to find our churches expanding and keeping step in the march of progress. Mrs. Knapp and myself spent a most enjoyable two months over there, and it seems fitting to place on record a few notes on the impressions made during the visit.

We saw the wonders of the great cities, and were able to get some insight into the life of their people, and from our point of view we realised how great is the problem of getting the multitudes to place first in civic life the ethics of the Christian faith. Still, one's experiences in the street and mart force the conclusion that there is more inclination to good than to its opposite; that the post-war breakaway from our old-established British customs and traditions is spending its force, and that the populace is growing tired of extremes and materialism, and manifesting a desire to regard more favorably the real things in life.

Throughout our journey we were favored with good weather conditions, the springtime enabling us to see the country at its best.

We were fortunate in being able to see the floral glories of Adelaide, its gardens being gay with roses and golden broom. Nor shall we ever forget those wonderful drives in the Mt. Lofty hills, with the panoramic views of growing crops and fruitful orchards, as well as the other delightful outings to which we were treated. What memories linger of that great Federal Conference and those inspiring gatherings at the Town Hall! Yet the richest experience of all was the fellowship with so many noble men and women whom we felt were our kindred in the Lord.

The great messages of Dr. Burnham, and words of encouragement of Mrs. Burnham, will long live in the hearts of those fortunate enough to have heard them. Then the force of their personality showed that they were indeed living epistles of our Lord, great in faith and loyal service.

Regarding the Conference, the organisation and management were excellent, and the way in which everything ran so smoothly reflected great credit on the worthy secretary. One could have wished that more of the younger preachers should have taken a greater part in the discussions, but probably this was due to a deference to those whose longer years of labor and leadership had qualified them for front-rank service in church activity.

Our Sundays were always fully occupied in attending church services, and in addition we were present at numerous gatherings.

The wisdom of establishing churches in the suburbs of the cities is abundantly justified by the success apparent in the majority of cases.

No longer can it be said that one usually finds a local church in a side street, for it now appears to be the rule to erect church buildings in prominent positions with neatly-kept grounds. This is commendable, standing as it does as a challenge and a proclamation relative to the sanctity of our life.

The meetings for worship, at which we were privileged to be present, were invariably conducted with due reverence, harmonising with the ideal of communion with the abiding presence of the Holy Spirit.

At evening services we found the attendances much below those in the morning. Yet the choirs were strong and the singing good, though the congregational singing appeared to be less hearty than over this side of the water. In every case there was undeniable unity in the message; the same strongly expressed faith in the one great sacrifice with the soul-stirring hope and confidence in the risen and exalted Lord for whose return we look. It was a pleasure to find it customary for churches to give

their young men an opportunity of assisting in the worship meetings, thus training them for future leadership.

The problem of giving due regard to the prayers in meetings for worship has been solved, apparently, to the satisfaction of our Australian brethren, by a tacit understanding of one brother being entrusted to voice the petitions of the worshippers.

It was pleasing to hear from time to time credit being given to the worthy pioneers, whose whole-hearted and unselfish service has resulted in the splendid standing now attained. May I point out one phase of church work which I think calls for greater thought and action, namely, the urgent need in many churches for better buildings and equipment for teaching the children, and for young people's recreation. In this we compare very badly with the work being done by the State, which, at least, provides a room for each class. The matter is one of supreme importance, for on it largely depends successful evangelisation.

The work of the Bible College, which we visited, impresses the visitor as one of the most important and most successful movements of the Australian brotherhood. Great credit is due to Bro. Main, who has proved himself a great principal, and backed up by a competent staff, has built up an institution reflecting credit on all concerned.

We were highly pleased with our visit to the women's hostel, with its sunny situation and comfortable rooms, where matron and students are a happy family.

The Bible College demonstration was a very successful affair, the fine spirit prevailing clearly showing the students' appreciation of the work of the principal and his staff. Those taking part did so in a way alike creditable to themselves and their College.

In conclusion, Mrs. Knapp joins with me in heartily thanking our hosts and hostesses and numerous friends who were unrelenting in their kindness to us, making our holiday so very pleasant and enjoyable.

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Obituary.

FANCOURT.—On Dec. 20 Richard H. W. Fancourt passed away to his eternal reward. Our brother, who was the brother-in-law of the late Thos. Bagley of revered memory, was baptised by him in the Oddfellows' Hall, Woollahra, before the Paddington church was built of which he was an honored member until his departure for Melbourne. After some years he and his family returned and settled at Chatswood, where he had fellowship in the planting of the church there, and also helped in making it of a permanent character. Our brother returned once more to Melbourne for a number of years, but once again he returned to take up membership with Paddington church, but only for a short period, for Chatswood claimed him, and retained his membership to the end. He was of a very kind disposition, and would do good to the best of his ability. He will be greatly missed by a large circle of relatives including Mrs. T. Bagley, Mrs. J. Chapple, Mrs. W. Fox, sisters and brothers G. F. and Thos. Fancourt, and father, R. H. Fancourt, also his widow, three sons and two daughters, all of whom are members of the church. The service at the Chatswood church conducted by J. Whelan was largely attended. His mortal remains were laid to rest in the Waverley cemetery in the presence of a numerous company, the service at the graveside being conducted by Bro. J. Whelan, H. G. Harward, and members of Lodge, Chatswood Masonic. We very lovingly commend the dear ones who mourn the loss of a loving father to the God of all love and comfort.—J. Chapple.

GREVILLE.—On Dec. 20 Sister Mrs. Greville fell asleep in Jesus at the age of 66 years. For six months our beloved sister suffered much, but her beautiful spirit of gratitude, hopefulness and patience was ever in evidence. It was a rare privilege to be with her and to feel how beautifully she bore her sufferings. As a child our sister attended the Sunday School, and for 43 years had been associated with the Dawson-st. church, Ballarat, and was loved by all who knew her. She leaves behind many loving friends, but her chief mourners are Bro. and Sister Doncaster and family, who were so near and dear to her and she to them. To these we extend sincere sympathy. The funeral services at home and graveside were conducted by the writer, and the attendees revealed the esteem in which our sister was held. The officers of the church acted as pall-bearers at the grave, and her own nephews filled that office at the house.—G.F.F.

SMEDLEY.—With the "falling asleep" of Bro. Edgar Smedley on Irving Bay, the church at North Fitzroy Vic., suffered a severe loss. For over twenty years his membership here was a happy as well as a strenuous one. As deacon, teacher, and superintendent of the Bible School, he was most successful. He was passionately fond of the young, and was a favorite everywhere. He was unique in the way he could hold the attention and interest of the young with his talks on Bible themes, whether at the State school giving religious instruction or in the Bible School, it was the same. The writer has never met anyone his equal in this respect. He was loved and respected everywhere. A sharp attack of apoplexy, a few days' helplessness, and then "safe home." His faith in Jesus Christ was evidenced by his life and his testimony in his sickness. Of him it can safely be said, "Absent from the body, present with the Lord." Our brother leaves a wife and two grown daughters. To them and the rest of a large number of family connections the deepest sympathy has been expressed on all sides. The deceased was a son of Bro. W. Smedley, who formerly worked for the churches as a home missionary, and a brother of Mr. A. E. Smedley, of Doncaster church.—J.W.H.

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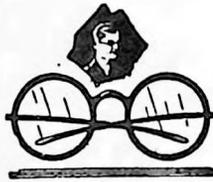
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News of the Churches.

New Zealand.

Motuka.—There was a fair attendance at annual business meeting of the church on Dec. 17. The treasurer reported that the debt had been reduced by £75 during the year, with a credit balance in hand of about £33. The following officers were elected:—Bro. Farley, W. H. Glover, E. Jeffries, C. Fawcett, and G. Stout (treasurer). Bro. E. Jeffries was appointed secretary.

Western Australia.

Bassendean.—Services continue happy but rather small. The Kappas have returned from their annual camp at Mount Pleasant after spending an enjoyable time. Bro. Arthur Lander and his wife have taken up residence in Darlington, owing to our brother's health. The church welcomed Bro. Cyril Fortune and Tom Bamford back from their Eastern stays. Midland centre is still active. All auxiliaries are at present in recess.

Queensland.

Gympie.—On Jan. 1 Bro. S. Vanham gave an entertaining lantern lecture on "A Trip to Adelaide," including a report on the Federal Conference. Bro. Drumall, secy. & trustee of Ed Creek church building, now removed and added to Gympie chapel, then officially opened the new Bible School hall. Supper was served.

Ma Ma Creek.—Interest is well maintained in all departments of work. Sunday services being crowded. There is an enrollment of over 90 in the Sunday School and Bible Class. A Christmas tree was held; a most enjoyable time was spent. Bro. Hancock conducted a Christmas service. The chapel was crowded and the service much appreciated.

Toowoomba.—Two young people were baptised at Russell-st. on Dec. 30, and both were welcomed into membership on Jan. 6. A Christmas tree was held for scholars of the central school. The treat for Marlston scholars took the form of a soiree. Afternoon tea was served, after which the children gave a concert. Prizes and certificates won during the year were distributed, and each child received a small gift from the Christmas tree. The sisters' mission hand has handed 17 5/- to the officers, this being the proceeds of their last tea meeting.

South Australia.

Greenside.—On Sunday, Jan. 13, Mr. J. Wilshire addressed both meetings. At the gospel service the choir sang the anthem, "O For a Closer Walk with God," and Miss M. Moore was the soloist. Mr. J. Myer addressed the men's Bible Class in the afternoon.

Queenstown.—On Sunday, Jan. 13, Bro. A. Goin exhorted the church. In the evening the Christmas service was repeated, as many requests had been made to hear it again. At the conclusion of the address one young man confessed Christ. On Tuesday, Jan. 8, the girls' club met after Christmas vacation.

Forestville.—On Dec. 18 an enjoyable time was spent with parents and friends of kinders, when presents were presented to kinders and cradle-roll children. Owing to holidays, attendances in all departments have dropped a little. There have been two confessions and baptisms. Visitors have included Bro. and Sister Ingham, of W.A.

Murray Bridge.—The work goes along steadily. A large parcel of clothing from the sisters' guild, and groceries to the value of 25/- from the C.E. Society, were sent to the Protestant Children's Home for Christmas. There was a record attendance of 121 at Bible School recently. All

meetings are smaller just now, many being on holidays.

Clonak.—Bro. Edwards and family have returned from holidays at Pt. Elliot. During his absence Bro. Horsell, Harris, Fisher and Giddell spoke at the services, and their messages were very helpful and appreciated. Good attendance last Lord's day; the fine spirit which prevailed points to a very prosperous future. All auxiliaries are in healthy condition.

Kadina.—All meetings are well attended, although there is a great deal of sickness. Sister Mrs. Bowes has recovered from her illness sufficiently to enable her to attend church service. By an unanimous vote Bro. Bowes has been re-engaged by the church for a further term of service. Bro. Bowes has commenced a series of morning addresses taken from 1 Cor. 13.

Tomby Bay.—The work is steadily going ahead. During December Bro. and Sister T. Burt were received by transfer from Kadina. Endeavor Society and Sunday School are in a healthy condition. Bro. Bovey faithfully preaches. On Christmas Sunday special addresses were given, also special singing by the Christmas choir. On New Year's eve the old folks' annual social was held. There was a fine attendance, a number confining on to watch-night service.

Semaphore.—There were good meetings on Jan. 13. Bro. Beller spoke in the morning on "Sant from God," and at night on "Excuses." Despite the absence of many on holidays, the attendances have been good, a number of visitors being present. Each Lord's day sees new scholars in the Bible School, which shows an average increase of 25 since the anniversary in August over last year's figures. Mrs. Beller is making steady progress towards recovery. The church is planning to build a manse for the preacher.

Crystal Brook.—Since last report meetings have been splendid, with good attendances. Bro. Miles is faithfully preaching. The Bible School is doing well. Visitors from Wallaroo, Kadina, Maylands and Gawler have had fellowship. On Dec. 29 Bro. Will Dookey, of Gawler, preached and Bro. Bartle assisted. At night a splendid quartette was given by Mrs. Grauden, Miss Bartle, and Messrs. Bartle and Dookey. Bro. Bartle also rendered a solo. Bro. Miles delivered a splendid address on "What Will He Do?"

Hindmarsh.—The services on Sunday, Jan. 13, were very helpful and interesting. In the morning a young man who, the Sunday before, was baptised, was received into fellowship. Bro. Allen Brooke's subject was "Temple Builders." In the evening a young lady was baptised. Bro. Brooke spoke on "The Poor Man's Market." A young worshippers' league was recently formed. This league meets at a Sunday evening, and Bro. Brooke gives a few minutes of the gospel service for a short talk; this is proving very helpful to them.

Victoria.

St. Kilda.—Bro. Brown, a K.S.P. member, was the speaker last Sunday morning. There was one addition to the Bible School. Sisters H. and M. Tippett sang at the evening service.

Wangaratta.—Meetings have been well attended over the holidays. Bro. Arnold has returned with his wife. During his absence services were taken by Bro. Bolman and C. W. Jucker.

Cheltenham.—On Sunday, all meetings were well attended. In the evening a good sermon on "The Unchanging Christ" was given by Bro. D. Wakely. One lady made the good confession. Many visiting brethren were present.

Windsor.—Great interest has been manifested in all services. During the past month there were four additions—three by faith and obedi-

ence and one by letter. All departments are healthy, and the work is progressing satisfactorily.

Ballarat (Peel-st.).—Splendid attendances at all meetings last Lord's day. Bro. W. Feary gave a helpful message in the morning. Bro. Mattison gave an excellent address at night; a fine spirit prevailed. Over one hundred were in attendance.

Oakleigh.—Good meetings were held all day on Jan. 13. Bro. Les Baker, from Cheltenham, gave an interesting morning address. At night Bro. Burns, from North Fitzroy, spoke on "I can do all things through Christ who strengthens me."

Glenferrie.—During Bro. Scambler's holiday, addresses have been given by Bro. H. Watson, Gust, Dr. Kemp and Levis. Bro. Scambler preached on Sunday night, and resumes his ministry this week. Preparations for the mission are now in hand.

Middle Park.—On Dec. 20 a Christmas tree was held for the cradle roll and kindergarten department. A Christmas service was held on Dec. 23, when members of the Phi Beta Pi rendered special singing. Many visitors have been present during the holidays.

Castlemaine.—Meetings are returning to normal after holiday season. 98 broke bread on Jan. 13. A splendid spirit prevailed. Bro. Earle's subjects were "The Constraint of Love" and the second of the series of "The Acquaintance of Jesus"; "The Man with a Withered Hand."

Ormond.—Meetings have been small during holidays. Four have been received into fellowship by letter. The young worshippers' league is in a healthy condition. The tennis courts have been tarred, a great improvement to church property. Good morning meeting on Jan. 6 and 13, and fine addresses from Bro. Baker.

Carlton (Lygon-st.).—There were good attendances on Dec. 17, morning and evening. Bro. A. G. Saunders spoke on "Judgment and Life." In the evening a number of favorite hymns, selected by members, were sung. A solo and a duet were also enjoyed. The choir has commenced the new year with enthusiasm.

Camberwell.—All meetings during the holidays were well attended, also a watch-night service on New Year's eve. Sister Mrs. Mudford has had to undergo a serious operation, but she is improving, and now allowed to see visitors. Bro. Prebly, preacher at Ipswich, Qld., was a visitor on 13th Inst, besides several others.

Boroona.—The church has enjoyed the fellowship of several visitors throughout the holidays. Bro. Williams' excellent Christmas and New Year addresses were enjoyed by all. P.M.E.P. and K.S.P. clubs and C.E. have started the New Year with good meetings, and work in all departments has good prospects, with Bro. Williams as preacher again this year.

Melbourne (Swanston-st.).—Good meetings last Lord's day morning, and specially good attendance at evening service. Amongst visitors were Bro. and Sister Nelson, of Suislaw, W.A., and the Misses Duff, of Launceston. Bro. Moore delivered excellent and very interesting sermons. Reference was made to the sudden passing away of Dr. Harrington Lees, the Anglican archbishop, who exercised such a splendid influence for Christ in the community and was very friendly to other communions.

Parkdale.—On Tuesday, Jan. 8, a social was held at Groswell Sister Mrs. Stewart and family, who are leaving for the district. Bro. Stewart having been appointed the preacher at Footscray. Presentations were made from the sisters of the church to Mrs. Stewart, and from the church to her daughter, Marjorie, who has given very faithful and effective service as organist for the past continue. A good number of visitors being present on Jan. 13, both morning and evening. Special meetings are being arranged in connection with the Pentecostal campaign.

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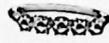
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