

THE  
*Australian Christian*

*Circulating amongst Churches of Christ in the Australian Commonwealth and New Zealand.*

*Registered at the General Post Office, Melbourne, for transmission by post as a newspaper.*

Vol. XIII. No. 25.

THURSDAY, JUNE 23, 1910

Subscription, 6s. per annum. Single Copy, 1/4d



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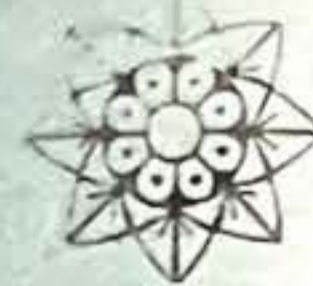
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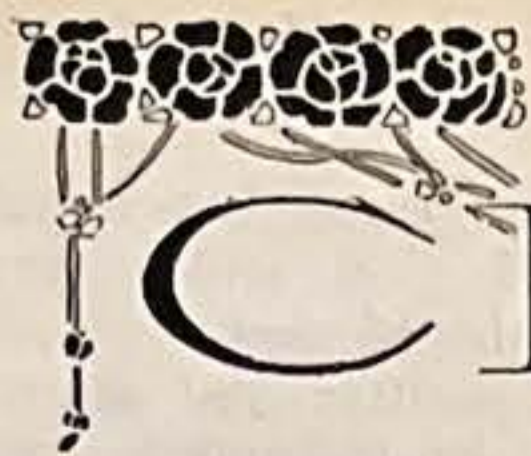
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The Australian

# CHRISTIAN



Vol. XIII. No. 25.

Thursday, June 23, 1910.

## God's Wonderful Word.

By C. M. Gordon.

Text: "Thy testimonies are wonderful."—  
Psalm 119: 129.

Commandments! Statutes! Precepts! Law! Judgments! Ordinances! Word! Testimonies! With what astonishing frequency they recur in this beautiful psalm! The psalmist almost exhausts the possibilities of language in his effort to express his profound appreciation of the revelations of Jehovah. These things, which he mentions with such repetition and emphasis, are the source of all his faith, hope, joy, and integrity. Ought we not to have a greater appreciation of these things, than the author of this psalm had? If the law of Jehovah was a delight to him, ought it not to be a tenfold greater delight to us? If the judgments of the Lord were righteous to him, ought they not to appear much more righteous to us? If the testimonies of the Lord were wonderful to him, ought they not to be vastly more wonderful to us? Revelation was but in its infancy when this psalmist lived and wrote. He saw but the dawn of divine revelation; the roseate glimmerings of the coming glory. We are living in the presence of the glory itself. Ours is the noonday hour. The gorgeous light of full-orbed truth is streaming all about us. The shadows have been superseded by the substance. The type has given place to the antitype. The starlight and moonlight of pre-existing dispensations have been swept away before the radiant sunlight of God's completed revelation. History is ours. We can look back over millenniums and behold the matchless achievements of the Word of God. In the possession of these greater privileges, our reverence ought to be greater than that of the psalmist. Yet this psalmist seems to be on the heights above us. He seems to derive more satisfaction from his smaller blessings than we do from our larger ones. He lives so completely within the sphere of God's truth as to make us feel almost ashamed of ourselves. He soars and sings with such inimitable feeling that we almost envy him. The varied notes which make up the music of humanity are voiced forth in his song; notes of longing, striving, struggling, calm, pathos, achievement, joy, exultation. In our text we have a note of admiration. "Thy testimonies are wonderful." In the present article it is our purpose to present

some reasons for regarding the Bible, which is the repository, and expression of these testimonies, as the most wonderful book in all the world.

### *Its antiquity.*

1. The Bible may truly claim to be wonderful, because of its antiquity. We sometimes hear it referred to as a comparatively modern book, and it is certainly true that there is an older literature in our world. The spade of the archaeologist has brought whole libraries to light, which antedate even the oldest portions of the Bible. This much being granted, however, the Bible is still a very old book, and we cannot but deprecate the effort made in certain quarters to unduly modernise it. It is venerable with the march of millenniums. It is hoary with the impress of ages. Its age sweeps back into the remote past, covering 3500 years. Its earliest portions came into being long before the great classics of antiquity were thought of. Moses sang the Song of Creation long before Homer sang his Iliad and his Odyssey. Its very latest parts are nearly nineteen centuries old.

### *Ever new.*

When speaking of the age of the Bible, however, we are speaking chronologically, for it is only in this sense that age can be predicated of this blessed book. Its spirit and power will never grow old. Ages may sweep over it, but it gathers youth as it gathers years. It will ever be fragrant with the freshness and fullness of perpetual spring. It will ever be inspired with the immortality of its Divine Author. Comparatively few books survive the generation that produced them. Within a few years most books have run their course and have passed into the grave "unwept, unhonored and unsung." But this book of God grows younger as it grows older. The only effect that time has upon it, is to enlarge its influence, and to implant it more deeply in the affections of men and women. Never will it die! The heavens and earth may pass away, but the word of Jehovah will never pass away. Its remarkable age—thinking in terms of time—combined with its inexhaustible vitality, assuredly make this the most wonderful book in all the world.

2. It is wonderful also, because of its Authorship. The Bible is a library of sixty-six books, being produced by about forty different authors. Its compilation was protracted over a period of about sixteen hundred years. Its writers represented various walks of life,—kings, prophets, priests, poets, philosophers, shepherds, fishermen, etc. Coming from different ranks of life they naturally represented different degrees of culture. A few of them were learned; most of them had been schooled in the university of hard manual labor. Their writings are presented to us in almost every form of literary composition,—history, poetry, prophecy, proverbs, oratory, autobiography, personal letters, general letters. Many of these writers were separated by centuries, and were, of course, unknown to each other. Each accomplished his work independently of the others, and in ignorance of the great ulterior purpose his writings were to serve. Little did they think that they were writing for the whole world and for all time. Surely in all the history of literature no other book has been produced under circumstances similar to these. Its authorship, and the facts connected with its compilation make it a wonderfully unique book.

### *Its unity.*

3. A more wonderful feature about the book is its unity. The multiplicity of its authorship, and the strangely diverse conditions under which it was produced, lead us, from a human standpoint, to expect in the Bible anything but such a book as we have. Notwithstanding the fact that these many writers were scattered at intervals over a period of sixteen hundred years; that they lived among different political, social, moral and religious conditions; that they differed from each other in the character of their minds, their temperaments, and predilections; they, nevertheless, without conference or collusion, produce a book that is progressive, cohesive, harmonious, organic. A golden thread of connection runs throughout the entire volume. A great governing motive is evident on every page. A thousand facts are made known, a thousand precepts are issued, a thousand promises are revealed, a thousand warn-



ings are given, but they are all related to the one omnipresent purpose. Permeating all its history, law, prophecy, philosophy, poetry and ethics is the one supreme thought or design which gives unity to the work, and resolves its many parts into a splendid synthesis. The whole book gives forth but the one story, is the progressive unfolding of but one august theme—the redemption of the human race from the bondage and ruin of sin. This unity is undoubtedly one of the strongest proofs of the inspiration of the various writers, who produced the book. Such unity cannot be the result of mere fortuity. It cannot be the result of any agreement on the part of the writers, because no such agreement existed. The so-called contradictions, so often referred to by those who have given the book but a superficial reading, incidentally confirm the truth that no collective arrangement existed between these writers. Surely, then, we are warranted in the conviction that the book is the reflection of the one Sovereign Intelligence. It is the voice of God that we hear speaking to us on every page of this precious volume.

#### *Its preservation.*

4. The Bible is very wonderful because of its preservation. The hand of a superintending Providence is apparent in every stage of the history of this book. The guardian angels of God have ever been about it. The preservation of the various documents, the collection and formation of these documents into the sacred canon, and the perpetuation of the sacred text in its essential integrity and purity, are matters of history, which clearly evince God's jealous watch-care over his own word. That we have the Bible at all to-day is a matter for profound astonishment, when we consider the numberless perils through which it has passed, and the fierce tempests of opposition, which have ever been hurled against it. Powerful and unscrupulous enemies it has always had. Great governments and legislative powers in the past have proscribed it, and made the reading of it a capital offence. The edicts of princes and kings have gone forth against it. Mighty armies, panoplied in all the paraphernalia of war have marched against it. Men of great intellectual power have tried to argue it out of existence. Wealth and war, politics and philosophy, false religion and false science have united their forces in opposing it. At times the enemies have congratulated themselves on having completely destroyed it. The spirits of hell have at times sung an hilarious requiem about its grave, but e'en while they exulted the blessed book would arise from its supposed tomb, and go forth to achieve greater triumphs than ever, thus turning their song of joy into a howl of disappointed rage and chagrin. Utterly vain and woefully impotent have been all the efforts of wicked men and combinations to extinguish the light of God's word. It lives to-day, and lives in triumph. Invincible is its progress. Its blessed light is streaming forth into all

the dark corners of the world. Printed in hundreds of different languages, its truth is now circulated among the multitudinous millions of earth's inhabitants. How signal and far-reaching its victories! What but the power of Omnipotence could have enabled it to triumph thus splendidly over the fierceness and fury of the storm?

#### *Its achievements.*

These wonderful achievements have been realised, too, while the proudest and most stable monuments of human genius have perished utterly from the face of the earth. That same history, which has witnessed these magnificent triumphs of the Bible, has at the same time chanted the dirge of many dynasties and written the epitaph of great nations. As one writer has finely expressed it: "The empire of Cæsar is gone, the legions of Rome are mouldering in the dust, the avalanches that Napoleon hurled upon Europe have melted away, the pride of the Pharaohs is fallen, the pyramids, they raised to be their tombs, are sinking every day in the desert sands, Tyre is a rock for bleaching fishermen's nets, Sidon has scarcely left a rock behind, but the word of God still survives. All things that threatened to extinguish it have only aided it, and it proves every day how transient is the noblest monument that man can build, how enduring is the least word that God has spoken. Tradition has dug for it a grave, intolerance has lighted for it many a faggot, many a Judas has betrayed it with a kiss, many a Peter has denied it with an

oath, many a Demas has forsaken it, but the word of God still endures." The triumph of the blessed book, however, is much more positive and aggressive than we should be led to suppose from such expressions as "still survives," "still endures." These terms may express a mere negative condition, whereas we know that the Bible has not only maintained itself against the aggressions of its foes, but has all the while increased its power and enlarged the scope of its influence.

#### *Its prophecies.*

In the light of its achievements how extremely little seem the predictions of all the prophets of infidelity. We have heard their thunder, as more than once they have prophesied the utter downfall of the Bible, but they have perished as the grass of the field, and the good book they sought to destroy has continued to live and triumph. History leads us to place the utmost confidence in the predictions of that Christian prophet, who wrote: "Ye were born again, not of corruptible seed, such as silver and gold, but of incorruptible, by the word of God, which liveth and abideth for ever; for all flesh is as grass; the grass withereth and the flower thereof falleth away; but the word of the Lord endureth for ever." Thus it lives—this blessed book—in spite of all opposition, and throughout all the vicissitudes and revolutions of history, the symbol of the strength and the eternity of its Divine Author.

*To be continued.*



## An Australian Abroad.

A. C. Rankine.

There is a certain charm about the country of California. People who come here from the eastern and middle portions of the United States get enamored with it, and although some have a yearning to see the old home again, and go back to familiar scenes, yet they invariably return. The climatic conditions are so very different in California, especially in the southern part, to the northern and middle States eastward, that one does not wonder at people in choosing the former place. In the city of Los Angeles the thermometer rarely ever reaches 100 degrees in the shade in summer, and the nights are always cool. The atmosphere is dry, and the winter is mild, somewhat similar to Adelaide.

California is a great health resort. One meets people every day who have come here

in search of health, and it is remarkable that many have regained it who were thoroughly broken down. To an Australian this place has a home-like appearance. Everywhere one now can see the old familiar gum trees. They were brought here from our land, and do well. Electric traction lines run to all points in the city and to the seaside, which is about fourteen miles away. Along the sea coast are several large towns, each vying with one another to get the patronage of the city people. Thousands of dollars have been expended in building jetties, and constructing all sorts of amusement places. The electric cars fly along the rails at great speed, and in a little while the sea can be reached. The census has just been completed for this city, and in ten years the population has trebled. There are now over 300,000 here.

Americans have coined several words expressive in meaning. The word "boost" is one often used here. That is the verb



form of it, the noun form being "booster." And of all the boosters I ever heard to boost, the Californian booster boosts the most. The very air is impregnated with this spirit. On all sides you hear it. In their boosting they declare this city is to rival New York. It is to be the city of the west. San Francisco, Seattle, Vancouver are not in it, they assert, and yet these cities all on the west coast are booming too. As a result of the boosting, however, real estate is advancing in price. And such a place for real estate agents. They literally swarm here. To assert all are dishonest would not be the truth, but taking the consensus of opinion—and that is my guide here—to state a large majority are swindlers would not be wide of the mark. They lie in wait to entrap the unwary. This is general talk over here, and not merely my opinion.

#### **Graft.**

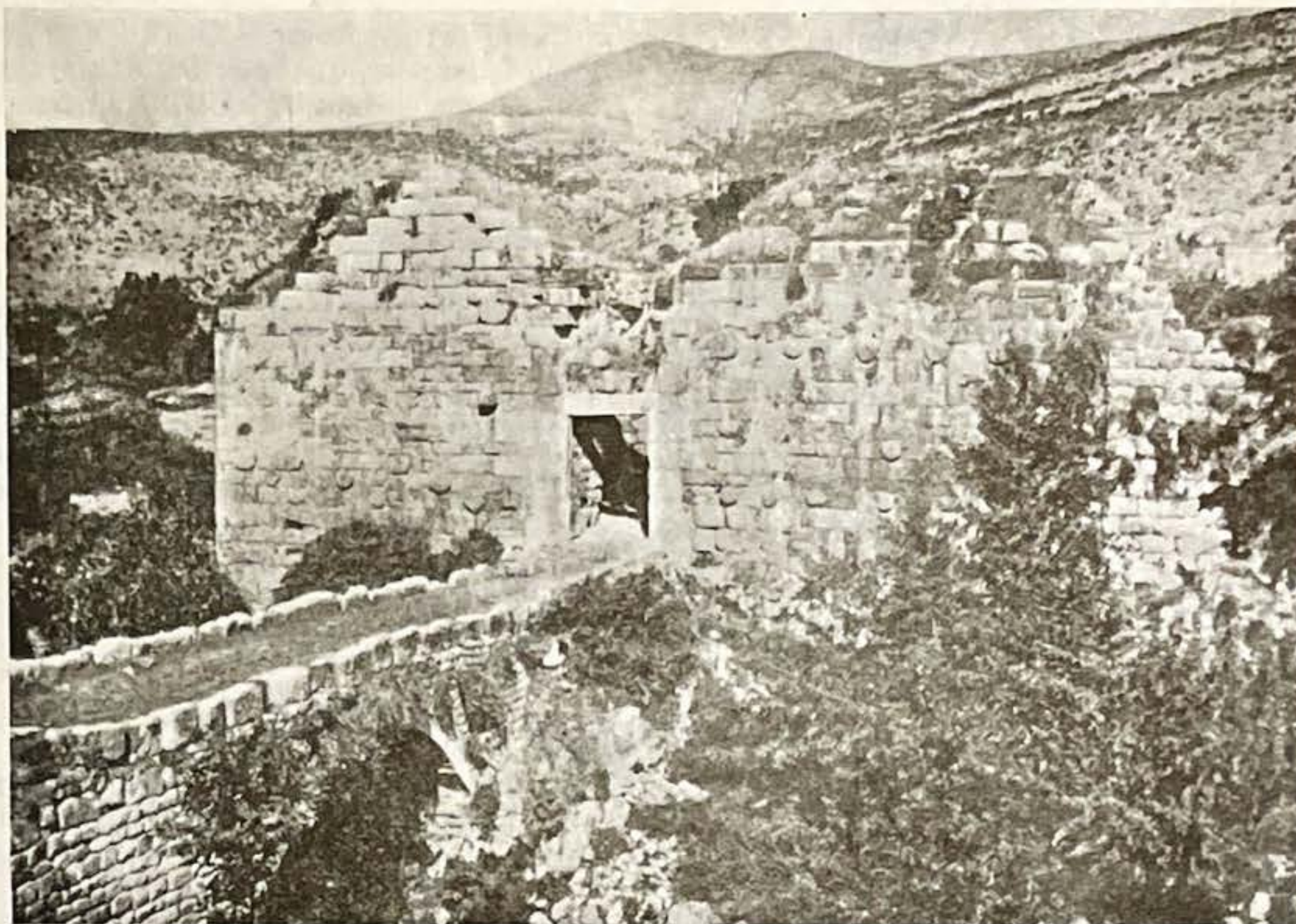
Another word frequently on the lips of an American is "graft." And graft too is common. It is practised on all sides. The new comers have to beware. In business it predominates, and in official circles it is largely practised. Honorable citizens of this country are disgusted with it, and the press on every hand is endeavoring to stamp it out. One of the daily papers of this city has just decided to refuse to insert any advertisement dealing with oil and mining ventures that cannot produce a dividend paying list. California has a large tract of oil country and mining lands. "Wild cats," as they are designated, have been placed on the market by the score, and consequently hundreds of people have been ruined financially. The action of the newspaper in question has met with the sympathetic endorsement of thousands here.

#### **Not an easy field.**

As a field for gospel work, I cannot say it is an easy place. It is spoken of as a hard field. Many considerations tend to make it such. The working classes are kept hard at work, and many nights are used in working as well as the day. The climate lends itself to outdoor pastimes, and so thousands are given up to pleasure seeking. On Sundays thousands attend the theatres and picture shows, as well as baseball and other games. Hundreds of people who come from the east leave their religion behind them, and becoming inoculated with the deadening indifference to religion, are lost to the churches. Backsliders here abound. Preachers are adopting all sorts of tactics to cajole the people into their places of worship. And you can find in this city every imaginable form of religion. Sectarianism is rife. Cults of every description are in evidence.

#### **Buying land.**

In connection with our own movement a monthly meeting is held of all preachers in Southern California. This is open to all church members. Papers are read and dis-



Ruins of the Citadel at Caesarea Philippi.

It is difficult to convey an adequate idea of the beautiful situation of Banias. In addition to its 50 or 60 houses there are one or two quaint shops in the modern village. There is also a rough bridge over the infant Jordan made from ancient pillars without their capitals. Fragments of the old citadel are still to be seen, and its massive walls and towers may yet be traced. In several of the houses old pillars are built up into modern dwellings, notably in that of the Sheikh of the village. There was another citadel in the castle, the east part of which dominated the whole, and was separated from the western section by a wall and moat.

cussed, and Home Mission work receives attention. Preachers come in from a distance of 60 miles. In addition to this a monthly meeting is held of the preachers of the churches in and around the city of Los Angeles. A movement is on foot now to buy up suitable lots of land about the city where churches will be planted by and bye. Land is going up in value very fast about the city, so it is thought advisable to secure allotments now. Lots of land that five years ago were bought for 5000 dollars are bringing 20,000 dollars to-day. Bro. C. Chapman, known as the Orange King of this city, is helping this movement.

#### **Better preaching.**

The churches here do not advance as rapidly as they do in the middle States. There our brethren are very numerous and command greater attention. Strange to say, too, that those States where our cause first started, such as Kentucky, Missouri, Indiana, Kansas, Ohio, Tennessee, and where churches of Christ are most numerous, are the States that have become very rich, and many of our members have shared in this, and are now able to give largely of their means to the Lord's work.

In connection with our brotherhood of this country, an ever increasing number of evangelists are going into the field. The type of evangelism is not always, however, that which is desirable. There is great danger of professionalism creeping in. Men who are wholly employed in this work have a reputation to keep up, and consequently

there is the tendency to go for numbers in mission work and revival services. Quantity, not quality, is sought. Methods are adopted sometimes by some evangelists that do not commend themselves to the more thoughtful and spiritual of the brethren. The preaching, in many cases, is poor and frothy. A number of churches have suffered from the ill effects of professional evangelism. The churches are now demanding more constructive preaching.

#### **The Sunday School.**

Another peculiar feature of the work I have noticed in a number of places in this country in our churches is that whilst some members come to the Sunday School, they go home before the church service begins. As you are aware, the Sunday School is held on Sunday morning, about 9.45. Unfortunately, too, few children are seen in the church meetings. This is not as it should be. The Sunday School is receiving a great deal of attention in America. That is as it should be. But many are placing it before the church. The Sunday School is an auxiliary to the church, and should be controlled by the church. Let us be careful in our desire to make the Sunday School more efficient that we do not neglect the divine institution, the church of the living God. Stronger efforts should also be made to influence parents to bring their children to the meetings for worship. It is a bad sign when the young forsake the church services.

148 Keir-st., Los Angeles, Cal.



### The Bible Preacher.

If the first thing to be sought is that we may be charged up to the point of saturation with the influences of the Spirit of God, the second thing is that we should understand how to saturate the outward mind with a knowledge of the Scripture. For a Bibleless preacher to venture upon a Christian platform is as bad as for a prayerless professor to frequent the bedsides of the sick and the dying. The devil laughs at such an one, and very often the people laugh at him too. He may make the most brilliant epigrams, tell the most engaging stories, repeat the tit-bits from the most trustworthy newspapers (if there are any trustworthy newspapers); but after a time the sparkle is out of the epigrams, the stories have become stale, and the newspapers are back numbers. On the other hand a Biblical preacher gives his message in language that is better than his own, and his subject matter does not wear out nor grow old; he is occupied with an everlasting gospel, and the Spirit of the Lord honors his preaching by attaching it to permanent results in the conversion and sanctification of individual men and women. The Bible preacher does not go out of date, because the Bible itself has not gone out of date; on the contrary, he is more in demand than ever, and the cry of the churches that are eager for spiritual life must surely be very much like the message that was sent after my late friend Edward Millard, who some years since visited the mission churches in Armenia. "Send us," they said, "some more Bible preachers." A persecuted and suffering seed of the kingdom knows what is best suited to its conditions; and what suits their condition is like to be also the proper cordial for ours. *Dr. J. Rendel Harris.*

### Shining Christians.

Christ is the Light of the World. Followers of Christ are described also as lights, kindled from the great central Light. Christ shines upon us that we may shine. In Christ's life the love of God broke like a glorious sunrise into the darkness of the earth. We all know how Jesus lived. He was a benediction wherever he went. He blessed the people by his words, which told them of God's compassion, love and truth. He blessed them by his life, in which the bitterest enemy could find no fault—a life full of sweetness, gentleness, sympathy, purity, and whatsoever things are lovely. He blessed them by his deeds—he went about doing good, healing, comforting, helping, lifting up, cleansing lepers, opening blind eyes, scattering kindnesses everywhere. Christ has passed into heaven, but he wants us to continue his life, with all its goodness, its beauty, its sweet service. He kindles the light in us that we may shine as he did.

One way we can shine is by simple goodness. One writes: "There are differ-

ent kinds of greatness. There is the greatness of the poet, of the artist, of the statesman, of the inventor, of the merchant, of the financier; then there is that rarest of all, the greatness of goodness, the more needed than all the rest, as upon it depends the salvation of humanity." Oliver Wendell Holmes said of a lifelong friend, that wherever he went his path was marked, like that of a stream which carries verdure with it, by the growth of the thought and character of those about him. It is thus that simple goodness blesses the world. Wherever it goes it leaves the fragrance of love. One writes of a quiet man,

"In the desert, where he lies entombed  
We made a little garden, and left there  
Some flowers that, but for him, had never  
bloomed."

That made his life worth while—some flowers planted and tended by him, and left to shed their fragrance on the air—some flowers which, but for this thought and care, had never bloomed.—*J. R. Miller.*

## Sisters' Department.

### VICTORIAN.

The Executive meeting of the 3rd inst. was under the presidency of Mrs. J. Pittman, who also conducted the devotional exercises. Sister Mrs. Chown was welcomed to the meeting after her illness. The report of church work was kindly read by Mrs. Potts. Reported additions from schools: North Carlton 1, Windsor 5, Doncaster 1, Collingwood 1, Brighton 1, Cheltenham 4, Lygon-st. 3, Newmarket 7, Swanston-st. 1, South Yarra 1, North Fitzroy 1, Burwood Boys' 1. Next meeting will be July 1. The Executive will meet at 2.30, and at 3 o'clock a united prayer and praise meeting will be held. The Foreign Missionary Committee will supply the programme.

### REPORTS OF WORK IN THE CHURCHES.

Hawthorn.—A Dorcas and sisters' prayer meeting is held, and hospital visitation is attended to by visiting sisters, who also visit the sick and poor of the church, giving money or clothes as required. We have raised £32/12/- by sewing class for church funds. A girls' guild has been started, which promises to be a success.—(Mrs.) R. Hunter.

South Melbourne.—Has a Dorcas and sisters' prayer meeting, which is held prior to the Dorcas meeting alternate Tuesdays. The sisters' visiting band visit poor and needy, giving monetary and other assistance, ministering to the sick, showing them some one cares for them.—E. Copeland.

Brighton.—Sends a fine report. The Sunday School is divided into three, the Adult Bible Class, under F. Pittman, which is increasing weekly; the intermediate, under Bren. Ludbrook and Morris, helped by an efficient band of teachers; the infants are managed by Mr. Sharp on kindergarten methods. Dorcas members almost trebled under presidency of Mrs. Pittman, ably seconded by Mrs. Watts as secretary. Made eight new garments, mended and distributed 26 articles. We spent an afternoon with a sister

from the City Mission, which was very inspiring. A start has been made in the temperance cause under Bro. Pittman and Mrs. Scivwright.—(Mrs.) E. Sharp.

Ascot Vale.—The meetings are steadily increasing. Bro. Batt is doing fine work, especially with the young men. The Junior and Boys' Sunday morning Endeavor Classes are well attended. The Dorcas Class under Sister Bailey, senr., are doing their best, and are always ready to help the needy. They also visit the sick and sorrowing. We have opened our new school-room, and have successfully celebrated our Sunday School anniversary. The year's work has been crowned by seeing 12 of our scholars accept Christ as their personal Saviour.—(Mrs.) E. Potts.

Sisters' Prayer Meeting.—The Newmarket sisters were favored by a visit from the Executive Prayer Meeting Committee. Mrs. Trinnick presided. Mrs. Ludbrook and Mrs. Davies gave us interesting and helpful addresses. We were reminded of how little we can do, and yet how much, by fervent prayer and patience.—Alice Kyme.

Northcote.—The sisters decided to reorganise their meetings. On the 25th we had a visit from Sisters Trinnick and Webster. Sister Trinnick led the meeting, and spoke on the 23rd Psalm. Sister Webster gave an address. Although the meeting was small, we felt uplifted and strengthened, and are grateful to the sisters for their visit.—A. Woodgate Sec.

Dorcas.—The third meeting of the General Dorcas was held on May 19; 15 members present. 13 garments were completed. A parcel of 15 garments was sent from Middle Park. Several donations of worn garments received from members. 31 garments in all, which were donated to Kindergarten. £6 was donated to needy cases, and £1/1/- collected by Sister Zelius for General Dorcas fund. Received from a sister, 5/—A. Downs, Supt.

Kindergarten.—The work is going on satisfactorily. We have 51 names on the roll. The average attendance is 39. There are 14 children away ill. This, with a few wet days, spoils our average attendance. The mothers' meeting was held on May 25. 29 mothers were present. The tea was supplied by Mrs. Zelius, who, with two of her daughters, some of our young sisters and friends, had a busy time in attending to the wants of our visitors. All these ladies were amply repaid for their trouble by seeing the pleasure they conferred.—C. Jerrems.

Hospital Visitation. May Report.—Mrs. Tully reports three visits to Eye and Ear Hospital; distributed 36 books and a quantity of apples. Mrs. Tyrrell, Queen Victoria Hospital, two visits. Mrs. Cameron, Alfred Hospital, two visits; Old Folks' Home, two visits; books given away, 95. Mrs. Morris, Austin Hospital, two visits; Queen Victoria, 1; and St. Vincent's three; books and magazines given away, 60; also comforts. Mrs. Thurgood, Melbourne Hospital, four visits; Homeopathic, three visits; distributed 140 books and illustrated papers, and home comforts. Miss Jerrems, Children's Hospital, two visits; distributed 85 books and a number of cards; Benevolent Asylum, two visits; distributed 12 books. Members of following churches visited: Collingwood, Footscray, Moreland and Preston; Windsor and North Fitzroy Sunday School scholars.



Thanks to following for books, illustrated papers, *Pure Words* and *Child's Own Magazines*: Sisters Chown, L. Mitchell, J. Petty, R. Smith, Mrs. Horner, Mr. Simmonds and officers of Lygon-st. Sunday School—E. C. Thurgood, Supt.

Foreign Missions.—The collectors' and church officers' social on May 25 was a great success. The meeting was enjoyed by all. We hope the desired end will be achieved—"More Enthusiasm in Missions." Have received two letters, one from Miss Terrell, in which she seems downcast about her progress in the language. She wishes all the sisters to pray that she may overcome the difficulties. Mrs. Filmer writes of her work.—L. J. Lyall, Supt.

Home Missions.—Bro. Bagley has been holding missions in the Kaniva Circuit, and will no doubt have a good report to present. Bren. E. Edwards and Benn are still laboring in that district. Bro. Leng is at Castlemaine. But a new district is being formed at Maryborough, Bet Bet and Dunolly, which will engage Bro. Leng's attention soon, when arrangements are completed for the carrying on of the work at Castlemaine. Gifford Gordon is having large audiences at Geelong, and the prospects there were never better than at present. Henry Baker is in the Mallee district, Bro. Connor at Colac, Bro. Goodwin at Shepparton and Cosgrove, Bro. Chappell at Gordons, and G. Black at Warragul. The meeting of Home and Foreign Mission collectors and church officers was a great success, and we feel sure will give an impetus to mission work. The amount collected by sisters since Conference is £34/17/4. Bro. Swain has begun his duties as Bible School Organiser.—M. McLellan.

#### SOUTH AUSTRALIA.

The Executive met on June 2 for a short business meeting, as the afternoon was given to the interests of Home Missions. A successful rally was held. Mrs. Ewers presided over the meeting. S. G. Griffith gave a very interesting address on "Women's Influence in the Church." Songs were rendered by Misses Laurie and Thomas, and recitations by Misses Griffith and Thomas.

Sunday School Additions.—Hindmarsh 17, N. Adelaide 1, Maylands 6, Mile End 2.

Obituary.—Sister Frost, Hindmarsh; Sister Reynolds, Glenelg; Sisters Baker and Hockley, Norwood, had been called home during the month.

Leader for next devotional meeting, Mrs. Dumbrill.

Foreign Missions.—Two boxes of clothes were received from the teachers and scholars of the Harrogate Public School, and parcels from Sisters Moyle, McGowan and Thompson.—M. Haverland, Supt.

Hospital.—Visits paid: Adelaide 17, Convalescent Home 1, Consumptive Home 1, Destitute Asylum 8, Home for Incurables 4, Sick and Aged 17. Magazines 360. Received from a sister 5/-, also magazines; fruit, flowers, cakes, jellies, have also been given, two warm garments from the York Dorcas Society, and four from sisters of the York church.—Mrs. T. H. Brooker, Supt.

The Executive are arranging the afternoon programme and tea for the Foreign Mission rally on June 29. The programme will consist of missionary addresses, reports from church auxiliaries,

extracts from letters from the mission fields, songs and recitations.

Treasurer's Report.—Home Missions. Receipts for May, £5/9/0½; total, £32/4/5½. Foreign Missions. Receipts for May, £1/12/-; total, £22 13/0½. General Fund. Collection, 13/5; total, £9/0/1. A. E. Manning, Secretary.

#### NEW SOUTH WALES.

Meeting held in City Temple, May 27, Miss Marshman presiding. Devotional exercises were led by Mrs. Jones. Mrs. Potter reported on hospital work. Sisters were asked to write a paper for next meeting. Mrs. Hagger, Home Mission Supt., announced a meeting held in City Temple on June 3. About 40 sisters were present. Mr. Hagger spoke on "Do Home Missions Pay?" A recitation and duet were given. Collection, £1/2/3.—E. Shearston.

Marrickville Dorcas Class.—The usual annual social was not held, but the anticipated cost of same was donated by the members of the class and added to the credit balance. At a social meeting held at the residence of Sister Morrison on June 1 (at which meeting also the annual business was transacted), a collection was taken up amounting to £1/6/6. A splendid feeling of Christian love, unity, and zeal for the advancement of the work in which they are engaged exists amongst the members of the class. Statement.—Meetings held during the year, 22. Number of members on the roll book, 13. Average attendance, 8. Income, including contributions and special donations from members of the class, £10/7/5. Expenditure—including material purchased, gifts of money and provisions to persons needing assistance, also donations to various needs of the church, Home Mission rally tea, etc., £6/6/7. Balance in hand, £4/0/10. A large number of garments have been made, and distributed to persons needing clothing.—J. Morrison, Hon. Sec.

### South African Conference.

The fifth annual Conference of Churches of Christ in South Africa was held in the Masonic Hall, Jeppe's Town, Johannesburg, on Good Friday, March 25. 31 brethren and sisters were present, viz., Pretoria 10, Roodepoort 6, Bulawayo 1 (Bro. Hadfield), and Johannesburg 14. Cape Town being again unrepresented.

The chair was taken at 10.45 a.m. by Bro. W. A. Birkett of Johannesburg, and after praise and prayer the visiting brethren and sisters were welcomed to the Conference by the chairman on behalf of the church in Johannesburg. A letter of greeting to the Conference Committee from Bro. F. M. Ludbrook, F.M. Secretary of the Australian churches, was then read, and after the singing of a hymn, reports, written and verbal, were given on the work of the churches at Cape Town, Johannesburg, Pretoria, Roodepoort, Bulawayo and Forest Vale; a statement regarding the Nyasaland Mission was also made by the Conference Secretary.

In Cape Town all the meetings have been kept going during the year and the membership has increased by two. The Sunday School is the

most encouraging feature of the work, the number of scholars having increased from 30 to 62.

In Johannesburg many difficulties have had to be contended with in carrying on the work, which has not been of a very encouraging nature. It has not been possible to conduct gospel meetings during the year, and the membership has fallen from 32 to 29. The outlook for the immediate future is not so bright as we would like it to be, due, in a great measure, to the removal of members to other parts of the Rand, but we trust that ere long the causes for discouragement may disappear.

Pretoria has shared the common experience of the other churches, viz., that it is very hard to work in South Africa, so far as the "whites" are concerned. The work has, however, been well maintained during the year, and although there is not the same progress to report as to the 1909 Conference, there is no reason to be discouraged. The statistics show that the membership has increased by 3. The Sunday School is in a flourishing condition, and the number of scholars has increased by 6.

At Roodepoort the white membership has increased by 3. The native evangelist has been maintained during the year, and the work among the natives continues very encouraging, the membership having increased by 55. These figures, however, do not accurately reflect the progress made, as several natives who decided for Christ were unfortunately unable to obtain the necessary leave from their employers to enable them to journey to the place resorted to for baptisms.

At Bulawayo good progress has been made, and the statistics show an increase of approximately 61 natives and a decrease of 2 colored. The white membership remains the same as at last Conference, viz., 10. Gospel meetings have been started for whites only, and these have so far been fairly well attended. A training institute has been started at Hillside (Intini) with the object of training natives as evangelists, the work being supported by the New Zealand F.M.C.

A good work continues to be carried on at Forest Vale by Bro. Sherriff and his co-workers. The membership has increased by 2, 1 and 16 white, colored and natives respectively, since Jan. 1, 1909.

After lunch the Conference paper entitled "The Care of our Members, and How to Retain Them," was read by the writer, Bro. Horace Hudd, and was followed by a discussion in which several brethren took part, all speaking in terms of appreciation and agreement with the paper. It was resolved that the paper be sent to the editors of the *Bible Advocate* and AUSTRALIAN CHRISTIAN for publication.

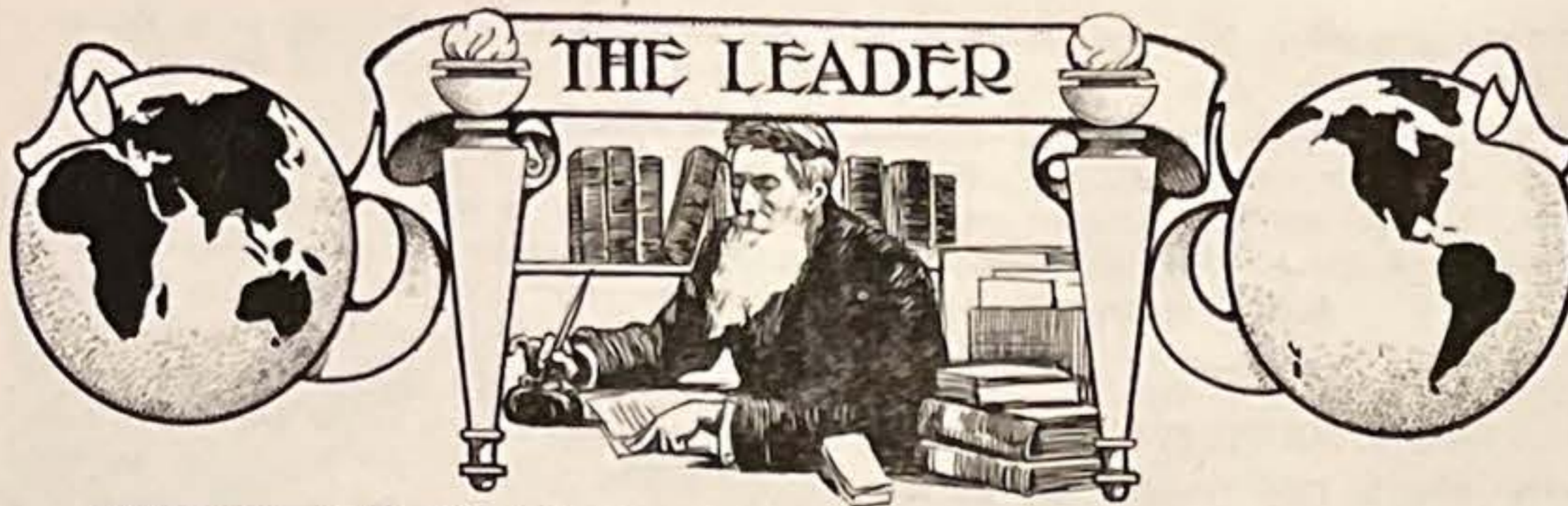
Brethren from the churches in Johannesburg and Roodepoort have been appointed to form the Conference Committee for the ensuing year, and the next Conference will be held in Roodepoort under the presidency of Bro. W. Duff.

The usual votes of thanks were then passed, and the Conference was closed by the singing of "Hail, sweetest, dearest," and the pronouncement of the Benediction.

Johannesburg, May 6, 1910. WM. WILSON, Sec.

It is always safe to do right; and the truest expediency is simple justice.—Whittier.





### SCIENCE AND RELIGION.

Professor Osborne, of the Melbourne University, has lately been giving a series of mid-day lectures in the Athenæum, the final one being on the subject of "Science and Religion." From the reports of this lecture which appeared in the daily papers, the impression is produced that the professor is not friendly to religion, and, further, that the man of science is bound to be antagonistic to it. In so far as he is concerned, we are, of course, bound to accept the fact of his antagonism, however much we may deplore it. But, on the other hand, we are quite at liberty to dispute the fact that, in speaking of scientists generally, he does so in a representative capacity. Comparatively speaking, it is a matter of small importance what the attitude of Professor Osborne may be to religion, and had he been content simply to express his own views, we should have been satisfied to let them pass for what they were worth. As, however, he presumed to include scientists generally as being on the same platform with himself, we feel we are bound to resent his assumption and give it a flat denial. He may regard this as being of the nature of a conflict between science and religion, but it is not. It is simply a question of fact, which in this case has been sadly misrepresented.

#### The man of science.

We venture to say that Professor Osborne had no authority for saying that "the man of science always would kick against the idea of subscribing to any religious belief; but he could subscribe if he had the option of recanting." The latter clause is rather absurd, for the ordinary, sensible man does not, in accepting what he believes to be true, at the same time make a provision for recanting. The fact of his doing so, would imply that his conviction of the truth was far from being decided; in any case no one needs to be told that no man can continue to regard as true that which he has discovered to be false. The statement of the professor, however, means this, if it means anything, "that a man of science must kick against subscribing to the Christian religion in its accepted sense. A very sufficient answer is given to this by a correspondent in Saturday's *Argus*. This writer quotes from John George Romanes, who passed out of agnosticism into the Christian faith. He said: "When I was at Cambridge there was a galaxy of genius in that department (mathematics) emanating from that place such as had never before been

equalled. And the curious thing in our present connection is that the most illustrious names were ranged on the side of orthodoxy—Sir W. Thomson (Lord Kelvin), Sir George Stokes, Professors Tait, Adams, Clark-Maxwell and Cayley—not to mention a number of lesser lights, such as Routh, Todhunter, Ferrers, etc.—were all avowed Christians." This list might be added to very considerably, but the names cited are sufficient to disprove the statement that "a man of science always would kick against the idea of subscribing to a religious belief." Compared with the names stated above and a host of others who could easily be mentioned, Professor Osborne is a very small light in the scientific firmament.

#### The conflict.

It is a noticeable fact that men of the stamp of Professor Osborne rather delight in speaking of the conflict between science and religion. In doing so they are not quite fair in their statements and implications. That such a conflict did once exist is true enough, but it is not true as things are in the present. No intelligent Christian disputes the ascertained facts of science, but many do question some of the speculations of scientific men. And they have an undoubted right to do so, if the said speculations do not commend themselves to their judgment. It is a pure assumption that Christian men who do not accept Evolution as a demonstrated fact refuse to do so on purely religious grounds, for if these grounds did not exist they could do so on other grounds, namely, that the evidence placed before them did not warrant the conclusions. As a matter of fact, however, the theory of Evolution has been widely accepted by the religious world, and so far from there being a conflict, it would almost seem as if the present state of things showed a too great willingness on the part of the religious world to accept conclusions, which, while boldly affirmed by many, are regarded doubtfully by other scientists of equal standing.

#### Scientists not agreed.

A fair statement of this conflict is given by Professor Orr, when he says: "It need not be denied that there have often been much misunderstanding, ignorance, bigotry and error in these conflicts, both on the side of theology and the side of science. Issues have often been confused, and the truth in new theories has not always been separated from error. Much of this is not due speci-

ally to religion, but to the reigning ideas of the age, and the principle of conservatism in human nature which makes the mind unwilling to break up old habits of thought and adopt new and revolutionary ideas. This conservative tendency is not peculiar to theologians, but appears in scientific circles as well. The innovator in science has generally his very stiffest fight to wage among his own brethren. Harvey's discovery of the circulation of the blood was contested by the physicians of his time. . . . And this conservatism is not to be discredited. For though it may lead in some cases to delay in accepting truth, it is the cause of such keen analysis that the truth is more firmly established, when it is finally accepted. On the other hand, a wise scepticism has frequently been the means of detecting error. If religion is to be discredited for coming into conflict with science, science also must be discredited for coming into conflict with itself. It is not so long ago since scientists, or at least a goodly number of them, pinned their faith to Darwin's idea of "Natural Selection." Now, Professor Osborne tells us "Scientists were meeting with extraordinary organisms in the body, disinclining them to the belief that they had originated by natural selection or by unguided movement." And yet, Darwin's whole theory rested on "natural selection"! Which of these is science, and which is not? Had not the intelligent Christian, when Darwin's theory was launched upon the world, and all men, scientists included, bowed down before him; had he not, we ask, a perfect right to refuse to accept a theory which he considered rested upon a foundation of sand? That he was wise in doing so, the sequel has made manifest.

#### No conflict.

Apart from a healthy conservatism in regard to speculative science, there is no conflict between true science and true religion. The greatest of scientists have realised this. As proof of this let us quote Dr. Pritchard, F.R.S., the late Savillian Professor of Astronomy at Oxford, who said: "This much I may say, that after a life, already not a short one, spent in the study of science and of philosophical divinity, and living in equal intimacy with men of science and with thoughtful divines, I have learned nothing which can reasonably disturb an impartial mind, either in its conviction of the truth of Christianity, as interpreted by the more moderate sections of the Christian church, or in its acceptance of the divine inspiration of the sacred Scriptures, not indeed as literal and punctual, but as generic and substantial. I am equally assured that the general development of human knowledge is friendly to these convictions." It is quite true, though in a different sense than that intended by Professor Osborne, that "as long as life remained as it is, so long would there be those who would be confined to the narrow circle," and there is no man who moves in a narrower circle than the materialistic scien-



tist. To him, the human body is so much flesh and bones, and not something that may become a temple. Examining the human body, Professor Osborne admitted that there was evidence of guidance, but expressed the opinion that "whatever guidance there might be, it was not infinite." Other scientists, with larger vision, could see more than this. Thus Professor A. Macallister, M.A., M.D., F.R.S., says: "The prominent lesson which the examination of the human body impresses on us is that of perfect adaptation of means to an end, of structure to function. The unprejudiced mind cannot fail to read in every organ, nay, we may say in every cell and fibre, the inscription of purpose, and to learn thereby that they are products of supreme power directed by supreme wisdom." In this matter we prefer to take for our guides the men of larger vision. As a scientist, the late Lord Kelvin towers above Professor Osborne, and his testimony is that science leads us up to God, "showing us through nature that all living things depend on one everlasting Creator and Ruler." And his further testimony is, that "science was not antagonistic to religion, but a help for religion."

## Editorial Notes.

### Preachers' Salaries.

The Sydney *Methodist* strikes a chord that will awaken a responsive echo in the hearts of preachers of some other churches. The editor says—"The cost of living has increased, and is still increasing. Demands upon the parsonage multiply and the difficulty of financing the home is acutely realised. Wages and salaries have gone up in almost all other directions. The Government is now recognising the claims of the State employees, including school teachers of all classes, to increased remuneration in view of the increased cost of living. Are ministers alone to be left out in this general movement? Their people are better off than they used to be, and there are more of them. Circuit and trust finances are easier, as a general rule. And yet our most important circuits are content to pay the minimum stipends to able and experienced ministers—no more than the fledglings receive who have just entered the ranks as ordained ministers. Should these things be so?" It will be readily admitted that Methodist ministers, financially, have many advantages over the great majority of the preachers supported by those who love to be called Christians only. Not only is the salary as a rule higher, but a furnished parsonage is also provided, and an increase of stipend for each child. The Methodist minister is never out of a charge, and provision is made for his old age. And yet with the increased cost of living he finds it a problem how to meet all demands and provide things honest in the sight of men. Our preachers, generally speaking, have no

opportunity of laying anything aside for old age, and in some cases it is putting the matter very mildly to say that "the difficulty of financing the home is very acutely realised." Many of our readers will readily concede that "our preachers are not paid sufficiently," but how many of them will take steps to remedy the evil? We wish that we could endorse with confidence the closing words of our contemporary: "A word to the wise is sufficient, and a suggestion to the sense of justice of our officials generally, will, we feel sure, result in an improvement in the position generally."

### Papal Intolerance and Infallibility.

The cables last week give us two evidences that the spirit of intolerance which has ever characterised the Papal Church has not abated. Advantage was taken of the tercentenary of the canonisation of Borromeo, Archbishop of Milan, to issue an encyclical from the Pope denouncing Protestant reformers. The text of this will no doubt make interesting reading when it arrives here. The language used has been such that even the R.C. King of Saxony has remonstrated with the Pope, while such a storm of indignation has been aroused throughout Germany that his Holiness has had to withdraw the encyclical. The other instance is reported from Spain. Protestants in Madrid until recently have not been permitted to erect church buildings or to place notices of their services outside the buildings they rented. About a fortnight ago a royal decree was issued, allowing non-Catholic churches and missions throughout Spain to show external signs of their belief on the walls of their places of worship, and this has led to a prompt protest from the Vatican against such liberty being granted. Imagine how the Roman Catholics of Australia would feel if not permitted to erect churches or publish notices of their services. What indignation would be expressed, and rightly, too, throughout the Commonwealth. And yet this has been the state of affairs in Spain! The Pope speaking *ex cathedra* is infallible and the publication of the encyclical and of the protest against a small extension of liberty in Spain, are the latest evidences of his infallible attitude towards religious freedom. But surely some thoughtful Roman Catholics will wonder why, if infallibly guided in the issue of his encyclical, he should withdraw it from circulation. "The legs of the lame are not equal." As the Roman Catholic Church claims to be actuated by one spirit throughout the world, and as it is everywhere proudly loyal to the spiritual reign of the Pope, we can understand what would be the result in Australia if it but had a free hand.

### Is Romanism Gaining?

Many timid Protestants believe it is, and if we were to judge solely by the statements of Australian Romanists we should be inclined to think they are right. Our R.C. friends know how to make use of the press to present glowing reports, and on

the principle that "nothing succeeds like success," they are wise in their generation. But as a cold matter of fact, Romanism is on the down grade. Almost without exception the Protestant nations are the virile ones, such as Britain, Germany, and the United States, while such powers as Spain, Portugal and Austria are decadent or non-progressive. But a few years ago the American-Spanish war brought the twelve or fourteen millions of the Philippine Islands, Cuba and Porto Rico out from under the blighting dominion of Rome into religious freedom, and already tens of thousands have become communicants of Protestant churches. France, once one of the main pillars of Popery, has swung from the extreme of Papal superstition to that of practical atheism, as a direct rebound from the intellectual bondage of the Holy Church. One of the most significant indications of R.C. decadence is the number of priests who leave the body. In France alone several hundreds every year cast off the yoke, and this is true also in a lesser degree of Italy, Belgium and other Catholic countries. Some of these are men of great intellectual power and influence, such as Giorgio Bartoli, who has repudiated Roman Catholicism and joined the Waldensian movement in Italy. "He was trusted with the great Jesuit journal *La Civita Catholica* in Rome and has for many years been regarded as one of the foremost scholars of the R.C. Church in Europe and one of the most discerning writers in Italy." "He has been designated as the Luther of Italy, and reporters who have interviewed him tell of a personality that would seem to justify the title." Dr. McCabe, a prominent ex-priest, as quoted by A. M. Growden in the *Christian Standard*, states in a recent volume that "Roman Catholicism has since the middle of the last century lost nearly a third of its dominion, and that fully 80 per cent. of its supporters belong to the illiterate class." Here are some figures as given by Dr. McCabe: "The actual number of Catholics is 180,000,000, when the number ought to be 250,000,000 if the Vatican had done no more than retain its followers of eighty years ago and their children. In France Catholicism in half a century has decreased from 30,000,000 to 6,000,000, while the increase in population has been 3,000,000. In Italy it has a precarious hold on the intelligent, while 69 per cent. of its adherents are illiterate. The writer affirms a leakage in the last fifty years of 17,500,000 in the English speaking world. In Germany the loss has been in the same length of time 5,000,000. In the German and Slavonic world a loss of 18,800,000. He affirms for America 9,000,000, whereas by natural increase and immigration it ought to number 23,000,000." Another encouraging factor in Protestant progress is the rapidly increasing missionary zeal of the great Protestant bodies. While the Romanists are a missionary people, their activity in this line will not compare with that of Protestants.





Conducted by A. R. Main.

### THE MODEL SOCIETY.

Topic for July 11.

Suggested Subjects and Readings.

Mutual ministry—Rom. 12: 3-8.

Committees that serve—Rom. 12: 9-16.

A finance committee—Acts 6: 1-7.

A model prayer meeting—Acts 4: 23-32.

A model consecration meeting—Ex. 19.

A model missionary meeting—Acts 13.

Topic—The model Christian Endeavor Society—1 Cor. 12: 4-27.

On February 7 of this year we had as a subject "The Model Christian Endeavorer." One feels like saying that the model society is one which consists of model Endeavorers, and stopping there. We know at least that a model society would imply model individual Endeavorers; the society can be no better than its units. But there are certain functions and characteristics which belong to the society as such, which our topic asks us to notice. You may have a lot of estimable people as individuals, but yet find that they do not work specially well together. A family or community, a crowd or a nation, is not simply a group of individuals.

#### A model of spirituality.

The model society puts the spiritual first. When the movement started, it was felt that provision was more often made in young people's meetings for intellectual training than for heart culture. So in Endeavor meetings an attempt was strenuously made to supply that which was lacking. Hence the absence of criticisms, and confining the topics to religious and moral subjects. In exalting the spiritual we cannot go wrong. It is but putting first things first. True, mental development is not opposed to the most intense heart culture too. It may be that some programmes have been goody-goody and namby-pamby. But I fancy that in some societies there has been a tendency to unduly exalt the social element. This social side of the society may indeed be one of strongest help to the spiritual. Subordinated to higher ends, church and other socials can help much. But I have seen suggestions and descriptions of Endeavor socials which seemed to me the quintessence of inanity. Christian Endeavor stands supremely for growth in Christian character and service. That society is most worthy of being imitated, is most nearly approximate to being a model, in which all the members are growing in grace, themselves becoming strong, and engaged in active service for Christ with a view to winning others to lives of consecrated work. Nothing which militates against this will be tolerated in the model society.

#### Model programmes.

Our suggested subjects above lead us to understand that a model society will have model

meetings and programmes. Here lies one of the chief weaknesses of the ordinary society. It is nothing against Christian Endeavor as such, but betokens much awry with individual Endeavorers. We have different themes—say, missionary, temperance, or "Model Endeavor Society." Well, let us keep them distinct. Let everything in the meeting have to do with the selected subject. Do not wander, or "with extensive view survey mankind from China to Peru." No one, for instance, who is asked to give an address on the topic of this week will bring along a reading on the conversion of Africaner. True, this would be very interesting and profitable in its place. Again, in no model society will members neglect to take their appointed part. Essays will not be substituted for speeches; selected articles will not be read in place of original essays. There will be no such abomination as members daring to read an article by J. R. Miller or Henry Drummond as if it were their own production. Nor will even a friend's composition be given as ostensibly original with the reader. That is, lies are not told in model societies! Has your society ever suffered thus? If not, it approaches the model.

#### A model auxiliary.

The Endeavor Society claims to be, or at least aims at being, the chief auxiliary of the church. That is the best society which best succeeds in realising this aim. To be a helper—or auxiliary—is no ignoble ambition. To help the church of God is one of the noblest things in this world. It is unnecessary here to quote tributes freely given to the Endeavor Society because of its proved usefulness in this direction. Many have borne glad witness. How is it with your society? Can you say that, because of its existence, church work prospers, church meetings are better attended, the cause of Christ is helped? It ought to be so. Of all societies, the Christian Endeavor is or should be least self-centred. It does not exist for itself; it cannot boast of its own numerical or other progress, its whole existence is for another—"for Christ and his Church."

#### A model of work.

It follows from the foregoing that the model society will be that which actively works outside. The society does not exist simply for its own delight, amusement, or even edification. Delightful social, prayer and consecration meetings may be experienced, and yet the society be failing in its work. It is just so with the church; some seem to think a church is getting on nicely when its members dwell in happy unity, and enjoy each other's company in the public services—which might be allowed to be true, but for the fact that the Saviour founded the church as the grand means for saving the world. Where it does this work it is really successful. The Endeavor So-

ciety likewise must be tested by work done. What has been accomplished in relieving the poor? Who have been helped? Are the committees doing that for which they were appointed, or is the monthly report largely an apology for past laxity and a promise for future amendment?

#### Miscellaneous.

The model society will never need reorganising. It will never need an all-round re-signing of the pledge. It will have as many young men as young women in its membership. Its programmes will have something robust in them. It will not get into ruts unduly, though it will not choose bizarre methods or foolish novelties to attract those who are not pleased with bright, helpful programmes. Its meetings will begin on time, presided over by a chairman who has come prepared to do his work. Every member has something to do, knows what he will do, and does it cheerily and promptly. Prayers are brief. All talks, readings, and prayers, are so given as to be easily heard. Singing is hearty. There is no undue levity or chattering. Neither is there gloominess. Folk sit near the front. They do not bolt immediately after the benediction. In short the model society (but where will you find it?) consists of a large number of quite model members.

#### Committees Co-ordinating.

The Christian Endeavor idea is that of co-operative labor for the Lord—co-operation in our committees and in our unions, as well as fundamentally in our societies.

Not only must the members of a committee co-operate, but the committees themselves have frequent opportunities to co-operate with one another.

The executive committee is the great co-ordinating committee, and its main purpose should be to see that all the committees are at work together for the good of the whole society.

The prayer meeting and look-out committee must always work together to produce the best results. The new members obtained by the look-out committee should be set at work by the prayer meeting committee. If the look-out committee finds the old members growing lax, it is through the prayer meeting committee that they can best be aroused to action.

The music committee must work with the prayer meeting, missionary, and social committees. The social and look-out committees should have the same goals, and try to interest new persons in the society. The calling committee will co-operate in the same design. The missionary and prayer meeting committees must work together. In fine, the ideal society is a unity, and all the committees and officers are members one of another.—*Amos R. Wells.*

If we cannot live so as to be happy, let us at least live so as to deserve happiness.—*Fichte.*

You may assuredly find perfect peace in you if you resolve to do that which your Lord has plainly required, and are content that he should indeed require no more of you than to do justice, to love mercy, and to walk humbly with him.—*Ruskin.*





Address Communications concerning Australian Missions to T. B. Fischer, Glebe Avenue, Cheltenham, Victoria.



Take my purse and let it be  
Consecrated, Lord, to Thee  
On  
July 3.

#### Miss Tonkin's Orphans.

It seems to me that these poor girls are brought to me, and I feel I cannot turn them away. Homeless and friendless they are, in a sense we in homelands cannot understand. If you want to save them from the downward road then you must take all responsibility. It costs £5 a year to clothe, feed, and educate a girl, but some I am only helping through school to be trained as teachers; these will return the outlay put upon them, when teaching. But it is the orphans who appeal most to me. I have some now. The oldest girl is married and is still with me. I want to train her for a Bible woman. The others are only little girls five and twelve years. The trouble is, it is not for just one year but for at least six or eight years. Still the Lord has always provided, and he will. Our work is going on encouragingly, and we believe before long there will be many ready to enter the church.—April 2, 1910.

#### "The Day of Good Tidings."

By Geo. Manifold.

In the seventh of Second Kings there is a graphic account of how relief was brought to the famine stricken city of Samaria. So dire was the condition of the people, that even mothers were eating their children, and the most revolting garbage was worth its weight in silver. Elisha prophesied the incredible news that on the morrow a measure of fine flour would be sold for a shekel, and two measures of barley for a shekel.

1. The Messengers. The instruments by which the good news were made known were four homeless, hopeless lepers. They had been driven to despair. They were outside of the city and ready to die. They plucked up courage and whispered one to another: "If we enter the city, we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall into the host of the Syrians; if they save us alive, we shall live; and if they kill us, we shall but die." But the Syrians became their unwilling benefactors. For the Lord had made them to hear a noise of chariots and of horses, and they arose, leaving the camp as it was, and fled for their lives. When the lepers draw near the

enemy's camp, there is a strange silence; no guards, no stir. They stealthily creep to the first tent, and finding it empty, did eat and drink. The plunder they found they went and hid. Entering another tent, they do the same. Then conscience asserts itself, and they unitedly exclaim: "We do not well; this is a day of good tidings," and they hasten in the dead of night to the perishing thousands in Samaria.

God desires to use every one of us as his messengers. At the best we are unworthy creatures. There are enough men and money amongst us to evangelise the whole world in this generation, if every one would feel his responsibility as those four lepers did. Let every elder and evangelist lay this matter before the Lord, and then on Foreign Mission day lay the obligation upon the hearts of the congregations everywhere and call for volunteers. Offerings more commensurate with the call of the Master would also be generously given.

2. Their Mission. The mission of those four lepers was to go to a famine stricken city and tell the good news, that there was bread enough and to spare. The heathen world of about one thousand million still suffers a deep and malignant spiritual hunger, which unsatisfied leads to a thousand other evils. Language is barren to describe their misery, degradation and shame. The only immediate and effective relief is that this day may be made a day of good tidings. We do not well if we hold our peace. In our possession is the knowledge of the Bread of Life. Let every disciple unitedly participate with Jesus and with one another in this soul saving mission. We can do it, for we have the men, the means, and the message.

3. The Motives. The lepers were not altogether devoid of the feelings of brotherhood; they had not much kindness dealt out to them, yet in the hour of their new found joy they think of others. The great need of their countrymen suffering and dying awoke in them the feeling of compassion. This is a day of good tidings. Let us hasten to tell the good news to others. By imparting it now, though it be midnight, we may save them. To-morrow will be too late.

The heathen out of the deepest depths of darkness and despair implore us with a thousand tongues to bring them the Bread of Life. It is criminal to be selfish, it is a sin to be silent. If all the idle and dumb Christians in our ranks would speak and do, we could of ourselves reach every starving, sin-sick soul within the next thirty years.

Many a man's hand and heart and tongue shrivel up through lack of use. They become strangers to the grace and joy of giving, and in turn the noblest aspirations are stifled, and the spiritual nature becomes deadened. God will hold us responsible for our apathy. We ought to be the most missionary people on the earth. How

great are our privileges! How rich are our opportunities! Let us all make haste and use to the full every opportunity of relieving this famine of the heathen, for this is surely the day of good tidings.

#### Congratulations from America.

I congratulate the churches upon the advanced step you are taking (in taking over Bro. and Sister Purdy and the Oba work). Your report is a cheering one. I am hoping to start from San Francisco about the first of August on my way to visit our mission stations in different parts of the world, and hope to reach Australia early in September.—F. M. Rains.

What shall I render unto the Lord on  
July 3 for all his goodness?

I will sing praises to his holy name.

I will pray, and pay as I pray.

#### Success on Pentecost.

We have great cause for rejoicing at Panewa and Amley on the east of the island. It is only about a month since we commenced work at Panewa, and about six months since we started at Amley, but many of the people in each place have abandoned heathenism and expressed a desire to follow Christ in baptism. We are leaving them for awhile, as they have had very little instruction in Scriptural things.

We are not meeting with the same success at Lonliblie, but are holding our own. T. Tumtum brought an old Lonliblie man from Ambrim yesterday, as interpreter for Moses Tomasses, whom we hope to place at Lonliblie. Moses is from Ranwady, and does not understand the language of this end of the island. Timothy Tabycame has now gone to Vanmill, near Batnapne; this is a large village, but one that is steeped in heathenism; the R.C.s formerly had a school there, but could do nothing with them.

I find that of those baptised since my arrival here, over 30 have died. White influence, white man's medicine, and so on, seem to have a good effect upon them, for in this village (for the year) we have had no deaths, while births have numbered eight. Mrs. F. is fine again now. I had a slight attack of fever last week; but taken all round, we are both far better than we were.—Frank G. Filmer, March 1, 1910.

#### A New Missionary for Tokyo.

On Sunday, May 8, Marian Benson Davey, a chubby little eight pound girl, came to be another joy in our home. Both mother and daughter are doing nicely. Best regards to you all.—P. A. Davey.

The average number of conversions in the U.S.A. for each preacher is three annually; the average number for each Foreign Missionary is twelve. About 400 are won from paganism by the power of the gospel every time the sun goes down, or an equal to two good-sized churches daily.





## New Zealand.

WELLINGTON (Vivian-st.).—The attendance at the meetings continues to be satisfactory, and Bro. Mathieson addressed a large congregation last Lord's day. The previous Sunday a Men's Bible Class was formed, with a membership of twelve, and it promises to be a live factor in the work of the church. A Home Mission rally was held recently under the auspices of the Middle District Conference Executive to promote interest in raising of funds for Home Missionary work, to which end the month of June has been set aside as a special self-denial month. Bro. Wilson (President of the Executive), Mathieson and R. A. Wright addressed the meeting. The mid-week prayer meeting is growing in numbers, the attendance last week being the best for some time past.—W.E.U., June 6.

AUCKLAND (Ponsonby-rd.).—Nice meetings yesterday. Visitors, Bro. Williams, Dunedin; Sister Miss Gole, Sydney; Bro. Dick, Dominion-rd. (exhorter). A Bible School scholar made the good confession at the close of Bro. Turner's address in the evening. Bro. and Sister Davies, senr., Bro. and Sister Ted. Davies, and Bro. Walter Davies have removed into the Richmond district. We miss their familiar faces, especially that of Bro. Davies, senr., but our loss is a great gain to the little cause at Richmond.—F.D., June 13.

AUCKLAND (Richmond).—A social was held at the chapel last Friday evening to welcome Bro. and Sister Davies, senr., and family, who have come to reside in the district. Bro. Downey, on behalf of the Richmond brethren, extended a hearty welcome to the guests. Bro. Davies responded, saying that, if God spared his life for a few years, he intended to work with us for the extension of God's kingdom in this locality. Those who know our esteemed Bro. Davies will rejoice with us at such an accession to our ranks. A good programme was presented.—F.D., June 12.

## Queensland.

ZILLMERE.—On June 5, H. Tuck, of Brisbane, exhorted, and preached the gospel in the evening. Our Lord's day School is in grand form, attendance and interest good, the children rolling up well each Lord's day morning. The C.E. is doing a good work; inspiring meetings. J. W. Collins is a great help to the society. The Band of Hope social was a great success. Good meetings to-day. One received into the church this morning. J. W. Collins exhorted the church and preached the gospel to-night.—J. Bruce, June 1.

## South Australia.

PROSPECT.—On Thursday, June 16, we held a Home Mission rally, conducted by members of the Sisters' Conference Executive. Mrs. Ewers presided, and delivered an address, Mrs. Bond and Mrs. J. Fischer gave papers, and Miss Doris Thomas recited. There was a good attendance and interest, and at the close several "mite boxes" were taken. During the last couple of months we have had several marriages at Prospect—Errol McLaren to Joyce Clode, Harold Dunn to Melvina Hand, and on Wednesday, June 15, Matthew Hy. Whiting to Elizabeth Skidmore,

The last mentioned now takes membership with her husband at Warrnambool. The happy couples, we are glad to say, are all church members.—A. M. Ludbrook, June 17.

NORTH ADELAIDE.—The 27th anniversary tea and public meeting of the Band of Hope was held on June 6. After tea, Dr. J. C. Verco, president, took charge of the meeting. The chapel was well filled. Arthur Downs, sec., in his annual report stated that 12 meetings had been held during the year; average attendance, 52; 11 pledges taken. A good programme was carried out. Bro. Griffith gave a powerful address. Bro. Ludbrook distributed prizes won for regular and punctual attendance, recitations, and singing. Our sympathies have been extended to our esteemed Bro. Ball, who has recently lost his mother by death.—V.B.T., June 13.

MAYLANDS.—Splendid meetings to-day. One young man confessed Christ and was baptised the same hour, as he had to return to the country.—R.L.A., June 19.

NORWOOD.—We observed yesterday as Endeavor Day, and had glorious meetings throughout. At 10 a.m. Miss Fischer addressed the Juniors, and at 11 H. J. Horsell, President of the Churches of Christ C.E. Union, addressed the church; he mentioned that ours was the first Endeavor Society formed in connection with Churches of Christ in S.A. In the evening S. G. Griffith spoke to a crowded congregation.—W.S., June 20.

QUEENSTOWN.—We are having splendid meetings; on June 19 Bro. Marquardt exhorted. At the gospel service W. C. Brooker delivered a stirring address, at the close of which a young woman and three young men made a noble confession. The choir are rendering practical help by their bright singing. On June 18, the classrooms were opened by our respected supt., Bro. Lawton. The president of the Port Adelaide S.S. Union; Bro. Wright, president of the Churches of Christ S.S. Union, and a large number of visitors, were present. Tea was provided by the sisters. An adjournment was then made to the chapel, where the scholars took a leading part in a lengthy programme.—A.P.B., June 19.

SEMAPHORE.—On June 19 Bro. Jarvis, of York, presided. 32 broke bread. W. C. Brooker exhorted. Keen interest is being taken in the forthcoming mission to be conducted by S. G. Griffith. The Sunday School is progressing satisfactorily.—A.P.B., June 19.

GROTE-ST.—Two young lads, scholars in the S.S., confessed Christ last Sunday night, at the anniversary service. There was a good attendance at the tea on Wednesday, and the service of song was repeated to a large audience. G. D. Wright, pres. of S.S. Union, was chairman. The secretary read an excellent report and Bro. Thomas proposed a hearty vote of thanks.—E.R.M.

## New South Wales.

HORNSBY.—The chapel was opened last Sunday. Bro. Colbourne presided and Bro. Hagger exhorted. Fifteen brethren were enrolled on the charter of members. Bro. Hagger addressed the children in the afternoon, and a number were enrolled as Bible School scholars. The mission, which is to continue for three weeks, was opened at night. One made the good confession. The mission has proceeded during the current week,

and the attendance has increased each night. We ask for the prayers of the brethren. The following contributions towards the church have been received since last report:—Bro. Crosthwaite, £5; Bro. Hagger, 10/-; platform furniture, etc. (carpet, table, chairs, table covers, mat and matting), Bro. Symington; reading desk, Bro. Taylor and Warner; Bible, Sister E. D. Andrews; cushion, Sister Crosthwaite. Sunday's meeting was most encouraging. Five confessed Christ.—E. D. Andrews, June 10.

BROKEN HILL.—Three confessions for the fortnight. Splendid attendance at Sunday evening services. Bro. Creamer has been appointed S.S. supt. in place of the writer, resigned.—R. J. House, June 16.

AUBURN.—Attendances continue to be encouraging, especially the morning worship. Bro. Strongman, on his way to America to study for Foreign Missions, addressed the church on the 5th. Since commencement of the work in Auburn, a little over 12 months ago, the Bible School has devoted one Lord's day collection each month towards endowing a cot in the local cottage hospital, to be known as the Auburn Church of Christ Cot. Altogether, £8/5/6 was handed over to the Management Committee. The writer would like to know of any similar endowments to hospitals by sister churches or Bible Schools. A goodly number were present at a social re-union of members on Thursday, 2nd. A proposal to have a golden offering for the purpose of increasing the amount standing to the credit of the building fund was enthusiastically discussed.—A. Wade, June 13.

MOSMAN.—Good meetings all day Sunday, June 12. Bro. Illingworth exhorted, and Bro. Payne gave a splendid address on No-License at the gospel meeting. There is a great deal of interest in No-License in Mosman just now, some very enthusiastic meetings having been held lately.

MOREE.—On May 18 Mr. Henry Pike and Miss Linda Hawton were united in marriage by evangelist E. J. Waters. As visitors we had Bro. and Sister Waters, Bro. and Sister W. H. Winter, Bro. and Sister P. Winter, Mrs. W. Winter, senr., Miss Ivy Winter and Mr. H. Winter. We have Miss Ethel Stimson, from Canley Vale, still with us. We are touching hundreds of people with the message, and during July the evangelist proposes to get out as far as Mungindi and other places.—Robt. Gilmour, June 10.

MARRICKVILLE.—Since last report splendid meetings have been held for worship. Chas. Watt has presented the message to good audiences. Quite an aggressive work has been taken up on the question of No-License. Bro. L. Gilmour is the enthusiastic treasurer of the branch in this electorate, and splendid organising work is being entered upon. On June 3 Sister Jessie Thomas, for a long time organist of the church, was married to Bro. H. Morris. We were privileged to be at the ceremony. Chas. Watt officiated.—T.C.W., June 19.

## Victoria.

SWAN HILL.—The church met on June 5 for the first time for the breaking of bread at Bro. Moffatt's house, eight members being present. Future prospects were discussed, and Bro. Fulford agreed to act as treasurer. It is the unanimous wish that the Home Mission Committee undertake a tent mission in this promising centre. Who will help?—Alan Price.

NEWMARKET.—Splendid meetings on June 6. We were pleased to have Bro. Stritchett, Bounty and Taylor, from Portsmouth, England, with us. Two received in by letter, Bro. and Sister Findlay, from Castlemaine, and five by faith and obedience. Bro. Stevens is holding a young converts' class on Sunday mornings at 10 o'clock.—J.H., June 8.

NORTH CARLTON.—At the annual church meeting the following deacons were elected:—Bro. Jolly, Perry, James Stewart, A. Stewart, Hare and Hollole. Bro. Swain is still laboring



with us as evangelist, and his services are highly appreciated. All departments of church work are satisfactory.—J. Stewart.

**CHELTENHAM**—A farewell social was tendered Bro. and Sister Sears and Sister Wedd, senr., and Bro. Peter Wedd, on the eve of their return to W.A. We have all enjoyed the presence of these friends.—T.B.F.

**MONTROSE**—On May 22 and 23 the anniversary services were held. On the Sunday we had good meetings. In the morning Walter Strongman gave us a fine exhortation, and in the evening A. D. Strongman gave a stirring address. Bro. Larsen preached his farewell addresses on June 5. Bro. Goodwin takes up the work for a time.—R. Langley.

**WARRAGUL**—On May 5 a young woman confessed Jesus. She was baptised last Lord's day evening, and another young married woman came forward and nobly confessed Jesus. Large meeting and fine interest. Sunday last was a record day for attendance, both at the morning service and afternoon Bible Class, which Bro. Black conducts.—R.W.J.

**ASCOT VALE**—The 10th anniversary services of the S.S. were held on May 29 and 31. H. G. Harward addressed the church. T. B. Fischer addressed a large gathering of parents and friends in the afternoon, and Bro. Batt spoke in the evening to a full house. Special singing by the scholars, led by Bro. Alves, was appreciated. On Tuesday evening the annual demonstration was given, a varied programme being ably rendered by the scholars. The prizes were distributed by W. A. Kemp, supt. The secretary's report showed a steady increase for the year, having 215 scholars on the roll; average attendance, 158. A young men's Bible Class has a membership of 26, and promises to be a great help to the church. 12 additions from the school during the year. There is also a good gymnasium in connection with the school. We have now the new schoolroom for our expanding needs, and the prospects are unexceptionally bright.—A.E.B.

**GEELONG**—Good meetings all day. Three received into membership, amongst them being Miss Olive Smith.—H. Lofts, June 20.

**HAWTHORN**—Splendid meetings morning and evening. Among our visitors were old Bro. and Sister Fraser, of Collingwood, who came to witness the baptism of their daughter-in-law. They reminded us of old times.—T.H.P., June 20.

**CARLTON (Lygon-st.)**—Splendid meetings were held last Lord's day morning and evening. Horace Kingsbury gave a fine exhortation in the morning. He prefaced his address by urging the members to become subscribers to the AUSTRALIAN CHRISTIAN. His evening subject was "The Questioners Questioned," upon which he gave a very fine sermon. One young lad stepped out for Christ at the close.—J.McC.

**WEDDERBURN**—Sunday last a married woman confessed her faith in Christ, and was baptised the following evening. We have received word from Bro. Bagley that he will be with us next Lord's day, and the officers have decided to make a special offering on that day to the H.M. Committee.—P.H., June 16.

**COLLINGWOOD**—On June 12 we had with us Bro. Larsen, who is to labor with us. Very good meetings all day. Our sisters have started a Girls' Friendly Class, 26 attending. The Dorcas Class is also encouraging.—T. Towers.

**MORELAND**—Splendid meeting last Lord's day morning. Bro. Uren exhorted, and extended the right hand of fellowship to three of our Bible Class scholars, who made the good confession at Brunswick. Bro. Hunter, S.S. supt., is taking a well deserved holiday in Queensland.—J.H., June 13.

**COSGROVE**—We were cheered by the visit of Bro. Bagley, who held meetings on Thursday and Friday evenings, and visited the brethren, and he was also with us on the Lord's day morning and afternoon. He gave a helpful address to the Sunday School, and urged those present to endeavor to form an Adult Bible Class. We are pleased to have Sister Brown and her family

from Dandenong in our midst, and are now, with their help, prepared to make a forward move.—J. C. Skinner, June 13.

**WINDSOR**—The mission closed on Friday last. Good interest prevailed throughout, and some splendid accessions were made. 27 confessed Christ, and 5 were added in other ways. The church is deeply indebted to Bro. Harward for his gratuitous assistance. He gave us of his best, and the influence of the mission will be far-reaching. We desire to thank all who assisted. Bren. Binney and Shipway and Sister Mrs. Roy Thompson rendered splendid help with the singing, while Miss Pittman presided at the organ throughout. Last Sunday afternoon the school gave the programme arranged by the B. & F. Bible Society. Miss Green, a teacher, who is leaving for W.A., was presented with a nice fountain pen. At night J. Pittman preached to a very good audience.—D.E.P., June 21.

**NORTH MELBOURNE**—S.S. anniversary services were held on June 12. Bro. Quick ably exhorted the church on "Parental Responsibilities." Bro. Ludbrook spoke to the children in the afternoon about "Bows and Arrows." Bro. Baker, of North Fitzroy, gave the address at night. Splendid meetings. Crowded house on Tuesday, 14th, when the children gave a demonstration, and Bro. Fischer presented the prizes. On Thursday a fine gathering assembled at the tea meeting. Sunday, June 19, A Kemp addressed the church on Foreign Missions. Bro. Green's gospel address was upon "Reasoning with God." One confession by a S.S. scholar.—W.J.W.

**BRUNSWICK**—Walter Strongman exhorted on mission work. Record attendance at school, 235. Bro. Uren preached; chapel filled. A male mutual improvement class has been started.—W.T., June 19.

**MIDDLE PARK**—Splendid meetings both morning and evening. Bro. Harward returned to the work here after conducting a mission at Windsor, during which time Randall T. Pittman occupied our platform, giving us a series of very fine discourses, and keeping our meetings well up to the high-water mark attained by Bro. Harward. Bible School has now 180 on roll. Our Harward-Binney mission commences on July 3.—J.S.M.

**HARCOURT**—We have had to say farewell to Bro. Gartside and family, who have left for Newmarket. At a social to bid them God-speed we presented Bro. and Sister Gartside with a set of silver ware as a token of esteem; and Sister Annie Gartside with a gold brooch. We miss them from our midst. Bro. Gartside has been a strenuous worker.—J. Bauer, June 12.

**DRUMMOND**—The church has been strengthened by new converts, and brethren coming to reside in our district. Since Bren. Strongman and Clipstone's mission, the attendances have been splendid. Bro. Jackel, from Taradale, is with us every second Sunday to help keep alive the interest awakened. Yesterday we had a number of the Kyneton brethren present, and Bro. Bagley addressed the church, and preached the gospel to a full house in the afternoon.—W.H.B., June 20.

**BALLARAT**—On May 31, the S.S. anniversary was continued. A splendid tea was provided and a good programme was gone through. The building was full. The supt. reported progress. The children were trained by Sisters Pitts, M. Jolly, and L. Franklyn. The congregation manifested appreciation and the thanks of the school are due to those who helped to make the anniversary a success. Last Lord's day morning Bro. King met with us. The attendance was good, and the exhortation by Bro. Allan was appreciated. Large attendance and good interest. The church here has decided to put the CHRISTIAN in another local library. A male Bible Class has been formed. The Junior Endeavor Society, of which Miss Franklyn is the supt., is in full swing.

**BRIM**—On June 12 we listened to splendid addresses from Mr. Nichols, Baptist minister of Beulah, he and Mr. Baker exchanging platforms. On the 16th a farewell gathering was held in honor of Mr. and Mrs. Putland and Miss May

Putland, who are leaving for Geelong. We are sorry to lose them, as Mr. Putland was a splendid worker in the church, and was a teacher and supt. of the Sunday School. To-day he was presented with a hymn-book and a Jubilee History from the teachers and his scholars.—E.H., June 19.

**VICTORIAN HOME WORK**—With a view to securing a resident preacher the churches at Cosgrove and Shepparton have made a special effort to increase their offerings. Practically every member of both churches has made a definite promise of a certain amount every week. As a result, the Home Mission Committee has invited Bro. Clipstone to take up the work in these fields. The district is large and flourishing, and we think with earnest, united effort, good work will be done. We hope by next Conference the two churches will be able to free the Committee of further responsibility. On the occasion of a recent visit to the church in Stawell I was deeply impressed with the prospect of the field. It has a population of about 4,000. About 18 months ago about 10 or 12 members met to break bread. They have secured a nice chapel building with a debt only of £130. A. P. A. Burdeu preaches the gospel every Sunday night. We hope later to conduct a tent mission and place a resident preacher. We commend the little band for their faith and courage. During the next few weeks I hope to visit the churches at Drummond, Kyneton, Taradale, Wedderburn, Boort and Swan Hill, with a view to joining the three first-named into a circuit and placing a resident preacher, and planning for a mission at Swan Hill. In view of the new fields we hope to enter, and the churches where we desire to station resident preachers, we hope the brethren everywhere will remember Home Mission work. We trust that the church officers and preachers will kindly see that Home Mission collectors are appointed in every church. Let our aim be at least 1d. per week from every member in addition to our annual offering.—Thos. Bagley, State Evangelist and Organising Secretary.

#### FOREIGN MISSION FUND.

Victoria—Church, Brunswick, per Sister C. Peters, 16/9; Church, Swanston-st., Melbourne, per Miss Huntsman, £1/8/5; Sister C. Peters, Brunswick, 5/-; Sister Amess, North Melbourne, £1; Mrs. Somerville and family, £2. Queensland.—Church, Maryborough, £1; C.E. Society, Zillmere, for Pentecost Medicine Chest, £1/3/9. Victoria—Church, Meredith, per A. McKay, 16/3; Church, Swanston-st., Melbourne, per Miss Bett, 9/2; Bro. H. Pang, £2; Sister Pang, £1; Sister Stevenson, Portland, 8/-.

Robert Lyall, Treas., F. M. Ludbrook, Sec.,  
39 Leveson-st., N. Melb. 225 Collins-st., Melb.

#### VICTORIAN HOME MISSION FUND.

Churches—Geelong, £10; Brighton, mite boxes, £1/7/10; Brunswick, mite boxes, 16/9; Warrnambool, per Sisters, 12/8; South Melbourne Conference Fee, 10/-; L. Martin, £3/13/-; F. G. Martin, £2/10/-; Temperance Committee, Refund Rent, £4/4/-. Churches—Colac, £6; Swanston-st., per Miss Huntsman, 37/4; Bet Bet, per Miss Patterson, £3/12/6; Bet Bet, £2/8/6; Sister Mrs. R. Somerville, 20/-; C. M. Hall, 20/-.

M. McLellan, Sec., W. C. Craigie, Treas.,  
31 Cromwell-rd., 263 Lit. Collins-st.,  
Hawksburn. Melbourne.

**WANTED**—Eighteen thousand members to make an offering to God on July 3 for Foreign Mission work.

**FOUND**—The church that gives largely to Foreign Missions finds her own work deepened and strengthened thereby.

**LOST**—The cry of the lost should compel us to respond liberally and give as God has prospered us.

**MISSING FRIENDS**—Many will be missing in the New Jerusalem whom Christ came to save. Have we done what we could? Have you? Have I? Let July 3 tell how much we care for their souls.



## FINDING THE WAY,

### A WESTERN SURVEYOR'S STORY.

By Mabel Earle.

C.E. World.

*Continued.*

"It's good testimony," Ware answered. "You don't know how I thank you for remembering and telling me. But I'm afraid it wouldn't have much weight before the judges who will decide about me. This trouble—the excuse for it—goes further back, to some work I was doing last summer. The R., M., & C. people have got hold of our plans; I can guess how; but I was in charge, and it's known that I met and talked with some of their men at the time, and I'm held responsible. Somebody has given them or sold them just what they wanted to know about our plans on that line, and they are taking steps to cut us out."

"And you can't prove that it was not your doing; you have an idea how the R., M., & C. men learned these things, but you can't prove that?"

"Travers was with me while I was talking to those fellows. He heard every word, and he can swear that they didn't learn anything then. But how can I bring any evidence to show that I never met them or had any communication with them at other times? As for the man who is really responsible—if it's as I think—he's beyond my reach; and—I suppose—I ought to be—thankful for that."

The last words came slowly, with long-drawn breaths between. She saw his hand clinch and tighten on the bridle.

"Mr. Cavendish writes very decidedly," she said after a pause. "But that is his way; it is because they have convinced him. I think if I write to him and tell him what you have just told me—about Mr. Travers, and your meeting with those men—I might show him that it isn't true. He would have some influence; he is a cousin of some of the officials, I think of the chief engineer—"

She stopped, amazed at the look on Ware's face.

"Please don't," he said hurriedly, half under his breath. "Don't ask Cavendish to do anything for me."

They rode on in silence. Margaret asked herself why she was not angry. She had offered help, and Ware had thrust it aside with that implied criticism on Cavendish which she had invariably resented from others. Even Jack had learned to be wary in his remarks about Cavendish. Her pride smarted now under the lash of those quick, half-smothered words, but no indignation mingled with it.

Margaret Hilliard was learning her own heart as she had never known it before. Who was this Norman Ware, that she should be humble before him? Was it the power of his own genuineness asserting itself over the weak and artificial elements in her life? Was it her sympathy for her brother's friend, falsely accused? Why was she

bewildered and frightened at the sight of her own heart, the heart of this strange Margaret Hilliard whom she had never known before?

"Margaret," Ware said presently, reining his horse close to hers, and laying his hand upon her bridle, "you know what I meant to say to you to-night."

She looked up at him, still silent; apparently there was no limit of bewilderments in this new world where she found herself. No suitor of her past days would have ventured to declare his love under the shadow of such disgrace, saying in the same breath, "It cannot be disproved." But Norman Ware was evidently not to be measured by the standards of other men.

"You said you knew this thing was not true, that you believed in me. Will you believe in me until I can make my name clear before all the world? That's all I can ask of you now."

"I hadn't meant to ask you for a promise. It's too soon—for you. You couldn't know. I knew with my first sight of your face. It isn't too soon to tell you that. I thought back yonder for a minute that I couldn't tell you. But this—God meant it to be, and the gates of hell aren't strong enough to prevail against it. I shall have to go away. They've called me to headquarters, and Ford takes charge here. That means I'm superseded, though they don't put it that way. I don't know how this matter will turn, nor how long it will be before I have a clean name to offer you. But you will believe in me? You won't let yourself be convinced that I have done that, or anything like it?"

It was his business, as Stafford had said, to wrest a pathway from the impossible. He had set his strength against the impossible now, and it opened to give him a foothold.

"I shall keep my faith," Margaret said. "This is no promise—O, you mustn't ask for more than this. But one year, five years, ten years from now, if you are the same, I shall have the same faith in you. Nothing that they can say will change that."

She held out her hand. He bent his head and kissed it.

If Farnsleigh Cavendish had been ready to make a covenant with death and an agreement with hell for the baffling of Ware's hope, it seemed that some portions at least of his covenant had been disannulled. He had staked his risk on Margaret's sense of honor; and she had sworn that high faculty into service on Ware's side.

#### CHAPTER VIII.

#### MARGARET IS WARNED.

"You might suppose, if you judged from appearances, that we couldn't make room for anybody else," Frances said, ushering Margaret into the tiny new home on the hillside above the

smelter. "But this dwelling place of ours is an Arabian Nights affair, with expanding properties. And three couldn't be a crowd when the third is you."

Enveloped from throat to foot in a blue-checked gingham apron, with a dash of flour upon one cheek, and her soft dark hair slipping out in rebellious curls from the severely practical knot in which she had fastened it, Frances presented an odd similitude of a wood-sprite settling down to domesticity. She drew Margaret into the diminutive sitting-room, reaching up to take the pins from her hat, and turning an attentive ear meanwhile toward the kitchen door.

"I left something on the stove, and it mustn't boil over," she explained. "How absurd it is to think about that, when I'm welcoming you into my home for the first time! There, I'll go and set it back. Do you like this bird's nest of mine, truly, Margaret? Or are you pitying me yet, because I've married an assayer in a little Western town?"

"She's looking down on us both from the heights of calm superiority," Jack announced, coming in at the front door. "Here's the man with your trunk, Meg. Set it—O, well, where can he set it? In the middle of the floor, Smith. We'll see about finding a place for it afterwards—and there's your money. You see, Frances, Meggy is thinking what a different sort of domicile she's going to have if she ever makes the tremendous venture of matrimony. Now when I sit down of an evening to read the paper by my humble fireside, the cat has to sit on my knee or Frances' lap, because there is no other available space in the room; don't you, Thomas? But, when Meg is married, she can walk through spacious marble corridors, with her white hand resting upon the head of the slender Italian greyhound at her side, like a Gainsborough picture—"

"Is that your idea of married happiness?" Frances exclaimed scornfully. "Do you know this poor sister of ours hasn't said one word since she came in at that door? Of course we haven't given her a chance, but I can see that she is tired to death. Sit down, Margaret, do,—Thomas will probably expect you to hold him, but you needn't—and I'll bring you a cup of tea."

"Indeed, no, I'm not tired," Margaret protested, sinking somewhat wearily, nevertheless, into Jack's big chair. I'm only struck dumb by these visions of future splendor. Jack must have forgotten my socialistic tendencies."

"That's true. I was thinking about the capitalist that furnishes the money for them, settlements and creches and things," said Jack. "He'll be here this evening."

"Here?" Frances repeated. Margaret stroked Thomas, and said nothing.

"Well, of course he can't stay in this house. We shall have to do some experiments in parlor magic to exercise hospitality on our own sister. But he may want to come up here for dinner. Shall I ask him? Thomas and I can eat in the kitchen."

"Do you mean that Mr. Cavendish is coming to this town to-day? Honestly and truly?" Frances demanded. "Or are you only teasing Margaret?"

"Honestly and truly," Jack replied. "He'll be in on the afternoon stage from Silver Gulch. Warren had a wire from him this morning."



"What is he coming here for?" Frances persisted.

"Well, that might be a matter of conjecture. He's not coming on my invitation. Maybe Meg knows."

"I didn't know that he was coming," Margaret said.

"But he knew that you were?"

"Not from me. I haven't answered his last letter."

"He may be going to buy up this plant too," said Jack. "He could operate it in connection with Silver Gulch if he chose. Don't you want me to pare potatoes for you, Frances, or set the table? I'm just craving a chance to display my domestic virtues and accomplishments before Meg. She doesn't believe in them, you know—thinks they're all a product of your imagination."

"You may bring me some kindling," Frances said. "You forgot to do that this morning. And then you may go down to your office and work, like the well trained technical expert you claim to be. It's only ten o'clock now, and you know that lunch won't be ready before twelve."

Margaret had been travelling since daybreak. She had left the Stafford ranch the afternoon before, spending the night at the dreary junction, and taking the early train for her brother's home at five o'clock. Frances brought her a cup of tea, and sat with her while she drank it. But, watching her face closely, Jack's wife decided presently that it was no physical weariness that made Margaret seem very different from the girl who had stood beside her at her wedding a month earlier.

"Do you know what is happening in that case about Mr. Ware?" she said suddenly, as she took the cup from Margaret's hand. "Jack hasn't heard from him since that first letter, just as he went back to headquarters. We thought perhaps they would know at home."

*To be continued.*

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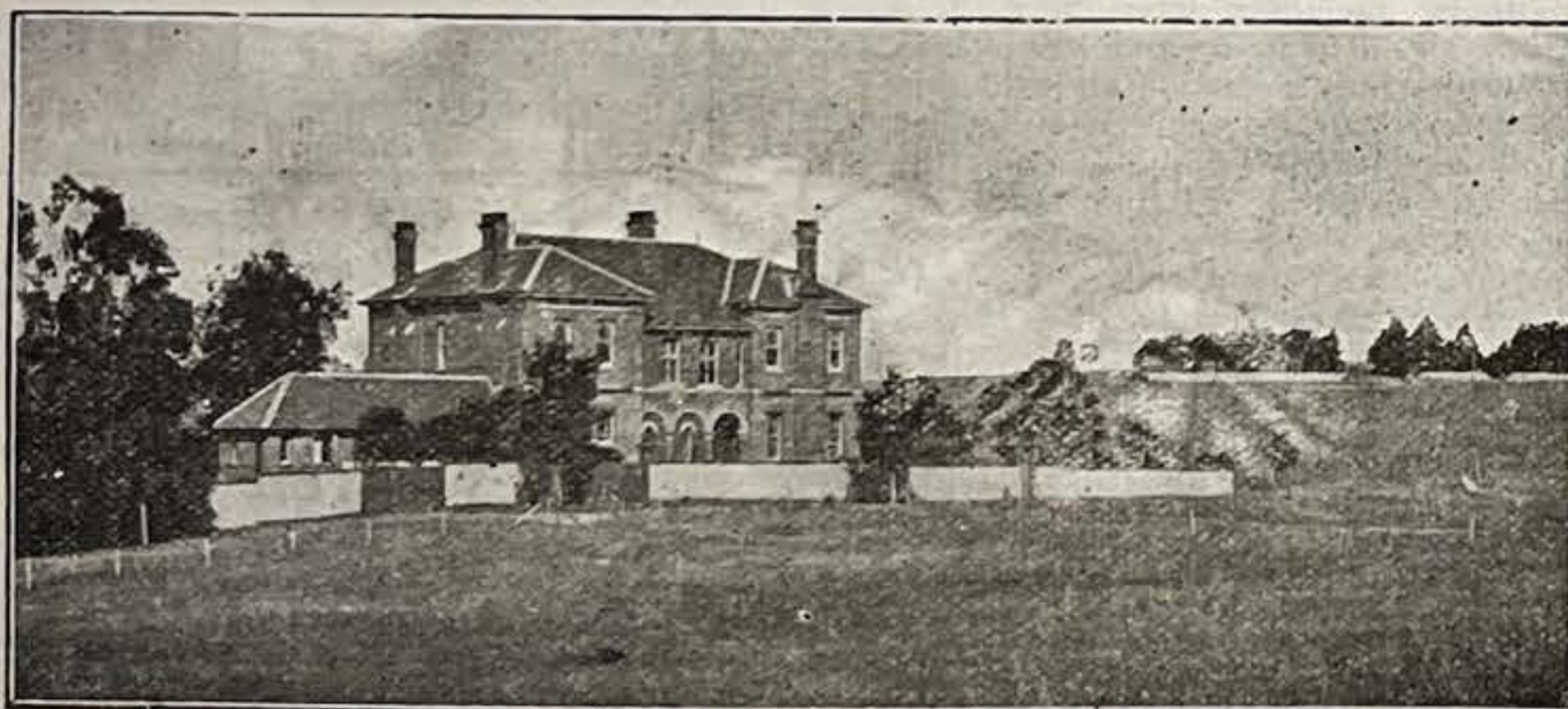
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## Here & There.

Two confessions at Northcote on Sunday evening last.

Geo. Duncan is now secretary of the church at Hindmarsh, S.A.

Nine confessions to date in the Hornsby, New South Wales, mission.

We have received for W. W. Davey fund, £2 from Mr. J. Scott, Broadford.

Bro. Stanley Wilson, Crown-st., is secretary of the church at Junee, N.S.W.

T. B. Fischer, Cheltenham, is now the secretary of the Victorian Kindergarten Committee.

A. Brown is now secretary of the Petersham church. His address is 76 Victoria-st., Lewis-ham, N.S.W.

Edwin Andrews, a pioneer worker in N.S.W. and a pastor in the church at Rookwood, passed away at his home on Monday, June 13, after a brief illness.

Thos. Hagger will commence a mission in the chapel at Merewether, N.S.W., on July 3. From July 2 to 25 will correspondents please address him c/o S. G. Goddard, "Wunulla," Swan-st., Hamilton, Newcastle.

Preachers who intend being present at the Federal Conference to be held in Adelaide, S.A., in September, and will be one or more Lord's days there, are requested to send on their names to Ira A. Paternoster, Hindmarsh, S.A.

Sisters are reminded of the united prayer and praise meeting, to be held Friday, July 1, in the new hall, Swanston-st., at 3 o'clock. The Foreign Missionary Committee are providing an interesting programme. All sisters welcome.

S.S.U., Vic.—Next meeting of general committee will be held on Monday evening, June 27, at 8 o'clock, in the Christian chapel (lecture hall), Swanston-st. Important business. Full attendance of delegates requested.—J. Y. Potts, Hon. Sec.

H. J. Banks, of W.A., has been granted a holiday by the church at Subiaco, and intends to utilise it by paying a visit to India and Palestine. He leaves W.A. on July 11, and intends during his trip to study missions at first hand. We wish him a pleasant journey and a safe return.

Geo. Burns, who recently united with the church at Charters Towers, Queensland, from the Baptist body, in which body he had been a well accredited preacher, has accepted an engagement with the church at Petersham, N.S.W. He will commence his work as evangelist there about the beginning of July.

The following is a note from the annual report to the F.M. rally to be held 29th inst. at Grote-st., Adelaide:—"Since H. H. Strutton gave himself as a missionary, the Robert-st. church of Christ auxiliary has systematically contributed towards his support £41 annually. Thus up to date the handsome sum of £625/5/- in the aggregate has been contributed by this F.M. auxiliary."

We have received several letters of appreciation in regard to our Foreign Mission number, but select for publication the one received from J. Fraser, of Merewether, N.S.W. He says:—"Dear Bro. Editor,—Am just thinking what a privileged people we are who live in these times. When one thinks of it, he wonders however the Austral can give us such a paper as the CHRISTIAN at three half-pence per week. Why, I reckon the Foreign Mission number worth a shilling of any man's money. As I said in church this morning, Read every word of it; then let some one else have it to read, or take it to the hospital, as I do. The sick will be glad to have it. Why, it's an honor to have the photos of such noble men and women in our home. We pray for them at least once a day in our home. God bless them all, and the work of the CHRISTIAN also."

W. H. Beer is now secretary to the church at Drummond, Vic.

£125/2/6 in cash and promises has been received for the new tent in N.S.W.; any over the amount required will be expended in tent work.

In view of the fact that H. G. Harward will be leaving in December for New Zealand to take up the work of State Evangelist, the Board of Management of the College of the Bible has asked A. R. Main to accept the position of Principal of the College. Bro. Main has accepted the appointment, and will enter upon his new duties at the beginning of the first term next year, and will finish his studies at the Melbourne University at about the same time, and, as we confidently expect, will then take his degree.

In the new College year, C. M. Gordon will be teacher of sacred history, and such other subjects as may be agreed upon. In the meantime, he is to carry on his work as Organising Secretary in such time as he can spare from his church work.

H. W. C. writes:—"Please explain the apparently opposite directions given in 2 Thess. 3: 2, 6, and our Lord's Parable of the Tares in Matt. 13: 29." [The explanation is quite simple, and consists in the fact that in the Parable of the Tares it is the "world" that is contemplated, while in Thessalonians the apostle Paul is giving directions concerning the "church." In the parable, the wicked are given a further chance for repentance, and in the epistle, the offender is brought under discipline with a view to his reformation.—Ed.]

Church secretaries throughout Australia are reminded by the F.M. Committee that the Foreign Mission envelopes and circulars should all be given out at once, if they have not yet been distributed. Even where the church is giving its whole morning collection the envelopes should be distributed. Some churches we know are sending an envelope and circular by post to each member, and others are addressing one to each member, and handing them around. These are live secretaries. All secretaries have the best thanks of the F.M. Committee.

At the conclusion of a mission held in Junee, T. Hagger, Organising Secretary and Evangelist for New South Wales, visited the brethren residing in Albury. As a result of his visit, the members organised a church, and have applied for affiliation with the New South Wales Conference. For some time past the members have been meeting in their private homes, but in order to be more publicly and centrally situated, they are now meeting in the Town Hall buildings, on the Lord's day at 11 a.m. Members who are not yet connected with the local church are invited to attend. J. E. Black, Wyse-st., is the secretary.

The Kindergarten at North Melbourne is continuing to do a splendid work. There are at present 51 on the roll, average attendance 39. Two good mothers' meetings have been held during the month, attended by 27 and 29 mothers respectively. Warm clothes have been sold and given to needy cases, and still there is room for more. The following have kindly given gifts, which are thankfully received: Clothes, etc., Mrs. Campbell, Miss Quilliam, Miss Carnegie, Mrs. Edwards, Mrs. Deakin, Friend, per Miss Jerrems, Two Friends. Cakes, Mrs. Zelius, Misses Dewar and Zelius. Fruit, Mrs. J. Tully. Lollies, Miss Lyall. Jam, Miss Hill. Tea and Boots, Miss Jerrems. Dolls, Friend, per Miss Jerrems. Cash, Mrs. J. Tully, Miss Hill and Mrs. Haldsworth.

The Federal Conference in Adelaide next September should be of peculiar interest. The presence of F. M. Rains, who is one of the world's great missionary representatives, will give special prominence to our rapidly extending Foreign Missionary work. The splendid work of our Bible College, which is the direct outcome of the Federal Conference held in Melbourne only four years ago, will be fully discussed. One afternoon will be devoted to the discussion of up-to-date methods of Sunday School activity, addresses being given by six enthusiasts in their particular lines, and one of the great public meetings will be taken up with addresses on forward movements

in educational, Bible School and evangelistic work. The Federal Conference, which is also expected to be very largely attended by visitors from all parts of the Commonwealth. The well known hospitality of our Adelaide brethren will doubtless be fully equal to the large demands that may be expected. September is the best time of the year in which to visit the Garden City, with its beautiful scenic surroundings, and those who fail to take advantage of this opportunity will miss one of the most enjoyable and important gatherings of brethren yet held beneath the Southern Cross.

New South Wales Foreign Mission Committee.—Receipts for three months, March 1, to May 31:—Enmore, £4/4/4; Hurstville, £1; Sisters' Conference, £2; Inverell, 8/6; Petersham, £1 10/-; Miscellaneous, £2/8/-; Winter Family, £1 1/-; Mosman, £2; Belmore, £1/10/-; Lilyville, 16/-; Marrickville, £1/6/8; Erskineville, 18/3; Sydney, £4/8/8; Mungindi, £3; Paddington, 3 2/-; total, £39/4/3. Our motto is £600 for 1910-11. This is £50 per month, yet in three months we have raised only £39/14/3, or £13/4/9 per month. This means we are now £110/5/9 short of the amount. After the July collection only of the amount. After the July collection only we can raise £300 at the July offering, with the £39/14/3 contributed to date, we shall have received our proportion up to about the end of September. Children's Day ought to give us at least £100, leaving us to raise £150, during the three months of December, January, February. Brethren of New South Wales, we need your help, we want a golden offering. When you give to Foreign Missions you give to hospitals for the sick, food for the hungry, and clothes for the naked; your money does so much. Help us. Do not put this appeal aside. Answer it by a liberal offering on July 3, and then week by week give to your Foreign Mission collector something for the supreme work of the church, that of preaching the gospel to every creature.—Geo. T. Walden, Sec. and Treas.

## The Australian Christian.

PUBLISHED WEEKLY AT

528-530 Elizabeth St., Melbourne.

Editor & Manager, F. C. DUNN.

All communications should be addressed to the AUSTRAL PUBLISHING CO., 528, 530 Elizabeth-st., Melbourne.

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### MARRIAGE.

CLAYFIELD—FISHER.—On April 7, at the residence of the bride's parents, by T. J. Gore, M.A., William J. Clayfield, son of W. Clayfield, Mill-cent, to Mabel Vaughn, daughter of Paul Fisher, Hannay-st., Largs Bay, S.A.

### WANTED.

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### IN MEMORIAM.

BAGLEY.—In memory of a good woman and a fond mother, who passed away June 22, 1907.

"At rest, awaiting the resurrection morn,  
When, on bright wings of light, her spirit will be borne  
To reunite again her beautiful, lovely form,  
And raise it, incorruptible, beyond the darkening storm."

—Inserted by her loving family.



Correspondence.

POSSIBILITIES.

To the Editor.

Sir,—In "Here and There" last week the following words arrested my attention: "The church is becoming more and more alive to its possibilities." Who could read such words and not think seriously? Are we really alive to our possibilities? Unfortunately, we live too much in the past, and thus neglect the present with its glorious possibilities. It is, sir, possible to fill and overflow every church building which we have. We need to work for that. Numbers inspire and draw. It takes numbers to bring numbers. It is possible to become strong in faith. That possibility can be made an actuality by a diligent study of the Word. It is possible to attract by our sociability, but not a sociability at the expense of truth. It is possible to strengthen the cause of Christ in every place by forming a Young People's Society. We must give young Christians something to do, otherwise they will be carried away by the inducements which the world offers. Young Christians should be made to feel that in the Church of Christ they have a heavenly home on earth. It is possible to bring people to Christ. Are we individually working in that direction, or are we expecting preachers to do everything? Sir, I hope that these few study-room thoughts will be helpful to some one.—Yours, etc., A. W. JINKS, Ballarat.

COMING EVENTS.

JUNE 29.—F.M. Rally at Grote-st., Wednesday, July 29. Afternoon meeting at 3, followed by tea at 5.30 p.m. Evening meeting, 7.30. Addresses by returned missionaries and others. The usual prayer meetings in the city and suburban churches will be put off. Bright singing. Bright speaking. Come and make a bright gathering.

JULY 3.—Harward and Binney Mission. Middle Park Chapel. From July 3. 2 Thess. 3: 1.

JULY 3.—The important day on which the offering for the great world-wide work is received is almost here. If you cannot be present on Foreign Mission Sunday, send along your envelope and be a partner with your brethren and with God in the evangelisation of the world.

JULY 7.—The members of the Swanston-st. Church of Christ Choir will hold a Concert in the Christian chapel, Swanston-st., on Thursday evening, at 8 p.m. The following artists will take part:—Miss Ethel Benson, Miss Lena Kemp, Mr. Hocking, Mr. Fred. Barnden, Mr. Ernest Watson, Mr. B. Moy Ling. Pianiste, Miss J. Dickens; Organist, Mr. C. H. Mitchell; Conductor, Mr. Ernest Tippett. A hearty invitation is extended to all. Admission free. No collection.

Foreign Mission Fund.

Please remember our work in India, China, Japan, the South Seas, and among the Chinese in Australia. Donations sent to the undersigned will be thankfully acknowledged.

Victoria—Hon. Secretary: F. M. Ludbrook, 225 Collins-st., Melbourne; 'Phone 2255. Organising Secretary: Theo. B. Fischer, Glebe Avenue, Cheltenham; 'Phone Chelt. 132. Treasurer: R. Lvall, 39 Leveson-st., N. Melb; 'Phone 1644.

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BIRTH.

DAY.—On June 13, to Mr. and Mrs. A. G. Day, Balaklava, S.A., a daughter.

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**Obituary.**

MARTIN.—The Cheltenham church is losing its worthy pioneers one by one, the last to pass away being Sister Mrs. Mary Martin, aged 84 years and 10 months. Our sister was baptised in the sea at Beaumaris about 45 years ago by H. S. Earl, and had lived in Victoria for nearly 62 years, during which time she reared a large family, five of whom are departed to be with God and four, Bro. Will Martin and Sisters Monk, Morey and Hutchens, are members with us. For some few years through weakness she has not met with the church, but periodically some of the members met with her and broke the loaf in her own house. Her end was very peaceful. Like a tired child she lay down two days before her death, and quietly grew weaker and weaker, until her spirit fled as she fell asleep in Jesus on May 26, to be for ever with the Lord, which for her was far better, and fulfilled her heart's desire.—  
Cheltenham, Vic. T.B.F.

SHAW.—Our aged sister, Mrs. Ann Shaw, fell asleep in Jesus on Thursday, April 14. For some time she had been a great sufferer, but it was borne with Christian fortitude, and her trust in Christ as a present Saviour and helper was beautiful to see. Her testimony was always bright and clear. She was born at Beeston, near Leeds, England, in 1827. At the age of 21 she married Robert Shaw. They left England for New Zealand in 1882, much to the regret of the Primitive Methodists, with whom they worshipped. They soon came to Warkworth, where a married daughter already resided. Soon after coming to Warkworth, Bro. Exley was holding a mission here, and Sister Shaw and her husband attended the meetings, with the result that they were both baptised, and were numbered among the first members of the Warkworth church. Bro. Shaw predeceased her by about 19 years. When able, her place at the Lord's table was never vacant. She was beloved and respected by one and all for her plain, upright Christian character. She was laid to rest on Sunday, April 17. Bro. Latimer, of Wellsford, conducted the service. She leaves two daughters, Sister Bailey of Dome Valley, Warkworth, and Mrs. Harrison, who resides in Sydney, New

South Wales. To them we extend our warmest sympathy.

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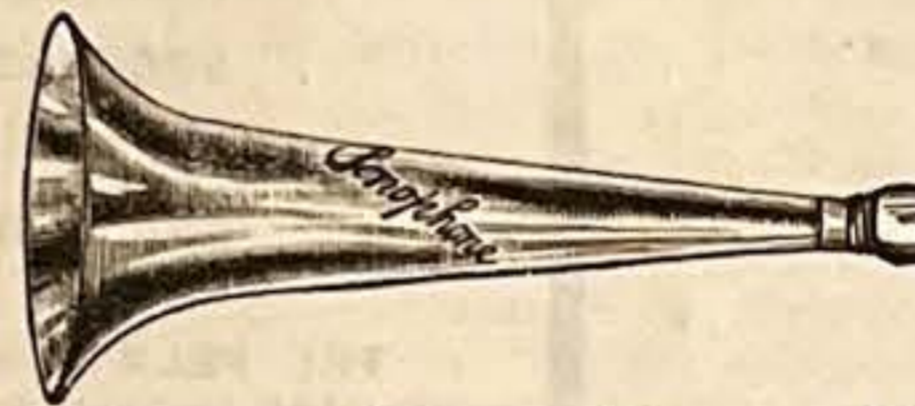
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Printed and published by the Austral Publishing Co., 528, 530, Elizabeth Street, Melbourne.