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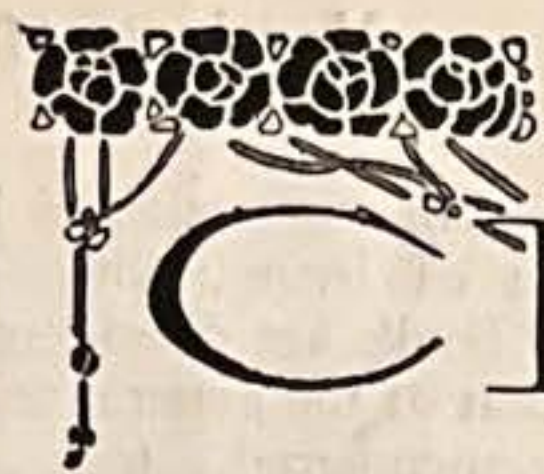
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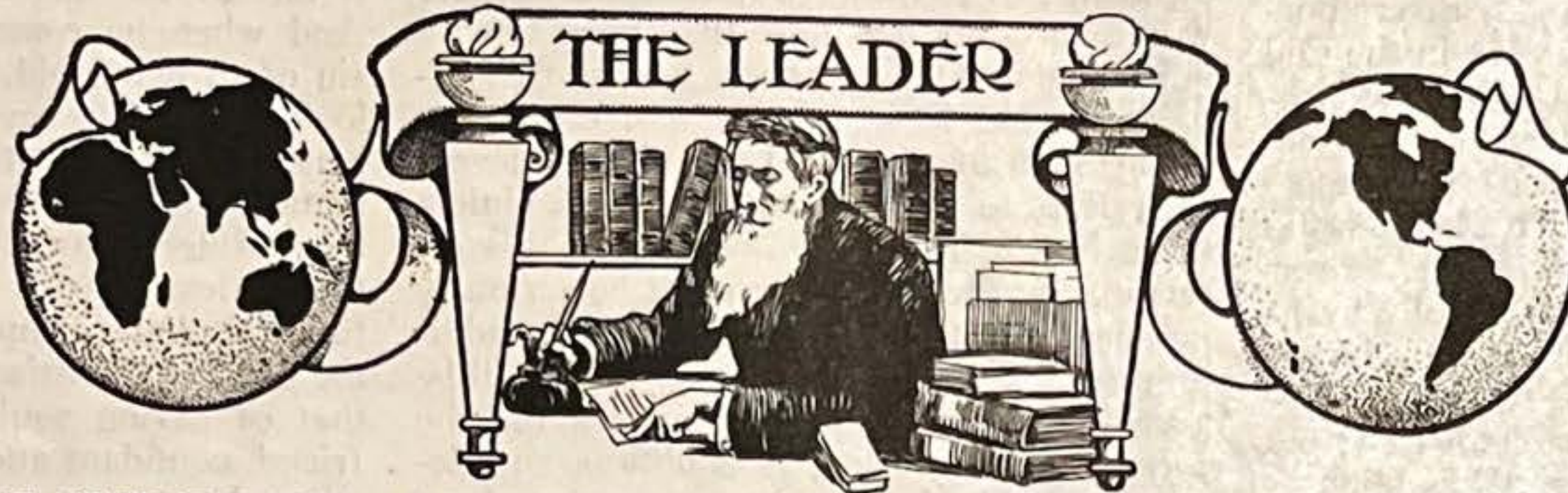
The Australian

CHRISTIAN



Vol. XIV., No. 9.

Thursday, March 2, 1911.



Our language does not enrich the thoughts of God.

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THE SECRET OF ITS SUPREMACY.

The celebration of the three hundredth anniversary of the publication of the Authorised Version of the Bible will be the means of bringing the Scriptures into more than usual prominence. Already much has been said in the press and from the pulpit in terms of highest eulogy concerning it. Very shortly, on a day set apart for the purpose, it will be the theme of thousands of discourses. From nearly every Protestant pulpit throughout the world, a tribute of praise will be rendered to the Book which has done so much to elevate mankind. Nor will the eulogies that will be offered come exclusively from those who revere the Book as a revelation from God, but the whole literary world will sing its praises because it has enriched our language and ennobled our thought. As the *Christian World* says: "The greatest masters of the English language in the last three centuries—our noblest orators and most splendid writers—have instinctively and inevitably woven the phrases and metaphors of the Authorised Version into the finest passages they have written or spoken. There can be no doubt that the remarkable place and power the Bible has had in the life and history of the English people is to no small extent due to the extraordinary dignity and beauty of our translation."

Thought greater than language.

It is possible, however, to dwell too much on the literary excellence of the Bible, especially if a power is ascribed to it that properly belongs to something else. It is no doubt an advantage to have noble thoughts expressed in noble language, but it must never be forgotten that the thought is greater than the form in which it is expressed. It is not the beauty of its language, in itself alone considered, that has given our Bible its supremacy in the minds of men. Language is only the human vehicle through which the divine thought has been expressed. And rich though the Eng-

lish tongue undoubtedly is, it is inconceivably poor when considered as a means of adequately conveying the fulness of divine wisdom and love. In this, as in other things, we have this "treasure in earthen vessels." Our language does not enrich the thoughts of God. In reading some of Paul's epistles, one is struck with the fact that he finds his vocabulary all too limited to express in fullest measure the thoughts with which he was divinely inspired. When the theme is the love of Christ, this is more particularly observable. The supremacy of the Bible, therefore, rests upon something else than the beauty of its language. Let us, by all means, pay due tribute to this, but let us never forget that behind it all is the love, the wisdom and the power of God.

Other sacred writings.

In claiming for the Bible a divine force behind it and in it, we are not unmindful of the fact that other religions have their Bibles. Mohammedans, Persians, Hindoos and Buddhists all possess sacred writings. The followers of these religions are not disposed to admit that their sacred writings occupy an inferior place to that of the Bible of the Christian. In view of this, and the additional fact that there is a tendency on the part of some to bring the Bible down to the level of the sacred writings of non-Christian religions, it may be well to enquire on what grounds does the supremacy of the Christians' Bible rest? In this matter we have found Professor James Orr very helpful, more particularly his recent work "The Faith of a Modern Christian." In this he says: "If the Christian still holds by his Scriptures as the Word of God, in a sense true of no other books in the world, he is plainly called upon to produce good reasons for so doing. In the opinion of many in his own circles he cannot do this. The Bible he is told must take its place with other writings of human origin, liable to all the drawbacks and flaws of purely human compositions—must at least be dethroned

from any special eminence as originating in a peculiar revelation or inspiration of God." No one with clear vision can adopt the view thus expressed. Critical theorising, however, has obtained so largely of late that there is a danger of the broad and essential features that should enter in this inquiry being lost sight of. Once we get a grip of these broad and essential features, critical details may be allowed to take care of themselves.

Grounds of supremacy.

"If the Bible is to hold its place as it has hitherto done," continues Professor Orr, "apart from and above all other sacred books, it can only be on such grounds as the following:—1. That it embodies a supernatural revelation which the others do not. 2. That it possesses, because of this, a structure and purposefulness which the others lack. 3. That it exhibits spiritual qualities and powers which are traceable only to a direct divine inspiration." It is of course impossible, just here, to deal at any length with these three test propositions, but any fair comparison of the various non-Christian sacred writings must convince us that they cannot possibly stand this threefold test. In fairness to them it is right to say that they do not make such exalted claims, while, on the other hand, the Bible does. The Christian's Holy Scriptures claim to embody a special, supernatural revelation. "The Bible," says Professor Orr, "affirms, unbelief denies. The proof lies in pointing to the thing itself. Here also is the first and plainest distinction between the Christian Scriptures and pagan sacred books. Of a plain, historically developed revelation—least of all of a revelation of divine grace—these books know nothing. They do not even make claim to it. Revelation of a kind they may allege, but of such revelation, embodying a divine purpose, extending through ages of preparation and fulfilment, and capable of being brought to historical tests, they have not even the pretence."

Structure and purpose.

As a result of the fact that the Bible embodies a divine revelation, it *possesses a structure and purposefulness* which all other sacred books lack. Other sacred books are a jumble, or medley, without plan, purpose, or arrangement. They are without beginning, middle, or end and are devoid of progress. "In Scripture," says Professor Orr, "we have a divine revelation, historical, progressive, given, as the Epistle to the Hebrews says, 'by divers portions and in divers manners' (1) in the Old Testament 'unto the fathers by the prophets'; and (2) in the New Testament, through the Son and his Spirit-guided apostles (Heb. and Eph.). Such a phenomenon occurs in no other book on earth. It sets the Bible in a place and rank wholly by itself. Isolated gleams of truth and duty—let their source in the Spirit of truth not be questioned—can readily be discovered; but nothing of this broadening of the light—and *such* light—more and more unto the perfect day. The effect varies with the cause, for no other sacred book has a revelation to convey like that which stamps its character of uniqueness and purposefulness upon the Bible."

Spiritual qualities.

The third fact which is impressed upon us is the spiritual qualities which are found in the Bible. "The revelation," says Professor Orr, "gives its substance to Scripture. The purpose in revelation gives its unity to the Book. But there is something more in the conception of Holy Scripture—a *spiritual quality, force, illumination, in the record itself*, emanating as it could only do, from the special presence of the Holy Spirit, equipping and qualifying the sacred writers for the special task." These spiritual qualities mark off the Bible from all other books. Its emphasis on the quality of righteousness gives it a place distinct by itself. And so we can say with Gilfillan: "This book is the mirror of divinity—the rightful regent of the world. Other books are planets, shining with reflected lustre; this book, like the sun, shines with ancient and unborrowed ray." We treasure it, therefore, not simply for its literary merits, great though they be, but, above all, because it is the revelation of God to man.

Editorial Notes.

An Important Church Problem.

One of the most difficult problems pressing upon the churches is that of the supply of preachers. From every State of the Commonwealth and also from the Dominion of New Zealand there is a demand for more men. The aggressive evangelistic spirit is growing and new churches are constantly being organised. Were it not for

the difficulty of securing suitable preachers the various State committees could easily open up more fields, but the limited supply of men compels them in many cases to turn a deaf ear to pressing invitations. We are well within the mark in saying that twenty new preachers are required every year. To supply the ever increasing demand we should have fully one hundred students in our Melbourne College. Allowing for those who from failure of health, lack of ability, or change of purpose, drop out, this number would certainly not more than meet the requirements. Our preachers and church officers should look out for and encourage young men of piety and promise to devote their lives to this important work. Unless there is a marked improvement in this direction the cause we love must be seriously hampered in the years to come. In addition to those required at home, there will be a steady demand for missionaries for the foreign fields. There is doubtless an adequate supply of raw material in our churches if it were but in the hands of our professors at Glen Iris. The fields are white, but where are the laborers?

Men Wanted Now.

In the meantime the situation is becoming acute. Men are wanted now. From our own knowledge at least twenty qualified young men could be at once engaged if they were obtainable. A few may possibly be got from America, but churches and H.M. Committees often hesitate to pay the travelling expenses of and enter into permanent engagements with young men so far away, and with whose qualifications they are not acquainted. Then, too, the demand for preachers is even greater in America than in Australasia, and the fields there offer stronger inducements than here. Our British brethren have no preachers to spare, but are seeking them from other countries. For the future we must depend almost entirely on our own resources. It is well for the brethren to realise this. Our preachers must be raised and educated on the spot. But what are we to do while waiting for them? Are there not young men of some ability and without family ties who could spend a year or two of preparatory service as evangelists before going to the College and thus prove their especial fitness for the work? Such men, commended by preachers or church officers, might well communicate with the Conference secretaries of the different States and place themselves at their disposal. They could then enter College with brighter prospects, and also by their experience be more readily able to support themselves while studying.

Sacrifice on Both Sides.

If young men are to be induced to give up other work and enter fully upon the work of the gospel the road should not be made too difficult. A preacher should, at least, have a reasonable assurance of being able to commence his life work with a financial support equal to that of an ordinary

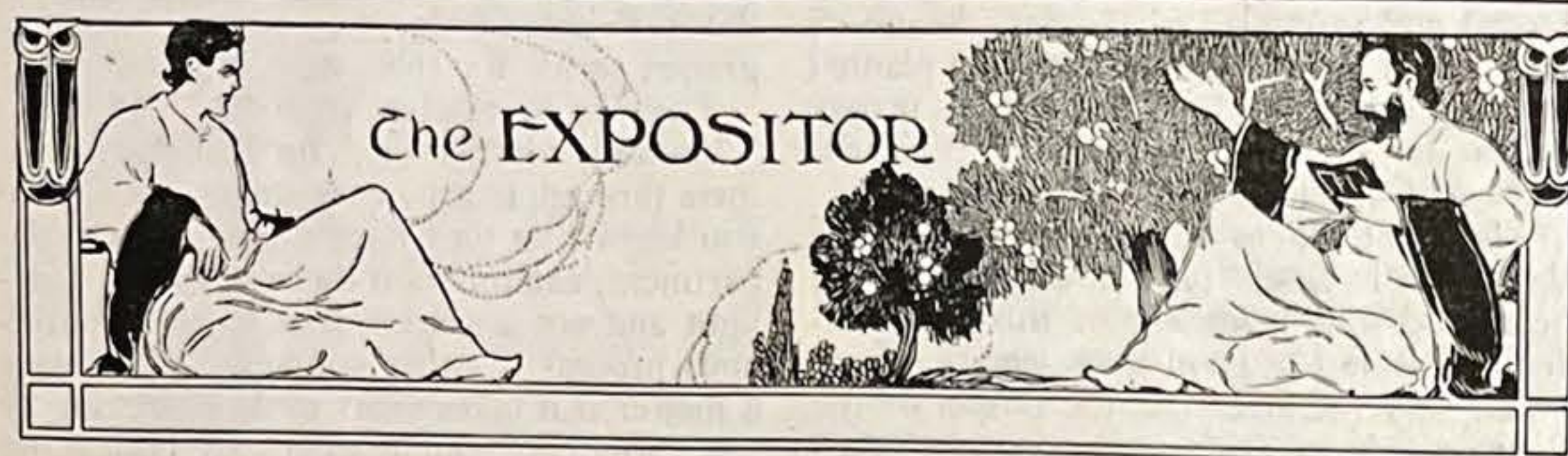
mechanic. This has not always been the case. His cost of living, when clothing, hospitality, and books are considered, is decidedly above that of the general tradesman. It should be remembered, too, that the qualifications which make for success in the preacher, and of which good, sound, common sense is one of the most important, are almost identical with those which tell in other callings, but the preacher's life is necessarily one in which financial prosperity is out of the question at least among us. And when he commits the unpardonable sin of growing old, he has no provision to look forward to beyond that of the old age pension. It is not likely, therefore, that many of our young men will be influenced by considerations of filthy lucre in choosing the profession of a preacher. At the same time there are compensations. There is, to the earnest Christian, no joy comparable to that of saving souls. He becomes the friend, confidant and guide of those among whom he ministers and exercises a spiritual influence for good the realisation of which is in itself an adequate reward for much sacrifice. However, the churches must also be prepared to make sacrifices, and men entering the ministry of the gospel have a right to expect that their chosen work shall not be hampered and hindered by anxieties concerning food and clothing for themselves and families.

An Undesirable Tendency.

In the earlier days of our work the churches generally were more anxious about the purity of the membership than is now the case. Offences which would then have received serious consideration are now overlooked. It is perhaps well that erring members are no longer brought up before the bar of the whole church, but is it well that their errors of life should meet with no official protest? Of course we are aware that flagrant offences are not generally overlooked, but is there not a tendency in the direction of the neglect of wholesome discipline? The *Christian Standard* of America puts the matter strongly in stating that "woefully lax administration of the Lord's work is all too common in our churches. Just here the Restoration movement needs to be restored." We incline to the conviction that Australian churches are not on the whole so lax as those in America, but our fear is that the current has set in that direction. Is it not a simple fact that names are often retained on our church rolls for years after they should have been removed for cessation of interest? The *Standard* explanation of the state of affairs in some of the American congregations is: "Lack of Scriptural and competent overseers, elders or bishops in congregations throws the whole burden of discipline on one called the 'pastor,' whose tenure of influence depends on his manner of administration. Thus it happens that the almost absolute neglect of any effort at disciplining the disorderly or seeking to restore the straying is the rule, and a well guarded flock the exception.

Remedy: a competent and well qualified leadership in the local church." The whole question of church discipline, including the care of the new members, the reclamation

of the erring and negligent, and the withdrawal from the persistently sinful and careless, requires more attention than it generally receives.



"Faith Unfeigned and a Good Conscience."

By James C. Creel.

Paul gave to Timothy a certain charge (1 Tim. 1: 3, 4), and he then gives the "end," object or purpose of the charge in these words: "But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned" (1 Tim. 1: 5).

The logical order of ideas in the apostle's words appears to be this: "The end of the charge is faith unfeigned, a good conscience, a pure heart, love." This may be said to be, and is, the great "end" or object of the gospel of the Christ. When the gospel produces in man unfeigned faith, a good conscience, a pure heart, love, then the end or object of the gospel has been realised in its effect upon man in his moral and spiritual being.

At this time it is desired to notice only two phases of the "end" or object of the gospel; namely, first, "faith unfeigned"; second, "a good conscience." There is a great deal implied in the two phrases, "faith unfeigned" and a "good conscience." To get at this, and to open up the way for profitable investigation, there must be a clear definition of terms.

Faith unfeigned.

1. By the phrase "faith unfeigned," the present writer understands it to mean *real, sincere, correct* faith, in its nature and object. As to its nature, it must be living, trusting, obedient faith from the heart. As to its object, it must always be the Christ or the gospel of the Christ.

This is a most vital question: In *whom* do you believe? The apostolic command is given in these words: "Believe on the Lord Jesus, and thou shalt be saved" (Acts 16: 31). Paul said to Timothy: "From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3: 15).

This is also a very vital question: *What* do you believe? The Master says in the world-wide commission: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptised shall be saved; but he that disbelieveth shall be condemned" (Mark 16: 15, 16). He that

"believeth"—believeth what? The one answer is, "the gospel," the gospel of the Christ. *What*, then, of the gospel, or *what* of the Lord Jesus do you believe? John tells us in these words: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20: 30, 31).

So then "faith unfeigned," as regards its object, is the Lord Jesus—"that Jesus is the Christ, the Son of God"—and the gospel of the Christ. Both questions—*Whom* do you believe? and *What* do you believe?—properly answered, fill up the content of "faith unfeigned." There certainly is the *whom* and the *what* as regards the object of the faith commanded in the gospel of the Christ.

A good conscience.

2. In the phrase "a good conscience" is meant, first, perhaps, an approving conscience; and, second, a conscience freed or cleansed from the guilt of sin through the remission of sins. Both of these ideas appear to be in the words "a good conscience," as used in the New Testament. However, both ideas are not found in every occurrence of the words, but in the different uses of the words.

An approving conscience is a conscience that approves or commends a certain course of conduct of the person. Paul said before the Jewish council: "Brethren, I have lived before God in all good conscience until this day" (Acts 23: 1). What can this mean other than that Paul had an approving conscience, one that approved or commended him in his course of conduct "until this day"? Paul had an approving conscience—a "good conscience"—when he was persecuting the church of God as when he was proclaiming and living the religion of the Christ. As far as simply conscience is concerned, Paul had the same conscience in two wholly opposite courses of conduct. The power, or faculty, which is called conscience, was precisely the same in Paul's

case. That is, it was the same approving power of the soul which commended Paul in his conduct before he became a Christian and after he became a Christian.

Peter tells us that baptism is "the interrogation [asking or seeking] of a good conscience toward God" (1 Peter 3: 21). This "good conscience," here in the text, means far more than an approving conscience. It is a conscience freed from the guilt of sin implied in the remission of sins. While Peter does not mention the word "conscience" in his sermon on the day of Pentecost, yet he does say to the earnest inquirers: "Repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2: 38). In his Epistle (1 Peter 3: 21) he makes the import of baptism to be the asking or seeking of a "good conscience toward God." This "good conscience," as here used by Peter, must mean a conscience made free from the guilt of sin through the remission of sins. Otherwise, the import of baptism in Peter's sermon on the day of Pentecost is one thing and the import of baptism in Peter's first Epistle is another thing. After all, the ordinance of baptism, in its moral and spiritual import, is the soul asking, or seeking, for "a good conscience toward God," a conscience freed from sin.

Conscience defined.

3. The word "conscience," as used in the New Testament, is exceedingly difficult to define, as it is used to mean so many things, or used in so many different senses. By examining the occurrences of the word which are found in Acts, the Epistles, and one time in the Gospels, it will be seen that it sometimes is used to mean the power of "consciousness," the heart, the mind, the intellect, the judgment, or some other power of the soul.

From a psychological point of view, the word "conscience" may be logically defined thus: *Conscience is the imperative power of the soul.* Its supreme function is to command, urge, entreat. Its purpose, or use, is to approve or condemn. Conscience never decides this act is right or that act is wrong. This decision is the sole function of the judgment of the person who so acts. Any definition of the word "conscience" which makes the different powers of the soul overlap in their functions, is a faulty definition.

The one sole guide of conscience is faith, "faith unfeigned." "But," says one, "is not the Word of God the guide for the conscience?" Yes, it is to the one who *believes* it to be the Word of God. The conscience, the one supreme imperative power of the soul, always, unless abused, commands a person to do, under all circumstances, what the person *believes* to be right, and not to do what the person *believes* to be wrong. When the person so acts, the conscience then approves or condemns, as the course of conduct may be. So, then, the conscience is always governed or guided by the faith of the individual.

The old question is often asked: "Is conscience a correct moral guide?" That depends. If the faith is correct, if it is "faith unfeigned," then always follow your conscience. In the very nature of all morals, it can not be otherwise. God himself can not require more of any one than to do what he *believes* to be right, and not to do what he *believes* to be wrong. The conscience, the imperative power of the soul—as some say, "the voice of God in the soul"—always commands this one thing—do what you believe to be right and do not do what you believe to be wrong.

Conscience is not only the supreme imperative power of the soul, but it is the most potent power of the soul. All true morals and all religion must be grounded in the very conscience of man. The great trouble with many people is that their moral and religious convictions are not rooted in an enlightened conscience. The conscience becomes enlightened, or educated, only as the intellect, particularly the judgment, is educated. Put truth into the intellect, or

judgment, and as this truth is apprehended through faith, there is an enlightened, or educated, conscience.

The great power and potency of conscience is seen in the fact that conscience is rooted and grounded in the very image of God which an all-wise Creator has planted in every human soul. Thus viewed, it may indeed be said of conscience, "It is the voice of God in the soul."

The great end, or object, of the gospel of the Christ is, first, "faith unfeigned" in the heart and soul. For out of this faith unfeigned comes a good conscience, a pure heart, supreme love. As the gospel of the Christ produces faith unfeigned, and thus produces a good conscience—an approving conscience, a conscience freed from the guilt of sin—it restores the undefiled image of God in man which has been marred on account of sin.

Then it follows, after all, a correct faith, a correct conscience. For the inspired apostle puts it, "*faith unfeigned and a good conscience.*"—*Christian Standard.*

the class with an eagerness to answer the teacher's questions on the next Lord's day. As to grading your school, take the path of least difficulty—the ages from 3 to 12, then go slowly with the other age classes. For the 3 Primary classes, secure the *new* graded series for their ages especially.

Then as to teacher training. If using "Training for Service," by Moninger, take them through that by easy stages, then when you know that they have a grasp of the department, examination thereon will be a delight and not a scare. It is to be a continuous process to other courses. What does it matter if it takes years to do it, so long as you know that your teachers are taking the course? Let the quick ones have a class to themselves, but make for the others the class a Paradise.

7. Three main parts of the lesson to be taught each Lord's day—(a) regular lesson, (b) supplemental lesson, (c) missionary story.

8. The testimony of one thousand converted Bible School pupils in the United States, Great Britain and Canada.

128 converted at age of from 8 to 12.

392 converted at age of from 13 to 16.

322 converted at age of from 17 to 20.

118 converted at age of from 21 to 24.

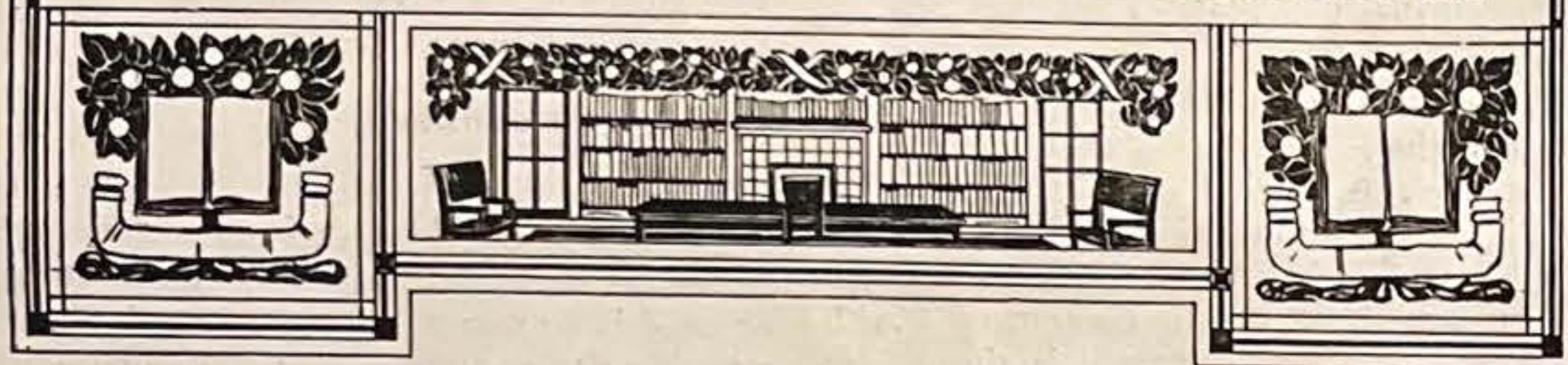
40 converted at age of from 25 to 60.

52% by age of 16; 84% by age of 20; 96% by age of 24; 4% at older ages.

9. How to build up a Bible School. Get "A Bible School Vision," written by P. H. Welshimer, the one who had 2818 in his Bible School at Canton, Ohio, on August 28, 1910—the largest Bible School in the world, and that one of our own, for that date. He has 1400 enrolled in his Bible Class alone. For the past five years 2500 members have been added to the church, 60% from the Bible School. Yet nine years ago the Canton church was a disheartened band of brethren.

10. Get a vision of "Man." The Horace Kingsbury, Ferdinand Pittman and other Century Bible Classes show what can be done by this Bible School vision. Get the grandfather, and grandmother will take his arm; get father, and mother will walk side by side with him; then catch Jack (or Jennie) at the school-quitting age of 15 telling his "Dad" that he (Jack) is too old to go to Bible School! (Groans from the woodshed.) Let us all if we want to be fishers of *men* use the term "Bible School" altogether. Let us remember this, that every man attending Bible School is on the way to save that 15 year old boy, and the other is true that every man that absents himself from Bible School is on the way to lose that 15 year old boy for the school, for Christ, and for service in time and eternity. Now for a long pull, a strong pull and a pull altogether for "All the church in the Bible School and as many more." "Can't do it," says a city Bible School whose folks come on trams and railway cars to the Lord's table. Then try the morning school at 9.45 to 10.45, or hold the Bible School immediately after church service, from 12 to 1 p.m. 1st Presbyterian

HOW TO PROMOTE A BIBLE SCHOOL CONSCIENCE



1. Why the present emphasis upon the Bible School? Give me the child for the first seven years, says the Roman Catholic priest, and I do not care who teaches him afterwards. 80 per cent. of members of church come from the Bible School; 90 per cent. of the preachers and 75 per cent. of our churches in U.S.A. came therefrom.

2. At the World's Bible School Convention, Washington, D.C., that we attended last May, President Taft said that he believed that the teacher in Bible School got greater benefit than the pupil. The teacher's intellect was trained in the study of the lesson, her sympathetic heart was enlarged, her self-denial was developed.

3. The value of the child. Lawyer Whittla, of Sharon, Pa., lost his lad. He offered £2000 for his return. Hence a teacher with five pupils has a capital of £10,000 to handle for God. John 3: 16, however, is the purchase price that God paid for each pupil.

4. The value of the Book. Bread for the body, books for the mind, the Bible for the soul. This Bible food's results have the stamp of a world's salvation and eternity stamped thereon. "In this little book," said Ewald to Stanley (Dean), "is contained all the wisdom of the world." Izaak Walton said, "Every hour I read you kills a sin, or lets a virtue in to fight against it."

5. With two such valuable assets, what ought the equipment of the Bible School to

be? It ought to be equal to, and if possible, superior to the graded day school, for eternal are the results. Let us remember this, too, that from babyhood until the pupil is twenty-one years of age, we can only give about *three* days of *eight* hours each of Bible instruction per year; therefore teaching ought to be concise, concentrated, yet comprehensive. Every impression made by the teacher should find expression in a Christ-moulded character. The school ought to be a Front Rank School to qualify for this equipment.

6. The Front Rank School. (a) Teacher training class. (b) Teachers' weekly or monthly conference *re* the work. (c) At least half the school must own and use their Bibles during the school sessions. (d) Adults classes (from 16 years up) should be organised. (e) Missionary and benevolent offerings taken. (f) School must be graded. Beginners from 3 to 5 years inclusive, Primary 6 to 8, Juniors 9 to 12 inclusive, Intermediate, 12 to 15, Senior age, 16 to maturity.

Don't dishearten your teachers! Help them first in your weekly prayer meeting, Bible study and social hour. Give half the hour to a *real* prayer meeting, then the next half hour give teachers, parents and pupils a bird's-eye view of the Bible School lesson. The parents can help the children in the home, and little "wide-awake" comes into

Church of Pittsburg has 700 in its Bible School and 200 men in its men's class, meeting after church service at that hour.

Mrs. Thurgood and I have come home believing that the Australian brotherhood, with ever so many more favoring circumstances than their American brethren, have as good a brain, body and heart as the Americans.

"We can do it, if we will." "We can do it, and we will." "We will do it, for God wills it."

"I can do all things in him that strengtheneth me."—Phil. 4: 13.

"For apart from me ye can do nothing."—John 15: 5.

Yours in his service,
BRO. & SISTER C. L. THURGOOD.

Pandita Ramabai's

Own Story.

Rarely has a more remarkable story of a woman's life been written than that of Pandita Ramabai's. She is the founder of the great gospel and industrial mission work at Poona, India.

Ramabai writes of her parentage:

"My father was a native of Mangalore district, but he chose a place in a dense forest on the top of a peak of the Western Ghats, on the borders of Mysore State, where he built a home for himself. This was done in order that he might be away from the hubbub of the world, and carry on his educational work, and engage in devotion to the gods in a quiet place, where he should not be constantly worried by curious visitors. He used to get his support from the rice fields and cocoanut plantations which he owned. The place he selected for his home happened to be a sacred place of pilgrimage, where pilgrims came all round the year. He thought it was his duty to entertain them at his expense, as hospitality was a part of his religion. For thirteen years he stayed there, and did his work quietly, but lost all his property because of the great expense he incurred in performing what he thought was his duty. So he was obliged to leave his home, and lead a pilgrim's life. My mother told me that I was only about six months old when they left their home. She placed me in a big box made of cane, and a man carried it on his head from the mountain top to the

valley. Thus began my pilgrim life when I was a little baby."

Her parents thereafter spent their lives in religious pilgrimages, obtaining subsistence by reading Puranas (the sacred books) in temples or elsewhere to the passers-by, who gave them presents of food and small coins. In her childhood almost she was made to study the sacred books of the Hindus and to know all the religious rites and ceremonies, the penances, the offerings to gods and goddesses, etc.

But as she grew to womanhood her religion "grew cold." She found no real satisfaction in it. She met many learned men; she read the Shastras and every religious book she could get hold of. But she was more and more dissatisfied. She found that the sacred books differed on many things. Yet all were agreed that women were bad, very bad, worse than demons, and with no

chance of ever reaching the Hindu state of bliss.

"The husband is said to be the woman's god; there is no other god for her. This god may be the worst sinner and a great criminal; still he is her god, and she must worship him. She can have no hope of getting admission into Svarga, the abode of the gods, without his pleasure, and if she please him in all things she will have the privilege of going to Svarga as his slave. The woman is allowed to go into higher existence thus far, but to attain Moksha, or liberation, she must perform such great religious acts as will obtain for her the merit by which she will be reincarnated as a high caste man, in order to study the Vedas and the Vedanta, and thereby get the knowledge of the true Brahma and be amalgamated in it. The extraordinary religious acts which help a woman to get into the way of getting Moksha are

—utter abandonment of her will to that of her husband." As for "the low-caste people, the poor things have no hope of any sort... except possibly by going through millions of incarnations."

In Assam, after her marriage, she one day picked up a Gospel of Luke in the Bengali language. She eagerly read it and burned to know more of the Christian religion. This she found opportunities to do both in India and in England, which she visited in 1883. In London she saw how Christian rescue

work for women was conducted and she marvelled, and asked herself: "Why should not the womanhood of India be helped and uplifted?" She writes:

"Thus my heart was drawn to the religion of Christ. I was intellectually convinced of its truth, and was baptised into the Church of England in the latter part of 1883. I was comparatively happy, and felt a great joy in finding a new religion, which was better than any other I had known before. I knew full well that it would displease my friends and my countrymen very much; but I have never regretted having taken the step. I was hungry for something better than what the Hindu Shastras gave. I found it in the Christians' Bible and was satisfied.

"After my baptism I studied the Christian religion more thoroughly. I was much confused by finding so many different teachings of different sects. For five years I studied these different doctrines, and



New Chapel, Church of Christ, Nelson, New Zealand.

We reproduce above a photograph of the fine new chapel recently erected and opened by the brethren meeting in Nelson, New Zealand. The building, which is of wood, is nicely furnished inside, the walls being diagonally match-lined, and the gabled roof is relieved by tastefully designed principals. The entrance leads into a roomy vestibule the whole width of the hall, flanked on either side by retiring or cloak rooms. The hall has a sloping floor with curved seats, and will accommodate about 300 people. Ventilation is provided by the windows, the top and bottom sashes of which open, and there are also, at intervals, wall ventilators. At the rear of the hall are two platforms, one higher than the other. The front one gives room for the table and chairs used at the morning worship meeting, while the higher platform is used at the preaching services. The baptistery is at the rear of the platform, from which it is separated by a sliding door opening upwards. Steps to the baptistery lead to the retiring rooms at each side. The old chapel stands behind the new building, and has been remodelled for school purposes. In addition to a good hall, class-rooms are provided for the Bible and infant classes on one side, and on the other side more rooms for ordinary classes. In addition there is a well-fitted kitchen.

made close observations during my stay in England and America. Besides meeting people of the most prominent sects, the High Church, Low Church, Baptist, Methodist, Presbyterian, Friends, Unitarian, Universalist, Roman Catholic, Jews and others, I met with Spiritualists, Theosophists, Mormons, Christian Scientists, and followers of what they call the occult religion.

"No one can have any idea of what my feelings were at finding such a Babel of religions in Christian countries, and at finding how very different the teaching of each sect was from that of the others. I recognised the Nastikas of India in the Theosophists, the polygamous Hindus in the Mormons, the worshippers of ghosts and demons in the Spiritualists, and the old Vedantists in the Christian Scientists. Their teachings were not new to me. I had known them in their old Eastern nature, as they are in India; and when I met them in America, I thought they had only changed their Indian dress and put on Western garb."

It is now nineteen years since the Pandita found Christ. She writes of her subsequent experiences:

"I had to give up all pride of our ancestral religion being old, etc., which is preventing many of my country people from finding Christ, although they know well that they have not got the joy of salvation. They can never have it except in Christ."

Southern Conference, S.A.

The annual Conference of the Churches of Christ in the Southern District took place at Milang, on February 14.

The weather was fine and the morning train brought many visitors from Adelaide and intervening stations. These were met by many of the local people, and all proceeded to the Institute where the meetings were held. The Conference was opened by a devotional service led by J. Wiltshire, of Stirling East. The Conference President, J. T. Train, of Goolwa, took the chair. A large number of delegates and visitors responded to the roll call, and were accorded a welcome by the President. Reports of good work and progress were read by the secretaries of the churches at Strathalbyn, Goolwa, Point Sturt, Milang, Aldgate Valley, Narracoorte, and Stirling East, and of work done on Hindmarsh Island. These indicated great activity among the churches and a material increase in membership.

J. E. Thomas drew special attention to the report of Stirling East and Aldgate Valley, where over 30 have been added during the year. He bore testimony to the good work being done by Bro. Wiltshire there. During the year he had conducted seven weeks' missions in his own district. This being Bro. Wiltshire's first appearance at the Southern Conference, Bro. Thomas considered he needed an introduction.

The Conference at this stage adjourned for luncheon.

On the resumption of business the President gave an address on the necessity for confidence in carrying on church work. To realise the progress that was possible, Christian workers must have self-confidence, confidence in fellow workers, confidence in the message the church had to supply the need of the world, and greater confidence in God.

Letters of greeting were read from different parts of this and other States. The reports of

the churches were adopted. The question of evangelisation was then discussed. Following a motion for the support of the churches at Strathalbyn and Goolwa, £25 was raised in the Conference meeting.

J. C. Whitfield, as appointed, read the Conference Essay, "The Church." The essayist dealt with the various aspects of the church in an able manner and received the thanks of the Conference.

The following officers were elected for the coming year:—C. E. Verco, President; D. M. Goldsworthy, Vice-president; W. Yelland, Secretary; Committee, S. H. Goldsworthy, H. Overall; B. Jarvis, E. Jacobs, J. Wiltshire, J. T. Train, J. Gordon, A. W. Pearce, J. Oakley, and T. B. Verco.

Reference was made to the absence of T. B. Verco, who always has been of such help to the Conference meetings, and the members rejoiced to hear of his progress toward recovery. The absence of Mrs. Goldsworthy, who is away at Nhill, looking after her son during his illness, was also remarked upon, as she has been present for so many years. Bro. Murdoch McBain, another old pioneer, was missed, having joined the hosts of heaven.

It was decided to send greetings to the Northern District, and the West Wimmera District Churches of Christ Conferences to be held next month. It was moved that letters be sent to the students in the Bible Colleges, who have gone from this district. A. L. Read introduced an interesting discussion on Bible School work. A very successful Conference was brought to an end with an adjournment for tea.—F. E. Thomas.

The Little Woman.

One of the Little Women, she came up to heaven's gate;

And seeing the throng were pressing, she sighed that she fain would wait.

"For I was not great nor noble," she said, "I was poor and plain;

And should I go boldly forward, I know it would be in vain."

She sat near the shining portal, and looked at the surging crowd

Of them that were kings and princes, of them that were rich and proud;

And sudden she trembled greatly, for one with a brow like flame

Came to her and hailed her gladly, and spoke to her name:

"Come, enter the jewelled gateway," He said, "for the prize is thine;

The work that in life you rendered was work that was fair and fine;

So come, while the rest stand waiting, and enter in here and now—

A crown of the life eternal is waiting to press thy brow."

Then trembled the Little Woman, and cried: "It may not be I!

Here wait they that wrought with greatness, so how may I pass them by?

I carved me no wondrous statues, I painted no wondrous things,

I spoke no tremendous sayings that rang in the ears of kings;

"I toiled in my little cottage, I spun and I baked and sweat;

I sewed and I patched and mended—oh, lowly the house I kept!

I sang to my little children. I led them in worthy ways,
And so I might not grow famous, I knew naught but carebound days.

"So was it by night and morning, so was it by week and year;

I worked with my weary fingers through days that were bright or drear;

And I have grown old and wrinkled, and I have grown grey and bent;

I ask not for the crown of glory, now that I have found content."

"Arise!" cried the waiting angel, "Come first of the ones that wait,

For you are the voices singing, for you do we open the gate;

So great as has been thy labor, so great shall be thy reward!"

Then there shone on the Little Woman the glory of the Lord. —Selected

The Society of Christian Endeavor.

LESSONS FROM NEHEMIAH: III.

Topic for March 20.

Daily Readings.

The fear of man a snare. Prov. 29: 5-9, 25-27.

The blessedness of the reviled. Matt. 5: 10-12.

Not ashamed of the gospel. 2 Tim. 1: 8-18.

Ashamed of Jesus. Luke 9: 23-26; 1 Pet. 4: 16.

Jesus not ashamed of us. Heb. 2: 9-18.

The secret of courage. Ps. 31: 11-24.

Topic—Lessons from Nehemiah: Religion and

Ridicule. Neh. 4: 1-6.

Why do you fear ridicule?

What is proof against it; and why?

How did Nehemiah meet ridicule?

AUSTRALASIAN CHRISTIAN ENDEAVOR CONVENTION, 1911.

Christian Endeavorers and others throughout the Commonwealth are looking forward expectantly to the 11th Biennial Convention of the Christian Endeavor movement in Australasia to be held in Adelaide from the 3rd to the 10th October next.

Many of the preliminary arrangements have already been made, and the period intervening between now and the Convention dates will be a time of activity for those to whom the arrangements for the Convention have been entrusted. Various sub-committees—Programme, Press, Hospitality, Visiting, Decoration, Social, Transit and Finance—have been appointed, and these are now working vigorously in their respective departments. The musical arrangements for the Convention are in the hands of the popular leader of song, Mr. W. Knill, which fact augurs well for that phase of the work. The Convention Committee has been fortunate in securing as its secretary Mr. H. H. McKechnie, who is, perhaps, the most experienced Endeavorer in the Commonwealth. His wide experience and organising ability should do much towards ensuring the success of the Convention. Some of our readers doubtless will remember that Mr. McKechnie acted in this capacity for a similar Convention held in Adelaide ten years ago.

The Convention theme is one that lies at the very root of the movement; and the several hundred delegates expected from other States shrouded with those who shall attend from South Australia derive great help and blessing as "The Cross in C.E." is dealt with by prominent workers from all the States.

Correspondence.

THE PROBLEM OF INTEMPERANCE.

To the Editor.

Sir,—Allow me to say that I enjoyed your leader of Feb. 9. It was timely. You say: "Many of us have got into the way of thinking that because we believe our Christianity involves total abstinence, we need not specially teach total abstinence principles in our churches." I would like to ask: Do we all "believe our Christianity involves total abstinence"? I fear we might find some exceptions in our ranks. Sir, *there should be no exceptions.* It is a very superficial investigation of God's Word which lands us at the conclusion that the Bible favors the moderate use of intoxicants. Our preachers could profitably spend time in impressing the necessity of total abstinence on the minds of Christians.—Yours, etc., S. H. Mudge, Wellington South.

SYNAGOGUE OR CHURCH?

Dear Bro. Editor,—I note, with interest, Bro. Burns' contribution *re* synagogue or church. At the risk of being known as violently heterodox, I confess a liking for the term "chapel." I suggest to your contributor word meanings do not always depend upon dictionaries. Common custom is oftentimes more powerful than either Johnson or Webster. And custom has, with its usual sense, forgotten "subordinate" and defined "chapel" as "a place of worship." So that, whilst possibly incorrect, the term is valuable as an expedient.

Whatever my liking, I would certainly disagree with Bro. Burns' conclusion. If the "term 'church' is generally and rightly objected to," the term "synagogue" is open to stronger objection still. Modernly and in the New Testament it is associated, almost absolutely, with Jewish usage. Such association is familiar to the Gospels. In Rev. 2: 9; 3: 9, societies of Jews are spoken of as "synagogues of Satan."

That Bro. Burns can support his conclusions from James by no means suggests its New Testament usage in this connection. The quotation has another explanation. James represented the Jewish element in early Christianity. In the difference between the Jewish and Pauline concept of Christianity James headed the Judaizing party. From this it is to be expected that a letter, written during the period of controversy, would be in language conservatively Jewish. In James' case it is the more so, because it is written to "the twelve tribes of the dispersion." I offer, to your contributor, this element in the writer's personality as explaining the word's presence in the Epistle. The word is certainly foreign to the usage of first century Christians. The R.V. margin gives "assembly" as another interpretation of James' "sunagogen." It is really the correct one. That has its perfect correspondent in our "meeting." So that "Christians' meeting house" would be a more appropriate and infinitely less incorrect term than synagogue.—I am, yours brotherly, Will. D. More, Moree, N.S.W.

WHAT CAN WE DO?

To the Editor.

Sir,—Many of us are asking "What Can We Do?" We can be faithful to Christ in spite of the sin and worldliness around us. As Christians we are ashamed of the past; we are not satisfied with what we have achieved; we realise more than ever our dependence upon God; and, in the power of the Spirit, we desire to press on until Christ is formed in us. But we cannot press on until we throw off the old man. If we are jealous, conceited, or deceitful we cannot make headway in the divine life. If we fear man and become afraid to take a decisive stand for Christ we shall give place to the devil. If we become discouraged when the world misrepresents us we shall not be good soldiers of Christ. A good soldier is one who can and will endure hardness. How many of us are good soldiers? We might

be brave in times of peace; we might talk a great deal about what we can do; we might suggest, dictate and preach, but troublesome times will put us to the test. We cannot have too much of the grace of God in our hearts. Unfortunately, too many of us are depending upon first principles. We are always being taught, but are not always prepared to work.

We can create an evangelistic stir. How? By distributing literature which will draw people's attention to the saving and keeping truths of the New Testament. We become fearful of literature, but common sense will abolish our fearfulness. We need more common sense. "Common sense is that sense without which all other sense is nonsense." Common sense is not as common as it should be, especially among professing Christians.

We can create an evangelistic stir by praying for and working with the preacher. We need to use tact. Some Christians will say to a preacher something like this: "We had a small attendance to-night," as if the preacher could not see. Those Christians never think of saying an encouraging word to the preacher, but watch for something to grumble at. If no one confesses Christ the preacher, and not the grumbling Christians, gets the blame. A preacher's life is far from being an easy one. A preacher might have one or two failings, and gossiping over cups of tea magnifies them, but the preacher has to preach to many people whose failings can even be seen by the outside world.

We can create an evangelistic stir by giving part of our substance to the Lord's work. Missions are necessary, especially missions that help to decrease the bump of meanness and develop the faculty of benevolence. God cannot bless a mean Christian: in fact, meanness in God's service is unknown. Some Christians give sixpence to missions, but pounds to the world, and they are the Christians who wonder why preachers are not more successful. The preacher prays and studies hard for the work of Christ, while the grumbling Christian goes to see moving pictures and goes anywhere but to the prayer meeting.

What we need sir, is a mighty spiritual upheaval. We have been asleep too long! We have been afraid to talk straight about church questions. We need an evangelistic stir, but no such stir can be possible until the church gets stirred and awakened.—Yours, etc., Veritas.

A Happy Function.

The officers of the Lygon-st. church, together with the sisters of the Dorcas Class, invited the students, the Faculty, and the Board of Management of the College of the Bible to a 6.30 dinner on Monday evening last. About seventy sat down to the well-filled tables and enjoyed a substantial repast. A number of after-dinner speeches were made, and they were brief, bright and breezy. Horace Kingsbury was chairman. The programme follows:—

- "Setting the Ball Rolling," The Chairman.
- "The College, from the Principal's Chair," A. R. Main.
- "The College, Through a Student's Eyes," R. T. Pittman.
- "The College, from our Editor's View-point," F. G. Dunn.
- "The College, as the Board of Management Sees It," R. Lyall.
- "The College and the Churches," C. M. Gordon.
- "The College, How it Strikes the State Evangelist," T. Bagley.
- "The College and the World," F. M. Ludbrook.

The happy speeches reflected the good-will of students, Faculty, Board of Management and churches, and revealed a splendid spirit of optimism. T. B. Fischer moved a hearty vote of thanks to the sisters of the Dorcas Class of the Lygon-st. church, and it was unanimously carried.

The Century Bible Class then assembled, and with the company already present joined in the

singing of some popular hymns, under the direction of Mr. Nat Haddow. Mr. W. Magarcy, from South Australia, sang, "Just Lean Upon the Arms of Jesus." Then Mr. Craigie gave a very interesting and educational talk on the Fairy Cave, Buchan. It was illustrated with fine lantern views. Afterwards Mr. and Mrs. Craigie kindly provided supper. At ten o'clock the signal for hearty cheering was given, and the Dorcas Class, Mr. and Mrs. Craigie, the College of the Bible, and the Century Bible Class were all honored. The meeting was closed with prayer, and now happy memories are lingering with those who were present.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Churches—Fairfield Park, per Sister McGregor, 15/-; Drummond, £13/10/6; Swanston-st., per Miss Rometsch, £2/9/-; per Miss Huntsman, £1/11/9; per Miss Philp, 12/4; Colac, £6; Kyneton, £3/2/-; Burnley (Hunter-st.), per Sister Derbridge, 6/-; Box Hill, Conference Fee, 10/-; South Richmond, per Miss Gladstone, £1; Warrnambool, 17/-; Doncaster, per Miss Vera Petty, £2/2/10; Taradale, £2; Kyneton, £2; Hawthorn, per Miss Rees, £3; Bro. W. Russell, Woomelong, £1; A Bro. and Sister, Ultima, 7/6; Bro. W. H. Moyle, Jumbuk, 12/-; A Sister, Buln Buln, £1; Bro. R. A. Henry, 10/6; Bro. W. Cowper, Lake Rowan, £2; Isolated Sister, Laen, 5/-; Sisters' H.M. Rally, Cheltenham, 3/6; Bro. G. T. Harrop, 10/-; Bro. F. Cowper, Lake Rowan, £3; Mrs. Mary Stevenson, Portland W., 16/-; Miss Stevenson, W.A., £1; Mrs. Gilmour, Tallarook, £1/10/-.

We would like to be in a position to acknowledge the annual collections in the next issue. Will all secretaries or treasurers please send on at once and oblige.

M. McLellan, Sec.,
263 Lit. Collins-st.,
Melbourne.

W. C. Craigie, Treas.,
263 Lit. Collins-st.,
Melbourne.

FOREIGN MISSION FUND.

Victoria—Church, Swanston-st., per Miss Philp, 12/3; per Miss Huntsman, £1/12/9; Church, Montrose, 15/6; Church, South Melbourne, 8/-; W. H. Moysey, Jumbuk, 11/10; G. Goudie, Ultima, £1/5/6; Miss Darnley, Swanston-st., £1; Bro. Fenn, South Richmond, £1/10/-; Miss J. Paton, 5/-; P. Bryce, for support of teacher, New Hebrides, £6; Children's Day—Schools—Windsor, 10/-; Bendigo, £1/5/-; New South Wales—J. Newby, Maclean, Clarence River, for support of teacher, New Hebrides, £10.

F. M. Ludbrook, Collins-st., Melbourne.
T. B. Fischer, Cheltenham.
R. Lyall, 39 Leveson-st., Nth. Melbourne.

Let us suffer with those that suffer, and be crucified with those that are crucified, that we may be glorified with those that are glorified.—*Quarles.*



Christ said "GO."
We CAN if we will.
We will if we have
the right vision.



Address communica-
tions to
T. B. FISCHER,
Chesterville-road,
Cheltenham,
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Phone, Cheltenham, 132

Work at Baramati, India.

We are in another new year, with all its opportunities. Anandrao and I are visiting the out villages in the mornings and Baramati in the evenings. We have not had many listeners in the out villages on account of the people having to watch their crops in the fields. We have tried altering the times of visiting, but without any satisfactory result.

It is a pleasure to see the attention given to the message. One man in one of the out villages, who knows that the idols are nothing, and that the sun, which is the common people's chief object of worship, is nothing, and who assents to the truth of Jesus Christ as the only Saviour, does not care to make the further step of believing in him as his Saviour. Others ask questions, and some listen for a few minutes and then walk off. On the whole we have very attentive listeners.

Wamanrao visits the villages around Diksal, and is also looking after the reaping of the crops there. Viyi is selling gospels on the station; their wives visit the houses. Miss Tilley takes Mrs. Sonowani, Anandrao's wife, out to the houses. Miss Tilley is busy with the medical and her studies. Mrs. Plows and Bobby go with me and Anandrao sometimes to Baramati in the evenings. Bobby usually attracts a large crowd. Bullu, Tersing, Sonyo and Pinyara are the ones who work in the weaving department. Other Christians are employed in the bungalow and the garden. We have the usual Bible instruction and prayer every morning except Saturday for Christians, besides private dealings with them; they are growing in grace. Pray for us, and the people around, that many may be brought into the fold.—G. Plows, Jan. 22.

Studies in Missionary Motives.

By J. Dinnen Gilmore.

Why Should I be Interested in the Work?

The gospel is worth spreading. It just fits into the complex needs of man. I must be interested in it:—

I. Because the Lord Jesus started it. Luke 19: 10. "For the Son of man is come to seek and to save that which was lost."

II. Because the Lord Jesus commands it. Matt. 28: 18, 19; Mark 16: 15. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit." "Go ye into all the world and preach the gospel to every creature."

III. Because the Lord Jesus gave his life for it. John 12: 32, 33. "I, if I be lifted up from the earth, will draw all men unto me." This he said, signifying what death he should die."

IV. Because the Lord Jesus still takes part in it. Matt. 28: 20; Mark 16: 20. "Lo, I am with you always, even unto the end of the world." "The Lord working with them, and confirming the word with signs following."

V. Because the Lord Jesus is honored by it. Phil. 2: 9-11. "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow."

VI. Because the Lord Jesus will share the triumph of it with us. Matt. 25: 34; 1 Peter 4: 13. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."

VII. Because love to the Lord Jesus constrains me to it. 2 Cor. 5: 14-21. "For the love of Christ constraineth us. . . . For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

For all these reasons I believe, and must spread, the gospel.

1. I am not ashamed to believe it as a man.
2. I am not ashamed to profess it as a Christian.
3. I am not ashamed to proclaim it as a witness.
4. I am not ashamed to contend for it as a good soldier.
5. I am not ashamed to spread it as a lover of the Lord.

From Miss Tonkin at Shanghai.

We did indeed have a joyful Christmas time with our native brethren and sisters, and we thank the Children's Day Committee for their bounty, as it enabled us to send gladness into the homes of several who were really very poor and could not get any warm clothing for the winter. We had 21 baptisms on Christmas Day, and the three buildings were packed. I would like right here to express my gratefulness for the AUSTRALIAN CHRISTIAN. The church news seems to bring home very near.

Probably the telegrams in the dailies tell you how terrible the sickness is here. Smallpox is rampant. We have had it in the schools and all around us. We earnestly covet your prayers for wisdom, tact and an over-ruling Providence's protection.—Yours sincerely, Rosa L. Tonkin, Shanghai, Jan. 19.

Melbourne Chinese Mission Report.

We are having splendid meetings, all taking keen interest. We have an average attendance of 34 scholars and 26 teachers. Eight new men have come since Christmas. These require new teach-

ers. We feel the school could easily be filled if we could get teachers. "Pray ye therefore the Lord of the harvest to send forth laborers into his harvest." The brethren are working unitedly in filling Bro. Jame's place.

Prayers for March.

THE MISSIONARIES' PLEA.

"Will you not pray for us?" Each day we need Your prayers, for oft the way is rough and long,
And our lips falter and forget their song
As we proclaim the Word men will not heed.

Will you not pray for us? Alone we stand
To stem the awful tide of sin and shame,
To cast out demons in the mighty name,
Which is alone the hope of every land.

Pray, pray for us! We are but vessels frail;
The world's appalling need would crush us down
Save that in vision we behold the crown
Upon his brow who shall at length prevail!

Not yet the crowning! Fields must first be won,
Lives freely yielded, martyr blood be spilt,
Love cast out fear, redemption blot out guilt,
Ere we behold the kingdom of God's Son.

We shall behold it! Lo, his Word stands sure,
Our King shall triumph in a world set free;
With joy his chosen ones his reign shall see!
Pray for us, brothers, that we may endure.

Let us pray—

For the safety of Bro. and Sister Strutton as they tour the States, lecturing on behalf of missions.

For Bro. and Sister D. C. McCallum, that they may become great powers for good in the Philippines.

For China and India, that the plague may be stayed and our missionaries kept from harm.

For the College of the Bible in Melbourne, that the missionary spirit may be developed in every student.

For the Foreign Missionary sessions at the Easter Conferences in West Australia, Queensland, Tasmania, New South Wales and Victoria, that they may be used to arouse a deeper interest.

For our missionaries on Aoba, Pentecost, and at Harda, Baramati, Shanghai, and Tokyo, that they may not become weary in well doing.

For the work amongst the Chinese in Perth, Adelaide, Sydney and Melbourne, that many of the Chinese brethren may become missionaries to their own people.

For the success of the effort to arrange the work amongst the professional thieves in the Bampton colony in India.

For God's blessing on our British and American missionaries the world over, that they may turn many from darkness to light.

In the Realm of the Bible School.

DEFEAT THROUGH DRUNKENNESS.

Sunday School Lesson for March 19,
"Defeat Through Drunkenness," 1 Kings 20:
12-21.
A. R. MAIN.

This lesson is taken out of its chronological order. Its incidents happened before Ahab's great sin concerning the vineyard of Naboth (see 1 Kgs. 22: 1), and after Elijah's victory on Carmel, when Ahab and his court were led to re-consider the service of their Lord Jehovah.

We have seen a good many of Ahab's faults. It is well to see a good point or two in his character. Our lesson tells us that when Benhadad the Syrian monarch, with his thirty-two kings in train, besieged Samaria, Ahab, to avert the calamity threatened to his people, made offer of personal submission. We gather, moreover, that he had the sense and grace to consult "all the elders of the land" in the matter of further submission. That was well done. Better to consult them for his country's good than to do what he did later—consult his virago wife for his people's ruin. When the experienced counsellors' advice was received, Ahab manfully acted up to it. More, the king of Israel assumed a very dignified attitude as compared with that of the boastful Syrian king.

A helpful thought could easily be passed over. We have considered in past lessons Ahab in disgrace, sinning against God, and fighting against the Lord's prophet. To-day's study reveals that same man as mightily helped by God, and as stimulated by the heaven-sent prophet. Past sin, if at all repented of, will not hinder the present divine help. Ahab had got low down; but as soon as he turned to God, the resources of heaven were his. Some may need this thought. We may be unduly discouraged because of past failure and enmity against God. The Lord does not cherish up past offences. On repentance he freely forgives and helps. Only men bear a grudge.

Benhadad the Braggart.

"A drunken braggart" is not a pleasant description of a king; but the responsibility lies with the king, and not with the describer, if the phrase be accurate. The monarch was really a slave to his own appetites and passions. Fancy him at an orgy when he had a work in hand which needed the clearest of heads, when he was engaged in a campaign involving the lives of thousands of his men and of the soldiers of his allies. The drunkard is often a boaster. So was this one. Read verses 2-6. Again see his reply to Ahab's dignified answer. When defied in courteous terms, this chief over thirty-two kings, this mighty general of armies—screams! "The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me." Really! Methinks the gentleman doth protest too much. If he had been as strong, as capable as he professed to be, why brag? Why not set to work and do it? Did you ever watch two boys spar for a fight? Ever see even two dogs facing

each other for the fray? One always makes more noise than the other, and that not the one likely to win. Do not boast; simply do. Boasters, talkers rather than workers, are not wanted. Carlyle's scorn of "mere talkers of talk" was not misplaced.

Ahab (and I set this down as one of the few good things we can put to his credit) has a word for boasters so apt that it has become proverbial. "Tell him, Let not him that girdeth on his armor boast himself as he that putteth it off." Modern Benhadads—and they are not all kings—should note.

"By the young men."

God's prophet promised Ahab that the opposing host—"all this great multitude"—would be delivered into his hand. "By whom?" the king enquired. "By the young men of the princes of the provinces." And so it was. Two hundred and thirty-two young men used by God to rout an army! And they did it.

Oh, how suggestive a phrase is this! We are wont to call this the age of young men. It is this much more than any previous age. Of old young men were prized for strength, and old men for counsel. Ahab got the advice of old, trusted, tried counsellors and profited thereby. He did not neglect these, nor did he despise with the young, who in full vigor of life could do that which older men could only advise. Now, it may be we depose the experienced counsellor from his rightful place, and insist that the young man will both advise and fight. A division of labor is best.

We cannot but reflect that just as the Lord's victory of old was granted through the young men, so now the hope of the church lies in her young men, strong in body, faithful in heart, consecrated in spirit, who will advance in the face of the keenest opposition, to fight the battle of the Lord. Are the odds great? Are the church's foes strong? The odds were vastly in favor of Israel's foes of old. But young men can fight the Lord's battle, and fighting with him and for him they must triumph.

Young men are scarce. We want more in the church. But we have many times two hundred and thirty-two. What can such a valiant force not do? There is nothing impossible with God. These can do all things through Christ who strengtheneth. Is there a church anywhere which rejoices in the possession of a dozen young men? Will there be any doubt of the triumph of the gospel over its enemies if that dozen valiantly do their duty? Surely not.

How did the noble two hundred and thirty-two gain the victory? The lesson tells. "They slew every one his man." Had they all gone for the one man, it would have been an ignominious affair. Had each waited until the other had done his work, failure would have resulted. Each took his man. There are now hosts of men at enmity with God. How shall we prevail against these? By each taking a man. The cause of the gospel will more advance through Christians definitely deciding on individuals whom they must approach

personally than by any other way. "Every one his man" would be a splendid motto for a year's aggressive church work.

Whose was the victory?

It is not an unimportant question to ask, Who prevailed against Syria that day? Was it Ahab? Certainly not Ahab alone. No Israelitish king alone could prevail against thirty-three opposing kings. Perhaps it was Ahab's "young men." We think not. God said, "I will deliver it into thy hand this day; and thou shalt know that I am Jehovah." Let the king be ever so strong, let the young men be as noble and consecrated as possible, still "salvation is of the Lord." With the best of church organisation and machinery, with the most zealous of committee men, we need the divine help. "Except the Lord build the house, they labor in vain that build it." Two hundred and thirty-two can never, in their own strength, overthrow the Lord's foes.

It is interesting here to see Syria's foolish view of our question. Why did Israel win? Because, said they, "their god is a god of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they." It is difficult for us to appreciate this point of view. A God, yet circumscribed in power and territory—we hardly grasp the notion. We never could entertain a theory such as this. But what of our practice? Is not all sin a seeming denial of God's omnipresence and omniscience? Here is the King of Heaven, our Creator. Conscious of his presence with us, and all-seeing eye watching our deed, can we wilfully sin? Have we not, too, thought him "a god of the hills" and not of the plains?

Defeat through drunkenness.

Millions since Syria's downfall have perished through drink. Peloubet has an interesting study on this lesson on "Benhadad the Syrian king invading the land of Israel, a type of King Alcohol's invasion of our country." Drink comes with a mighty host of allies—saloons, distilleries, clubs, personal invitations to drink, advertisements, etc. His demands are as great as the Syrian's were—"wives, children, silver, gold." Drink regards not human life. Where lies our hope in the fight? With the young. The victory can only come through them. Let us save the young from temptation, and the victory is assured. We know God will bless our work. Victory is certain if we will valiantly fight.

Dr. W. Kurbitz has made investigations, extending over two and one-half years, in the clinic for mental diseases in Konigsberg concerning the history of patients who have committed suicide. Among 57 such patients there were 20 who were pronounced alcoholics and who had been led to attempt to take their lives, not from premeditation, but as an outcome of the hallucinations characteristic of their disease. Nineteen of these cases were chronic drinkers, one was an occasional drinker.

"Remember that liquor cost Scotland her greatest poet, Burns; cost England her greatest all-round man, Coleridge; made her two greatest orators gamblers and paupers and inmates of a jail; dimmed the glory of our Webster, quenched the torch committed to the hands of a man like Stephen A. Douglas."

FROM THE FIELD



New Zealand.

AUCKLAND (Ponsonby-rd.).—With joy we report that one of the bigger girls from the Bible School came out for Christ in response to Bro. Turner's invitation last Sunday night. We were very pleased to see at our meeting this mornning Sister Carr, senr., after her illness; H. Edwards, who has just returned from a trip to Australia, and Sister Petherick, from Warkworth. We had a splendid collection for Home Missions, the amount being £22 odd. The Home Mission rally last Thursday was not very well attended. The programme, however, was distinctly good. Bro. Turner made an excellent chairman, and the speeches by W. Vickery, M. Bell, M. Glaister and H. Grinstead were excellent. Misses Wright (Dunedin), Turner, Morton, Marson and Hume, and Messrs. H. Marson and W. Maberly, added a great deal to the success of the evening with choice literary and musical items.—F.D., Feb. 19.

Queensland.

IPSWICH.—This infant church meets for worship in Temperance Hall, corner of Rodrick and Nielaus-sts., at 11 a.m. Visitors and stray disciples are welcome. The officers-elect are:—Elder, Carl M. F. Fischer; deacon, A. Hermann; secretary, Mungo Boyle; treas., J. Wiffler. A movement is on foot to hold a tent mission when the State evangelist is available. The church paid its way without help, and has a credit balance and means to increase it for the special effort. There has been one addition by faith and baptism.—Carl M. F. Fischer, Feb. 13.

QUEENSLAND NOTES.

Some of our Queensland preachers are on the move. T. G. Mason, of West Moreton Circuit, goes to Casino, N.S.W., and W. Waters, late of Ma Ma Creek, spends six months at Zillmere. Gympie and Maryborough have not yet secured a suitable man. Toowoomba's new district preacher, J. A. Millar, will arrive next month, and the State Evangelist, A. W. Jinks, soon afterwards. Conference will be held this year in Toowoomba. A very fine church building has just been completed here; seats 300 easily, with four large class rooms; electric light, and splendid ventilation (the latter a big item up here), and the townspeople show their appreciation by nicely filling it of a Sunday evening. Toowoomba has had a feast of fat things this year. C. M. Gordon's visit raised over £20 in promises for the College of the Bible, and made us feel some of our brotherhood responsibility. One young man, E. Reeve, has gone to college from here; Fred. Sivyer, from Gympie, and Will. Swan, from Brisbane, and I think others, too. Another will go from Toowoomba shortly. Then the visit of Mr. and Mrs. Strutton, with their heap of first-hand information and fine lantern slides, has been the finishing touch to make us an enthusiastic Foreign Mission church. It won't pay our representative men to neglect Queensland—or Toowoomba—after this. Not many converts, so far, this year. We are having a time of consolidation and weeding. We catch a jelly-fish now and then. Our two branch Bible Schools are doing splendidly, and another will probably be opened up before long. We test our sincerity, usually, by our financial position. For six months ending Dec., 1908, our income was £60; 1908-1909, £127; last

year, £304, exclusive of about £170 spent on church building work. We are planning for a big mission now. Our outside brethren are doing nicely; regular services at Tannymorel, Mount Tyson, Chinchilla and Warra. Bro. Millar will push this work for us. We have had 18 inches of rain since new year—verily "showers of blessing"—and red mud. Meetings have been somewhat hindered, but through it all, from 70 to 80 attend the Lord's Supper on the Lord's day. Your scribe thinks of moving shortly; any preacher desiring a progressive field might correspond with him. There are other openings also for trained men in our State.—John W. Parslow.

South Australia.

MILE END.—Last Wednesday night a well attended church social was held to say good-bye to Bro. and Sister Hayward and family, who are removing to Melbourne. We shall thus lose five members. Mr. and Mrs. Hayward were charter members and from the first he has been a deacon, while both are Sunday School teachers. The two boys have been sweet singers amongst us, and all four of the children were most regular attendants at the Sunday School and Junior Endeavor. Elder W. Mathews was in the chair, and Elder Jas. Manning spoke on behalf of the officers and church. Other addresses were by E. A. Riches (S.S.), W. Mathews (choir and Junior Endeavor), Mrs. Ewers (Dorcas and sisters), Miss Norman, President of Sisters' Conference, of which Mrs. H. was a good worker, and the preacher of the church. Silver Endeavor pins were presented to the four children. A nice teapot, suitably engraved, to their parents, and a presentation also to Mrs. H. from the Sisters' Conference. A young lady confessed Christ at the C.E. meeting last week.—D.A.E., Feb. 27.

YORK.—Bro. and Siter Jones, of Alma, were received by letter this morning. E. Mossop addressed the church. There was a good audience in the evening, when E. J. Paternoster gave an earnest address. A young man confessed Christ.—H.J.H., Feb. 26.

BALAKLAVA.—Good meetings yesterday. In the evening D. Gordon, of Owen, preached the gospel; subject, "They all began to make Excuses." One young man made the good confession.—A. W. Paterson, Feb. 27.

NORTH ADELAIDE.—After an impressive discourse by Dr. Verco last Lord's day evening, two young girls (sisters) from the Sunday School made the good confession. Our Home Mission offering totalled 64/3/1.—V.B.T., Feb. 27.

UNLEY.—Mr. and Mrs. W. H. Rich and their daughter were received into our membership this morning by letter from Bordertown. We were glad to have our evangelist, Bro. Gore, and his family with us again after their holiday at Port Elliot.—P.S.M., Feb. 26.

GROTE-ST.—Fine addresses at both services to-day, J. E. Thomas speaking. R. Morphett, A. Morphett, J. Jordan, E. Barnes, G. Kersley, who were elected as deacons at the last quarterly meeting of the church, have since been welcomed into office. We pray that these brethren may be long spared to help on the work of the church.—W.J.M., Feb. 26.

QUEENSTOWN.—Lord's day, Feb. 26, W. C. Brooker presided. J. Hawkes exhorted. Large number broke bread. In the evening W. C.

Brooker preached a stirring address. Bro. Birks, who has been laid aside, is improving in health. The adjourned business meeting on Wednesday was well attended. Glowing reports from all branches of the work, and increasing interest by the younger members.

SEMAPHORE.—Feb. 26 splendid meetings all day. C. L. Thurgood exhorted in the morning. At the conclusion of a fine address in the evening a young man made the good confession, and was buried in baptism the same hour in the waters of the Gulf, a large number witnessing the ordinance. Sister Wright and her father sang a duet, and Sister Harman sang a solo.—A.P.B.

MILANG.—Three were received into fellowship this morning who were immersed on Wednesday evening. Bro. Thomas exhorted. During this month we have been called to part with one of our aged brethren, Bro. McBain having been called to higher service on Feb. 8. This evening Bro. Swaub preached the gospel, and gave a splendid address.—S.H.G., Feb. 26.

NORWOOD.—On Thursday evening a social was held to bid farewell to Bro. and Sister Sage, who will be leaving shortly on a trip to England. Our brother joined the church 18 years ago, and from that time proved himself a most earnest worker. For many years he has held the position of deacon, and more particularly as building fund treasurer his efforts have been most praiseworthy. For some time he was a Sunday School teacher, and as a member of the choir rendered good service. He has proved a very useful member all round. Mrs. Sage's efforts in the Sunday School have also been much appreciated. A good attendance gathered to do them honor. A most enjoyable evening was spent. H. R. Taylor, of Maylands, assisted in the meeting. Presentations took the form of a gold albert and pendant suitably inscribed to our brother, a large travelling rug to our sister, and a writing satchel to their daughter Nellie. We wish them *bon voyage*. Harvest thanksgiving services held to-day were well attended. The variety of gifts were tastefully arranged and added an increased interest in the meetings. H. R. Taylor, evangelist, took the morning service, and at night A. C. Rankine preached the gospel. At the close two made the good confession—an elderly lady and a young man. The choir rendered special anthems at both services.—G.H.J., Feb. 26.

New South Wales.

HAMILTON.—Good meetings were the order of the day on Feb. 19. Bro. Gordon exhorted. Growing attendance at the Bible Class. Threatening weather interfered a little with the evening attendance, when we had a chart address, "Degeneration and Regeneration." We acknowledge from E. Winter, Moree, 20/-; Bro. Tanner, 5/-; Sister Thomson, Katoomba, 5/-; and collected at Cosgrove by Sister L. Skinner, 5/-. Total to date, 240/-. Still required, 3760/-. The address to send your shilling to is Swan-st., Hamilton, N.S.W.—S. G. Goddard, Feb. 19.

MEREWETHER.—This morning only 15 members were present out of a membership of 58. The meeting to-night was much better. Several strangers were present. Our evangelist is visiting from house to house in the district. T. Fraser preached the gospel.—Feb. 19.

PADDINGTON.—The church celebrated their anniversary on Sunday, the 12th, and Tuesday, the 14th February. On Sunday J. J. Franklyn gave a fine exhortation on "The Essential Requirements to Ensure a Strong Church." W. Davis, from North Richmond, Victoria, and some of our country members were present. A. E. Illingworth preached to a good audience, his theme being "Faithfulness." On Tuesday night a tea meeting, arranged and provided for by the Dorcas Class, was held in the schoolroom, about 210 being present. At the public meeting G. Arnot presided. Thos. Hagger, State Evangelist, led in prayer. G. Burns, Petersham, gave a short address on "Praise, Pray, and Peg Away." F. T.

Victoria.

Saunders, North Sydney, took as his text, "Speak unto the people, that they go forward." Both addresses were much appreciated. Bro. P. W. Dixon, Enmore, gave an organ recital. Several musical items were rendered, including two anthems by the choir, with T. W. Smith as conductor, and two recitations by Miss V. Kingsbury. The building was crowded. The Dorcas Class, who have done a good work for the church for several years, this year provided a fine table cloth, and pair of baptismal curtains, besides helping the church financially and assisting many needy cases. The secretary's report showed that in Jan., 1910, the membership was 439. Increase by faith and obedience, 28; letter, 6; formerly immersed, 2; restored, 3. Total, 39. Losses—by letter, 22; revision of roll, 2. Total, 24. Nett gain, 15. Membership, Jan. 1, 1911, 454. The total receipts for the year were £439/1/5, including £31/3/6 Home Missions, and £33/15/2 Foreign Missions. The report expressed great satisfaction at the splendid work done by our evangelist, A. E. Illingworth, and also thanked Bro. Purton, late choir conductor, and Sister Amery, organist, for services rendered. Bro. Illingworth thanked all those who had helped in any way to make the meeting a success.—A. W. Shearston, Feb. 16.

MEREWETHER.—On Saturday about 30 members of Hamilton and Merewether Bible Classes went by motor launch to Tomago. A most enjoyable day was spent. To-day Bro. Gordon addressed the morning meeting, and there was quite a big meeting to-night, when Bro. Strongman spoke from Acts 4: 23. The interest in our Sunday evening meetings is growing.—Feb. 26.

HAMILTON.—A visit from Bro. Stimson, Conference President, was appreciated this morning, although the meeting was much smaller than usual. The evening session was fairly well attended. Jas. Fraser, of Merewether, preached the gospel. We thank the following:—Bro. A. Fischer, S.A., 2/-; J. Stimson, Sydney, 20/-; and S. Wilson, Junee, collected 6/-.—S. G. Goddard, Feb. 26.

ERSKINEVILLE.—Good meetings all day Sunday, Feb. 26. Four received into fellowship. At the gospel service at night one man made the good confession. All departments of work are now in good order. We are sorry to have to report that we are losing Bro. Payne, our evangelist, who for health reasons has resigned. The H.M. Committee are now arranging to fill his place.—G. Morton, Feb. 27.

SEVEN HILLS.—Bright meetings to-day. Bro. Clay, from Auburn, presided at the breaking of bread, and received into fellowship on our behalf two—one sister by letter, and a brother who obeyed his Lord in baptism during the week. Bro. Ogden, from Enmore, gave a fine address in the morning, and also delivered a gospel address in the afternoon.—G.P., Feb. 26.

ROOKWOOD.—One Lord's day more, and then we expect to have with us W. J. Williams as our evangelist. We tender heartfelt thanks to the brethren who have so nobly and self-sacrificingly assisted us while we have not had a located evangelist. We look to the future to reveal to us the great blessing that God has in store for us and those who believe on him through our efforts. To-night and last Lord's day evening we had for our preacher Bro. H. B. Robbins, delivering the message in clear and unmistakable language. Tuesday, March 14, we purpose holding a social to welcome W. J. Williams as evangelist for Canley Vale and Rookwood.—M.A.

NORTH SYDNEY.—Feb. 22 we had the pleasure of witnessing the immersion of a young woman who made the good confession at Mosman. The meeting was one of the best mid-week meetings we have had for some time, and is an index of the improvement in all branches of the work here. The Bible School is continuing in a good condition; there is still room for more teachers and scholars. The attendance at the gospel meetings is improving weekly, and before long we hope to see the building full.—W.J.M.

BALLARAT (Dawson-st).—The Girls' Missionary Guild, which has been recently formed, held its opening night on Thursday, 9th. There was a good attendance, and a very interesting programme was given. Sister Lucas occupied the chair, and explained the object of the Society. About 26 girls stood up to the roll call, after which they sang a missionary hymn. A collection was taken up in aid of Foreign Missions, which amounted to £3/2/4. The girls intend meeting every Thursday evening, the first and third Thursday to be devoted to sewing and fancy work; the alternate Thursdays to Bible study and singing. The girls will take it in turn to act as leader. All work will be sold, and the proceeds given to Foreign Missions. The young sisters are very enthusiastic, and are entering into the work in real earnest. It is the intention of the society to support a native helper for Sister Thompson, of India.—M. Thomas, Feb. 13.

CHELTENHAM.—Splendid meetings on Feb. 19. Visitors, Bros. and Sister Chipperfield, of Northcote and Nth. Richmond; Sister Harris, of Castlemaine; Bro. Daff, Heidelberg; Bro. Cyril Judd, Brisbane. We have lost one of our members, Sister Gladys Rowley removing to Chatswood, Sydney. The fellow members of her class gave her a parting gift. The classes led by Bros. Tuck and Penny entertained senior scholars and parents at a delightful social during the week. R. A. Mills and Sister Ivy Stayner were united in marriage on the 15th.—T. B. Fischer, Feb. 21.

SWAN HILL.—The church here is undergoing a trial of patience. Bro. Shipway, having left for a holiday after his long illness, is in a low state with pleurisy and a heart trouble. Our prayers go up for his recovery. Bro. Macdonald has been laid up for two Lord's days with measles, and will for some time be "quarantined." Our organist is run down, and has gone off for a fortnight's holiday. But "the Lord is not dead." Good meeting this evening.—A.P., Feb. 26.

FOOTSCRAY.—During the month the work has been encouraging. H. Baker, of Brim, was the preacher on Feb. 12. He addressed the Bible Class and preached the gospel to a large audience. Both efforts were splendid, and highly appreciated. The Adult Bible Class is an interesting feature of the work. A social was held, about 100 young people being present. The gathering was most enjoyable. T. B. Fischer, President of S.S. Union, inspired all by his happy disposition and encouraging remarks. The class is growing in numbers and influence. Last Lord's day there was a record attendance. Meetings for worship have been well attended. Bren. Way and Dickson exhorted the church during the month. Prospects are bright.—J.E.A., Feb. 27.

GEELONG.—We held our harvest thanksgiving services last Sunday. Good meeting in the morning, when Bro. Gordon extended the right hand of fellowship to Sister Grellett, who makes the twenty-ninth received in since last Conference. In the afternoon Bro. Gordon gave a short address to the scholars. In the evening the church was filled to overflowing. Gifford Gordon took for his subject, "What shall we render unto God for all his benefits?" The address was listened to with rapt attention. Sister Gordon, wife of our evangelist, is leaving this week in the "Karoala" for W.A., where she is to visit her parents at Bunbury. We all wish her God-speed and a safe return. The attendances at the services for the month of February averaged 76 in the morning and 380 in the evening.—E.B.

SOUTH YARRA.—On Feb. 15 we had Mr. Williams with us. He gave a very interesting limelight lecture on the work in Central Africa. Last Lord's day Wm. Meekison exhorted the church, and in the evening W. H. Nightingale gave a very interesting address on "Weeping Over the Past," preceded by a talk to the young people. The Century Bible Class is keeping up. The open-air meetings are well attended. C. A.

Quick has accepted the invitation to labor with us, commencing March 19. H.M. collection, £6 6/9. Total for year, £14/6/3.—T.M., Feb. 27.

BLACKBURN.—On Lord's day evening, Feb. 19, at the close of the writer's address, a young woman confessed her faith in the Saviour, and was immersed on Thursday evening, and received into fellowship Lord's day morning, Feb. 26.—H. Edwards, Feb. 26.

CHELTENHAM.—F. G. Dunn greatly edified the church on Sunday morning. Visitors, Bro. and Sister W. Lawson, of Swanston-st.; Bro. Endrais, of Renmark. Letters have been granted to Bro. R. Shiels to Grote-st., and Sister G. Thompson to Middle Park. The school are looking forward to their S.S. picnic at Mordialloc (Brown's Paddock) on the 8th. Everyone welcomed.—T.B.F.

WINDSOR.—One received by letter on Sunday. Last Thursday evening the choir rendered the cantata, "Sherwood's Queen," to an appreciative audience. In addition, Sister Horton, and Bren. L. Kershaw and Powerlett, sang solos. A pleasant evening was spent.—D.E.P., Feb. 28.

BRUNSWICK.—A letter was read from our late evangelist, Bro. Uren, at Farrell's Flat, Sth. Australia, stating his eye-sight was much better, and exhorting the church to greater efforts for Jesus. Last Wednesday we had the pleasure of seeing a record attendance at the mid-week meeting, about 50 being present. On Thursday the young men held a successful social. Fine meeting to-day at worship. Sister Mrs. Graham, an absentee for many years, again worshipped with us. Bro. Way exhorted on lessons from the Hebrew Christians, and preached the gospel. Good meeting. Sister Mrs. Nankervis is indisposed in the Homœopathic Hospital.—W.T., Feb. 26.

BRIGHTON.—The Young Men's Class and friends tendered a social to Bren. S. Pittman and C. Brough on Wednesday last. S. Pittman, who has been our leader in the singing, is leaving the district, and C. Brough, asst. sec., has enrolled as a student in the College of the Bible. Words of appreciation for services and best wishes for the future were addressed to them; both brethren suitably responded. There were about 90 present, and games, etc., were enjoyed. Horace Brough is appointed to take charge of the singing. One baptism Sunday night.—P.H.L., Feb. 27.

WILLIAMSTOWN.—To-day we held our 24th anniversary services. P. A. Dickson, from Hawthorn, preached this evening, changing platforms with Bro. Ennis. Two baptised believers who have been attending our meetings for some time were welcomed into membership. Total additions for the month, two by obedience and five by letter.—S.R.F., Feb. 26.

HARCOURT.—During the past three months we have been enjoying fellowship with visitors. Bro. and Sister Edwards renewed acquaintance with us, and were helpful in our meetings. Bro. and Sister Horton also rendered splendid help in singing. Sister Adams and Bro. and Sister Upstill were also visiting here. We were pleased to see them. The meetings here have been well attended, and interest has been good. We have the joy of reporting two confessions.—J.A.M., Feb. 22.

MELBOURNE (Swanston-st).—At our morning meeting last Lord's day we had Sister Morton, from Belmore, N.S.W., and quite a number of students from the College of the Bible. Bro. Edgar Hall, late of Milang, S.A., gave the address, and other students took part. H. Swain preached in the evening. Bro. Henry Duncan leaves next Wednesday for Dunedin, N.Z. He has been a good worker with us for several years, specially with the young men in their gymnasium work, being their instructor for some time. We wish him all success in his new sphere, and commend him to the Dunedin brethren.—R.L.

SOUTH RICHMOND.—Meetings keeping up well, although not overcrowded. We did very well on Home Mission Sunday, having more than doubled the previous offering and over by nearly

Continued on page 146.

Aunt Crete's Emancipation.

By Grace Livingstone Hill-Lutz

CHAPTER I.

A TELEGRAM AND A FLIGHT.

"Who's at the front door?" asked Luella's mother, coming in from the kitchen with a dish-towel in her hand. "I thought I heard the door-bell."

"Luella's gone to the door," said her sister from her vantage point at the crack of the sitting-room door. "It looks to me like a telegraph boy."

"It couldn't be, Crete," said Luella's mother impatiently, coming to see for herself. "Who would telegraph now that Hannah's dead?"

Lucretia was short and dumpy, with the comfortable, patient look of the maiden aunt that knows she is indispensable because she will meekly take all the burdens that no one else wants to bear. Her sister could easily look over her head into the hall, and her gaze was penetrative and alert.

"I'm sure I don't know, Carrie," said Lucretia apprehensively; "but I'm all of a tremble. Telegrams are dreadful things."

"Nonsense, Crete, you always act like such a baby. Hurry up, Luella. Don't stop to read it. Your aunt Crete will have a fit. Wasn't there anything to pay? Who is it for?"

Luella, a rather stout young woman in stylish attire, with her mother's keen features unsoftened by sentiment, advanced, irreverently tearing open her mother's telegram and reading it as she came. It was one of the family grievances that Luella was stout like her aunt instead of tall and slender like her mother. The aunt always felt secretly that they somehow blamed her for being of that type. "It makes one so hard to fit," Luella's mother remarked frequently, and adding with a disparaging glance at her sister's dumpy form, "So impossible!"

At such times the aunt always wrinkled up her pleasant little forehead into a V upside down, and trotted off to her kitchen, or her buttonholes, or whatever was the present task, sighing helplessly. She tried to be the best that she could always; but one couldn't help one's figure, especially when one was partly dependent on one's family for support, and dressmakers and tailors took so much money. It was bad enough to have one stout figure to fit in the family without two; and the aunt always felt called upon to have as little dress-making done as possible, in order that Luella's figure might be improved from the slender treasury. "Clothes do make a big difference," she reflected. And sometimes when she was all alone in the twilight, and there was really nothing that her alert conscience could possibly put her hand to doing for the moment, she amused herself by thinking what kind of dress she would buy, and who should make it, if she should suddenly attain a fortune. But this was a harmless amusement, inasmuch as she never let it make her discontented with her lot, or ruffle her placid brow for an instant.

But just now she was "all of a tremble," and the V in her forehead was rapidly becoming a double V. She watched Luella's dismayed face with growing alarm.

"For goodness' sake alive!" said Luella, flinging herself into the most comfortable rocker, and throwing her mother's telegram on the table. "That's not to be tolerated! Something 'll have to be done. We'll have to go to the shore at once, mother. I should die of mortification to have a country cousin come around just now. What would the Grandons think if they saw him? I can't afford to ruin all my chances for a cousin I've never seen. Mother, you simply must do something. I won't stand it!"

"What in the world are you talking about, Luella?" said her mother impatiently. "Why didn't you read the telegram aloud, or why didn't you give it to me at once? Where are my glasses?"

The aunt waited meekly while her sister found her glasses, and read the telegram.

"Well, I declare! That is provoking to have him turn up just now of all times. Something must be done, of course. We can't have a gawky Westerner around in the way. And, as you say, we've never seen him. It can't make much difference to him whether he sees us or not. We can hurry off, and be conveniently out of the way. It's probably only a 'duty visit' he's paying, anyway. Hannah's been dead ten years, and I always heard the child was more like his father than his mother. Besides, Hannah married and went away to live when I was only a little girl. I really don't think Donald has much claim on us. What a long telegram! It must have cost a lot. Was it paid for? It shows he knows nothing about the world, or he would have put it in a few words. Well, we'll have to get away at once."

She crumpled the telegram into a ball, and flung it to the table again; but it fell wide of its mark, and dropped to the floor instead. The aunt patiently stooped and picked it up, smoothing out the crushed yellow paper.

"Hannah's boy!" she said gently, and she touched the yellow paper as if it had been something sacred.

"Am taking a trip East, and shall make you a little visit, if convenient. Will be with you some time on Thursday.—Donald Grant."

She sat down suddenly in the nearest chair. Somehow the relief from anxiety had made her knees weak. "Hannah's boy!" she murmured again, and laid her hand caressingly over the telegram, smoothing down a torn place in the edge of the paper.

Luella and her mother were discussing plans. They had decided that they must leave on the early train the next morning, before there was any chance of the Western visitor's arriving.

"Goodness! Look at aunt Crete," said Luella, laughing. "She looks as if she had seen a ghost. Her lips are all white."

"Crete, you oughtn't to be such a fool. As if a telegram would hurt you! There's nobody left to be worried about like that. Why don't you use your reason a little?"

"Hannah's boy is really coming!" beamed aunt Crete, ignoring their scorn of herself.

"Upon my word! Aunt Crete, you look as if it were something to be glad about, instead of a downright calamity."

"Glad; of course I'm glad, Luella. Wouldn't you be glad to see your oldest sister's child? Hannah was always very dear to me. I can see her now the way she looked when she went away, so tall and slim and pretty—"

"Not if she'd been dead for a century or so, and I'd never seen the child, and he was a gawky, embarrassing creature who would spoil the prospects of the people I was supposed to love," retorted Luella. "Aunt Crete, don't you care the least bit for my happiness? Do you want it all spoiled?"

"Why, of course not, dearie," beamed aunt Crete, "but I don't see how it will spoil your happiness. I should think you'd want to see him yourself."

"Aunt Crete! The idea! He's nothing to me. You know he's lived away out in the wild West all his life. He probably never had much schooling, and doesn't know how to dress or behave in polite society. I heard he went away off up in the Klondike somewhere, and worked in a mine. You can imagine just what a wild, ignorant creature he will be. If Clarence Grandon should see him, he might imagine my family were all like that; and then where would I be?"

"Yes, Crete, I'm surprised at you. You've been so anxious all along for Luella to shine in society, and now you talk just as if you didn't care in the least what happened," put in Luella's mother.

"But what can you do?" asked aunt Crete. "You can't tell him not to come—your own sister's child!"

"O, how silly you are, Crete," said her sister. "No, of course we can't very well tell him not to come, as he hasn't given us a chance; for this telegram is evidently sent on the way. It is dated 'Chicago,' and he hasn't given us a trace of an address. He doesn't live in Chicago. He's very likely almost here, and may arrive any time tomorrow. Now you know we've simply got to go to the shore next week, for the rooms are all engaged at the hotel, and paid for; and we might as well hurry up and get off to-night or early in the morning and escape him. Luella would die of mortification if she had to cousin that fellow and give up her trip to the shore. As you weren't going anyway, you can receive him. It will keep him quietly at home, for he won't expect an old woman to go out with him, and show him the sights; so nobody will notice him much, and there won't be a lot of talk. If he looks very ridiculous, and that prying Mrs. Brown next door speaks of it, you might explain he's the son of an old school friend who went out West to live years ago!"

"O Carrie!" exclaimed aunt Crete, "that would not be true; and, besides, he can't be so very bad as that. And even if he is, I shall love him—for he's Hannah's boy."

"Love him all you want to," sniffed her sister, "but for pity's sake don't let the neighbors know what relation he is."

"That's just like you, aunt Crete," said Luella in a hurt tone. "You've known me and pretended to love me all your life. I'm almost like your own child, and yet you take up with this unknown nephew, and say you'll love him in spite of all the trouble he's making me."

Aunt Crete doubled the V in her forehead, and wiped away the beads of perspiration. Somehow it always seemed that she was in the wrong. Would she be understood in heaven? she wondered.—*C.E. World.*

To be continued.

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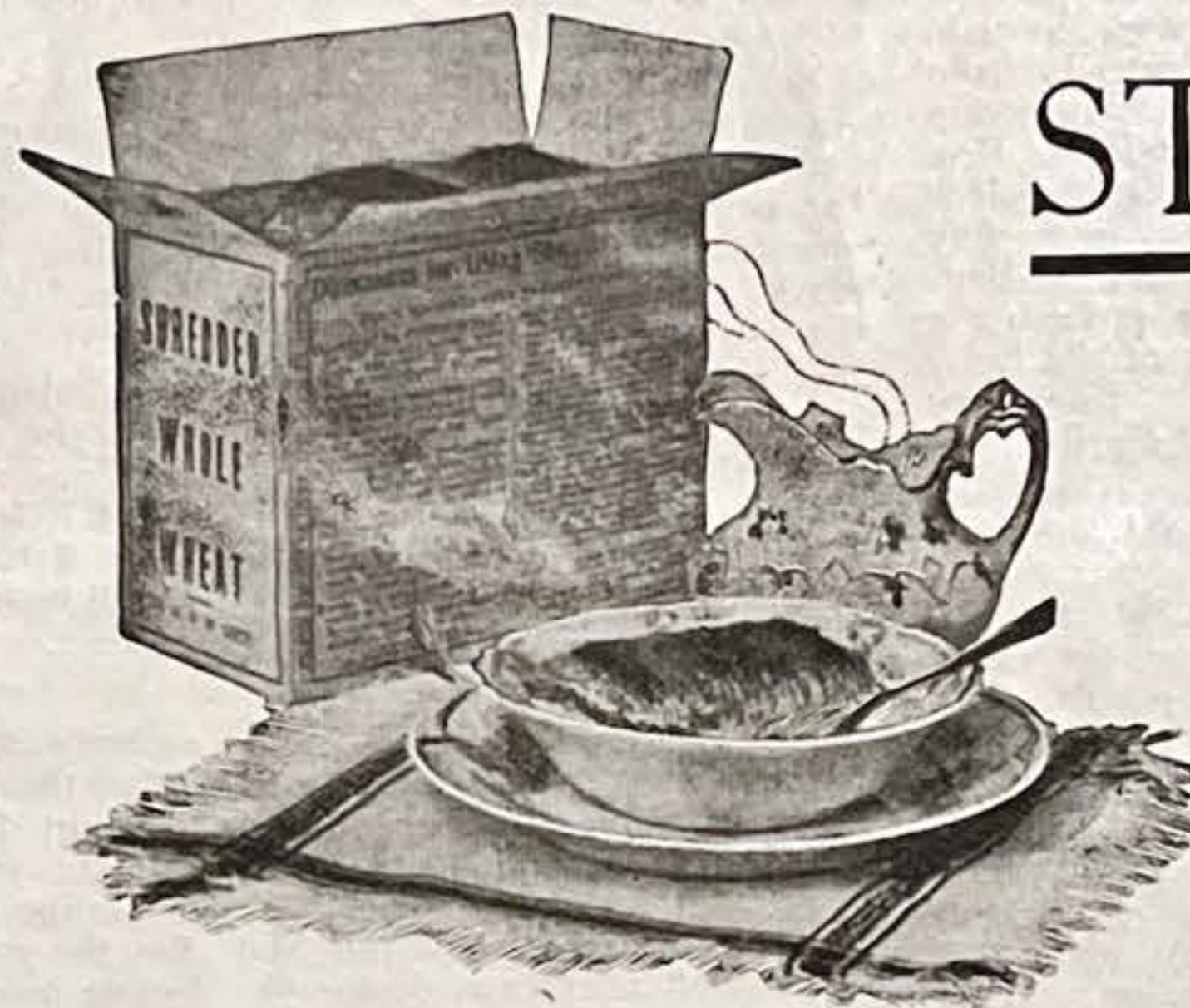
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thirty shillings. Altogether it was a record Lords day, for we had also a record collection for local wants. Bro. Jones is giving excellent and forceful sermons, which are also very practical, and before long we hope to report many being added to the church. We are holding a Bible School anniversary on March 5 at 3 and 7, also on the following Tuesday evening. For further announcement see Coming Events. We give a warm welcome to all.—G.F.N.

BALLARAT.—On last Lord's day Bro. Morris exhorted the church on "Home Life." We had Sisters Martin (Geelong) and Chapman (Gordons) with us. In the evening A. W. Jinks preached on "The Inspired Answer of Peter" to a large congregation. We are getting many strangers at the meetings. The Young Men's Classes and the Young Women's Missionary Guild are making headway. The members of the church are giving one penny a week towards the building fund which was started by the Senior Dorcas Society. When we get our new and convenient building, our public status will be increased.

CARLTON (Lygon-st.)—On Lord's day morning we were pleased to have with us a number of visitors from a distance to join with us in remembering the Lord's death, amongst whom were Bro. Townsend, of Stawell; Bro. David Goudie, Sea Lake; Sisters Shipway and Norman, from Goolwa, S.A., and Sister Kilpatrick, from Swan Hill. Three were received into fellowship (two by letter and one from the Baptists). Bro. Kingsbury spoke morning and evening to splendid audiences. Recently the Endeavor Society had an appreciated visit from the Collins-st. Baptist Church Society. We are just now having a very interesting and profitable study of the Epistles at the mid-week meeting. Bro. Kingsbury has so far reviewed Romans and 1st Corinthians.—J.McC.

HORSHAM.—Our two weeks' mission was brought to a close to-night, and in every way it has been a success. Much credit is due to Bro. Edwards for the plain and able manner in which he has presented the truth to the people. We have been greatly blessed. Nine confessions. The outlook is very promising.—A. E. Gallop, Feb. 27.

NORTH RICHMOND.—On Feb. 19, nine were received into fellowship; seven of whom had been baptised the previous Sunday, one baptised believer, and one by letter. At night one young man made the good confession. Last Sunday the right hand of fellowship was extended to two; one who was baptised previously, and a baptised believer. At that meeting we had the pleasure of listening to a message from Bro. Manning, of the College of the Bible. We have been delighted to have in fellowship with us quite a number of the College boys. At the evening meeting in response to the invitation three signified their desire to come into Christ. Our tent mission commences on Sunday, March 12. A. W. Connor and Bro. Davis will labor together in this campaign.

BERWICK.—In the absence of Bro. Hall last Sunday Bro. Burns was with us, and occupied the platform morning and evening. The church sympathise with Bro. and Sister Mitchell in their recent sad bereavement of their infant, aged 3 months, who passed away suddenly.—E.E.H., Feb. 27.

Here & There.

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A great array of workers has already been secured. More wanted. Send in your names.

The secretary of the Lismore church is now E. C. Savill, Union-st., South Lismore, N.S.W.

All Temperance reports for the Victorian Sisters' Conference should be sent to Mrs. Lindsay, Dandenong-rd., Windsor, immediately.

We congratulate the church at Nelson, N.Z., on the handsome structure it has erected for a meeting place. A photo. of it appears in this issue.

George Clayton, formerly of Cheltenham, has been making himself useful as a leader of song in the Wimmera district. He is to conduct the singing at the West Wimmera Conference.

Sister Mrs. Oates, who was identified with the church in Elizabeth-st., Sydney, in the early days and latterly has been meeting with the Erskineville church, died suddenly on Feb. 18, of heart failure.

The Victorian General Dorcas will hold the annual picnic on Wednesday, March 8, at Mordialloc. Trains leave Melbourne 10, 11.5, 12.20, 1.12. A cordial invitation is extended to all members of Dorcas societies and friends.

At the social given by the Lygon-st. Dorcas Class to the students of the College of the Bible, W. C. Craigie gave a lecture on his trip to the Buchan Caves. The lecture was illustrated by limelight views, and was full of interest.

A. R. Long, who has frequently given large sums of money for all kinds of good work, has recently given two hundred thousand dollars for a hospital in Kansas City, U.S.A. Under certain conditions he hopes to invest a million dollars in this enterprise.

Erskineville Land Fund, £232 to date. A South Australian church secretary writes, "The needs and earnestness of the Erskineville brethren, and perhaps my own personal observation of the unsuitableness of the present meeting place, have moved us to send you a donation." Send donations to H. G. Payne, 8 Pine-st., Newtown.

Will all officers of the Melbourne and suburban churches, also preachers, please note that the next quarterly meeting will be held in the Swanston-st. chapel on Monday evening, March 6, at 8 o'clock? J. Pittman will read a paper on "The Relation of the Officers to the Church," which will be open for discussion.—M. McLellan, Victorian Conference Secretary.

The Chief Justice of Victoria recently said: "It was a distressing thing to think that the majority of crimes in Victoria were committed by persons of from eighteen to twenty-eight years of age. It was true that of late years crime had enormously decreased in this State, but the youth of most offenders was deplorable. Young men in this country committed offences as lightly as though they were engaging in a game of football, and when brought to court expected to be dealt with leniently."

At the monthly preachers' meeting in Adelaide last Monday, adjourned from the week previous, it was decided to meet weekly in future. Confessions for the past week reported were:—Norwood, 2; Prospect, 1; Mile End, 1; Semaphore, 1. On the introduction of Bro. Rankine the "Kansas City Plan" of co-operation of city churches was discussed and endorsed, and it was decided to invite officers to a social gathering to be held on April 24 to consider the advisability of adopting this method of church work in Adelaide.

In Great Britain what are called the "Free Churches"—the Methodist, Congregationalist, and Baptist Churches—are the most active forms of organised and Protestant Christianity, says the *Southern Cross*; and plainly they are all, at the present moment, being touched by some forces, difficult to analyse and label, which affect their membership. Their arithmetic is all of the same pattern. The machinery grows, but membership is arrested, or shrinks. We published in our last week's issue some very striking figures, all official, and all of the same color. The Baptist Church in England has lost 16,000 members in four consecutive years; the Congregationalist, this year, reported a decrease of 1397; the figures for the Methodist Church were of exactly the same type.

The S.A. Sunday School Union Committee has fixed the Scripture examination for May 1. The subject is to be taken from the first quarter's International lessons and the first lesson in the second quarter. The superintendents and secretaries should earnestly desire a large entry. The opportunity and system of study will be of great benefit to adults and children, and will eventually lead to greater usefulness in the church. Entries close on April 2. A text-book examination has also been planned for teachers. The subject will be from portions of Moninger's work "Training for Service," and will be held in July. Will all teachers and officers realise the importance of both examinations and make more than ordinary effort for their success?—A. L. Read, Union Sec.

Mr. C. T. Studd, who was once one of England's best cricketers, and played in test matches in Australia, is now a missionary. After spending some years in China he is now on his way to Khartoum. The *Messenger*, referring to this, says:—"On his arrival there he will consult with officials and missionaries as to the prospects and possibilities of opening a chain of missionary stations across the Southern Sudan, to stem the flow of Mohammedanism southwards and to evangelise some twenty pagan tribes as yet unreached by Protestant missionaries. It is just like Mr. Studd to undertake a crusade of this kind. 'God has told me what to do and where to go,' he has said. 'When he put it in my heart to go to China there was not one of all my relatives but thought I had gone clean mad, but God made them willing that I should go.'"

The following is from the *South Australian Register*:—"Mr. W. J. Taylor arrived by the steamer 'Afric' on Wednesday from Lexington, Kentucky. He had been for four and a half years studying at the College of the Bible, Lexington. He has come home to South Australia to take up work under the Home Mission Committee of Churches of Christ, and will be stationed at Semaphore. He was met on arrival by the Federal President (Mr. James E. Thomas), State President (Mr. W. C. Brooker), State Vice-President (Mr. H. J. Horsell), Organising Secretary (Mr. D. A. Ewers), and his brother, the Assistant-Secretary (Mr. H. R. Taylor). Mr. C. L. Thurgood, of Pittsburg, America, was present to welcome him, as well as a large number of the members of Church of Christ, Semaphore. Mr. Taylor's mother and sister, of Strathalbyn, were also there."

A. E. Sedden, writing in the *Christian Standard* of the progress of primitive Christianity in Paris, says:—"We had a very happy meeting last night, in the Baptist Church in the Avenue du Maine, when two were baptised. Paul Vincent gave an appropriate address on the Psalmist's prayer: 'Satisfy us early with thy mercy, that we may be glad and rejoice all our days.' Bro. Hautefeuille followed with a short address, and then proceeded to baptise Paul Geiskop and Madame Desfosses, a widow who has recently lost her husband and has been left with several small children. They both were very happy over the beautiful ceremony by which they were baptised into Christ, and went their way rejoicing. Two others were to have been baptised. One of these was prevented from being present by unforeseen circumstances, and the other, Bro. Geiskop's daughter, though present, was not well enough to be baptised. It was a disappointment that made her weep, but she was consoled when Mlle. Burdet promised to be her companion in the next baptising, which will be arranged for at an early date."

The *Missionary Review* thus speaks of the work being done by Bro. Sedden in Paris: "Under the auspices of certain earnest American friends, Alfred E. Sedden is endeavoring to gather together into closest association and active co-operation some of the ablest of the priests who have seceded from the Gallican Church because of the deliberate and conscientious adoption not of modernism but of evangelicalism. The distinction is all-important. A great error prevails among outside observers concerning the wonderful *Hors de Rome* movement. It is too

generally assumed that the very broad rationalism which for the most part impels the sayings and doings of the ex-Abbe Loisy and the great modernist wing of Roman Catholics in both France and Italy is also the motor of the extraordinary exodus denominated *Hors de Rome*. It is not so. The latter movement is not latitudinarian so much as evangelical. Mr. Sedden is meeting with splendid success in indoctrinating and training ex-priests as preachers and travelling evangelists. He is an expert French scholar, for he lived several years during his youth in Paris, being there engaged in business. He has recently been touring in the romantic province called Bretagne, and he gives a most dismal report of the abject and almost pagan superstition in that Celtic region of France."

The *Christian Standard*, referring to the recent great revival under the preaching of C. R. Scoville, says: "The meeting gave promise of great things from the first. The conversions ran into hundreds very soon, and steadily crept upward to the thousand mark. This was passed before the time set for closing had been reached. December 11 was to be the last Lord's day of the meeting; services were planned for Monday and Tuesday, and then extended to Lord's day, December 18. Two fierce State-wide political fights raged simultaneously with the meeting. The revival was not hindered by them, but was regarded as a providential aid to the cause of local option, which scored its triumph as the meeting continued. A train was chartered by attendants from Guthrie, and special electric cars were run every day from other towns and cities. No service was held without confessions and baptisms. The total of accessions has reached over fourteen hundred at this writing, and there are yet four or five services to be held. (Total as shown in telegram sent at close, 1510.) Lawyers, doctors, city and county officials, with many influential men of every station, are numbered among those enlisted. The Commercial Club of the city passed resolutions complimenting the congregation, minister and evangelists. Truly this was a great meeting. If it were merely a revival in which cards were signed and portioned out to local ministers, it might not be so rated; but the 'sword of the Spirit' was wielded, as we all well know, and the power of God was felt through its instrument, the gospel. Every convert is one who, convinced of his duty, took his stand definitely for Christ. We are happy over it, and we thank God for it, and for all that made it possible."

THE CHAPEL TO BE BUILT IN ONE DAY.

Saturday, March 25, is the day appointed for the erection of the chapel at Preston. Great interest is manifest in the unique enterprise. 65 tradesmen have volunteered their services; still more carpenters and plumbers are required. The workers will please meet in the lecture hall, Swanston-st. chapel, on Tuesday, March 7, at 8 o'clock. All who feel interested in the movement are invited to this meeting. Wanted!—12 churches or individuals to pay the price of the centre seats at £2/7/6 each; 28 churches or individuals to pay for the side seats at £1/13/- each; 4 platform chairs at £1 each; 1 large Bible; a communion service—3 trays individual glasses at 25/-; 2 collection plates, platform table and carpet. Several have already kindly promised donations. 4/- will pay for one foot of seating. A little effort now will place the church in Preston on a good basis. We are deeply grateful for the splendid response made by the carpenters, plumbers, and painters. Their day's service will never be forgotten. We expect March 25 to be a red letter day in the history of the work at Preston. The help you may give, dear brother or sister, will be greatly appreciated. Write now to T. Bagley, 88 Page-st., Albert Park, Melbourne.—T. Bagley.

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Mrs. Whiting (nee Skidmore) wishes to thank the various churches and friends for telegrams, letters and expressions of sympathy with her in the loss of her late dear husband, Mr. Matthew Henry Whiting, of Warrnambool.



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Obituary.

McBAIN.—On Feb. 8, Bro. Murdoch McBain fell asleep in Christ at his home at Lake Plains, near Milang. He was born on one of the Hebrides islands, Scotland, in December, 1826, and came to South Australia when about 28 years of age. At the time of his death he was 84 years of age. Bro. McBain had been for over 30 years a member of the church at Milang. He was a man firm in the faith, one who loved the Saviour and his church. So long as his health permitted he was a regular attendant at the Lord's table. The writer of this has known him ever since he came into the church, and has greatly esteemed him as one of God's children. He greatly loved to talk of the things of God, to speak of the rich truths of the Bible. Sister McBain died in October, 1906. She came into the church about the same time as he did. They lived and labored together for the Master. Bro. McBain left four sons and four daughters. F. Thomas and the writer conducted the funeral service in the house and at the grave. Many assembled at the graveside at Milang, for he had many friends, and was highly esteemed. Our sympathies are with all the family.

Unley, S.A.

T. J. GORE.

WATERS.—We regret to report the loss of one of our young members, Harold Waters, eldest son of Bro. and Sister J. E. Waters, who fell asleep in Jesus on Feb. 9, at the Goondiwindi Hospital, Queensland, after a very brief illness, the cause of death being septic poisoning. The circumstances surrounding his death have rendered it doubly trying for the parents and family. They were all away from home, spending a brief holiday with some relatives, and were preparing to return, when the illness began which terminated fatally. The body was brought to Inverell for interment, necessitating a journey across country of over 120 miles, which on account of the terrible condition of the roads, due to the excessive rain, occupied 52 hours, and proved an extremely sad and trying experience for the relatives. Consecrating his life to the service of Christ 14 months ago, our brother continued faithful and zealous till he received the call to higher service. He was an earnest worker in connection with our Band of Hope, and ever ready to help in any good cause. Being possessed of a kind and sympathetic

disposition, a deeply religious nature, a bright and cheerful countenance, and attached to home and parents, he will be sadly missed from the home circle and church. When about to undergo a serious operation he told his parents he had no fear of death, because he was trusting in Jesus, and this fact, together with their faith in Christ, and the loving sympathy of many friends, has helped to console them in the dark hour of trial. May the thought of the future meeting with loved ones in the promised land serve to further comfort, strengthen and sustain them unto the end.

Inverell, N.S.W.

E. J. WATERS.

MASLIN.—We have recently lost by death Mrs. Maslin, of Aldinga. Our sister united with the North Adelaide church by confession and baptism into Christ in 1893. When in town she delighted to meet with the church, and otherwise kept in touch by correspondence. We extend to the bereaved friends our sincere sympathy.

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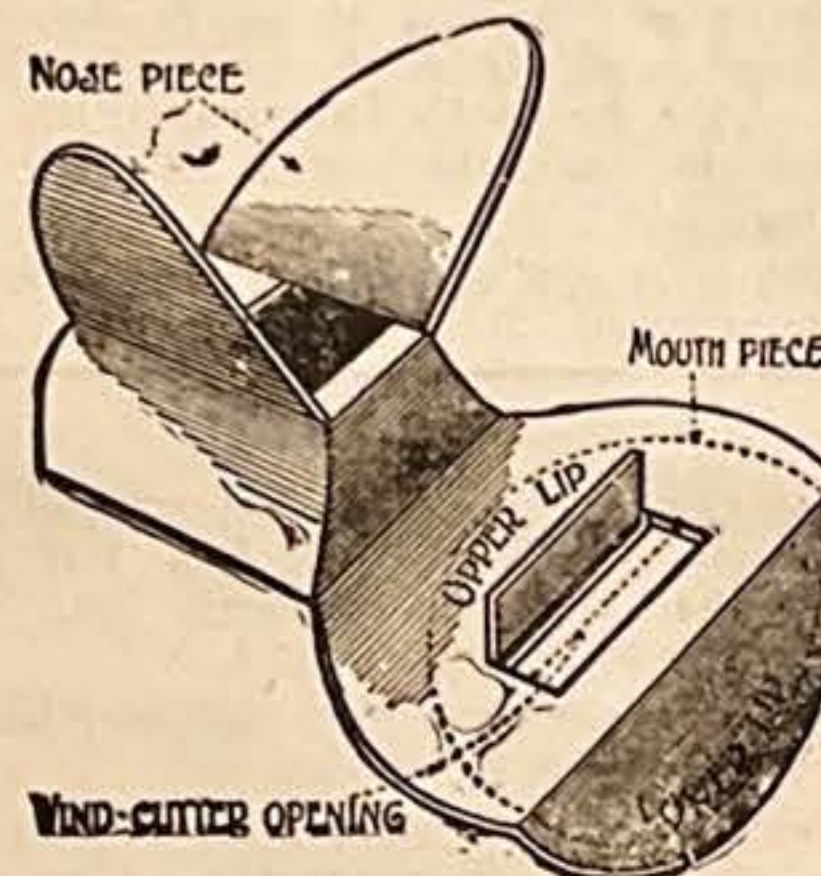
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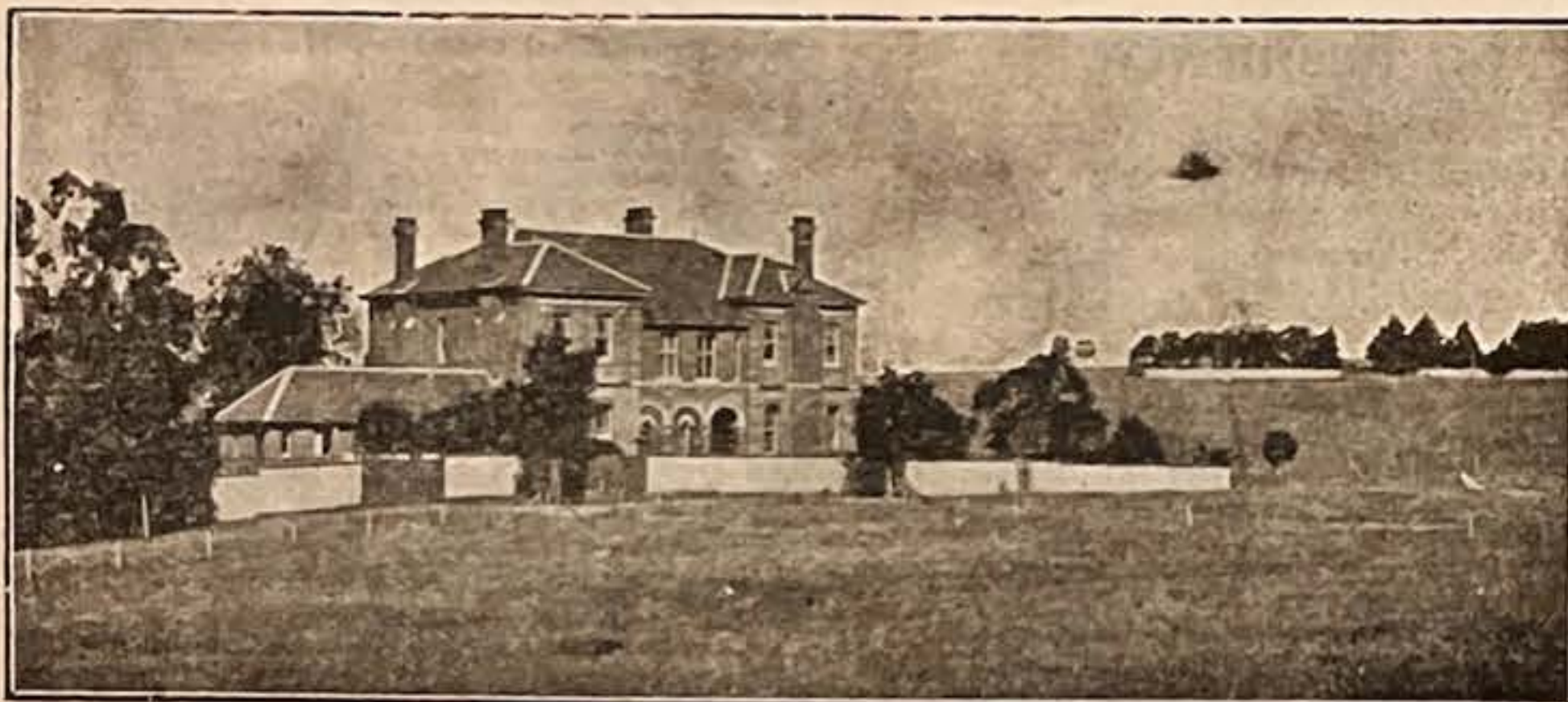
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