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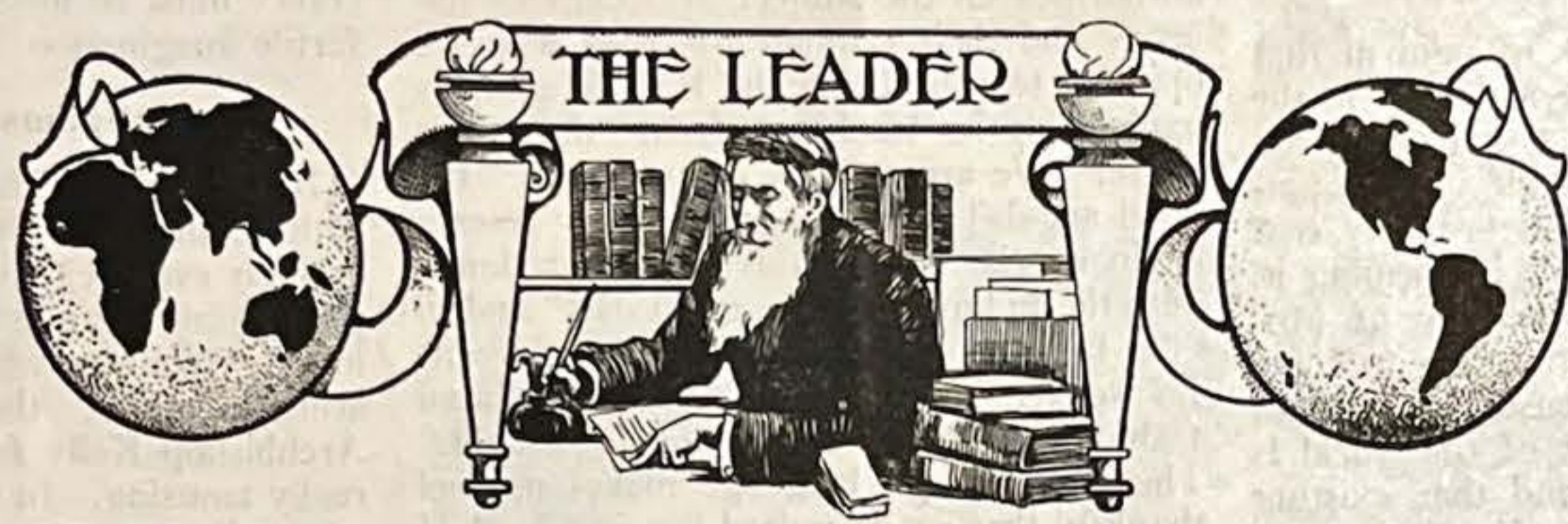


COXBROS.
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The Australian
CHRISTIAN

Vol. XIV., No. 14. Thursday, April 6, 1911.

The non-Christian religions have no spiritual truth to offer which is not found in Christianity, and to accept any of their errors is altogether unthinkable.



“Christianity is the final and absolute religion.”

CHRISTIANITY AND ISLAM.

It is a matter of very frequent occurrence nowadays to institute a comparison between Christianity and other religions. The two religions most frequently selected for that purpose are Buddhism and Mohammedanism. By general consent, it is admitted that these two occupy the chief places in non-Christian religions. It is these two that are recognised as presenting the greatest problems in the work of missions, and are generally selected by the opponents of Christianity as formidable rivals to the religion of Jesus, and the suggestion is sometimes offered that the ultimate religion of mankind will be a sort of compromise between the three. It is right to say, however, that those who take the latter view betray a deplorable ignorance of the subject they are dealing with, especially in regard to the fundamental principles of Christianity. An example of this is given us by the writer of a sub-leader in last Saturday's *Argus*. In this article, the connection between Judaism, Christianity and Mohammedanism is discussed, and the conclusion reached that the final struggle for religious supremacy will lie between the two latter. But, before this conclusion is reached, there is much that is said by the writer about Christianity and other faiths that suggests much confusion of mind in relation to the subjects he is dealing with.

Christianity, Judaism and Islam.

An example of this confusion of thought will be found in the following sentence, which reads as follows: “There are three religions which stand out from all those used by men, for they are marked by a common descent, a family likeness, and a mutual influence. Christianity, Judaism and Islam are all descended from the ancient religion of Israel, the religion whose classical record is found in the literature of the Old Testament.” No competent critic, we venture to assert, would regard this utterance as a lucid and correct statement of the relation which the three religions have

to each other. Exception would at once be taken to the affirmation that “Christianity, Judaism and Islam are all descended from the ancient religion of Israel.” To say that Judaism descended from the ancient religion of Israel, is just as appropriate as saying that Christianity descended from Christianity. That they have “mutually influenced each other” is not open to question, but unless the manner in which they influenced each other is set forth, the statement is likely to be misleading. Every intelligent student of the Bible knows the relation of Judaism to Christianity. Briefly stated, Judaism was the bud of which Christianity was the perfect flower. Judaism stopped short of the fuller revelation which found expression in Christ. Born into the world about six centuries later than Christianity, Islam was not in the line of descent with Judaism and Christianity. It was a religion of selection and supposed revelation. “As a religion,” says Professor Fairbairn, “it is secondary and derivative, with sources partly Jewish and partly Christian. As a state, it is original though not independent, a dream of universal dominion conditioned by the local customs, tribal politics, and social order of Arabia.” Islam, therefore, is not descended from Judaism, in the sense in which Christianity may be said to have been.

An unfounded statement.

As further evidence of the confusion of ideas under which the writer of the article referred to labors, the following remarkable declaration may be cited: “Islam,” he says, “saved Christianity from becoming a mere polytheism; it re-discovered the doctrine of the unity and majesty of God.” It would be interesting to know in what sense this statement has the remotest approach to truth. It is not questioned that the founder of Islam gave to the idolatrous people around him a conception of the unity of God which they had not hitherto possessed, but history gives us no record of a time when Islam saved Christianity from “be-

coming a mere polytheism.” Christianity has often been misrepresented by its adherents, but even in their greatest lapse it cannot be said that they lost the conception of the unity of God. Moreover, it may be questioned if the primary idea of Islamism is found in thought of the unity of God. “The God to be believed,” says Fairbairn, “was the God he (Mohammed) revealed; to deny Mohammed was to disbelieve God. His authority was ultimate, for through him God had freely and finally spoken and only through him could God be really known. The primary belief, then, of Islam is not the unity of God, but the apostolate of Mohammed.” So that while maintaining the unity of God, it was a God suggested in the first place by the Old Testament, but marred in its presentation to the people as it passed through the hands of Mohammed. In a very true sense, Mohammed is the god of Islam.

Accommodating Christianity.

The writer of the article under review, while favoring the idea that the contest for supremacy lies between Christianity and Mohammedanism, thinks there is another possibility, namely, that the ultimate religion “may be a kind of mixture of Christianity, Islam, and Judaism, with a little of Brahminism and Buddhism thrown in.” As partly giving color to this view he states that one of the charges brought against “our missionaries in India is that they Brahminise.” All of this is characteristic of some newspaper scribes who attempt to deal with questions they know little or nothing about. No one could write in the above strain who was acquainted with the proceedings of the great Edinburgh Missionary Conference. At this Conference there were present twelve hundred missionary delegates from all parts of the world. The spirit of this great meeting was thoroughly antagonistic to the idea of accommodating Christianity to other religions. Robert E. Speer expressed the sentiment of that gathering when he declared that “Christianity

is the final and absolute religion." Here and there a missionary may be found who compromises the truth, but the great body of missionaries, the world over, stand for an undiluted Christianity. The non-Christian religions have no spiritual truth to offer which is not found in Christianity, and to accept any of their errors is altogether unthinkable.

Signs of the times.

Our writer, however, is of opinion that the signs of the times indicate that "in the ages to come every man will be either a Christian or a Mohammedan." The opinion is not worth much, and probably cost the writer very little trouble in forming it. The mere idea of the possibility of Mohammedan supremacy in the days to come is an affront to commonsense. It assumes that the educational uplift of the world is to come to a standstill, and that existing knowledge is to degenerate into ignorance. For it is only when ignorance abounds that Islam wins any triumphs worth talking about. Too much stress is laid upon the inroads of Islamism in Africa. Its successes in the present day in darkest Africa are easily understood. Moslem traders penetrate into regions in Africa where the Christian missionary has not gone, and converts to Islam are easily made because of circumstances that we cannot now stop to dwell upon. To assume from this data the possibility of the ascendancy of Mohammedanism in the future, reflects but little credit upon the person making the assumption.

God will not be balked.

The short article we have been dealing with simply bristles with points to which exception may be taken. At the conclusion, however, he somewhat redeems himself. Here he says, "Of this, however, we may be sure. If Christianity be the final religion, the religion of a divine revelation, then a solution will be found. We cannot imagine the divine purpose balked by the entanglements and cross purposes of men. God will not put mankind to permanent intellectual confusion, nor will he leave mankind in permanent religious darkness." This is a decided improvement on what has gone before, and we accept it without any qualifying "if." Christianity is the final and supreme religion.

Editorial Notes.

Archbishop Kelly and Religious Liberty.

Dr. Kelly, coadjutor R.C. Archbishop of Sydney, is reported to have said at the annual meeting of the Hibernian A.C.B. Society last week: "Australians can never say we have religious liberty while schools up to the standard in secular matters are penalised because they are religious as well."

Later on he is reported as saying: "They had been called upon to make sacrifices for the sake of their scholars. It might be said they were beaten and the press was against them. Let them all come. Their opponents were as the rebel angels and as the false apostles, as the persecuting emperors of Rome." These words have been telegraphed over Australia, and may be supposed to represent the mind of the R.C. authorities on the subject of "religious liberty," and their estimate of those who are opposed to subsidising the R.C. religion by paying for its teaching from the public purse. We are sweetly compared to "the rebel angels" described by Jude as "reserved in everlasting chains under darkness unto the judgment of the great day," and to "the false apostles" called by Paul "deceitful workers" and likened by him to "Satan fashioning himself as an angel of light." The Archbishop's language makes us feel thankful that we do indeed live in a land of "religious liberty," and that the irate dignitary has not the power his predecessors once had of following up his fulminations with corresponding action. Those days, we trust, are gone for ever.

Religious Liberty and Education.

But what, after all, is the ground for such bitter denunciations as those quoted above? Simply that the parliaments of Australia will not pay the salaries of R.C. teachers to teach R.C. dogmas. The public schools of the Commonwealth are open for all, whether Protestant or Romanist, Hebrew or infidel. In four of the six States Bible lessons are also given by the teachers, consisting of Scriptures selected by Archbishop Whately of the Anglican Church, Bishop Murray of the R.C. Church, and the then moderator of the Presbyterian Church in Ireland. For some reason the R.C. Church now refuses to allow its children to attend the schools where the Scriptures selected by one of its own bishops are read. The Bible is admittedly the only true foundation of morality, and is acknowledged to be utterly unsectarian, and in the use of these Scripture lessons the four States have in our opinion done all that is possible in harmony with religious freedom, to educate the rising generation in the principles that make for national uprightness. Moreover, in the States referred to, accredited representatives of any religious body may, during school hours, teach the children whose parents are willing. In N.S.W., for example, where Archbishop Kelly resides, any R.C. priest or appointed sister can enter any public school and give R.C. lessons to R.C. children every week in school time. In what R.C. country is such liberty granted to Protestants? Religious liberty is further safeguarded by a clause which provides for the absence of children whose parents so desire during the Scripture lessons forming part of the school curriculum. In the other two States where no Scripture lessons are used, Protestants and Roman Catholics are also treated alike. In

every way the liberty of both is protected in every State. But each State very wisely refuses to subsidise any denominational school whether Protestant or Catholic, as this would be direct State aid to denominationalism, and would also lead to the destruction of the present excellent system with which the overwhelming majority are satisfied. Those who can translate the existing religious equality as religious intolerance must be blessed with an exceedingly fertile imagination.

Religious Intolerance.

In the light of the history of the British Empire and of every land in which Romanism has ever held sway, and in the light of the present attitude of the Church of Rome in every country where she has the dominating influence, the indignant appeal of Archbishop Kelly for "religious liberty" is really amusing. In this and other countries where Protestants preponderate, Romanists and Protestants are placed on an equality, while in every Popish nation without exception "religious liberty" is unknown. We need not go back into ancient history, stained with the records of "Bloody Queen Mary," the massacre of St. Bartholomew's Day, the cruelties of the Spanish Inquisition, etc. We have but to look at Cuba, Porto Rica, and the Philippine Islands to see the utter mental and moral degradation and the abject spiritual slavery of the priestridden inhabitants before the United States opened the door to Protestant missionaries and schools for the children. Spain to-day is the one most intensely Romanist power in the world, and the most intensely intolerant. Until recently, and then only in defiance of the emphatic protest of the Vatican, Protestants were not allowed to even place notices of their meetings on their buildings. In Protestant countries the R.C. clergy pose as warm advocates of education and "religious liberty," but in those where Romanism rules, her subjects are ground down in ignorance and bondage. We have but to compare England with Spain, the North of Ireland with the South, the Protestant Cantons of Switzerland with the Catholic, or the United States of North America with the R.C. republics of the South, to see that illiteracy and superstition, bigotry and intolerance, degradation and wretchedness, prevail everywhere that, and just in proportion as, Popery prevails. And yet, in the face of all this, our Archbishop has the assurance to talk about "religious liberty" and education!

What Does It Mean?

The fact that the R.C. leaders throughout the Commonwealth and especially in N.S.W. are just at present pushing their claims with renewed vigor for a Government grant to their denominational schools, together with the fact of the prominent part they have recently taken and are still taking in connection with politics, certainly appears significant. Cardinal Moran and others have been outspoken in their advo-

cacy of the aims of the Labor Party. Every one is familiar with the part played by the "Holy Mother Church" in the last general election in the mother State, and the advocacy of the referenda proposals by the Cardinal. This paper has nothing to say for or against these proposals, and Protestants generally are agreed to bring no religious influence to bear upon them either way. But we are justified in viewing with suspicion the remarkable interest the R.C. authorities are taking in the Labor propaganda. It is not the custom of that church to lend the

weight of its political influence without a *quid pro quo*. There are so many stalwart Protestants in the Labor Party that we cannot believe they will for a moment lend a willing ear to the claims of Rome for an educational grant. And yet the objects of priestcraft and democracy are so widely apart that we cannot imagine the support of the former without an expectation of consideration from the latter. It will be well for the friends of true religious liberty to watch the developments of the future as Romanism exposes her hand more fully.

Did he claim to be what is represented? These are historical rather than metaphysical questions. And they run straight to the root of the Christian faith. The Resurrection proclaims the Son of Mary to have been more than the Son of Mary. And belief in his deity, instead of being a mere notional caprice, is the vital thing. If he did not rise, the best authority on Christianity who ever lived says that we are dead men, and the more pitiable because so dismally deluded. But he did rise. Thanks be unto God, he did rise. And our faith lays hold solidly upon the truth that we have risen in him, and that the life of God runs in us. "God's revelation through Christ" is a revelation through a Christ whom the Resurrection and his own nature separate from men.

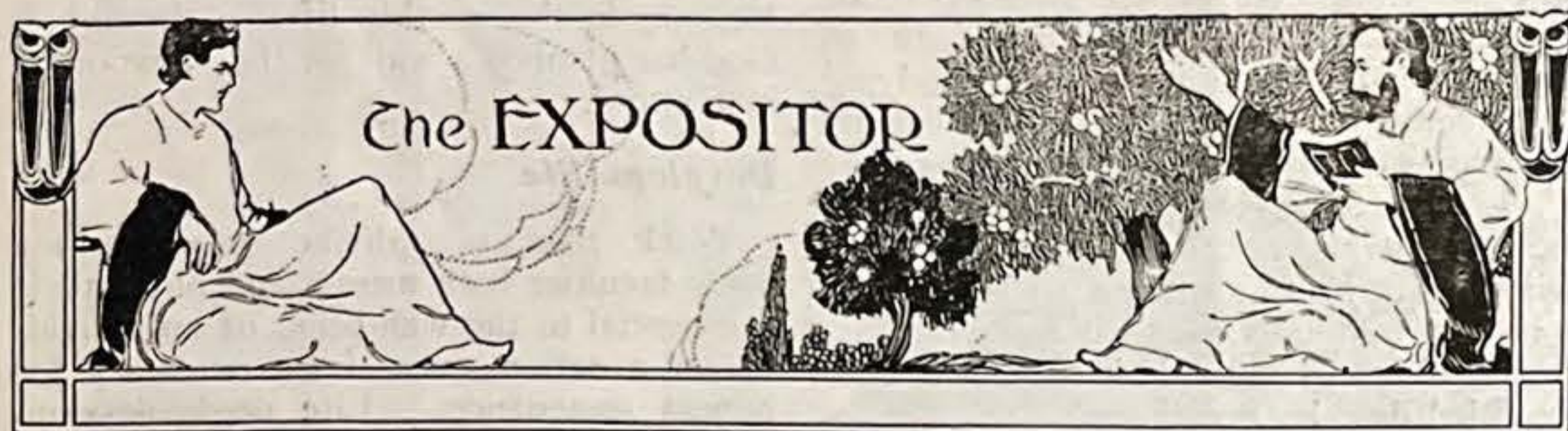
Or, we may argue backwards. The effects we have seen and experienced are not conceivable without the Resurrection. We have watched dead men brought to life. You cannot account for conversion on pathological or physiological grounds. The carpenter-shop psychologists may do their worst, but there is something in man that will still elude them, and have dealings without prescription with God, and what happens then is what happened when Joseph's new tomb gave up the risen Saviour.

Not contrary to law.

The very essential character of Christianity is power over death—death of ideal, death of effort, death of body, death of mind, and death of soul. "It must needs be," said Jesus, "that Christ must suffer." It must needs be, we may reverently add, that he should rise again. "It is said," remarks Godet, "that such a fact would overthrow the laws of Nature. But what if it were, on the contrary, the law of Nature when thoroughly understood which required this fact? Death is the wages of sin. If Jesus lived here below as innocent and pure; if he lived in God and by God, as he himself says in John 6: 57, life must be the crown of this unique conqueror. No doubt he may have given himself up voluntarily to death to fulfil the law which condemns sinful humanity; but might not this state of death, affecting a nature perfectly sound morally and physically, meet in it exceptional forces capable of reacting victoriously against all forces of dissolution? As necessarily as a life of sin ends in death, so necessarily does perfect holiness end in life, and consequently, if there has been death, in resurrection. Natural law, therefore, far from being contrary to this fact, is the thing which requires it."

The religion of Resurrection.

Christianity, in which the Resurrection is the central thing, is the only religion of Resurrection. Other religions either lack this conception or lose it in self-contradiction. For the most part they have lost the glory of life even. The gods they worship are dead. As a Japanese woman exclaimed



Meditations for Easter.

By Robert E. Speer.

Whichever aspect of Christianity we emphasise throws into the most distinct relief the Resurrection. If we have in regard the character of Christianity as a body of facts, the supreme fact is the Resurrection. This was Paul's view: "If Christ hath not been raised, then is our preaching vain; your faith also is vain." The school of thought which the writings of Bishop Westcott powerfully influenced still lays the emphasis on the Incarnation, and truly if God was not in Christ, then the credibility and significance of the Resurrection disappear; but the thing which stands out in Paul's thought as the dominant thing was the rising again from the dead. Even granted the Incarnation, says Paul, unless the Incarnation be construed to involve and include the Resurrection, our faith is vain and we are yet in our sins. The great fact is the Resurrection.

The foundation truth.

And it is, as these words of Paul's indicate, the great doctrine. Paul draws perpetual inference and consequence from it. He builds his whole system of thought into it, and he draws his whole system of ethics from it. "If ye then were raised together with Christ, seek the things that are above, where Christ is. Put to death therefore your members that are upon the earth." Christ rose. There would be little Christian theology but for that, and there would be no Christian life.

For when we say that Paul's ethics were built on the Resurrection, it is not meant that he had drawn out a code of morality with the Resurrection as one of its sanctions. Vastly more than this is meant. Paul's idea of the Resurrection is that it constitutes the very fountain of moral prin-

ciple and life. Christianity is not to him a body of ethical legislation. It is a new life springing from a great fact, and intelligible to the understanding of faith. Christians are men who have been raised from their old life, with its principles and inabilities, through faith in the working of God, who raised Christ from the dead, and who, with him, will raise from their death in trespasses those who will enter upon the new life in him.

Defines Christianity.

The Resurrection defines the character of Christianity as not ethics but supernaturalism. Let every preacher of Christianity freshen this great conception this Easter Day. Our religion is not a superior system of morality. It is a new creation. Those who preach it do not proselytise. They do not seek to get men merely to change their opinions. They call men to rise from death to life. To him who has come into the Christian faith a new life has come. There is in him a divine principle not in the faithless man. We may not be conscious of it, any more than we are conscious of the digestive process or the action of air on blood corpuscles in the lungs. We are unconscious of the presence of these processes as the dead man is of their absence; but we are living and he is dead. And in the spiritual world we live because Christ lives, breaking the bands of death, and we have become participants in his life. The world outside of him is dead. This is no theory. It is the fact of the Christian faith. The Resurrection mocks at a merely moral interpretation of the gospel.

Now, the divinity of Christ is not a mere matter of metaphysics. Did he rise from the dead? Was he what he claimed to be?

when she first learned of the Christ who is alive: "Sure enough, our Buddhist gods are dead gods—the 'Hotoke' [dead ancestors, deified because dead] and all the rest of them; sure enough, a living God, that is a God!" When Christianity meets these faiths, it does not match literature with literature, ethics with ethics, politics with politics. It does not call the other religions sisters or exalt family relationship. It does, indeed, answer the needs of men's souls as they attempt to do, and has a thousand points of contact with them; but it has one profound element of contrast: It is alive, and they are dead. All religions run back to sepulchres, but of only one does the door stand ajar.

Emphasise its truth.

The church needs to emphasise the truth that Christ is alive and that his religion is life in him. The numerous esoteric, half-panteistic movements of our time, like Christian Science and Theosophy, Behatism, faith-healing and mental healing, de-

rive much of their power from the failure of the church to minister to the deeper necessities of men's souls. Men must know God and life in God. Either they will get God and life from the risen Christ, or, if the church takes them to Jesus' sepulchre and leaves them there with the stone rolled over the door, they will listen to other voices than the voice of the Good Shepherd, now stilled in death.

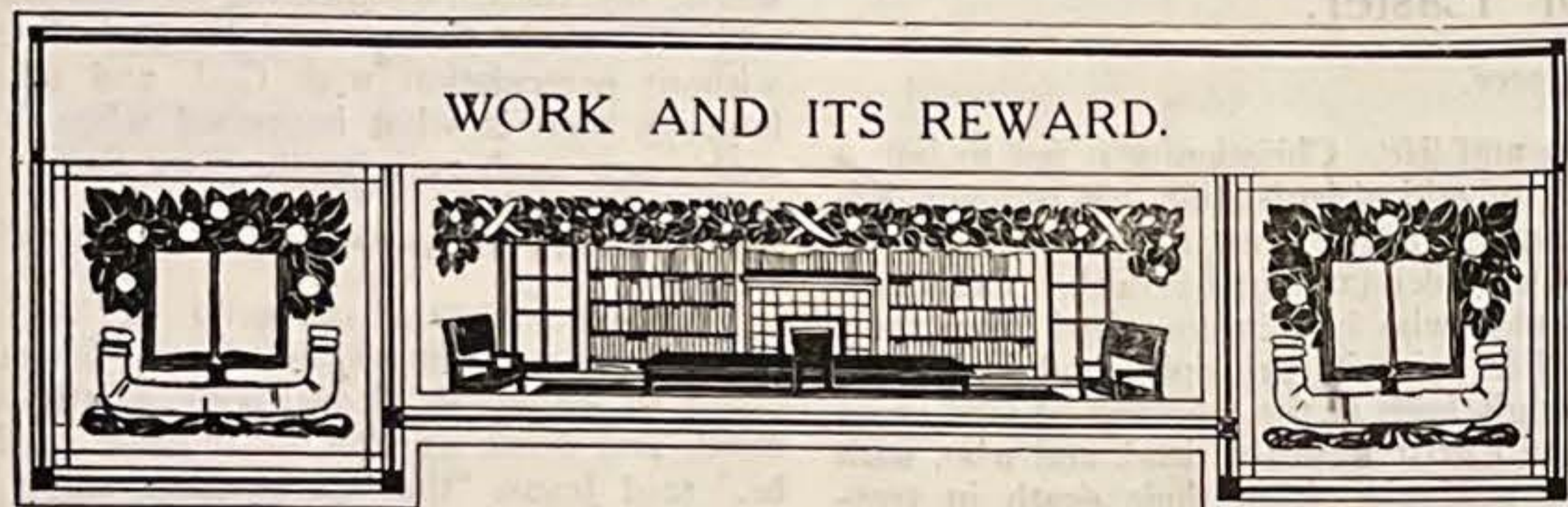
The only fear.

The only attack upon the Resurrection which the church needs to fear is the absence of risen lives in her members. No one can disprove or destroy our faith, so long as we all embody it, and by embodying it, demonstrate. When, here and beyond the seas, we cease to display the power of whose source the Resurrection of Christ is the only rational account, men will cease to believe that Jesus rose; but so long as he is visibly risen in us, men will wake on Easter morning and say, "It is true. On this, the third day, he rose."

the future world will be a peace of inactivity, or even of passive enjoyment, but on the contrary we are told that we shall be servants of God, doing his will. This implies a continuance of our activity. Work in itself is not the curse of God. Work was before the fall, and work shall be after the restoration. No curse which God could have devised would be as great as compulsory idleness. But God in his mercy and wisdom has designed that this great necessity for labor shall act as a remedy rather than a punishment, that through it all man may be able to regain his lost position, that he may be able to turn the curse into a blessing in this earthly life, so through it God has planned a way for the salvation of man's soul.

Develops life.

Work, then, is a divine provision for one's faculties both mental and physical. It is essential to the well-being of an individual or a nation, even if not necessary for human sustenance. Life needs development, and if every faculty is not developed it is lost; to develop it means action, and therefore to progress means greater action. As nothing can remain for ever stationary, the life that is not progressive is retrogressive. Progress or the attainment of an ideal that has been pursued is in itself a reward for struggle. But not only does the reward come with the attainment, but in the attaining of any desire there comes a reward even greater than what is attained, for even where there is failure to realise the object sought the effort put forth leaves its mark on the life and character of the man; the principles which have been practised now become part of himself. But it is the satisfaction of having done one's work well, conscientiously, in the sight of God, and toward man, that will prove the most lasting and satisfactory reward. We cannot, of course, close our eyes to the fact that most work has a monetary value, and it is the recognised rule to reward it accordingly, and modern systems of civilisation, though not perfect, aim at rewarding it according to the nature and amount of the work performed. A man is justified in his struggle for a physical existence to see that his labor is used to his own monetary advantage, for one of his first duties is to provide by his own exertion for the physical needs of himself and those dependent upon him. As work is more repulsive than attractive to man, some motive to activity is required, and while we do not deprecate the efforts of the man to whom the necessity of providing for the material needs is an incentive (would that all men were willing to provide for themselves!), we do condemn the man whose only incentive is a material end, or to satisfy his own selfish desires. Such a motive has the effect of crushing the better part of one's nature when there is an excellent opportunity of developing it. This materialistic desire, when attained, fails to give the satisfaction that is anticipated, for the means to pro-



By O. V. Mann.

President, Park-st., Unley, Church of Christ Men's Mutual Improvement Society.

While this subject might be used for the purpose of advocating some political doctrine or of discussing our present industrial conditions, I am persuaded that some better purpose would be served if we forget for a while the strife that exists in our midst, and view work in the higher and more dignified form in which God has intended it. Much of the present turmoil would be avoided if a universal basis of reward, nobler than the mere material result, were formulated. The position that work occupies in each of our minds, and our opinion in regard to its position in our lives, is no doubt of a very varied nature. Some look upon it only as a necessity to supply the physical wants, others as a means to secure material wealth or earthly fame, and still others regard it as something to be avoided if possible and consider that it has been forced upon man as a result of the disobedience of our first parents. These refer to the words of God to Adam when he said, "By the sweat of thy brow shalt thou eat bread, until thou returnest unto the ground," and have hastily drawn the conclusion that were it not for sin there would have been no necessity for labor, that before sin entered the world there was no toil, and that when the world is finally purged

there will be no toil. Such an idea is erroneous and unfounded. Little as we can understand the condition of man in his original perfection, we are told that God took man and placed him in the Garden of Eden to dress and to keep it. There was work, therefore, even then, but it was work upon which the blessing of God rested; it was not difficult to perform, and the results were sure and gave all that could be desired. But with the banishment from Eden there came a difference both in the work and in its results. God has placed a curse upon the ground and work became a toil and burden, and this curse which has resulted in so much fruitless effort has not been totally removed to this day. On the other hand God has not entirely withdrawn his blessing from man's effort and, as God's will becomes more revealed to man, the greater opportunity there will be for doing such work as will have the approbation of God and accordingly be reflected in the life of the doer.

Work a command of God.

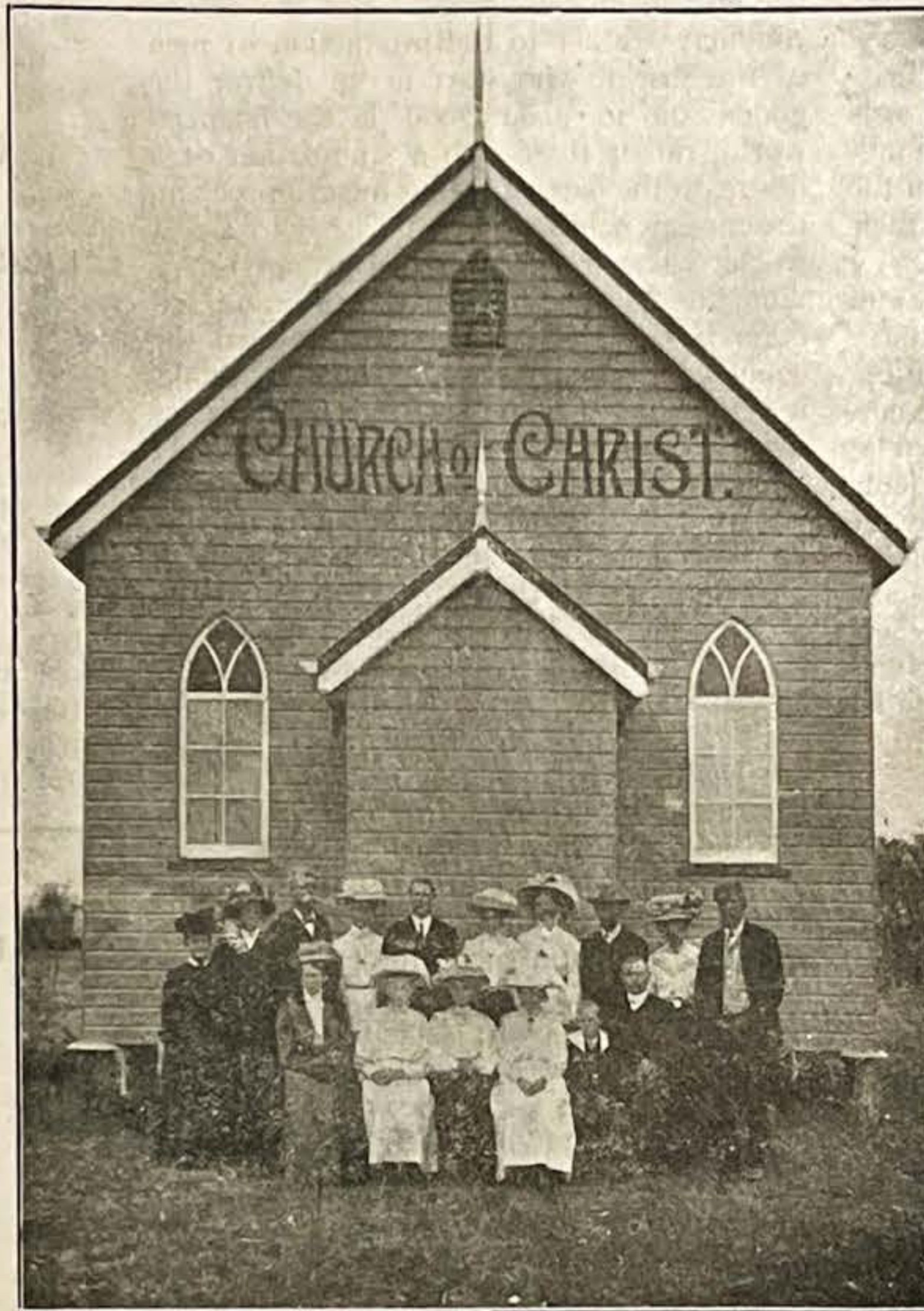
Work, then, is a command of God from the beginning, and as long as this world shall last we do not see any possibility of its being removed, nor have we anything revealed that leads us to believe that life in

vide pleasure are now much greater than the personal interests which the man has cultivated. For the sake of acquiring the means to enjoyment he has neglected to develop the faculty for enjoying. Further, a conspicuous difference marks the results of work performed from lower or higher motives, hurriedly and carelessly performed, work that proves irritable when the monetary results do not reach expectations. A careful study of the lives of men who have reached the highest positions in their profession shows that their greatness is due almost entirely to their steady perseverance and persistent effort, while we have many instances of genius disappearing when men have begun to materialise their object. If an artist were to think only of the money which he would get for his picture when finished, would he produce the masterpiece he aims at?

Its ideals.

We do not mean to infer that the materialistic aspect of modern life should be set aside. It is necessary to take into thought the cost and probable result of a transaction. It is well that we should have a good conception of the value of money and its uses. But the danger creeps in, ideals become buried or their realisation prevented, when the materialistic desires become pre-eminent. How, then, should labor be rewarded, or with what object should we work? Solomon said, "In all labor there is profit." In all labor there is something that can be made profitable in the development of character in making this life such as to enjoy better the life hereafter. In all labor there is something either for good or evil. The good may be acquired or assimilated into the life and character of the one performing it. The evil can be resisted, thus assisting and strengthening one to guard against and to resist greater evils. Thus a life can take upon its work just what it chooses, whether for good or for evil, and the greater the activity in which the life engages and the more work it performs, the greater the influence in whatever direction it chooses for itself. And we might well trust that an adequate monetary compensation will be received if the work is conscientiously and efficiently performed. As life's object then is something more than the satisfaction of worldly needs, the object of work should be something greater. Let us then take a higher view of work, and see what encouragement we have for work here. God has given us by his example, and also in the life of Christ, a principle by which we should be guided, and which we might well apply to our own profit. God worked for six days (or periods of indefinite

length), and rested on the seventh, and what God has done he also wishes his people to do. So Christ, the life which comes nearer to ours as it was human as well as divine, the life that has been set as a pattern for our guidance, filled his life with toilsome labor, although with little encouragement to work in this world, and thought little of earthly reward. Yet Christ has been rewarded for his work, and now sits at the right hand of God, interceding on our behalf, still occupied, but freed from the bur-



The New Chapel at Tannymorel, Queensland.

den and toil of earthly labor. And what Christ has done, what Christ has received, we might follow, and when heaven is reached hear the "Well done, good and faithful servant, thou hast been faithful over a few things, I will make you ruler over many." This is the great reward of life's work. This truly is the reward of the spiritual life, but which, if lost, the supreme object of life's work has not been attained.
To be concluded.

People may seem to want to be entertained, cultivated, and amused through the ministration of religion, but the real want of the time is for a profounder help; and wherever there meets the life of the time the simple and rational preaching of a living God, here are the great successes of the pulpit.—F. G. Peabody.

The Problem of the Country Church.

By J. H. Jones.

The problem of the country church is in reality the problem of the Church of Christ everywhere. Emerson said truly that "the city is recruited from the country. The city is only country which came to town day before yesterday." Pres. De Witte

Hyde said, in a *Forum* article in 1892: "The problem of rural Christianity is the problem of national Christianity stated a few generations in advance." Not only has the tide of immigration, for the past quarter of a century, been flowing from the country into the larger towns and cities, but the tide of church membership has also been constantly flowing from these same rural districts into our city churches. The city church is the country church that came to town year before last. Sociologists tell us that any city population, if left to itself, would die out in four years. "The city is an inland lake fed by constant streams, but without an outlet." Likewise, the city church is an inland lake, and were it not for the constant streams of country membership flowing into it, to revitalise it, and to keep it well balanced in the faith, it would soon degenerate into a mere philosophical lecture club, composed of certain social sets, with no higher mission than their own social enjoyment and perpetuation. All of our churches in county-seat towns and larger cities are built up largely at the expense of the churches in the smaller towns and rural communities. The country church has not only been the fountain from which has flowed much of our city membership, and many of the officers

and workers, Sunday School teachers and Christian Endeavor leaders of our city churches, but also from 75 to 90 per cent. of all our preachers and missionaries. A great number of the additions reported in the great revivals held in some of our large city churches by Scoville, Coombs, Wilhite, Harlow, Yeuell and others are by letter or by statement, and, in my judgment, a majority of these were once members of the churches in smaller places and in the country, who had previously moved to the city. In fact, all the preachers in all the rural towns and communities for many miles around the large cities where Scoville, that prince of evangelists, holds some of his great meetings, have in reality, many months before his coming, held a large portion of the meeting for him, even baptising many of his additions, who, having moved into the city and probably growing cold and

indifferent, are warmed again by the revivalistic fires and have re-enlisted in the Master's service. Thus the country churches furnish much of the fuel for the revivalistic flames in some of the great meetings in the cities. I have no way of knowing accurately the per cent. of the workers in our city churches who came from the smaller churches, but I think it would make very interesting reading if some of our religious journals would take a census of our large city churches, and place in one column those officers, leaders and workers in all departments of the church work who had actually confessed Christ in the country, and those who had been trained in Christian homes in the country and afterwards confessed Christ in the city, and, in another column, those whose enlistment in the religious life was wholly due to their church training received in the cities. I firmly believe that the largest per cent. would be in the column of the country church. Not only is it true that the majority of religious workers hail from the country, but the majority of those engaged in other callings as well. The superintendents and teachers in the city schools, many of the leading merchants and bankers, prominent lawyers and doctors, are proud to say that they came from the country. I feel that the contribution of our country churches to the working force of the church of to-day is not sufficiently acknowledged nor properly credited.

Supply of preachers.

The source of our preacher supply is the church in the smaller towns and rural communities. D. R. Dungan says 90 per cent. of the young men who enter college to prepare for the ministry come from the country churches and churches in the smaller towns. Ashley S. Johnson says 90 per cent., and President Cramblet, of Bethany, says 75 per cent. The editors of the *Christian Standard* and the *Christian Evangelist* both say a very large majority. I have been told that our churches in Springfield, Joplin, Neosho, Carthage and Lebanon have sent out very few of our preachers. The supply that thus far has been furnished by south-western Missouri has come from the smaller villages and country churches. I do not know, but I firmly believe, that our churches in Dallas County—a county without a single mile of railroad, with its county-seat located twenty miles from the nearest railroad station, with its churches only frame buildings meagrely equipped for work, and with preaching only part time—have given more preachers to our churches than the churches in any one of the cities of south-western Missouri. This statement might even be true in comparison with either Kansas City or St. Louis. Some one has said, "Man made the cities, but God made the country."

Trend to the city.

If this be true, it is very proper that our preachers come from the place that God

made. The cry of our brotherhood is the dearth of preachers, and we are trying to ascertain the cause. In my judgment, it is largely due to the failure to keep up the source of supply—the country churches. S. S. Lappin, present office editor of the *Christian Standard*, who for many years was a country preacher, says: "From the country churches have come a great majority of our preachers, those who are actually carrying forward the work. This is not to deny that many of our best men, like C. S. Medbury, for example, have had their training in city churches. But the city is conducive rather to the production of men of the world, who start in 'to deliver the goods' and to 'make good' in the financial world, rather than with a stimulation of a desire on the part of young men to proclaim the unsearchable riches of Christ to a lost world. The trend of gospel evangelism is from the country toward the city, and seldom, if ever, from the city toward the country." An authority on missions thinks it very likely that most of our missionaries come from the country or small towns. If upon the country churches depends the supply of our preachers and missionaries for the preaching of the greatest of all pleas to the whole world, then "the problem of the country church" is one of the greatest problems of our brotherhood. He who suggests any solutions of this problem must, of necessity, be a pioneer in this work, for no one has blazed the way before him. There is practically no literature exclusively on this subject. Bro. McCash says: "As to books and literature on the call of the country churches, I will say that the libraries are almost without such literature." There are not even any statistical tables in the offices of our missionary societies, giving the comparative growth in numbers and missionary offerings of our country churches with our city churches. The editor of the *Christian-Evangelist*—the beloved John the apostle of our newspapers—says that the majority of their readers are in the country churches, and in churches in towns of fifteen hundred population and under. If this be true, I wish to say, with great love and profound reverence for those brethren who have been at the helm of this great paper for many years, that a very large portion of the matter it contains has not been of a nature adapted to the needs of the country churches.

Claims of the country.

In my judgment, the space wasted in the defence of federation, and other similar themes, would have borne more fruit devoted to the building up of the great mass of our membership living in the country and smaller towns. The editor of the *Christian Standard*—that bold, impetuous and impulsive apostle Peter of our newspapers—says that 75 per cent., and possibly 85 per cent., of its readers are in the rural communities and towns of fifteen hundred and under. While this would indicate that their bill of fare is very much to the coun-

try brethren's taste, yet it is a great reason why these country churches should receive great attention and space. It deserves great credit because of the great campaigns it has conducted in the interest of systematic Bible study, and if it will now open a campaign in the interest of the country church, it will make complete atonement in the minds of many good brethren who think many impulsive and hurtful articles appeared in its columns. I am speaking now as a country critic, and not as a higher critic.—*Christian Standard*.

The Society of Christian Endeavor.

LESSONS FROM NEHEMIAH: IV.

Topic for April 24.

Daily Readings.

A hostile coalition. Eph. 6: 10-13.
Work hindered. 1 Cor. 16: 5-11.
A faithful watch. Matt. 24: 42-51.
Patient waiting. Luke 12: 31-40.
Mutual help. Phil. 4: 1-3.
Wise precautions. Judges 6: 11-18.

Topic—Lessons from Nehemiah: The Sword and the Trowel. Nehemiah 4: 13-23.

In what way does the Endeavorer's position resemble that of those working with Nehemiah?

How does God encourage us to-day?

What is the most important lesson you have learnt from this week's readings?

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The Chapel Built in a Day.

An Appreciation from J. E. Thomas, President, Federal Conference.

Perhaps you would allow a little space to publish a word of congratulation to the brethren who so ably engineered the splendid effort of building a chapel in a day. The account was splendid, as well as the deed, and adds to the credit of the CHRISTIAN.

The account of the building of a chapel in a day was an inspiration and source of gratitude to the brotherhood in Australasia, I am sure. Perhaps on their behalf as well as personally I may be permitted to add a word of appreciation and congratulation to what has already been said. To the indefatigable and optimistic Bro. Bagley, first of all is praise and thanks due. He has not only brought to pass a great thing in the land, but brought the movement with which we are associated before the people in a new and unique way. May he be spared many years to labor in the work he is now engaged in, and may just as great success as came in this effort always crown his labors for his Lord. The contractor, Bro. Graham, and all his fellow workers, also deserve our hearty commendation and esteem. The pictures show that, like those of old, "together they built the walls, for they all had a mind to work."

The moving picture people are showing these views in Adelaide, and these consecrated carpenters and tradesmen, as well as amateurs, preachers, students and editor, have shown that the working men still love the church of God. It has been a splendid argument for the attractiveness that the work of Jesus Christ still has for the men of to-day. Only such a motive as prompted this loving service could lead to such devoted efforts. I am glad the band of those good women was not omitted from the photos. or the word of praise. They did well their part, and in a very true sense we can say that "they also serve who only stand and wait." If we can only get this lesson of consecrated co-operation contagious in our Commonwealth, the building of the chapel at Preston will only be an incident leading to a much greater enthusiasm in all our churches.

It would be ungrateful to close without thanking the gifted and eloquent Bro. Gordon for his splendid account of the day's work. It showed that he had well used his observatory faculties, and admirably displays philosophical ruminations, pertinent humor, and delightful adjectival rarities in the vocabulary that are singularly characteristic of his able efforts. To the enthusiastic Bro. Craigie for his excellent photographic productions, and to our up-to-date editor for the splendid production of the whole paper, we are all indebted.

We are moving ahead in our beloved Australia, and this event will be a stimulus doubtless to other similar efforts. May there be many led to the Saviour in this new building, and may it show us that if we at-

tempt great things for God he will not fail us. We are getting visions of greater things, and learning daily that all things are possible to those that believe. In our Leader's strength let us march to greater victories.

Knowledge Through Discipline.

This is the end of discipline—"Till thou know." When will God take us out of the furnace? When he can see his image enough. When will God cease to lacerate our poor shrinking flesh? When we have learned to obey him. When will he take the wolf away from the door, so that we can go out into the meadow, and enjoy the sunshine? When we have yielded back all wickedly acquired gain, and have thrown down the thirty pieces of burning silver for which we have sold the Christ of God. Why this penal system in the universe? Why loss? Why decrepitude and helplessness? Why burning fevers? Why all the maladies that afflict the body? Why all the ails that flesh is heir to? "Till thou know." Will they then be taken away? Perhaps not, but they will have a new meaning, and we shall have acquired a new strength with which to bear them, and it may be that even affliction will be a welcome guest, for we shall say to the black visitant, "Come in, thou only canst teach us one side of God's meaning and God's thought. Come in, and teach us what we never could learn by the mere vanity of the intellect, and could never understand by a mere exercise of mind. Chasten us, yea, refine and purify us, make us mellow and tender and patient, yea, work out in us all Christ's mystery of love. Come in, thou darksome angel of Providence."—*Joseph Parker.*

Correspondence.

THE LORD'S SUPPER.

Dear Bro. Editor,—As a difference of opinion sometimes arises among the brethren as to whether or not the emblems should be handed to the unbaptised at our Lord's day morning meetings, will you kindly allow me space in your valuable paper for the following?

At the very outset, I say we have no Scriptural authority for handing the emblems to the unbaptised. I say so, first, because the Lord's Supper is, as we all know, an ordinance of divine origin, given to and placed inside a divinely ordained institution (the church of Christ); and according to the New Testament teaching, only baptised believers were recognised or referred to as the church of Christ by the apostles; and it is enjoined on the church to do this in remembrance of him (the Christ), Luke 12: 19. But nowhere in the New Testament do we find where the unbaptised were commanded to partake of the emblems, neither have we any Scriptural inference of them ever having done so.

I am aware that a few cite the night of the institution of this Supper as evidence that the unbaptised have a right to meet with the church of Christ and partake of the emblems if they wish to do so, saying that the twelve apostles who partook of the emblems on that night with Christ were not baptised. But such evidence is too far fetched to give them any support in their contention, because they cannot prove by Scripture that the apostles had not been baptised of John. But, even if they could prove conclusively that the

twelve apostles had not been baptised, that would not better their case, because it would only prove something that had been done outside of the church; for, as we are all aware, the church of Christ was not then established.

Others who favor the handing of the emblems to the unbaptised take for their authority in doing so 1 Cor. 11: 28, saying that the teaching in that passage of Scripture throws the whole responsibility of fitness or otherwise on the individual partaker, and that the church has no voice in the matter. I am aware of the fact that every partaker is individually responsible to God; but the apostle in 1 Cor. 11: 28 is speaking exclusively to the church (baptised believers), not to the unbaptised, as some seem to think, for he addresses them as the church and brethren. Therefore 1 Cor. 11: 28 has no application outside of the church.

Some who favor handing the emblems to the unbaptised, ask for a plain "Thus saith the Lord" for not doing so. But no such command is necessary. The very facts,—first, that the Lord's Supper is of divine origin; secondly, that it is placed inside a divinely appointed institution (the church); thirdly, that only to the church is the command given, "This do in remembrance of me"; fourthly, that we have no Scriptural teaching, neither by example nor inference, that any did partake of the emblems in the days of the apostles but baptised believers,—in themselves are sufficient authority for not handing the emblems outside of the church.

In connection with the ordinance of baptism, when we point people to Mark 16: 16, how often do we hear them say, "Yes, but it does not say, 'He that believeth and is not baptised shall be damned.'" We tell such people, and rightly so, that no such teaching is necessary, otherwise the Lord would have given it. Neither is a plain "Thus saith the Lord" necessary for not handing the emblems to the unbaptised. For, as we have already seen, other surrounding Scriptures on the subject are quite sufficient. In conclusion, let us remember that the Bible teaches in various ways, but principally, 1, by a positive command; 2, by example; 3, by inference.—D. Henderson, Horsham, Vic.

SUCCESS.

To the Editor.

Sir,—Can a preacher's work be correctly estimated by the number of confessions which he gets? Sometimes one hears Christians pray that God might set his seal to a preacher's work, instead of praying that a preacher might speak the word of God with boldness (Acts 4: and Eph. 6). At other times, Christians pray that a preacher might have souls for his hire, as if God worked in a miraculous way to bring people to Christ so as to evidence his approval of the preacher prayed for. Unfortunately, a good deal of praying one hears is unscriptural and misleading. We should be as careful in our praying as we are in our preaching. We should not use expressions in prayer what we would not use in preaching. We need to realise that confessions come as the result of faithful preaching and honest hearing (Acts 17: 11). We need, too, to recast our praying by the teaching of the Word.—Yours, etc., "Veritas."



I know of no nobler life than that of a true missionary.—
Prof. Max Muller.



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The Challenge of World Conquest to Christian Men.

By Stephen J. Corey,

HEROIC ENDEAVOR.

Challenge No. 3.

The evangelisation of the world is a great, big job. Its accomplishment staggers the imagination. It is an undertaking of sublime heroism. Think of it! There are a billion people in the world who have never heard the name of Christ—a billion people in the utter darkness of paganism and despair! Napoleon dreamed wonderful dreams of conquest, but he never fancied anything like this—an enterprise which includes the last, poor, sinful man—an enterprise which must pierce every jungle and compass every fastness, and batter down every door of superstition and idolatry. The language of all lands must be learned. Acquaintance must be had with the customs of all peoples. Great agencies must be built up in every land. The call is for a mighty, sweeping campaign that will touch the need of every soul from every angle. Millions of dollars must be collected and disbursed. A great, noble army of men and women must be enlisted, equipped, and sent to the distant stretches of our Lord's battle line. Men, what a task! What a chance! How the grandeur of this enterprise ought to fire our hearts and surge through our lives with its power!

The greatest heroes of this hour are not the fellows who plunge over Niagara in a barrel, or make a dash through the frigid ice floes to the North Pole. The greatest heroes of this hour are the lonely pickets on God's far frontier, who beat down the stubborn walls of paganism, and plant the flag of Glory there!

See that dare-devil aeroplane take his life in his hands as he careens and circles through the conquered air! See the winner of the Marathon race as he staggers across the line—all in—every ounce of him spent for the victory! But there is greater heroism than this. Men, I can show you greater courage than this. Let me call your attention to Ray Eldred and A. F. Hensey, as they

cut their way through the jungles of equatorial Africa, preaching the gospel to those savage cannibals. See them wade the swamps to their waists. Watch them spend a whole day crossing a swamp and a river to reach a tribe which has not heard of Christ; their frail, dugout canoes sinking with them four times while they do it. Then watch them as they preach the gospel to those naked savages for the first time, and then, entrusting their lives in the hands of God, roll up in their wet blankets, thankful for the privilege of enduring for Christ's sake.

Hear the voice of Dr. Zenas Loftis, a young, fun-loving, healthy school lad, just before he reaches Tibet, after four months of perilous

the work as ours, or call the missionaries our own, unless we put the same earnestness into the support of the work that they put into its prosecution? These have volunteered to go and represent us in these far fields. God is calling for a new kind of volunteer to-day. He wants men who will volunteer to stay at home and make money for him with exactly the same degree of consecration and heroism. The hardest kind of heroism is the heroism of self-denial, and that is just the kind that our Lord demands in this tremendous enterprise.

To be continued.

To the Young People.

You would have enjoyed going with me some time back to one of our out-stations, ten miles from here. The name of it is Rahatgaon. One of our missionaries was out there some years ago, and he was talking to a man who was spending a few days there, and asked him how he liked the place. He knew a little English, and liked to use it, so he answered, "No like it, too much rat here." We did not see any rats there this time. They may have all died of plague, as it had been very bad there, and the people had only returned to their homes from the fields a little while before we reached there.

Some of our Christians have gone there to work in the villages around while the plague is in Harda. Sarubai and I started out one morning to visit the women there. In the first home a number of children crowded around us with more or less clothing on. It was nice and sunny that morning, and they looked happy. In the evening we met more children in another part of the village as well as men and women, and we had a nice time with them. Some of them had started out in the morning with their mothers to cut grass and gather wood, and they, or some of them, returned with their bundles while we were there. The men and women are happy because the wheat, dahl (pulse), linseed and some other fields are looking so promising. They are expecting good crops, and to be able to eat more wheat bread.—Your sister in Christ Jesus, M. Thompson, Harda, India.



The Federal Foreign Missionary Executive and Victorian State Committees.

Back Row.—J. C. F. Pittman, Mrs. J. C. F. Pittman, P. A. Dickson, H. Kingsbury, W. A. Kemp, J. McColl.

Front Row.—R. Lyall (Federal and Victorian Treasurer), Mrs. R. Lyall, F. M. Ludbrook (Federal President, and Victorian Secretary), Mrs. F. M. Ludbrook, T. B. Fischer (Federal Sec. and Victorian Org. Sec.).

Absent.—Mrs. B. Huntsman, C. A. Quick, A. R. Main.

travel across all China: "I am so glad I did not stop on the coast, but came up here where the people are so much more the bond-servants of sin." Christian men, I call that heroism. Those brave words ought to ring from every pulpit in our brotherhood.

And I am not so sure that these of whom I have spoken are the most heroic of the missionaries. I take off my hat to the quiet, unobserved workers, who in the idolatrous monotony of India or China, with all the dead weight of an enervating heathenism about them, toil earnestly, faithfully on, sowing the seed and patiently watering it with their lonely tears as they await the reluctant harvest.

And we call this great, heroic work, OUR work, and we glory in it. And we call these noble, heroic missionaries OUR missionaries, and are proud of them. Have we any right to claim

In the Realm of the Bible School.

A STUDY IN FINANCE.

Sunday School Lesson for April 23,

"Joash Repairs the Temple," 2 Kings 11: 21—
12: 16.

A. R. MAIN.

Religion and money. The connection is close. Ever since there was a building erected for the worship and glory of God, there have been financial problems to face. Joash was neither the first nor the last to have a difficulty here.

Why did the temple need repairing? Its state of disrepair was clearly an evidence of the decline of the religious life of the nation. Most of us even now would regard a dilapidated church building as a sign of indifference on the part of church members. If folk are anxious that their own homes shall have every comfort and even luxury, while at the same time they are not anxious that the house in which they meet to worship God shall be clean and neat and comfortable, we think there is something wrong with their profession.

The chief reason for the neglected state of the temple was the progress of Baal worship, fostered by Athaliah the grandmother of Joash the reformer. There was plenty of money for Baal. There is always plenty of money for something. Folk who have little for God yet seem to have enough for themselves. Threepence a week for missions is a great sum, but half-a-sovereign for one's own pleasure is a little thing. The people of Israel simply had not enough for Baal and Jehovah, and they gave to Baal. Stanley says:—"The temple became a quarry for the rival sanctuary. The stones and the sacred vessels were employed to build or to adorn the temple of Baal, which rose, as it would seem, even within the temple precincts, with its circle of statues and its sacred altars." The sacred writer tells us that "the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of Jehovah did they bestow upon Baalim." It was fitting that Joash, the boy saved in a temple, by the priest, from death, should show his gratitude by the restoration of God's house.

Lessons in church finance.

For the getting of the necessary money to repair the temple, different schemes were tried. At a gathering of the priests in a public meeting (2 Chron. 24: 5), the king gave command that the priest should collect "every man from his acquaintance." Three kinds of monetary gifts are referred to in verse 4:—(1) "The money of every one that passeth the numbering," i.e., the money of persons numbered in the census, a kind of poll-tax (Ex. 30: 13). 2 Chron. 24: 6, 9 definitely refers to the half-shekel appointed by Moses to be paid by every Israelite as one of the sources of money on this occasion. (2) "The money of the persons for whom each man is voted," i.e., "all the assessments for various fines and vows,"

cf. Lev. 27; 2-8 and Num. 18: 15, 16. (3) "All the money that it cometh into any man's heart to bring," free-will offerings to the Lord.

The priests and Levites were sent to the cities of Judah to gather money from all Israel. Everybody was to be in it. Each priest was to gather "from his acquaintance." Here is personal work. This plan of personal interview has been lauded highly. Even those who regret its failure in this particular case believe that the fault was not with the plan. Says one: "Undertaken in a thorough and devoted manner, the plan never fails of success." It has been said that Joash's method was that "each priest was to present the case to his personal friends." If so, it ought to have been effective. Some, though, find it easy to ask money or help of any kind for the Lord's work from anybody but personal friends. Personally I do not think the priests were expected to so confine themselves. "Their acquaintance" was wider than the circle of friendship. Matthew Henry has a suggestive word: "It was supposed that there was no man but had acquaintance with some or other of the priests." Folk were religious then.

The scheme failed. Some reasons suggest themselves. The folk generally were not sufficiently interested. They may (as some think) have declined to pay because they had no guarantee that the money would go to temple repairing. We have had modern appeals even for church work, when a disproportionate sum was absorbed in expenses. The priests' support may have taken up too much of the small contributions to add much to the temple fund. The Levites did not hasten the matter (2 Chron. 24: 5). That was not the last time in history that a religious collection was spoilt by the dilatoriness of the officers who ostensibly had the affair in hand and at heart.

A new plan was tried. Joash had waited patiently for years, but the breaches of the temple were not repaired. The king took the slow priests to task, and appointed another method. A chest with a hole in the top was put by the door of the temple. Folk were invited to put their money into this. Some (as Lumby) think that Joash could not really have blamed the priests because "the priests who kept the door of the house were placed in charge of the box that was provided for the offering." It is difficult to assent to this. Rather, as Maclaren says, "The arrangement 'saved the faces' of the priests to some extent, for the gifts were handed to them, and by them put into the chest. But, of course, that was done at once, in the donor's presence. If charges involving the loss of position are to work smoothly, it is wise to let the deposed officials down as easily as may be."

The next plan was a great success, though some writers have expressed the opinion that in itself "it was one of the very poorest which man has ever devised." It worked, at any rate. They "gathered money in abundance" (2 Chron. 24: 11). The folk knew now their money was all going for what it was given. Some saw others give and themselves gave. Then there was an effective check on the money. Both the king's suite

and the high priest counted the money. That was a sensible arrangement. "They checked each other, and prevented suspicion on either side. No man who regards his own reputation will consent to handle public money without some one to stand over him and see what he does with it." We need business in religion. A good many troubles in churches would have been saved if Joash's sensible plan had been acted on. Attention to audits and receipts is most important. We do not distrust one another because we ask for business methods in the church; it is really in order to exclude room for future suspicion that we do so.

Necessities first, ornaments after.

By comparing 2 Kings 12: 13 with 2 Chron. 24: 14, we get a most useful lesson. The former passage says that the collection money went to repair the temple, and that the money was not diverted from this to the purchase of cups, snuffers, basins, or any vessels of gold or silver. The latter passage shows that the people's voluntary offerings were so great (when once confidence in the whole business was generated) that there was a surplus; more money was given than was needed for repairs, and so the balance was used for the vessels of gold and silver. Be just before you are generous; have the useful before you have the ornamental. If a church were meeting in a kind of barn, would it not be folly to indulge in a beautifully chased silver communion set? If a church be already in debt, why not dispense with ornaments for a while? A nice house with tawdry furnishings is bad, but beautiful ornaments in a tumble-down building are an outrage on taste and sense. So Joash felt.

A magnificent compliment.

There was one notable exception to the general rule of oversight and audit. The overseers who had the distribution of the money to the workmen were men of such known probity and proved integrity and honesty that no account was kept with them. Nobody in Israel dare express a suspicion regarding them. "They dealt faithfully," and everybody knew it. Expressed suspicion would have but recoiled on the person uttering it; his own evil heart would be revealed. "His word is as good as his bond"—we all know men of whom we can say that. We just love dependable folk. But why should it be an extraordinary compliment given only to some Christians? Why should it not be true of every Christian? A Japanese army contractor is reported to have said, "I have charge of thousands of men; I do everything in my power to awaken their sense of honor; but the only men that I can trust without watching are those who have accepted the Jesus teaching." Can we all be trusted without watching? The question applies to more than money, but it includes money. A Christian cannot be too careful in monetary transactions. Suspicion here of anything short of absolute rectitude is fatal to Christian influence. We all agree to this so far as the preacher is concerned (if he speak with tongues of men and of angels and does not pay his debts, he is nothing); but what is true of the preacher is true of all.

"A man's giving should flow from his heart like water from a fountain, full and free, and not like water in a well, which must be pumped up."



West Australia.

MAYLANDS.—During the last two Sunday evenings we have had the joy of seeing five young men take their stand for Christ, four of them being from the Bible School. E. Cecil, of Subiaco, who has proclaimed the gospel for the past three months, preached his farewell address last night to a splendid meeting. The thanks of the brethren are due to our brother for his assistance. C. A. G. Payne, of Fremantle, has with his family recently transferred his membership to Maylands; he will take up the preaching. We are more than glad to have him and his family with us. The work generally is in a good, healthy condition. Maylands is a field with great possibilities, and under the guidance of our heavenly Father and with his help we look forward to accomplishing much in the near future.—E.R.B., March 27.

SOUTH-WEST CONFERENCE.—An enthusiastic meeting was held in the chapel, Johnstone-st., Collie, being the first Conference of the S.W. Churches in W.A. Bro. Banks represented the H.M. Committee. Representatives from Bunbury, Harvey and Narrogin were present. Apologies received from Balbarrup and Donnybrook. A splendid discussion on the need of evangelists for the S.W. took place, and it was ultimately decided to try and get two evangelists stationed, one at Collie to work district, the other at Bunbury and district. It was resolved to make the Conference an annual affair, next one to take place at Bunbury in Feb., 1912. Tea was provided by the sisters, and about 40 sat down, and an enjoyable time was spent. On resuming at 8 p.m., the business was carried on for a while, then terminated with thanks to the sisters for their welcome, reception, and refreshments provided. Bro. Banks gave a splendid address on his travels to England, and the various events which befell him in Palestine.—L. J. Moignard.

Tasmania.

HOBART.—We have had the following visitors with us recently:—From South Australia, Mr. and Mrs. Yelland, Mrs. and Miss Trott, Mr. and Mrs. Burford and daughters (3); from Melbourne, Mr. Read, Mrs. Holloway; from Sydney, Mrs. Swinfield. Also Miss Davis, of Brighton, Victoria, who has come to reside in the city. A meeting was held at which the deacons were elected by ballot. The following are the names: Messrs. Welaby, Cleary, Lee, Spaulding, Rodd, Dalglish, J. Adams, junr., Ross and Jarvis. Messrs. Adams and Jarvis were elected secretary and treasurer in the order named. Mr. Rodd has been secretary for many years, and has carried out the work to the best of his ability in the past, and the church is indebted to him for the faithful service rendered; but owing to the state of his health he has had to retire from the position. We are pleased to be able to report that our new secretary, Mr. Adams, formerly a State civil servant, has been promoted to the position of chief clerk in the Commonwealth Land Tax Department. On Sunday a harvest thanksgiving service was held, the first in connection with the church here. Those who worked so zealously and well have earned the best thanks of the church for the successful manner in which everything was carried out. The decorations were artistic and pleasing to the eye. The services, at which Bren.

Manifold and Abercrombie spoke, were well attended, and the addresses delivered were suitable for the occasion, and were greatly appreciated. Mr. Burford's exhortation on the question of giving was right up to date, and no doubt will have an effect upon our future giving. Mr. Manifold, who is Secretary for the Conference, is hard at work, and will be glad if delegates and visitors coming to Hobart will kindly send along their names to his address—Glebe-st., Glebe, Hobart.—W. R. C. Jarvis.

New Zealand.

AUCKLAND (Ponsonby-rd.).—Bro. Urquhart addressed the church this morning. We have great hopes that our brother, with his ability, will be of much service to the cause here. Bro. Johnston and Sister Macdermott are still laid aside with sickness. Bro. Herbert Turner, third son of our evangelist, has also been very ill. At first typhoid fever was feared, but this has been averted, and he is now on a fair way to recovery. The same young brother has been awarded a first prize (one guinea) in the recent literary temperance knowledge competition, Master Cliff. Turner winning a second prize. The church literary and improvement society has resumed business. The weekly meeting is being well attended by the young people. Our singers are working hard at the cantata "David the Shepherd Boy," and we are anticipating a treat on Good Friday evening. Bren. Allen, Hibbert and Smith, and Sister Camel, also H. Grinstead (Dominion-rd.), and A. Creamer (Onehunga), have returned from the Albertland churches' Conference, and report a splendid time.—F.D., March 26.

Queensland.

TANNYMOREL.—Bro. Millar addressed the church last Lord's day morning, and gave an earnest discourse in the evening, his subject being "Jesus on the Cross." We are looking forward to larger gospel meetings when Bro. Millar gets settled down.—F.G.B., March 26.

MOUNT TYSON.—The work has received a stimulus by the arrival of Bro. Millar. Our Young People's Class, which has been working nicely, held the usual fortnightly meeting on Friday; subject, "The Power of Prayer." Good meeting. The continual rain partially spoiled our meeting on Sunday, but we had a good gospel service on Tuesday evening, at which Bro. Millar gave a stirring address upon "Jesus on the Cross." Although we are losing our hard-working Bro. Quire and family, who have been the mainstay of the work here, and who will be much missed, we take fresh courage, and pray that much might be accomplished for our Master.—M.M.I., March 30.

New South Wales.

BROKEN HILL.—Our Lord's day evening services have been better attended of late. Two were received into fellowship on the 19th—Sister Benson, from Grote-st., S.A., and one from the Baptist Church. H. James gave a fine address last Lord's day morning. Bro. Tuck spoke to a good congregation in the evening. T. Jones has accepted a call to one of the churches in Queens-

land. He leaves in a fortnight. Sister Chorley has been called to part with her mother, who died last Lord's day. Our sympathy goes out to our sister, who is left with a family of young children to look after.—R. House.

NORTH SYDNEY.—On March 29, the quarterly general meeting was held. With a view to increasing the usefulness of the church, a few suggested improvements were outlined by Bro. Saunders. These suggestions require consecrated zeal and a hearty spirit of co-operation. We want improved attendances at every meeting, debts decreased or removed altogether, more systematic contributing, and last, but not over all, a new building. The attendance at all meetings is continuing good. The Adult Bible Class has now gone into larger accommodation. At the morning meeting on Sunday we were pleased to see visitors from Scotland, Subiaco, W.A., and Mosman. Bro. Saunders gave a heart-searching address that was appreciated by all. At the gospel service we had a splendid attendance, when a stirring address was delivered on "Has the Old Gospel Run Out?" C.E. Societies are going well. Juniors now meet on Sunday mornings at 9.45, with marked improvement.—W.J.M.

AUBURN.—The mission has closed with 24 confessions and 4 restorations, but the good work still goes on. To-night, the first in the chapel since the mission, two signified their intention of obeying their Lord in baptism. Bro. Day, of Marrickville, exhorted this morning. There was a good attendance. He unfortunately missed his train to Auburn, and although he had not ridden a bicycle for years, essayed the ride of nearly 11 miles, and arrived in time for the exhortation. F. Collins, of St. Arnaud, Victoria, has been invited to take up the work here, and intends to be with us early in May. The church is much encouraged at the future prospects.—W. H. Clay, April 2.

PETERSHAM.—A social was held on March 29, to wish Bro. Brown, our secretary, God-speed, as he is about to leave to take up the work of evangelist at Wagga. A number spoke of the good work done by Bro. Brown in Petersham, Rookwood, and other churches. On behalf of the church, a purse of sovereigns was presented to Bro. Brown. On behalf of Christian Endeavor, a leather kit bag with initials was presented to Bro. Brown. Musical items were rendered by the choir. Refreshments were handed round, and an enjoyable evening spent.—Tom Iliffe, April 1.

HAMILTON.—Hugh Rodger was with us to-day. His voice rang out in the open air, and drew the crowd, reminding us of our first days when he was pioneering with us. "Can I be Saved and Know it?" was the gospel message. About those shillings—Still they come. Sisters' Sewing Class, Paddington, 10/-; collected by Sister Gladdie Steele, 13/1; and by Bro. Bob. Fraser, 13/1; a Sister, Grote-st., 1/-; Bro. Laney, 1/3; total to date, £21/7/4. So we are now out of our teens.—S. G. Goddard, April 2.

PADDINGTON.—At our meeting for worship to-day we had as visitors Sister Biltoft, from Denmark; Sister Campbell, from W.A.; Bro. and Sister Druray, from Enmore; Sister Billingham, from Taree. The gospel service was well attended. One confession. Our offering for the British and Foreign Bible Society, £3/10/-. All our Paddington members are pleased at Bro. Bagley's successful effort at Preston.—A.E.I., April 2.

SEVEN HILLS.—We had T. Morton, from Belmore, with us to-day. He addressed the church and spoke in the afternoon at the open air service. Last Lord's day we were cheered by seeing another young lady received into fellowship.—G.P., April 2.

ERSKINEVILLE.—On March 30, a farewell was given to our Bro. and Sister Payne, who have left for New Zealand. Bro. Stimson was in the chair, and T. Hagger and H. G. Payne gave addresses. Bro. Slater, on behalf of the church, presented Bro. Payne with a silver watch and travelling rug, and Mrs. Payne with a silver brush, comb and mirror. A good programme was rendered, and an enjoyable time spent by all. Our

prayers go with our departed brother and his family. Sunday, April 2, Bro. Clay spoke in the morning to a fair attendance, and in the evening W. Fox preached.—Geo. Morton.

South Australia.

MAYLANDS.—Our anniversary passed off to-day with great enthusiasm. Ira A. Paternoster gave a splendid address in the morning on "The King's Service." 110 broke bread. At the evening service, the church, vestries and lobby were filled, and a good number could not find room. Bro. Taylor spoke on the subject, "Why Believe?" The address was very impressive and convincing, and will stay in the minds of the large audience. There was one confession.—R.L.A., April 2.

UNLEY.—Our Sunday School anniversary services were successfully concluded last Wednesday, when a largely attended tea meeting was held, followed by the repetition of the service of song, "True as Steel." T. E. Yelland was chairman, in the unavoidable absence of the School President, Mr. Gore; and John Fischer gave a splendid practical address on "Parasites." Last evening Mr. P. Warhurst, one of the members of the students' class, spoke very acceptably. Mr. Gore was speaking at Cottonville.—P.S.M., April 3.

KADINA.—We had with us to-day Bro. Wilson, from Port Pirie. 68 at the Lord's table. Bro. Wilson took for his text John 14: 5. To-night Bro. Wilson gave a splendid address from Gal. 6: 14. Bro. Ewers visits us next Sunday.—J. H. Thomas, April 2.

HINDMARSH.—April 2, we were pleased to have a visit from Bro. Taylor of the Maylands church, who spoke at the morning service and gave a very interesting address. I. A. Paternoster took the gospel service, and at the conclusion of a good address four young girls from the Sunday School made the good confession. Good attendances at both services.—J. W. Snook.

NORTH ADELAIDE.—A very happy social in connection with the Women's Bible Class was held on March 30. The leader of the class (the writer) presided over a goodly company of past, present—and she hopes—future members. The secretary, Sister Janet Hume, read a most satisfactory report of the year's work for 1910. A letter of congratulation was read from Sister Henshaw, who for 18 years labored so faithfully as president of the class, and who takes a deep interest in it now, and whose influence is still felt; also greetings from other sisters unable to be present, and in the name of the class the president welcomed the visitors. Addresses were given by Dr. J. C. Verco and A. M. Ludbrook, and vocal items and recitations were well rendered by members and friends. Refreshments and social intercourse brought a happy gathering to a close.—V.B.T., April 3.

QUEENSTOWN.—Seventeen confessions in the mission to date, and with a desire to gather further of the harvest now ripe it has been decided to continue the mission for another week. Lord's day-morning, April 2, being our anniversary, 133 were present to partake in the breaking of bread. 11 were received into fellowship by W. C. Brooker; some of the fruits of the mission. D. A. Ewers exhorted. The afternoon was devoted to a ladies' meeting, our evangelist taking as his theme "A Boy's Best Friend." Sister Harman sang a solo. The gospel service in the evening was in every way a success. The service commenced 35 minutes before time. The singers, under the leadership of Bro. Ward, deserve every thanks for their untiring efforts and regular attendance during the mission. W. C. Brooker delivered a forcible address, with a result of three making the good confession.—A.P.B.

SEMAPHORE.—On March 29, a social was held in the Jagoe-st. hall to welcome our evangelist, W. J. Taylor, who has lately returned to South Australia from Lexington, U.S.A. About 90 were present. H. J. Horsell, Vice-President

of State Conference, occupied the chair. On the platform were Bren. W. J. Taylor, H. R. Taylor, D. A. Ewers, S. G. Griffith, G. W. Cosh, Hunt and Read. Sisters Carmen-Wright and Jean Walker recited; solo by Bro. Linklater; musical selection by Sister Gladys Wright. Advantage was taken to say *Au revoir* to Bro. and Sister Thurgood, who are taking a holiday and are leaving for the Eastern State. Several speeches were made expressing a bright future for our Bro. Taylor at the Semaphore, and to the good work of Bro. and Sister Thurgood, who during their short stay had become endeared to the members. Bro. Thurgood feelingly responded. Bro. Taylor expressed his thankfulness and looked to the united efforts of the members to assist him in uplifting the banner of the cross. A most enjoyable evening was spent. Light refreshments were handed around by the sisters. Lord's day, April 2, we had a splendid meeting. 64 broke bread. Several visitors from sister churches, including Bro. and Sister S. Cosh, from Inverell, N.S.W. J. Hawkes presided. W. J. Taylor exhorted on the work of the church, speaking from Philippians 2: 5. In the afternoon the Bible School as a welcome to Bro. Taylor rendered the service of song, "Singing Jim." Sister Carmen-Wright gave the connective readings. The singing under Bro. Anderson was bright. At the gospel service the hall was well filled. W. J. Taylor delivered a fine address. With a permanent evangelist we are hoping for a general advancement of the Master's work in all branches. The field at the Semaphore is ready for active work, under the guidance of our heavenly Father.—A.P.B.

NARRACOORTE.—The church celebrated their sixth anniversary to-day. There were large attendances both morning and evening. The newly organised choir gave some special singing, which was much appreciated. Theo. Edwards conducted the services. To-morrow evening a social will be held in connection with the anniversary. The proceeds will be to aid the local building fund. Since the gospel mission recently held here there have been about six or seven new subscribers to the CHRISTIAN. The half-yearly meeting of the church was held on March 30. There was a good attendance. It was decided that we raise our subsidy to the H.M. Committee from £40 per annum to £50. There was a credit balance after paying all accounts of £3/17/8.—E. Gaskin, April 2.

OWEN.—Our great gospel meeting was inaugurated to-day. Record morning attendance; evening attendance beyond all expectations. Bro. Griffith was in fine form. The church is praying for and expecting great things. Sister Leedham is assisting most acceptably in the song service.—W. J. Marshman, April 2.

Victoria.

MARYBOROUGH.—Bro. Bridgman, who has done a splendid work in this district, has left us for South Australia. A complimentary social was tendered him at Maryborough and Bet Bet. The church at Maryborough presented him with a handsome dressing case, suitably inscribed, and the Bet Bet members gave him a purse of sovereigns. We are all very sorry to lose him from this district. We are pleased to welcome Sister Daff back amongst us after her sojourn in the city, and hope that she will be remaining with us for some time. G. Stevens, a very old member of Bet Bet, passed away on March 24, after a few days' illness. He was in his accustomed place at the morning meeting on one Lord's day, and on the next we laid his body away in the Maryborough Cemetery. The churches at Maryborough and Bet Bet desire their present evangelist to remain in this field for another term. All meetings are well attended, and the work for the future looks very promising.—H.P.L., April 3.

CHELTENHAM.—J. C. F. Pittman gave a good exhortation on Sunday. Visitors, Bro. Battersby, Hindmarsh, S.A.; Bro. Prichard, Brighton; Bro. and Sister G. F. Tuck; Bro. and Sister

T. Chandler; Bro. W. G. Daff. Splendid meeting at night.—T.B.F., April 3.

PRESTON.—Through lack of time at the opening demonstration of the chapel built in a day, the brethren at Preston had no opportunity of thanking all who worked so hard and long on March 25, a day never to be forgotten. Words utterly fail to express our gratitude for all the voluntary services rendered. We would also sincerely thank the brethren who have so very liberally contributed to the amount of about £120 towards the building fund. After the gospel mission is over, we hope to invite all the workers to a social gathering in our new church home. The sisters also take this opportunity of thanking all who assisted in the catering for the workers with cash, provisions, fruit, etc. They would like to specially mention Sisters Mrs. Hagger, Mrs. and Miss Shirt, of North Fitzroy; Mrs. W. B. Renton, of Lygon-st., and Bro. Alf. Kemp, for their willing help on that great day.—G. A. Dickens.

SOUTH MELBOURNE.—Our morning meeting was the best for many a long day. We had with us Bro. and Sister Walden, from Preston; Bro. and Sister Johnston, from Hawthorn; Sister Gladstone, and Bro. Jones, from South Richmond, who exhorted acceptably. Pleased to welcome back amongst us our Sister Jessie Mill, who has been in the Alfred Hospital for some time; also to give the right hand of Christian fellowship to a Roman Catholic who was baptised the previous week. But our hearts were filled to overflowing in the evening, the chapel being comfortably filled. The gospel message on "Home Rule" seemed to be appreciated. One young lady confessed Christ, and one of the young men who came forward last Lord's day was baptised. This makes five additions this month: four young men and one young lady.—John Frith, April 3.

BEEAC.—A meeting for breaking of bread was held at Sister Gray's house, when seven assembled around the table to remember their Lord—five sisters and two brothers. It proved a time of sweet fellowship. The writer would be pleased to hear from any others living near by. One good brother journeyed 16 miles per boat to be present. That is "love responding to love."—A.M., April 2.

BLACKBURN.—The anniversary celebrations passed off successfully. On the Lord's day, good meetings. Bro. Ludbrook exhorted the church, and addressed the children in the afternoon. In the evening Bro. Nightingale delivered his first gospel address in the new circuit to an appreciative audience. The following Wednesday evening a goodly number sat down to enjoy the catables provided. At the public meeting a splendid programme was rendered by the children. Bro. Fischer addressed the meeting.—H. Edwards, March 28.

BRUNSWICK.—Good meeting at worship, presided over by Bro. Way. A helpful exhortation on "Humility" was delivered by A. Morton, of the Bible College. Full house at night, Bro. Way preaching on the text, "Ye must be born again." Bro. and Sister Burns, of Surrey Hills, paid us a visit. School anniversary will be held on Lord's day, April 30, in the Town Hall.—W.T., April 2.

SOUTH YARRA.—Lord's day, March 26, was recognised as Bible Sunday. Good meeting in the morning. E. M. Hall exhorted, and in the evening C. A. Quick gave a very interesting discourse on "The Bible." A collection was taken up, which realised £2/8/3, including 15/- from Sunday School. Lord's day, April 2, good meetings morning and evening. We had the pleasure of receiving into fellowship by letter Bro. and Sister C. A. Quick and family from Fitzroy Tab. Bro. Quick exhorted, and gave a very rousing gospel address on "A Positive Divine Law." Meetings are improving.—T.M., April 3.

SWAN HILL.—An interesting social evening was held in our church on Thursday evening, a good number being present, also Bren. Oram, Morris and Passe, of Melbourne. Bro. Loveluck was in the chair. Musical items were

Continued on page 230.

Aunt Crete's Emancipation.

By Grace Livingstone Hill-Lutz.

Continued.

One thing alone was wanting to complete it. He would have liked to have Luella up in the gallery somewhere watching also. But that he held in anticipation. Luella should be made to understand that she had done wrong in underrating this sweet, patient soul.

The grey voile was entirely satisfactory to the two shoppers. Donald recognised it as the thing many women of his acquaintance wore at the receptions he had attended in university circles. Aunt Crete fingered it wistfully, and had her inward doubts whether anything so frail and lovely, like a delicate veil, would wear; but, looking at Donald's happy face, she decided not to mention it. The dress was more beautiful than anything she had ever dreamed of possessing. "But it won't fit me," she sighed as she and Miss Brower were on their way to the "trying-on" room, where the garment was to be fitted to her. "I'm so dumpy, you know, and Luella always says it's no use to get me anything ready-made."

"O, the fitter will make it fit," said Miss Brower convincingly; and then, with a glance at the ample waist, whose old-fashioned lines lay meekly awry as if they were used to being put on that way and were beyond even discouragement: "Why don't you wear one of those stiffened waists? There's a new one on sale, has soft bones all around, and is real comfortable. It would make your dresses set a great deal better. If you like, I'll go get one, and you can be fitted over it. You don't like anything very tight, do you?"

"No," said Aunt Crete, in a deprecatory tone, "I never could bear anything real tight. That's what puts Luella out so about me. But, if you say there's a waist that's comfortable, I should be so obliged if you'd get it. I'd be willing to pay any price not to look so dumpy."

She felt that if it took the last cent she possessed, and made all her relatives angry with her, she must have something to fit her once.

Miss Brower, thus commissioned, went away, and returned very soon with the magical waist that was to transform Miss Lucretia's "figger." If Donald could have seen his aunt's face when she was finally arrayed in the soft folds of the grey voile, and was being pinned up and pinned down and pinned in and pinned out, he would have been fully repaid. Aunt Crete's ecstasy was marred only by the fact that Luella could not see her grandeur. Actually being fitted in a department store to a "real imported" dress! Could mortal attain higher in this mundane sphere?

When the fitting was pronounced done, and Aunt Crete was about to don her discouraged shirt-waist once more, Miss Brower appeared in the doorway with a coat and skirt over her arm, made of fine soft black taffeta.

"Just put this on, and let the gentleman see how he likes it," she said. She had been out to talk over matters with Donald, and have an understanding as to what was wanted. She had ad-

vised the taffeta coat and skirt for travelling, with an extra cloth coat for cool days. Aunt Crete with the new dignity that consciousness of her improved figure gave her, rustled out to her nephew looking like a new woman, her face beaming.

That was a wonderful day. Aunt Crete retired again for the black taffeta to be altered a little, and yet again for a black and white linen suit, and a handsome black crepe de chine, and then to have the measure taken for the silver-grey silk, which the head dressmaker promised could be hurried through. They bought a black chiffon waist and some filmy, dreamy white shirt-waists, simple and plain in design, with exquisite lace simply applied, fine hand-made tucks, and finer material. Miss Brower advised white linen and white lawn for morning wear at the seashore, and gave Aunt Crete confidence, telling how she had a customer, "a woman about as old as you, with just such lovely white hair," who but yesterday purchased a set of white dresses for morning wear at the seashore. This silenced the thoughts of her sister's horror at "White for you, Crete! What are you thinking of?" Never mind, she was going to have one good time, even if she had to put all her lovely finery away in a trunk afterwards, and never bring it out again, or—dreary thought—were made to cut it over for Luella sometime. Well, it might come to that, but at least she would enjoy it while it was hers.

They bought a plain black bonnet, a sweet little grey one, a fine silk umbrella, a lot of pretty belts and handkerchiefs, some shoes and rubbers, a hand-bag of cut steel, for which Luella would have bartered her conscience—what there was left of it; and then they smiled good-bye at Miss Brower, and left her for a little while, and went to lunch.

Such a lunch! Soup, and fish, and spring lamb, and fresh peas, and new potatoes, and two kinds of ice-cream in little hard sugar cases that looked like baked snowballs. Aunt Crete's hand trembled as she took the first spoonful. The wonders of the day had been so great that she was fairly worn out, and two little bright red spots of excitement had appeared in her cheeks, but she was happy! Happier than she remembered ever to have been in her life before. Her dear old conscience had a moment of sighing that Luella could not have been there to have enjoyed it too, and then her heart bounded in a wicked gleefulness that Luella was not there to stop her nice time.

They went into a great hall in the same store, and sat among the palms and coolness made by electric fans, while a wonderful organ played exquisite music, and Aunt Crete felt she certainly was in heaven without the trouble of dying; and she never dreamed, dear soul, that she had been dying all her life that others might live, and that it is to such that the reward is promised.

They went back to Miss Brower later; and be-

hold! the silver-grey silk had been cut out, and was ready to fit. Aunt Crete felt it was fairy work, the whole of it, and she touched the fabric as if it had been made by magic.

Then they went and bought a trunk and a handsome leather satchel, and Donald took a notion that his aunt must have a set of silver combs for her hair such as he saw in the hair of another old lady.

"Now," said Donald, reflectively, "we'll go home and get rested, and to-morrow we'll come down and buy any things we've forgotten."

"And I'm sure I don't see what more a body could possibly need," said Aunt Crete, as, tired and absolutely contented, she climbed into the train, and sat down in the hot plush seat.

The one bitter drop in the cup of bliss came the next morning—or rather two drops—in the shape of letters. One from Aunt Carrie for Donald was couched in stiffest terms, in which she professed to have just heard of his coming, and to be exceedingly sorry that she was not at home, and was kept from returning only by a sprained ankle, the doctor telling her that she must not put her foot to the ground for two or three weeks yet, or she would have to suffer for it.

The other letter was for Aunt Crete, and was a rehash of the telephone message, with a good sound scolding for having gone away from the telephone before she finished speaking. Luella had written it herself because she felt like venting her temper on some one. The young man that had been so attentive to her in town had promenaded the piazza with another young woman all the evening before. Luella hoped Aunt Crete would put up plenty of gooseberry jam. Aunt Crete put on her double V as she read, and sighed for a full minute before Donald looked up amused from his letter.

"Now, Aunt Crete, you look as if a mountain had rolled down upon you. What's the matter?"

"O, I'm just afraid, Donald, that I'm doing wrong going off this way, when Carrie expects me to do all this canning and sewing and cleaning. I'm afraid she'll never forgive me."

"Now, Aunt Crete, don't you love me? Didn't I tell you I'd stand between you and the whole world? Please put that letter up, and come and help me pack your new trunk. Do you want that grey silk put in first, or shall I put the shoes at the bottom? Don't you know you and I are going to have the time of our lives? We're going to run away from every care. Do you suppose your own sister would want you to stay here roasting in the city if she knew you had a nephew just aching to carry you off to the ocean? Come, forget it. Cut it out, Aunt Crete, and let's pack the trunk. I'm longing to be off to smell the briny deep." And laughingly he carried her away, and plunged her into thoughts of her journey, giving her no time the rest of the day to think of anything else.

CHAPTER IV.

AUNT CRETE TRANSFORMED.

They locked the house one early morning when even the dusty bricks had a smell of freshness to them before the hot sun baked them for another day. The closed blinds seemed sullen like a conquered tyrant, and the front door looked reproachfully at Aunt Crete as she turned the key

carefully and tried it twice to be sure it was locked. The lonesome look of the house gave the poor old lady a pang as she turned the corner in her softly rustling silk coat and skirt. She felt it had hardly been right to put on a new black silk in the morning, and go off from all the cares of the world, just leave them, boldly ignore them, like any giddy girl, and take a vacation. She regarded herself with awe and a rising self-respect in every window she passed. Somehow the look of dumpiness had passed away mysteriously. It was not her old self that was passing along the street to the station, bearing a cut-steel hand-bag, while Donald carried her new satchel, and her new trunk bumped on a square ahead in the express man's waggon.

It was a hot morning, and the great city station seemed close and stuffy; but Aunt Crete mingled with the steaming crowd blissfully. To be one with the world, attired irreproachably; to be on her way to the great hotel by the sea, with new clothes, and escorted devotedly by some one that was her very own, this indeed was happiness. Could any one desire more upon the earth?

Donald put her into a cab at the station, and she beamed happily out at the frightful streets that always made her heart come into her mouth on the rare occasions when she had to cross them. The ride across the city seemed a brief and distinguished experience. It was as if everybody else was walking and they only had the grandeur of a carriage. Then the ferry-boat was delightful to the new traveller, with its long, white-ceiled passages, and its smell of wet timbers and tarred ropes. They had a seat close to the front, where they could look out and watch their own progress and see the many puffing monsters laboriously plying back and forth, and the horizon-line of many masts, like fine brown lines against the sky. Aunt Crete felt that at last she was out in the world. She could not have felt it more if she had been starting for Europe.—*C.E. World.*

To be continued.

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From the Field—Continued.

given by the following:—Sisters Price, McDonald, Howlett, and Bren. Morris, Price, Morphet, Kilpatrick, Loveluck and Mr. J. Kilpatrick. The supper arrangements were carried out in a pleasing manner by Sister E. Kilpatrick. During the evening the chairman, on behalf of the members, presented Bro. Price with a fountain pen, as a token of esteem and appreciation of the way in which he has filled the gap in the church during Bro. Shipway's illness. Several of the brethren spoke of the many sterling qualities of Bro. Price, who feelingly responded.—W. F. Laycock, March 31.

CASTLEMAINE.—Recently the church held its annual meeting, at which there was a good attendance. The meeting unanimously desired Bro. Gale's return to labor with the church after Conference. The following were elected as officers: Bren. Spicer, senr. and junr., Hall, junr., Jermyn, Cornish, Woodward, Andrews. We are also pleased to report a pleasant day with the Bible School anniversary. Bro. Gale gave an interesting address. In the afternoon we adjourned to the Mechanics', where we had some bright, pleasant singing, and an enjoyable and profitable address from Bro. Gale. In the evening we had the building filled, when our evangelist took us through the history of the church, represented as a rolling stone, after which he made an appeal for a restoration of New Testament faith and practice.—A.H.A., April 2.

BOX HILL.—Splendid meetings on Lord's day morning, when we had several visitors present—Bro. Rothery, from Queensland, Bro. Hawkins, also Bro. Campbell Edwards, who gave a very helpful address. Good meeting at night, when J. B. Gray preached, and enlivened us up in our singing. We have started our "Training for Service Class," which is growing. We hope to accomplish great things with this class.—F.A.B., April 2.

MELBOURNE (Swanston-st.).—Good meetings last Lord's day. In the morning J. Pittman presided, and C. M. Gordon addressed the church. Sister Miss Robertson, of Grote-st., Adelaide, was amongst our visitors. In the evening, Bro. Burns preached to a large congregation on the topic, "A Divine Paradox." A young man and young lady expressed their desire to accept the Saviour, and will be baptised during the week.

GEELONG.—On March 28 a very pretty wedding took place at the church, when Gifford Gordon united in the bonds of matrimony Mr. William Stevenson and Miss Elsie Watkins. The church was tastefully decorated. Many letters and messages have been received congratulating the church on becoming self-supporting, and the magnificent thankoffering. Last Sunday Gifford Gordon commenced his second year's ministry. At the evening service there was a very large congregation, when Bro. Gordon delivered a most powerful address on "The New Bible." During the evening a duet was very prettily sung by Misses O. Pemberton and J. Gordon.—E.B.

CARLTON (Lygon-st.).—Very fine meetings all day. Bro. Kingsbury exhorted the church in the morning. Two received into fellowship—one by letter; the other, Bro. Irvine, who had until recently been working in connection with the Presbyterian Church. Bro. and Sister Yelland, from Milang, fellowshipped with us. At the Century Bible Class on Sunday afternoon, Bro. Kingsbury presented copies of the New Testament to three of the members who had held office for 12 months. Splendid address at night by Bro. Kingsbury, his topic being "The Choice of Moses." We enjoyed a nice talk by G. E. Burns, of Petersham, N.S.W., at the mid-week prayer meeting.—J.McC.

BRIGHTON.—Good meetings on Sunday. T. B. Fischer, from Cheltenham, exhorted the church and gave an address at Sandringham S.S. anniversary in the afternoon. Bro. Pittman gave his usual monthly address to the children at the gospel service.—P. H. Luke, April 3.

WARRACKNABEAL.—We had a splendid meeting for worship last Lord's day morning. We also had Bro. Sivyler, of Queensland, who kindly came along to help. His exhortation was greatly appreciated. Our little meetings are improving spiritually, and the prospects appear to be bright.—V.A.B., April 3.

BERWICK.—Bro. and Sister Strutton visited us on March 29, and gave a history of their mission in India, which was much appreciated by a good audience. S.S. anniversary will be held on April 9 and 10.—E.E.H., April 3.

HORSHAM.—We had a visit from Bro. Burdeu, of Stawell, on March 26. He exhorted the church, and in the afternoon conducted a gospel service. At night he returned to Horsham, when he proclaimed the gospel to a large congregation. A young man confessed Christ, and was baptised last night by Bro. Gray, who is on a visit to this circuit. Full meetings each Sunday, and great interest is manifested in the work. During the last few weeks 10 souls have been won for Christ.—April 3.

Here & There.

April 14.

Conference time is close upon us.

We trust all our readers are thinking about it and praying for successful meetings.

Our Victorian sisters expect to have a happy time at their silver anniversary.

In connection with this, they are issuing a neat little booklet as a souvenir of the anniversary. It will contain, among other things, a brief sketch of the history of the Conference.

N.S.W. disciples, are you coming to Sydney for Conference?

Tent mission will commence at Rookwood, N.S.W., on April 23.

The tent mission at Auburn, N.S.W., closed with 24 confessions and 4 restorations.

W. A. Strongman commenced a 10 days' mission in the chapel at Merewether, N.S.W., on Lord's day last.

We have received the sum of £2 from members of the church at Boonah, Queensland, for the Jensen fund.

Splendid meetings at Auburn, N.S.W., on Sunday last; two believers decided to be baptised at the evening service.

Erskineville land fund now stands at £267. Send all donations, small and large, to Geo. Morton, 75 Engine-st., Haymarket, Sydney.

Attention is drawn to the time of the evening session of the Victorian Sisters' Conference, a quarter after seven being the time of starting the meeting.

Wanted, £83 more for Erskineville land fund. Who will help to further the kingdom of Christ in this district? Send donations to Geo. Morton, 75 Engine-st., Sydney.

A. W. Jinks spent last Lord's day in Sydney, on his way to his new field of labor in Queensland. He spoke at Enmore in the morning, and in the City Temple in the evening.

F. Collins, who has been laboring at St. Arnaud under the auspices of the Victorian Home Mission Committee, we hear has accepted an engagement with the church at Auburn, N.S.W.

The article on "The Problem of the Country Church," which appears elsewhere, is worth reading. Much that is said in it is also applicable to Australasia. It forms one of the strongest arguments for the extension of Home Mission work.

The special number of the CHRISTIAN, with views of "A Chapel Built in a Day," has been sold out. The matter and illustrations relating to the chapel have been reproduced in neat booklet form, with six additional illustrations. Price, 3d.; post free, 4d.

Geo. D. Verco has resigned the position of evangelist at Mosman, N.S.W., and will take the work at Nelson, New Zealand.

P. A. Dickson is conducting a short mission at Red Hill, Victoria, to celebrate the opening of a fine neat chapel erected by the few members meeting in that district.

Church Secretaries Only.—Miss Rometsch, St. Vincent-st., Albert Park, will be glad to receive the names of delegates to the Victorian Sisters' Conference at once, as no names can be received on the morning of Conference.

"A chapel built in a day" has been the most talked of religious event of the year. The Melbourne dailies, and various State papers, have given space to describing the building of the chapel, and the weeklies have given full page illustrations of the building in progress of erection. Every one says it is the best advertisement the churches ever had.

F. G. Blackwell, writing about the new chapel at Tannymorel, says:—"J. W. Parslow gave a description of the building some time ago. It is 38 x 20. Two anterooms, baptistery, organ, and all complete. Is in splendid position, within a stone's throw of the railway station."

Large numbers of members and friends from all over Melbourne continue to visit the chapel built in a day at Preston. Two van loads from Lygon-st. (including Bro. Kingsbury and others by train, about 55 in all) visited and helped on Monday night. The mission has entered the second week. Seven confessions to date. Meetings every night except Saturday.

The S.A. preachers' meeting was well attended. 17 confessions reported from Queenstown, 4 from Hindmarsh, 1 from Maylands. Foundation stone of Croydon chapel to be laid Saturday, 8th inst., at 3 p.m. Reports were of a very encouraging nature. W. J. Taylor, of Semaphore, was present. C. J. Hunt read a paper on "How to Increase Spiritual Life among Members of the Church."

In these days of easy tolerance, says the London Christian, it is well to keep in mind the vital difference between essentials and non-essentials. There are concessions which it is impossible that we should make, if we are to remain loyal to our divine Lord. Mr. Edghill, in the last of his series of Hulsean Lectures before the University of Cambridge, and dealing with the subject of "Firm Foundations," recently warned his hearers—and the warning will reach a wider circle when these lectures are issued in volume form—against any attempt to heal unhappy religious divisions "by dividing Christ." Certainly this caution is well timed, for the yearning for outward and visible unity would be dearly gratified if it were secured at the cost of even the slightest unfaithfulness to the doctrine of Christ (2 John 9).

The Australian daily press has not hitherto given much space to matters pertaining to the religious world. We are glad to see, however, that the Melbourne Herald has made a welcome departure in this respect. In each of its Monday issues it is giving an impartial synopsis of sermons delivered on the previous Sunday, together with items of news in regard to the doings of the churches. In this respect, it is well ahead of its contemporaries. Up-to-date journalism cannot afford to ignore those factors which make for the moral well-being of the community. We have often wondered at the blindness of the press in not catering to some extent to the requirements of the very large constituency represented by the religious bodies of Australia. To say the least of it, religious news ought to be as important as horse-racing and the like. We congratulate the Herald on its enterprise, and wish it every success in its new venture.

In the introduction to a volume just published—"Prophecy Jewish and Christian," considered in a series of Warburton Lectures at Lincoln's Inn (3/6 net. Murray)—Dean Wace says:—"The critical theory which has been generally accepted of late, is that Deuteronomy must be ascribed to about the year 600 B.C., and that P., or at least a great part of the ceremonial law, was drawn up

during the exile, about 500 B.C.; so that we are required to suppose that the Jews of the generation in which our Lord was born, had somehow been persuaded that laws and writings which were only some 400 years old were really 1000 years older. I ask whether that is conceivable? Is it conceivable that an acute, tenacious—to use the description of them in Deuteronomy—a 'stiff-necked' race had allowed a whole code of laws, and the solemn enforcement of those laws on alleged divine authority, to have been imposed on them as having been given by God to Moses, when they were really no older than times which had been in the memory of their great-great-grandfathers? The point may be further and practically illustrated by reference to events in our own history. We may well ask whether it is credible that we as a people could be brought to believe that events of vital importance had taken place in the sixth century when, in reality, they only belonged to the sixteenth?

Supplies (paper); Bro. Swain. June 26, Team Work, C. L. Thurgood. July 3, How to Use the Press; I. A. Paternoster. July 10, Books that have Influenced Us; all members. July 17, What can we do to further promote Christian Union? H. J. Horsell. July 24, Tithing; E. W. Pittman. July 31, A Mission Point for every Church; S. G. Griffith. Aug. 7, How may our Financial System be Improved? J. E. Thomas. Aug. 14, Open-air Preaching for Summer; C. J. Hunt. Aug. 21, Church Brotherhoods; W. J. Taylor. Aug. 22, What we Owe to the Baptists; D. A. Ewers. Sept. 4, Social Purity Work; C. L. Thurgood. Sept. 18, Simultaneous Preaching on Special Subjects; A. C. Rankine. Sept. 25, True Tests of Spiritual Life in the Churches; J. Wiltshire.—I.A.P.

The surprise of life always comes in finding how we have missed the things which have lain nearest to us; how we have gone far away to seek that which was close by our side all the time. Men who live best and longest are apt to come, as the result of all their living, to the conviction that life is not only richer, but simpler, than it seemed to them at first. Men go to vast labor seeking after peace and happiness. It seems to them as though it were far away from them; as though they must go through vast and strange regions to get it. They must pile up wealth, they must see every possible danger or mishap guarded against, before they can have peace. Upon how many old men has it come with a strange surprise that peace could come to rich or poor only with contentment, and that they might as well have been content at the very beginning as at the very end of life! They have made a long journey for their treasure, and when at last they stoop to pick it up, lo, it is shining close beside the footprint which they left when they set out to travel in a circle!—*Phillips Brooks.*

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Victoria—J. T. D. Barnes, Upper Homebush, 5/-; Mrs. A. Bailey, Moonee Ponds, 5/-; Mrs. McIntosh, Middle Park, 5/-; Bro. W. Cust, Beulah, £12/10/6.
F. M. Ludbrook, Collins st., Melbourne.
T. B. Fischer, Cheltenham.
R. Lyall, 39 Leveson-st., Nth. Melbourne.

COMING EVENTS.

APRIL 12 (Wednesday).—Victorian Sisters' Conference, Lygon-st. chapel. Morning session, 10.30 o'clock. Nomination and election of officers, notices of motion, etc. Afternoon, 2.30, President's address; reports, essay by Mrs. Davies; talk by Mrs. Strutton; "Our Pioneers." Evening, 7.15, Resume of Sisters' Work; address by Mrs. C. L. Thurgood; Foreign Mission Report; solos, Madame McClelland, Mrs. Horton, Mrs. Roy Thompson, Miss Allan, Ladies' Chorus, etc.

VICTORIAN CONFERENCE ANNOUNCEMENTS.

Sisters' Conference, Wednesday, April 12. Silver Anniversary. Morning session for business, 10.30 o'clock. Afternoon session, 2.30. Social session, 7.15.

Temperance Demonstration, Thursday, April 13, 7.45 p.m. Speakers, Messrs. A. Dewdney (Chairman of N.Z. Alliance), W. J. Way, and C. L. Thurgood.

General Conference, Good Friday, April 14. 9.30, Devotional and Committees' Reports. Afternoon, 1.30, Devotional. 2, Home Mission session. Concise reports from the men in the field. 7.45, Home Mission Rally. Speakers, C. M. Gordon, T. Bagley, and A. W. Connor.

Saturday, April 15. 9.30, Devotional. 10, Business programme. 1.30, Sunday School Union session. Address, A. R. Main. 3.30, Foreign Mission Reports, etc. 7.30, Foreign Mission Rally. Speakers, H. Kingsbury, Mr. and Mrs. Strutton, H. Watson.

Sunday Afternoon, April 16. 3 o'clock, Conference Sermon, J. C. F. Pittman, "Faith in the Promises."

Easter Monday, Conference Picnic at Glen Iris, College of the Bible grounds. 7.45, Christian Endeavor Rally. Speeches on "The Pledge."

Tuesday, April 18, at 8 o'clock, "David the Shepherd Boy," a sacred cantata, by the Church of Christ Musical Society.

M. McLellan, Conference Sec.

WANTED.

A respectable youth or young man for market garden work. Constant, if suitable, to begin after Easter.—R. W. Tuck, Wilson-st., Cheltenham.

The Church of Christ, Invercargill, desire to communicate with an evangelist. Full particulars may be had from the secretary, John Watt, Belgravia, Waikiwi, Invercargill, N.Z.

A private interview with a capable preacher willing to labor with the church at Mildura. Meet me at the Conference, Easter, or address c/o 30 Berry-st., E. Melbourne.—R. Mansell.

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For the N.Z. Evangelist Training and Bible College Committee.

J. INGLIS WRIGHT,
Secretary.

The following is what "Oriel," in the *Argus*, has to say about the chapel built in a day:—

Though pagans and scoffers are plentiful here, and Christendom's sadly astray, yet even a scoffer is willing to cheer the church that was built in a day. It carries conviction, an effort like that—there's something worth while in a creed that takes off its coat and its Sunday top-hat, and makes up its mind to succeed. The faith of our fathers may falter and wane, the ancient beliefs fade away; but this shall bear witness they are not in vain—the church that was built in a day. While other communions went round with the plate, deploring the meagre response, a small congregation lined up in the straight, and taught them a lesson for once! Its builders got busy before it was light; by noon they were well under way, and lo, they had finished and furnished by night a church that was built in a day! More prosperous altars there are in the land, that wealth may delight to endow—but this is the text of the willing right hand, that did not turn back from the plough. More eloquent sermons perchance there may be for Christendom sadly astray—but that which has carried conviction to me is the church that was built in a day!

The following programme has been arranged for the S.A. preachers' meetings:—April 10, The Ideal Prayer Meeting; A. M. Ludbrook. April 24, Value of Supplemental Lessons in the Bible School; W. J. Taylor. May 1, How to Improve the Morning Service; J. E. Thomas. May 8, How to assist Isolated Preachers; R. Harkness. May 15, Nine Points of a Front Rank Church; H. R. Taylor. May 22, Pastoral Visitation; A. C. Rankine. May 29, Best Arrangement for Receiving Bequests; C. L. Thurgood. June 12, The Family Altar; T. J. Gore. June 19, Our Bible School

The Australian Christian.

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IN MEMORIAM.

BOAK.—In loving memory of my dear husband, Allan Boak, who departed this life on April 7, 1905, at Murrumbena, Victoria.

"For a space the tired body
Waits in peace the morning dawn,
When there breaks the last and brightest Easter morn."

—Inserted by C. Boak, Murrumbena.

BOAK.—In loving remembrance of my dear father, Allan Boak, who passed away on April 7, 1905, at Murrumbena, Victoria.

"Until the shadows from this earth are cast;
Until he gathers in his sheaves at last;
Until the twilight gloom is overpast,
Good-night."

—Inserted by J. Maloney, Kalgoorlie, W.A.

TO LET.

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Obituary.

DAVEY.—Sister Lena Augusta Davey died on March 11, and was buried at Box Hill Cemetery on the following Saturday. Our sister had been in failing health for several years, and was gradually getting worse, till at last the weary body was laid to rest. She was a most consistent Christian, and found delight in the services of the house of the Lord, and was always present at the breaking of bread when her failing strength would permit. She has been a member of the church for about 18 years, and for many years during the early part of her life was closely connected with the Bible School; so that we have lost from our ranks a most consistent and devoted follower of Jesus, but we believe our loss is her gain. She has gone to be with Jesus, which is far better. We express our sympathy with the sorrowing family, and ask for them the Lord's comfort and consolation in this bereavement.

Hawthorn, Vic. P. A. DICKSON.

BAKER.—We have lost by death Bro. Alfred Baker, who for some time past has been an isolated member, owing to his duties in the railway service making it necessary for him to live at Murrirundi, at which place he passed away at the age of 42 years. His remains were brought to Sydney for interment, A. E. Illingworth and J. J. Franklyn conducting the service at the grave. Our brother, who was born in this State, was early in life associated with the church in the Lord's day School, and was immersed by the late Bro. Colbourne in 1892, and has been a faithful member ever since, being held in high esteem by all who knew him; and though not always enjoying the best of health, through it all was strong in the faith, and endeavored at all times to be present at the Lord's table, and delighted to meet with God's people. Our sympathy goes out to the sorrowing wife and relatives, and we realise with them that he has been called to higher and better service, and is therefore better off.

Sydney, N.S.W. J. CRAWFORD.

BARNACLE.—It is with regret we have to record the passing away of our aged Bro. Barnacle, one of the members of our band in Port Fairy. Bro. Barnacle was for many years in fellowship with the Wesleyan body; but seeing the way of the Lord more perfectly, he united with us some years ago. His aged partner was one of

the pioneers of the cause here. To our sister, her son and family, we extend our deepest sympathy.

Port Fairy, Vic. W.T.S.

"That they All may be One."

THE CENTENNIAL HANDBOOK.



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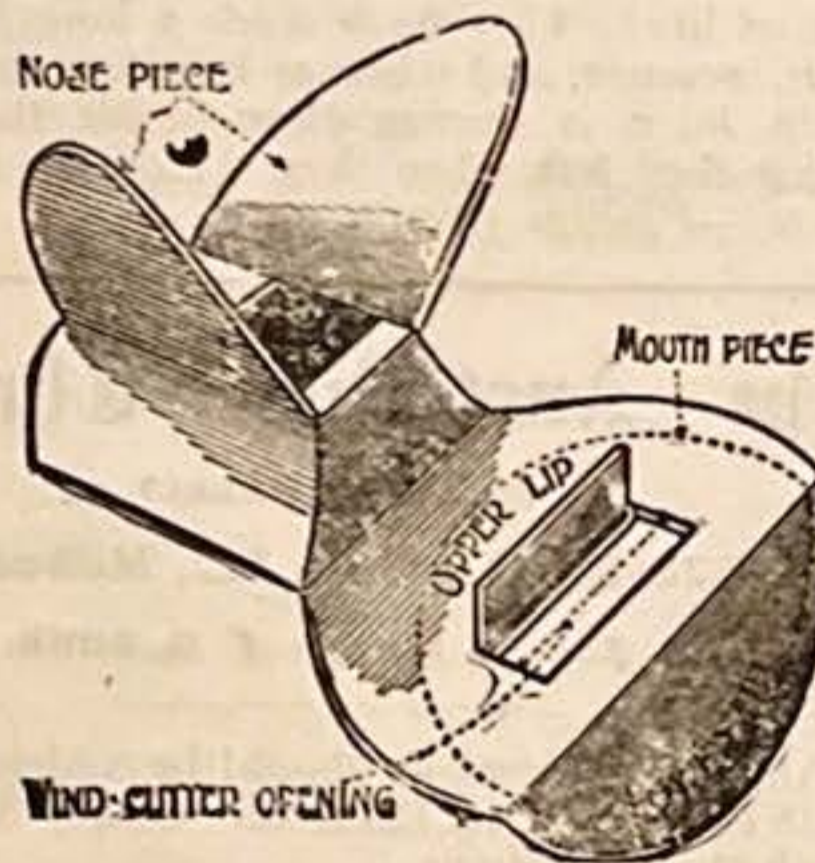
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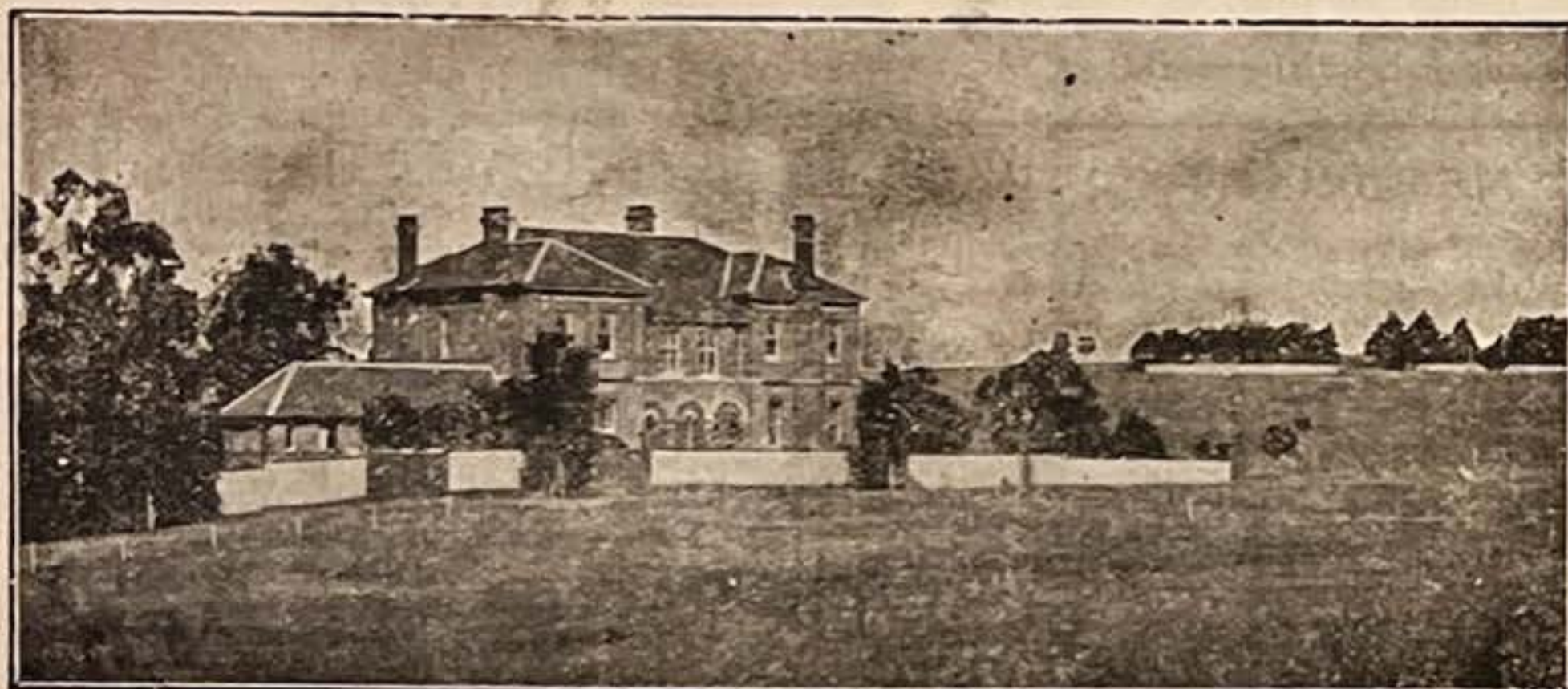
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