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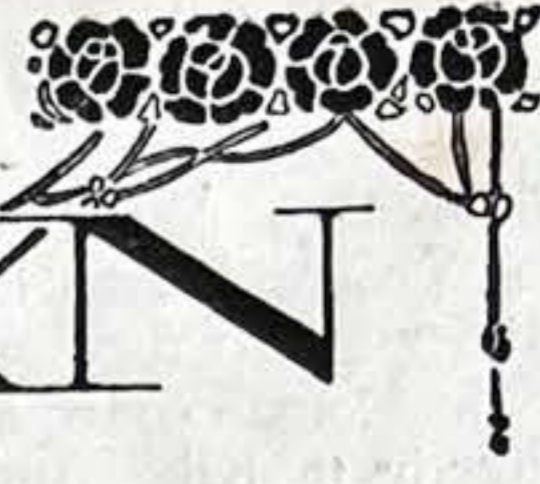
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The Australian

CHRISTIAN



Vol. XIV., No. 35.

Thursday, August 31, 1911.

It is a sound principle in science as well as in common sense, that every effect must have an adequate cause.



"The conversion and apostleship of St. Paul alone, duly considered, was of itself a demonstration sufficient to prove Christianity a divine revelation."

A STUDY IN APOLOGETICS.

We have received from the Testimony Publishing Company of Chicago, U.S.A., several handy volumes entitled "The Fundamentals." These volumes contain discussions on important themes, and cover a very wide range of Christian apologetics. They are published and circulated at the expense of "Two Christian Laymen," and are sent free, on application, to all persons engaged in active Christian work. Evidently the projectors of this enterprise deemed it necessary to circulate literature that would be an effective reply to the assaults upon the fundamentals of the Christian faith, which have been so much in evidence of late. The idea was grandly conceived, and has been effectively carried out. The five volumes already issued form a library of apologetics in themselves, and their extensive circulation will be "a well directed blow at the enemy." We agree with the statement that "hitherto the critics have had everything their own way. Fenced around with great learning and scholarship, ordinary men have shrunk from attempting any attack upon their position." The time for plain speaking has now come, and in these volumes men of repute have entered the lists as champions of the fundamentals of Christianity as against the German materialism which has been overshadowing the religious world for some time past.

A line of defence.

The themes discussed in these volumes are too numerous to be mentioned, but those found in the first volume will give a fair idea of the general scope. The subjects are as follows:—1. The Virgin Birth of Christ; 2 The Deity of Christ; 3 The Purpose of the Incarnation; 4 The Personality and Deity of the Holy Spirit; 5 The Proof of the Living God; 6 History of the Higher Criticism. The last article in the fifth volume deals with the conversion and apostleship of Paul. It is a condensed statement of Lord Lyttleton's matchless argument in defence of Christianity. Thou-

sands who have never even heard of it, will now have an opportunity of becoming acquainted with a little known but unassailable line of defence. Its importance is expressed by Lyttleton when in writing to his friend, Gilbert West, he said, "The conversion and apostleship of St. Paul alone, duly considered, was of itself a demonstration sufficient to prove Christianity a divine revelation." The story of how Lyttleton came to write his famous argument is worth telling. It is one of the wonders of conversion, and proves that the honest study of the Bible is the best panacea against infidelity.

Doubt dispelled.

Lord Lyttleton lived in the eighteenth century, which is regarded as the darkest period religiously in the history of England since the time of the Reformation. It was the age of great deists, agnostics, materialists and unbelievers, when "all men of rank were thought to be infidels." Lyttleton was not only a man of high literary attainments, but a distinguished politician as well. He was successively Lord Commissioner of the Treasury, and Chancellor of the Exchequer. Both he and his friend, Gilbert West, had imbibed the principles of infidelity. "Fully persuaded that the Bible was an imposture, they were determined to expose the cheat. Lord Lyttleton chose the conversion of Paul and Mr. West the resurrection of Christ, for the subject of hostile criticism. Both sat down to their respective tasks, full of prejudice; but the result of their separate attempts was, that they were both converted by their efforts to overthrow the truth of Christianity. They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament over their own folly, and to felicitate each other on their joint conviction that the Bible was the Word of God. Their able enquiries have furnished two of the most valuable treatises in favor of revelation; one entitled, "Observations on the Conversion of St. Paul," and the other, "Observations on the Resurrection of Christ."

Scientific method.

The reproduction of Lyttleton's treatise, even in a condensed form, is a distinct gain to the religious world. There is much talk in the present day about the scientific method of interpreting Scripture. Well, Lyttleton's investigation has the merit of being conducted on these lines, which is more than can be said of the major part of modern criticism. It is a sound principle in science as well as in common sense, that every effect must have an adequate cause. The effect in this case was Paul's conversion, and the answer demanded is, What was the adequate cause? First of all we have to have before us the kind of man Paul was before, and at the time of his conversion. Was there anything in his career to predispose him towards the faith which he embraced while on his journey to Damascus? To ask the question is to answer it. Saul, the trusted agent of the Sanhedrim, and commissioned by it with the task of extirpating the Nazarene heresy, was the last person in the world likely to become one of the followers of the Jesus he persecuted. Starting on his journey, he looked upon Christ as an impostor and a blasphemer, who had justly been put to death. All his passions were inflamed to the highest degree against the followers of Jesus. His frame of mind is indicated when it is said that he commenced that eventful journey "breathing out threatenings and slaughter against the disciples of the Lord." His own statement in regard to his feelings at the time, is found in the words, "And being exceedingly mad against them, I persecuted them even unto foreign cities." And yet, being in this frame of mind, something happened on the journey to Damascus, which changed the whole course of his after life, and turned him from being Saul the persecutor, into Paul the apostle of our Lord. Why this change? What was the cause?

Not done in a corner.

Let it be observed that this thing was not done in a corner. It occurred in the pres-

ence of witnesses, in broad daylight. It was a matter of common knowledge. "The Jews said the utmost they could against Paul before the Roman court, and yet Paul appealed directly to King Agrippa in the presence of Festus, as to his own personal knowledge of the truth of the story. "For the king knoweth of these things, unto whom I speak freely; for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner." The men who were with Paul on the journey to Damascus had not been silent. They knew that something strange had happened, and that in some sudden and mysterious way, Saul the persecutor had become a changed man. It is good mental exercise to try and account for Paul's conversion on all possible grounds, except the Scriptural one. Lord Lyttleton tried it and failed. Was Paul an impostor who fabricated a story of his conversion? If so, what did he gain by it? Men are not impostors for nothing. Did he gain wealth? See 1 Cor. 4: 11, 12. Reputation? See 1 Cor. 4: 13. Power? See 2 Cor. 4: 5. Impure motives? See 1 Thess. 2: 10. And so we might go on, subjecting every possible motive to the keenest analysis, only to abandon them as Lord Lyttleton did. In the final analysis we are forced to the one conclusion, namely, that Saul, in that eventful journey to Damascus, heard the voice of the risen Christ. An adequate cause for all that followed. It accounts, as nothing else does, for Saul the persecutor becoming Paul the preacher of the gospel of a crucified and risen Redeemer. For the change in the bigoted and intolerant Pharisee, to the large-hearted, world-embracing apostle of the Gentiles. We understand all this, and the matchless word pictures that he gives us of the exalted Christ, only by affirming that he had heard the voice of the risen Saviour.

Editorial Notes.

The Baptist Congress.

Five years ago the first Baptist Congress was held in England. The second was held in Philadelphia, United States, last June. America is the stronghold of the Baptists, and according to statistics presented at the Congress, they number 5,383,944 members in that country, and this is said to "place them numerically in the foremost position among the evangelical churches of America." In Philadelphia itself there are 102 churches with over 45,000 members, while the suburbs bring the membership up to 70,000. Some idea of the magnitude of the Convention may be gathered from the fact that there was a roll call of 60 nations. The farthest travelled delegates were from Australia and New Zealand. With Dr. Clifford as President, there were also many other prominent Baptists from the United Kingdom, and the whole of the proceedings were

intensely enthusiastic. We can well rejoice at the success of the Baptist Churches as, through all their divisions, they stand with ourselves for a regenerated church membership.

Cardinal Moran.

The prominent position occupied by the late Cardinal Moran, as the head of the R.C. Church in Australasia, together with the marked ability displayed in the administration of his office as a prince of the church, explains the general interest in his death and the space devoted to his life and work in the public press. It may be questioned whether, from the standpoint of the interests of his church, his course was at all times a wise one, but of his earnestness and devotion to the cause with which he was identified there can be no doubt. Among the many eulogistic references to the departed Cardinal, no mention has been made, so far as we know, to the signal service he rendered to Protestantism. It is certain that his persistently outspoken and, truth compels us to add, bitter hostility did much to draw Protestants together in self-defence. Thus he unintentionally strengthened their position, and enabled them by united effort not only to defend their own cause, but to point out more effectively the weaknesses of Romanism. Both Romanists and Protestants will await with much interest the appointment of his successor.

The Industrial Crisis in England.

We have so long been accustomed to regard revolution and civil war as almost peculiar to South American republics or Continental races, that the trouble in England comes to us as something of a shock. As we write these lines, the industrial unrest in our home land has reached such an acute stage that armed intervention has become necessary, and displays of force are being made by the army and navy. With hundreds of thousands of men on strike, and food supplies in a large measure cut off, a state approaching revolution already exists. What will be the end? In the evolution of events, the time has come in the Old Country for the working man to have a greater share in the products of his own labor. The clock of time cannot be put back, and there must necessarily be a more equal distribution of wealth. Working men have a right to ask that the conditions of life shall be so modified that they may receive sufficient to provide a comfortable living for themselves and their families. No Australian who has visited England with his eyes open, or who has made himself familiar by reading with the condition of the industrial classes in that country, will hesitate to sympathise with the disabilities under which they suffer. The long hours of labor, the low pay, compared with that for similar work in this country, and the dearth of the necessities and comforts of life, are everywhere evident. It is not surprising, therefore, that at last toiling humanity has revolted and demands practical consideration. Nor is it surprising if unwise or un-

scrupulous leaders take advantage of circumstances and counsel methods calculated to cause civil war rather than the peaceful welfare of the community. But we are persuaded that this ferment and suffering are but the travail out of which shall be born a nobler humanity; that, whatever may be the immediate outcome, the ultimate result will be such a modification of existing conditions as shall lead to the amelioration of suffering and the uplift of human life as a whole. God lives, and all will come right. In the meantime we may well hope that extremists on both sides will be overruled, and that the counsels of peace shall prevail, a peace that will lead on to prosperity for all, and especially for those hitherto oppressed.

The Bible Supreme.

By C. L. Thurgood.

What is it after all that the hearts in this world need to know? It is the Book that reveals the God man of the Book, the Lord Jesus Christ. The good of the College of the Bible in Lexington, Ky., was, that with note book on one side, the Bible on the other, Professor McGarvey writing the questions on the blackboard, thus going through the historical matter of the Bible, book by book, section by section, paragraph by paragraph, verse by verse; aye, often times word by word, one got to have a vision of the Word that I do not believe comes to any one who in after life has had to delve into commentaries to get at the meaning of the text. I understand that this is the procedure of the College of the Bible at Glen Iris, Victoria. Hence every young man that leaves that College will be able to make the book a living book to the saint within the church and to the sinner not in the Christ.

By all means begin your folio. Even if the doctor does not give you a year, even if he hesitates about a month, make one brave push and see what can be accomplished in a week.—R. L. Stevenson.

Of all the blessings which it has pleased Providence to allow us to cultivate, there is not one which breathes a purer fragrance, or bears a heavenlier aspect, than education. It is a companion which no misfortunes can depress—no crime destroy—no enemy alienate—no despotism enslave; at home a friend—abroad an introduction; in solitude a solace—in society an ornament; it chastens vice—it guides virtue; it gives at once a grace and government to genius. Without it, what is man? A splendid slave! a reasoning savage! vacillating between the dignity of an intelligence derived from God, and the degradations of passions participated with brutes, and, in the accident of their alternate ascendancy, shuddering at the terrors of an hereafter, or hugging the horrid hope of annihilation.—Phillips.



The Ideal Church.

[Written and read by H. R. Taylor, at the Joint Officers' meeting, Grote-st., Adelaide, on July 24th.]

In the preparation of this paper I most gratefully acknowledge the assistance given by several well-known brethren, who furnished me with their helpful ideas. Whilst in Pittsburg, Pennsylvania, Mr. Thurgood wrote to sixteen evangelists in the State, supplying them with a list of forty-six points, and asking each evangelist to select nine from this number, signifying as to which were considered to be the most important in relation to the ideal church. The result was as follows:—

1. Every member of the church an evangelist, 11 votes. 2. A well attended Lord's table, 8 votes. 3. Offerings to all missions and benevolences, 7 votes. 4. A fair proportion of the church giving in support of the local work, and its outside enterprises. 5. Daily worship in the home, each 6 votes. 6. All the church in the Bible School, 5 votes. 7. Every member intelligent in Bible knowledge; 8. The body of the members known for their love; 9. Every member at the prayer meeting, each 4 votes.

I have received replies from five evangelists in the Commonwealth, who were asked for advice.

Horace Kingsbury: 1. Living link in the foreign field. 2. Living link in the home field. 3. Living link in the College of the Bible. 4. All the church in the Bible School.

A. R. Main: 1. A converted membership. 2. Deep spirituality. 3. Regular attendance from all at the services of the church, especially the Lord's day morning and prayer meetings. 4. Interest in other than purely local church work, e.g., social work, H.M. and F.M. work. He adds this comment: These points are not exclusive; 1 and 2 would ensure 3 and 4.

H. J. Banks: 1. Church prayer service, large, according to membership, and enthusiastic. 2. An average attendance at the Lord's table of two-thirds of present membership. 3. At least one representative of each family contributing regularly to Home and Foreign Missions. 4. Sufficient definite work undertaken to permit of every member taking some active part in the work of saving men.

J. I. Mudford: The church must be—1. Purified in life, else her testimony avails little. 2. Clarified in vision, else she cannot see the needs of humanity far or near. 3. Sanctified in pocket, else she will lack the provision needed for spiritual warfare. 4.

Led by officers—elders, deacons, and evangelist, "of good report, full of the Spirit and of wisdom," chosen in no haphazard way, but prayerfully called to their offices, realising the solemn obligations of their position.

Geo. T. Walden: 1. A praying church. 2. A praising church. 3. A working church. 4. A giving church. 5. A missionary church, which is by no means least.

Nine points of excellence.

Now, as regards my own judgment, in view of the information given by the foregoing brethren, I will offer nine points in order of excellence.

1. Deep spirituality. 2. Every member an evangelist. 3. An intelligent knowledge of the Word of God and of all the work undertaken by the brotherhood at large. 4. Proportionate and systematic giving. 5. A live personal interest in Home and Foreign and all religious enterprises. 6. The official board possessing sound judgment and consecrated to Christ and his church. 7. A church well organised, with particular regard to local situation and the size of the membership. 8. An evangelist, with a consuming passion for souls, who lovingly, tactfully, and boldly declares, both in public and private, the riches in Christ. 9. Up to date equipment to meet the requirements of the church in its services and auxiliary work. Other points, such as the sociability of the members, and a united church, might be added, but the scope of the paper is already beyond the limits of an evening's discussion. I will confine myself to a brief treatment of the first five points suggested.

Deepness of spirituality will include sincerity in conversion, purity of life, daily devotion at the family altar and in private, and attendance at both the Lord's table and the prayer services. The emphasis that is being given to methods of efficient work, the support of organised effort for evangelisation, and the importance of strict conformity to the expressed will of God in appropriating salvation, are having the effect of lessening the individual member's appreciation of the significance of inner and spiritual development. Other churches are complaining of the shallowness of their spiritual life, and we, as a people, are suffering from the same weakness. There is no cause for despondency, for Christ must ul-

timately triumph, but the necessity is laid upon the church of realising its poverty and blindness and nakedness, and of re-opening the dry channels to the fulness of the Spirit. How shall we increase the spiritual life in our churches? Mass meetings and spectacular triumphs, such as the spreading of the Lord's table in the presence of 30,000 worshippers in Pittsburg, in 1909, only touch the surface. The question must be answered by each and every local congregation.

Here the task that is given to the spiritual leaders is no light one. The Christian's privilege of remembering his dying Lord, is the divinely appointed spiritual exercise of the church. I can only suggest that no effort should be spared to make the morning service as attractive, reverent, and warmly spiritual as the conditions under which the church meets will allow. The standard for judging the value of this service is not the sum total of the contributions that are received, but the spiritual return that is made to the worshippers. A spiritual church is a guarantee of financial stability, but the converse statement is not true.

Purification of life.

The first point suggested by J. I. Mudford, the purification of the life of the church, is of the utmost importance, for the man of strict moral principles is the only convincing testimony that the unbelieving world will or can accept of the supreme worth of the Christian religion. Unless the Churches of Christ can produce a higher type of Christian manhood and womanhood than those bodies which claim less in regard to the discovery of new truth, our plea will lose much of its force and significance. Increased attendances at the prayer services and the consideration of family devotional life, might form topics for a whole evening's discussion.

All evangelists.

The second point of excellence is that every member be an evangelist. The first disciples when scattered abroad through persecution, "went everywhere preaching the Word." In Middle Africa, the followers of Mohammed are making it an individual matter to declare their faith, and the results are becoming simply alarming. Complaints are often heard about the one man ministry in the teaching function of the church, but do we ever hear anything about the one man ministry in evangelism? The church is complacently satisfied to contribute towards the support of a representative man in the evangelistic field, so long as it is not called upon personally to speak for Jesus Christ. If there is one sign of decadence in the modern church, it is the phenomenon of professional evangelism. Things have gone so far in America that "What the telegrams say" seems to have become of more moment than what the Book of Life records. God forbid that the Churches of Christ should ever support the claptrap methods used abroad. Evangelism must be kept above cheap jack trickery.

We can thank God for such men as Griffith, Bagley, Harward and Hagger, who faithfully, persistently, and sanely preach the glad tidings and call for men and women who are influenced by the Spirit, working by means of his own instrument—the Word, to confess the name of Jesus as Lord; but woe betide us if in the whirl of evangelistic fervor we forget that it is wiser to “make haste slowly,” than risk a 60 or 70 per cent. leakage of those presumably converted, which marked the trail of a “successful” evangelist in a large American centre. Men are to be won to and for the sake of Christ, not to or for the sake of any of his messengers, however consecrated and worthy the individual may be. It is not methods that save men, but the gospel. Excitement, so often taken as a demonstration of the Spirit, and of power, is a dangerous substitute. To my mind it is far better to emphasise the necessity of the member's part in a steady, progressive evangelism, which is natural, Scriptural and spiritual, rather than rely for a bi-annual or annual visit from an evangelist for the purpose of stirring up “by way of remembrance” the knowledge of the possession of the talent laid up in a napkin and not used since his previous visit. We deplore our present leakage from active membership, and in our efforts to remedy this weakness, let us continue to make sure that we have, in the words of A. R. Main, “a converted membership,” not simply attached to the church, or to the evangelist, but brought into vital connection with the Christ.

Intelligent knowledge.

The ideal church should possess an intelligent knowledge of the Word of God and of all the work undertaken by the brotherhood at large. The half-hour study of the Word of God on Sunday morning and the instruction gained from evangelistic addresses do not provide the members of the church with an adequate knowledge of the Book of books. An increase in both Home and Foreign contributions depends very much on the amount of information that the church possesses of the fields that have been occupied or yet await the gospel. The immense potentialities of the Bible School are being all too strongly recognised by the church, which will one day, perhaps ere a decade has elapsed, find itself back in school, satisfying its soul hunger for the truth. Meanwhile the Home Department of the Bible School, properly organised and equipped, may pave the way for a more thorough study. It is, I believe, an accepted conclusion that the backbone of the church is to be found among those who subscribe regularly to the AUSTRALIAN CHRISTIAN. Their minds are well informed, and this is a reliable basis for aggressive work. Why not discuss plans for supplying every family in the church, weekly, with a copy of this splendid publication?

Systematic giving.

Proportionate and systematic giving is a step towards the ideal. We have not yet

learned how and what to give. Giving must be systematised. “Let all things be done decently and in order.” No system that men devise is perfect, but the envelope plan assures a certain degree of regularity. As to the proportion of expenses which is to be borne by the individual member, the tithing system provides a satisfactory basis. It is not possible to improve on a divine plan if it was meant for universal adaptation, and the Christian certainly cannot do less than the Jew with his fewer privileges.

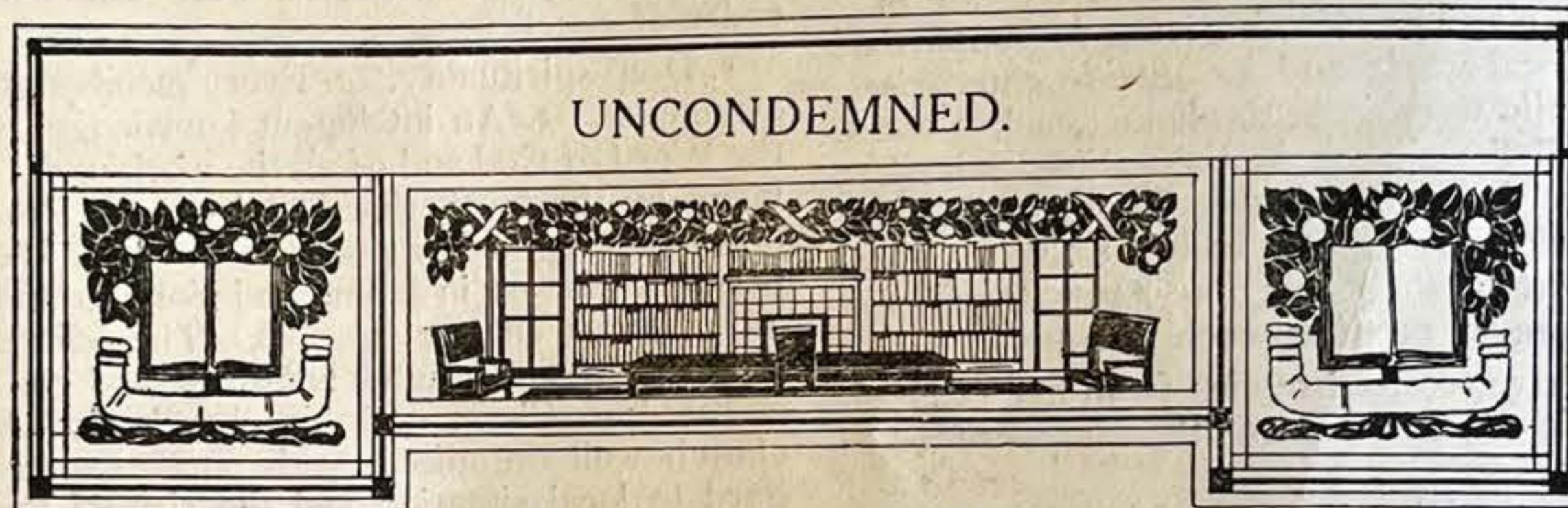
Missionary.

The ideal church must possess a live personal interest in Home and Foreign Missions and all religious enterprises so far as is possible. Wrapped up in her own local concerns, the church will decay and die. The word “self” is the signature of her death warrant. Scatter and increase is the law of all progress. Andrew Fuller, when he joined the missionary enterprise in 1789, said: “Before this I did little but pine over my misery, but since I have betaken myself to greater activity for God, my strength has been recovered and my soul replenished.”

If systematic giving is desired for the upkeep of the regular work, surely it is a fair

proposal that the church should apply the same method in supporting enterprises beyond her own walls, instead of the uncertain and unsatisfactory plan of taking up annual offerings, which now provide the greater part of the funds. This is not business like; the effect on the congregation when a month or perhaps two, are taken up with earnest appeal and instruction, is like the physical result from an overloaded stomach one day and starvation rations for the rest of the week; not unreasonable grounds are provided for the sneer of the unbeliever that the followers of Christ need to be worried into yielding up anything for the sake of their Leader, and the offerings which are now taken up as a lump sum and loom largely in our eyes, would be stigmatised as unworthy of the name we bear, in view of the results if a weekly or monthly contribution plan were adopted by our churches. One penny per week for Foreign Missions and 1¾d. for Home Missions from each of our 5000 members, are the figures for the record South Australian year of 1910-11. Is this satisfactory?

In conclusion, let me express the hope that the paper may provoke reflection and serve the purpose of the writer in the accomplishment of practical results.



“What sayest thou?”—John 8: 5.

By G. E. Burns.

This story is one of those rare illustrations of divine compassion brought into contrast with human harshness. In few places is Jesus seen to better advantage. He scarcely makes a more majestic figure anywhere than in this sublime exercise of the divine prerogative of forgiveness. Nor can we find anywhere a more ghastly picture of human nature than this story reveals. The human heart is here seen to be rotten to the core. Whited sepulchres are revealed as by a magic touch, and shame and confusion of face is seen to be the lot of men when brought into contact with the white light of divine intelligence.

“What sayest thou?” was their offensive demand, as they rushed into his presence, dragging their degraded victim with them. Had they but known their man they would have held their peace and allowed ten thousand such offences to happen, rather than to have brought themselves beneath his eye.

What unspeakable hypocrisy is this! What unblushing effrontery is the human soul capable of when guilty men will so demand judgment for a weaker creature's sin!

A father about to thrash his son, demanded sternly, “Do you know why I am going to thrash you, sir?” “Yes,” whimpered the victim, “because you're so much bigger!”

And the woman, what attitude would she assume? It is only possible to surmise; but it is safe to suggest that while she trembled at the thought of her condemnation, she hardened her face and set her teeth at the mention of her shame. Human nature is the same everywhere, and one needs but to see one such woman arraigned at the bar of justice awaiting the sentence of the judge, to picture this daughter of shame in the hour of her trial. Perhaps she shared the common contempt for Jesus, and with a haughty, defiant stare, awaited his word. “But Jesus stooped and with his finger wrote on the ground.”

Did he mean that he was greater than the law which condemned her? Did he mean that such deeds as hers are but the natural fruit of an earth that is cursed? Did he mean that he had stooped to bear the judgment of that sin in her stead, and to write upon the earth a new law of grace and

truth? What he meant and what he wrote may only be surmised. It is enough to know what he did. But observe, he did the reverse of what they expected. They knew his compassionate heart, they knew also his claim to forgive, and judging by their desire to ensnare him, they fully expected that he would say something which they could construe into an offence against the law.

"Moses said that such should be stoned; 'What sayest thou?' 'Wilt thou say that she may not be?' 'Wilt thou dare to oppose the law of Moses?' Had he but replied as they hoped, simply declaring his willingness to forgive her, rather than condemn, he would justly have come under the censure of the law. He came not to destroy the law, but to fulfil it. Moreover, he would have given them the opportunity they desired. But he did nothing against the law. It was perfectly right that she should be stoned. Moses spoke by the Spirit of God when he gave that commandment. Justice had a claim here it is true, and he consented to her stoning. It is possible to imagine the startled sense with which they heard his words. Did some hand instinctively poise the stone, ready to cast it? Was there a quick movement of angry disgust as they realised that he had again foiled them, and that an unholy person was within defiling distance of their garments?

Go, and sin no more.

But study that look of growing ghastliness as they more carefully consider his words. Do you see those lips tremble and those fingers convulsively clutch as they find that he has uttered their condemnation in condemning the woman? Do you see that quick catching of the breath and those cheeks turning sickly pale as they are seized with the full force of their judgment?

Superlative wisdom! Divine insight! Imperial dignity! Can we but adore thee and fear thee, thou Son of God Most High?

Faced by the light of his heavenly vision, like the base worms that they were, they slunk away into the darkness silently and left their judge with the woman alone.

Again we can only surmise; but it is a strong likelihood that with the change on the faces of her accusers, her own face changed too. She would be no less startled than they. Amazement would take the place of fear, and admiration of contempt. He had in no wise excused her guilt, and yet he had delivered her from death. And then was there not a mysterious ring in his voice which made the stone in her heart to melt and her soul to take on a new feeling of shame for her guilt? This was all a new consciousness for her to possess, or rather was it not the older consciousness of her innocent girlhood? But now that her accusers were gone, what would he further say? Perhaps she felt that he could have stoned her, and indeed may half have desired that he should.

When again those eyes were raised to hers, they had lost the harder look of severity and anger. A soft light such as she had



Beirut and Lebanon.

The city and suburbs of Beirut are situated on the northern slopes of a triangular plain, whose base line is the shore, from Ras Beirut to Nahr Yabis, some six miles from Sidon. The perpendicular runs in eastward from the Ras about five miles to the foot of St. George's Bay.

never seen in any eyes before was in them, and I am suspicious that she knew whose eyes they were.

"Hath no man condemned thee?"

"No man, Lord!"

"Neither do I condemn thee; go, and sin no more." Those who had accused her could not, and thanks be unto God, he who could, would not. Thus doth mercy rejoice against judgment. But Lord, surely this last was not needful. Could she aught but "sin no more?" Yet for our sakes thou hast said it.

We, too, Lord, have heard thy voice. "There is therefore now no condemnation to those who are in Christ Jesus." Can we do aught but walk in the Spirit, that we should not obey the lusts of the flesh? We who have been pardoned so freely for so much, we too will go and by thy grace will sin no more.

Queensland Letter.

By A. W. Jinks.

In Warwick the remains of the late Bro. Stephen Cheek were interred, but the grave and monument have fallen into disrepair. Several disciples are bent on repairing the grave and making the monument look presentable again. Bro. Cheek was mighty in the Scriptures, and such men will not be put to silence. That brother suffered hardships, encountered bitter opposition, and won glorious victories for the truth. He was not gagged, but had the liberty of the Word, the power of the Spirit, and the joy of Christ. Bro. Cheek was aflame for the truth, and was endynamited by his working knowledge and faithful handling of the Word. We

need more men who will do pioneering work, as Bro. T. Hagger says, and that is strikingly true. It is one thing to sit back in our cosy chairs, and read church reports, but it is quite another thing to be at the work. Preaching is a great and responsible work, and any preacher who regards that work in a light manner ought not to be a preacher. Men of grace, grit, gumption, and a working knowledge of the Word are needed everywhere. We honor the memory of a man like the late Bro. Stephen Cheek. As we read about his life—and no person could write that life in all its fulness—we think of the power of the truth and long for the intensity and love of such a devoted servant. Brethren and Sisters, we need more love, and less petty jealousy. In this State there are thousands of people who have not heard the whole truth, and, seeing that we have not averaged 100 converts a year for the past 30 years, are we going to take matters quietly or be up and doing?

Now has come the time for action! Immigrants are streaming into our State, and invitations to gospel meetings are being given to those persons. Towns are springing up; the denominations are rapidly erecting their buildings; and we, who have the plea of the New Testament, look down and deplore the spread of sectarianism. If I were a priest, and the people were under my influence, I could get £20 from some professing Christians who are now hesitating about giving a pound a year to State Home Missions. At least 500 disciples in this State could give £1 a year towards the State Home Mission Fund, and not be impoverished. To effectively evangelise this glorious State no less than £500 a year is required. Now is our opportunity! Brethren

and Sisters, lay aside your meanness and give as the Lord has prospered you. If you continue in your meanness the Lord might cause all your money to be taken away from you. The money is not your own, and of your stewardship an account shall have to be given.

Since the writer has been here he has travelled more than 2500 miles by train, horse and bicycle, and visited churches and isolated members. To him no less than seven welcome socials were tendered, and, when the churches really get aroused, he is very optimistic regarding the future of the work. We lament the slowness of the past, but we are determined to take courage and march forward in the name of the Lord!

Worth Visiting.

By R. Campbell Edwards.

It will help to an appreciation of the work the College has in hand to visit it as the writer has done, at the time of the evening meal, when the students are all met together in the large dining room, as happy, brotherly, robust and hearty a body of young men as can be found in any other single place in the country, full of life and fervor, and drawn together by the supreme desire to preach the unsearchable riches of Christ to souls adrift upon the world's great highways.

You see there enthusiasm at white heat; enthusiasm, neither fanatical or ignorant, but educated, tempered, and being trained for a conflict as fierce and trying as ever raged around a military leader—a fight to the death with the old man in the native scepticism, infidelity, luxury, ease and indifference.

Just to look upon and come in contact with such a splendid consecrated manhood thrills one through and through with a joy not easily understood, and brings a vision of what young Australia will accomplish for Christ, trained and equipped with the sword of the Word.

The Society of Christian Endeavor.

SOCIAL SERVICE.

Topic for September II.

Daily Readings.

Its supreme value. Jas. 1: 27; 2: 14-17.
Its pure delight. Isa. 58: 6-11.
Its lofty motive. John 20: 19-21.
Its strong incentive. Isa. 60: 1, 18, 21, 22.
Its exalted ideal. Isa. 11: 4-9.
Its glorious reward. Matt. 25: 34-40.

Topic—Social Service. Rom. 12: 3-13.

What is practical Christianity?
What is its chief incentive?
What are its impediments?

The next council meeting of the Victorian Churches of Christ C.E. Union will be held on Monday, Sept. 4, in the lecture hall, Swanston-st., at 8 p.m.

AUSTRALASIAN C.E. CONVENTION.

Arrangements in connection with the forthcoming C.E. Convention to be held in Adelaide from October 3 to 10 next, are rapidly approaching finality.

The programme has been drafted, and already the names of many of the speakers have been filled in. Prominent among these are Mr. George Grubb, of England, who has consented to deliver the consecration address; Dr. Karl Kumm, of the Soudan, and Mr. Douglas F. Pike, of China, who will take part in the missionary rally; also Mr. H. N. Holmes, formerly of Adelaide, but now secretary of Wellington Y.M.C.A.

Arrangements are being made also for a missionary exhibition, to be held during the Convention. A large number of curios and other exhibits, representing all countries of the world in which missionary work is being carried on, are being collected, and several missionaries and other interested workers will be in attendance to explain the various exhibits and to give short addresses, setting forth the needs, difficulties, and successes of missionary work.

During the past month very encouraging letters have come to hand from friends in other States; much interest is being taken and large delegations are expected.

On the strength of such reports, the Exhibition Building has been engaged for every night meeting, and record gatherings are anticipated.

Special reduced fares have been secured for country delegates attending the Convention. The return journey at single fare from all stations may be secured on presenting the necessary certificate.

Those who intend availing themselves of this concession should make immediate application to the C.E. Office (enclosing stamped addressed envelope), when the required certificate will be forwarded.—Herbert H. Temperly, Beaconsfield Buildings, King William-st.

N.S.W. Home Mission Notes.

By A. E. Illingworth.

The reports for July show 17 additions, apart from letters of commendation. Auburn 1; Belmore, 4; Casinc, 1; Erskineville, 2; Junee, 1; Narrabri, 4; North Sydney, 2; Wagga, 2.

Hornsby church has engaged Bro. H. G. Payne, and will receive a subsidy from the beginning of the year.

Meetings at Hamilton are increasing in interest. The church there gives 3/- per week more to the Committee next quarter.

The visit of Bro. E. J. Waters to Narrabri resulted in the formation of a church, and the baptism of four young men over 21 years of age.

Arrangements for the erection of the chapel at North Auburn in one day are well in hand. Plans are being drawn. Tradesmen who are willing to help are urged to send names to Bro. F. Collins at once.

Out of some 35 churches in New South Wales, no less than 15 get direct financial help from the Committee, and of the rest all save about 12 would like it if possible. Hence, helping Home Missions is really helping our own cause. In any case "We are not divided; all one body we." It is not sufficient, then, for the churches assisted, to give simply the amount promised to the support of the preacher in their district; they must give more, if the cause is to be enlarged. Herein we see the necessity for active collectors in every church. The penny-per-week scheme is all right as far as it goes, but it doesn't go far enough. Those who can give large amounts must come in and help us. If we are to carry out our programme of progress it will be possible by their assistance, and not otherwise.

The receipts for the past month were very low, only £57/2/7; the expenditure was £83/19/6, leaving a present debit balance of £254/3/2. As we will have heavy increased expenditure in the near future, send your cheques along to A. E. Illingworth, Hon. Org. Sec., 67 Denison-st., Woollahra.

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In the Realm of the Bible School.

Repentance and Confession.

Sunday School Lesson for September 3.
A. R. MAIN, B.A.

Reading.

Luke 15: 11-24; Rom. 10: 5-10.

We here, again, deal with a vital theme. It is truly a "first principle." There is no salvation without repentance. "Except ye repent, ye shall all likewise perish" (Luke 13: 5). It will be an easy matter for the interested reader to use a concordance and refer to every New Testament passage dealing with repentance. He will then have all the data before him.

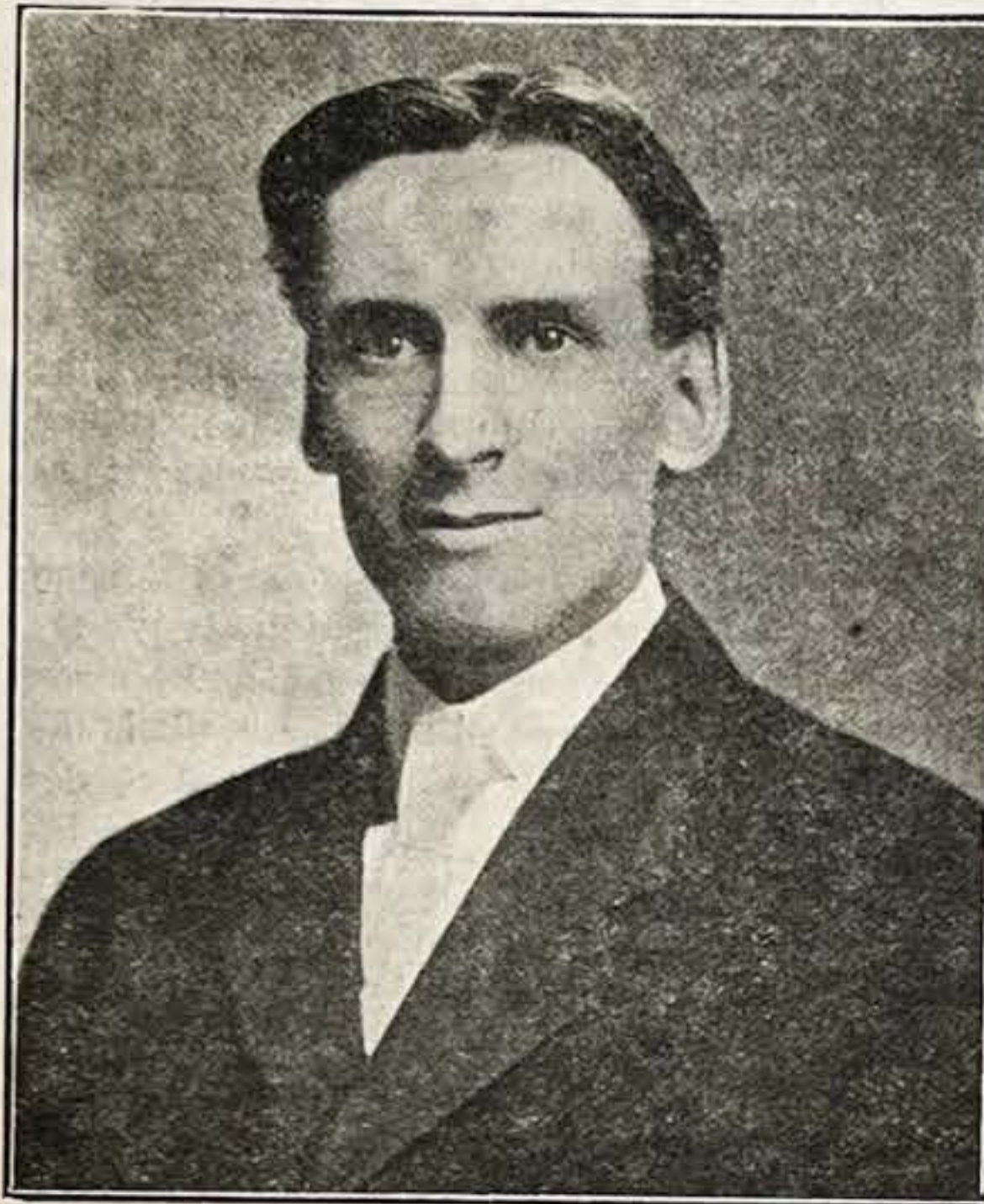
What is Repentance?

It is a little unfortunate that two different Greek words, *metamelomai* and *metamoeo*, are both translated by "repent." We have the former in Matt. 21: 29, 32; 27: 3 (*re* Judas); and Heb. 7: 21 (the Lord "will not repent"). The Common Version renders it "repent" also in 2 Cor. 7: 8-10, while the R.V. in this passage with much more clearness translates it "regret," leaving *metanoeo* to be represented by "repent," thus: "For though I made you sorry with my epistle, I do not regret it, though I did regret; for I see that that epistle made you sorry, though but for a season. Now I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing. For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret: but the sorrow of the world worketh death." The word "repentance" is always the translation of *metanoia*. One exception is found in Rom. 11: 29, where we have an adjective *ametameleta* used of God's gifts which are unrepented of or unregretted; it is the same word which is translated in 2 Cor. 7: 10 by "which bringeth no regret." We have, then, only one word, *metanoeo*, used in connection with faith and the gospel facts, indicating change of mind issuing in change of life, used in the imperative mood to sinners who would be saved. Judas's case fairly clearly indicates the meaning of the other word; he had regret or remorse, but his mind and will were unchanged and did not lead him to turn again to serve Christ.

The foregoing passages teach the important lesson that repentance is not merely sorrow. Judas sorrowed, but did not repent. Paul discriminated even between godly sorrow for sin and the repentance which was its result (2 Cor. 7). Nor is repentance actually the turning to God, if Peter is to be freed from the charge of tautology; for he said, "Repent and turn" (Acts 3: 19). Repentance is not to be confused with reformation of life. Godly living, changed habits and actions, are the fruits worthy of repentance (Matt. 3: 8), and not really the repentance itself. This latter distinction may perhaps be illustrated by a reference to Luke 17: 3, 4; one does not reform seven times a day. The meaning of the Greek verb is

"to change one's mind or purpose." Professor McGarvey, with due regard to this meaning and New Testament usage, says: "Repentance, then, fully defined, is a change of will caused by sorrow for sin, and leading to a reformation of life."

Since this is primarily a Bible study, the foregoing remarks have been deemed necessary. The writer, however, candidly expresses the opinion that it is very easy to so dwell on the fixing of the exact moment when a person may truly be said to repent as to miss the more important matters. Few people are perplexed on the practical side of repentance. They may not repent, but they know what it means. We could criticise such a definition as the following, "Repentance is true sorrow for sin, with sincere effort to forsake it," or the



Gilbert E. Chandler

Who will shortly take up the work at Colac, Vic.

more homely phrase, "being sorry enough to quit," but surely these have the essential idea. He who has turned to God and who manifests the fruits of the Spirit, *has* repented, whether he can give a precise definition or not. The Lord wants the actual thing itself; he did *not* say, "Except ye can write out a definition of repentance exact to the dot of an 'i' or the stroke of a 't,' ye shall all likewise perish." We of course in no wise belittle the advisability of precision in the use of Scriptural language. Only, teachers are urged not to lose sight of the purpose of Bible School work. Get scholars to practise repentance as well as to define it.

Our reading from Luke 15 beautifully illustrates repentance. Read the story of the prodigal. Just after he "came to himself" (v. 17), and when he determined to arise and go to the father (v. 18), he repented. Let us strive to bring men to this point.

What Produces Repentance?

(a) The prime prerequisite to repentance is a sense of sin. If one repents of *sin*, he must first

have realised that he is a sinner. Many need to begin here. So long as sin is lightly treated, so long as it is thought of as the result of weakness merely, repentance cannot be expected. (b) Now, since sin is committed *against God* (see our second lesson on "Sin and Its Cure"), belief in God is obviously a condition of repentance. It is "repentance towards God" (Acts 20: 21) which is required. (c) "The goodness of God," says Paul, "leadeth thee to repentance" (Rom. 2: 4). This implies belief in God and a recognition of our indebtedness to him for the blessings of life. Our homes, daily comforts, health, preservation from harm and evil, church fellowship, school privileges, the Bible revelation, gospel overtures—all these are evidence of God's goodness to us. (d) "Godly sorrow worketh repentance unto salvation" (2 Cor. 7: 10). "Godly sorrow" is "sorrow according to God" (margin)—*i.e.*, according to the will of God, of the fashion required by God—and is contrasted with "the sorrow of the world," which does not issue in turning from sin to serve God. Some believe this verse has explicit reference to the difference between "repentance and remorse, between sorrow for sin and sorrow for its consequences." Judas and Peter furnish examples of the two kinds of sorrow. (e) The thought of judgment to come leads often to repentance. So with the men of Nineveh (Luke 11: 32; cf. Jonah 3: 4). See also Acts 17: 30, 31.

The foregoing Scriptures will serve to explain two others, in which it is stated that God gives or grants repentance (see Acts 5: 31 and 11: 18). *God gives it by furnishing all the motives to repentance.* His supreme agency in this is the gospel of Jesus Christ, in which God's love is revealed. The heart of the conscious sinner is melted by the story of redeeming love, and he is led to determine on a better life. Repentance is none the less man's own act. The *command* to repent implies this. Men are consistently spoken of and to as if they were able to repent, and were responsible to God and justly condemnable if they did not. God "commandeth men that they should all everywhere repent" (Acts 17: 30). Jesus upbraided "the cities wherein most of his mighty works were done, because they repented not" (Matt. 11: 20). This could not have been so, if these cities were passive, and only waiting till God directly gave repentance. See also Luke 13: 3; Acts 2: 38, etc.

The Results of Repentance.

These are mostly implied in the foregoing sections. (a) We first note what may be called the Godward side. It is "unto life" (Acts 11: 18); "toward God" (Acts 20: 21); "unto salvation" (2 Cor. 7: 10); "unto the remission of our sins" (Acts 2: 38); "that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus" (Acts 3: 19, 20). (b) On man's part, repentance is followed by his turning to God (Acts 3: 19), and the doing of works meet for repentance (Acts 26: 20; Matt. 3: 8). The sinner "out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience." This article is written in the belief that repentance implies the making of restitution where this is possible. This seems in har-

mony with the very meaning of the word, and with the Saviour's approval of the conduct of Zaccheus (Luke 19: 8, 9). Dare we say that Adam Clark's words are too strong: "No man should expect mercy at the hand of God, who, having wronged his neighbor, refuses, when he has it in his power, to make restitution. Were he to weep tears of blood, both the justice and mercy of God would shut out his prayers if he make not his neighbor amends for the injury he has done him"? At any rate, such words emphasise that repentance is not a maudlin sentiment.

CONFESSION.

This part of the lesson has to do not with confession of sins to God or man, but with the confession of faith which the Lord has asked for on the part of every one who would put on Christ in baptism and receive the privileges of church fellowship and membership. All religious bodies agree that some confession of faith should be made; unfortunately, many do not seem to realise that the Lord Jesus who established his church made full provision for its creed and confession.

What is It?

That there was some definite confession asked in apostolic days, is proved by Paul's words to Timothy. Twice in one short passage the apostle refers to what had at that date assumed the definite name of "the good confession." The reference is made in such a way as to imply that the phrase had a well-known connotation. Paul says: "Lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. I charge thee in the sight of God, who giveth life to all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession," etc. (1 Tim. 6: 12, 13). Notice the definite article, and the precise reference implied in its use; the Common Version has seemingly done its best to obscure this point by rendering weakly and variously, "a good profession" and "a good confession." This passage shows that the apostle has not in mind merely the acknowledgment of Christ in a faithful Christian life, nor the daily witness in word appropriate thereto (for it was "the good confession" made unto eternal life). More, Paul says Jesus witnessed "the good confession" before Pilate. We are told in the Gospels of two confessions which Jesus made at his trial—one before the high priest who asked him, "Art thou the Christ, the Son of the Blessed?" when he replied, "I am" (Mark 14: 61, 62); and one before Pilate who enquired, "Art thou the King of the Jews?" to which Jesus answered, "Thou sayest" (Mk. 15: 2). In each of these confessions we have Jesus' witness to his Messiahship. We have to remember that the whole trial of Jesus, the accusation of him before Pilate, was due to the claim that he made to be the Christ Son of God. The question had often come up (see e.g., John 7: 26 ff.; 9: 22; 12: 42).

In Matt. 16: 16-18 we read that after Jesus had carefully elicited from Peter the confession, "Thou art the Christ, the Son of the living God," Jesus declared Peter blessed for making it, and further said that the truth so confessed was the rock-foundation on which the church would be built.

Paul in Rom. 10: 9 says, "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved"; and in verse 10 he adds, "with the mouth confession is made unto salvation." These texts show what has to be confessed ("Jesus as Lord," cf. 1 Cor. 12: 3), and that it is not merely the confession of a holy character, but a definite confession in words ("with the mouth" is twice stated).

We have then a required confession of faith, not in a system of theology, not in humanly devised creeds or articles, not in a compendium of Scripture truth even, but in a Divine Person. Jesus asked folk to confess him (Luke 12: 8). In complete accord with these Scriptures, we have the early preachers' proclamations of the Christ. Peter preached the first gospel sermon for the purpose of leading to a belief in Jesus: "Let all the house of Israel, therefore, know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2: 36). Philip preached Jesus (Acts 8: 35). Acts 8: 37 is probably an interpolation (see R.V. and margin); so we do not use it here. It is quite in harmony with other passages, though; and it is known to have been in existence as early as the time of Irenæus in the second century. Those who believe in its being an interpolation yet allow its accord with New Testament practice and, as Plumptre says, with "the received type of the prevailing order for baptism." Paul preached Christ and him crucified (see 1 Cor. 1: 23; 2: 3).

We learn, then, regarding this good confession that God the Father made it (see Matt. 3: 17; 17: 5), Christ made it, Peter made it, Timothy made it, and Jesus would have all to make it. It is the only confession which we are authorised to demand. It is all-sufficient, wide enough to include all who wish simply to believe in and obey the Lord Christ, narrow enough to exclude unbelievers. It is enough, for he who believes in Jesus with the heart will believe all the words of Jesus, and the words of his accredited apostles, and will do what the Lord asks of him. Loyalty to Jesus is the supreme test of the Christian. Our "good confession" exalts him and puts him at the very centre of our religion. We have no right whatever to put our views regarding anything in the heavens above, in the earth beneath, or in the waters under the earth, in the place of the simple confession of faith in Jesus as the Christ, the Son of the living God.

What Promises are Attached to It?

"The good confession" is unto life eternal, Paul says (1 Tim. 6: 12). It is "unto salvation" (Rom. 10: 9, 10). The Apostle John says, "Who-soever shall confess that Jesus is the Son of God, God abideth in him, and he in God" (1 John 4: 15). We have the word of our Saviour, "Every one who shall confess me before men, him shall the Son of man also confess before the angels of God" (Luke 12: 8; cf. Matt. 10: 32). The importance and blessedness of this confession stand revealed. Pages of comment could not add to the clearness of these words.

Reasons for the Good Confession.

1. God asks it. That is reason enough for our making it. But we may venture to see how natural such a confession is.

2. It is due to Christ. If we believe Jesus is what he claimed, we should be glad to confess him and show our trust and love.

3. It is due to the church. It helps the church to hear others confess him who is the church's Head. Christians love to hear the good confession, and are encouraged by it in their own Christian life.

4. It is due to the world. If Christ has done anything for you, he can do it also for others. Confession proclaims this. The confessor says in effect:

"Now will I tell to all around
What a dear Saviour I have found;
I'll point to his redeeming blood,
And say, 'Behold, the way to God.'"

5. It helps the man himself. There can be no permanent and secret discipleship. He who tries this must fail. Be openly decided; be committed publicly to Christ, in confession of his name before witnesses, and this very fact will prove a strength in time of temptation. Professor James was perhaps the world's greatest psychologist; as such he wrote: "In the acquisition of a new habit, or the leaving off of an old one, we must take care to launch ourselves with as strong and decided an initiative as possible. Accumulate all the possible circumstances which shall re-enforce the right motives; put yourself assiduously in conditions that encourage the new way; make engagements incompatible with the old; take a public pledge, if the case allows; in short, envelope your resolution with every aid you know." Is not all this beautifully applicable to "the good confession" as leading to baptism and church membership?

It seems as if we *must* make the confession some day; if not now, then in the great day when we all stand before the judgment seat of Christ (see Rom. 14: 11, 12; Phil. 2: 9-11). It would be wise to do it now; then there is no blessed promise attached to it. Then Jesus will be ashamed of him who was ashamed to confess him here (Mark 8: 38). May we hasten to own his sway, confess his name, and then "let us hold fast our confession" (Heb. 4: 14; 10: 23).

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tions to
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Notes and News.

Bro. and Sister H. Watson, our new missionaries for India, are experienced workers, and understand the Marathi language, and will be a great force for good in the Baramati district.

A number of slides on India have been donated by Bro. Watson to the Committee, who very gratefully accept them.

Read very carefully the news from Baramati on this page concerning the opening of a library and reading room at Baramati.

Queensland has fallen into line with all the other States, and will now hold regular monthly F.M. meetings. Congratulations for Queensland.

The Australian Children's Day Exercises are now ready for circulation. They are called, "Sarubai: The Story of a Hindoo Girl: One of God's Own." A departure has been made this year in having music printed in the book. The Exercise is produced in a tinted cover, and reflects great credit on the Austral Co., who printed the book. Schools everywhere are asked to arrange for Children's Day to be observed on November 5, or as soon after as possible.

The Chinese Mission, Melbourne, reports the meetings have been slightly smaller lately, but a good work is going on. Bros. Wong and Pang are doing a good work. All the officers have lately been re-elected, except the treasurer, whose office has been filled by Miss Parkin.

The Victorian public farewell to Bro. and Sister Watson takes place in the Swanston-st. chapel on Monday evening, Sept. 11, at 8 p.m. Speakers will represent the brotherhood and sisterhood of Victoria, the preachers, the Bible College, and the F.M. work. Miss Ruby Finlayson of S.A. will be the soloist.

Our latest workers, Bro. and Sister Watson, are at present visiting N.S.W. Last Sunday Bro. Watson had the joy of taking a confession at Belmore. A few of the Melbourne churches will be visited between Sept. 3 and 11, and then the Adelaide Conference will engage their attention.

W.A. report of Chinese Mission shows average attendance of scholars for Wednesday evenings and Sunday afternoons, 7; and Sunday evenings, 8.

It is not generally known that Bro. W. H. Allen, the new evangelist of the Swanston-st., Melbourne, church, is a life director of the F.C.M.S. of U.S.A. He will be a tower of strength to our F.M. work in Australia.

H. J. Banks, of W.A., says:—The F.M. offering at Subiaco was just over £20. Lake-st., Perth, got a pound or two more. Congratulations on the increased offerings on your side.

All the States will this year show an increase in their annual offerings. Last year South Australia did splendidly in reaching £1001/1/3. The

day is not far distant for several of our States to follow the splendid lead of S.A. and reach the £1000 mark.

Bro. A. G. Saunders, of U.S.A., but at present in N.S.W., will return to America shortly to take the medical course, and offer his services to the Federal F.M. Committee.

Most of the States are arranging for the appointment of Hon. Medical Examiners of candidates for F.M. service.

N.S.W. are to be congratulated in advancing 61 per cent. in their annual offering this year. This is a splendid increase.

Herbert Smith, of Lotumbe, our American brethren's station near Bolengi, Africa, reports an offering of 10 dollars from the church for missions. No member has 50 dollars' worth of property, and wages are eight cents a day.



Bro. and Sister H. Watson.

Our Latest Missionaries for India.

Mrs. Zelius, senior, of Doncaster, has for many years collected for the support of Bible Women from the sisters of Victoria, and writes:—"I was so glad that I was able to send the money for another Bible Woman for Miss M. Thompson, just when she wanted one. I pray that she may prove a true helper, and be the means of bringing many of her countrywomen to a knowledge of the truth as it is in Jesus."

Bro. Watson recently visited North and South Richmond. This is what Ethelbert Davis, of Coppin-st., writes:—"We all thoroughly enjoyed Bro. Watson's inspiring messages. If we could only get such addresses at the time of the annual offering it would greatly augment the offering. He simply held the children's attention all the time. His visit will long be remembered by all who heard his messages."

Splendid news comes from the workers of the F.C.M.S. in Africa. The following are some of the most recently reported baptisms. At Monieka 19; at Longa, 22; at Lotumbe, 27; at Bolenge, 49, and 6 restored. At the most distant and newest station, Monieka, there are 50 native evangelists working.

P. A. Davey writes from Tokyo, Japan:—"We miss Mrs. Benson, my wife's mother, since her return to Australia. Both Japanese and foreigners ask repeatedly about her. Better meetings last Sunday than for some time.

The Sisters Hovey, of Brim, Vic., have sent a large parcel of clothing for the Island of Pentecost. Thanks. Other parcels gladly received.

The Federal Secretary has recently given lantern lectures on our mission fields, at South Richmond and Lygon-st., Carlton.

Because of the generous gift of R. A. Long, in the building of the Girls' College, Tokyo, Japan, the building has been named for his deceased mother. It is now called the Margaret K. Long Girls' School. A bronze tablet with this inscription was sent by Bro. Long, and on June 6, F. M. Rains made the dedicatory address.

Religious Reading Room for Baramati.

At an auction of leases of shops, etc., held by the Baramati Municipality we were able to acquire the year's lease of a hall situated in the centre of the town, a place we have tried to get for two or three years, at a yearly rental of Rs. 124, or £8/5/4.

We are opening this to-morrow as a reading room and library, free to all, stocked with various books and papers and magazines, and will have some one there almost constantly. It will also serve as a lecture hall and place for meeting men for discussion of religion. It is the place I used to point out in the view shown of the centre of Baramati, on the slides, as the place we were hoping to get for this purpose.

This is a good forward move. The place had been a municipal office before, and is vacated now on account of a new building being erected outside the town for that purpose. Am making forms and tables also for same. No rain yet. Famine is threatening.—H. H. Strutton, Baramati, India, July 31, 1911.

Idols to Send Rain.

Last week a shower of rain fell, which means that some of the crops will be saved. The poor folks are in a sad way looking for rain which does not come. How we wish they would pray to the God of Heaven, instead of doing such useless things to try and invoke the idols to send rain.

We often pray for you, and are helped by knowing you take such a keen interest in the Lord's work here.—Rosa F. Tilley, Baramati, India.



New Zealand.

DUNEDIN.—In order to celebrate the 50th anniversary of the organisation of mission work by the women of the American Churches of Christ, the Dunedin auxiliaries of the C.W.B.M. held a rally in the Tabernacle on Tuesday evening, Aug. 15. Mrs. Powell presided, and there was a good attendance. Besides the president, who outlined the work being carried on by the C.W.B.M. in many parts of the world, the following speakers took part: Mrs. Driver, Baptist Women's Missionary Society; Mrs. Liggins, Methodist; Mrs. W. R. Don, representing the Ramabai Mission of India; and Mrs. C. F. Macdonald, Tabernacle. A solo was contributed by Mrs. R. Gebbie. It has been decided to enlarge our monthly paper, the *Evangelical Messenger*, by the addition of four pages. T. Arnold is editor, and W. H. Palmer is business manager.—L.C.J.S., Aug. 21.

CHRISTCHURCH.—On Wednesday, 16th inst., our hearts were cheered by witnessing the surrender of four more to the claims of Christ. Having previously made the good confession, they then put on Christ by the ordinance of his own appointment. To God's holy name be the praise.—H.L.

SPRING GROVE.—Meetings are well attended, especially the Lord's day morning worship. On July 21, a representative gathering took place in honor of our Bro. Edward Lewis' 80th birthday. Bro. F. V. Knapp presided, and congratulatory addresses were given, interspersed with singing, recitations, etc. Bro. and Sister R. Crichton have removed from Stanley Brook to Spring Grove, and their loss will be our gain, as Bro. Crichton is a good worker, both in church and Lord's day School. Bro. S. J. Mathieson, from Vivian-st., Wellington, who, on account of ill-health, has been spending some months here, we are glad to say is on a fair way to recovery. Bro. John Griffith is laboring with the church at Takaka, and is doing some solid work.—A.G.K., Aug. 10.

NELSON.—Lord's day, August 13, splendid meetings all day. A large proportion of the attendants at the evening service was composed of strangers. Another parcel of used postage stamps, between 4000 and 5000, collected by the Sunday School scholars, has been forwarded to Bro. Jensen, Denmark. Our school had 15 entrants in the recent examination held by the Wellington Bible School Union. The results are just to hand and reflect great credit on those taking part, securing five prizes and all certificates. Of the local schools entering, we had the largest entry, and came out best in marks, some obtaining a very creditable percentage. The measles epidemic is now abating, and the attendance improving. The teachers invited the Bible Class and the two senior classes to a social evening in the schoolroom. This was much enjoyed by those present.—E.M.J., Aug. 16.

GORE.—On Thursday, August 3, we closed what has proved to be a very successful mission in this place. The mission party, Bren. Harward and Binney, assisted by Sister Cocker, came to us truly in the fulness of the blessing of Christ, and were mightily used of God in their splendid work. Our little church paper, the *Christian Messenger*, together with consistent house to house visiting, brought out some splendid audiences, to which Bro. Harward delivered over sixty addresses. The church was filled with the spirit of prayer, and the final result was 48 confessions of Christ. Of these some have not been baptised, owing largely to the objection of relatives, and

some who have been baptised have not yet obeyed the call to stand for Christ as Christians only in the Church of Christ only; but so far I think the Lord of the mission has added at least 40 to our membership. Our closing service, a thanksgiving one, was a splendidly attended and enthusiastic gathering with a mighty spiritual uplift for all. At a farewell social the mission party were each presented with a little reminder of their glad fellowship and labors in Gore. Recently we have lost four members by removal—Bro. and Sister Jenner to Queensland, and Bro. and Sister Adams to Dunedin. At last night's gospel service another young woman confessed Christ and will be baptised on Wednesday evening.—J. R. Clark.

Tasmania.

HOBART.—The annual meeting of the Dorcas Class was held on the 8th of August. The report was encouraging, and showed that splendid work had been done during the twelve months. Garments, groceries, and firewood had been distributed, monetary help given to needy cases, and donations made to missions working amongst the poor in Hobart. Forty-three meetings were held during the year, with an average attendance of eleven members. Eleven new members were enrolled, and the total membership now stands at 42—23 active and 19 honorary members. The following officers were elected for the ensuing year: President, Mrs. Manifold; vice-presidents, Mrs. G. Smith, and Mrs. Spaulding; secretary, Miss Tatnell; treasurer, Mrs. Mannering; cutter-out, Mrs. Daniels; Mrs. H. Woolley was also elected to act on the Executive. We are pleased to report that Bro. W. R. C. Jarvis is now recovering from his recent severe illness, and is able to get about again.—J.A.

West Australia.

NORTHAM.—Our meetings are keeping up well. Bro. Cecil is preaching the gospel here since Bro. Ewers removed. One young man confessed Christ since my last report. We held our Bible School anniversary on August 13. H. I. Banks was with us all day, gave an inspiring exhortation in the morning, and preached to a large congregation at night. On August 16, the children's tea, followed by an entertainment, when special singing and recitations were given and the prizes gained for the year were distributed. Mr. J. Platt presided; Mr. J. Higgs, was conductor, and Miss Bertha Higgs, organist.—J. Platt, Aug. 17.

NORTH PERTH.—Since last report all our meetings have been well maintained, although the Home Missionary Committee have not yet been able to secure an evangelist for this rising suburb. Bren. F. D. Pollard and Paul have done splendid service for the church here—Bro. Pollard as the preacher of the gospel, every Sunday evening, and Bro. Paul as conductor of the singing. Our annual election of office bearers resulted as follows:—Bren. E. Eaton, A. Johnson, J. Rhodes, F. Wickens and F. Buckingham, deacons, F. Wickens, secretary; A. Johnston, treasurer; F. Buckingham, newspaper correspondent; Sister F. Geuer, Home and Foreign Mission collector; Sister M. Buckingham, organist. Our new brick building, situated in an elevated position, in the very heart of the municipality, is now nearing completion, and the general verdict is that it is a very fine structure indeed. We have arranged for

our opening services on Sunday, Sept. 10, when Bro. T. H. Scambler, who is just arriving from America, will be with us all day; and on Tuesday, Sept. 12, when we expect to hold the largest tea meeting that has ever been held in the district. For this we have secured the new Town Hall. The tea is to be followed by a public meeting in the new chapel, and we are working for a monster gathering. Bren. W. B. Blakemore, T. H. Scambler, and H. J. Banks, are the chief orators for the occasion, and members of the Lake-st. choir are assisting in the singing. By these gatherings we expect to bring the New Testament church before the people of this community as they have never seen it before. There is a splendid field here for evangelistic effort. As new buildings are being erected rapidly and the population increasing accordingly, we sincerely hope our Home Missionary's efforts to secure a suitable evangelist, that more aggressive work may be done, will meet with success in the immediate future.—F.B.

South Australia.

STIRLING EAST & ALDGATE VALLEY.—On Monday, August 21, a farewell social was tendered to Bro. and Sister Verco and family in the Stirling chapel, when about 80 assembled to bid them good-bye, and wish best wishes for their future. The church presented Bro. Verco with an illuminated address, to which Bro. Verco suitably replied, while the Bible Class girls presented the two Misses Verco with slight tokens of their esteem, after which light refreshments were handed round. Our meetings are keeping up very well, although we have no additions to report.—A.G.R.

NORTH ADELAIDE.—On August 23 we were much interested in listening to an address from Bro. Douglas Pike, of the China Inland Mission, and on August 25 the members of the Mutual Improvement Society had an intellectual treat, when the Bereans from Maylands provided an excellent programme, and at its close were deservedly accorded a hearty vote of thanks.—V.B.T., Aug. 28.

GROTE-ST.—On Lord's day, August 20, good attendance at both services. We had the pleasure of welcoming back Sister Ida Hancock, who has been absent for two years visiting America and England. Bro. Thomas addressed the church, and also preached the gospel at night. A collection for the poor fund amounted to £5. To-day, Aug. 27, good meeting at the morning service. Bro. W. E. Sims addressed the church. Bro. Thomas preached at night on the theme, "Does the Church Satisfy?" Large attendance. The cottage prayer meetings in connection with the Walden-Thomas mission starts this week.—W.J.M., Aug. 27.

KADINA.—Thursday evening the writer took the confession of a married man. He, with his wife, and another married woman, were baptised. We rejoice to know that no less than 14 persons have during the last two months followed Jesus in baptism. The prospects are very bright and encouraging for the future. Bro. Killmier is still helping the church down in Wallaroo. There is a splendid opening for the cause of Christ in this large town. We are longing to welcome the new preacher for Wallaroo and Moonta.—E. G. Warren, Aug. 27.

NORTH CROYDON.—Lord's day meetings continue good. Sunday, Aug. 20, we had the pleasure of seeing one young man come forward and confess his faith in Christ, Bro. Mossop, from York church, being the preacher. On Wednesday evening Bro. H. J. Horsell baptised two. We are thankful to God for all these blessings. Our Sunday School is also in a prosperous state; we now have 98 on the roll, but we are short of teachers. I hope the brethren will see the great necessity of coming along and helping us in this branch of our work.—F. Plant.

BALAKLAVA.—Our S.S. anniversary services were held to-day. In the afternoon the children assisted by members of the senior Bible Class,

rendered a service of song entitled, "Crown of Life" in a very creditable manner. Great praise is due to our choir conductor, Bro. Doley, for service rendered. Bro. Day gave the connective readings. This evening we had the pleasure of listening to a sermon delivered by Bro. Wilson, from Owen. Text, "Except ye be converted and become as little children."—A.W.P.

YORK.—The tent mission was concluded to-day. 150 were present at the morning service, over which the writer presided. Two were welcomed into fellowship who came out on the Lord's side during the previous week. Bro. Griffith gave a good address on "The First Church of Christ." There was another great meeting at night, notwithstanding the inclement weather. To-day was also the 27th anniversary of the church. Altogether during the mission 23 persons confessed Christ. 16 have been baptised, 14 of whom have united with York, and 2 with Croydon church. Another is added, being formerly immersed. We are somewhat disappointed with the visible results. Bro. Griffith did his work well, and night after night gave powerful and convincing addresses. The members of the church attended regularly, and prayed for the gospel message and the messenger. The meetings averaged about 150 on week nights, and about 320 on Sunday evenings. We have received a great spiritual uplift, and in this alone the mission has proven a success. A thanksgiving service is to be held on Tuesday, August 29.—H.J.H., Aug. 27.

PROSPECT.—A. C. Belcher, the senior deacon of this church, passed away last Tuesday, after only a few days' illness. An obituary will be sent in due course. On Sunday evening the writer conducted an in memoriam service, which was attended by a large number of members and friends. In consequence of this sad event, the Band of Hope anniversary social, which had been arranged for last Thursday, the day of the funeral, has been postponed to Sept. 7.—A.M.L.

NARRACOORTE.—We have been having good meetings here of late. Last Lord's day evening, Aug. 27, Bro. Edwards delivered a powerful address, which resulted in one lady making the good confession. This is the first decision for Christ since our late mission, and to say the least is encouraging.—N. J. Gould.

Queensland.

BUNDAMBA.—On the 13th the writer had the pleasure of extending the right hand of fellowship to Sister M. Diencen, late of Verner, also on the 20th, our Bro. Jinks started his mission with us, but owing to the inclemency of the weather our meetings have only been sparsely attended. Now that it has cleared up, we hope to have better times, and hope our brother will have full houses to hear the grand old gospel preached.—G.G., Aug. 24.

EEL CREEK.—On Sunday afternoon, August 13, A. W. Jinks, State Evangelist, again paid us a visit, and delivered a splendid gospel address to the largest gathering of friends and members of the church that have met for a gospel service in the chapel since its erection. The members of the church were much encouraged by the success of the meeting and the splendid address of our brother. We trust that the word spoken may yet bear fruit among those of our friends outside the fold of Christ.—J. Dunmall.

BOONAH.—The meetings for the past two Sundays have not been as large as usual, but this, I think, is accounted for by the sickness in the district. Most of our own people are mending, and we trust shortly to be able to report all well. Bro. Hutson went to the United States on Wednesday, 9th inst., when he was married to Sister Moffatt, of Brisbane. Quite a number witnessed the happy event. May they love long and useful lives. On Sunday last we had the joy of hearing a young married man make the good confession, Bro. Davies preaching. We have lost several Sunday School scholars by removal. We are anxiously waiting the Children's Day Exer-

cises, so that we can begin to practise at once.—T.F.G.

GYMPIE.—On Lord's day, August 13, we had our State Evangelist, A. W. Jinks, in our midst. He exhorted the church in the morning, and conducted the gospel service at night. Although no outward visible results, we believe much good will result from the sterling addresses delivered by our brother. We expect to have an evangelist with us early in November. We are eager to see the cause advanced in this centre. Bro. Jas. Dunmall, from Eel Creek, exhorted the church in the morning of yesterday, speaking on "Doers of the Work." Bro. A. Hutchinson conducted the gospel service at night.—S.C.T., Aug. 21.

New South Wales.

CASINO.—Things are healthy here. Attendances at gospel services are not as large as we would like. The position of our hall, which is the only one available, is not a good one. At the last quarterly meeting a committee was appointed to enquire and report re purchase of land for building. A meeting to deal with that report will be held next week. Bro. Rose is splendid, and is making the church's existence felt. Mrs. Rose is an excellent help. She is extending the church's influence in directions hitherto untouched here. A Bible School has been started with ten scholars and a promise of more. Here Bro. Rose uses the sand tray and modelling methods with great effect. We are quite proud of being the first Bible School in the North Coast to introduce these modern methods. The church is indebted to the Lismore brethren for a considerable amount of help.—W. E. Rankine, Aug. 14.

TYALGUM.—Unwelcome showers of rain fell here on Sunday and prevented the holding of the gospel service, but Monday's mail brought a welcome shower of gifts to our building fund. We thank the following for their practical interest and gifts: Bro. and Sister F. R. Furlonger, 10/-; Sister Mrs. Stock, 5/-; Bro. T. E. Rofe, £2/2/-; Bro. Jas. Hunter, £1/1/-; Bren. at Hornsby, £1/13/6; also the following churches: Hornsby, £1; Broken Hill, 10/-; Killabakh, £1; Wallumbilla, 10/6; Footscray, 10/-; and a Queensland Disciple, 10/-. This is a "Century Building Fund," and we are now in the "twenties." Don't stop yet, brethren. There are many of you we have not heard from yet. The address to send to is W. A. Strongman, Tyalgum.

UKI.—On Sunday morning Bro. Strongman, the district evangelist, met Bro. and Sister Atkin and Bro. and Sister Mark Patch, junr., at Bro. Atkin's home. After the Lord's Supper was partaken of, it was decided to meet every four weeks to break bread. Dairying and the distance these brethren live apart (nine miles) prevent a more frequent meeting. The monthly offering will go to the District Committee.

BANGALOW.—Bro. J. Moss and Bro. W. Stratford, from Lismore, drove down here on Sunday to conduct the services of the day. Although a digression of nine miles from the right road prevented them being at the morning service, still their talks were greatly appreciated at the evening meeting. Miss Furlonger, from Lismore, was also a visitor.

MEREWETHER.—Bro. Gordon exhorted the church in an able manner at the meeting for worship last Lord's day. There was a good attendance in the evening, when Bro. More presented the gospel truth in a powerful address.—S.L.

LISMORE.—Lord's day, 13th, was wet, and so meetings smaller than usual, but glad to state the Bible School attendance was excellent for the day. Two were received into the fellowship of the congregation—Bro. Robbins by letter from Belmore, and Bro. Luton, a baptised believer. Lord's day, 20th, was also a good day. Bro. Hagger exhorted the church, and the expression of many at the close of the morning worship was, "It was good to be there." At night we had the joy of seeing another of our Bible School boys—W. Robbins—step out and confess his Lord and Master

before many witnesses. Several others are also interested, and we are looking and praying for a revival of God's work here. Word has been received that Bro. J. I. Mudford will be with us at our Conference on October 11, to which we are looking forward. Midweek prayer meeting shows good improvement, both in attendance and interest.—E.A.P.

PADDINGTON.—The anniversary services of the Lord's day School were continued, and concluded on Tuesday night, the 22nd, when a splendid programme of musical items and recitations were given by the scholars in such a creditable manner as to show that Bro. Stephenson, the superintendent, had spent much time and care in the training. A feature in the evening was a chain of song, beginning with the infants and finishing with the deacons. A motto recitation by 17 girls was well rendered, and much appreciated. Bro. H. Watson, Missionary from India, gave a short account of the work in India. The prizes were presented to those who had won them, and to the small folk. A vote of thanks passed to all those who had helped, concluded a very successful anniversary. To-day we had a fine gathering at the worship service. J. Clydesdale delivered a good address on the subject, "Power for Service." At the gospel service Bro. Illingworth preached a very fine discourse, using for a basis the word "Remember." At the conclusion he made an appeal to a large audience to accept Christ, and we are pleased to report that his own son Harold and two young men made the good confession.—A. W. Shearston.

ENMORE.—On August 20th, Bro. Watson exhorted the church, and at night we had the pleasure of a sermon by Bro. T. Bagley. On August 27, Bro. Watt greatly pleased us with an address on "The Lord's Jewels," and in the absence of Bro. Walden, the service at night was taken by Bro. Franklyn, his subject being "The Cities of Refuge."

Victoria.

MELBOURNE (Swanston-st.).—Last Lord's day we had a good morning meeting. Bro. Gordon presided and Bro. Allen addressed the church, taking for his topic, "The King's Highway." In the evening we had a splendid attendance and interest. Subject of address, "Hindrances to Conversion." The Bible Class has been reorganised, and Bro. Allen had an attentive audience of young people. The work altogether is now very encouraging, and we are hoping for good progress to be made.

CARLTON (Lygon-st.).—In the absence of Bro. Kingsbury, it is very gratifying to see the attendance at all the meetings keeping up, and the interest maintained. At the breaking of bread we were pleased to have with us Sister G. T. Walden, from Enmore, N.S.W., also Bro. and Sister Allen, from Surrey Hills. Two received into the church, one by obedience, and the other by transfer from the Baptists. The addresses by Bro. Reg. Enniss were greatly appreciated. Morning subject, "Value of Prayer," and at night, "On the Down Grade." Bro. Alf. Kemp gave a nice talk to the Century Bible Class, which was full of interest. Last Wednesday evening it was programmed that Bro. Kingsbury would give an address at the Endeavor meeting on "David Livingstone," but Bro. T. B. Fischer very kindly came along and gave an interesting and instructive lantern lecture instead upon our mission work in the various fields. W. C. Craigie manipulated the lantern.—J.McC.

CHELTENHAM.—The C.E. anniversary on Tuesday was a splendid success. Thirteen societies gave greetings. J. E. Allan, president of the C.E. Union, gave a rousing address. The secretary's report showed good work accomplished for the year. At the conclusion, supper was served for all present. Good meetings all day on Sunday. There have not been additions of late, but the meetings were never larger or more helpful, and many strangers attend regu-

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Sisters' Department.

VICTORIA.

Hon. Presidents: Mrs. C. L. Thurgood, Mrs. E. Davies.

President: Mrs. Pittman, Fulton-st., East St. Kilda.

Secretary: Miss Hill, Blenheim-st., Balaclava.

The devotional exercises on 3rd inst. were led by Vice-President Mrs. Forbes, after which Mrs. Moysey and Mrs. Ferguson, from W.A., were welcomed to the meeting.

Church reports of sisters' work from the following were read by Mrs. Hagger—Brighton, Brunswick, Box Hill, Cheltenham, Collingwood, Lygon-st. churches.

The following additions were reported from Sunday Schools to churches—Ascot Vale, 1; Box Hill, 1; Middle Park, 9; Footscray, 3; Collingwood, 3; Hawthorn, 1; Lygon-st., 6.

In the absence of Mrs. Ludbrook, the F.M. report was read by Mrs. Lyall. The Isolated Sisters' report told of a letter of thanks and 5/- for H.M. fund, being received.

Treasurer's report showed a small credit balance. At close of meeting Mrs. Moysey gave a short talk. Next meeting will be held Sept. 1.

Women's Home Mission Report.

This month the reports from the field are much more encouraging.

Mr. Benn in the Kaniva district reports three decisions.

Mr. Edwards writes that the Lord's day service is much improved; nearly every member present; the F.M. offering more than double last year, and the gospel service still growing, C.E. members assisting with solos and duets, the young men reading the lessons.

Mr. Leng, in the Maryborough district, tells the same story of increased interest.

Mr. Clipstone, in the Shepparton district, sends a more hopeful message. Better meetings and greater interest; the weekly cottage meetings for prayer are just splendid. He says it does one good to be there. They are looking forward with great pleasure to the protracted mission to be held soon, and request the prayers of the women.

Mr. Gale, of Castlemaine, is to be excused this month; he is on his honeymoon trip. We wish the young couple much joy.

Mr. Combridge, in the Kyneton district, writes that the F.M. collection amounted to £20. Well done, Kyneton! Mr. Combridge feels sure that this splendid offering for others shows they will not be forgetful of those near at hand.

The Bible students are busy as ever; they cover a wide field. Croydon, Blackburn, Berwick, Fitzroy Tabernacle, Harcourt, Lancefield, Montrose, Newmarket, Preston, Williamstown. Our energetic Mr. Bagley is as usual full of enthusiasm for his work—working in Collingwood; held a four days' mission at Warragul, 3 decisions and 3 restored.

Mr. Swain is holding the fort at Colac, until Mr. Chandler takes the work there, and will take up fresh fields afterwards.—E. Davies, Supt.

Temperance.—Committee visited Lygon-st., 14th July. Papers were read by Mrs. Hagger and Mrs. Davies. A very profitable time was spent. Much sympathy was expressed for Mrs. Ray, the secretary, who was unable to be present owing to the death of her brother.

Box Hill was visited on 3rd inst. Mrs. Lindsay presided and gave a temperance address. Mrs. F. Martin spoke on "Be strong and of good courage," and Mrs. Ray gave a paper, "Don't Spoil To-day." Mr. Nightingale proposed a vote of thanks to visiting sisters, and spoke earnestly on temperance work.—N. Ray, Sec.

Dorcas.—The General Dorcas met on the 20th ult., 18 sisters attending. 11 garments completed. £12 was distributed from the Margaret Goudie Memorial Fund. Two quilts to Bible College, and two pairs woollen socks to a needy case. A parcel was received from Mrs. Smith, and a donation to general fund of £1/9/- from Mr. Goudie.—A. Downs, Supt.

Kindergarten.—The Kindergarten lectures have been well attended. Miss Vial gives a Bible School Kindergarten lesson each evening. All those who have been fortunate enough to be present have greatly enjoyed these lectures. We have been pleased to see some of the students from the College of the Bible. At the close of the Kindergarten lesson Bro. Sharp, of Brighton, gives an outline of next Sunday's lesson for seniors. These are very instructive, and of great advantage to teachers. We should like more of the brethren and sisters to attend these lectures. Come and hear how to tell a story. Come and get some knowledge of next Sunday's lesson.—C. Jerrens.

Prayer meeting.—Brighton.—Part of the Home Mission, Dorcas, and Prayer Meeting Committees visited us on the 18th ult. Mrs. Trinnick presided, and read and commented upon the 23rd Psalm. Mrs. Baker read a helpful paper on "Trust," and Mrs. Davies one entitled "The Kingdom of God." Several sisters engaged in prayer, led by Sisters Ludbrook and Connor. 25 present, 9 visitors, and 16 of our own members.—N. Passe.

Hospital Visitation.—Report for July.—Mrs. Tully reports 4 visits paid to Eye and Ear Hospital, 40 books and papers distributed; also fruit and flowers.

Mrs. Morris, Queen Victoria, Austin, and Royal Park Hospitals, 3 visits in all; 30 books distributed; also home comforts.

Miss Petchey, Alfred Hospital, 3 visits. Miss Jerrens, 1 visit to Children's Hospital; distributed 28 books and a number of pretty cards. Benevolent Asylum, 1 visit; distributed 12 books; donated 4 more woollen bonnets from Swanston-st. Dorcas Society; caps, 6; 6 pairs of cuffs from Mrs. Moorhouse, of Cheltenham.

Mrs. Thurgood, Melbourne Hospital, 5 visits; Women's Hospital, 1 visit; distributed 110 books and magazines; also home comforts.

Members of following churches visited: North Fitzroy, Northcote, Lygon-st., Hawthorn, Footscray.

Our thanks are again due to the following for gifts of books and magazines:—Sisters Chown, Dent, Pendlebury, Dale, L. Mitchell, Roy Thompson, Swanston-st. Dorcas Society, and Mrs. Moorhouse, of Cheltenham.—E. C. Thurgood, Supt.

SOUTH AUSTRALIA.

The Executive met on August 3, Mrs. Cutt leading the devotional exercises.

Sunday School additions—Norwood 3, Henley Beach 1, Glenelg 1, Mile End 4.

Obituary Report.—Mrs. Dumbrell During the months of June and July the following sisters have received the home call: Sisters Taylor, of Strathalbyn; Rowe, of Grote-st.; Broadbridge, of North Adelaide; Wherry, of Norwood church.

Treasurer's.—Mrs. P. Messent. H.M. Fund receipts for July, £5/16/1. Total in hand, £57/16/3½. Foreign Mission Fund, receipts for July, £3/11/3. Total in hand, £33/10/5. General Fund Collection for July, 11/10½. Paid Hospital Committee, £1. Exchange on cheques, 9d. Total, £3 3/10. General Conference Luncheon Fund—Towels, 7/9. Total in hand, £10/6/9.

Prayer Meeting.—The Committee visited the Dorcas Society at Maylands on the 19th July. We had a very enjoyable time. The Maylands sisters greeted us warmly. We held a devotional meeting. A suitable Bible reading was given, with some grand thoughts on "Prayer." Mrs. Kempster read a paper. We were delighted to have our President, Miss Norman, with us, who gave us a fine address.—M. Wayland, Supt.

Hospital Committee.—Apart from the general visitation, we have been enabled to comfort some of our own membership. Bro. Marshall, who has recently passed away to his eternal rest, Sister Richards, and an aged sister in the Destitute Asylum, had our earnest service of love and consolation. The Committee tender their thanks to the sisters for the donation of £1. Sister Thomas made one dozen and a half singlets, and Miss Beddome a dress. Fruit, cakes, butter, eggs, and many comforts have been given, also magazines. We go forward with thankful hearts that we have been spared for his service.

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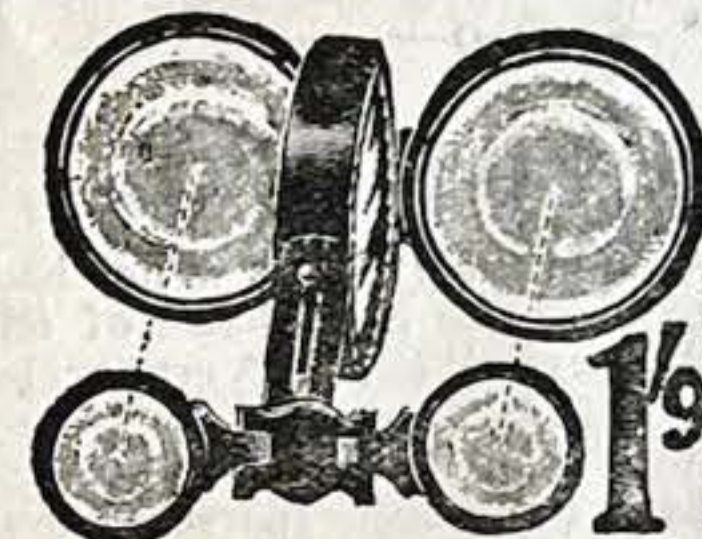
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Hospital Visits.—Adelaide Hospital, 21; Destitute Asylum, 10; Consumptive and Cancer Home, 1; Children's Hospital, 4; Home for Incurables, 6; Sick and Aged, 15; total, 57; magazines, 208.

Foreign Missions.—No visits to report. Next Executive meeting will be the last meeting before Conference. All F.M. money collected by the sisters, and the mite boxes, are to be sent in not later than September 7.

Amounts for July. Foreign Mission tea, 2/9; Queenstown, 12/1; Mrs. Roberts, £2; Norwood, 19/-; Hindmarsh, 10/2; two Sisters, 2/-; Unley, 9/1; Special Donation, £20; mite box, 16/4; York, 12/3; mite box, 7/2; Y.P.S.C.E., Grote-st., 8/-; Total, £26/18/10.—M. Haverland, Supt.

Home Missions.—Mrs. Ewers. The Mile End mission closed with 70 confessions. A mission is now being held in connection with the York church.

Amounts for the month of July. Stirling East, £2/15/2; Mallala, 15/2; Long Plain, £1/10/-; Telephone mite box, Mile End, 5/-; Grote-st., £1/16 0/2; Norwood, 16/8; Queenstown, £2/8/-; Maylands, £1/5/5; York, 9/6; Mile End, 6/1 North Adelaide, £2/0/6; mite box, 7/-; J.C.E., Grote-st., 2/0 1/2; also 5/-; mite box, 17/-; total, £15/18/7. Collection, 17/7 1/2.

Leader for next devotional meeting, Mrs. Dumbrell.—A. E. Manning, North Parade, Torrens-ville.

WEST AUSTRALIA.

The usual monthly meeting of the Sisters' Executive Committee was held last Wednesday, July 19th, when only urgent business was transacted, owing to the West Australian sisterhood wishing to meet for the last time, and say good-bye to our Sisters Mrs. and Miss Moysey. The Lake-st. chapel was used on this occasion, and a goodly number of sisters were present to wish *bon voyage* to those who had labored so faithfully and well in our midst. Our President, Mrs. H. J. Banks, occupied the chair, and bore testimony to the loyal-hearted manner in which Mrs. Moysey had served the cause of primitive Christianity in this State, and the great loss we would sustain in the departure of so earnest and true a worker.

Speaker after speaker spoke in eulogistic terms of our sister and her work, and we realised as never before that we were losing a great organiser and a true and sincere friend.

Twice President of our West Australian Conference, Sister Mrs. Moysey piloted our work to a successful issue, being, I think, a record for work accomplished.

During the afternoon Mrs. Moysey was presented with a small token of our affection.

Our sister, in suitably acknowledging the gift, urged upon the sisters the necessity of a still greater effort in the future to what had been put forth in the past.

After afternoon tea had been partaken of, and "God be with you till we meet again," had been sung, a most pleasant afternoon was brought to a close.—Florence O. Cecil, Secretary.

Acknowledgments.

VICTORIAN MISSION FUND.

Churches—St. Arnaud, £2; Castlemaine, £15; Lygon-st., per Mrs. J. Haddow, £1/15/9; Bro. W. Cust, £7/10/-; Bro. H. L. Pang, £3; Mrs. H. L. Pang, £2.

M. McLellan, Sec., 263 Lit. Collins-st., W. C. Craigie, Treas., 263 Lit. Collins-st.,

ERSKINEVILLE LAND FUND.

Our land fund closed on July 20, 1911, but since then we have received some more contributions until our fund now stands at £338. Of this amount £320 is in the bank; the balance is still outstanding. We want altogether £353, and the church has decided to borrow what they need and so purchase the land. Our trustees have been appointed, and everything is in readiness. Our

thanks are due to the many that have helped us by their money and prayers and also to this paper, which has published week by week items of news in reference thereto.

Erskineville Church, £205/16/7 1/2.

Enmore Church, £3/12/10; Miss Baines, 10/-; A Sister, 10/-; Y.P.S.C.E., £1; A Sister, 5/-; Mr. J. Hindle, £1; Mr. E. J. Hilder, 10/-; Miss V. Kingsbury, £1/10/-; Mr. Pickrell, £1; Miss Stephenson, 10/-; Bro. Tewkesbury, £1; Misses Tewkesbury, 10/- each; Mr. Walden, £1; Mrs. Woolams, 1/-; Mr. J. Hunter, £1.

Hornsby Church, £10.

Mosman, Mrs. Ball, 5/-.

Anonymous, 9 donors, £2/1/-.

Belmore Church, £1; Bro. Morton, £1; Bro. W. Morton, £1.

Sydney, Mrs. Donnelly, £1; Mr. C. Dennis, 10/-; Mr. D. R. Hall, £1/1/-; Hall Family, 5/-; Miss Kingston, £1; Mr. E. Morris, £1/1/-; R.L., £1.

Petersham, Mr. Ashwood, £5; Miss O. Ashwood, 10/-; Mr. W. H. Keam, £2/2/-; Mr. Patrick, 10/-; Anonymous, £1/6/6.

Marrickville, Mr. and Mrs. Hagger, £2; Mr. C. J. Lea, £1; Mr. Freen, 6d.

Auburn Church, £2; Sister, £1; Mr. Collins, 11/-; Miss Wakely, 10/-.

Rookwood and Canley Vale, Mr. M. Andrews, £1; Mr. G. Stimson, £1; Mr. W. J. Williams, 10/-.

Paddington, Mr. Illingworth, £2; Miss V. Burt, 1/6; Mr. G. P. Jones, £1; Mr. T. W. Smith, 10/-.

Miscellaneous Donors: R. B. Butler, Mungindi, £2; Bapt. Bro., 5/-; A. A. Bray, Windsor, Vic., £5; J. J. Black, Kaniva, £1; Chinese Church, Vic., 10/-; Chinese Church, Sydney, £4; J. Collins, Taree, 5/-; G. A. Carslake, Narrabri West, 7/9; Mrs. and Miss Crook, North Brighton, £2; Bro. Cust, £2/2/-; Eel Creek Church, Q., £1; R. C. Edwards, £5; A. Fischer, Adelaide, £1; Bro. and Sister Goddard, Hamilton, 10/-; A. Hagger, North Fitzroy, £1; C. E. Jensen, Tamworth, 10/-; Bro. Jones, Belair, S.A., £1/1/-; B. Kingston, £1; Church at Mile End, S.A., 10/-; Church at Montrose, £1; J. B. Meyer, Berwick, V., 2/6; J. H. Morrison, Horsham, V., 10/-; Mrs. F. Payne, N. Fitzroy, 10/-; Church at Preston, Vic., 10/-; Bro. Plowman, Hurstville, 10/-; Church at Rockdale, Sydney, £1; Bro. and Sister Rankine, Casino, 10/-; Bro. and Sister Rathbone, Narromine, £2; L. H. Robinson, Bungawalbyn, 5/-; Bro. Rich, Adelaide, £1; C. W. Roberts, Temora, £1; Bro. Stewart, Condobolin, £1; Church at Stawell, 6/6; E. Simmonds, Lygon-st., 5/-; Sister, South Yarra, 1/-; Alderman Smith, Hobart, 5/-; Mrs. Thompson, Katoomba, 5/-; Church at Taradale, 10/-; H. Winter, Inglewood Forest, £2/10/-; P. Winter, Boomi, £10; A. Winter, Moree, £1; R. T. Wilson, Yerranderie, 5/-; J. Wollard, Killabakh, 2/-; M. Wilson, Q., 10/-; Bro. Whipp, Ascot Vale, £2; W.W., North Melbourne, 5/-.

N.S.W. HOME MISSION FUND.

From Churches toward support of their preachers—Erskineville, to March 2, £8; Merewether, to July 15, £6; Rookwood, to July 23, £8/2/6; Canley Vale, to July 15, £3; Junee, to Aug. 8, 8/-; Belga, to July 23, £2/10/-; Hamilton, to July 22, £3. From Churches per Collectors—Auburn, 8/-; Belmore, 9/9; Marrickville, 19/-; Sydney, £2/3/7; Hornsby, 19/9; Inverell, £1; Paddington, 5/-.

Individual Contributions—W. J. Williams, Rookwood, 10/-; Paddington, Sister, 5/-; Sister Espuler, Paddington, 10/-.

Fellowship—Mungindi, 7/6; Mulwala, 2/6. Men's meeting, including £5 donation from Hornsby, £13. Sundries, £1/10/-.

To August 14, £57/2/7.

45 Park-st., Sydney. Chas. J. Lea, Treas.

Sunday School Union

Re examination on "First Principles," to be held in the various Bible Schools connected with the Unions in the Dominion of New Zealand, in New South Wales, and Victoria, in October.

It has been decided and agreed to by the foregoing Bible School Unions to award a special prize in each of the nine divisions, to be called "The Australasian Prize."

A Federal Committee will be appointed to examine the papers of the 1st prize winners in all of the divisions, in each of the States, and in New Zealand, the said committee to decide as to who is the successful competitor in each division.

Never in the history of the above Unions have such prizes been thrown open to competitors connected with our Bible Schools in Australasia, the outcome of which, we trust, will be a deep interest in this examination whilst studying subjects of vital importance.

The usual prizes will also be allotted to the successful competitors in each of the respective States.

As some are asking if questions will be prepared from the text book or lesson leaflets, our Committee wishes it to be distinctly understood that questions will be set from chapters and verses which appear above the golden text, as contained on the leaflets, and no question will be asked outside thereof. Also that the golden text will not be set as a question in any of the divisions.

All Bible School secretaries in New Zealand, New South Wales and Victoria are particularly requested to note these decisions, and inform their respective schools thereof.

Great interest is being aroused in this examination, and it is expected that entries will eclipse all previous records.—J. Y. Potts, Hon. Secretary, Victorian Bible School Union.

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From the Field—Continued.

larly. Bro. Wm. Woff led a meeting in the home of our aged Sister Gouldthorpe, when the Lord's Supper was attended to.—T.B.F.

NORTH MELBOURNE.—Pleased to report interest increasing in Bible School and Class; 16 new scholars since the anniversary; also Lord's day morning meetings increasing in average. Finances improving under apportionment scheme. At church business meeting it was decided to contribute to the Aged Evangelist Fund on the basis asked for, and to forward in quarterly instalments.—W.J.W.

BRUNSWICK.—Bro. Peters purposes removing to Surrey Hills, and has resigned all offices. In his stead, Bro. Hardie is appointed treasurer, and Bro. W. Jenkin envelope steward. Bro. Peters delivered his valedictory exhortation last Lord's day on "Peace." The Junior C.E. Society is progressing under Sister Mrs. F. Bird. Today Bro. Way exhorted on "God's Picture Gallery," and at night to a good audience he preached on the topic, "Why the Angels Rejoice." It being Temperance Sunday, and the anniversary of the local Rechabite lodge, a Mr. Foster, a Rechabite, delivered a suitable address on temperance to the school.—W.T. Aug. 27.

HARCOURT.—We held a welcoming social on Friday, August 18, to our Bro. and Sister J. Michell, who returned on Wednesday, August 16, from their wedding trip to Sydney. Bro. Manning presented our sister with a silver tea-pot and butter cooler from the members of the church for the valuable help she had been as organist. We also extended a welcome to Bro. and Sister A. Horton and Sister Mrs. Arthur Symes, who had come back to work with us. This was one of the best gatherings we ever held.—A.E.G.

STAWELL.—One married lady was to-night immersed, she having made the good confession last Sunday at the gospel service. We believe this is the first of a number, and the advent of Bro. Shipway will, we believe, be the commencement of better times still for the little church in this large town.—A.P.A.B.

HAWTHORN.—On August 23 the church held a social meeting to bid farewell to Bro. P. A. Dickson, who is leaving to take up the work at Norwood, S.A. After various exercises had been engaged in, a presentation of a tea and coffee service was made to him. In his reply he said he would always have something to look at to remind him of the pleasant time he had spent in Hawthorn. We expect Bro. Rankine to commence the first week in October. Till then F. M. Ludbrook will preach for us on Lord's day evenings. On the 27th, Bro. G. T. Walden was with us all day. It was a great day for us, morning, afternoon and night, splendid meetings, splendid addresses, great spiritual uplifting.—T.H.P.

SOUTH MELBOURNE.—Interest being well maintained. Bro. W. Morton addressed the church in the morning, the platform being occupied by the Morton Bros. in the evening, when at the close of Bro. A. Morton's address on "Forgetting God," one young lady made the good confession.—S.N., Aug. 28.

BOX HILL.—With deep regret we have to record the removal of Bro. and Sister F. A. Bignill and family who have gone from our midst to Brisbane. Bro. Bignill was the first to move the organisation of the church here, and has been its secretary from the first. He has toiled day and night for the cause, and God has blessed his labors richly. The whole family have endeared themselves to us by their consistent lives and zeal for the Master. At a social evening to bid farewell, Bro. Gill, senior, after others had spoken, feelingly referred to the splendid worth of Bro. Bignill, and presented him on behalf of the church with three volumes of Errett's "Evenings with the Bible." Mrs. Nightingale spoke on behalf of the sisters, and presented their token of love to Mrs. Bignill, a silver butter dish. Touch-

ing scenes were witnessed at the last gathering around the Lord's table. May God bless them with the church at Brisbane. Bro. A. W. Smith is acting secretary pending election.—W.H.N.

WARRAGUL.—Bro. Pederson, senr., who had made the good confession and was baptised by Bro. Goodwin on August 20, was received into fellowship on August 27. Things are moving on steadily, and we trust soundly. The church is about to purchase a suitable block of land, and hope to see a building on the land before the year is out. We want the prayers and help of the brotherhood.—R.W.J.

COLAC.—On Lord's day, 27th, we held our Bible School anniversary. We were pleased to have several visitors present, including Sister Swain, Bro. Page, and some of the brethren who have been laid aside by sickness. Bro. Swain presided over the meeting for breaking of bread and addressed the church. At 3 p.m., he spoke especially to the children, who were greatly interested. Our meeting at 7 p.m. was a great success, the chapel being well filled with an attentive congregation. Eight of the children sang "Sunshine and Rain." On Wednesday, the 30th, the children will receive a tea, after which a public meeting will be held.—J.G.L.

BRIGHTON.—Splendid attendance at the gospel meeting last Lord's day, at the conclusion of which feeling reference was made to the late Mr. E. Barnes. There was one confession. Bro. Pittman is introducing a series of "Along the Way" talks for the gospel services. We are making arrangements for our Sunday School anniversary.—P.H.L., Aug. 29.

CASTLEMAINE.—On Lord's day, August 20, we were pleased to have with us Bro. Gale, who was married in Moree to Miss M. Hodson. Our sister was also welcomed into our midst. On Monday night a kitchen social was given. Bro. and Sister Gale were made the recipients of many useful gifts. We pray that God will bless them both.—A.H.A.

BENDIGO.—The annual business meeting of the church was held on Wednesday, August 23. The secretary, T. J. Cook, gave the annual report. Revision of the roll in December, and again recently leaves us with a present membership of 230. This includes losses by transfer and death of 16, and gains by transfer, baptism, and restoration of 16, including a recent restoration and confession. The balance sheet submitted by the treasurer, Dr. Cook, showed a total expenditure of £194/4/1 for the year, the receipts for the same period being £219/11/8, leaving a credit balance of £25/7/7. The following deacons were re-elected for the year: Bren. Dr. and T. J. F. Cook, F. Collins, J. Turner, H. Sims, J. Ellis, Pollock, Southwick and W. Perkins. Choir leader, Bro. Barnden; organists, Sisters Cook, Dines, and Bro. Cooks.—J.S.

GEELONG.—There was a good attendance of members on Sunday morning last, when we were pleased to receive into membership Sister E. Horsnell, from Middle Park, Sister Barrett, from Beringa, and Sister Rankin, from Croydon. In the evening the church was again full, when Gifford Gordon gave a very impressive address on "Convinced, but Still Rejecting." The average attendance at the evening services for the month of August, 430. On Monday evening a special church meeting was held to receive report from the officers regarding the proposal to erect a hall in the church grounds. It has become imperative that something be done, for the Sunday School is growing rapidly, and we are pressed for room. Plans were submitted, and it was decided to instruct the officers to proceed with the arrangements for the erection of the hall at an estimated cost of £400. It was also decided to increase Bro. Gordon's salary £26 a year.—E.B.

NORTH FITZROY.—One confession Sunday evening at the close of Bro. Baker's message on "A Great Text." Also one received into fellowship, who came forward the previous Sunday, and who was immersed during the week. We had Bro. Main with us in the morning.—J.C., Aug. 28.

BAYSWATER.—The church at Bayswater held a business meeting on July 22, when Bro. Clements senior, who has been secretary for a good number of years, tendered his resignation. The appointment of a successor to the office was deferred until a later meeting, which was held on Thursday evening, August 17, when Bro. C. J. Martin was elected to fill the position. Bro. T. Clements, junr., who has had charge of our Sunday School for about eleven years, has decided to relinquish his position, and his resignation as superintendent, and also his sister's as teacher, has been accepted with regret. Bro. Edgar Clements has consented to carry on the work. Bren. E. Clements and J. Bishop have been elected deacons in place of those resigned. The church here has suffered severely of late through having lost almost half of our members through removals, but we are hoping for better times to come. Bro. George Holloway, of Moreland, is working with us as evangelist. His addresses are highly appreciated.—Chas. J. Martin.

ASCOT VALE.—Since last report we have received four additions—one by faith and obedience and three by letter from sister churches. Last Lord's day morning Bro. Brough, of the Bible College, exhorted the church very acceptably, and we were pleased to have with us as visitors, Sisters Morris (four), from Ballarat; Bro. Barnacle, from Swanston-st., and Bro. Bulgin, from New South Wales. Our gospel service, owing to our evangelist being unwell, was conducted by Bro. Swab, Bible College student, who delivered a fine address on the subject, "What Think Ye of Christ?" which was listened to most attentively by a large audience.—J.Y.P.

HORSHAM.—We are pleased to report good progress here, meetings well attended, and good interest shown. We have engaged Bro. J. A. Millar to carry on the work here until the end of November, when Bro. Allan, now at Footscray, will take up the work. The field is white unto harvest, and we look forward to much blessing in the near future, and precious souls won for the Master.—A. E. Gallop.

Here & There.

Education Sunday.

College of the Bible offering, Sept. 3.

J. J. Franklyn has resigned from the work at the City Temple, Sydney, the same to take effect on December 31.

New South Wales Home Mission collectors are reminded that the quarter ends on August 31. Please send in the money to A. E. Illingworth.

P. H. Morton writes:—"In the Hornsby school report in last week's CHRISTIAN, the average has been shown as 3/11, instead of 5/11 per scholar for the year."

Mr. and Mrs. G. T. Walden are now in Melbourne on a brief visit. Bro. Walden came over to assist in the marriage ceremony of P. A. Dickson and Miss Mary Lawson.

S. G. Chipperfield gratefully acknowledges on behalf of Northcote building fund the following amounts: Bro. Ward, Preston, 10/-; A Brother, Melbourne, £2/2/-; Isolated Sister, 10/-.

Will the members of the South Australian Churches of Christ kindly note that tickets for the Conference tea can be obtained from the church secretaries, or from W. J. Manning, Ware Chambers, King William-st.

The sacred cantata, "Faith Triumphant," to be given by the Musical Society (Melbourne) in aid of the General Dorcas funds, will be held on September 12th. W. H. Allen will give the descriptive readings of the cantata. Please note the date.

Visitors to the South Australian Conference from Melbourne are asked to communicate with M. McLellan, 263 Little Collins-st., Melbourne, as single tickets for the return journey are issued

when six or more travel. Intending travellers are asked to notify at once.

Bro. J. J. Franklyn, of Sydney, has been invited as one of two speakers at a big Protestant rally in Melbourne, in November next.

A temperance rally was held in the Christian chapel, Lygon-st., Carlton, on Monday night last. A good programme of songs and recitations was presented. The speaker for the evening was W. H. Allen, of Swanston-st. church, who gave a vigorous and telling temperance address.

T. G. Mason, of Queensland, has accepted the invitation of the New South Wales Home Mission Committee for June-Marrar Circuit. As soon as he takes up the work, Bro. H. Wilson Cust will be transferred to Inverell District to assist Bro. E. J. Waters.

The big fair in aid of "King Edward VII. Home for Orphans and Homeless Children," promises to be one of the biggest things in modern Protestantism. We expect to be in a position to open the Home, thoroughly furnished, absolutely free of debt. Our motto is "A real home with Protestant training for every needy child."—J. J. Franklyn.

R. H. Bardwell writes: "I am glad to be able to inform you that a few of the brethren and sisters living at Hampton have decided to start meetings there, and next Lord's day morning will meet at Bro. Campbell Edwards' house in Alicia-st. A Sunday School will also be held under the superintendency of Bro. Sheehan, who, until recently, was the superintendent of the Sandringham school." The secretary is R. H. Bardwell, Alicia-st., Hampton.

The Sisters' Conference Executive and the Home Mission Committee of New South Wales have arranged for a combined sisters' rally at the City Temple on September 26, at 8 p.m. This is to take the place of the annual tea meeting. Sisters, young and old, are to be asked to it. The programme will be a good one. Lantern slides will be used to illustrate the musical items, and Bro. Craigie's slides of the chapel built in a day will be shown. A special offering is to be asked for in the interests of Home Missions.

The great types of religious belief in the world, says the *Christian*, are best seen by contrast. Such contrast is forcibly presented in the following excellent summary:—The Moslem seeks Mecca, the Hebrew Jerusalem, the Catholic Rome—each looking for the Holy City; the Protestant goes to the inner chamber, and shuts the door. Examine these facts. The Moslem finds the tomb of a long-dead man; the Hebrew finds only a wall against which to wall; the Catholic finds a self-beleagured Roman citizen; the Protestant finds the "Father who seeth in secret."

D. C. McCallum writes from the Philippines:—"The AUSTRALIAN CHRISTIAN has come to hand all right, and Mrs. McCallum and I have read the five copies received with much zest, especially the news items. We are now in the midst of the rainy season, and for two days the rain has come down in truly tropical style. A typhoon is reported to be in our vicinity, but so far we have only had a very high wind. We are both quite well, and I am thoroughly enjoying my work. On July 2, Alejandro Anunciacion, our evangelist in Vigan, baptised five, including his mother, in a neighboring town, and on Sunday night, July 9, two of the students in the mission dormitory were baptised. There are thirty in our dormitory."

The workers of the Palestine Exploration Society have achieved great things in a short time in a campaign of exploration on the site of Beth-she-mesh of Judah (2 Kings 14: 11). In a very few weeks the explorers have come upon levels which bear traces of early civilisation. There have been uncovered remains of city walls and gates, with fragments of pottery; and it seems clear that at one time the place was subjected to a siege which ended by its being burnt to the ground. Have we here the dividing line between the Canaanite and Israelite periods? As the place where the Ark rested on the way from the land of the Philistines, the city has an important significance in the story of ancient Israel. Accordingly, the re-

sults of research will be awaited with profound interest.

The Federal Foreign Missionary Committee have accepted Mr. F. Gordon Goodwin, of the College of the Bible, and Miss M. J. Young, for service in the South Sea Islands. They will be farewelled at Swanston-st., together with Bro. and Sister H. H. Watson, missionaries elect for India, on Monday evening, Sept. 11, at 8 o'clock.

The Committee of Arrangements for the Federal Conference of 1912, consisting of the Victorian members of the Federal Conference Executive Committee, the F.M. and H.M. Committees, the Women's Council, Representatives of the C.E. and B.S. Unions, and Temperance Committee, and one representative of Melbourne and suburban churches, will be held in the Swanston-st. lecture room on Friday evening, Sept. 8, at 7.30 o'clock.

The Wesleyan *Spectator* gives its definition of infant baptism. It is as follows:—"It is an ordinance in which the child is dedicated to Christ by the parents, and the Church receives the dedicated child into the Christian family, in faith and expectation that when the age of personal choice arrives, the child will, of its own election, choose the Christ to whom he was dedicated in baptism." Nothing more is required than the reading of the above to stamp infant baptism as a church institution and not a New Testament ordinance.

The Ballarat *Courier* is responsible for the following:—"It is almost unpardonable to refer to a pastor of the Church of Christ as a "Rev." The Mayor of the City (Cr. Hollway) committed this error when speaking at a lecture given by Mr. E. Stanley Tape at the Dawson-st. Church of Christ last evening. His reference was to the "Rev." Mr. Tape. In so describing that gentleman, the Mayor was, unfortunately, a few years behind the times, as Mr. Tape, on rising to reply, said—"I was once a "Rev." gentleman, but am now a common or garden minister in this humble community."

An article in the *Japan Times* on the "Influence of British Ideas on Japan," has the following:—"More than anything else, the English Bible, together with the presence of missionaries, has contributed toward the spread of new ethical conceptions. Christianity as a religion is yet far from making the conquest of this land, but its indirect influence has been unmistakably great. Anglo-Saxon civilisation came in with the glad tidings of emancipation of individuals from their social and legal bondage. The message consists of two words—*freedom* and *responsibility*—freedom in the social and political life, and responsibility in the spiritual and intellectual life.

R. Enniss wishes us to notify that the monthly Victorian preachers' meeting will be held next Monday at 3 p.m., in the Lygon-st. chapel. Bro. H. Watson, who is leaving to take up work at Baramati, India, is the appointed speaker, and this will be a rare opportunity for preachers to come into touch with this consecrated man. Bro. W. H. Allen will be welcomed at this meeting. Will preachers please accept this intimation in lieu of ordinary notice?

J. Jones objects to the phraseology used in obituary notices, such as "She was up in heaven," "Gone to his reward." He considers "Fallen asleep in Christ" more appropriate and Scriptural. No doubt the latter is a very beautiful way of expressing the idea. Whether the others are also appropriate and Scriptural is a matter of opinion.

M. Madsen writes: "Will you kindly give in the *CHRISTIAN* your opinion of Matt. 22: 12. What or who does this refer to—"The man without wedding garment"?"

Answer.—In this parable, we think certain things have to be taken for granted. (1) That wedding garments were provided by the king for the guests. (2) That the guest who did not put one on was guilty of a deliberate slight to the king. This being so, we should regard the incident as an exhibition of indifference to the claims of the king, equal to the refusal of those who, in the first place, declined the invitation to the marriage feast; probably, also, having an allusion to

the Pharisees, who thought they were good enough as they were. Clothed in their own righteousness, they did not feel the need of anything else. The significance of the parable is not to be found in the wedding garment itself, but in the fact that it was not put on. It would apply to any deliberate refusal to comply with the requirements of Christ.

N.S.W. FOREIGN MISSION NOTES.

Bro. and Sister Watson, who have been visiting the Sydney churches, were present at the last committee meeting, and Bro. Watson gave an interesting address. The Committee voiced its appreciation of their work among the Sydney churches in a resolution of thanks.

The report of the Chinese Church, Sydney, was cheering. Steady progress has been maintained, and one had made the good confession. The illness of the secretary, Mrs. Priddeth, was regretted, and the prayer expressed that she might be restored speedily.

Bren. Burns and Saunders having resigned from the Mission Study Council, Bro. W. C. Bland was elected as representative, and the appointment of another left in Bro. Walden's hands.

It was decided to co-operate with the Home Missionary Committee in publishing the proposed missionary paper, which has been delayed, owing to the proposal for co-operation by the Home Mission Committee.

Bro. A. G. Saunders and H. Pang were present at the meeting, and were welcomed by the President, Bro. G. H. Browne.—F. T. Saunders.

COMING EVENT.

SEPTEMBER 11.—(Monday.) Farewell to Bro. and Sister H. Watson, missionaries elect for India, and Mr. F. Gordon Goodwin and Miss M. J. Young, missionaries elect for the South Seas, will take place in the Swanston-st. chapel at 8 p.m. Farewells by representative speakers. Replies by our missionaries, and lantern views of India. Solos by Miss Finlayson, of South Australia. Reserve the date.

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IN MEMORIAM.

MASTERS.—In sad but ever loving memory of our dear husband and father, Samuel Olver Masters, who was called home on Sept. 3, 1909, at Maylands, W.A.

Home at last, and labor done,
Safe and blest, the victory won;
Jordan passed, from pain set free,
Angels now have welcomed thee.

—Inserted by his loving wife and daughters.

BARRETT.—To the memory of Eliza Jane Barrett, who passed to the higher life, Sept. 3, 1910. Aged 83. For nearly 50 years a faithful member of the Church of Christ, and pioneer of church at Lygon-st. "She hath done what she could."

—Inserted by the grandchildren, Moreland.

COLBOURNE.—In loving memory of Clifford S. Colbourne, who passed away at North Sydney, August 31st, 1910, after a few days' illness, aged 21 years. "Dearly loved and sadly missed."

—Inserted by his mother and sister, Petersham, N.S.W.

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Obituary.

WHATELY.—On Monday, July 31, at Fremantle, of pneumonia. Bro. Frederic John Whately, aged 42, son of the late Charles Whately, of Newtown, was baptised in King-st., Newtown, and arriving in West Australia nineteen years ago, was among the few brethren who formed the church in this town, shortly after his arrival. He leaves his life partner and nine young children sorrowing for their loss. We laid his body away on August 1, in the presence of a goodly number of relatives, church members, and friends.—A.L., Fremantle, W.A.

OLDS.—We regret to have to report the death of another of our esteemed members, Sister Mary Olds, who fell asleep in Jesus on July 1, aged 50 years. Sister Olds has been an interested member in good standing since the early days of the church here. Two weeks before her death she met with her loved disciples around the table, to remember her Saviour's death. She was highly loved and respected by all who knew her, for her kind, tender and Christlike manner. She always did her little part in a quiet way. Her illness, although short, was exceeding painful. Although we would not wish her back to suffer, we miss her presence very keenly. Our heartfelt sympathy and prayers go out to the bereaved husband and children, who mourn the loss of a kind, tender and loving wife and mother.—S.C.T., Gympie, Q.

STONES.—Sister E. Stones passed peacefully away in her sleep in the early hours of Lord's day morning, August 20. Our sister had been unwell for a few days with the influenza. The doctor who saw her the day before her death said she was somewhat better, so the end came as a great shock to her relations and friends. Our Bro. John Tully conducted the service at the grave in a very impressive manner. Little did we think when he conducted a similar service over our late Sister Neal, only a fortnight previous, that he would be conducting this service over the writer's own sister so soon. "Be ye also ready."—G. T. Petty, Doncaster, Vic.

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