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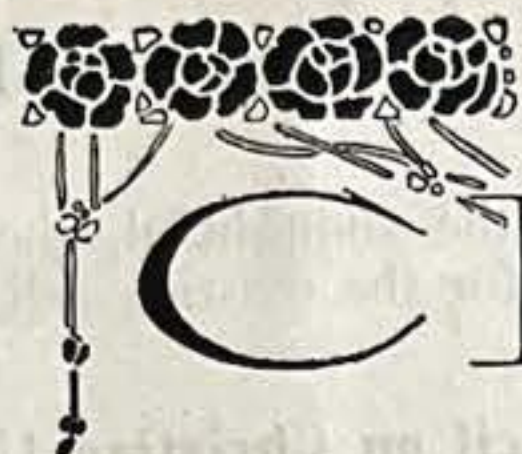
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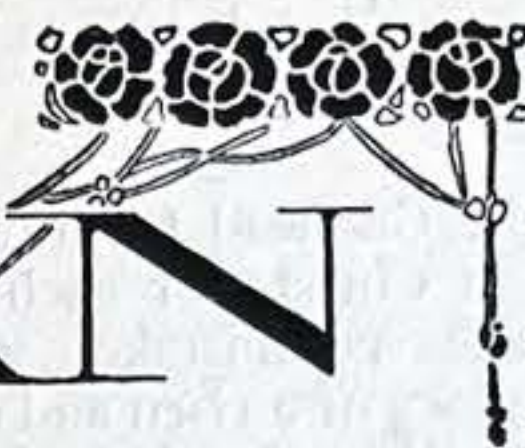


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The Australian

CHRISTIAN



Vol. XIII., No. 49.

Thursday, December, 8, 1910.

That which distinguishes Jesus from all other teachers is that he claimed to be the truth he taught. "I am the way, the truth and the life."



The preacher, whatever else he may be, must be an evangelist.

THE MODERN PULPIT.

Anyone who proposes to write about the modern pulpit has a big task before him, provided, of course, that he intends to do his subject justice. But not so big a task if the writer is a man of limited experience, and out of his shallow knowledge writes easily on a matter about which he has not yet understood the first principles. If the subject to be dealt with is the modern pulpit, the first essential is that one should know something about preaching and preachers, and the second is that he shall have a clear understanding of what is the object of preaching. Whether the writer of an article on "The Modern Pulpit," which appeared in last Saturday's *Age*, has these qualifications is open to some doubt, because his object appears to be that of pointing out the weak spot in modern preaching, and, as it appears to us, failing to a very large extent in doing so. While saying this we very readily admit that the article has in it very much to be admired, and as a tribute to the supremacy of Christ as a teacher is all that could be desired, save that he fails to do justice to the personality behind the teacher.

Alleged faults.

It is urged as a fault in modern preaching that "an exposition of the personality of Christ takes the place of a deeper rendering of the ethics of conduct," and further, that "Jesus as a teacher of priceless worth is set aside in the worship of an exalted Christ." These sentences seem to indicate that the writer of them is not prepared to acknowledge the exalted place that the modern pulpit gives to Christ, or, if not, that he fails to understand what the teaching of Christ really involves. To set forth Christ simply as a teacher of conduct, is only to present to our view a Christ robbed of his divine glory, and to miss the point that much of the teaching of Christ was about his own personality. The writer of the article under consideration betrays his own weakness when he makes it a com-

plaint that the modern pulpit makes an exposition of the personality of Christ take the place of a deeper rendering of the ethics of conduct. He does so, because he fails to understand that the deeper rendering of the ethics of conduct is only got when the personality of Christ receives the fullest consideration. This is a point which is very fully brought out in Carnegie Simpson's "Fact of Christ." "The inherent truth of a teacher's message," he says, "would always appear to be a more important matter than anything, however interesting, about the teacher himself. We should therefore expect that the question which Jesus would regard as of decisive importance for religion would be about some cardinal theological belief—such as—Do you believe in the Father in heaven? or some primary ethical principle, such as—Do you accept the law of the Sermon on the Mount? This is what we should expect. But the question was not of this kind. It was not about God or about morals. It was a question simply about Jesus himself. It was neither theological, nor ethical, but personal; and this was the question upon an answer to which Jesus declared, with energy and enthusiasm, that his church would be built."

The personality of Christ.

One of the things that distinguishes the religion of Jesus from other religions is that it is built upon a person. And that which distinguishes him as a teacher from all other teachers is that he claimed that he himself was the truth he taught. "I am the way, the truth and the life." This, and other like expressions, will indicate what we mean. Therefore, if the modern pulpit dwells much upon the personality of Jesus, it is true to the teaching of the Master, and, in the nature of things, must of necessity give a deeper meaning to ethics and conduct. It is a deep and abiding faith in Jesus, as the Christ, the Son of the living God, that supplies the strongest motive power for right conduct. Without this motive power behind preaching, essays on conduct, no matter how impressive and attractive, will have no

force to move the world into the upward paths of righteousness. The only true awakening to the higher spiritual life is that which comes from the knowledge of Jesus Christ as a personal Saviour. In apostolic language this means being "in Christ," and implies a spiritual birth. W. J. Dawson, in a chapter on "The New Evangelism," says: "We have all talked a great deal about the new revival which is to be ethical, but there will be no ethical revival without a precedent spiritual revival."

An exalted Christ.

We should be inclined to demur to the statement that "Jesus as a teacher of priceless worth is set aside in the worship of an exalted Christ" by the modern pulpit. We should rather say that the tendency of the modern pulpit is to fall into the mistake of the writer of the article under review, and emphasise the ethical teaching of Christ without due acknowledgment of the supreme authority which lies behind it. We do not think that the weakness of the modern pulpit is to be found in the lack of emphasis it places on conduct. We venture to assert that this constitutes the bulk of the matter delivered from the modern pulpit Sunday after Sunday. What the pulpit of to-day needs is to get the vision of the apostle Paul, and to find in the regal dignity and power of the risen Christ, the pledge and potency of the fuller spiritual life. "For in him," says Paul, "dwelleth all the fulness of the Godhead bodily, and in him, ye are made full, who is the head of all principality and power." And here some words from Alexander Maclaren may be helpful:—"Though all the earth," he says, "were covered with helpers and lovers of my soul, 'as the sands by the sea-shore innumerable,' and all the heavens were sown with angel faces who cared for me and succored me, thick as stars in the Milky Way,—all could not do for me what I need. Yea, though all these were gathered into one mighty and loving creature, even he were no sufficient stay for one soul of man. We want more than creature help. We need the whole ful-

ness of the Godhead to draw from. It is all there in Christ, for each of us." The pulpit makes no mistake when it dwells upon the glory of a risen and exalted Christ. It is a sign of its decadence when it fails to do so.

The real weakness.

The real weakness of the modern pulpit lies in this—it has to a large extent lost the evangelistic note. Let us quote again from W. J. Dawson: "Just as the loss of the evangelistic spirit in the church means ruin, so the loss of the evangelistic note in preaching means extinction for the preacher. How many of us there are who, on a Sunday night, have come home with the miserable sense that we have been beating the air, with a sense of unreality about the work we have tried to do. Analyse such a condition, and is not the final result this? The reason why we feel a sense of unreality in our work is that we have lost the evangelistic note in preaching? In Nathanael Burton's 'Yale Lectures on Preaching,' there is one phase that struck me as true and deeply pathetic. He said that the great thing he regretted in reviewing his life's ministry was that he had so often preached 'without an aim.'" Here we think, we discover the weakness of the modern pulpit—its lack of definite purpose. It will only recover its power when its preaching is for the definite redemption of men. There are too many essays preached from the pulpit. The apostolic fervor for the winning of souls is largely gone. Sermons are seldom preached which have for their object the immediate conversion of men and women. The modern preacher regards himself more in the light of a pastor than an evangelist. This is the great mistake of modern times. The preacher, whatever else he may be, must be an evangelist. His mission should be to win souls for Jesus Christ, and expect conversions as the result of every sermon preached. His mission is not so much to preach Jesus as a teacher, but Christ as a Saviour. A full gospel, in which salvation from sin shall be found in a crucified Redeemer, and the risen and exalted Christ.

Editorial Notes.

Is Our Success Satisfactory?

While we have much cause for thankfulness that the plea presented by those who claim to be only Christians has been so successful, there are few thoughtful brethren who will be satisfied with the progress made. As a result of one hundred years' advocacy of the New Testament basis of union, less than one and a half millions are to-day enlisted under its banner. Compared with the growth of other religious bodies this is indeed encouraging, but as a plea for the union of Christians, the hopes of its

earlier advocates have not been realised. We readily admit that the influence of the movement extends far beyond the churches actually united, and that, as acknowledged by prominent men of other communions in America, its strong and persistent union plea has been a factor in the remarkable growth of the union sentiment. Denominationalism is no longer advocated and scarcely defended, but rather apologised for, and so far as we have had any influence in this direction our mission has not been in vain; while the fact that so many have renounced sectarian creeds and names and are banded together in successful co-operation, is practical demonstration of the soundness of the position we have taken. But who amongst us does not realise that all this falls far short of the objective in view? The dying words of Rhodes—"So much to do, so little done," have their application here.

What More Can We Do?

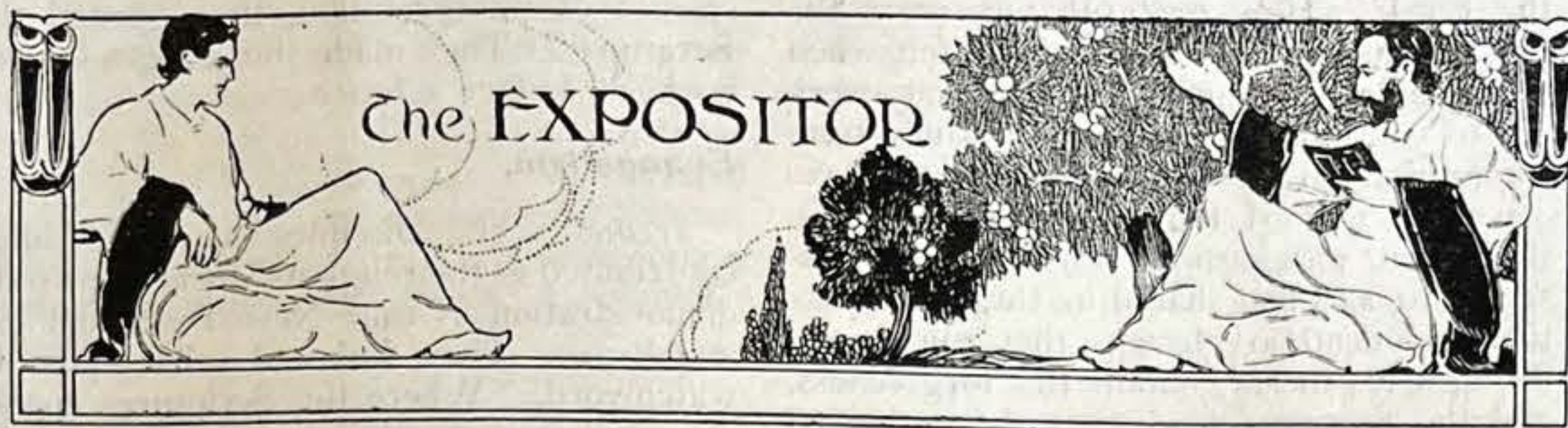
The "Declaration and Address" of Thomas Campbell in 1809 met with practically no response. He and his handful of supporters were regarded as mere visionaries whose dream would soon be forgotten. For the first half century they simply had to fight for existence and recognition, and it has taken another fifty years to win the respect of the public as one of the strong religious forces of the day. Even now their plea and mission is not understood, and they are regarded by the religious world generally as but a successful and rapidly growing denomination. Our literature is scarcely read outside our own ranks, and consequently but few realise we are neither a church nor a denomination, but a group of churches within the great body of Christ pleading for a return to the simplicity and unity of New Testament Christianity. We believe we have a mission, and that is to present to the Christian world the divinely given ground on which all true Christians may, without compromise of principle or conscience, unite in church work and worship in order to the world's conversion. But unless we can reach the ears of those concerned our mission must necessarily prove a failure. The question is, How are we to make our mission known and our influence felt? The sentiment of union is in the air, and all religious bodies are feeling its influence. There is a growing desire toward organic union, and this is finding expression in many denominations in the appointment of committees to confer with others in the formation of an acceptable constitution on which to unite. Is it possible for us to take advantage of the opportunity to present, in such a public and impressive manner as to challenge attention, the plea we have so long been quietly making, as our offering to the solution of the union problem? Profoundly convinced, as we are, of the soundness and practicability of the Scriptural basis we advocate for the union of the scattered forces of Christ, are we justified in neglecting to take some more pronounced step in order to force upon the

attention of the thoughtful, the one and only remedy for the existing religious confusion?

A "Council on Christian Union."

Such reflections as the above have of late been occupying the minds of prominent American brethren, and at the Convention in Topeka last October an important step was taken which may have its influence in the history of Christian union. The President, Peter Ainslie, in his presidential address advocated the formation of a council on Christian union whose work it should be to come into touch with the various union movements, and to present to the world by the aid of literature and other means a plea for the union of Christians on a Scriptural basis. His remarks met with hearty acceptance, and as the direct outcome a council has been formed, the objects of which are thus stated:—"First, To create and distribute literature bearing on Christian union among the people of our own and other religious bodies, and to solicit and hold in trust funds for this purpose. Second, To arrange conferences in important centres on the subject of Christian union. Third, To prepare and send to all religious peoples an address reciting the great cardinal principles of our movement, and urging the vital importance of Christian union if we are to conquer the world for Christ." The council is to meet annually at same time and place as the annual convention, when its officers and members shall be elected. "During the discussion," says the *Christian-Evangelist*, it came out that one brother and his wife, of large means, were considering seriously the propriety of putting a large sum of money at the disposal of a board of this kind to circulate such literature as would set forth before the religious world the necessity for Christian union, and our own contributions to that problem. Bro. R. A. Long, with his accustomed generosity, proposed that until such provision was made by the persons mentioned, or others, the Christian Publishing Co. would stand good for \$10,000 (£2000) a year for two years to carry out the aims of this council." We are informed that "The board will no doubt meet and organise at once and begin this important propaganda. The first thing to be done, perhaps, will be the preparation and publication of an address to the Christian world, called for by W. T. Moore's resolution, which was approved and referred to the board for carrying out." It appears there will be no lack of funds for the furtherance of the objects of the council, and we shall await with interest the results arising from this movement by our American brethren. In the meantime it will be well for us in Australia to give special prominence to our plea for the union of Christians, and to seek to more largely influence the existing union sentiment with a view to moulding it on New Testament lines.

Exactness in little duties is a wonderful source of cheerfulness.—F. W. Faber.



The Spirit of Christian Baptism Considered.

The Name of Christ the Great Essential.

By I. J. Spencer.

The contentions over the action, the subjects and the design of baptism have been innumerable and interminable. It is universally agreed that immersion is baptism, although not so conceded that baptism is necessarily immersion. It is universally agreed that obedient believers are proper subjects of baptism, although not so agreed that such are the only appropriate subjects. It is universally agreed that one design of baptism is to afford an expression—an authoritative expression—of accepted obedience on the part of the one who obeys Christ in the ordinance. All are agreed, also, that the ordinance of baptism is a symbol of entrance into the spirit, church or body, name, promises and service of Christ. So much has been said about the external side, conditions and requisites of baptism that we are liable to think of the subject chiefly, if not wholly, as an outward ceremony. Baptism has its spiritual side and significance. I wish to make a few suggestions concerning the spiritual import of the subject. The proper spirit to bring to Christian baptism is first of all a *reverent* spirit. It is not of men, but is from heaven. It belongs peculiarly to the New Testament dispensation. It is not Mosaic. It is a universal Christian institution. No one was ever received into the Church of Christ, so far as the record of the New Testament goes, without baptism into Christ. It is perpetual. It was incorporated into the great commission. It was made co-extensive and co-terminous with faith, repentance and church membership. We find it observed with the utmost decorum, reverence, promptitude and simplicity of faith in the numerous instances recorded in the New Testament.

Intelligence.

Again, the spirit of *intelligence* should accompany the action. It is not that one needs to know the philosophy of the subject. But one needs to know (1) that obedience to it is the fulfilling of righteousness; (2) that it is well-pleasing to the Lord; (3) that it sets forth the death, burial and resurrection of Christ; (4) that it speaks of the death of the sinner to sin, of his burial with Christ and his resurrection to walk with Christ in newness of life. It ought to be appreciated that in it the soul surrenders wholly to Christ. It is important that in

some way the subject of baptism shall be universally studied in the light of Christ's teaching. He is the end of the law concerning baptism. Many have been taught that Christian baptism is a matter of indifference because an outward ordinance. Others have accepted without question the teachings and traditions of their denominations and religious leaders. Others have thought it would be a grave reflection upon the piety and intelligence of their ancestors to define and practise baptism differently from them. It is essential that each follower of Christ shall possess and cherish an open and inquiring mind as to the will of Christ on the question of Christian baptism as well as on every other matter about which he spoke. It might shock many a pious soul to hear it said: "It would be impossible to baptise an infant in the name of Christ." And, yet, if he has not authorised infant baptism it follows necessarily that it can not be performed in his name. The same may be said of sprinkling for baptism. In the face of the sad and injurious divisions in the church on account of different practices called baptism, it behooves Christians to begin with Christ to study as thoroughly as possible what he meant when in the great commission he said: "He that believeth and is baptised shall be saved." What did the apostles mean when they taught and practised baptism in the name of Christ? The keenest interest and intelligence, for the sake of the union of believers and for the speedy evangelisation of the world, should be manifested concerning the will of Christ as to the meaning and office of baptism.

Loyalty.

The spirit of *loyalty* to Christ should be in it in every instance. Of course there can be no loyalty to Christ in infant baptism because (1) he never commanded it; (2) it is made a substitute for or a bar to what Christ did command, namely, the voluntary burial with Christ in baptism; and (3) so-called infant baptism invariably violates the divine will as to the action—a burial and not an aspersion—as well as the divine will as to the subjects. We know there were New Testament baptisms of believers in Christ. We read of no baptism of infants and of no authorisation of infant baptism on the part of Christ or the apostles, either in principle or practice. As Henry Ward

Beecher said: "If we are asked for Scriptural authority for infant baptism we might as well give it up, first as last, for there is none." But the spirit of loyalty is not most loyal when controversial. Loyalty to Christ necessitates the most serious and devout obedience to him of which one is capable, but not doubtful disputations or fleshly contentions against who may be as honest, if not as well-informed, as ourselves. What should be the ruling motive of one going to his baptism? It should be certainly that of love, gratitude, surrender, of faith, of obedience and of loyalty to Christ. It should be an honest effort to do "whatsoever he saith unto you." It should be "the interrogation of a good conscience toward God, through the resurrection of Jesus Christ," as Peter said. It is the devout and obedient reaching out of the hand after the blessing of Christ, of Christ himself, who rose from the dead. It should be a means of grace, of bringing Christ into the soul.

Humility.

Moreover, the spirit of *humility*, lowliness, dependence upon God, must be in him who would obey the Lord in baptism. They that worship God must worship him in spirit and truth. God is very great. Man is extremely weak and sinful, small and dependent upon the Lord. He can not of himself do anything. He has nothing, save as he receives from God, the source of "every good gift." How beautiful the lowly example of Jesus at his baptism! The human will was swallowed up sublimely in the divine. "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Likewise as our Lord entered his extreme baptism of suffering he said: "Not my will, but thine be done." He could do nothing of himself. As he saw and heard from the Father he judged. Thus, as he and the Father were one, so his follower should seek oneness with and in him, as his Lord.

The spirit of humility filled Jesus as he made himself of no reputation and became obedient unto death, even the death of the cross. Because so deeply humble and obedient God hath exalted him greatly and given him the name above every name, at which every knee shall bow. The little child placed in the midst of the disciples was to teach humility. Pride is contradictory to spirituality. While God giveth grace to the humble, he resisteth the proud. The doctrine of humility was preached powerfully at the first celebration and inauguration of the Supper, another permanent ordinance in the church. Not to be willing to condescend to the lowly service of others was an indication of unfitness to partake with Christ of the Supper. Such pride needed his cleansing.

Gratitude.

Another quality important in the proper submission to Christian baptism is *gratitude*. Sweet sentiment! How all of us rejoice in seeing and receiving gratitude! If one's life has been spared as Saul's life was saved by David, if the blackness of despair has been

made radiant by the presence of hope; if unspeakable gifts have been vouchsafed and benefits bestowed greater than tongue can tell or heart can conceive—benefits even partially realised—and if baptism is a sign and symbol of the heart's deep gratitude, as it should be, of course, the atmosphere about it will be as the very breath of heaven and its acceptance as the acceptance of the very bread of heaven. How grateful Paul must have been when Ananias said, "Saul, why tarriest thou? Arise and be baptised and wash away thy sins, calling on the name of

the Lord." How grateful, too, must the three thousand at Pentecost have felt when Peter said: "Repent and be baptised every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit"! To think that, although they had blindly consented to, and had shared in, the condemnation and death of Jesus, they might yet, through his mercy, obtain full forgiveness, and the Spirit of God, must have thrilled their hearts with gratitude.

To be continued.

science of interpretation, they opened the Scriptures. They made the Bible a known book, no longer a fetich.

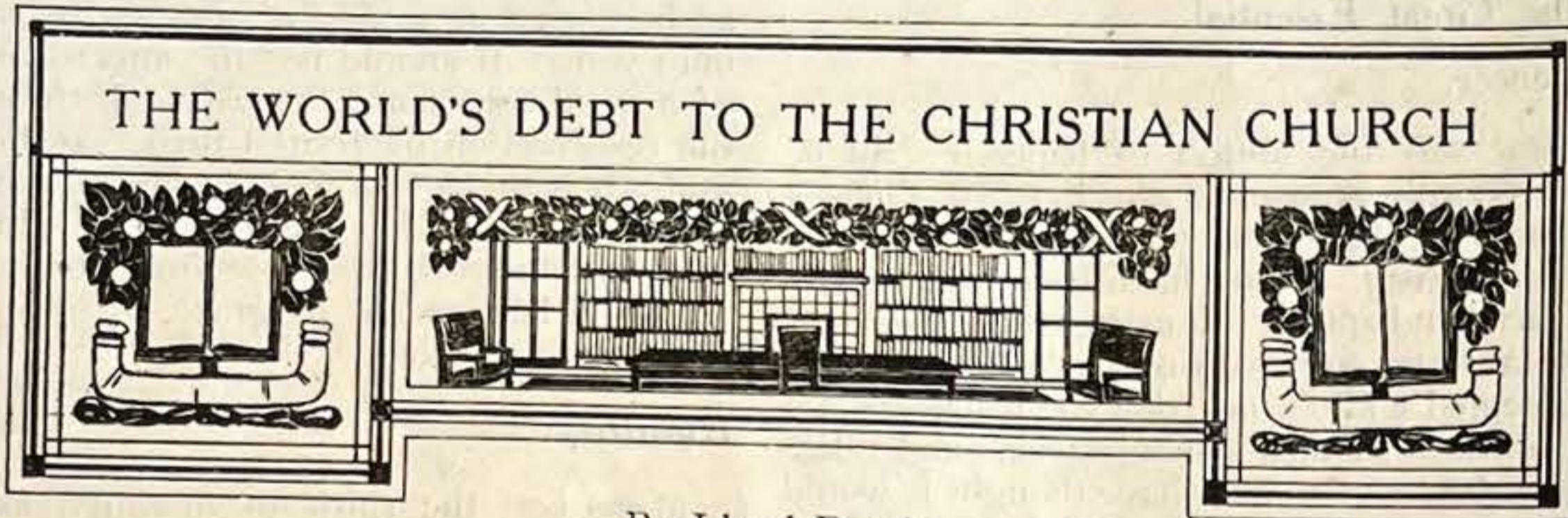
Evangelism.

Second. The Disciples of Christ have contributed to the religious world a splendid demonstration of sane New Testament evangelism. They followed that splendid watchword, "Where the Scriptures speak, we speak," in proclaiming the gospel and making known the terms of pardon. They analysed the conversions recorded in Acts. They deduced therefrom the steps in conversion, as outlined and required by the Holy Spirit. They gave those heavenward advances in logical and orderly sequence. They addressed men as free agents, as active in conversion, and delivered souls bound in Calvinistic theologies and made known to them their divinely appointed rights in the gospel. They proclaimed with great clearness and power the facts and commands and promises of the gospel. They rejected all human tests of sincerity and fellowship. They quoted the precedents of the Holy Spirit's teaching. Consequently they escaped the follies and delusions and abuses of sectarian evangelism. Miraculous experiences, heavenly vision, strange lights, unearthly sounds, fearful trances, holy quavers, diabolical jerks, doglike barkings, hypnotic expedients, frantic appeals, anxious-seat extravagancies, self-righteous censorships, custom-house examinations, holy inquisitions, creedal monstrosities, imagined experiences, contagions of the mob, unhealthily emotionalisms—all this catalogue of so-called conversions attendant upon unscriptural evangelism of the past found no place in the programme of these restorationists. They said, "Restore the plain, simple, intelligible evangelism of the first century and these excrescences and extravagancies will disappear," and it was so. It sounded like revelation in the ears of confused and baffled multitudes. It inaugurated great evangelistic victories. Evangelism to-day in the great denominational bodies is so like our own, that we have difficulty in locating and tagging the ordinary evangelist. In this general return to the simplicity and order of New Testament evangelism, the Disciples have exercised the greatest influence and have been recognised and acknowledged by great masters of evangelism as being in the front rank of the evangelistic forces of the world.

Our plea.

The greatest contribution of the Disciples to the progress of the religious world is without question what we have fondly called "Our Plea"—a plea for the union of all the people of God upon a New Testament basis and under the authority and in the spirit of Jesus Christ, who alone is head of the church. The conditions that confronted the fathers who made this plea can not be appreciated to-day, so great has been the advance made by Protestant Christianity toward unity. Then denominationalism was

THE WORLD'S DEBT TO THE CHRISTIAN CHURCH



By Lloyd Darsie.

The golden rule has not always inspired religious historians. The temptation to be ironical, satirical or even extremely critical is always with us, and in the history of religions there is the largest opportunity for its exercise, but rarely with profit. I have asked for myself that I might be saved from provincialism and egregious self-conceit in the presentation of this paper, and that I might have a proper understanding of the great men and great principles and great victories used of God in our century of history. Yet this is very difficult.

Honor the pioneers.

Great changes are taking place in religious life and thought. When issues long championed by our people and advocated through a century of time are generally accepted and endorsed, no fair minded man will deny to those who initially and consistently and persistently contended for great principles and policies, the largest credit for their general acceptance. If at this time prominent teachers and editors and theologians are voicing with thrilling earnestness the watchwords so familiar to us and for which our brethren were once regarded as peculiar, while we do not claim a proprietary interest, may we not say with becoming humility, "We were pioneers in this field"? Not the only discoverers. Other faithful souls stood, too, on the hill tops. But our pathfinders located this trail long ago. In the search for the old paths, we found the footsteps of the Man of Galilee and his inspired apostles and we have tried to follow, and if we are overtaken by a vast company, who are also following and rejoicing in the plain, simple way, we shall say gladly, All hail! This is the highway cast up by the divine providence on which *all* the redeemed should walk. But who will deny to those great and godly men whom we affection-

ately style "the pioneers," their proper place in the recovery of the Jerusalem road and the location of appropriate signboards for confused and baffled pilgrims? Perhaps we should not urge these claims. Such urging might invalidate our service. Perhaps we should not clamor for recognition in the advocacy of measures and reforms now meeting with almost universal endorsement. Perhaps we never shall receive proper credit. Be it so. We have sought only the triumph of the truth and the glory of our God. I will merely to-day try to select the spheres, in which, while we have not occupied them exclusively, we have rendered distinguished service.

Biblical interpretation.

First. The Disciples have contributed much to Biblical interpretation. They were the initial higher critics. I use these words in the best and truest sense. First as a people, they used in the study of the Word the principles of scientific interpretation. They asked, "Who speaks? To whom? Under what dispensation? For what purpose?" They applied the strictest logical and grammatical law of words and sentences. They recognised the progressive character of revelation. They perceived with fine discrimination the relative positions of Sinai and Calvary; of Moses and Christ; of temporary and permanent lawgivers. They outlined the three distinct dispensations of the grace of God—Patriarchal, Jewish and Christian. They defined with rare judgment the spheres and limitations of the covenants. They analysed and divided the Book into law and history and poetry and prophecy and gospel and epistles and revelation. "They distinguished with rare insight between law and custom, between precedent and isolated facts, between the passing and the abiding." Following such a

justified and advocated. Sectarianism lifted its head unabashed and stalked brazenly through the church of God. It was followed by a horde of associate evils—hatred, envy, competition, rivalry, slander, distrust, deceit, selfishness. The whole filthy brood gathered sustenance from a common mother.

Back to Christ.

The oneness for which our Lord prayed was dissipated amid scores of strong and factional societies, each claiming to be the church, wearing unscriptural names, exploiting the authority of creeds and councils and church dignitaries who projected human authority. Our fathers uttered with thrilling emphasis the watchword—"Back to Christ." They offered as a basis for the union of all the people of God, the restoration of New Testament Christianity in name and doctrine, in ordinances and life. Union in Christ, around Christ, under Christ. They advocated a union vital and organic as the only union worth working for or praying for. Without charges or stipends or salaries, they came as John the Baptist came. They summoned the religious world to repentance. They denounced with all the fire and scathing invective of the desert evangelist, the vanities and hypocrisies of ecclesiasticism, enthroned in its seat of power. They resisted alike the blandishments and persecution of the Herods of the denominational world. They were denounced as heretics and infidels. They were branded as Ismaelites in the religious world. But they did not falter. They fought a good fight! No man could stand before them. My brethren, there were giants in those days. Great men with profound scholarship, with keen spiritual insight, with head-power and heart-power. They were men of vision. They saw the breaking of this day. In the darkest night of division and separation they stood on God's watch-towers and said "The morning cometh!"

Christian union.

They anticipated the triumphs of this day and were unafraid. All honor to these men, the heroes of our faith. If Christian union is the one high, clear, dominant note of our day; if men of acknowledged leadership are

calling for a simpler faith, denuded of mysticism, creedal limitations and theological monstrosities; if to-day Christ-like men, not of our roster, call out the very watchwords, once upon the lips of these men, we need not fear that "the world's debt to the Disciples" will some day be sufficiently acknowledged. I once heard Dr. Cook—the eminent lecturer—utter these sententious words, "Whom God hath crowned, let no man uncrown! and whom God hath not crowned, let no man seek to diadem his brow!"

Shallow criticism.

I have heard some men—very young men—essay the critical study of these pioneers, whom we call ours although they belong to all the world. Young men, I say, callow and unripe, with pinefeathers just sprout-



The Entrance to Nazareth.

The distant view of the village of Nazareth is very beautiful, particularly in spring. Its streets rise in terraces on the slopes towards the northwest. The hills, here and there broken into perpendicular faces, rise above it like an amphitheatre to a height of about 500 feet, and shut it in from the bleak winds of winter. Small gardens, rich in green clumps of olive trees and stately palms, serve to break the monotonous color of the rocks and houses, while doves coo, and birds of many kinds twitter in the branches, or flit across the open.

ing, and that uncertain, quavering, broken note with which chancleer first essays his clarion call, presume to expose the shortcomings of our people. They came to their self-appointed task, smug and smiling and confident! They lamented the crudities of our people with the sublime, unshaken confidence of the period of the twenties. They manifested no hesitation in correcting the fallacies of the restoration movement and did it without a smile! They had never caught the vision.

Authority in religion.

Finally, if I may gather up in one phrase, all that we have contributed and shall contribute to the world's progress, it may be assembled and correlated under the well-known title, "Authority in Religion." This is a title to conjure with. It has great

vogue in religious literature at the present time. It has had manifold interpretations. One eminent professor has analysed it in this way—The Bible, the conscience and the reason. These all speak with authority, but there is a higher source. One claims authority in heaven and upon earth. In his presence let human tongues be still. Amid the conflict of the schools and rivalry of churches and the pronouncements of so-called philosophers and the varying voices of theologians, the Disciples have always said, "Let God speak!"

Christ dethroned.

What has been the history of the past? "Christ has been dethroned. Human authority in religion has been projected within the sphere of the authority of Christ.

An assumed right of dictation in matters of faith and practice has been ascribed to creeds and councils and assemblies" and in these latter days to almost any charlatan, philosopher, teacher or preacher who claims inspiration or revelation for himself. There must be an end to all these brazen, impudent and sometimes blasphemous claims in churches that may be properly called *Christian churches*.

"Every institution of the church has been changed and marred by unholy hands; we must go back to the beginning! All the streams of religious teaching have been polluted by theological speculations and priestly abuse; we must drink at the fountain head!

All the offices and organisations of the church have been prostituted to worldly ambitions and hope of gain; we must stand again in the presence of Christ and his apostles and see how they administered the kingdom of heaven!" Where they have bound us we are bound. Where they have not bound us, we stand fast in the liberty wherewith Christ has made us free! Here is authority in the Christian religion and the only authority!

The strategic position.

The Disciples as a people first occupied the strategic position in the conflict on authority on religion. We are still there. To this tribunal must be submitted every appeal. All disputed questions that can be settled, will be settled in the presence of the throne of Christ and the thrones of his inspired apostles. Baptism, the name, the

discipline, the doctrine, the life, the fellowship, the methods, the terms of admission and all other disputed issues must be settled under the authority of Christ and in the spirit of Christ. Here we stand as a people. This will explain our position and attitude upon the great question of Christian union. This will safely determine for us all expedients and practices and repre-

sentations and co-operations that may be presented to us for our consideration. This may lose us denominational favor, but it will save us from denominational folly!

The Lordship of Jesus. He alone is head of his church. He speaks for us and his apostles legislate for us, and that authority and legislation is absolutely final!

What is the First Day of the Week, Or The Lord's Day?

By Charles Stanley.

There are those who can see no difference between the seventh day, the Sabbath, and the first day of the week, the Lord's day, except the mere change of the day. What would we think of the intelligence of a person who could see no difference between a corpse and a living man? Just as blind must that man be who sees no difference between the ministration of death, and the present dispensation, which is after the power of an endless life; in which all is perfect and eternal; and of which the Lord's day is the joyful expression. The offerings of the former, the dispensation of works, could never take away sin; could never give the conscience perfect peace. The work of its priesthood was never done. But in this dispensation of grace, "after he (Christ) had offered one sacrifice for sins for ever, sat down on the right hand of God." "For by one offering he hath perfected for ever them that are sanctified." (Heb. 10: 1-22.) Now, as there is such an immense contrast between the dispensation of works by Moses, called the ministration of death, and the dispensation of the fulness of life eternal, by Christ Jesus, so the Holy Ghost has most carefully distinguished between "the seventh day" of the one, and "the first day" of the other. Indeed, to take in the full range of God's thought, would be to see the one as the last day of the old creation, and the other as the first day of the new. God's rest in the old creation was broken by sin, since which the whole creation groans. God's rest in Christ, the head of the new creation, can never be broken. We might as easily mingle light and darkness, as the principles of the two dispensations; and hence the necessity of seeing the former to be utterly abolished by the cross of Christ, before we can have the least apprehension of the present in the power of resurrection. Everything in the past is on the principle of obedience to a carnal commandment. Everything in the present springs from the power of a risen life. Oh! that we did but know more fully "the power of his resurrection." (See Phil. 3: 1-12.) This will account at once for the striking contrast between the Jewish Sabbath and the Christian's first day. The one was strictly commanded, and legal obedience forced on pain of death, to those who had engaged to keep the covenant of works. But to believers, as sons, there is no command at all to observe a Sabbath. Obedience in them is that of sonship. There is nothing in common between the two; all is contrast; and not only so, but the one can only begin, on the ground that the other has really come to an end.

Turning to Matthew 28: 1 we read, "In the end of the Sabbath, as it began to dawn toward the first day of the week," etc. It was then the angel or the Lord said, "He is risen." So in Mark 16: 1, "And when the Sabbath was passed," the glory of the resurrection at once burst forth. The shadow of the Sabbath passed over the sepulchre of Jesus and disappeared; it vanished before the glory of the risen Son of God. It is very remarkable that Jesus remained in the silent tomb until the Sabbath was fully come to an end; and not only so, but until the dawn of the first day of the week very early in the morning. The night seems to have been pieced on, as it were, in perfect keeping with the fact that the church has to wait a little while; the night of which is now far

spent. The dawn of the resurrection morn shall soon break forth. The sun of the new creation shall soon arise, in all his strength and glory, to set no more.

The Sabbath, as a shadow, having thus served its purpose in pointing to Christ, and now having passed away, let us inquire what there is in the Word of God respecting the first day of the week. Great as was that work of creation from which God rested on the seventh day, yet infinitely greater was the work of redemption, from which Christ rested, and which God declared accomplished and accepted, by the resurrection of Jesus from the dead.

On the first day of the week "he was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of Jesus from the dead." "He was raised from the dead by the glory of the Father." "God raised him from the dead." "As it is also written in the second Psalm, Thou art my Son, this day have I begotten thee." (Acts 13: 23-39.) "This is the stone which is set at nought of you builders, which is become the head of the corner," etc. The epistles also are full of the glory of the resurrection of Christ. The whole question of our salvation hangs on the resurrection of Christ. Now it was on this first day of the week that Christ arose, the first-born from among the dead—the first-fruits of them that slept. (1 Cor. 15: 20; Col. 1: 18; Rev. 1: 5.) "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." (Psalm 118: 22-25.) The question is, On what day did God take up from the dead his rejected stone, and give him this glory? Plainly, on the first day of the week. This, then, is the day of all days which the Lord hath made; and without a command, those are glad and do rejoice in it, who are one with him that is raised from the dead. I know this passage looks forward to Israel, as to the time of the manifestation; but faith sees in the resurrection of Christ the pledge and assurance of all that is yet to come. "Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus." As Jesus was the first-fruit pledge of the coming harvest, so that day on which he arose is a foretaste of the eternal peace and joy at his right hand in the glory.

It was on that first day, that Jesus opened the Scriptures, and showed his disciples how he "ought to have suffered these things, and to enter into his glory." (Luke 24—see the whole chapter.) It was on that same day at evening, being the first day of the week, that Jesus, for the first time, declared the glad tidings of peace through his broken body and shed blood. "Peace be unto you," and he showed them his hands and his side. Oh, what a gospel of peace, in the wounds of Jesus alive from the dead. And, again, the next first day, he came with the same message of peace. Who can tell the deep joy of the soul which has long been tormented with the awful sense of sin—when, for the first time, "Peace be unto you," is heard from the lips of Jesus, and conscience is for ever satisfied, because God is glorified by the wounds on the risen body of Jesus. Surely, that

soul will rejoice on the day, the first of all days, when God raised up his Son from the dead.

But the disciples, though thus blest, were commanded to wait in Jerusalem for the promise of the Father—the Holy Ghost. (Acts 1: 4-8.) Now, it is most remarkable that the Holy Ghost did not come until the day of Pentecost was fully come. (Acts 2: 1.) "And when the day of Pentecost was fully come, they were all with one accord in one place, . . . and they were all filled with the Holy Ghost." Surely there must be some reason why the Lord Jesus remained in the grave until the Sabbath was so fully past, and the Holy Ghost remained away until the Pentecost was so fully come; for the Pentecostal scene—like the resurrection—began early in the morning of the first day of the week. The institution of this Pentecostal feast in the 23rd of Leviticus, will throw much light on this part of our subject. The sheaf of the first-fruits in the 11th verse, "He shall wave before the Lord, to be accepted for you: on the morrow after the Sabbath." Now the morrow after the Sabbath must be the first day of the week. Christ was that first-fruit sheaf, which was waved in resurrection acceptance on the morrow after the Sabbath—not on the Sabbath, but the first day after the Sabbath was past—on the very day the Jewish priest waved the literal sheaf, Christ arose from the dead. 15th verse, "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete; even unto the morrow after the seventh Sabbath, shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord." To my own soul the typical instruction in this is very full. The waving of the first-fruit sheaf was on the morrow after the Sabbath, and the two wave-loaves are also offered on the morrow after the seventh Sabbath, or first day after the Sabbath. How wondrously everything met in Christ. On the very night the passover was slain, Jesus was offered, the Lamb of God without spot. On that very morrow after the Sabbath, when the wave-sheaf was waved, on that very first day of the week, Jesus, our Surety, was raised from the dead, and accepted for us. Seven Sabbaths had to pass away, and the morrow after the seventh must be fully come—the Pentecost—before the Holy Ghost could be given, to baptise the disciples into one body, the church of the living God. Then was the church, answering to the two wave-loaves, to be taken from Jew and Gentile, presented before the Lord. The sweet savor offering connected with the sheaf of the first-fruits, etc., contrasted with the leaven baked with the loaves of these first-fruits, is full of solemn instruction as to the perfection of Christ, "Who hath loved us, and given himself for us, an offering and a sacrifice to God for a sweet-smelling savor" (Eph. 5: 2), and the leaven of imperfection that is found in the church. As to itself, it is only as seen in him who loved it and gave himself for it, that it is without spot or wrinkle, or any such thing (vs. 26, 27). But why, I ask, were they to wait? and why did the Spirit delay until the Sabbath was seven times past, and this first day of Pentecost was fully come? Was it not to show that the Sabbath, with the whole economy of the law, must be seven times past, utterly past, before God could begin to build the new creation church? It may be necessary to notice, for some, that the church had no actual existence before the day of Pentecost. When Jesus told Peter about the church, he did not say, On this rock *I am building*, but on this rock *I will build* my church. Now, that Peter afterwards understood this to refer to resurrection is very clear. (Acts 4: 10-12; 1 Peter 1: 34; 2: 4-9.) Surely, as living stones we are not built upon a dead Christ, but built up in him who is alive from the dead. Unless Christ raised from the dead is seen to be the foundation of the church, the church of God is not seen at all. That there may be churches or assemblies of men without any connection whatever with the resurrection of Christ is very certain. But that the church of God is risen with Christ is also quite as clear; "for he is the head of the body, the church; who is the beginning, the first-born from the dead." Alas! resurrection is beyond man's thoughts alto-

gether. But it is God's thought, and that which is the marvellous contrast to everything that is earthly.

Should the reader wish to see more of this, let him turn to the Epistle to the Ephesians. The resurrection of Christ in mighty power is seen in chapter 1: 18; the church is then seen as his body, raised up with him, in chapter 2, and thus built upon him the chief corner stone. Chapter 3 shows this mystery to have been kept hid from ages.

To return to Pentecost. On this first day, the glad tidings of salvation, through the death and resurrection of Jesus was proclaimed, for the first time, to the wondering multitude. Three thousand heard the word, received it gladly, and were baptised; "And the Lord added to the church daily such as should be saved." When God formed man of the dust of the ground, all his members were fashioned, but he was not a living soul until God breathed into his nostrils the breath of life. Even so, it is quite true, the disciples of Christ were gathered together, but they were not a living temple of the Holy Ghost, until he descended on the day of Pentecost. What a change! a timid band of fearful men now stand forth in the mighty power of God; and this great event took place on the first day of the week, even the morrow after the Sabbath. Surely the believer needs no command to remember, with gladness, such a day.

Let us now notice Acts 20: 7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them," etc. It does not say, when the disciples met to keep the Sabbath; no, the word Sabbath is never once used in Scripture to denote the first day of the week. But they were disciples thus met, and their object was not even to hear Paul;—no, the preaching of Paul is secondary to "breaking bread." What was this "breaking bread," that was thought so much of by the early disciples, not on the first Sunday in the month, or the second, but on the first day of the week? The first Sunday in the month has no meaning in it, except as it expresses man's self-will, to do as he likes for his convenience. "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks he brake it, and said, Take eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (1 Cor. 11: 23-26.) This passage is full of solemn instruction as to what it is for disciples to break bread. It is the Lord's redeemed people, remembering their Lord's death, and showing it forth until he come. This was the object of the disciples when they came together on the first day of the week. Am I a disciple? Have I redemption through his blood, even the forgiveness of my sins? Then with solemn, holy joy, let me eat of that bread, and drink of that cup, on the first day of the week—that is the memorial of his broken body, and of his shed blood; let me thus confess and show forth that my salvation is not by works, but entirely of Christ. Thus may I be turned from every idol to serve the true and living God, and to wait for his Son from heaven. But let us beware of making the Supper of the Lord, either a mass, or a sacrament of works for salvation; no, it is the commemoration of that finished redemption which is the eternal salvation of every one that believeth. It is for those who believe God and are saved (not for those who doubt God's testimony and hope they may, partly by works and partly by Christ, be saved) thus to show forth the tokens of this finished work; and though truly blessed for the Lord's believing people at any time to break bread, remembering his great love, yet how very fitting, on the day of his triumphant resurrection, to come together to break bread in remembrance of his death. This is no matter for human choice. If a child delights to do its parent's will, simply because it has dis-

covered its parent's pleasure; much more surely, in the true spirit of sonship, shall we delight, yes, rejoice, in the first day of the week; and loving him because he has so loved us, we shall, with longing hearts, desire to do the will of him who has thus saved us by his grace.

Christ loved to reveal himself to his disciples on the first day of the week; and faith will still count on this.

The Holy Ghost was pleased to use the preaching of the gospel on the first day of the week; faith will count on his still loving to bring many souls to Christ on that day, and of course at all other times.

Disciples came together, *then*, on the first day of the week to break bread—disciples should love to come together *now* to break bread. Disciples *then* made collections for the poor, on the first day of the week—they should love to do the same *now*. Oh, how thankful should we be that we have such an opportunity—such a privilege—on the first day of the week to meet together, to break bread, to preach Christ, and to care for one another, none molesting or making us afraid. Shall we lightly esteem such a favor? Oh, no, God forbid. How can they who are not their own, but bought with a price, even the precious blood of Christ—how can such say, "I am not a servant, but a son, therefore I will do my own pleasure; I will go here and there; I will do my own will?" Ah, this savors more of Satan, than of the spirit of adoption and love. Oh! my brethren, we need more to feel the claims of the mercy of God, and more yielding of our bodies to God. (Rom. 12: 1, 2.) If we have become dead to the law by the body of Christ, surely it is that we should bring forth fruit to God. It is the tree that bears fruit, not the fruit that bears the tree. Christ is the vine and we are the branches: without him we can do nothing. If the reader is not a branch in that living vine, he can do nothing. If we are in Christ, we can do all things through Christ strengthening us.

One word as to Revelation 1: 10, "I was in the Spirit on the Lord's day." This is the only passage in which "the Lord's day" occurs in Scripture, and I doubt not it means, as commonly understood, the first day of the week—the day which the Lord has made. The sum of it all is this:—the Lord's people on the Lord's day, remembering the Lord's death, and preaching the gospel to the world.

But, it may be asked, is there nothing to the world about Sabbath keeping now? Nothing, I answer, but to hear the gospel, believe and live. Man never could enter into rest by works. Peace and life are God's free gift. Every act of obedience must spring from life in Christ. "We are created anew by Christ Jesus, unto good works." Jesus said, "My peace give I unto you." "For he is our peace, who hath made both one (that is the Jew under law, and the Gentile without law), and hath broken down the middle wall of partition; having abolished in his flesh the enmity, even the law of commandments, in ordinances." "And came and preached peace to you which were afar off, and to them that were nigh."

In conclusion, should the reader be one of those who has long and anxiously desired this "peace of God that passeth all understanding," this assurance of perfect rest in God, and has never yet found it, let me ask, Have you not sought it by the works of the law, Sabbath keeping, or what not, instead of looking simply to Jesus? Are we not told, that he hath "made peace through the blood of his cross," and that since Christ hath been set forth crucified, "as many as are of the works of the law, are under the curse"? You cannot possibly have both. If you cling to the law and try to do the best you can, you let go Christ. (Gal. 5: 4.) If you cling only to Christ, you magnify the law, for all its condemnation fell on Jesus—its ministry is abolished and you are free, you are justified, you have peace, you cease from works, you enter into rest, even the true Sabbath of God. The love of God fills your soul, the Spirit of God bears witness that the blood of Jesus has cleansed you from all sin. The Lord's day will no longer be a day of bond-

age and sin, but a day of thanksgiving and joy. You are a new creature in Christ Jesus—old things are passed away—all is new. This new nature will as surely delight to do the will of God, as the old nature is contrary to him.

If you have ever compared the present state of the church with what we find in the New Testament, you must have been struck with the sad contrast as to the certainty of peace with God. Every believer then had peace with God and could say, "Being justified by faith, we have peace with God." "He is our peace." But now you may meet with a hundred Christians, and not three of them can say, with confidence, "We have peace with God." "Why is this? Converse with them a little, and the reason is plain enough. There is confusion about the gospel. Christ is not the alone Sabbath of rest to the soul. There is not that real giving up of self as utterly lost in sin. There is a trying to mix up works—a secret commending of self to God; and never being able to do this, the soul is perplexed, now looking at Christ, with a little joy and brightness; again, looking at self, and all is darkness and doubt. Oh! this is not the gospel of the grace of God! Cease from works; cling only to Christ.

I have no doubt whatever that the tendency, in our day, to go back to ordinances is, above all things, the cause of the great spiritual dearth amongst Christians. Oh, Protestants! if you would be used of God in stemming the tide of Popish delusion, awake, awake! search the Scriptures; preach Christ, or do not preach at all; better never preach, than preach law and Sabbath keeping.

May God grant that many may yet be sent forth, full of the Holy Ghost; that the name of the Lord Jesus may be magnified; and may the tossed and perplexed children of God find and enjoy their full Sabbath of rest in him.

Let no one suppose that it is a license to sin that the ministry of the law is shown in this paper to be abolished.—"God forbid!" Ponder the sufferings of the Son of God, and may the cross of Christ forbid the thought. If I found a child bound by a chain, and a serpent assailing it, should I deliver the child from that by which it was held, that the serpent might devour it? Oh, no! but that the child might escape the serpent. (See Rom. 7: 4-6; 8: 2-4.) Nor do I speak of the law as abolished in regard to God's moral government of the world. (1 Tim. 1: 7-10.) But what I mean is this—that for righteousness before God—for salvation—for peace—for life—for justification—the law is utterly abolished by the cross. The precepts of the New Testament are invariably given to those who are saved—never once to any man to be saved by keeping them; and yet this is what thousands are trying to do, and hoping to be saved at last. This is utterly, fatally wrong. Salvation—life and peace—*first*, and obedience as the *result* of union with Christ risen from the dead."

As the old Sabbath was God's sign to Israel, so peace, the real Sabbath of rest in Christ, is God's present sign that we are his redeemed ones; and, as surely, uncertainty about salvation is a distinct sign that it is sought by the works of law. Do you say, What shall I do then to be saved? "Believe on the Lord Jesus Christ, and thou shalt be saved."

"The gospel plea is the plea of the gospel. The religious people that refuses authoritative human creeds, authoritative human traditions, and all authoritative names and aims, for itself; and on the other hand, chooses only the New Testament creed, the New Testament doctrine, ordinances and principles of church polity; advocates only New Testament names for Christian people and seeks exclusively so to present New Testament religion before the world that all believers shall become one in Christ, and that the whole world shall, through Christ, be saved—assumes a great but very precious task."—I. J. Spencer.

Those who claim to be followers of Christ MUST be missionary.



Address communications concerning Australian Missions to
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Cheltenham,
Victoria

Nurse Terrell Caring for the Soul-sick and the Body-sick.

The work goes on as usual. Many people hear the gospel, and the fruit of that labor must come some day. Mr. Plows came with me to my last case on Tuesday, and put the gospel before a Brahmin gentleman, whose wife I am attending. The patient's mother was the fourth case in that village. For these cases, to which I feel I must go, I charge a small amount, which goes for medicine. I have lately bought two books on medical work in India, which will be very useful, as the things in the bazaar are cheaper than in a chemist's shop, and when I take up the work later, will have mainly the products of India for medical purposes. Some of the ordinary plants are most useful if prepared in the right way.

I had some fun with one of the horses last week. It was a miserable white one, and took a terrible time to go a few miles, and when I had attended the patients it refused to take me back again, so I went home in a bullock cart, made comfortable by my friend the Brahmin. He pays great attention to my comfort, and always makes a cup of tea for me himself. He uses a primus stove, and is quite English in some ways. He does all the cooking and everything for his wife and self, as there is no one else of his caste to do it. It is quite nice to see a man really kind to his wife. One man who came with his wife and dying child to the dispensary seemed nice enough when I was doing all I could to try and save the child, but when it died a few hours after they came he began to grumble, and spoke cruelly to his wife, who wept for her little one. He seemed quite angry with her. We have an increasing number of high caste patients.

My pundit comes for two hours a day when he is in the district, and when he is away I prepare translation for him to correct when he returns. Being on Govt. work, he must go to the surrounding villages sometimes. We always commence in Marathi now, to give me practice. We only preach the gospel once in the afternoon now, because so many come if we have it twice, and I would not be able to treat them all. I often turn a large number away because they are late.

Mr. and Mrs. Plows have some fine talks in the villages, and many people say that they believe what is said, but they must follow their ancestors and worship idols. They admit that idols can not see or hear, but they seem so bound down that the fetters will be very hard to break.

In conclusion I thank you all for your prayers on my behalf, which are being answered, and ask you all to continue praying that the work may continue and the native Christians be strengthened, that God may be glorified, and for you I pray the same.—Yours, with Christian love.—Edith Terrell, Baramati, India, Oct. 23, 1910.

F. M. Rains Visits Harda, India.

The two young men (Catholics) I wrote you about were baptised last week. Our Lord's day School attendance has been a little better lately. Last week we had Mr. and Mrs. Rains with us, and enjoyed their visit very much. Of course I could not take Mr. Rains to the homes with me, but Mrs. Rains visited a number of the houses with me, while her husband went with several others to one of the villages near here. We had glorious weather while they were here, and our Christians turned up well to the meetings. The schools were also pretty well attended. Monday evening our Christians gave a social to the visitors and hymns were sung in nine different languages. Wednesday afternoon, we had a baptism—the two young men employed on the railway, of whom I wrote before. Wednesday evening we all (that is, the missionaries) were invited to a dinner given to Mr. and Mrs. Rains by some of the English speaking natives. Bro. Shah and two other Christians were also invited. Twenty-three low stools were placed near the walls, and in front of them was spread some figured cloth. A large plantain leaf was placed before each stool, and on this were placed two saucers with dahl (pulse) and vegetables. A small mould of rice with chutneys and bread (native) and some sweet rice were placed on the leaf. Then we Christians came in (without shoes), after washing our hands at the door, and sat or rather squatted on the stools. Afterwards three Bengalis, a doctor, lawyer and a science teacher, came in and took their seats in the clothes they had been wearing all the evening. Afterwards eleven Mahratti Brahmins came in and sat together. These had taken off their ordinary clothes, and each had on a silk garment, some only a silk loin cloth. I have been invited to native houses frequently, and have eaten food they cooked for me, but this is the first time I have eaten with men. Incense was burnt in front of each one of us, and afterwards, when we went upstairs again, we were given betelnut and spices, and perfume was sprinkled on each one. Mr. and Mrs. Rains had handkerchiefs given to them. Mr. Rains thanked them for their kindness, and said he expected next time he came to see the Indian ladies have dinner with them too. A Bengali gentleman said in Calcutta the ladies took part in social life.—Yours in Christ Jesus, Mary Thompson, Nov. 4, 1910.

Heathenism and Hurricane on Oba.

We are expecting another visit from the "Pegasus" in a short while, to apprehend two murderers. A father—the chief of the village—and his son were both shot dead the same hour. But the chief brought the trouble on through his evil conduct. He took another man's wife

away, and stayed at a distant village during the night. In the morning when he returned the husband of the woman and others were waiting to speak with him, and asked "Where is Natu's wife?" He responded, "If you want her, go and look in the bush for her." Then there was heated talk, and he and Natu fought with nulla nullas (their batons). An onlooker, whose uncle the chief killed some years ago, asked him why he had shot Litu, his uncle; and that said, shot him dead. All ran away, except Natu, and the chief's son assayed to shoot him, the bullet just grazing his side. Another hiding behind a tree levelled his rifle at his head and shot him also. Thus the father and son died together, and in burying them they laid the son on the father's arm, wound them in their burying mats, which they call "roso," and so they were committed to the earth. It was from this chief I bought the leaves to thatch the school a year ago, where our teacher Toopen is stationed. This man was a hindrance to the work of God in that place, having no desire after spiritual things. Now that he is removed, the work may prosper. I visited the scene of the affray some five days after, and saw the murderers. I advised them to come quietly when the man-o'-war came, which they said they would do; although it was reported that one of them said that, as the man-o'-war was sure to get him, he may as well shoot another, and we were warned by the Saltwater people to keep watch as we went up, but he and the others came to the meeting on that Lord's day and listened to the gospel. Almost every murder committed amongst the natives since my coming has been through grog, though this case was an exception.

Last night we experienced a hurricane. There was a perfect calm before and after it, and one could not suspect its approach. But at 12 p.m. a strong easterly wind blew, developing into a wind of hurricane force. The fierce blasts came down upon the house in terrific fashion, making us think it could not survive. A huge tree in front of our house broke clean off about 10 feet from the ground. Bananas and other trees and native gardens and houses were laid low. Happily it passed off about 3 a.m., and no damage to any person has been done so far as we know. We thanked God that it was not so severe as in Cairns, in 1906, when our house, with us all in it, was moved 14 feet off the blocks.—F. J. Purdy, Sept. 27, 1910.

The true disciple is bound to adopt the double motto, "I believe and I belong."—A. J. Gordon.

It is fatal to all courage and energy to begin with counting our foes, instead of realising the strength of our ally. Greater is he that is for us than they that are against us.—Dr. Alexander Maclaren.

The Bulawayo Mission.

REPORT FOR SEPTEMBER.

Owing to Bro. Hadfield being ill and confined to bed, I am writing and forwarding the September monthly report.

The month has passed away with a steady round of work for and blessing from the Master. During the month two young native men have been admitted to the church through faith and baptism. They have been earnestly seeking after truth for many months, being regular in their attendance at the inquirers' class. This class is held every Wednesday evening for all who desire to know the way of the Lord more perfectly.

Night School.—The attendance at the night school is larger than ever. According to the wish of the Government, we are making conversational English one of the principal subjects taught. This accounts for the increase in attendance, as all natives seem anxious to learn the English language.

Day School.—The attendance has fallen off considerably during the month, owing, in many cases, to sickness.

The church meeting on Lord's day morning has been fairly well attended. Many heathen natives are present and occupy the back seats. They seem interested in all that is said and done.

Lord's Day Afternoon Gospel Meetings.—During September the gospel meetings on Lord's day have been well attended. At several meetings the building was packed. Bro. Hadfield and Bro. Thomas were the preachers for the month.

Sunday School and Bible Class meet in the Good Templars' Hall. There has been a decided improvement all round in this branch of the work. We have 18 colored young men and women in the Bible Class. One or two are not far from the kingdom.

Gospel meetings for the colored people have been very encouraging, with signs of blessing.

Anniversary tea meeting was held on September 30. Bro. Anderson was in the chair. The largest anniversary meeting we have had; the building was packed; many were refused admission, as the ticket holders filled the place. Including whites, colored and natives, there would be about 300 people present. Close on 3000 cakes and sandwiches were bought and disappeared somewhere. The Intini students, under Bro. Hadfield, the Bulawayo church choir under Bro. Thomas, and the Forest Vale church choir under Bro. Daniel, each rendered sacred songs during the evening. Reports and addresses were delivered by Bro. Hadfield, Bro. Sherriff, Bro. Hills, the chairman, and others. Several native teachers also gave short addresses. All the visitors present expressed their high appreciation of the work we are engaged in. The meeting was closed about 10.30 p.m. with hymn and prayer. Brethren pray for us.—Thomas Anderson.

Our affections both reveal what character essentially is, and forecast what it is to be; even more than our thoughts; for the affections largely prompt our thought habits, determine what images we love to contemplate.—Dr. A. T. Pierson.

Sisters' Department.

NEW SOUTH WALES.

Monthly meeting held in City Temple, Nov. 23. Mrs. Jones, Vice-President, presiding. The 23rd Psalm was read by Mrs. Morrison. Minutes read and confirmed. A letter was read by the Secretary from Miss Marshman, asking for leave of absence for three months on account of illness, which was granted, the Vice-Presidents to act in turn. We were pleased to have Mrs. Colvin with us, who also has been very ill.

Home Missions.—Mrs. Hagger reported drawing room meeting held at Mrs. Stimson's, which was attended by 53, including Mr. Hagger, who spoke on "Spirituality and Home Missions." Mr. Franklyn also spoke from 1 Cor. 15: 58. Solos were rendered by Sisters Clydesdale and Fox. Collection amounted to £3/0/6. A vote of thanks was passed to Mrs. Stimson for her kindness in providing afternoon tea, which was enjoyed by all.

Prayer Meeting.—Mrs. Fox reported having paid a visit to Marrickville, also a meeting held at Paddington, Miss Marshman presiding. Mrs. Jones spoke on "Prayer," and Mrs. Andrews on "Consecrated Life." Mrs. Fox gave a short address on "Ruth and Naomi." Mrs. Wilkin gave a solo.

Hospitals.—Mrs. Potter reported visit to Newington, Nov. 1, 12 sisters with Bro. Brown present. Gave 5 lbs. tea, 18 lbs. sugar, 6 lbs. lollies, 3 lbs. biscuits, 3 doz. scones, 126 books. Money received:—Rookwood Sisters, 5/-; Two Sisters, 2/6; Collected at Newington, 3/3. Expenses, 11/6. Balance, 1/10. Two visits to Sydney Hospital; gave 40 books, 20 text cards. To Royal Prince Alfred Hospital, Sister Dudley, two visits, Sister Coxhead, one, self, 3. Gave 120 books, 50 text cards. Also visited Little Bay; gave 20 books and other comforts. Sister Fox paid her usual visit; gave 50 books, 36 text cards. Sister Dudley paid two visits to Marrickville Hospital; gave 38 books.

A sum of £2 was voted to Mrs. White for rescue work. She had helped a sister in need and shown her practical sympathy, thus enabling her with her husband to be clothed in a right mind to hear and receive the gospel, which they both have done, and become members of the Church of Christ meeting in the City Temple. May Mrs. White be greatly blessed in what she has done.

A collection was taken up for hospital work, which amounted to 11/-. Meeting closed with prayer.—E. Shearston.

Loyal Service.

If every Christian laborer, mechanic, clerk, servant girl, lawyer, soldier, doctor, dairyman, farmer, school teacher, would make it the aim of life to commend Christ by the word and life to all who are met in the common intercourse of life, the gospel would spread like a fire. The gospel should be carried from home to home. What is needed is an organised evangelisation that will carry the gospel into every family circle as such, with tact and continued repetition, with loving persistence. There are millions waiting to be won as soon as the churches set about winning them with tact and zeal and love. We want the homes of the land redeemed.—Robert E. Speer.



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West Australia.

NORTHAM.—The cause here is making progress. We have recently received five into our membership by letter, all of whom will be of great assistance to us. At a business meeting held last night, J. Platt was elected to the offices of secretary and deacon of the church. The members are earnest in their desire to extend the work, and we go forward encouraged and strengthened. The Sunday School held its annual picnic recently at Seabrook, the scholars and friends journeying by train to the ground, where an enjoyable day was spent. The Children's Day exercise given last night was a pronounced success. The collection amounted to £1/4/-, being an increase of 7/- over last year. The school is in a healthy condition, and is contemplating branching out in several new departments of work.—W.L.E., Nov. 25.

New Zealand.

SOUTH WELLINGTON.—On Sunday, Nov. 20, the Bible School commenced its anniversary services. During the afternoon E. Lewis, of Spring Grove, addressed the scholars and parents. At the evening service the chapel was filled. Bro. Lewis again addressed the meeting. On Wednesday the scholars had a very enjoyable tea, after which a public meeting took place in the chapel. The secretary's report showed the school was progressing. During the year 10 scholars had decided for Christ. There were 170 names on the roll, with an average attendance of 120. The Young Ladies' Bible Class average was 15, the Men's Brotherhood about 10. The services were a splendid success. The singing was well rendered under the baton of A. Thomas, junr., Miss E. Thomas being organist. At the meeting on Wednesday, we had the pleasure of welcoming Bro. Mudge, who has come to labor with the church here. Bro. and Sister M. Bell also passed through Wellington on their way to Auckland. On Tuesday, Nov. 22, the members of the church presented Sister Wilson with a Bible, as a parting gift, and as a small token of love and esteem in which she is held by the church. Sister Wilson left Wellington on Nov. 25 by the "Marama," for Melbourne. We pray God will keep her in the hollow of his hand.—H.M.H.

AUCKLAND NOTES.

The evangelistic mission held by the Church of Christ, Avondale, was brought to a close last evening, when Mr. Grinstead spoke to a large audience on the "Saving of the Soul," from the passage, "What is a man advantaged if he gain the whole world and lose himself." At the close of the address several came forward. A baptismal service will be held in the Church of Christ, Dominion-rd., this evening, at 7 o'clock.—N.Z. Herald, Nov. 26, 1910.

We had the joy of immersing four into the ever blessed name; others are interested.

The Home Mission Committee run a bus from Ponsonby-rd. chapel on Tuesday night, and from Dominion-rd. chapel on Thursday night.

The question box in the Avondale mission was used pretty thoroughly by one man. He managed to get in about three questions each night. I suggested to him at the close that he must have been getting quite a lot of information, as he had been asking questions for years. He acknowledged that he had.

Dr. Millar Nicolson, M.A., speaking at Dominion-rd. Church of Christ during assembly week, said that he never had thought much of the character of Naaman. Just think of a man who had received the great blessings that he had, offering such gifts as gold or earth, whilst praying that he may be forgiven when touring in the House of Rimmon. "Go in peace," said the prophet. The doctor's interpretation was, "Good-bye; I've no time for a man of your kind." "Go in peace" was just an Eastern salutation.—H.G.

Queensland.

GYMPIE.—We have been greatly encouraged through the visit of Bro. Waters, from Ma Ma Creek. He arrived on Nov. 19, and after spending a few days with us, journeyed to Maryborough. Lord's day, Nov. 20, Bro. Waters addressed the church from Christ's memorable words, "Launch out into the deep," clearly pointing to the benefits flowing from obedience to the Master's commands. Bro. Waters addressed the Lord's day School, and also delivered the gospel address in the evening, speaking on "Christ and Zacchæus." The following Tuesday evening Bro. Waters delivered another gospel address, speaking on "Seeking Christ Early." We have a number of applications to hand in reply to our advertisement, and we shall lose no time in deciding on an evangelist to help us extend the kingdom of God in these parts. We are also pleased to report the presence of T. Johnson at the Lord's table on Nov. 27, after an absence of some months through severe sickness. We pray that God will richly bless him and his children.—S.C.T., Nov. 30.

ZILLMERE.—Our Sunday School picnic was held on Nov. 26, and was a great success. The weather was all that could be desired, and the old as well as the young enjoyed themselves.—J. Bruce, Nov. 28.

ROMA.—Bro. Hayes is doing a good work. The meetings are all being well attended, and a splendid spirit is manifested. A service is held monthly at Yingerbay, and our brother is encouraged by fairly good audiences in that direction. We are looking forward to additions in Roma, which are sure to come before long.—Geo. L. Pitman, Nov. 28.

South Australia.

ALMA.—The church here has sustained a great loss by the removal from the district of Bro. and Sister Jones, as Bro. Jones was one of our speakers and an officer in the church, as well as being secretary for a number of years past. A. Harkness has been appointed secretary in his place. We had the pleasure of receiving by faith and baptism a promising young man into the church from the Bible Class on Nov. 20.—A.H., Nov. 27.

MILANG.—Good meetings here. One young man made the good confession on Wednesday week. The church is in a healthy condition, but we are praying for a suitable man to labor in this portion of God's vineyard.—H. Edgar Hall.

PORT PIRIE.—Since last report the work has been going along nicely. Interest in the meetings is keeping up well. Our evangelist, Geo. Wilson, completed his first year's ministry with us last Lord's day. At the business meeting held recently, Will. Peckham was unanimously elected

a deacon, and Sister Wilson a deaconess. It was also agreed that the officers be elected annually, half of the number to retire each year. Roy Carmichael is now superintendent of the Sunday School. The subject of baptism is very prominent before our minds just now. Geo. Wilson preached a powerful discourse in reply to an attack at "our position" last Lord's day. Both Y.P.S. and J.C.E. Societies are getting on nicely.

SEMAPHORE.—Lord's day, Dec. 4, we had with us Bro. Goodwin, from the Bible College, who spoke at both meetings. Bro. Hawkes presided in the morning, when about 60 broke bread, including several visiting brethren. In the evening we had a large attendance at the gospel service, our brother taking as his subject "The Wages of Sin is Death." At the close of a manly address a youth from the Bible School made the good confession. On Tuesday last we had a business meeting, members showing by their attendance the interest they have in the work. Elder Bro. Cosh occupied the chair. Reports of a satisfactory nature were made, and a sum, equalling the cost of the mission tent hire, £25, was forwarded to the Home Mission Committee. We are doing well with our land purchase, but a little help at this moment would brighten our treasurer's thoughts. Who can pen a cheque for their Master's work? Do it quickly.—A.P.B., Dec. 4.

QUEENSTOWN.—Lord's day, Dec. 4, it being our anniversary, with every one smiling and looking at their best, greetings were extended to many who have not had the pleasure of being present at a similar re-union for some time. At the breaking of bread 87 partook. W. C. Brooker exhorted. In the afternoon the children filled the gallery, the chapel being comfortably filled. Our brother again spoke, and quite riveted the attention of his youthful hearers by his illustrative text and his loving earnestness in unfolding the gospel in a manner so suitable to the tender mind. The gospel service in the evening, the chapel was crowded, 300 being present. The singing of the choir under Bro. Pilkington was bright, and was a great help to our evangelist in a fine address. The Bible School are now waiting for the second edition, that being their picnic, which is to take place early in the new year.—A.P.B., Dec. 4.

KADINA.—Tuesday evening of last week, our Young Christians' Band conducted a meeting in the Wallaroo Mines Society. Our young brethren Norman Bartle and Frank Cornelius gave very earnest addresses. The following Thursday evening Mr. and Mrs. Symons were baptised. Bro. Warren, senr., from the Norwood church, was with us to-day. This evening we had another fine congregation. The writer gave an address on "The Ideal Christian Man." The address was specially for men. The male choir led the singing and rendered three special pieces. Prospects are very bright.—E. G. Warren, Dec. 4.

GLENELG.—Children's Day exercise, "Heroes of the Cross," was given by the Bible School on Wednesday, and in spite of a stormy night a good representative audience assembled. The performance gave great satisfaction, every performer doing well, and the offering amounted to £2/3/3½. To-day a special offering amounting to over £5 was taken up for the Church Extension Fund of S.A. The work here is progressing favorably. The meetings are well attended, the interest maintained, and peace, harmony and enthusiasm continue among the members.—E. W. Pittman, Dec. 4.

HINDMARSH.—The first Sunday School Kindergarten at Hindmarsh was opened on Saturday afternoon in connection with the Church of Christ in Robert-st. It was started in a small room contiguous to the schoolroom about six months ago, through the efforts of the Sunday School teachers and superintendent (T. H. Brooker). Owing to its rapid growth the room was enlarged to 35 by 15, and it is 13 feet high. The furniture has been supplied gratuitously by friends, and the total raised towards defraying the cost (£130) is £85. Of that the evangelist (I. A. Paternoster) collected £80, and the children gave in pennies £5. The balance has been lent by a friend. The number of children on the roll is 71. Miss Ivy Duncan is the head teacher, and the assistants are

Misses M. Duncan, P. Snook, N. Bice, H. Milton, N. Mugeridge, E. Jeffreys, D. Brooker, and G. Richardson. A meeting was held in the lecture hall to celebrate the opening ceremony, and T. H. Brooker presided over a large gathering. He reviewed the history of the local Sunday School Kindergarten, and said much help had been given by Miss Norman, in charge of the York Church of Christ Kindergarten. He paid a tribute to those who had assisted to make the kindergarten a success, and mentioned the secretary of the Sunday School (F. Milton). Demonstrations were given by the local Kindergarten, under the direction of Miss Ivy Duncan, and Miss Norman with the York Kindergarten. Miss Tapley delivered an interesting address on Kindergarten work. Mr. Paternoster submitted the financial statement. Mr. F. Milton unlocked the door and declared the Kindergarten room open.—J. W. Snook.

YORK.—On the advice of his medical adviser, Bro. Horsell is about to take a three months' rest from his preaching duties, so as to give his throat a complete rest. E. J. Paternoster has very kindly agreed to take up his duties during the term. To-night he began his labors, preaching most acceptably to a large audience. We are looking forward to a time of great blessing. A brother and sister (husband and wife) were this morning received by letter into our fellowship.—W.B., Dec. 4.

New South Wales.

BOOMI.—A splendid six days' evangelistic mission, commencing on Lord's day, Nov. 20, was conducted during the week, W. D. More and W. Gale being the preachers, and Sister M. Hodson soloist. Great interest was shown throughout the meetings. There were fine attendances every night, and the question box was freely used. Two little girls, members of the Lord's day School, made the good confession, and were both baptised the following day. The truth was well preached, and many were impressed. It should bear more fruit in due time. On Lord's day the brethren met at P. Winter's, Broxburn, for the breaking of bread, about 15 members participating. The visitors (who remained during the mission) besides Bren. More and Gale were Sisters H. M. Hodson, Mrs. More, Mrs. Harris, M. Hodson, C. Hodson, and A. Hodson. Bro. More proposes to visit this place every two months, and we hope that much good may result.—F. Boughton, Nov. 26.

WAGGA.—The first-fruits of Bro. Clydesdale's labors were exhibited on Lord's day evening, Dec. 4, when a young married woman made the good confession, and was immersed on Dec. 5. There are many more whom we expect to see take the same step.—G.B., Dec. 4.

LILYVILLE.—To-day was observed as Home Mission day. Splendid services. Bro. Wilkins gave a splendid address to the church in the morning, basing his remarks on Ephesians 5: 15-17, which was greatly appreciated. At the gospel meeting J. Fox gave a stirring address on "Choose ye this day whom ye will serve," after which a young man made the good confession. The beautiful rendering of "Give Me Jesus" by Sister Mrs. Walter Fox was very helpful. The collection for Home Missions amounted to £2/10/—W. C. Dane, Dec. 4.

ERSKINEVILLE.—Good meetings were the order of the day on Dec. 4, Bro. Payne's subject being "Erskineville's Need." All departments are thriving. The C.E. Society have given up their meeting inside, and are holding open-air meetings to announce the mission. Bro. Payne is just commencing his third year's work, and we pray that the Master will bless him in the future as in the past. A social is being held on Dec. 13 to celebrate the occasion, and also to rally the members together for the mission. We are sorry to report that we are losing two of our best workers in Bro. and Sister Button, who are going to Paddington. This makes our loss during the year five officers by removal.—Geo. Morton.

MOSMAN.—The second annual picnic of the Bible School was held on Saturday last at Bal-

moral Beach. About 70 scholars and friends were present, and enjoyed a very pleasant day together. After tea the superintendent presented the prizes won during the afternoon, and also a small memento to each of the "Blue" scholars, their side having won the recent rally. The captain of the "Blues," Miss Dolly Pickering, was presented with a book, "Picture of Palestine," as a mark of appreciation of her energetic work in connection with the rally. The church work is progressing very favorably, and future prospects are bright. We had good meetings on Lord's day. Geo. D. Verco presented the claims of Home Missions in the morning, and preached on "Christ Lifted Up," at the gospel service.—Dec. 5.

LISMORE.—The services last Lord's day, though disturbed by rain, were well attended. We are rejoiced to see many strangers attending the gospel meetings. We trust they will carry away the living truth. Our postponed Bible School picnic was held on Wednesday, at Albert Park. A goodly number of children attended, though many were yet suffering from measles. A happy day was spent in games, and rowing on the river. Bro. Saunders has intimated his willingness to remain until the end of January. We are grateful for the forbearance of the North Sydney brethren in this matter. Many of our brethren are leaving for the seaside for the holidays. Much sympathy is felt for Bro. Furlonger in the heavy trial through which he is passing, and our prayers ascend that the sick ones may be restored speedily.

PADDINGTON.—We are pleased to report that our services to-day have all been good. Our H.M. offering exceeded the amount allotted to us, being £6/14/5. The gospel service was well attended.—Two confessions.—A.E.I.

SYDNEY.—Glad to report good meetings during the past month, and a good number of State and Interstate visitors present. During the last four weeks six have been received in by letter and baptism; church quarterly business meeting held during the month; fair attendance at same. Lord's day evenings lately Bro. Franklyn has given a series of addresses on "The True Church," and this morning commenced a series of addresses on "The Letters by the Apostolic Writers." These addresses are looked forward to by church members, as they are greatly edified and built up by the matter presented. We were pleased to have with us to-day in fellowship Bro. Donovan, from London, Bro. Downie, from Woollongong, and Sister Strangemure, from New Zealand. Received so far to-day for Home Mission collection about £21. F. Lambert, who has charge of the **CHRISTIAN**, has been laid aside, having undergone an operation. We are glad to hear of his recovery. Bro. and Sister Page, of New Zealand, were with us for a day or two, on their return home after a visit to the Old Country. Sisters' Sewing Class has gone into recess over the Christmas holidays. These good sisters have done excellent work during the past year. Bro. Franklyn leaves on well earned holiday during January, and we are losing one of the most valuable members in the person of W. Macindoe early in the new year, as he intends settling on the land. As a preacher, deacon, and church member, his loss will be keenly felt at City Temple, where he has attended for the past thirteen years, and also among the sister churches, where he was wont to exhort. In this new sphere of activities, we wish him every success. G. H. Browne gave a splendid gospel address at the meeting to-night.—J.C.

NORTH SYDNEY.—Since the last report it has been the sad experience of the church to lose one of our much loved sisters. After the gospel service on Nov. 27, our Sister Santwyk, who has been ailing for some time, was taken very ill on the way home, and passed to her eternal rest very soon after reaching the house. Our sister was one who won a place in the affections of all who knew her. By her life and character she had endeared herself to all, and the memory of a consecrated life will live after her. We remember her by the interest she took in all things concerning the church, also the visiting of the aged and infirm at Newington Asylum. Our hearts go out

in loving sympathy to the sorrowing husband and family, who have lost a treasure in a truly good wife and mother; but the time is coming we believe when all shall be re-united with no parting to separate us again. We have reason to be thankful for the good attendance and interest at the open-air meetings. At the breaking of bread we were pleased to see some visiting sisters from sister churches. Bro. Rodger's address was a stirring one. At the gospel service we had an improved attendance and another good message on "The Church's Need: a Revival," which we trust will have a good effect.—W.J.M.

Victoria.

BRIGHTON.—Our S.S. anniversary was held on Nov. 21, when a bioscope entertainment, with illustrated songs, etc., was appreciated by a large gathering of scholars and friends. Last Lord's day evening Bro. Pittman gave a special talk on the temperance question. A collection for Alliance funds amounted to 18/—P.H.L., Dec. 5.

BRUNSWICK.—We have been edified and built up with addresses from Bren. Way and Jas. Frith. Annual meeting of the school teachers held, when the following were re-elected officers: Supt., W. Hardie; asst. supt., W. Jenkin; sec., C. Forster; treas., H. Jenkin; librarian, J. Jenkin. The school is growing, so much so that the walls of the chapel will have to go. Bro. Way preaches the gospel. One received in on letter.—W.T., Dec. 5.

CHELTENHAM.—Delightful meetings all day Sunday. Bro. and Sister Murray, late of Kyabram, were received into fellowship. Visitors, Sister Willis, of Brighton; Bro. Kemp, junr., of Swanston-st. At night W. Judd preached very acceptably. The choir, assisted by S. Pittman, gave a fine cantata entitled "Mary of Bethany," to a very appreciative audience.—T.B.F.

HAWTHORN.—On Nov. 23 a tea and public meeting was held with the object of encouraging the sisters in their endeavors to reduce the debt on the church building. A very successful tea was held, after which the meeting was addressed by Bren. Dickson, Thurgood and Kingsbury, and solos were given by Sisters Tuplin and Thompson, interspersed by recitations. It was a success financially, for after all expenses were paid we were able to hand over to the sisters £12/10/- nett. On Lord's day evening, Dec. 4, we held a "rose service." The platform was profusely decorated with roses, and the preacher took for his text "The Rose of Sharon," and drew some very useful lessons therefrom, which interested a good audience.—T.H.P., Dec. 5.

SHEPPARTON.—Good meeting yesterday morning at the Lord's table. We had several visitors, viz., Sisters Mrs. Bromell and Mrs. East, from Brighton church; Sister Miss Pinner, from Subiaco, W.A.; Bro. McCance, from Castlemaine; Sister Miss Thompson and Bren. Skinner and W. Black, from Cosgrove. At our gospel service last night at the close of Bro. Harward's address one young man made the good confession. T. C. Harward concludes his labors here next Lord's day, Bro. Clipstone taking up the work on Dec. 18.—F. Knight, Dec. 5.

SOUTH YARRA.—J. Marrows exhorted on Lord's day morning, and in the evening F. M. Ludbrook addressed a crowded meeting, his topic being, "Better than Sacrifice." At the close of his address one Sunday School scholar made the good confession. This was the close of a three weeks' mission very kindly conducted by Bro. Ludbrook, which resulted in six additions, including four Sunday School scholars. As far as the conditions are concerned, they are hardly up to our expectations, especially when we take into consideration the able, loving, and simple way in which Bro. Ludbrook presented the true gospel, but this we know, that the church has greatly benefited by the earnest and intelligent way every subject was presented. We are indebted to choirs of the churches in the East Suburban Co-operation, viz., Brighton, St. Kilda, Prahran, Nth. and Sth. Richmond, for their valuable assistance

Continued on page 798.

THE CURE.

By Annie Hamilton Donnell.

The little white green room was intensely, beautifully quiet; but the Tired Mother nestled restlessly on her couch. The dull throbbing of her head seemed playing a dirge; she could not get away from the dreary time of it. The very restfulness of quiet color-scheme and utter stillness irritated her to her fingers' ends. The walls were too softly, dimly green; they shut out the world too effectually. She lay, and gently fumed in the secret soul of her.

Steps went past her door, along the padded hall, and faintly as if from a distance she caught words; the ears of the Tired Mother had been sharpened by little voices and laby-stirrings at night.

"It isn't working yet," one of the voices said patiently. "I don't know as it ever will, doctor. She's a peculiar case."

"O, give her time; give her time."

Suddenly the woman on the soft couch sat upright, and said things aloud because they were things that were not satisfied to be thought merely. "I am a case—just a case!" she scolded weakly. "The peculiar case in Number Twenty! They shut me in here, in this lovely little cell, with all the windows wide open and quieting things to look at; and they bring me cool things to drink just so often, and rub me just so often, and make me 'rest'—O, I'm getting tired and tired! I want to have John take off his boots up-stairs, over my head, bump! bang! I want to hear the twins quarrel—O, I want to hear the baby cry!"

He might be crying now, this moment. She strained her ears to listen; the utter silence enraged her anew. They would never remember to rub him at the time to undress him, and to smooth and soothe his tired little round, sweet body. She ought to be there rubbing him instead of here, being rubbed herself. What would the twins do if they scraped the skin off their noses or knees? No one would think to put alcohol on the places to kill awful germs. Olivia would forget her rubbers, and have croup; she might die a dozen times while her mother rested. The boys would get low marks at school; John, dear John, would be lonely.

"I'm lonely!" the Tired Mother cried, stretching out arms to John. "And I'm so tired resting, I think I shall die!"

She got up, a frail and slender thing in her loose robe, and walked feebly about the room, then down the hall to the sun-parlor. She must talk to some one, and there was at least the Chronic Case. She would be there sunning herself, with the healing light, which refused to heal her, on her sweet, worn face. The Tired Mother found her out, and sat down beside her with a sigh of momentary relief.

"I guess you've saved my life, being here," she breathed.

"I'm always here; you can be saved any time," smiled gently the Chronic Case. "What is it now, my dear? The same thing?"

"Yes, the same—things," nodded the other. "The little thing, and the twin things, and the girl one, and boy ones, and the dearest thing of all."

She spoke in a whisper, with the usual sense of guilt; for in this place of rest confidences that stirred the carefully smoothed pools of peace were not only discouraged, but gently forbidden. The Tired Mother felt herself a naughty child, breaking rules.

"No one understands how I feel, not even you. Everybody thinks I'm being rested. When my eyes are shut—I keep 'em shut on purpose—they 'sh' each other, and say, 'She's asleep; that's just what she needs,' when behind my eyelids I'm suffering torments! Oh! you would know, you would know, if you'd ever had—"

"I had them all," the Chronic Case murmured, her sad eyes on far hills. "Go on—I understand, my dear. It is because I haven't them now that I can sit here so long in the sun."

"O, I am sorry! I didn't know. How I must have been hurting you all the time! I will keep still now. We—we will talk about whose nurse is best, and the drinks they keep bringing us, and the egg-nogs—"

"My dear,"—the thin fingers of the other woman were raised interruptingly,—"don't! Tell me about your little baby's legs. You said there were dimples?"

"Dimples! Deep enough to hold two kisses! And they curl naturally, if his hair doesn't. That is what the twin boy said first time he saw the little legs."

"Go on; go on. There's a nurse coming down the hall. Tell me something else quick, before she gets here! About his little chin, or his ears, or his thumbs. I wish you would say he sucks his little thumb."

"He does! he does! He thinks it's the sweetest-tasting morsel in the world! I won't have them break him of it before I get back. O, you dear!" She leaned forward suddenly, and the pity in her small, thin face made it beautiful instead of plain. "O, you poor dear, to lose your baby that sucked his thumb!"

The white-capped nurse with gentle suspicion in her serene face entered the big sunny room, and put an end to disturbing, unrestful confidences. The two patients in the far corner sat silent, gazing out at the brooding peace of the hills. Each saw her wistful thought visualised before her, a little living child and the baby who was dead.

The slow days grew unbearable to the Tired Mother. When but half of those allotted her by her anxious friends at home "to rest" in, had dragged out weary lengths, her courage suddenly snapped like a brittle thread. Rebellion, for long smouldering within her, burst into a flame; all her strained nerves rang with the vibrations of her pain.

"I'm going home," the Tired Mother cried aloud in her quiet little room of rest. No nurse

was there to press her back gently among her cushions, and rub and soothe her into submission again. She waited for no nurse. Suddenly she knew she would take things into her own hands. She was unafraid, jubilant. Without further loss of time she began to go home. She collected her few belongings, and crammed them ruthlessly into her bag—she, the careful, fussy one! In hat and coat she surveyed herself in the mirror.

"You're going home, Sylvia Peabody! Peabody—Peabody—Sylvia Peabody, you're going home to-day!" It was a song on her lips, a psalm of joy. The face that looked back at her from the glass was the face of one released from an imprisonment of soul, radiant already with incipient freedom.

"To see the baby, the twins, the girl child, the boys! To see John! You're going to hear their beautiful, blessed noises—start now, Sylvia Peabody, this minute!"

Her own particular nurse was taking her afternoon nap. All the nurses seemed asleep; the corridors were deserted and still. At the end of the hall she could see languid, kimonoed figures in the sun parlor, and the impulse was strong in her to run swiftly down there and bid the Chronic Case, the dear, poor Chronic Case, good-bye. But caution deterred her. She went instead down the soft-stepped stairway and out into the silent world. Her feeble steps took on strength as she went. She forgot that she was a case.

The sanitarium was in no sense a prison; and the patients went about the grounds alone when the inclination seized them, which was, however, rarely, as the brooding influence of the quiet place was rest.

Sylvia Peabody, with difficulty resisting the impulse to run, walked with a certain sweeping steadiness of gait that made for speed. At the great gate she waited between the huge piers, a small, eager creature, who was going home. When an electric car hurried toward her from the haze of heat, she lifted her hand with a conscious effort not to wave it gaily. On the car she laughed softly because she could not help it. The woman beside her edged away a little with symptoms of alarm.

"O," bubbled Sylvia, "you needn't; I'm not crazy. I'm just going home. Did you ever go home—I mean from a place where they sent you to rest, and you nearly died? Back there—that place. It's a beautiful, clean, sweet place; and they rub you beautifully, and bring you little cool lunches ever so often; but it's not the place for mothers of little children and—and wives of Johns." The plain, quivering little face appealed to the woman beside her; she edged back, and even smiled.

"I see," she nodded; "I think I do. You were homesick."

"Why, yes," laughed the Tired Mother; "so I was. You've hit me right on the head. So—I've run away. In an hour and three-quarters I shall be there! First I shall see pink spots making mud pies; and that will be the twinnies, musing themselves up dreadfully. Then John, lawn-mowing! The baby—when I see the baby—"

The car would take her within a short walking distance of the Junction and the train for home. She remembered suddenly with a sigh of relief that there was a neat little bakery on the way to the station. Buns—she would buy them. She was hungry. "What would they say to their

'peculiar case' now?" she thought. "Hungry! Why I could eat the side of a house if there was plenty of nice fresh paint spread on it! When I get home, I'm going into the pantry and browse."

She was thin with fasting. Her peaked face looked oddly small under the black scooped hat, as if it had shrunk with the wear of the last weeks. Yet with every stride of the car it seemed, as if by some magic, to grow round and healthy. She felt no longer weak and lax.

At the bakery she bought buns, and hurried on, munching them enjoyingly.

A train was steaming out of the station, but she saw with a throb of relief that it was not her train; it had come from home, and she was going home.

In the waiting-room she sat down to wait, idly watching the few other travellers. She had missed at the first sweeping glance the babies she longed to see. No, wait! There was one coming in the door now, in the arms of its fath—in the arms of John! Her baby! Her twins, her boys, her girl child, trooping after! They were all there, coming in the door. She sat transfixed with the wonder of it. Of course it could not be—she was not seeing right. It was her heart that saw them trooping in; her eyes were conspiring with that to deceive her.

Then they were upon her. The little lot of them; John could not hold them back. The place was a babel of their pleased, excited voices and the baby's shouts.

"John!" she cried. "If it's your ghost, say so quick! Don't keep me in suspense."

"It's us! It's us! We're alive!" chorused the twins. "We were a-goin' to look at where you was, to cure our mother-sickness. Father said p'raps it might a teenty bit."

"Yes," John explained eagerly, "when we all got so we couldn't stand it another minute, I told 'em we'd go and look at the house mother was in, and see if it wouldn't ease us a little mite. We wouldn't go in, of course; but it would be get-

ting pretty close. And we promised each other we'd bear it better after that—Sylvy, Sylvy, we've all been mother-sick. The children have grown thin, and me, I—"

"You are thin," she cried. "But wait—all of you wait! No, here are buns to wait on. When we get home—" O, when they get home! The starved soul of her fed on all their little faces, and on the dearest face of all.

"But, Sylvy, I'm frightened, dear. You ought not to have come; we ought not to. You were going to stay and be cured."

"I stayed; I am cured," she answered solemnly. "I feel entirely well. Don't worry, John. It did its work, that place back there. I tell you, dear, I am all well."

And so all together, all radiant, all "cured," they went home. The Tired Mother sat among her own, rested. In her arms the baby sucked his little thumb, and even in her joy of soul she made room for gentle pity for the other mother she had left back there with empty arms. She was a little afraid of her own wealth.

"John,"—she moved instinctively a little nearer him,— "O, John!" and she could say no more; it seemed all said. He turned his dear, big face to her. John understood.—*C.E. World.*

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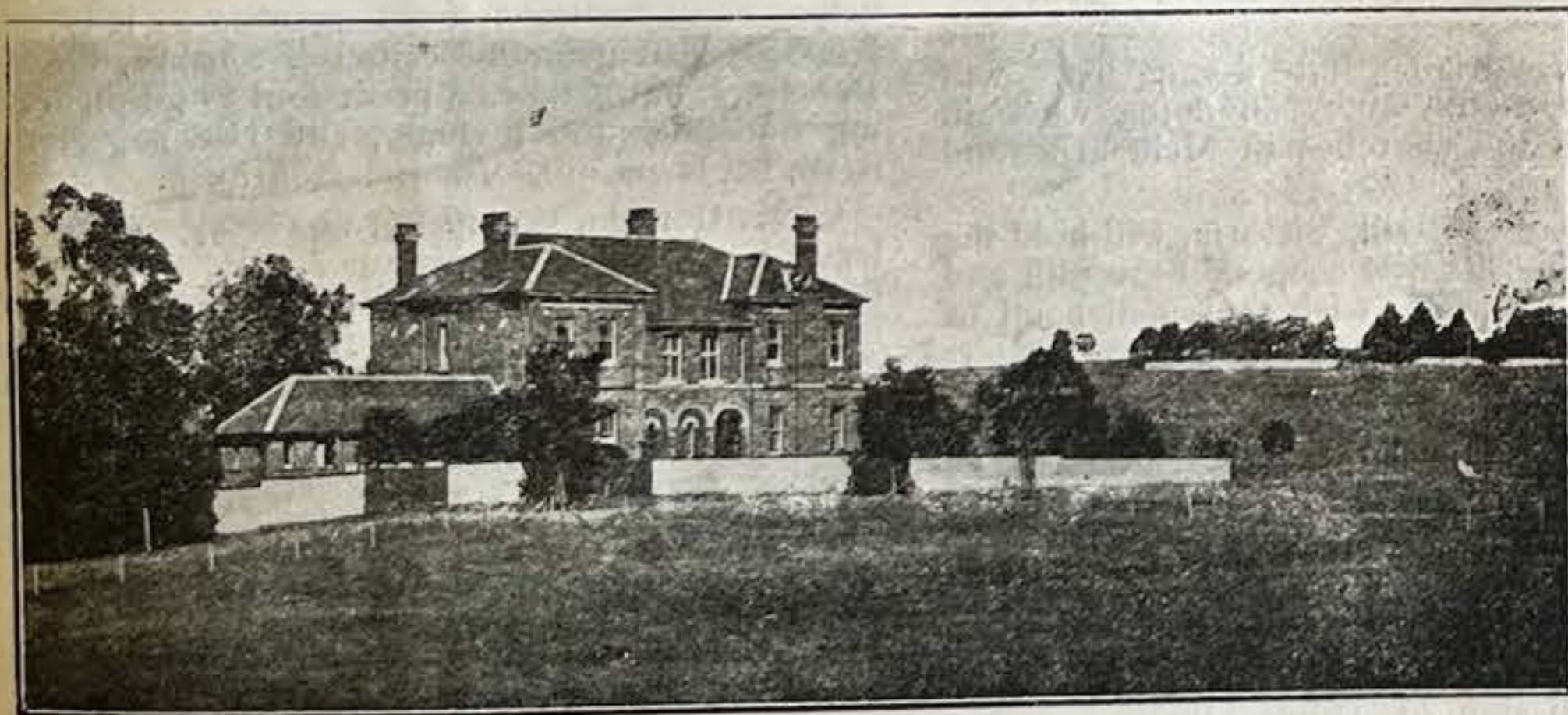
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From the Field—Continued.

during the three weeks the mission lasted. We were also cheered by the visit of many of the preaching brethren of sister churches, and last, but not least, to Sister Roy Thompson, for her help on many occasions by her message of song, and others who assisted to make the meetings bright by their solos.—T.M., Dec. 6.

BALLARAT.—On last Lord's day evening the tent was comfortably full. H. G. Harvard's address on "The Church" was attentively listened to. There were fully 200 strangers present, and the meetings are arousing the minds of thinking people. Many questions, simple, foolish and abstruse, have been sent in and answered. Up to date one confession has been made. The mission is helping to put the cause on a good footing. J. Finney, whose singing is much appreciated, A. W. Jinks, and the members are helping the missionary to make the mission tell.

EMERALD.—Fine meeting last Lord's day, Bro. Hillbrick presiding. One sister received the right hand of fellowship in the person of Sister Holley, who was baptised at St. Kilda.—W. Bolduan, Dec. 5.

CARLTON (Lygon-st.)—Helpful and inspiring meetings on Lord's day. One received by letter. Sister Watkinson, from Kalgoorlie, met with us at the breaking of bread. Horace Kingsbury spoke morning and evening. After a splendid discourse at night upon the subject, "What is a Christian?" the hearts of the brethren were again gladdened by seeing three adults step out and confess Jesus as their Saviour. Instead of the usual week-night meeting on Thursday we had an interesting and instructive lecture "From Cape to Cairo with the Bible Society," illustrated with lantern views, by Fred. G. Barley, of the Bible Society.—J.M.C.

GEELONG.—We were pleased to have with us last Lord's day Bro. and Sister J. Petty, of Doncaster, Bro. W. F. Murray, of South Yarra, and Sister M. Glaister, of Dunedin, New Zealand. In the afternoon Gifford Gordon presented the certificates to the Sunday School scholars who were successful at the recent examination; eight out of the ten who were examined were successful. In the evening the church was crowded to the doors, many having to be turned away, when Bro. Gordon gave a most brilliant and impressive address to young men on "Mother, Home and Heaven." He was listened to with rapt attention from start to finish. Bro. Gordon was assisted by a choir of young men who sang special pieces in fine style, and their efforts, combined with the strains of our pipe organ, which was played by E. Brownbill, helped to make the service such a marked success.

CASTLEMAINE.—Yesterday morning Bro. Clipstone exhorted. There was a fine attendance of members. We had with us Bro. and Sister Pryor (Sutton Grange) and Sister Upstill (Bendigo), who were welcomed into our midst. After Sunday School we held our usual prayer meeting, prayers being especially offered up for our Sunday School secretary, Jas. Lawrie, who has been laid aside by illness for a considerable time, and is at present very low. Bro. Lawrie is a young man, and has always taken a keen interest in the Lord's work. In the evening, Bro. Clipstone spoke on the parable of the virgins, and was attentively listened to. On next Lord's day Bro. Clipstone preaches his farewell services. We are all very sorry to lose our brother. He has always been an earnest worker in the vineyard. On the 15th inst. a farewell social will be given him and a welcome to his successor, Bro. Gale. We ask God's richest blessing to rest with our departing brother in his new sphere of labor.—E.H.B., Dec. 5.

MARYBOROUGH.—Splendid interest and attendances at the tent mission. Only three confessions so far, but very many are interested, and we hope for a good time before the mission closes.—H. P. Leng, Dec. 5.

LANCEFIELD.—We were pleased to have H. Swain with us, also Bro. McGregor, who spoke

in the morning, while Bro. Swain preached in the evening to a good and attentive audience.—R. Gerrard, Dec. 5.

BERWICK.—On Nov. 23 Bro. Gordon gave an address on "The School of the Prophets," and on Nov. 30 Bro. Nightingale gave a stirring address on temperance lines.—E.E.H., Dec. 5.

MELBOURNE (Swanston-st.)—At the conclusion of Bro. Gordon's address last Sunday evening week two made the good confession. Last Lord's day we had Bro. Baker in the morning, who gave an excellent address, and in the evening T. B. Fischer delivered a splendid gospel address. One confession. On Monday evening last Bro. Gordon baptised the three before referred to, all of whom were from the school. The members were much pleased with these decisions of the young people belonging to families connected with the church.

BENDIGO.—A week-end visit from Bro. and Sister C. M. Gordon was very acceptable and much enjoyed. Our brother placed the claims of the College of the Bible before the brethren on Friday last, and also by special desire on Sunday morning last referred to the splendid institution and the claims it had on all. The management is fortunate in securing our brother as organising secretary. Our brother enjoyed his visit to the Bible School in the afternoon, and at night preached to a full house, his subject being "A Royal Departure." Bro. and Sister D. C. McCallum paid a visit to the brethren at Derby and preached in the State School on Sunday night.—J.S.

PRAHRAN.—We had splendid meetings last Lord's day, the attendance for worship proving to be a record for a number of years. Bro. and Sister Gartside, with one son and three daughters, were received into membership. We had Bro. Twiddy, from Wedderburn, with us, and Bro. Nightingale addressed the church on Home Missions. At our Bible School also we broke the record of the previous Lords day, and in the evening Bro. Marrows addressed a good meeting, his subject being "Character Building."—E.M., Dec. 6.

Here & There.

We hear that it is proposed to start a church at Box Hill, Victoria.

Mr. J. Platt, c/o "Ezywalkin," Northam, W.A., is now secretary of the Northam church.

Contributions to the work of the Richmond-Tweed District Conference of N.S.W. should be forwarded to T. Delzoppo, Bridge-st., North Lismore.

T. Bagley, Victorian State Evangelist, will spend the next month or so in doing work in connection with the churches in Melbourne and suburbs.

The church at Swan Hill, Victoria, will hold the opening services of its new chapel on the 18th and 19th of this month. We wish the small band of brethren there every success in their gospel enterprise.

Two young ladies confessed Christ at the close of Bro. Lang's address at Northcote, Victoria. Bro. Lang, we are sorry to hear, will be obliged to relinquish preaching at the end of the year, on account of ill-health.

W. D. Cunningham writes:—"Tokyo, Oct. 25. Friends in Australia and New Zealand who help the Yotsuya Mission in Tokyo, Japan, are requested to send their offerings by postal money order or London draft instead of by personal cheque."

A large number of young men have been enquiring about the College of the Bible and its studies. Those who intend to begin the course next February, but who have not definitely applied for admission, are asked to write as soon as possible, making formal application, to A. R. Main, College of the Bible, Glen Iris, Victoria.

Twenty-one additions to date in the tent mission at Hamilton, New South Wales.

Christianity removes the attraction of the earth; and this is one way in which it diminishes men's burden. It makes them citizens of another world.—Henry Drummond.

Bro. H. Mahon, of Ebensburg, Pennsylvania, U.S.A., in writing to Bro. Walden stated that he is open to accept an invitation to work in Australia. He is engaged in his present field until April, 1911. Any letters to the above address will find him.

S.S. Union, Victoria.—The next meeting of the general committee will be held on Monday evening, Dec. 12, at 8 o'clock, in the Christian chapel (lecture hall), Swanston-st. All delegates are requested to attend. Demonstration returns expected.

The absence of the Endeavor page in this issue of the CHRISTIAN is owing to the indisposition of Bro. A. R. Main, who last week lost his little daughter, aged thirteen months. Our readers will sympathise with Bro. and Sister Main in their deep affliction.

The second quarterly meeting of the officers of the churches in Melbourne and suburbs was held in the Christian chapel, Swanston-st., last Monday evening. C. M. Gordon, Vice-President of the Conference, was in the chair, and F. G. Dunn gave an address on "The Ideal Presiding Brother." There was a representative meeting, and an interesting and instructive discussion took place.

The following query has been submitted to us: "Is it the duty of the church to provide a baptismal outfit for the baptiser, or should the preacher provide his own?" We are rather surprised that such a question should be asked. Surely no church would ever expect a preacher to provide such an outfit at his own expense. It is a necessary equipment of the church, and should be the church's property.

When the absent are spoken of, some will speak gold of them, some silver, some iron, some lead, and some always speak dirt, for they have a natural affinity for evil, and think it shows penetration in them. As a cat watching for mice does not look up, though an elephant goes by, so they are so busy mousing for defects that they let great excellencies pass them unnoticed. I will not say it is not *Christian* to make beads of others' faults; I say it is *infernal*. If you want to know how the devil feels, you do *know* if you are such an one.—Beecher.

A dog hitched to a lawn-mower stopped to bark at a passer-by. The boy guiding the mower said: "Don't mind the dog; he's just barking for an excuse to rest. It is easier to bark than to pull this machine." It is easier to be critical than correct. Easier to bark than work. Easier to burn a house than build one. Easier to hinder than help. Fault-finding is as dangerous as it is easy. Anybody can grumble, criticise, censure, like the Pharisees, but it takes a great soul to go on working faithfully and lovingly, and rise superior to it all, as Jesus did.—Juanita Rohrbuck.

C. M. Gordon, organising secretary of the College of the Bible, is now on a collecting tour in the interests of the said institution. He would like to report that some Australian brother had done for Australia what R. A. Long has done for America. This is what the *Christian Standard* reports about Bro. Long:—A press clipping, says the *Standard*, announces that R. A. Long, of Kansas City, has given \$30,000 to Transylvania University. The gift is suggestive of two most hopeful indications—i.e., that our colleges are winning recognition and that our men of wealth are seeing the needs of the kingdom. We are all to be congratulated.

A farewell social was given to Bro. and Sister C. M. Gordon by the Swanston-st. church on Tuesday evening last. Bro. Gordon, after four years' service with the church as its evangelist, had accepted an appointment with the College of the Bible, and the present gathering was held in his honor. There was a large assemblage of the members of the church. B. J. Kemp was in the chair, and farewell addresses were delivered by F. G. Dunn, A. R. Lyall and A. Wilson, repre-

senting respectively the church, the Sunday School and the Endeavor Society. R. Lyall, on behalf of the church, presented Bro. Gordon with a cheque, and Sister Gordon with a lady's bag. All the speakers testified to the esteem in which both were held, and conveyed to them the best wishes of the church for their future prosperity.

The Catch-My-Pal Movement originated in Armagh, Ireland, in 1909. On July 13 of that year R. J. Patterson, a Presbyterian preacher in that city, saw six drunken men lounging in a street near his home. He promptly drafted a pledge and these six men were charter members of what is called the great "Protestant Total Abstinence Union." At the first anniversary celebration last July, Mr. Patterson reported that 120,000 men and women were enrolled, pledging themselves with a vow, "for God and home and native land to see this thing through." From Ireland the organisation has spread into England, Scotland, America and South Africa. One great source of its growth is the requirement that each signer shall bring a friend to sign the same pledge.

Are the Mormons about to abandon Utah? So declares Hamilton Smith, a priest of the Mormon Church, who has just participated in the closing of a sale of 50,000 acres of land to the Mormons in the State of Coahuila, Mexico. Smith is authority for the statement that President Diaz has assured the church that polygamy and all other practices of the church will be permitted without interference in Mexico. Smith also states that his people will abandon Utah and adjoining States in the not far distant future and settle in Mexico, where they will not be persecuted for their religion and its practices. The Mormons already own 65,000 acres of land and have a well-established colony adjoining the 50,000 acres just acquired.

"In a Catholic country such as Spain," says the *Academy*, "the immense power that can be wielded in the name of the church has made the Spanish peasant hate the Orders and has influenced him to support a Radical and anti-Clerical Government. Had the Orders confined themselves to their purely spiritual duties, there would probably have been no legislation framed against them. But being possessed of considerable wealth, they have interested themselves in commercial and financial undertakings, which have certainly in no way benefited their flocks, and, in some instances, have actually hindered them. They have, for instance, obtained the control of the tolls on bridges, and have thereon levied charges out of all just proportion. They have started factories for all manner of commodities, and employ the labor of lay brothers to the exclusion of the countryside. In other words, they have entered the field of commercial enterprise, and have thereby forfeited the old-world respect and reverence which were paid to the humble parish priest, who visited his flock and knew them each by name. If a country is able to keep pace with its fellows, it can no longer afford to support the petty restrictions and cramping hindrances of a narrow-minded priesthood."

VICTORIAN HOME MISSIONS.

Since last report a 16 days' mission has been conducted at Colac with a result of 16 decisions for Christ. The work here under the leadership of Bro. Connor is growing. The new chapel erected by the Church Extension Board is a credit to the church and to the committee in charge of that fund. With patient and persevering work, a strong self-supporting church should be built up in this prosperous town. The members are enthusiastic, and manifest deep love for the church.

Fields that now require special attention are Stawell, Warrnambool and Terang. At Stawell we have a band of 16 members who have been faithfully carrying on the work for about two years. They purchased a neat, comfortable brick chapel previously occupied by another religious body, and they have been patiently waiting for

the Committee to send a preacher. At Warrnambool we have a nice chapel and a fair membership. At Terang we have a faithful band of about 20 members. It is possible for one good man (with a horse and buggy) to work both these fields until such times as a man could be placed in each field. Several of our suburban churches need help. A great work remains to be done. An opportunity will be given all the churches to co-operate in the effort to spread the gospel throughout the State. The first Sunday in February will be the day for the annual Home Mission offering. Will all the preachers, church secretaries, and officers kindly keep that day continually before their respective churches? Let every member now begin to lay by in store for that day.—T. Bagley.

AN APPEAL.

The church at Northcote has arrived at a time when we feel it imperative it should be provided with a home. The town is growing at a rapid rate, and the church to be successful must grow with it. This it cannot do in present circumstances, meeting as it does in a hired hall. The work is in a sound condition. We are systematically striving for a building by collecting among our own members, but with our limited resources our progress is too slow, although comparatively we have done well since we set to work in a business-like way about 18 months ago. If prompt financial assistance is forthcoming, it will be a paying investment both financially and spiritually. The best sites are rapidly being built on, those that are left naturally being enhanced in value. If we were enabled to secure the land at once the way would be clear for a definite effort to erect a building, which would prove a great stimulus to our local brethren. We therefore invite the help of any brethren who are blessed with more than the bare necessities of life, assuring them that the money will be well spent in a good field, in an important suburb of Melbourne. We trust that good brethren will consider the matter and act at once, as we feel that the Church of Christ cannot afford to be without a suitable building while our denominational friends are well to the front in this respect. Any contributions or suggestions will be gratefully received and acknowledged by S. G. Chipperfield, secretary, "Mackay," Clyde-st., Northcote, Vic.

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VICTORIAN MISSION FUND.

Churches—Swanston-st., per Miss Lawson, 57/6; per Miss M. Philp, 11/1; per Miss Bett, 23/1; Terang, 11/-; Colac, £6; Taradale, £2; Lygon-st., Bro. Berry's mite box, 3/3. Bro. W. Cust, £7/10/-; H.M. Sympathiser, £5; per Sisters' H.M. Rally, Doncaster, 20/-; South Yarra (extra), 2/6; G. McClean, 10/-.

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C. Emmerson, 1/-; Mrs. Gibbons, 20/-; Christ-church, N.Z., 24/-; Ma Ma Creek, Q., 42/-; A Subscriber to "A.C.," 10/-; Mrs. A. Chivers, 2/-; Emerald, 17/-; Sea Lake, 5/-; F. Smith, 5/-; Mrs. Green, 1/-; Mrs. Furdly, 1/-; A. Jackson, 1/-; S. Page, 1/-; J. S., 50/-.

MARRIAGE.

CAMERON—BULLING (Silver Wedding).—On December 9, 1885, at the residence of the bride's parents, Osborne-st., South Yarra, by Edward Lewis, Evangelist, Robert George Cameron to Jane Miriam (Minnie) Bulling. Present address, Pine Avenue, Mildura.

DEATH.

MAIN.—On December 3 (suddenly), at "Iris," Toorak-rd., South Camberwell, Emmela Rose, daughter of A. R. and V. R. Main, aged 13 months.

IN MEMORIAM.

BURROWS.—In sad and loving memory of William Amess, who died on December 17, 1898, aged 1 year. Ronald George, died December 10, 1909, aged 6 years and 8 months. Alan Watson, died December 27, 1909, aged 3 years and 9 months. The dearly loved children of W. W. and M. J. Burrows, of North Melbourne.

RUSSELL.—In loving memory of my beloved wife, Margaret, who fell asleep in Jesus at Bayswater, on December 9, 1908. Not dead, but sleepeth till Christ shall come.

—Inserted by her loving husband, A. Russell.

COMING EVENTS.

JANUARY 8.—Great Tent Mission, Erskineville Park, Sydney. Commences on Jan. 8, 1911. Thos. Hagger is the preacher. All the churches in Australia are invited to pray for the success of this mission. Mission motto: "Revival within the church; 100 additions from without."

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Obituary.

MILL.—On Nov. 21, at daybreak, the spirit of our beloved Sister Luella Mingua Mill entered the land of eternal day. She had been ill for twelve weeks, and had undergone two severe operations. The body, which had never been strong, finally gave way under the ordeal, and her life went out. Sister Mill was the wife of our faithful evangelist at Kalgoorlie, John Stuart Mill. She was born in Kentucky, U.S.A., thirty-four years ago. After finishing her primary education she attended the Girls' College at Midway, Ky., an institution under the control of the Churches of Christ. Early in life she gave herself to her Saviour in loving obedience, and during her college days resolved to devote her life to the foreign field, should the way be open for her to do so. Her state of health, however, prevented this resolution from being carried out, and she returned home to become a teacher in the schools of her native county. She was a faithful worker in the church, and especially active in Christian Endeavor work. In 1904 she married J. S. Mill, of Australia, who was at that time a student in the College of the Bible at Lexington. Two years later, when the call came to Bro. Mill from Western Australia, she, in the spirit of Christian heroism, willingly left mother and native land to go with her husband, and to lay down her life for the Master's cause in a far-away land. For nearly four years she has been closely identified with all the interests of the church at Kalgoorlie, besides being actively interested in the Sisters' Conference and the W.C.T.U. She was truly a helpmeet to her husband in all his labors. Her cheerful disposition, her unselfish service and her unvarying loyalty won the hearts of all who knew her. "She hath done what she could," can be truly said of this noble woman. Bro. Mill has the sympathy of the entire brotherhood in Western Australia, and of many friends throughout the Commonwealth, in his great loss and sad bereavement.

Perth, W.A.

W. B. BLAKEMORE.

UPTON.—Our Sister Mrs. Sarah J. Upton passed away at the home of Bro. and Sister Crawford, her son-in-law and daughter at Unalta, Normanville, S.A., on Nov. 8. Her age was 80 years. Sister Upton was baptised at Ramsgate, England, and entered the church in July, 1849. Her husband also entered the church about two years after. Bro. and Sister Upton reached South Australia on Nov. 1, 1855. They lived in Adelaide from Nov. 1, 1855, to Nov. 1, 1870; at Milang from Nov. 1, 1870, to Nov. 1, 1876, and at Wentworth, N.S.W., from Nov. 1, 1876, to Nov., 1887. Bro. Upton died at Wentworth on Nov. 20, 1887. Since then Sister Upton has made her home in Adelaide, and with her daughters, Mrs. Crawford and Mrs. Rundle. Of Sister Upton I can speak from a knowledge of 43 years. She was a genuine, earnest, loving Christian. She was always a worker in the church. She loved and studied the Word of God. To her the Bible was the Word of God—its facts glorious realities, and its promises radiantly beautiful and sweetly comforting. The Word of God dwelt richly in her, and she was always ready to give a reason for the hope that beckoned her on her journey. She did her duty in the community in which she lived, in her family, and in the church with unflinching cheerfulness, and with genuine pleasure. Her disposition was optimistic. She delighted to make others happy, and she did this by being happy herself. All who knew her loved her for her works' sake and for her own sake. She had loving friends in many of the churches in South Australia. Having lived near to the Saviour in thought, word and deed, she was ready to depart when the summons came. Her son-in-law writes lovingly of her last days. He says: "The last 18 months of her life here were in weakness and pain, but without sorrow. Her last few days were free from pain. Her mind and memory were also clear and distinct till a few hours before the end. She never uttered a word of complaint. Her happy disposition remained to the end. She looked to the future with steadfast hope. She longed for, prayed for, and continually talked of,

her departure. Her influence will long be felt. The vacant chair can never be filled." Sister Upton left one son and two daughters. They were always in her heart, and they loved their mother. The daughters, with whom she spent much of her time, cared tenderly for her. Sister Crawford, with whom she was living, lovingly devoted herself to her mother. She gave instructions as to her funeral in the Torrens Vale Cemetery, and mentioned the hymn to be sung. It was "Nearer, my God, to thee." No hymn could be more beautifully expressive of our sister's life. Absent from the body is to be at home with the Lord. Our sympathies are with all the loving ones.

Unley, S.A.

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(Signed) Mrs. ADA TURNER.

83 Crockford Street, Port Melbourne, 4th August, 1908.

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