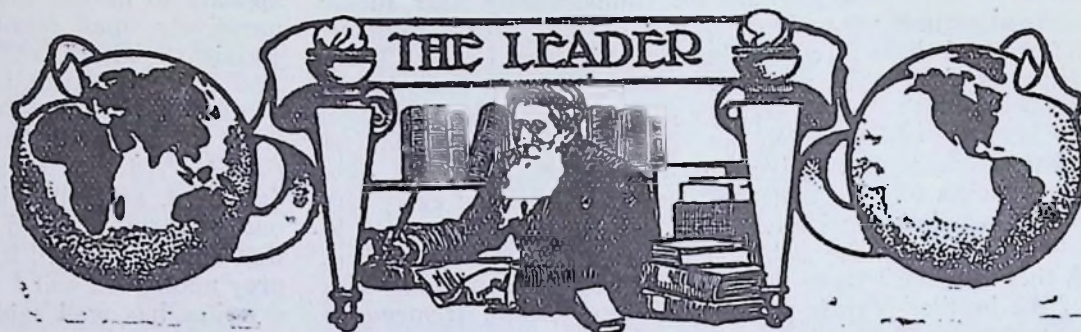


It is becoming increasingly difficult, however, to question the genuineness of the books of the New Testament.



If we accept the New Testament as our rule of faith and practice, we must also accept its idea of a church and be submissive to the laws which are given for its guidance.

THE CHURCH OF THE FUTURE.

The ecclesia.

In stating our views regarding the religious outlook, our thoughts are bound to be influenced by our conception of what the church of the future will be. And what we think in regard to the latter will depend upon our views regarding the origin of the church and whether or not we regard it as a divine institution for which a definite model has been furnished. Here, again, much will depend upon the value we place upon the documents in which the idea of a church is set forth. If we have doubts as to the genuineness and authenticity of the documents of the New Testament, it will be impossible for us to regard them as having authority. The appeal, therefore, to the New Testament will lose its weight, and a go-as-you-please policy will take its place. To those who thus lightly regard the value of Biblical documents, the church of the future may assume any form, or, in the long run, cease to exist.

If we accept the New Testament as our rule of faith and practice, we must also accept its idea of a church and be submissive to the laws which are given for its guidance. In regard to this church (or ecclesia), "Jesus is found choosing and training twelve apostles, giving them directions and rules for discipline, appointing the Lord's Supper and baptism, promising the Spirit to his waiting disciples, giving a commission to evangelise the world, and promising to be with his people to the end. How, indeed, could the work of Christ be saved from losing itself in the world except by some form of society in which his adherents were bound together for fellowship, testimony and labor for his cause?" And this body of people are not left without rules to guide them, although past history would seem to indicate that the church regarded itself as privileged to make any laws it pleased, and as a consequence brought about the present unhappy divided state of Christendom. But if the general body of Christians should come to realise that the New Testament had a well defined idea of what the church ought to be, and also a sufficiency of laws for its guidance, then we may assume that the church of the future will be something like the church of apostolic times.

Trustworthiness.

It is becoming increasingly difficult, however, to question the genuineness and authenticity of the books of the New Testament. Professor Harnack, of Berlin, the highest living authority on early church history and literature, declares that the whole tendency of recent research has been to re-establish the authority of tradition as respects the New Testament books. Professor Zahn, of Erlangen, the most learned scholar in New Testament criticism, confirms the view thus expressed. The trustworthiness of the books of the New Testament may therefore be regarded as a thing beyond dispute—a fact accepted by scholarship, and never doubted by the great bulk of Christian men and women. Those who come under these heads will look to the New Testament for their ideas in regard to the church both present and future, though all such will not be consistent in carrying out what they are taught.

Loose thinking.

An example of loose thinking in connection with the church of the future is furnished by Mr. T. E. Ruth, the successor of Mr. F. C. Spurr, of the Collins-st. Baptist Church. At his reception meeting he is reported to have said: "But the catholic church of the future will find room for those who believe in immersion and for those who believe in infant baptism; it will demand sacrifice on the part of the churches, but it will make for the establishment of the kingdom of God. . . . I hope to see the time when all evangelical churchmen will belong to one church—an organic unity

of denominations comprising all the denominational virtues, and casting away all the denominational vices." It is quite possible that the church of the future may permit of immersion and infant baptism, but it will not if it carries out Mr. Ruth's idea of "casting away denominational vices," for in that case it will cast away infant baptism, which has been properly characterised as the fundamental error of Christendom. But as Mr. Ruth believes immersion to be right, and infant baptism to be wrong, by what authority is he willing to agree that both shall have their place in the church of the future? As a matter of fact, as far as Australia is concerned, the churches that practise infant baptism are also willing to immerse those who insist upon it. Mr. Ruth need not wait for the church of the future for this to come to pass, it is in existence now; and those who have caused the other churches to immerse those desiring it, have not been accommodating Baptists, but stalwart immersionists.

Catholics and Protestants.

In a recent number of the *Argus*, a lecture was reported, in which the lecturer discussed the question as to whether the church of the future would be Catholic or Protestant. Taking the Protestant view, the lecturer had very little difficulty in demonstrating that the future lay with Protestantism. It was noticeable, however, that the main line of argument did not depend upon the truth of Protestantism in its relation to the Scriptures, but because of its greater liberty in the reception of new ideas. We do not dispute the correctness of the position taken. It is in the main correct. But all the same, you have in the two religions the two extremes—ultra conservatism, amounting to tyranny on the one hand, and licence, sometimes of the extremest kind, on the other. We cannot wish that either of these extremes will be characteristic of the church of the future, but we can hope and pray and work for the realisation of the New Testament ideal; and to reach this neither Prot-

estants nor Catholics will have to make laws that are at variance with New Testament teaching.

Editorial Notes

The Coming Conferences.

April is, perhaps, the most important month of the year for the majority of the churches among which this paper is circulated. With the single exception of South Australia Conferences of Churches of Christ will be held in all the States of the Commonwealth and also in the districts of New Zealand. While these ecclesiastical gatherings exercise no legislative authority over the churches represented, they indicate in a great degree the mind of the brotherhood and the trend of religious sentiment within its ranks. Not the least among the many advantages of such assemblies is the development of the spirit of Christian fellowship. Coming into close contact in the meetings to confer upon the best methods of extending missionary work at home and abroad, and in social intercourse, brethren from distant churches learn to know and appreciate each other as they could not otherwise do. Another direct tendency of these annual meetings is to round off the angles that isolated churches and brethren are apt to develop. "It is not good for man to live alone," and it is not good for a church to dwell apart. As solitary men are likely to become somewhat peculiar in their fads and fancies, so solitary churches sometimes get into their peculiar grooves of thought and work. The free exchange of thought and the consideration of other than purely local problems tends to the moving and the sweetening of the waters that might otherwise stagnate.

Our Conference Objective.

But, of course, the principal object of our Conference meetings is the extension of missionary enterprise. We collect statistics, publish reports, and discuss co-operative work in connection with our College and other interests, but these are all subservient and contributory to the one absorbing purpose of gaining souls for Christ in the home lands and the regions beyond. This is the great object in view, and while we avoid interference with the independence of the individual churches and their internal affairs on the one hand and the mere enjoyment of social and spiritual fellowship to the neglect of practical issues on the other; the intellectual abilities of our ablest thinkers and earnest workers are devoted to the solution of the greatest and grandest of all problems—how to reach the people with the Gospel of Christ. There are important questions pressing for attention and discussion, but greater than all these is the question of vital Christianity, and the principles of the religion of Christ received and applied will overcome the world's difficulties.

Our work, then, is to discuss methods and means for the effective presentation of these principles, leaving them to produce the desired results in the various ramifications of life. While others are discussing knotty theological and social questions, our Conferences devote their energies to the work of evangelisation. This has been the secret of our success in the past few years, a success that is challenging the attention of our religious neighbors, and which if continued will within the comparatively near future constitute us one of the great religious forces beneath the Southern Cross. There are many large towns and new fields in our great country as yet unoccupied by those pleading for the complete restoration of primitive Christianity, and until the New Testament banner is unfurled in every city and settlement of Australasia, our work in the home lands remains undone. Then, there are the immense heathen fields with their teeming millions, whose tremendous need appeals to us with an ever-growing intensity. As our home work grows, our foreign must also extend. Let us ever keep in view that the one exclusive purpose of every Conference is evangelisation.

Conference Enlargement and Sacrifice.

Effective evangelisation means substantial sacrifice, and it is peculiarly fitting that our Conferences for the extension of the gospel should be held at the season of the year commemorative of the greatest sacrifice the world has known. The sacrifice of Christ was solely for the salvation of men, and if we are prepared to make sacrifices we too may share in the work. And nothing effectual can be done without sacrifice. If the 30,000 Australasian disciples of Christ are prepared to make sacrifices commensurate with the importance of the plea they present, and worthy of the name of the Leader they profess to follow, such a mighty impetus will be given to the work as shall lead to the salvation of many thousands. The fields are white, but the work is hard, and the sun is hot. It means sacrifice to succeed in gathering in the harvest. Let the motto of every State for the coming Conference year be "Sacrifice," and in its application let there be an individual sacrifice of time and talents, and also of money. If men are to be supported, means are indispensable. A large vision will involve large sacrifice. The sacrifice of the Saviour was accompanied by a large vision—"He saw the travail of his soul and was satisfied." The Lord hath done great things for us whereof we are glad, and it now remains for us to do large things for others. A large attendance at the Conferences, large interest, large visions, and large sacrifices will bring large success, and large reward. The day of little efforts is past. It is time to attempt great things for God and expect great things from him.

The Chosen People.

According to the *Christian-Evangelist* there are one hundred and seven Christian missionary organisations in the various

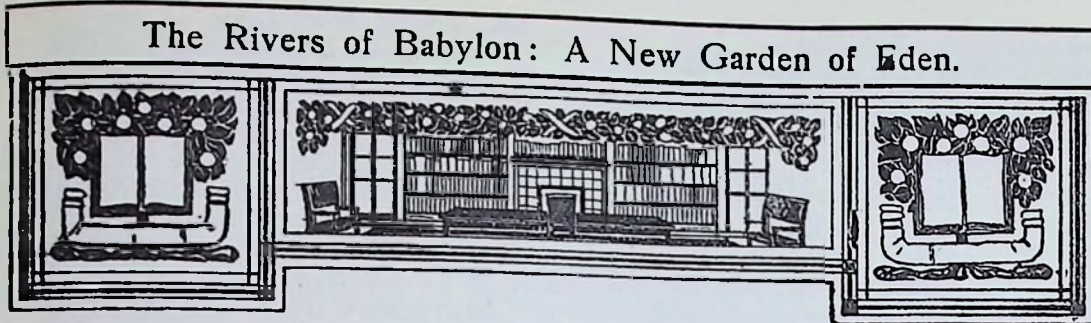
countries of the world working among the Jews, forty-five of these being in the United States. Scattered as they are in all lands, it is remarkable how the Jews maintain their religious and racial isolation. Notwithstanding the efforts put forth to win them as disciples of Jesus, himself a Jew, and their partial success, the great bulk remain untouched. Paul asserted that "blindness in part hath happened to Israel until the fullness of the Gentiles be come in," and this appears to be the explanation of the comparatively small number of converts from Judaism. Their national preservation is also distinctly foretold: "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee." "All they that devour thee shall be devoured, and all thine adversaries, every one of them shall go into captivity. They that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey." As a writer has well said:—"Where are now the nations that preyed upon the sons of Abraham? Where are their adversaries—the Assyrian, the Medo-Persian, the Greek and the Roman people? There lives not the man, in the four quarters of the globe, who can say that in his veins flows one drop of the blood of an Assyrian, a Medo-Persian, a Greek or a Roman; while millions of the house of Israel, of the seed of Abraham, can severally say that in their veins flows the blood of Abraham, Isaac and Jacob." The two predictions are here fulfilled: All the devouring nations have been lost, having mingled with or been "devoured" by their conquerors, while the Jews remain a distinct race, maintaining their national peculiarity in all countries and under all governments. For the Lord said, "I will never make a full end of thee." Jeremiah says: "Thus saith the Lord, who giveth the sun for a light by day and the ordinances of the moon and the stars for a light by night, which divideth the sea when the waves thereof roar. If those ordinances depart from before me, saith the Lord, then the seed of Abraham shall cease from being a nation before me for ever." In view of the fact of the literal fulfilment of the prophecies concerning the chosen people thus far, who can doubt but that those yet unfulfilled will also be literally realised?

The progress of souls rests upon prayer. It is the mainstay of civilisation, the angel of the home, the comforter of men in trouble, and their guide in darkness.—*C. E. St. John.*

Life is short, and we have never too much time for gladdening the hearts of those who are travelling the dark journey with us. Oh, be swift to love, make haste to be kind!—*Aniel's Journal.*

God's translation of our beautiful past years into memory and hope is not the best that He can do, that He and we can do together. He can translate them, we can translate them, into good resolve.—*J. W. Chadwick.*

The Rivers of Babylon: A New Garden of Eden.



By E. G. Harmer.

A few weeks ago the magnificent barrage which has been constructed by Sir John Jackson at the head of the Hindia branch of the Euphrates, according to a scheme prepared for the Turkish Government by Sir William Willcocks, was formally opened. This great engineering work inaugurates a new era in Mesopotamia, and its ultimate effect will be to add an enormous area to the corn lands of the world. But the event is also of great moment for the Bible student, and the opportunity may be utilised for drawing attention to some of its aspects, because they enable us to view the story of Babylon in a new perspective.

The land of Shinar, enclosed between the lower Euphrates and the lower Tigris, has an area of about 12,000,000 acres, one-third of it swamp, and two-thirds of it desert. The desert is due to the scanty rainfall, which hardly exceeds eight inches in any year, and the swamp to the untamed forces of the two natural streams, whose output during the flood is twelve times greater than at low water. In the morning of mankind the Persian Gulf covered the whole of Shinar, and the stone age people who dwelled upon the eastern uplands looked down upon a sweltering chaos of turbulent sea. It is permissible to hold that it was the folk memory of that dim past which was enshrined by the earliest Semites in their legendary poetry, and led them to personify the struggle of man with nature in stories of conflicts between their racial heroes and the dragons of the deep.

Recent research has shown that behind the old Babylonian cosmogony there lay a clear recognition of the practical tasks wherewith man was first confronted in the marshland of Shinar. To one of its dragons the name of Rahab clung with such persistence that it survived in the later Hebrew literature. Thus it was that Job declared: "He hath described a boundary upon the face of the waters. . . . He stilleth the sea with his power, and by his understanding he smiteth through Rahab." The tasks, in fact, were those of the water engineer, and one of the greatest of these early heroes, the Merodach of Jeremiah, is he of whom it was sung:—

Marduk laid reeds on the face of the waters;
He piled up earthen banks, and sheltered them
behind the reeds.

So, again, in another tablet:—

Marduk laid a reed on the face of the waters.
He made dust and poured it out upon the reed.
On the edge of the sea Marduk placed a dam.

A reminiscence of this very poem has been traced in the eighth chapter of the Proverbs. It may be of interest to say that, during the present century, when the port engineers of one of the greatest of Indian cities desired to curb the wayward course of its river, they followed this age-long example by dropping reed mats mile after mile, and then building up behind them a rampart of quarried stone.

When we reach the beginnings of written history, Babylonian life is seen to depend upon the waterworks formed by the labor of man. At least two thousand years before Amraphel, king of Shinar, irrigation was highly developed, for there was a regular system of land valuation, associated with a network of canals, tanks, and dams. Amraphel himself—if he be Hammurabi—formed two great canals during his amazing reign. So zealous was he in maintaining the waterways that many of the letters which preserve his memory record his personal instructions from the royal water board. In one, "Let men clear the Dam-anum Canal within the present month"; in another, "Within three days clear out the canal within Erech." One section of his code of laws laid down that the riparian owner was responsible for his own banks, and if through his negligence a breach caused injury to his neighbor's crops, he should make good the damage, even if this meant his being sold into slavery to raise the money. Even poor women had their small holdings, and such was the fertility of the land under this careful administration that, whereas to-day the Canadian yield of wheat averages no more than twenty bushels to the acre, Hammurabi could point with pardonable pride to a yield of forty-five bushels.

During the next 2500 years the agricultural prosperity of the land "between the rivers" was more or less vigorously maintained. In the fifth century B.C., Herodotus shrank from recording what he knew of its fertility, knowing that he would not be believed. The date and the vine, orchard fruits and vegetables grew in indescribable profusion. Three hundred years before him, in the time of Jehu, nearly a thousand villages and fortified towns in the Mesopotamian region were captured in a single Assyrian campaign. Let it be noted that few of the great cities of Chaldæa were built upon the banks of the natural streams. Ur of the Chaldees, Larsa and Erech, Nippur and Sippara, even great Babylon itself—all were erected upon the banks of artifi-

cial canals, whose water supply was the object of systematic regulation.

The "river of Chebar," the background of Ezekiel's pathetic poesy, was an irrigation canal. Choked up by centuries of Moslem indifference, it lay unused until our English engineers cleared it out again for a length of fifty miles, and during this wintertide filled it once more with the life-giving stream. It was Ezekiel who measured the fall of one in a thousand which has been proved to be accurate by Sir William Willcocks's surveyors. It was he who wrote: "Her rivers ran round about her plantations; and she sent out her channels unto all the trees of the field." He, also, who, in a prophetic vein, declared: "But the miry places thereof, and the marishes thereof, shall not be healed; they shall be given up to salt." Not a hundredth part of the old irrigation system, founded by Marduk in the world's far-off dawn, has remained to this day. Camel thorn and caper grow stragglingly where once there flourished the palm and the vine; colocynt and wormwood have displaced the rich cornfields of the past. But at length a new era has come, and within the lifetime of this generation the land of Shinar will once more become an Eden, wherein is the tree of life.—The Christian World.

The Mission of a Disciple.

Christ no longer goes about in person among men, laying his hands on the sick, the lame, the blind, the children. This work he has intrusted to his disciples. He wants us to represent him. He wants us to be to the sick, the sorrowing, the stricken, the fallen, what he would be to them if he were here again on the earth. It is not hard for us to know, therefore, what it is to be a true Christian. We have but to study the story of our Lord's life, watching how he helped and blessed others, to get the key to all Christian duty. His miracles we cannot repeat, but his sympathy, his gentleness, his thoughtfulness, his unselfishness, are patterns for our human imitation. If we catch his inner spirit, "the mind that was in Christ," we will become great blessings wherever we go in his name. Then our touch will soothe, our words will comfort, strengthen, and inspire, and our deeds of love will leave benedictions on every life.—*J. R. Miller.*

We are sometimes moved with passion, and we think it to be zeal.—*Thomas a Kempis.*

God never calls you from larger things to smaller. God never calls you from up, down. God never calls you into shrunken conditions. God calls you for your welfare, your enlargement, your power, your benediction. God is always calling up, up, to his children. Blessed be the man that answers when the call upward and outward comes, "Here am I; send me."—*A. F. Schaffler.*

New Chapel at Ballarat, Victoria.

The Opening Services.

Members of the church at Dawson-st., Ballarat, have every reason to feel proud of the new and imposing church edifice in connection with which the opening services were held on Sunday, March 15.

As early as 1865 the present site was utilised for the erection of the first church building in Ballarat. The original building was recently dismantled, and portions of it were used in the new chapel. Although from the very outset no attempt was made to follow closely either the Gothic or Norman architectural principles, a decidedly picturesque result has been achieved. Some idea of the beauty of the design will be conveyed by the accompanying photograph. The front of the chapel, which is a brick structure, is particularly attractive. It is formed of a gable, containing a large lead-light window, and two half-circle wings. The top portion of the exterior walls is covered with rough-cast cement, which is very effective; while the roof is formed of terra cotta tiles. Leading to the entrance doors on either side of the building are conveniently-wide asphalted ramps. It may be pointed out that the exterior provides a fitting indication of what is to be found within the building. The interior walls and the ceiling are white, giving the place a pleasantly cool, clean, and healthy appearance. The walls are lofty, and the latest methods of ventilation have been adopted. The dimensions of the floor are 75 feet by 32 feet, and seating accommodation is available for practically 400 persons. The adjustable chairs are similar to the latest design found in metropolitan theatres. The chairs were made locally, and of oak, and the same material is used in the furnishings throughout. The railing of the platform is truly artistic. The aisles are covered with a pretty, dark grey carpet. The platform carpet is a rich maroon. The whole of the carpet was supplied to the order of the Young Women's Mission Band. It is, of course, from inside that the full beauty of the stained glass windows becomes apparent. Electric light has been installed throughout. The art metal ceiling was designed specially for the new building, and its effect is decidedly pleasing. Above the platform, on the right side, hangs a handsome clock, presented to the church by Bro. P. McMaster, of Melbourne. On the left hand side of the platform has been erected a fine marble tablet inscribed, "In affectionate remembrance of Bro. Charles Martin, an elder of this church for 40 years."

The schoolroom, 50 feet by 37 feet, is located beneath the chapel. The place is well ventilated, and has a neat appearance. The ceilings and walls are painted white. Alongside this is another room, 30 feet by 14 feet, which will be very handy for preparing the food for tea meetings, etc. At the rear of the chapel stands a two-story wooden building. The rooms are about 25 feet square. One will be used as the vestry,

and the other, the lower one, will be occupied by the kindergarten section of the Sunday School. The architect of the new building is Mr. W. H. Chandler, and the chief contractors Messrs. G. Ludbrook and Sons. The whole of the work has been well done, and the brethren at Ballarat have every reason to feel proud of the delightful new home they have built to the glory of God and the extension of his kingdom. The total cost of the new buildings will be about £2300.

Lord's day, March 15, will be ever remembered as one of the red letter days in the history of the church at Ballarat. The occasion was the opening and dedication to God of a worthy edifice.

The morning awoke with song of the birds, and the city with the rising sun; chiming bells called the people of the garden city to worship, and as they pealed their welcome the brethren gathered with their friends from city and country, rejoicing all, because of the day and the occasion that called them together.

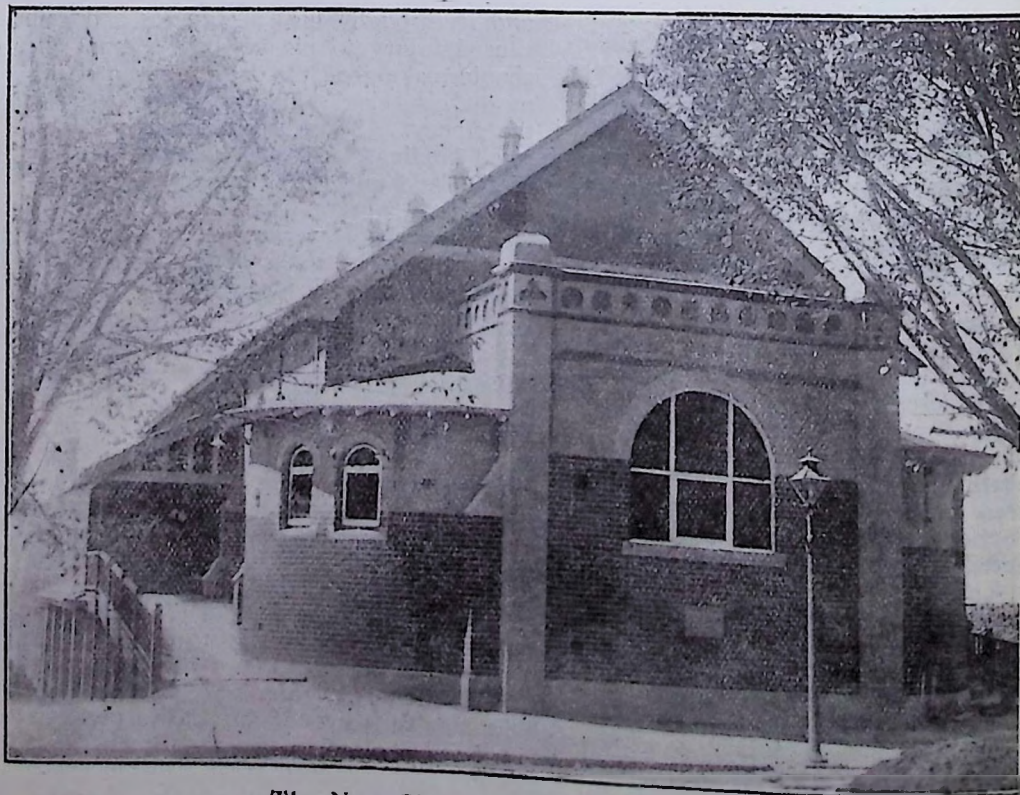
Representatives were there from Ascot Vale, Richmond, Brighton, Melbourne, Maryborough, Kyneton, Geelong, Sydney, Yarrowonga, Healesville, Gordons, Apollo Bay, Cheltenham, Dandenong, Mount Clear, Buninyong, Northcote and Williamstown. It was a great home-coming, and as the last peal of the church chimes died away, the great congregation stood with bowed heads while Bro. Kingsbury offered the building to the service of Jesus and the glory of God.

Bro. Charles Morris, senr., presided over about 350, which included some 60 visitors. A. R. Main exhorted, and his comparison of the preparations of David and the building by Solomon of the temple were made to fittingly apply to the work of the pioneers whose foresight and preparation had made the consecrated efforts of the present so successful. The meeting was a spiritual uplift to all who were privileged to be present. Many were there who had been received into the kingdom in this church, and after years of absence were permitted to again have fellowship with their brethren, and to rejoice with each other in the dawning of the day of brighter and bigger things for God and Ballarat.

In the afternoon F. M. Ludbrook, with his newly imported "Puffing Billy" (direct from London), interested both old and young, and drove home some good old lessons that will not be forgotten soon.

"What we plead for" was the subject chosen by Bro. Horace Kingsbury for his address on Sunday evening. He faced a crowded meeting of most earnest listeners, and presented in a loving, kindly way the truths for which we plead—Back to Christ and to the New Testament—the basis of Christian union which needed no compromise, and upon which all who looked for the coming unity of God's people must stand, that the petition of the Saviour might be granted, "That they all may be one, that the world might believe." At the close of a splendid address two stepped out for Christ.

Monday was a round of sight-seeing for the city visitors. Parties were arranged for the Gardens, Stockade, Woollen Mills, and a visit to the Llanberris Mine, and then the gathering for tea, when some 400 par-



The New Chapel, Ballarat, Victoria.



The Young Women's Mission Band at Ballarat.

took of the good things provided, and renewed acquaintances of 25 years ago. It was a happy reunion night. H. P. Leng presided with one finger on the bell, for he had twelve disciples to speak, and yet another, but it was a great meeting. It seems that the Ballarat folk were beginning to know and love Bro. Leng, a worker who begins by fulfilling the first great commandment, and the second that is like unto it. There will be many prayers going up for him and his co-workers.

The first speaker was Charles Morris, senr., an elder of the church at Ballarat from very early days, and a co-elder with the late Bro. Charles Martin, in whose memory a marble tablet has been erected in the new building. Speaking of Bro. Martin, he said: "He has been more to me than a father. I owe to him, to his faithful teaching and consistent Christian character more than words are able to express." To the citizens of Ballarat he had been their teacher and a noble man of God to the church to which he devoted the prime and mature years of his life. It was through his enterprise that the original building in which the church worshipped for so many years was built, and by his generosity it was freed from debt. It has been said that the blood of the martyrs was the seed of the church, and reflecting on the consistent life of service and sacrifice of this man of God, we could say the memory of the just is blest. On April 7 next it will be 47 years since he (the speaker) became associated with the church, and for more than a quarter of a century he had cherished the hope of seeing such a house of God as was now occupied. That day had been hastened by the liberality of Bro. E. H. Price, who had thrown himself so earnestly into the work

Frank Martin, Cheltenham, spoke, and conveyed the greetings of the church at Cheltenham. He appreciated the gracious recognition by the church of his father in the placing of the tablet in their new building to his affectionate remembrance. His father had always endeavored to do his duty, and looked not for the praise of men. He thanked them for what had been done, and rejoiced in the renewal of fellowship with the church.

F. G. Martin, Apollo Bay, who had taken a very active part in the church work in years gone by, received a hearty greeting. He thanked the brethren for the recognition of his father's service. The church at Ballarat had always been as his first love, and he had lived and died in its service. Twenty-five years ago he had been baptised in the old chapel, and the memory of days passed were cherished indeed, but these present days will stand out as days of his greatest joy.

W. H. Chandler, architect, said that the part he had served in the erection of this building had been a real pleasure. Church architecture helped him to appreciate the best in art and religion. He reminded the young people that every brick, though so small, had its place and use, and was just as necessary to the completion of the building as the foundation stone. So in God's edifice we were built up as living stones. Every one had a place to fill and a work to do. They were all necessary. It was his pleasant duty to present a silver trowel to Mr. C. Morris, through his son, Mr. H. W. Morris, who acted as his father's deputy in the laying of the foundation stone in his absence. Bro. Morris accepted the gift, and briefly expressed his deep appreciation.

J. Binney, who had just arrived, was introduced, and led the congregation in song, and later on sang his greeting, and Charles Brough (Bible College) sang "Bethlehem."

T. R. Morris, Brighton, conveyed the greetings of the brethren at Brighton. He congratulated the architect on the pleasing results he had achieved, and also all who had a part in the execution of the work. The building, however, was but the fruition of that immeasurable and unseen power exerted by the labors and sorrows of saintly women as well as men, many of whom had now entered within the veil. May the church which has done so much for others now come into her own.

W. A. Kemp, Ascot Vale, read a Scriptural greeting from Ascot Vale. He was always interested in young men, and asked that they would appreciate the work of the men who had passed, and look to fit themselves to worthily fill the offices of the church in the days to come.

E. Gullock, Buninyong, had been closely in touch with the work at Dawson-st. for 30 years. The progress indicated by what he saw that night gave the seal of God's approval. We believed our plea was God's. It remained for us to present it faithfully. Times had changed, and the cause we loved was becoming better understood. He congratulated the *Courier* and the *Star* on the splendid notices they had given of the meetings of the previous day.

F. M. Ludbrook sang his introduction, "There is a Happy Land," and gave the F.M. greeting. He was glad to be there in those great meetings at a "home base," from whence we could send forth to the necessities of others in far parts who also need the Saviour's love. The thought that came to him out of the meeting was service. The description of themselves given by James and Paul was, "A servant of Jesus Christ." Let it be so of us also.

A. R. Main said we could view to-night's gathering from two points of view. We had either reached a goal or had set a goal. It seemed that we should realise that a goal had been set. We started in a race. The present opportunity was a challenge. If advice were in order, then let every member do his or her best with the one great aim for the furtherance of the gospel. The building gave opportunity to consecrated service of preacher and brethren. Remember in all your service you have God, and if God be for you, who shall be against you?

Bro. Cambridge, Kyneton, conveyed greetings to the brethren, and wished the church abundant prosperity.

Horace Kingsbury (who with Bro. Binney was starting a fortnight's mission in the new building) conveyed the greetings of the Home Mission Committee, and said, "It is good to be with you, brethren, to enjoy the fellowship of these meetings. The church is starting out into a larger life. Opportunity is ours. The field is magnificent, and I must congratulate you on the splendid notices the press of the city have given you. Let us be eager to take a grip of our responsibilities and be used of God. Let bro-

therly love bear your burdens. It will bring out of you the purest gold. Let us be *spiritual*. The baptism argument is unavailing if we live not the baptised life. In the spirit of Dr. Miller, shall we say with him, 'Jesus and I are friends'—make it our endeavor always to be near to Jesus. 'None of self but all of Him.'

Secretary A. E. Pittock thanked all the visitors who had come in response to his invitation to gladden the hearts of the brethren and rejoice with them, also those who had sent greetings and gifts to the building fund. Especially he mentioned the indebtedness of the church to Sister Mrs. Lucas for the gift of a new organ, to the Girls' Guild for the carpets, and Bro. Price for the gift of reading desk and table. It is fitting that Bro. Pittock should himself accept the appreciation of all for his devoted and strenuous efforts given so generously to make the efforts and sacrifices of all to consummate in such an unqualified success. May God bless him and grant him many years of service for Jesus.

Four Kinds of Church Members.

There are four divisions of church members: First are the tireless. They are in every church, and constitute the faithful band of men and women who do well and patiently their tasks. They are frequently the busiest members of the congregation—bankers, lawyers, teachers, business men, burdened mothers—and often with poor health, but they teach in the Sunday School, attend committee meetings, visit the poor, and gladly perform the thousand and one duties that the faithful followers of Christ must not neglect if the work of the Lord is to prosper.

The second group are the retired. They do not take church membership seriously. If in other years they have been faithful, some crises of life have interfered with their devotion; and the automobile, week-end attractions, house parties, boat parties, and, we fear, sometimes the golf links, engage their attention, and at times, although in excellent health, they fall back upon the habits of the Levites of olden time, who early retired from the responsibilities of their careers in order to give way to the younger and more enthusiastic men.

The third group are the tired. They are about ready to throw over the church altogether. The sermons weary them, and, as for shaking hands, they will not go through the process. The music is not so good as that which they hear at the opera, to attend Sunday School is a waste of time, and they have all they can do to keep awake while the minister is preaching on Christian duty and work as an evidence of faith. They are utterly weary!

We had thought only of these divisions, but when we talked with a college girl she suggested a fourth—the tiresome. She had heard a deacon pray thirteen minutes in a prayer meeting, had listened a hundred times to the same exhortation by a man who was not held in the highest esteem by "the outsiders," and in the little church near her summer home had observed the prayer meeting activities of certain men and women who had long since lost their inspirational leadership in the community, but who continued to refer to

thirty or forty years ago, when they were converted.

We should be slow to classify our brethren, but it would be well if our brethren would classify themselves. To which class do we belong?—*Watchman-Examiner*.

Christianity and Gambling.

Considerable stir has been created in Manchester by a discussion of the ethics of gambling. A Christian contributor to the *Manchester Guardian* says:—

Is it unreasonable that we should say, "Never mind casuistry; the whole thing is a curse unspeakable—out with it, root and branch!" If I found my little boy betting in chestnuts with a schoolfellow I should not wait to stop him till I could decide the question where the "sin" lay. Microbes are very small indeed, but they have a wonderful gift for multiplication, and then there may be a funeral. I really don't know how many grains make a heap, or at what point a bet becomes a "sin." I cannot be content with saying that "small bets are undesirable" and people "might spend their money more wisely." I say outright that even the smallest indulgence is wrong, since we are not living each in a separate cell where we can do as we like without affecting the community. In secular language, I called betting "anti-social." Christian teaching uses a shorter synonym, and calls it "sin."

ACKNOWLEDGMENTS.

S.A. HOME MISSION FUND OFFERING.

Adelaide, Grote-st.	£101	7	6
Alma	16	4	6
*Balaklava	9	3	3
Bews	6	2	6
Bordertown and Mundalla	37	17	9
Berri	2	15	0
Boooleroo Centre	1	0	0
Broken Hill	0	14	0
Butler	3	0	0
Cottonville	5	0	2
Croydon	13	8	0
**Glenelg	8	0	0
Goolwa	3	7	0
Henley Beach	105	0	0
Hindmarsh	30	14	6
Kadina	6	12	0
Kersbrook	2	1	0
Lameroo	5	0	0
Lochiel	5	15	0
Long Plain	13	7	0
Mallala	4	16	3
Maylands	20	0	0
Milang	15	0	0
*Mile End	9	16	9
Moonta	10	0	4
Murray Bridge	6	7	6
Narracoorte	3	0	0
*Norwood	50	10	0
North Adelaide	26	4	2
Owen	7	11	7
Pillana	2	4	0
Point Sturt	16	9	0
Port Neill	0	5	0
*Prospect	4	9	0
Queenstown	9	3	6
Railway Town	5	0	0
Renmark	0	17	6
Semaphore	18	16	2
Strathalbyn	6	10	0
Tumby Bay	5	14	7
Unley	48	5	11
Ungarra	1	6	3
Walkerville	3	0	0

*Walleroo	13	0	0
Wamboony	5	0	0
Williamstown	5	1	6
Willunga and Mt. Compass	3	17	6
Isolated Brethren—			
Thos. Hair, Clear Lake, Vic.	7	0	0
J. W. Wauchope	0	10	0
A. E. Hall	0	5	0
A Brother, Carrieton	0	5	0

686 17 8

*Since Conference, last September, the following amounts were contributed through duplex envelopes:—

Balaklava	£13	1	4
Mile End	5	4	9
Norwood	10	4	10
Prospect	5	10	2
Port Pirie Churches	4	0	0
Walleroo	3	7	0

£40 7 1

**Glenelg also donated £50 on Home Mission Day, promised at Conference.

There are still two or three churches to report.—D. A. Ewers.

VICTORIAN MISSION FUND.

Churches, towards Support of Preachers: Kaniva, £29/10/-; Lillimur, £9/10/-.

Churches, per Collectors: Kaniva, per L. J. Goldsworthy, £3/13/-; Ascot Vale, £3.

Conference Fees: Carlton (Chinese Church), 10/-; Kaniva, £1.

Total, £47/3/-.
Thos. W. Smith, Sec., W. C. Craigie, Sec.,
"L'Allegro," Rathdown-st., 265 Lit. Collins-st.,
North Carlton. Melbourne.

Correspondence.

"CHURCH" OR "CHAPEL."

In the "Christian" of the 19th inst. I read that "The painters are hard at work on the church," etc., referring to renovations at a certain S.A. chapel. I presume that it is the meeting house that is being painted, but if not, it would be very interesting to know what color the members will appear when next they assemble.—"Observant."

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In the Realm of the Bible School

THE JOURNEY TO EMMAUS.

Sunday School Lesson for April 12,
Luke 24: 13-35.

A. R. Main, M.A.

In due course we come to the season when we specially remember our Lord's death and resurrection. It is fitting that we interrupt the regular studies and spare a thought for a greater theme. The resurrection is part of the gospel of Jesus Christ: he was raised for our justification; if he rose not, then we are yet in our sins, are false witnesses, and are of all men most miserable. But, thank God, we can say, "Now is Christ risen from the dead." The resurrection is one of the best authenticated facts in history. We enjoy the presence and help of him who is "the Living One," who can say, "I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades" (Rev. 1: 18).

We have to deal with the fourth appearance of the Lord Jesus after the resurrection. He had shown himself to Mary Magdalene (John 20: 16), to the other women (Matt. 28: 9) and to Peter (Luke 24: 34). Now he appears to two as they journey to Emmaus, a village about seven and a half miles from Jerusalem. This was on the first day of the week, the day of the resurrection.

The story is well known, as indeed it should be considering its beauty and interest. We all feel grateful to Luke for giving us in detail that which Mark briefly states (Mark 16: 12, 13). Morgan is right in calling it "one of the most beautiful of the post-resurrection stories," and in saying that "it is at once so simple and so clear that very little more is needed than the careful reading of it to gather its beauty, and realise its value."

Of the two men who were so highly privileged on the resurrection day, we know nothing more than that which Luke has recorded. The name of one we know, indeed; but who Cleopas was we have no idea. The second remains unnamed. He was certainly not an apostle, for the two later related their experiences to the eleven (v. 33). Peloubet approvingly quotes Prof. Davis: "The other, unnamed, was probably Luke himself; for he, and he only, tells this incident in detail, his style therein is that of an eye-witness, and the omission of his own name, while the other is given, accords with gospel usage." It is too much to say that this is probable. The suggestion has for centuries been made that Luke was the other; but it has not been generally accepted, chiefly for the reason that Luke in the prologue of his Gospel puts himself in the ranks of those to whom the eyewitnesses delivered their message, and so implies that he was not an eyewitness. Would he have done so, had he seen the risen Lord?

The unrecognised Christ.

Both men were disciples, and as such they set a beautiful example to all later followers of the Lord. As they journeyed, they thought and talked of Jesus. They had trusted in him; they were sad now because of his death. Even as they communed, the Lord drew near and spoke to

them. But, although they had seen the Lord Jesus often before, the disciples recognised him not.

Why did the two not know Jesus? Three answers have been given. The first is that it was by Divine volition; some read "their eyes were holden" (v. 16) as if it must express Jesus' purpose. But the same words might be used to describe their case if the difficulty were a subjective one. The very absorption of the disciples in their sorrow, the pessimism and dulness of heart which made them certain that with the death and burial there was an end of Jesus, that there could now be no Messianic kingdom—these would keep them from recognising Jesus. Mark gives another reason: "He was manifested in another form" (16: 12). A common, perhaps the general, view is that "Christ's risen body was a real one, but upon it had already been worked the great transformation into the body of the spiritual world," or, as Farrar puts it, that "the resurrection body of our Lord was a glorified body of which the conditions transcend those of ordinary mortality." It may be difficult for us to decide as to why Jesus was unrecognised. Margaret E. Sangster gives a practical thought for to-day: "We are so pre-occupied with our own thoughts, our business, and the many things this world brings to bear upon us, that we let our best Friend pass us by unrecognised." Similarly, A. Maclaren said: "How often does Jesus still come to us, and we discern him not! Our paths would be less lonely, and our thoughts less sad, if we realised more fully and constantly our individual share in the promise, 'I am with you always.'"

The opened Scripture.

The disciples had buried all their hopes in the grave where the body of Jesus was laid. Our lesson furnishes a perfect answer to those who believe that the disciples were so expectant of a risen Christ, that they imagined they saw him when as a fact he had not appeared. The "we trusted" of v. 21 and the "but him they saw not" of v. 24 are eloquent.

The Lord, as was his constant custom, used the Scripture to remove unbelief and misunderstanding. He began at Moses and all the prophets, and showed that it behoved the Christ to suffer. Trench, in his fine treatment in "Studies in the Gospel," asks, "What, we may reverently enquire, were the passages to which the great Prophet of the New Covenant mainly referred, as having in himself been fulfilled?" He answers: "He began, as we can hardly doubt, with the *protevangeliium*; the Seed of the woman, who should bruise the serpent's head, or, in other words, inflict on him a wound which should be deadly, was not himself to escape altogether; this same serpent should bruise his heel (Gen. 3: 15). And then there were the types, claimed by the Lord in the days of his flesh, or by those who wrote concerning him, as fulfilled in him: the brazen serpent (Num. 21: 9; John 3: 14); the paschal lamb (Ex. 12: 46; John 19: 36); and as the types, so also the typical persons: Joseph, who from the lowest humiliation of the pit and the dungeon

passed to the highest place of dignity and honor, even to the right hand of the throne; David, who suffered so much and so long from the persecutions of Saul—these, with many more. And when the august Interpreter of the things in Scripture concerning himself reached the prophets, it can be little doubtful that the fifty-third chapter of Isaiah was the central prophecy which he expounded. Around this there would be grouped the great prophetic Psalms of the crucifixion—as eminently the twenty-second, claimed by the Lord upon his cross (Matt. 27: 46; Mark 15: 24), and the fortieth, claimed in like manner for him by his apostle (Heb. 10: 5); then further Dan. 9: 26; and the book of the prophet Jonah; while Zechariah would prove rich in prophetic glimpses of all which had just on Calvary been fulfilled (12: 10; 13: 7). These disciples had assumed that Jesus of Nazareth could not be the Christ, *because* he had suffered these things; the Lord shows them from the Scripture that he could not be the Christ, *unless* he had suffered these things."

The revelation at Emmaus.

With such heavenly converse to occupy their thoughts, the disciples aroused themselves to find Emmaus near. The unknown stranger would have gone on, but with eager entreaty they urged him to come and be their guest. Blessed invitation! As we think of the reward of their courtesy, we see how much they gained by their hospitality and kind thought. But for that they might never have known they had seen the risen Lord.

John Pulsford thus beautifully speaks of the words, "He made as though he would have gone further" (verse 28): "Who can imagine the infinite ardor, and yet delicacy of divine love! The urgency, and yet the non-intrusiveness of the holy presence! He made as though he would have gone further; and at the same time longed to be received. Indeed, he would have gone on, had not the two travellers set the highest value on his continuance and friendship. Had they not entreated him, pressed him, to tarry with them, he would have withdrawn from them in favor of more eager souls. With the lukewarm he never rests. The heart must wait upon him, watch for him, long after him, and abandon itself to his love. Love can only dwell with love. But where love is, there love hastens to be. Love cannot resist love. The travellers loved him, dreaded his departure, cherished his presence, constrained him, saying, Abide with us. Love had found its own. He went in to tarry with them." Lyte's beautiful hymn "Abide with me, fast falls the eventide," received its idea from the words of invitation in v. 29.

The Guest became the Host. He gave more than he received. Surely it was ever thus with Jesus. The Master took bread, blessed, brake, and gave to the disciples. Then they saw the Lord, who immediately vanished.

Many writers understand by the breaking of the bread a celebration of the Lord's Supper. Of this there is not the slightest evidence. The blessing and giving thanks was the usual thanksgiving before meat, and "to 'eat bread' and 'break bread' are general terms for taking refreshment."

The precise meaning of "their eyes were opened" may not be known. If we believe that the former statement of v. 16 that "their eyes were holden" implies that they did not know Christ because he willed that they should not recognise him, then we shall of course understand that the opening was the result of a divine volition also. There may, of course, be other explanations. As Plummer says: "These two had not been present at the last supper, but they had probably often seen Jesus preside at meals; and something in his manner of taking and breaking the bread, and of uttering the benediction, may have been the means employed to restore their power of recognising him." While we do not seek for mystical interpretation, we are all familiar with the use of our Lord's day presidents of the clause, "He was known of them in the breaking of the bread." If ever the Lord is near us, if ever we feel that we are his guests, it is when we sit around his table and partake of the feast which he has provided.

The Family Altar

Conducted by M. M. Davis,
From the "Christian Standard."

THE IMPERIAL TOPAZ.

Many years ago an English traveller was visiting Rome. His eyes were on the lookout for treasures everywhere, but especially in the untrodden ways of the average tourist. One day, while lingering amid the ruins of an old palace, he noticed an Italian peasant anxiously examining a little stone rescued from the ruins. Drawing near, he also became interested, and at a venture he offered five dollars for it, which was gladly and promptly accepted. The Englishman took it to his room and examined it as best he could, and was convinced that it was of real value. He took it to a lapidary, and had it thoroughly examined by an expert, when it was found to be the world-famous imperial topaz which once dazzled in the crown of Cæsar Augustus, and was worth 250,000 dollars. Its beauty and worth had been obscured by dirt and filth, but it had not been destroyed. But the soul of every man, however sunk in sin, is worth more than all the gems in the world; and may it be our happy lot this week to discover some of them.

SUNDAY, MARCH 29.

Gems of Thought.—"Thou, Lord, art good, and ready to forgive; and plenteous in mercy to all them that call upon thee" (Psalm 86: 5).

O Saviour, precious Saviour,
My heart is at thy feet;
I bless thee and I love thee,
And thee I long to meet.

—Mrs. Havergal.

Christianity is a world religion. It carries the weight of the world on its shoulders, and the horizon of the world in its eyes. It is a Good Shepherd religion, and its heart has no rest as long as a solitary sheep is out of the fold. As it goes on its way it picks up, one after another, the continents, the big ones and the little ones, and seeks diligently for all the islands of the sea. It wants to whisper something to them. It wants to tell them God is love.—Dr. Jefferson.

Bible Reading.—Psalm 86: 1-7: Our gracious helping God.

MONDAY, MARCH 30.

Gems of Thought.—"Blessed are the poor in spirit: for theirs is [not simply will be] the kingdom of heaven" (Matt. 5: 3).

The hill of Zion yields
A thousand sacred sweets,
Before we reach the sacred fields,
Or walk the golden streets. —Watts.

One who is interested only in the arriving at the mountain peak has missed by the way much that makes the arriving worth the climb. Miss Dora Keen, known not only for her achievements in conquering mountains, but for good works of many kinds on lower levels of human needs, said encouragingly to a friend who had been in high altitudes, but who disclaimed any experience in actual mountain climbing, "Well, you know something of the rewards that are gained when you get there," and with a look on her face which quite as plainly said, "But how much you have yet to learn of the rewards all along the way for one

who climbs there!" Not the peak alone, but the path, and the crag where there is no path, have at every foot of the way a reward, an opportunity, for the one who is sensitive to the things of the way.—S.S. Times.

Bible Reading.—Matt. 5: 1-12: Blessings on the way.

TUESDAY, MARCH 31.

Gems of Thought.—"Praise ye the Lord. Praise the Lord, O my soul" (Psalm 146: 1).

Think every morning when the sun peeps through
The dim, leaf-latticed windows of the grove,
How jubilant the happy birds renew
Their old melodious madrigals of love!

And when you think of this, remember, too,
'Tis always morning somewhere, and above
The awakening continents, from shore to shore,
Somewhere the birds are singing evermore.

—Henry Wadsworth Longfellow.

How happy are the pessimists! What joy is theirs when they have proved that there is no joy!

—Anon.

Bible Reading.—Psalm 146: 1-10: Perpetual praises.

WEDNESDAY, APRIL 1.

Gems of Thought.—"O my God, I trust in thee! Let me not be ashamed; let not mine enemies triumph over me" (Psalm 25: 2).

Because our task is set when starless is the sky,
The moon cloud-hidden,
Because wild roars the wind and tempest voice is nigh,

The task is hard, unbidden,
Is there a reason why within our soul should creep

A doubt, suspicion,
That He who guides our destiny, awake, asleep,
Doth not fulfil his mission?

—Marion Everett Hayn.

Faith is to believe what we do not see, and the reward of this faith is to see what we believe.—Emma C. Fisk.

Bible Reading.—Psalm 25: 1-6: Faithful under a starless sky.

THURSDAY, APRIL 2.

Gems of Thought.—"The Lord deal kindly with you, as you have dealt with the dead, and with me" (Ruth 1: 8).

O for the kindness that clings and twines
Over life's broken wall,
That blossoms above the scars of pain,
Striving to hide them all!
O for the helpful, ministering hands,
Beneficent, willing feet,
That spread rich mantles of tender thought
O'er life's hard places, till Time has wrought
Its healing—divine, complete.

—Lanta Wilson Smith.

May every morning seem to say:
"There's something happy on the way,
And God sends love to you."

—Henry Van Dyke.

Bible Reading.—Ruth 1: 1-8: Love between mother-in-law and daughters.

FRIDAY, APRIL 3.

Gems of Thought.—"A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken" (Prov. 15: 13).

"I'll sing you a lay ere I wing on my way,
Cheer up! Cheer up! Cheer up!
Whenever you're blue find something to do
For somebody else who is sadder than you,
Cheer up! Cheer up! Cheer up!"

"One who claims that he knows about it
Tells me the earth is a vale of sin;

But I and the bees and the birds, we doubt it,
And think it's a world worth living in."

Real joy comes not from ease, not from riches, not from the applause of men, but from having done things that were worth while. That was Christ's joy.—Wilfred T. Grenfell.

Bible Reading.—Prov. 15: 8-15: The way to be cheerful.

SATURDAY, APRIL 4.

Gems of Thought.—"Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine" (Psalm 33: 18, 19).

Hope puts a song into the heart,
Hope makes a light when the night is dark;
Hope, hope gives strength when the flesh is weak,
Hope is an anchor to those who seek;
Hope chases all our fears away,
Hope brightens up the darkest day;
Hope dries the mourner's flowing tears,
Hope, hope endures through all the years.

What can the child, on an ocean steamer caught in a storm do to overcome the tempest? Can it drive the fierce blasts back to their northern haunts? Can its little hand hold the wheel and guide the great ship? Can its voice still the billows that crush the steamer like an egg-shell? Can its breath destroy the icy coat of mail that covers all the decks? What the child can do, is to trust the Captain who has brought this same ship through a hundred hard storms.—Hillis.

Bible Reading.—Psalm 33: 12-22: Hope an asset in life's voyage.

THE TEST OF RELIGION.

"The true test of religion is in the street," says Professor Oman, of Westminster College, Cambridge—by which he means that it lies in the common walks of life even more than in the worship of the sanctuary. With the New Jerusalem as his subject, he pointed out, in a recent sermon, that in John's visions "the street of the city was pure gold...and I saw no temple therein." Hence the inference: "The test of our religion is not the religion itself, not the sympathetic manner in which we go to church, the way in which we read our Bibles, or the elaborate ritual we perform. Its test is the kind of persons it makes us, the kind of life it produces in us. That is what was meant by saying that 'the street was of pure gold.' That is the vision we are called to realise." And such a vision comes only to those whose religion presupposes and manifests a vision of Christ himself.

Golden friendship is not a common thing to be picked up in the street. It would not be worth much if it were. Like wisdom, it must be sought for as for hid treasures, and to keep it demands care and thought. To think that every goose is a swan, that every new comrade is the man for your own heart, is to have a very shallow heart.—Hugh Black.

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[Articles, items of interest, etc., for this page should be sent to J. I. Mudford, 76 Munro-st., Ascot Vale, Vic. 'Phone, Ascot, 767.]

The Quechua Indians of Bolivia.

It has long been my intention to write some things concerning the Quechua Indians of Bolivia, and having lately received word from one of our beloved brethren in South Australia urging me to do this, I have resolved to put my intention into practice.

In Bolivia there are three distinct classes, separated the one from the other by dress, manners and customs. First comes the "genti," or descendant of the Spaniard; second the "cholo," or half-caste; and third the Indian. To even the most casual observer, these three classes are apparent. The "genti" are very little different in dress and manners from the average Englishman, unless it is that he is ultra-polite. No matter what he may think of one, he would be polite to him. It has been said that, even when about to commit a crime, he would do it in the most polite, even if in the most cruel, way. The "cholo," on the other hand, is the very opposite. He seems to have inherited all the vices of both races, and the virtues of neither. If it suits him, he will be most servile, whereas if it does not, he will be surly and morose. His style of dress is probably found in no other part of the world at the present day. It consists of a short coat, such as stewards of the vessels usually wear, while his trousers are exceptionally baggy at the hips, narrowing as they reach the bottom, until they look something like distorted riding-breeches. The dress of the women almost baffles description. Each skirt contains sufficient for at least four dresses for the ordinary woman to-day. It is the same width at the top as at the bottom, only the top is pleated until it is the right size for the wearer. Oftentimes one sees them dressed in a bright blue skirt, a flaring pink blouse, and a brown or grey felt hat. These skirts reach just below the knees, and the figure of one of these women, especially when she is wearing perhaps half a dozen such skirts at once, as they often do, can be better imagined than described.

The Indian dress is a complete contrast to either of the others. The Indian cuts the wool from off the back of the sheep, spins it as he goes to and from his work, and after he and his wife and family have spun sufficient, weaves it into cloth on a loom of his own making. This done, he then makes it into such garments as he and his family require.

The Indian, for some reason or other, is preyed upon by both of the other classes, especially the "cholo." The latter seems to think that the Indian should supply his needs for little or no remuneration. He robs him right and left. The Indian cannot read, and a "cholo" who owed him, say, 20 dollars, would have no compunction in

paying him a 10 dollar bill and telling him that it was twenty. Again, this country is full of counterfeit coin, and the poor Indian again and again becomes a victim through taking a coin which he thinks is a good one, and when he comes to pass it on, finds that he has been duped.

Because of the frequency with which he has been robbed and exploited by the other classes, he is afraid to build his humble hut near the highways, but builds in nooks and crannies out of view of the maurauder. These huts are small, round affairs, built of sun-dried bricks. The furniture of them is simple and scanty. It consists of a bed of mud, or oftener still, one or two sheep skins to lie upon, a small round mud fireplace large enough for two pots, and a few earthenware plates and pots. Amid such surroundings the Indian lives, if not happy, at least fairly contented, if unmolested by the "cholo."

He gains his living by farming and shepherding sheep, goats and llamas. His method of farming is very crude, and the kind of implements which were used in the time of Moses he uses to-day. A plough which he makes himself from the trees growing around, and a pair of bullocks, are all he needs for sowing his crops. The bullocks draw the plough, not as we are used to seeing them where they are used in our country, but by having the yoke strapped to their horns. It is threshed in the old way, trampled out by animals, and then thrown up in the air for the wind to clean. Shepherding is done in the same way as it was done in the days of our Saviour. Each one has his or her own flock, and every morning leads it away to pasture, bringing it back again each night to the corral. To carry their produce in from the fields or to the markets either donkeys or the men themselves are employed.

The Indians by nature are very kindly disposed, and whenever one visits them, one is always expected to be given something. Sometimes it is a bowl of their simple food of grain toasted, or potatoes; at others it is a few eggs or produce to carry away with him. This kindly disposition has in many instances been warped by the harsh and cruel treatment meted out to them and it often takes some time to overcome their suspicious attitude.

Concerning their religion: They are nominally Roman Catholics, but really they are no different from what their ancestors were before they were conquered by the Spaniards. Roman Catholicism affects them outwardly no more. The worst enemy the Indian has is the priest. He robs them, destroys the chastity of the Indian maiden, and corrupts them in every conceivable way. The Indian observes feast days, but one writer of this country has said that they do so only in order that on them they might, under cover of the church, be able to carry out their old forms of worship, and from personal observation one must say that there is a great deal of truth in it.

In conclusion let me say that there are at least one million of these people, and at present there are only three workers among them. Of this million not one is a Christian, and at present only one of the workers can preach to them in their own tongue. For this people who have waited for centuries for the light, I would beseech your prayers. Brethren, pray for us.—John H. Starnes, Churitaca, via San Pedro, Dept. de Batosi, Bolivia, South America.

[Bro. and Sister Starnes are members of the church at Mallala, South Australia, laboring under the auspices of the Bolivian Inland Mission. Mrs. Starnes was formerly a public school teacher in New Zealand.]

Diksal and Shrigonda News.

Just a line to let you know that things are progressing slowly but well. Diksal is going along nicely. Although my time has been divided between here and Shrigonda, yet I see improvement in many ways. Miss Tilley is a great help in this work, especially now that the work at Shrigonda demands more of my attention.

I am pleased to say that the contracts for the supply of material, lime, sand, stone, etc., are let and I have the permission of the Political Agent to make a start at the building. I have sent Sudoba (preacher) and his family to live on the property and watch our interests in my absence.

Things are moving slowly at Shrigonda, but all being well, we expect to begin building operations in earnest in about three weeks. We expect sufficient building material on the ground by then to give us a good start. It would be more economical if we were able to order stuff for the bungalow as well, because it would save in railway freights, cartage, and on large orders the usual 5 per cent. reduction in prices of materials. We have about 20 hands on the work now on petty contracts as building lime-kilns, and supply of stone in quarries, also some masons preparing the stone already available. I will push on with this work as quickly as I can, so as to give us time to build the bungalow before the monsoon season sets in.

I now have the purchase of the town property completed—all but the payment of the money.

I have overheard that some of the crooked characters and moneylenders are afraid of our coming to Shrigonda, because they will not be able to oppress the poorer classes so openly when the missionary is amongst them; so these men will not wish us well, and already have tried to oppose laborers coming to work for us. But the poor people know who is their friend, and so they have readily taken up the work, and also told us some of the dark deeds perpetrated in that town.

Now I must close this, with love to all the brethren. We are all well and happy here. Yours in Him,—Harry Watson, Diksal, India, Feb. 20, 1914.

Of the ten or twelve orphan girls mentioned on this page three weeks ago as being available for support, no fewer than three have been allotted already to bands of children. Lake-st. Bible School (Perth, W.A.); Preston (Vic.) Junior Endeavorers; and North Melbourne Mission Band have each assumed the responsibilities of "foster-parenthood." Blessing will come to every superintendent and every child in the societies mentioned.



Correspondents are requested to condense their reports as much as possible.

West Australia.

NORTHAM.—Another splendid meeting here on Sunday night, and seven confessions, five men and two women. Interest is at high water mark; many enquirers. Record meeting last Sunday morning, and six received into fellowship. Bro. Martin gave a fine address on "The life more than meat." During the past two weeks we have had seven additions to the Bible School.—A. T. Eaton, March 12.

MAYLANDS.—Our evangelist, Bro. Scambler, completed his first year with us on March 1, the results of his labors for the term being eighteen additions by immersion and fifteen others by letter and restoration. A revision of the rolls leaves our present membership with a total of ninety. Since then we have had splendid meetings. March 1, morning and evening services proved attendance records, the hearts of those present being cheered by the confession of two young ladies. On Sunday, March 8, four adults confessed Christ. A good work is also being carried on in our Bible School, the past year proving the most successful in its history. In anticipation of great future growth, the church has secured two fine blocks of land in Ninth Avenue, at the rear of our present block. The liability is somewhat weighty, but it is worth the struggle. This suburb is growing, and we must move onward and upward with it. We have a vision of a nice new brick chapel. It will materialise in the not distant future.—W.

FREMANTLE.—We had a refreshing time yesterday morning around the Lord's table. Bro. and Sister Moulden, from Cottesloe Beach, were with us. Our morning meetings have wonderfully improved. We have 52 children on the cradle roll. The teachers and officers in the Bible School are happy in their work. Better accommodation is needed to successfully carry on the work of the Bible School. At the close of the writer's address on "Conversions, Ancient and Modern," another young man made the good confession.—E. G. Warren, March 15.

BROOKTON.—After being without an evangelist for about nine months, the church was very glad to welcome F. E. Alcorn, who has come to labor amongst us. Bro. Alcorn commenced his work here on Feb. 22, and a welcome social was tendered him on the 25th ult. Speeches of welcome were made by our late preacher (Bro. Manning) and several other brethren, and Bro. Alcorn suitably responded. At the close of the social a supper was held, when workers became acquainted with quite a number of the residents of Brookton. At the close of a good address by Bro. Alcorn on March 1, a young man made the confession, and was baptised the following Wednesday, and his sister, who made the good confession at the riverside, was baptised the same hour. These two young people are the grandchildren of Bro. Hall. The church is very grateful to those brethren who have preached the gospel while we were without a regular evangelist.—Hartley Jones, March 15.

New Zealand.

LOWER HUTT.—Good interest is manifested in our gospel meetings. On Feb. 25 the son of our highly esteemed late Bro. Anderson was baptised at Petone, and received into fellowship with us on Lord's day, March 1. We have now installed a baptistery, the need of which we have

felt at times. Hitherto we have been indebted to the brethren at Petone, and thank them for their courtesy in giving us the use of their chapel for this ordinance. A working bee of members was organised under the able supervision of Bro. Hobbs, and the work expeditiously put through. Bro. Grinstead, of Wanganui, has come to labor for three months in the Wellington suburban area. We welcome him, and pray that his visit may be profitable to us, and fruitful in winning souls for Jesus Christ.—D.C., March 12.

NELSON.—Good attendance at prayer meeting last Thursday evening. Bro. Mathieson was unable to be with us last Lord's day, owing to a slight illness. At the meeting for worship Bro. Brough was the speaker. S. P. Lang occupied the platform at night, when there was a good attendance. Owing to hop-picking holidays, the attendance at Bible School was rather less than on the previous Sundays.—H.E.A., March 11.

AUCKLAND (Dominion-road).—Since last report the meetings have been very well attended both morning and evening; average about 80 and 100 respectively. Bro. Greenwood is still laboring with us, and is doing good work. On Feb. 8 we had the joy of seeing one who had been attending the meetings for some time confess Christ. She has since been baptised. On Feb. 22 we held our harvest thanksgiving services, when the building was decorated with fruit and flowers. Bren. Glaister and Greenwood gave short and suitable addresses in the afternoon, and special hymns were rendered by the scholars, and in the evening Bro. Greenwood gave a special address for the occasion. On March 4 we held a farewell social to Bro. and Sister H. E. Hansen, who were leaving for a trip to their homeland on March 9. Bro. and Sister Hansen are highly esteemed and respected by all who know them. Bro. Hansen has been in harness and has kept the traces tight ever since the church started in Dominion-road, and will be greatly missed. He resigned his office of deacon. Bro. Hansen was a prominent temperance worker. About 80 of the members came to the social to wish our brother and sister farewell, *bon voyage*, and a safe return. Bro. Hansen was the recipient of a handsome portmanteau and travelling rug presented by Bro. Bryden, with a few fitting remarks on behalf of the church, and Sister Hansen received a travelling rug and a handsome hand bag presented by Sister Hanham, also on behalf of church.—J.W.

DUNEDIN.—91 scholars were present at Bible School yesterday. The Bible Classes were addressed by Mr. F. Frost, representative of the Temperance Reform Council. The services of J. R. Clarke (late evangelist at Gore) have been secured by the Home Mission Committee for the Lord's day meetings in Timaru.—L.C.J.S., March 16.

Tasmania.

LAUNCESTON.—We had splendid meetings on Sunday, March 15. At the morning service Bro. Tole presided, and Bro. Swain preached, a splendid congregation being present. One was received into fellowship. Among the visitors were Mr. Stench, Mrs. Huckleby and Miss Huckleby, of North Richmond. The evening service saw the chapel packed. A most inspiring meeting was conducted, which resulted in three confessions. At the week-night prayer service a large number were present; after a song and prayer service, conducted by Bro. Swain, Dr. Porter gave a delightful exposition of John 17. At the conclusion

four were baptised. Work progressing favorably in all departments.—A. W. Heron.

Queensland.

BRISBANE.—The Adult Century Bible Class have presented the Kindergarten with two chairs. The Y.P.S. meetings are highly instructive, and attendance is increasing. Yesterday Bro. Morton, of Zillmere, exhorted the church very acceptably. Last evening at Hawthorne there were eighty present. Bro. Trudgian gave a splendid gospel address on "Naaman's Mistake."—H. C. Stitt.

ROSEVALE.—The fifteenth annual Sisters' Conference of Churches of Christ in West Moreton was held on March 17, a large number of visitors being present. Every church was well represented, and good work was the result. The sisters' penny per week contributions amounted to £14/14/-, against £12/14/3 of last year. The matter of a second evangelist was freely discussed. It was decided unanimously that the £14/14/- be voted towards the second evangelist, and promises amounting to £13/4/- were given by seven sisters, making a total of £27/18/-. We have never before seen better zeal and energy for the Master's work. Officers were re-elected unopposed, and a time of rejoicing was brought to a close with prayer by the president.—Mrs. F. Primus, March 19.

South Australia.

STRATHALBYN.—On March 8 we had Bro. Baker, from Milang, with us all day. In the morning he delivered an earnest address to the church on "Personal Responsibility," and at night preached on "Excuses." To-day we were pleased to have Bro. A. Stoner, of Pt. Sturt, with us; he exhorted this morning on "Watchfulness," and preached to a good meeting to-night from John 5: 6. We are losing one of our members in the person of Sister Miss B. Stoner, who is leaving the district. She has been a good worker in the church, Sunday School, and C.E. Society, and will be much missed.—H.B., March 15.

GLENELG.—On Thursday evening, 19th inst., opportunity was taken to bid farewell to L. J. Inverarity, who leaves us for a considerable time on a trip round the world. The secretary of the Young Men's Club, R. E. Pittman, in a few words expressed the good wishes of the club, and on their behalf handed Bro. Inverarity a gold pendant as a small token of their esteem. The recipient suitably replied, and expressed the hope that he would be spared to return and resume his place in church, Sunday School and club, from which he will be greatly missed.—R.E.P., March 20.

GROTE-ST.—Last Wednesday evening a church conference was held, when a discussion on the betterment of the church took place. Bren. Gard, E. Ross Manning and Caldicott led the discussion. A fair number of members were present. This morning Bro. McPhee presided, and Bro. More, of Footscray, gave a good exhortation. Three were received into fellowship by faith and one by letter. There were a number of visitors present from various States who are attending the Australasian Temperance Conference. This evening Bro. More assisted, and Bro. Thomas preached the gospel to a good congregation. Sister Miss Robertson sang a solo. One young man confessed Christ.—T.M.G., March 22.

QUEENSTOWN.—Morning, fair attendance. We had with us Sister Vagg, from York. Bro. R. Harris presided. Bro. Brooker addressed on Matt. 22. We have had a message from Bro. and Sister Flittercroft, who have had a very pleasant trip up till now. Evening, Bro. Brooker preached to a large audience.—H. Watkins, March 22.

COTTONVILLE.—On March 19 W. D. More, of the Footscray church, Vic., gave an address at our prayer meeting, Bro. Huntsman presiding. Nearly a hundred attended the preaching service this evening, and Bro. Manning did justice to the occasion. A pleasing feature connected with our brother's labors here is the good impression made

on outsiders and the number of this class who attend the gospel meetings.—J. McNicol, March 22.

HINDMARSH.—March 22, good meetings. At 11 a.m., T. H. Brooker gave a stirring address on "The Perils of Australia," and impressed on the audience not to lose their hold on the church. At 2.30 T. E. Powell gave a character sketch of Balaam to the Century Bible Class. 6.30, at the close of a fine address by H. D. Smith, one young girl made the good confession.—J. W. Snook.

NORTH ADELAIDE.—On March 18, a social was held to bid farewell to Bro. Day, who after two years of labor with us leaves for Northcote, Vic. Bro. Day whilst here proved himself a faithful preacher. Representatives of sister churches and auxiliaries of the church spoke well of Bro. Day and his work. Presentations were made by K.S.P., a gold scarf pin; Y.P.S.C.E., gold C.E. pin; and enlarged photo. of officers and senior classes of Sunday School, from Sunday School.—A.D.

TUMBY BAY.—Meetings have maintained a fair attendance since last report. We have begun a song service for 15 minutes before the gospel meeting, using "Calvary's Praises" hymn book. On Thursday, March 19, a "working bee" was held to erect a fence around the chapel. About 18 brethren helped, including two visitors from Maitland and the Baptist minister from Pt. Lincoln. Operations began about 9 a.m., and by sundown the work planned was completed. The sisters looked after the refreshments. Last Wednesday the first wedding took place in the new chapel, when Mr. William Aird and Miss Eliza Gibbons were united. Our Christian Culture Club is settling down to work now, and has a good enrolment of members.—A.J.F.

KADINA.—On Wednesday last we had with us Bro. Enniss, from the College of the Bible. Owing to our chapel being in the painters' hands, we could not hold a meeting there, so the Methodists kindly lent us the Victoria Square chapel, for which we thank them. Bro. Enniss held a very nice meeting there. This Lord's day morning we were pleased to have Bro. Will. Martin back with us from the Adelaide Hospital. Bro. Verco gave the exhortation. This evening we had a large number present, when Bro. Verco gave a very able address.—J. H. Thomas, March 22.

NORWOOD.—Since last report our aged Sisters Mrs. Holmes and Mrs. Lockett have been called home. Both of our departed sisters were for many years too weak in the flesh to attend any place of worship, but were strong in faith. We sympathise with the bereaved family. Splendid meetings all day to-day, Bro. Dickson taking both services. This morning six members from sister churches were received by letter. To-night a temperance meeting was held, when a number of Good Templars, members of the Crystal Stream Lodge, attended in full regalia. Bro. Dickson preached a vigorous temperance sermon. Last Thursday evening the members of the choir entertained the officers of the church and their wives at a musical evening and social, which was much enjoyed. Our new Sunday School building will be opened on April 23. We are glad to report that we reached our apportionment (£60) for Home Missions.—S.P.W., March 22.

NORTH CROYDON.—Splendid meetings to-day. This morning E. Fischer presided. E. J. Paternoster, York, exhorted. Bible School attendance, 153 scholars. At gospel service, H. J. Horsell preached on "What Comes After Death?" Lord's day, March 22, morning, J. Taylor presided. H. J. Horsell exhorted. Bible School, 154 scholars; two new scholars. At gospel service H. J. Horsell continued his address on "What Comes After Death?" and one young man confessed Jesus as his Saviour. The C.E. Society continues in earnestness. We are making preparation for the building of our new kindergarten rooms, to which members and friends have contributed £170.—J.S.H.F., March 15.

MURRAY BRIDGE.—On the 8th inst., we held our first harvest festival. T. Jones, late of Broken Hill, was the speaker. Good attendance at both meetings. The public meeting and social was held on Monday evening. On the 15th Sister Miss Paterson was received in by letter from Semaphore

church; Mrs. C. Grundy, of Goolwa, was present with us; also Bro. and Sister J. Pearce, of Pt. Sturt. In the evening an Orange service in connection with the local lodge was held. All available seating was occupied. Fine interest; subject, "The Old Book, its Value." Meetings to-day fairly well attended. The Bible School is gradually growing in numbers.—J.T.T., March 22.

MOONTA.—On March 16 we had with us Bro. Enniss, and he gave a very helpful and instructive address about the College, and increased support was promised. At our Thursday night prayer meeting we had with us Bro. McClean, of Melbourne, who gave us a helpful address. There were 40 present, and Bro. Cuttriss immersed one of the young ladies who confessed Christ a few weeks ago. March 22, good meetings all day. Morning, Bro. Lander presided, and Bro. Cuttriss exhorted. Gospel service, about 175 present, and Bro. Cuttriss gave a splendid address.—B. Marsh, March 22.

EAST MOONTA.—The interest in our evangelistic meetings, which were started four weeks ago, is being well maintained, and last Wednesday night we had 100 people inside the building, and a good many more within hearing distance outside, and all listened with keen interest to the splendid address by Bro. Cuttriss. The attendances at the meetings have increased from about 40 at our first meeting to over 100 at the last, and if they go on increasing as we hope they will, we shall have to look for a larger building.—B.M., March 22.

New South Wales.

CHATSWOOD.—Splendid meeting on March 15 at the newly formed church, 38 present. W. Fox has been appointed secretary, and F. T. Webber treasurer. Four graded classes were formed in the Bible School with the following teachers: J. Chapple, W. Phillips, H. Schache and Miss Woodward. We are aiming to raise £150 in order that a start may be made on a church building. £32 has been promised, and the following cash has been received: J. F. Ashwood, per Bro. C. Morris, £5; T. Bagley, £5; Special Church donation, £5; S. Gole, £1; S. Goddard, 10/-; Mrs. Jeans, 10/-; Mrs. Mills, 10/-; Mrs. McGowan, 5/-. We shall greatly appreciate any help brethren may give. A little help now from many friends will give the cause here a great impetus. The district is new, and it is rapidly growing. To erect a building is to ensure a large and successful church in a brief time. Kindly forward a donation to T. Bagley, "Allan-Brac," Nelson-st., Chatswood, N.S.W.

INVERELL.—On March 7 several of the brethren and sisters went out to Fern Hill, and with the aid of one of the local carpenters and his men erected a church in a day, which was needed in this district. The work began at 7.15 a.m., and went on without a hitch until at 5.30 p.m. the building had been completed, seats being in place and windows cleaned. The sisters attended to lunch, and assisted in many other ways. The chapel will hold 70 people, beside the platform space. On Lord's day morning, 8th, Bro. Waters held a gospel service, there being a good number present. Afterwards the Lord's Supper was spread. In the afternoon Bro. Waters preached at Oakwood, and here at night. It was the anniversary of the school here, and the children rendered several choruses and recitations. On the 9th a service of song was given, entitled "Wee Davie," and at the conclusion the distribution of prizes took place. Sunday School work here is still going on splendidly, with additions at two of the schools, and the town school at present being stronger than it has been for the last twelve months.—W.B., March 14.

LISMORE.—Lord's day, March 15, Bro. Furlonger presided at the Lord's Supper. Several visitors present: Bro. and Sister Walker, senr., and Sister O. Davis, who have been in other parts for some time. Bro. Stevens exhorted on "The Body of Christ." Sisters Grayden and Stratford are still unwell. Four new members at the Bible Class. Several new scholars at both North and South Lismore schools yesterday. At night the

evangelist preached on "The Five Baptisms of Scripture" to a good audience. "Bible Schools' Brigade" commenced on March 8, with full organisation.—S.S., March 16.

CANLEY VALE.—The interest here is still growing, and the services are being fairly well attended. Last Saturday night Bro. Walden lectured on "Half Round the World in Ninety Minutes," to a good audience. The Bible School is steadily increasing, and we think it worth reporting that last Sunday there was an equal number of girls and boys present.—A.O.W., March 17.

BROKEN HILL (Wolfram-st.).—Last Lord's day evening at the close of an address on the words, "Thy God shall be my God," we had the joy of seeing four come to the front and make the good confession—two married women, one married and one single man. A mutual arrangement has been made for the writer to preach at intervals at the Railwaytown church. This morning Bro. Cremer presided, and welcomed Sister Loader, from Kadina. Bro. Skewes gave an exhortation which was appreciated.—E. J. Tuck, March 22.

INVERELL.—On March 11 a concert was held in the chapel at Fern Hill, and the place was crowded. It being found necessary to procure an organ, a collection was taken up, £5 being the result. Bro. Waters conducted services at "The Wattles" and Delungra on Lord's day, 15th, there being a good attendance at both places. Bro. Waters' term being up in May next, a ballot was taken on the 15th as to whether we keep him here or not, and the result was an overwhelming vote for keeping him. Our brother has labored here for the last five years, and it goes to show the love and esteem the church here has for him. The Band of Hope was held here on the 16th, there being a goodly number present. It is the intention of Band of Hope members to hold monthly meetings at Fern Hill.—W.B., March 19.

MARRICKVILLE.—Work progressing favorably since last report. Anniversary services of Bible School held yesterday. It rained all day. Large number of members and friends of school greeted us at each service. T. Walker provided a musical treat for us all. We heartily believe in T. V. Coomb's statement, "You cannot make a church, but you can grow one." The garden of the Lord is in a flourishing condition here.—C.C.S.R., March 23.

MEREWETHER.—On Lord's day, Bro. T. Fraser exhorted. Bro. and Sister Alick Fraser, from St. Peter's, were with us. Lord's day School is improving. Bro. Freetwell gave an excellent address, "From Phariseism to Christianity."—J.F., March 22.

LILYVILLE.—March 22, owing to bad weather the attendance was seriously affected. At the morning meeting Bro. Saunders exhorted on "Living Stones." A young man who was baptised during the week was received into fellowship. At night Bro. Saunders gave a stirring address on "The Accepted Time."—E.B.

BALMAIN.—Bro. Adams gave a splendid exhortation last Lord's day morning to an encouraging congregation at Stirland's Hall, on the corner of Nelson and Darling-sts., Balmain. If there should be any isolated Christian brethren in the district, now is the chance to come and help us to preach the gospel to the community of Balmain.—G. Newey.

LIDCOMBE.—We are pleased to say that Bro. Williams' health is improving. Last Lord's day morning Bro. Wooster delivered an interesting and instructive address re the fulfilment of prophecies. Bro. Clydesdale was with us the previous week, his address being appreciated. Bro. Arrowsmith conducted the gospel services, also the mid-week devotional. This morning among our visitors we had Mrs. A. Saxby, of Taree, Bro. and Sister Stow, of Merewether, who have come to reside in this district, and Bro. Forbes, of Belmore, who spoke to us on "A Threefold Promise." Bible School attendance still very good. Kindergarten established. To-night the gospel service was in the care of the Tramway Mission Party from Sydney. Bright, cheerful meeting. One decision.—Mark Andrews, March 29.

Continued on page 206.

The Conflict with the Liquor Traffic

APPEAL FOR £2500 FIGHTING FUND.

The Victorian Alliance has established a vigorous organising committee, with Mr. C. B. Barnett as honorary organising secretary, working in conjunction with Mr. J. G. Barrett. It is proposed to engage expert organisers to work the temperance forces throughout the State and arouse and enlighten the people as to their opportunities in 1917, when complete Local Option will become the law of the State. It is imperative that the social reform forces be thoroughly organised for the great fight that will ensue, and that the public be kept fully informed of their privileges and responsibilities. There is a move afoot to make the Licenses Reduction Board permanent, taking the place of Local Option, and giving it added powers to issue new licenses in areas which are now uncontaminated by their presence. This must be strenuously resisted. The Reduction Board might do good work in carrying out the determination of the people through Local Option, but it cannot be accepted as taking the place of the people's will. We have recently had an object lesson from China in the way it has risen to rid itself of the opium trade. Surely a Christian nation should be equally determined in fighting the drink drug, the results of which have been far worse even than those of opium.

We now make an earnest and prayerful appeal to you to create a fighting fund of £2500 to carry this battle to a successful issue. We are spending more than five millions a year on strong drink. What an impetus would be given to all industries if this vast stream of wealth were diverted into legitimate channels! To give money for the overthrow of the liquor traffic is good business as well as philanthropy.

The more than 13,000 arrests for drunkenness in our own State each year represent some mother's and father's sons and daughters. The drunkards are dying off, but every year there is a fresh supply reaped from the boys and girls who are coming on. Can we sit idly by and view this destructive work? We appeal to you to send your cheques to the Alliance, and so enable it to enter the great fight fully equipped.

For and on behalf of the Organising Committee,
A. B. Millar.
C. B. Barnett.

S. Mauger, President.
John Vale, Treasurer.
J. G. Barrett, Secretary.

The Cause at Vancouver, British Columbia.

There are two churches of our brotherhood in British Columbia, a vast empire as far as territory is concerned, and both these churches are in Vancouver, the First Church in Grandview, at corner of Fourteenth and Woodland, with Bro. Moss as preacher; and the Central Christian Church in Fairview, at the corner of Eleventh Ave. and Fir-st.

The latter—the Central Church—is one which should appeal to Australians, as the first meeting of some 26 disciples was held in the home of Bro. G. C. Bagley, a brother of the well-known Australian workers in the home land. Then Bro. and Sister J. R. Ferris, now of Box Hill, were charter members, and Bro. Chas. C. S. Rush, now evangelist at Marrickville, was the first preacher.

This church was organised in November, 1910, with Bro. G. C. Bagley as chairman of the church board, a position he has occupied ever since, and on January 1, 1911, Bro. Rush took charge. He had an exceptionally uphill task, but set himself to work with great energy, and at the end of the year he had the pleasure of seeing a church building erected on a one hundred foot corner lot, owned by the church; that was certainly a fine year's work.

At the annual meeting of the church held recently the various reports from all departments of the work showed increased activity and advance-

ment. One feature that stood out very prominently was the fact that so much assistance was being given to needy ones in the city. The C.E. Society brought happiness to four families at Christmas time, and the Young Ladies' Class and Miss Bush's class in the Bible School supported a needy family of five persons for a long time; the Ladies' Aid spent 26 dollars in charity as well as assisting with clothes and other necessities.

Mrs. W. D. Haywood is president of the Ladies, and Mrs. G. C. Bagley is and has been secretary. They purchased a new organ for the church, renovated the church parlor at a cost of 9 dollars, bought a new church carpet for which they paid 18½ dollars, and contributed in cash to the church funds the sum of 162 dollars. The membership is 40, average attendance, 16.

The C.E. Society under Miss Wilson's presidency paid into the church treasury half the money received as dues, and assisted the preacher in his work at the Rescue Mission.

The Bible School, of which the writer is superintendent, is small but active and aggressive, and increasing rapidly. The attendance has doubled since Bro. George R. Whipple took charge of the church some six months ago. The school has a red and blue contest in full swing now, and it is making the boys and girls very faithful and earnest in getting points, as the sides are running an even race, sometimes one side ahead and next week the other side will be ahead. Sister Whipple has the Young Ladies' Class, which has trebled under her teaching. The Bible Class has Miss S. Stainsby as president; they have divided the work among many of the members who specialise along their particular lines, that is, we have a class prophet, a geographer, a biographer, an antiquarian, a theologian, a moralist, an historian, and a class coupler, and as they take part the meetings are made very interesting, not a dull moment spent during class hour. This class is purchasing a dozen chairs for the primary scholars, and is a great asset to the school.

1897 dollars was raised by the church during the year past. The membership was 55 at the beginning of the year, and at the end was 68, an increase of about one-fourth. Bro. John Balmer, chairman of the finance committee, reported that in a few hours' work he had secured pledges for nearly 500 dollars to cover a special indebtedness of the church. The annual meeting was very encouraging, and the members were enthusiastic as to the future outlook.

Bro. George R. Whipple is the present preacher, and is doing a splendid work. He is a great Bible School worker, and is building up the church membership as well.

There are many Australians coming across the great ocean to or passing through this land of ours, and it must be refreshing after the long sea voyage to see in a new land the faces of those who are of the same faith and practice; so we invite you all to make a point of staying over a

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From the Field—Continued.

ENMORE.—There was a good attendance at the morning service, considering the inclement state of the weather, and we had the pleasure of receiving into our fellowship Bro. White, who was baptised last Sunday night. Bro. Illingworth spoke on 1 Cor. 2: 12, 13, and pleaded for a more diligent study of the Word of God. We were pleased to have with us, as visitors, A. G. Day, from Adelaide; Miss Whitfield, from Adelaide; and Mrs. Renton, senr., from Lygon-st., Melbourne. Bro. Day is an old Enmore boy, and before he delivered his address at the evening meeting, expressed his pleasure at being once more back in the old Tabernacle, where he had spent many happy hours in the years gone by.—E.L.

Victoria.

MORELAND.—Several visitors broke bread with us to-day, including Bro. McInnis, from Hawthorn; Bren. Holdsworth and Southgate, from Lygon-st.; Bro. Barnden, from Brunswick, and Mr. Horsfall, Baptist preacher, from Coburg, exchanged platforms with Bro. Pittman. We had a splendid exhortation. Towards furnishing the lecture hall we have received close on £40. Still we need more.—C.R., March 22.

NORTHCOTE.—Work going along nicely. Good attendances at all meetings. Splendid addresses from Bro. Phillips. Good crowd to hear our Bro. Phillips' farewell sermon. We all appreciate his ministry with us. We all look forward to the coming of A. G. Day. His welcome will take place on Tuesday evening, April 7, at 8 o'clock.—R.C.

FAIRFIELD PARK.—On Wednesday evening, March 18, Bro. Mortimer gave a lecture upon British East Africa, a good meeting, and interesting. Lord's day, 22nd, we had with us in the morning Bro. and Sister Harris, from Bendigo; Bro. and Sister Stewart, North Fitzroy; Bro. Lang, from Fitzroy, who exhorted. The gospel meeting was large. G. T. Black gave a nice gospel address on "What is your life?" Two young Bible scholars confessed Christ. Bro. Hibbert had the pleasure of baptising one who confessed Christ a fortnight ago. Prospects very encouraging.—F.P.

BURNLEY.—Work here is progressing favorably, and the members are rallying round Bro. Arnott. Meetings yesterday well attended. Bro. Rees exhorted at the morning service. The Bible School and Adult Bible Class put up a new record, 84 being present, 35 of whom were in the Bible Class. At the evening service Sister R. Rutledge sang a nice solo, and Bro. Arnott's subject was "A Good Confession."—J.W.N.

BRIGHTON.—Bro. Mortimer delighted his audience here with his speaking on "Life in British East Africa." The address was illustrated by lantern slides, and was very instructive throughout, with pathos and humor blended. Last Sunday morning the congregation were favored with a most helpful address on "Thankfulness" by P. J. Pond, of Prahran. Bro. Manifold has definitely decided not to accept another term of service with the church. It is his intention to take a post-graduate course in Transylvania and Harvard Universities. He will therefore terminate his labors as evangelist on June 21.

CARNEGIE.—Good meetings on March 22. Randall T. Pittman gave us a fine message in the morning. Attendance at Bible School still increasing. Two confessions at the evening service.

BRUNSWICK.—Last Lord's day M. W. Green exhorted us very acceptably, and J. G. Barrett preached on "The Great Salvation." On Tuesday the Christian Endeavor Society with several friends paid a visit to the Old Men's Home at Royal Park, and rendered a programme which was much appreciated. The library there was much augmented by several parcels of books which the visitors left for that purpose. To-day L. Shirt, of North Fitzroy, gave a helpful exhortation. We were delighted to have with us again around the Lord's table Sister Miss Alma Jenkin, who had been laid aside with severe illness. Glad to announce that J. G. Shain, our evangelist, is

recovering. To-night M. W. Green preached to an increased audience on "The Highest of the Sciences."—W.T., March 22.

HAWTHORN.—On Tuesday, March 17, the Bible School demonstration was held, and the chapel was full. The scholars gave choruses, dialogues and recitations. The writer presented the prizes. The supt., Bro. Rees, made an appeal for 36 chairs for small children, and these were given. Altogether the anniversary was a great success. Opportunity was taken to make presentations to Mrs. Peck, *nee* Miss Rees, and Mr. Stanley Wilson, formerly teachers of the school. On behalf of the church officers the writer made a presentation of a silk umbrella to Bro. W. Hunter, who on account of poor health has had to resign his office, and with Mrs. Hunter has gone for a holiday to West Australia. On Thursday last a large number of the sisters met for the first time this year in the sewing class. Business was transacted and officers appointed. President, Mrs. Rankine; secretary, Mrs. Parkes; treasurer, Mrs. Brice. Mrs. Rankine on behalf of the sisters presented Mrs. Hunter with a set of silver spoons and tongs; and Mrs. Tucker made a presentation to Mrs. Rankine. Mrs. Whittington arranged refreshments. Good meetings yesterday. Several visitors present.—A. C. Rankine, March 23.

MELBOURNE (Swanston-st.).—Our meetings continue to be well attended and splendid interest taken in all departments of work. On Sunday morning we were glad to have a visit from Bro. Griffith, of Lygon-st., Bro. Allen exchanging with him. We much enjoyed his fellowship, and the message he had for us on "A Path in the Sea." Never, we think, in the history of the church, have we had such fine Sunday evening meetings as at present. Bro. Allen's forcible preaching is appealing to the people, and they come in larger numbers to hear him. After a fine address on "The Gospel," there was one confession on Sunday night. The young men's annual banquet given to the men of the church takes place on Monday night, April 6, the speaker for the evening being Mr. A. McCallum, of the Central Mission. Our choir are preparing Maunder's "Olivet to Calvary" for Easter Sunday night. Members and friends are requested to keep this in mind.

NORTH RICHMOND.—Good attendance at the services last Lord's day. In the morning a young girl was received into fellowship from Montrose church, and at the close of Bro. Procter's address in the evening the young lady who has been playing our organ for some time came forward and expressed her desire to obey her Lord by being baptised. At present the Sunday School scholars and teachers are busily engaged in preparation for the anniversary services to be held on April 5 and 7.—H.E.A., March 23.

WILLIAMSTOWN.—Since last report we have had the pleasure of hearing Bro. Payne, President of West Australian Conference. We are also thankful for addresses delivered by Bren. E. Davis, of South Melbourne, and Tuck. Last Thursday evening between 70 and 80 members and friends met for the twofold purpose of welcoming Bro. A. C. Bennett, who has come to do the work of evangelist, and to bid farewell to our much loved and esteemed friend, Bro. H. G. Peacock. Bro. Chandler presided over the gathering, and welcomed Bro. Bennett and his wife, and addresses followed by Bro. Peacock and the writer. E. M. Hall, on behalf of the church, presented Bro. Peacock with a gold Albert as a token of the love and esteem of the brethren; Bro. Peacock feelingly responded. The programme for the evening consisted of solos, duets, recitations, etc., and refreshments were handed round.—R. Goldsworthy.

DUNOLLY.—Bro. Anderson, from the Bible College, has been with us during March, assisting Bro. Larsen in this circuit. He is beloved by the brethren for his earnestness. We have had three confessions during March. One has been immersed, and arrangements are being made to immerse the other two this week. We put in Sunday visiting sick and infirm members, also others outside the church, giving them an invitation to come along, and feel sure that some will respond.—John E. Beasy.

CARLTON (Lygon-st.).—Fine attendance in the morning to remember the Lord's death. We enjoyed the fellowship of a number of visitors from sister churches. Amongst those from a distance were Bro. Moffatt, from Doncaster; Misses Prior (2), Mrs. Leaney, and Miss Riches, of Unley, S.A.; also Bro. and Sister Chappell, from Telford and Ballarat. Six were welcomed into membership. W. H. Allen, of the Swanston-st. church, gave a splendid exhortation, which was helpful and inspiring. Large gathering of the Century Bible Class. F. G. Griffith's address upon Alexander Campbell, "The American Heretic," was justly appreciated. The chapel was full at night, there being a fine attendance of men in the audience. The meeting was an impressive one. S. G. Griffith delivered a powerful and fruitful discourse upon "A Safe Hiding Place," followed with an earnest appeal to accept Christ. Two came out (a man and a woman) and confessed Jesus as their Saviour, and before the congregation finally dispersed another young man surrendered to the gospel call. There were two confessions at the week-night prayer meeting. We are expecting Bro. and Sister Enniss back amongst us this week.—J.M.C.

SOUTH MELBOURNE.—Fair meetings all day yesterday. At the morning meeting two who had been baptised the previous Sunday were received into fellowship. We are busy preparing for the mission, which commences on April 26. We earnestly ask the prayers of the brotherhood for its success.—E.D.

BOORT.—The mission still continues, and all meetings throughout the week have been well attended. One confession on Thursday night, and at the close of to-day's services four young people decided for Christ. We believe great things will be accomplished this week, the last week of the mission. Splendid gathering at morning meeting; visiting brethren present from Mysia, Korong Vale, and Wedderburn.—A.T.L., March 22.

ECHUCA.—At the conclusion of an address on "The Power of the Cross," by Bro. Wakefield, from the Bible College, two scholars from the Lord's day School confessed Christ. There is greater interest in the meeting since Bro. Wakefield came.—E. Darlow, March 24.

PRAHRAN.—Usual big muster of strangers last night, when two more confessed Christ. Four were welcomed to fellowship in the morning. Four more new scholars to Bible School. W. Phillips gave a very helpful address at last mid-week prayer meeting.—P. J. Pond, March 23.

NORTH MELBOURNE.—Since last report two have been received into the church by faith and baptism. Had a visit from Mr. J. Mortimer, of B. E. Africa. He preached on "Christian Union" on Sunday evening, 15th inst., and lectured on East Africa on the Monday night. Both meetings were splendidly attended. The Bible Class held a very pleasant social on Tuesday, 17th. A number of our choir assisted in the mission at Newmarket last week. The Mission Band has again commenced work. They have arranged to support an orphan in India, giving £5 per annum.—A.H., March 23.

BOX HILL.—Since last report our meetings have not been quite so large, but we expect greater things during the coming month. Bro. Sivy's exhortations and sermons are full of teaching, and are much appreciated. On Sunday evening last he spoke on "Blind Bartimeus." A fortnight ago we started our kindergarten, which promises to be (as far as numbers are concerned) one of the strongest departments of the work. We are now busy preparing for our anniversary services.—Robt. G. Carter.

WARRACKNABEAL.—The few faithful disciples are still holding the fort here. Last Lord's day we had a good meeting, when all but three of our members were present. We had the pleasure of welcoming visitors: Sister Mrs. Dungey, from Adelaide, and Sister Miss Ferguson, from the church at Stawell.—W.G.C., March 23.

BALLARAT.—The mission conducted by Bren. Kingsbury and Binney is now entering on its second week. Bro. Kingsbury is delivering the gospel message with great power and earnestness, and the sweet singing of Bro. Binney is enjoyed

by all. The attendances have been splendid, an average attendance of 200 being present on week-nights, and the building has been simply packed on Sunday nights. So far six have confessed their faith in Jesus, and many others are near to the kingdom. We are praying and working for a good ingathering ere the mission closes.—H.P.L., March 23.

Here and There

Seventeen confessions up to last Sunday night in the tent mission at Boort, Vic.

Bren. Hagger and Clay will conduct a seven days' mission at Ultima at the close of the present effort at Boort.

It is estimated that 60,000 people heard Billy Sunday each Lord's day during his recent mission in Pittsburg.

During 1913, £3,200,000 was given by American churches for missions. This is double the amount raised eight years ago.

Will visitors to the Brisbane Conference who require accommodation please communicate with W. Suchting, of High-st., Red Hill, Brisbane.

Bro. and Sister McCallum, of U.S.A., Bro. W. Enniss, of Melbourne, and Sister Swain, are expected amongst the visitors to the Tasmanian Conference.

The Prayer Meeting Committee of the Victorian Sisters' Conference will visit the Gore-st., Fitzroy, Dorcas Class on Thursday, April 2, and conduct the meeting. All sisters interested are invited to attend.

D. A. Ewers' address until April 21 will be c/o R. W. Ewers, Grosvenor-road, North Perth, W.A. Correspondence for S.A. Home Mission work should be sent to W. J. Manning, Nat. Mut. Buildings, King William-st., Adelaide.

J. R. Combridge has paid one or two more flying visits to Grenville, Vic. Altogether there have been seven confessions there. The church at Meredith is anxious that the work there shall be taken in hand, and offers to help form a circuit.

Brethren who feel interested in the establishment of the church at Chatswood, N.S.W., are kindly invited to help raise £150 toward the erection of a building in that rapidly growing centre. Write to T. Bagley, "Allan-Brae," Nelson-st., Chatswood, N.S.W.

The Conference of the Churches of Christ in Tasmania will be held in Launceston from April 9 to 13. All delegates and visitors desirous of hospitality must forward their names to the secretary by the end of March, in order that final arrangements can be made.

Sydney and suburbs were visited by unprecedented storms during the week-end. During a storm between 10 and 11 a.m. on Sunday 4 points were recorded in one minute. Between 2 and 3 p.m., 6 points fell in two minutes. Needless to say, church attendances were small.

Senator Oliver, of Pittsburg, a member of one of the Churches of Christ there, has given notice that no more liquor advertisements will be printed in either of his daily papers. Many American papers refuse drink advertisements. When will the Australian press follow their example?

The mission launch "Sunbeam" was dedicated at Sydney on Saturday. G. H. Browne (Vice-President F.M. Committee) presided. Brief speeches were made by T. Bagley (Conference President) and A. E. Illingworth (Vice-President Federal Conference). H. G. Harward gave the dedicatory address.

Among our church reports will be found one from the church at Vancouver. Mention is made of the name of Bro. G. C. Bagley, a brother of the well-known Thomas Bagley, of N.S.W. G. C. Bagley is well known for his hospitality. Quite a number of brethren who have passed through Vancouver have been entertained by him.

W. J. Williams, of Lidcombe, N.S.W., is making gradual progress towards recovery.

Bro. Geo. Manifold will terminate his labors as evangelist with the Brighton church on June 21. It is his intention to take a post-graduate course in Transylvania and Harvard Universities. We are sorry to lose Bro. and Sister Manifold, both of whom are very fine workers. We trust they will find their way back to Australia again.

R. G. Cameron, of Mildura, writes:—"You will be pleased to know that Bro. Hugh Gray is less seriously ill than was at first feared, though he came perilously near to a serious breakdown. He is now making good progress toward recovery. When able to leave the hospital and travel, he will be packed off for a good long holiday."

Bro. Wilson is visiting the Benevolent Asylum at Cheltenham, Vic., once a fortnight. He would be glad to know of any of the inmates who are members of the church. Any names sent will be looked up. Please state the ward in which they may be found. Address replies, A. P. Wilson, Chesterville-road, Cheltenham. Phone, Chelt, 132.

The "Dynamic" of the Gospel.—Count Okuma, the distinguished Japanese leader, said at a Y.M.C.A. function: "The fatal defect in the teaching of the great sages of Japan and China is, that while they deal with virtue and morals, they do not sufficiently dwell on the spiritual nature of men; and any nation that neglects the spiritual, though it may flourish for a time, must eventually decay. The origin of modern civilisation is to be found in the teachings of the Sage of Judæa, by whom alone the necessary moral dynamic is supplied."

The Young Women's Mission Band in connection with the church at Dawson-st., Ballarat, whose picture appears elsewhere, has been in existence for many years. It has done splendid service in the cause of Christ. A Bible woman is supported by them in India, and Foreign Mission work has been helped in many ways. A new carpet has just been presented to the church by these earnest workers, and the preacher and officers know that when help is needed the Band will help in every way they can in the furtherance of the gospel.

Testimony of Chinese Officials.—The Governor of Tsinanfu, the capital of the Chinese province of Shantung, appointed two Christians to a responsible position in the city, giving as his reason "that members of the Christian church were trustworthy, and could as a rule speak acceptably in public." At a meeting of Christians in Peking, H. E. Yen, of the Foreign Office, speaking as deputy of the President, Yuan Shih-kai, said that "the reputation of Christian Missions is growing every day, and the misunderstanding which formerly existed between the Christian and non-Christian has gradually disappeared, which will surely prove to the good of China."

Rudyard Kipling on War.—Interviewed by an American journalist, Mr. Rudyard Kipling has given some vivid impressions of the terrors of war:—

I did see war in South Africa. I said to myself before I went out: "I'll see charges, and thin red lines, and hear hoarse commands, and stand silent and thrilled in that dread hush before the battle." But what a disillusion!... The general himself bestrode no charger, but sat in a comfortable camp-chair beside a neatly spread tea-table. You heard a few "tick-tacks," and somebody handed him a slip—the substitute for the despatch—and he read it and drank his tea, and said: "Um-m-m, good. Workin' out just as I thought. Wire Binks to bring up that battery," etc. But all this method and precision and application of "modern efficiency" ideas makes the carnage that follows all the more ghastly. You don't know in advance what is going to happen, you don't know how it happened; you just look at the dreadful dead men and the shrieking wounded men, and they seem to you like innocent bystanders who have got in the way of some great civil-engineering scheme, and been torn and blown up.

Rome and "the Damned."—Baron Porcelli, writing in the *Guardian*, draws attention to an Italian Catechism (authorised by Pope Pius X.

as recently as 1906, and published by the Vatican Press) from which he gives the following extracts:—

Can anyone outside the Catholic Apostolic Roman Church be saved?—No.

Who are they who do not belong to the Communion of Saints?—The damned, and those who belong neither to the soul nor to the body of the church—that is, those in mortal sin and those outside the true Church.

Who are outside the true Church?—Infidels, Jews, Heretics, Apostates, Schismatics, and the Excommunicate.

Who are Heretics?—The various sects of Protestants.

Protestantism... is the sum of all Heresies. ... The most monstrous congeries of errors, both private and individual, and enfolds all Heresies.

Rome in England is much more polite than this. It is on her native soil that her true character is made manifest.

COMING EVENTS.

APRIL 7.—Grand Public welcome meeting to Bro. A. G. Day, will be held in the chapel, High-st., Northcote, on Tuesday, April 7, at 8 o'clock. Prominent speakers, special musical items. Conference President will preside. All welcome.

APRIL 12.—Easter Sunday Evening. The Swanston-st. Church of Christ Choir will render Maunder's "Olivet to Calvary," immediately after service. Come early and secure seats.

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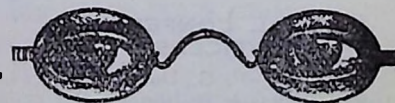
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Strangers in a strange land. Psa. 137: 1-6; Ezek. 34: 11-16.
A sweet singer's experience. Psa. 88: 8-18.
An Apostle bereft of comrades. 2 Tim. 4: 9-22.
The Master Himself. Luke 9: 57, 58; John 16: 28-33.

Topic—Comfort in Loneliness. Psalm 139.

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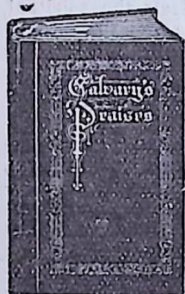
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