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The Religions of China.

James Ware, Missionary, China.

China in common with all other ancient nations possessed much spiritual light, and by searching among her ancient records which have been preserved for some 5000 years we can find many evidences which prove that the ancestors of the present Chinese race dwelt very near the fountain-head of religious truth. One of the chief evidences is to be found in the Chinese characters for heaven, God, spirits, souls of the departed, and revelation. The ancient worship was undoubtedly monotheistic, although nature worship, the worship of spirits, and divination, crept in at very early times, and received recognition side by side with the higher worship. The spirits were worshipped as sub-agents over the course of nature, and as doing service to men on behalf of God.

The book of rites.

One of the books that have had a most practical effect upon the religious life of the Chinese is the Book of Rites. It is filled with references to sacrifices, the greatest of which were offered to the Supreme Ruler. These sacrifices were regarded as of so much

importance that a tenth part of the yearly revenue was ordered to be set aside for their performance. A remarkable development took place some time between the second and third centuries B.C., when the worship of God supreme was relegated to the ruler, while the worship of ancestors was firmly established as the duty of the people. This ancestral worship is one of the greatest curses of China, as in a way it takes the place of the worship of God, and creates a kind of slavery of the living to the dead, the happiness of the living being considered dependent upon the sacrifices offered to their deceased ancestors. The superstitions of geomancy, spiritualism, exorcism and all kinds of deceit practised by the priests have their origin in it. Confucianism is responsible for all this, as ancestral worship is taught as the highest form of filial duty. Confucius says, "The service which a filial son does to his parents is as follows:—In his general conduct to them he manifests the utmost reverence; in his nourishing of them he endeavors to give them the utmost pleasure; when they are ill he feels the greatest

anxiety; in mourning for them he exhibits every demonstration of grief; in sacrificing for them he displays the utmost solemnity. When a son is complete in these five things he may be said to be able to serve his parents."

A system of human duty.

There is a definite system of human duty given in Confucianism, but this is confined to human relationships, and the scheme says nothing about man's relationship to God. The relation of the wife has always been that of inferior to the superior, and till a son is born, when the wife takes her place as equal. But no plainer expression of opinion could have been declared upon the status of women in China than when about 1000 years ago the custom of foot-binding commenced, which no ruler has had the courage to combat until the present time after all its outposts had been carried by the attacks of the gospel. True, the second Emperor of the present dynasty, Kang Hsi, prepared an edict for its suppression, but he never had the courage to publish it, fearing a rebellion.



Delegates, New Zealand General Conference, 1909.

Photo by J. C. Morton, Auckland.

Comparing Confucianism with Christianity, we find many points of similarity:—Divine providence, an invisible world, a moral law, moral duty, moral character, prayer, sacrifice, miracles, virtue above riches and honor, principles of greater value than earthly advancement, sincerity and truth, the golden rule, righteous government.

There are also many points of antagonism between Confucianism and Christianity:—Polytheism and consequently idolatry are taught. Worship depends upon ceremonies. Worship of ancestors takes the place of worship of God. The erection of 100,000 temples in which spirits of departed heroes are worshipped. Memorial arches are erected to the honor of widows who commit suicide. Necromancy and fortune-telling, polygamy, rebellion, deification of the Emperor, extreme idea of paternal power, blood-revenge, subordination of younger to elder—all these are traceable to Confucianism.

Christianity versus Confucianism.

How Christianity supplies the defects of Confucianism:—

1. The God of Confucianism who is inaccessible to the people is revealed as the heavenly Father.
2. The revelation of Confucianism reveals God only in nature and history, but in Christianity his will is made known for the salvation of the human race.
3. Human sin and the need of atonement, which are unknown in Confucianism, are revealed by the holiness of God.
4. Salvation, which in Confucianism depends upon self-rectification, is in Christianity shown to be by the grace of God, who sent the Saviour to unite God and man through faith.
5. Confucianists remain in spite of their communion with the spirits of the departed estranged from God. But in Christianity the soul is brought into contact with God by his Spirit.
6. The highest idea of Confucianism is the good of the state. The Christian idea is the kingdom of God.
7. The excellent principle of self-examination in Confucianism finds its full meaning in Christianity, where it is carried out before God.
8. The teaching of Confucianism in relation to the immortality of the soul only teaches that the disembodied soul is dependent for its welfare upon the gifts of the living. But the Christian religion teaches a resurrection in a spiritual body unto eternal happiness in heaven to the righteous.
9. Confucianism is at its best but a cold abstract morality, a religion of ceremonial without life and with no promise of permanence. Contrast the last recorded words of Confucius with those of the Lord Jesus Christ. Confucius said, "The great mountain must crumble, the strong beam must break, and the wise man wither away like a plant." Jesus said, "All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptising them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things

whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the age."

Taoism.

Taoism is considered to be both religion and philosophy, and since A.D. 1015 has had a legal standing in the country in common with Confucianism and Buddhism. Taoism as a religion did not exist until after the Christian era. Confucianism was the only religion in China till A.D. 65, when the Buddhist missionaries came from India, bringing an image of Buddha with them. As soon as Buddhism began to build its temples and monasteries Taoism copied it. At the present time the people cannot distinguish between them.

Before Buddhism came into China, however, it was full of superstition and grotesque polytheism. With Buddhism and Taoism the country became full of astrologers, alchemists and magicians, whose chief work seems to have been to discover the elixir of immortality and manufacture of gold. The chief work of Taotze, the founder of the system, contains for its keynote "the Way," and some of its ideas resemble very much the *Logos* of the New Testament, "the Word," which is its literal interpretation. We read, "In its profundity it is the main-spring of creation. The Way is long-suffering, and submerges the personal in the impersonal." To comprehend the eternal is called knowledge. This knowledge induces forbearance, unselfishness, liberality, heaven, and heaven is the Way." The Way is also the heavenly principle in the human heart, urging mankind on to victory over all forms of evil. The Way is not far removed from every man.

But leaving these lofty ideas, Taoism, as we have seen, has become but a doctrine of devils, which culminates in what is now known as purgatory and the hells of the under ocean. Here all the fiendish ingenuity of which the human mind is capable is revealed in the exquisite and unmentionable tortures that are prepared for the souls of the lost. Representations of these tortures are to be seen in all the large Taoist temples. Strangely enough, however, instead of terrorising the people, the temples are patronised by great crowds who inspect the bells and gloat over them with all the avidity of holiday sight-seers.

(To be continued.)

A Triangular Congress.

Baptists, Disciples and Free Baptists, Chicago, Nov. 10-12, '08.

A. J. SAUNDERS.

We are living in epoch-making times. The old order is changing, giving place to a new. And God is manifesting himself in many ways. A thing utterly unthinkable a few years ago has taken place. The strong, earnest Christians of this country who practise immersion are agreeing to disagree, and yet remain brethren, and meet, talk, work and worship side by side. I don't know just how it happened. It is like a wonderful dream, but God's children are

coming together. Some features about the advent of this happy congress are like love, courtship and marriage inexplicable. We know this much, however, the Spirit of God is with men.

Climbing mountains in the night.

How public opinion changes in the course of time! Old Father Time heals many wounds, and solves many problems. The violation of the principle of taxation allowing representation precipitated the war of independence in this country. And yet Australia to-day practically enjoys representation without taxation. Less than one hundred years ago the Baptists excommunicated Alexander Campbell; they closed their buildings to our fathers, and they treated us as "publicans and sinners." To-day they are opening their hearts, their homes, their churches to us in a way that must make angels weep for joy. Speeches were made in this last congress by prominent Baptist ministers, for which, if made only a few years ago, the speakers would have been hounded by a bigoted press, and criticised into silence and retreat by an enraged brotherhood. This coming reunion is like two men climbing a mountain in the night time. Each knows of the other's presence because of the noise he is making, but there is no fellowship. After long and hard work they both reach the summit, and when morning breaks, with a glad shout of joy, they clasp each other to the heart, for they are brothers.

Stealing our plea.

It seems most opportune that the question of union should be stirring the hearts of these people so strangely at this time. For is not this our Centennial year! Have we worked in vain? Did our fathers plead for naught? This Christian truth of union is not a gem; it is a germ, and that germ is beginning to grow in ways we hardly dared to dream. Our distinctive plea is union. Our work toward that end has been greatly hindered this first century, because of clearing processes which were necessary, because of misunderstanding and misrepresentation, because of fierce battles which had to be fought, foundations laid, plans formulated, and the ear and confidence of the people gained. But now the second century is here, the way is cleared, opportunities are offered, and we must press the plea for the union of God's people. Believe me, my brethren, if we do not that plea shall be stolen and advocated by others, for earnest, godly men here and there have caught the vision and are even now appealing to an awakening church.

A permanent joint congress.

The history of this fraternal spirit in the past year is as wonderful as it is interesting. Just one year ago the Baptist National Congress met at Baltimore, and one important discussion of "The Organic Union of Baptists, Free Baptists and Disciples of Christ." Our men who took part in that session were F. D. Power, Peter Ainslee and Errett Bloomington Dr. Dodd, of Baltimore, an eminent Baptist minister, delivered a magnificent address on union. And again at our

last National Convention at New Orleans a Baptist preacher, Dr. C. D. Case, of Buffalo, delivered a strong and telling discourse on "The Union of the Disciples and the Baptists." And now as a climax a joint congress has been held, and moreover it has been decided to meet annually as a permanent joint congress. Truly the age of wonders has not ceased. The fellowship and spirit of the meeting were especially grand. We were conscious of differences, but that did not mar the spirit of Christian brotherhood.

Great themes.

The subjects treated were vital to the success of Christianity in these modern times. Among the most important were: "The Doctrine of Atonement in Terms of Modern Thought"; "What Definite Steps should be Immediately Taken in the Organic Union of Baptists, Free Baptists and Disciples of Christ?" "Is Psycho-Therapeutics a Function of the Church?" and "Christ's Prayer for Union." I need scarcely say that these themes were treated in a thorough, scholarly manner by men specially chosen from all parts of the country. Of course, in the matter of union there was nothing definitely done, because this congress is not an ecclesiastical body. We all practise the congregational form of church government, and in the end union will only come by the way of the individual church. But the more joint conventions and congresses we can have, the more we can stand side by side on a common platform, we better we know each other, the more we allow the Spirit of Jesus to move in our midst, the more often in unison we say "Our Father who art in heaven," and clasp each other's hands as brethren, and work side by side in the service of Christ, the sooner and more permanent will be effected that union for which our Lord prayed.

Courtship before marriage.

I know, my brethren, the question you want me to settle, and that is the basis of this union. Not too quickly; let us make haste slowly; we must know each other first and make love before we talk about marriage. The Baptists and Free Baptists are uniting now in Minnesota. On the first of January the foreign and home and publication societies of these two great bodies of Baptists throughout this country went into permanent union. It was most fortunate that the congress could be held in the memorial Church of Christ (Baptist and Disciple), and so demonstrate the very thing we were discussing. H. L. Willett in a beautiful way one day told the story of the union of these two churches. After all, as was said again and again, the secret of the whole union movement is a better understanding, a more tolerant spirit, a recognition of good in the other man, a desire to be led by the Spirit of God, and above all supreme love to our common Master Christ Jesus the Lord. As a Free Baptist from the East fittingly put it in a simple story: Two ardent negro lovers were spending an evening together. They had long courted, and Abraham had at last resolved to make his proposal. "My dear Betsy," he said, "the good Lord hath re-

vealed it to me that I ought to marry you." "Is that so?" said Betsy, after a moment. Another minute passed which seemed an eternity, and then Abraham with a fainting heart said, "What do you say?" And she said, "The will of the Lord be done."

A representative gathering.

This was truly a representative gathering of our people. Not many of the vast army of disciples were present, but many of the great leaders were in attendance, and spoke on the programme and in the discussions. I might mention such well-known men as J. H. Garrison, A. McLean, W. J. Wright, Bayard Craig, B. A. Jenkins, I. J. Spencer, A. B. Philputt, Bruce Brown, H. L. Willett, W. L. Hoyden, C. A. Young, Paul Moore and others. It was very encouraging to note the presence of some of our foremost educators, such as the Presidents of Hiram, Canton, Eureka, Butler, Kentucky and others within reach. This congress will go down in history as the first of many splendid gatherings in the development of Christian union. Let us thank God, take courage, and pursue our work, for

"The time doth hasten on apace,
And every day is nearer,
When Christian hearts all bound in love,
Shall each to each be dearer.
The sound of strife shall pass away,
And every hope be plighted;
It shall be known upon that day,
That Christians are united."

Points and Purposes of the Centennial Celebrations.

ALAN PRICE.

"The evil that men do lives after them, the good is oft interred with their bones," may sometimes be true of a Cæsar, but should not and cannot be said of a Christian. God's purposes are too great and definite to suffer their defeat at the hands of his witnesses on earth. Looking back through the hundred years just completed we find the distance is too great for us to view the individual imperfections of the Campbells, Scotts, Stones and Kings of our movement, but the work accomplished by divine grace looms larger, and larger against the background of general religious activity. Whatever the present century may bring forth, there is no question but that the last was one of revival and progress. To be in the van of such a movement, to accomplish what no denominational force could do—bring about a fusion of opposing factions—is no mean honor. Much of the success we owe to the men of 1809 who bound themselves to go where the New Testament would lead, and never paused until the banner of religious liberty was planted on the rock of divine truth.

By assembling in Conference we do honor to these men, refresh our memories as to the reasons of their success, take stock of the century's work and gain fresh vigor for our own. Their success lay in the direction wherein we are most liable to fail. Rejoicing in their new-found liberty, smarting under the sense of being misunderstood and wrongly opposed, wielding the sword of the

Spirit with no uncertain touch, they drove conviction into the hearts of thousands; but now the liberty has become a thing of use, misunderstanding and opposition are not so keen as of old, and the sense of expediency too often weakens the arm that wields the word of God. The Convention will be a grand opportunity to lift up the hands that hang down and to confirm the weak knees. If it but scatter to the four winds any tendency to a policy of *let be* and introduces a larger spirit of *let us do* the Convention will not have been in vain.

Another point of importance is the consolidation of our ranks. Every man has a commission to conserve the faith, preach the gospel and endeavor to reconcile the factions of the Christian world. His principles should be clear and his purpose to carry them out firm, but his love to his fellow Christian such that it will enable him to overlook faults in order to maintain the unity of the Spirit in the bond of peace. Even what appears on the surface in the way of mental reserve and a mutual sense of distrust, disappears under the warming influence of a realisation of kinship in Christ. Brothers and sisters in the flesh may sometimes have their "tiffs," but what a mollifying effect a visit to the parents' home has upon such troubles! We are about to visit in memory the home of some of our fathers in the faith: may the sense of their devotion of purpose and of the greatness of our heritage bind together the churches of our land, give us a clearer vision of the work of other lands, and carry us forward as giants refreshed to do our part on Scriptural lines, with Scriptural success.

The Call of the Deep.

G. P. P.

We do not pray enough. The eternal dawn
Breaks o'er the mystic bourne of Time,
and we
Shall soon be in the land of ceaseless prayer.
God stands with unimaginable gifts
Close to our need, but waiting to be asked.
All things are possible to him who prays.
One grain of prayer moves mountains to the deep.
The unknown God, vast, immanent, wonderful,
Holds infinite surprises for the bold.
Let us, my comrades, resolutely launch
On the wide sea of fellowship with him.
Let us sail up and down the shining tides,
God's Vikings, Norsemen of the inner world,
Founding a deathless empire on the deep;
God's Pilgrims, in the Mayflower of the soul,
Bound for true freedom. First, and always, prayer.

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The Leader.

The Pedigree of Christian Science.

The *Contemporary Review* for January has an interesting article on "The Pedigree of Christian Science," from the pen of Mr. Frank Podmore. His main intention seems to be to show that there is nothing new in the idea of healing by faith. The modern systems which exploit this particular thing simply give new names to old ideas. Anything new that they add is probably their own, and, as a rule, is not only worthless, but calculated to do an immense amount of mischief. In America, which seems to be the happy hunting ground of all religious quacks, the system, which is claimed to be a new one, passes under many names. It professes to heal without drugs or processes of surgery. It is as Mind Cure, the New Thought, Metaphysical Science, Divine Science, and so on, that the system is presented; but while they all connote as many different shades of doctrine, the central tenet of all is the same. In this central tenet they all say the same thing. They all assert that "disease does not exist, and that the process of cure lies in the realisation that there is nothing to be cured." "Rheumatism and pneumonia," says one, "are verbal expressions for unthinkableables." "Deny sickness and pain," says another, "and you will find yourself well and happy." "Hitch on your belt to the power house of the universe," says a third. Disease is a delusion, say all, the result of an unconscious conspiracy between doctor and patient.

Mind-healing wide-spread.

Expressions like these seem to the ordinary intelligent human being so many ravings of people who have escaped from lunatic asylums. The facts of disease and pain come so close home to people that the majority of them look upon the whole thing as a money-making swindle. To a very large extent this is true. The fact remains, however, that to a large and increasing number spiritual healing, or mind healing, is something tangible and real. Mr. Percy DREAMER, in speaking of this cult, says: "Now there are many tribes of spiritual healers. There is a tribe at Lourdes; there is a tribe in the Orthodox

Church of the East; there was a large tribe in England before the relics were swept away at the Reformation. There are, among Protestants, many tribes of evangelical faith-healers—not, as often imagined, in America alone; a few years ago a considerable conference of some 2000 faith-healers was held in the Agricultural Hall, there being then 120 faith-healing centres in this kingdom alone, and now probably more. There are mind-curers who are not religious at all. There are faith-healers who work undoubted cures in the presence of idols in India, China and Africa. There are spiritualistic faith-healers and mesmeric ones. There are saints and there are charlatans among them—as there are in the Catholic Church. In fact, they are everywhere. And, latterly, there have arisen the so-called Christian Scientists; and side by side with them a really philosophic and scientific school which grows rapidly and becomes at every stage more enlightened." Now a thing so wide-spread as this does not exist without some basis to rest upon. Amid all the rubbish there is some truth. There is this much at any rate, namely, that the mind can and does exert a powerful influence upon the body.

The medical side.

There is a medical side to this question which has been greatly overlooked and neglected. Every physician knows something about the enormous power of the mental factor in medicine. Dr. Schofield, who has nothing to do with Christian Science, in his book called "The Force of Mind," reminds his medical brethren that the mental factor is always present in every case of cure, that in many cases it is the mental factor alone that cures. This, however, is something quite different from the nonsense that is indulged in by Christian Scientists and others, when they talk about there being no such things as disease and pain, or when they make their system independent of the aid of medical science. This mental factor in the cure of disease has been exploited beyond all reasonable limits by ignorant men and women, who, while incidentally doing a certain amount of good, have done an immense amount of harm. The most successful adventurer in this particular department is Mrs. Eddy. "Of all the schools of mental healing," says Mr. Podmore, "the most conspicuous and not the least successful is that named Christian Science. The name, it may be admitted, is not happily chosen. The Christian would hardly be willing to accord the title to a theology from which all distinctive dogmas of his faith appear to have been eliminated. Orthodox science will assuredly not recognise the presumptuous claim of kinship which asserts the non-reality of matter; which denies that alcohol can intoxicate and morphia poison; which asserts that life does not originate in eggs or germ-cells; that geology cannot explain the formation of the earth's crust. . . . But though neither Christian nor scientific, in the ordinary acceptation of these terms, Christian Science is a real thing, and to use a serviceable Americanism, it has apparently come to stay. The sect is represented at the present time by over 1100 'churches' or societies, and its number is

increasing daily. There are over 4000 Christian Science practitioners—namely, healers. . . . The professing church members in America number some 60,000. But of the gospel of the movement—*Science and Health, with Key to the Scriptures*—no fewer than 440 'editions' have been published, and upwards of half a million of copies have been sold. These figures are the more remarkable, when in its cheapest form the book costs 12/6."

"Science and Health."

In the art of publishing books and making them sell, Mrs. Eddy could give points to any publishing house in the world. One of the doctrines of the Christian Science Church is that every member must buy a copy of a new edition as soon as it appears. The old one must be destroyed as useless. The alteration of a few lines means a new edition, and for every new edition she issues now, she can command an immediate sale for at least 60,000. No wonder she has brought out 440 editions! There is no doubt that she is a wonderful woman, and that her influence and power are immense. "Mrs. Eddy's authority over her church," says Mr. Podmore, "appears to be unlimited. All its officers are her creatures; its laws are promulgated by her; its leaders hold their office at her pleasure, the church services are prescribed by her. No one may preach in any Christian Science church except Mrs. Eddy—and she has for many years claimed the title of Pastor Emeritus. No book may be used in a Christian Science church but the Bible and *Science and Health*, and the service consists of the reading of parallel passages from the two books, interspersed with Christian Science hymns. No loyal Scientist may read any other books on religious or philosophical subjects except the Bible and Mrs. Eddy's works. . . . And Mrs. Eddy's law is strictly obeyed. Few rulers probably in the course of human history have commanded such implicit and such willing obedience from so large a following." Christian Science may be said to have only one book, and that book is *Science and Health*. The Bible is subsidiary to it, and might as well be discarded. It can only be read in the light of the teaching of "Science and Health." And what is "Science and Health"? Mrs. Eddy claims to be its author and inspirer, but as a matter of fact she stole the materials in it from R. P. Quimby. Mrs. Eddy has denied the charge, and repudiated her indebtedness to Quimby in any particular. But the fact of her indebtedness has been well attested, and has been recently demonstrated in a series of articles which appeared in *McClure's Magazine*. It is therefore clear that the Bible of Christian Scientists has its foundation in a lie. The deluded followers of Mrs. Eddy are too infatuated to believe this even if the evidence was submitted to them, and they are not likely to see it, as it would come within the category of the kind of literature they are forbidden to read.

Why it succeeds.

"Science and Health," viewed as a literary production, is one of the most curious and perplexing of books. If the ordinary rules of

grammar and interpretation were applied to it, it is quite certain no one could understand it, not even Mrs. Eddy herself. This, and other considerations, make the success of the Christian Science movement one of the puzzles of modern times. It is partly accounted for in the element of truth which is found in it in regard to the mind being a factor in the cure of certain kinds of sicknesses. One who has studied the question very deeply says: "It may well be asked, 'Why, then, is it, that 'the nothingness of matter' and the 'supremacy of mind,' although stated in such an illogical and unreasonable manner, should have been accepted by even a few thoughtful persons?' To this I would reply that there are people who are drawn—naturally and instinctively drawn—towards the unseen, the mysterious and the spiritual. . . . Christian Science emphasises the supremacy of mind or spirit, and the acceptance of its teaching on that subject is perhaps one of the signs of the great reaction which must inevitably come."

The pity of it is that the emphasising of certain truths has got into the wrong hands, and unscrupulous adventurers are exploiting them for their own particular benefit.

Editorial Notes.

Sectarian Intolerance.

An American Protestant paper commenting upon R.C. missions wished them success "in so far as they are evangelistic, carrying the cross of Christ, its consolations and its power to the souls of men." Thereupon the *Western Watchman* of St. Louis (Roman Catholic) replies, "Our good friend would have us succeed; but he does not wish us supremacy. Supremacy would not satisfy us. We would have absolute monopoly of Christianity. Christ gave a mission to his apostles and their successors, and to nobody else. Those who do not gather with the Catholic Church scatter; those who are not with the Catholic Church are against Christ." This is the true spirit of Romanism, the spirit of bigotry and intolerance. Neither equality nor supremacy will satisfy these people, and they will never be satisfied in America, Australia or any part of the world unless Protestantism is dead or driven out. Fortunately there is not the slightest indication that they will ever attain satisfaction by the consummation they so devoutly wish.

"Not a Vestige."

The late Henry Ward Beecher was very candid in his statements regarding infant baptism. In his *Sermons*, Vol. II., page 199, as quoted in an American paper, he says: "I do not think that infant baptism is insisted upon in the New Testament. I do not see a vestige of it there. At any rate the nearest approach to it is a far-fetched inference. And yet I practise infant baptism. Why do I do it? Because I think it very beautiful and helpful. 'Hem,' you say, 'is that the only foundation you have for it?' That is foundation enough. 'To profit withal' says the apostle, meaning that these gifts of the Spirit are to be profitable, and when any ordinance

shows that it is profitable, that is all the warrant you want for it. That it does good is reason enough for anything. But you claim to practise it because Christ taught it. Where did he teach it?" Every open-minded scholar must confess with this eminent Congregationalist that he sees no vestige of infant baptism in Scripture. There is the clearest of evidence of believers' baptism, and this divine ordinance is displaced to make room for a purely human one on the ground that "it is profitable"! The pious Romanist in the happy relief that follows the unburdening of his soul to his clergyman and the supposed absolution thus obtained, considers auricular confession "very beautiful and helpful," and the same may be said of prayers to the Virgin and petitions for the dead. The Romanist, however, does not abandon the worship of God to worship the saints, but the advocates of infant baptism put believers' baptism aside, teaching for commandment the tradition of men.

A Strong Indictment.

The *Christian Work and Evangelist*, an American paper, says: "What is the reason the church does not hold the outstanding, commanding position in the world it ought to hold to-day? For it is not, we must all confess, heard or heeded of men as it once was. Our preachers are afraid of their own gospel, and lo! the sight of them preaching practical morality, and old pre-Christian ethics, and silent before our pagan business methods, silent before men who keep their wealth, silent before the man-killing going on in factory and slum, silent before war or defending it; yea, defending the use of force, and that in the church of him whose only force was a compelling love we dare not trust." This is a strong indictment, but who shall say there is not much ground for it? While we hold the truth with a loose hand and fail to apply it with apostolic vigor, we cannot expect it to have its old-time effect. If the word of God is the word of God it should be preached as such, in order that its application to the varied problems of life may prove effectual to their solution.

Sisters' Department.

VICTORIAN.

Secretary, Miss HILL, 23 Blenheim-st., Balclava.

DAY BY DAY.

"He liveth long who liveth well;
All else is life but flung away;
He liveth longest who can tell
Of true things truly done each day"

The Victorian Sisters' Executive met on 5th ult., Mrs. F. M. Ludbrook leading our devotions, and giving a nice talk on "Jesus and Woman." Mr. Edmonds gave a short talk on "Methods of C.W.B.M. Auxiliaries," at the close of which he was thanked by the President. On motion, it was resolved that officers prepare programme for Sisters' Conference, Wednesday, April 7. Attention was drawn to the fact that notices of motion must be in Secretary's hands five weeks before

Conference. Next meeting will be held March 5. Mrs. Chown will lead devotional, and the Prayer Meeting Committee be responsible for a paper. The President congratulated Sister Mrs. Haldsworth upon having celebrated her golden wedding. Additions to church from schools:—Ascot Vale, 5; N. Melb, 2; Middle Park, 2; Lygon-st., 2.—7/2/09.

HOME MISSIONS.—We are pleased to state that the annual collections have been well responded to, so far as they have come in, returns from 49 churches to date being £243. The Committee have been able to pay the January salaries and reduce the overdraft from £450 to £300. As 70 churches contributed last year, we expect to have returns from 20 more churches. Owing to the holidays, no meetings have been held, but the committee are about to resume their visits to the churches.—L. PITTMAN, Supt.

HOSPITAL VISITATION.—Your committee report the following visits paid for the months of December and January:—Mrs. Cameron: Alfred Hospital, 2 visits; Old Folks' Home, 2 visits; 48 books distributed, also Christmas cards, lollies, and Christmas stockings. Miss Jerrems: Children's Hospital, 3 visits; 60 books given away, 2 balls, and a large number of Christmas cards; Benevolent Asylum, 5 visits, 12 books; Melbourne Hospital, 1 visit. Mrs. Morris: Queen Victoria, 4 visits; Children's, 2 visits; St. Vincent's, 2 visits; 60 magazines and papers given away, also home comforts. Mrs. Thurgood: Melbourne Hospital, 8 visits; Women's Hospital, 1 visit; 176 books and magazines distributed, also fruit and home comforts. Members of the following churches visited:—Berwick, Brunswick, Collingwood, North Melbourne, Richmond, Northcote. Our thanks are due to Sisters Brooker, Chown, B. J. Kemp, Mitchell, Hill and Bro. C. Edwards, for books and Christmas cards; General Dorcas, 5 infants' gowns; Sisters' Executive, £2 for home comforts.—E. THURGOOD.

PRAYER MEETING.—A nice meeting was held at North Fitzroy on Thursday afternoon, Jan. 28, Sister Trinnick presiding. Amongst the visitors we had Sister Davies, who spoke a few words of encouragement; Sister Harward, who gave a reading; Sister Huntsman, a Bible reading; Sister Miss Hills and Sister Potts also taking part. A solo was sung by Mrs. Roy Thompson. About 30 sisters were present.—E. A. STICKLAND, Sec.

FOREIGN MISSIONS.—During January Bro. Ware, of Shanghai, paid a flying visit to Melbourne and other cities, en route for America and England on furlough. He relates that in one of the districts the missionaries, in visiting, came to a house where was a young woman, said to be demon-possessed. She was chained to a post because of her violence. Her body was as neglected and dirty as her mind was diseased. The missionaries took charge of her, had her properly cleansed and cared for, placed her in a suitable home amongst friends, and whilst caring for her physical well-being, continued in prayer on her behalf. As the medical and spiritual treatment was continued her mind became calm. Ultimately she confessed Christ as her Saviour; after which she

urged her father, who was a fortune-teller, to throw his fortune-telling cards away, as she believed them to be of the devil, and a hindrance to her complete restoration to health. From that time, now 14 years ago, she has fully followed Jesus—through loss of children and through trials of persecution from neighbors—with unfaltering faith. This is one of the triumphs of the gospel. *India*—Miss Thompson leaves Colombo by the P. & O. steamer "Moldavia" on Feb. 6; and hopes to arrive in about three weeks' time. Dr. Fleming will help Sarubai in Miss Thompson's absence. S. P. Ludbrook reports good health and progress in his study of the Marathi language. *Japan*—Mrs. Davey writes: "Here as everywhere there is much hope in dealing with the ones and twos. We hope to develop our women's work, though it needs much patience and effort. Hongo church is not in a home centre, and we have to go long distances between our visits, so we cannot make more than two calls in an afternoon. We have over 100 children on our Sunday School books."

SOUTH AUSTRALIAN.

Secretary—Miss A. E. MANNING, North Parade, New Thebarton.

At the meeting on Feb. 4 the devotional exercises were led by Mrs. Dumbrell. As this was our reunion for the new year, the keynote of the meeting was thanksgiving to God for his preserving care over us, and that we should with renewed effort put our hands to the work we have undertaken to do for the Master.

BUSINESS SESSION.—Minutes of last meeting, and also of special Executive meeting held on January 21, were read and confirmed. Postcards from Miss Norman and Mrs. Huntsman, of America, were read with kind remembrance to the sisters; also from E. T. Edmonds, from America, with regard to holding lantern lecture in Adelaide re C.W.B.M. Sunday School additions:—Grote-st. 2, Hindmarsh 4, Queenstown 1, Unley 3, Glenelg 1. Obituary notices:—Sister Larcombe, of the Kadina church; Sister Arthur, of the Queenstown church; Sister Cook, of the Glenelg church; and Sister Bradley, of the Norwood church, have been called home. At this stage of the meeting our President welcomed Sister Pater-noster to our Executive meeting. We pray that our sister's work among the churches of S.A. will be richly blessed.

FOREIGN MISSIONS.—We are reminded that the first quarter of the year has gone. This means that the sisters throughout the State must enter upon the new year with renewed zeal. Amounts for two months:—Nth. Adelaide, £1/13/3; Grote-st., 8/4; Norwood, £1/1/-; Hindmarsh, 14/4; Glenelg, 5/-; York, 5/6; Prospect, 18/-; Mite Box, 6/-; Queenstown, 16/8. Total, £6/8/1.—MRS. HAVERLAND, Supt.

HOME MISSIONS.—Received letter from Kadina. Owing to the many calls upon them, they are not able at present to subscribe to Home Missions. Amounts for two months:—Mrs. Sutherland, W.A., 10/-; Mr. Redman, Pt. McLeay, 10/-; Nth. Adelaide, £1/13/-; Queenstown, £1/2/6; Hind-

marsh, £1/-; Mile End, 18/6; Aldgate, £1/2/8; Unley, 17/1; Norwood, 11/-; York, 9/4; Mrs. Brooker (half-pennies), 7/6; Grote-st., £2/2/0½. Total, £11/3/7½.—E. EWERS, Supt.

DORCAS societies being in recess, there was no report this month.

PRAYER MEETING COMMITTEE.—It was my pleasure to visit the Mallala church. I am pleased to report they have started a Dorcas Society. Since I left, word has come that they are getting along nicely, and we hope some more of the country churches will start a Dorcas Class or Prayer Meeting, or further the interests of Home and Foreign Missions in the way that best suits the interest of their church.—SISTER ADAMS.

HOSPITAL COMMITTEE.—In presenting the first report for the new year, I am sorry that through illness in some cases, and the holidays taking some of the workers away, the work accomplished is not so great as usual. We have visited members of Unley, Hindmarsh and Norwood churches, also one visit to Mount Gambier Hospital. Visits paid for two months:—Adelaide Hospital, 24; Destitute Asylum, 13; Private visits to sick and aged, 34; Children's Hospital, 2; Convalescent Hospital, 2; Total, 75. Magazines distributed, 505; money, fruit, flowers, lollies, clothing have been given by the sisters.—MRS. BROOKER.

TREASURER'S REPORT.—Received for Home Missions, £5/7/9; Received for Foreign Missions, £3/15/8; Collection, 13/6; Balance in Bank, £26/3/2.

GENERAL BUSINESS.—Proposed that lantern be procured from the Adelaide Sunday School Union at the cost of £1/2/6 for lecture on Feb. 8. Proposed that the picnic mentioned at last meeting for the young ladies who helped at the Conference lunch and tea be held on Feb. 24 at the Botanic Gardens. Leader for next devotional meeting, Mrs. T.H. Brooker. The sum of £1 was donated to the Secretary for postal expenses.

NEW SOUTH WALES.

Secretary—MRS. T. J. ANDREWS, 25 Enmore-rd., Newtown

The monthly meeting was held in City Temple on Jan. 29, Miss Marshman presiding. It was decided to hold an all day Conference at Easter, starting at 10 o'clock; lunch provided, and tea at charge of 6d. Programme was adopted and left in hands of Committee. Sisters reported they would do all they could to accommodate visitors. £1 was voted to Decorative Committee, also £2 to Home Missions.

Mrs. Potter, Hospital Superintendent, reported visiting Newington, Nov. 17, Dec. 8; Prince Alfred Hospital, Nov. 4, Dec. 4, Jan. 4. This sister does her work so thoroughly that the postcards, books and provisions that are distributed are really to much to detail.

The following superintendents will report next meeting:—Prayer, Dorcas and Hospital. Meeting closed by singing hymn and prayer.—E. SHEARSTON.

Church of Christ, Sandringham, Vic.

Worship, 11.15 a.m., Library, Abbott-st. Open-air gospel meeting, foot of Melrose-st., 8 p.m. Brethren spending holidays in neighborhood specially welcomed.

From the Field.

New Zealand.

TIMARU.—A Sunday School was opened here three months ago and is making good progress. C. Aburn, from Dunedin, threw himself heartily into this work, along with Bro. Greenwood, and raised enough money to equip the school with revised Bibles and "Golden Bells" hymn books. He also presented us with a splendid cupboard, picture roll stand, and other appliances. Unfortunately Bro. Aburn has had to return to Dunedin, and his presence is sorely missed. A picnic was held in the Park last Thursday, when the scholars and a few friends spent a most happy time. The Oamaru, Dunedin and Kaitangata schools all sent us periodicals, and Oamaru and Roslyn both sent picture rolls. We are now well equipped. During Bro. Greenwood's absence preaching at Ashburton the two first Sundays of the New Year, Bro. Fairbrother conducted the services here, but the attendance was poor. The work is very difficult, and it is doubtful if we shall secure a firm footing in the town only after years of faithful and persistent effort. However, as quite a number of brethren have come to the town and moved away again, it is just possible that we may yet have more arrivals than departures, and thus gather an assembly of disciples. One Sunday night we held a "flower service," when for the first time we had our hall full.—G.

INVERCARGILL.—The annual picnic was held on New Year's Day at Belgravia, at which a very happy day was spent. Bro. Little had a pleasing duty to perform on Jan. 5, when he united by marriage Mr. Jas. Chaplin to Sister Sarah Black. With a view to expressing the gratitude we owe to our sister for her long and untiring work, the C.E. Society, together with the Bible School, entertained the happy couple at a social in the chapel, where both organisations presented the guest with a token of respect. Special mention was made of Sister Black's work in getting the young folk to contribute a third share of a native teacher's salary in South Africa. Last Sunday we had a visit from Bro. Main on his way home. His addresses were enjoyed by all. As an outcome of the gospel service two young people have put on Christ. J.W., Jan. 29.

LOWER HUTT.—The church had their annual picnic to Waiwetu Stream. We had the largest gathering in the history of the church. Sports and races were indulged in by the young folks. Bro. Anderson presented the prizes, and gave a few words of encouragement. Our morning and evening meetings are very well attended. Two were received on Sunday by letter. Bro. Turner, evangelist, Wellington, is getting large meetings at his Wednesday evening services.—G. B. WRIGHT.

Victoria.

WINDSOR.—Meetings continue to be well attended. Two confessions at the close of J. Pittman's address on Sunday evening. On behalf of the church, the officers sent a letter of congratulation to our esteemed Bro. and Sister Haldsworth on the occasion of their golden wedding. A nice bouquet was also sent by several members. Our brother and sister were baptised fifty years ago. We wish for them many years of happy service.—D.E.P., Feb. 9.

MILDURA.—On Jan. 20 Bro. Cameron had the pleasure of baptising an elderly couple who have loved their Lord for many years, but only of late have learned the way more perfectly.—J.H., Feb. 3.

CHELTENHAM.—Good meetings on Sunday. Visitors, Mr. Stewart Wright, Mornington, N.Z.; Miss Clarice White, Fitzroy; Mr. and Mrs. Carver, Mrs. Hanger and Stan. Hanger. It has been decided to celebrate the jubilee of the church here by a week's special services from May 30 to June 6. Full particulars later.—T.B.F.

GEELONG.—Forty persons broke bread yesterday. We were pleased to have with us Sister McCoughtry, from Richmond. The young lady baptised a week ago was received into fellowship. Three confessions at the close of last night's service, one from the Sunday School. One disadvantage we are laboring under; all our baptisms have to take place in the Hope-st. chapel. The influence of the baptismal service is lost upon our Sunday evening congregation.—T.E.

BRUNSWICK.—Splendid gathering at worship. Sister Parker, wife of the evangelist at Kerang, was welcomed. Bro. Quick occupied the platform morning and evening. The sermon, listened to by a large congregation, was upon the transfiguration of Christ, and was very impressive. David Abgan is on the fair way to recovery.—W.T., Feb. 7.

COSGROVE.—We received L. Frost into membership last Lord's day morning. It is his intention to become a student at the College of the Bible.—J. C. SKINNER, Feb. 8.

DANDENONG.—The church has suffered a painful loss in the death of John Hart. Our sincere sympathy is with the bereaved ones. Bro. and Sister Robins have been called to part with a little son, nine months old. They trustfully rest in God's will.—H. GRAY, Feb. 8.

SHEPPARTON.—On Feb. 3 the Shepparton circuit held its annual Conference. A good number assembled at 12 a.m. to partake of the good things provided by the ladies. At 1.45 L. Frost led the devotional meeting. Greetings were received from the brethren at Lancefield, and from Bren. Allan and Davis. A hearty welcome was accorded the visitors. Two excellent essays were contributed, one by A. R. Benn, on "Nathanael's Question and Philip's Answer," and the other by J. E. Allan, on "Christ's Loving Request:—Do this in remembrance of me." It was unanimously carried that a letter of appreciation be sent to each of these brethren for the splendid papers. Church reports from Shepparton and Cosgrove were read, which showed that during the year progress had been made in the various places. The Conference address was delivered in the afternoon by G. T. Black, of the Bible College, on "Some Things We Need." This was much appreciated and enjoyed by all who heard it. In the business discussion the Conference decided to ask the H.M. Committee to send back A. Strongman for next year as evangelist. J. Skinner was again elected as president, and delegate to the Melbourne Conference at Easter; E. Dudley, secretary. A splendid meeting was held in the evening, when the building was full. The Conference sermon was preached by A. Strongman, of the Bible College, from the text, "The word of God liveth and abideth for ever." Vocal items were rendered very acceptably by members from Shepparton and Cosgrove.—E.D., Feb. 4.

COLAC.—We are having splendid times. Eight more have confessed their faith in Christ, and seven have been baptised. We have had a baptism put

in the tent, so we are enabled to baptise at the close of the meetings, and many who have never before witnessed a baptism are thus enabled to see. Lord's day morning, Jan. 31, we had 33 to break bread, and five received the right hand of fellowship. It was a splendid meeting, and the brethren are much blessed and encouraged. Last night was our record congregation. The tent was packed, and a great crowd assembled outside. The attention was splendid, and Bro. Harward gave them something to think about, his subject being "The Church." A man who had confessed his faith in Christ was baptised. The meetings have been exceptionally well attended. We request the prayers of the brethren, and we will be glad if we can receive financial assistance from the brethren to whom we have appealed. Last Lord's day ten more received the right hand of fellowship. Lord's day evening we had the record crowd. About a thousand gathered in and around the tent, and Bro. Harward delivered a message that will long be remembered upon the subject "Is Christ Divided?" Next Lord's day closes the mission.—J.B.

NORTH MELBOURNE.—The re-opening services of the North Melbourne Christian chapel took place on Sunday, Jan. 31, when T. J. Cook, of Bendigo, officiated both morning and evening, and also addressed the school in the afternoon. There were good attendances at each of the services, and at the close of Bro. Cook's address in the evening, he had the pleasure of taking one confession. On the Tuesday following, the re-opening tea was held in the Friendly Societies' Hall, and the after meeting was held in the chapel, each building being filled. The public meeting was presided over by M. W. Green, and excellent inspiring addresses were given by F. G. Dunn, T. J. Cook, E. T. Edmonds (of U.S.A.), P. A. Dickson, Bro. Mortimer (from New Zealand), and F. M. Ludbrook. General expression of approval was made by speakers and visitors at the greatly improved appearance of the building, and the increased prospect of usefulness now lying before the church. During the evening a beautiful diamond brooch was presented to Sister Mrs. McCance by A. Stewart, on behalf of the church and choir, as an expression of their appreciation of the valuable services rendered in leading the praise of the church. A presentation of a valuable umbrella was made to H. Hanslow on his retirement from the superintendency of the Sunday School, for health reasons, after many years of service willingly given. Bro. McCance and Bro. Hanslow suitably responded. C. M. Gordon, in felicitous terms, moved a vote of thanks to the ladies for the labor they had given in providing so excellent a tea; to the choir and soloists, and to the speakers. Reference was made to the Free Kindergarten, which, by the Committee appointed by the Conference, had been started at North Melbourne. The church provided all the facilities in its power, and the Committee has gone to some judicious expense, so that the work could be begun under favorable conditions. A start was made on Monday, Feb. 1, when 9 little ones gathered; 23 came on the second day, and a larger number on the third. The work has thus been successfully started, and is a credit to the Conference Committee. A visit to observe its working, on any morning, will give pleasure to the teachers, who are efficiently guiding the little ones.—M.W.G., Feb. 4.

CARLTON (Lygon-st.).—Joseph Pittman exhorted the church in the morning. Two Bros. Goudie, from Sea Lake, were present. Bro. Bagley preached at night. F. J. Rogers has been called home at the ripe old age of 83. Obituary notice will duly appear.—J.McC.

MELBOURNE (Swanston-st.).—Last Lord's day evening week, E. T. Edmonds, of America, preached to a good audience. On Lord's day morning one was received into fellowship who was baptised the previous week. Bro. Marsden, of England, lately in W.A., was with us. Bro. Gordon preached in the evening on "Peter's First Sermon."

SOUTH MELBOURNE.—Feb. 3 we had our church business meeting and election of officers, which resulted as follows:—Deacons, Bren. Copeland, Webster, Bennetts, McSolvin, Northeast; Bro. Copeland, treasurer, and the writer secretary. Good meetings on Feb. 7. Bro. Brown was with us at 11 a.m. Had our Bible School picnic at Surrey Hills on Feb. 1.—S. NORTHEAST.

NORTH RICHMOND.—Thanks of the church are given to S. Chipperfield, J. McKean and McIntosh for their services while Bro. Garden was away on his holidays. On Lord's day, the 7th, we had with us Bro. and Sister Yelland, Hawthorn; Sister Rigg, Sydney; Sister Waters, Corowa. Bro. Garden addressed the church. In the evening we had a fair meeting, when Bro. Garden spoke, and after address one young girl made the good confession.—J. T. COLLINS.

LANCEFIELD.—Good attendance at gospel meeting. One baptism on the 24th. On the 27th we arranged to meet the Kyneton church folks at Hanging Rock, and spent an enjoyable picnic together. We have Bro. Beard, from Dunolly, with us. In the absence of Bro. Clipstone he preached last night.—R. GERAND, Feb. 9.

South Australia.

LONG PLAIN.—On Jan. 24 Bro. Curtis, of the College of the Bible, came down from Balaklava to Long Plain, and spoke to the friends at the Lord's day School in the afternoon, and delivered the gospel message in the evening, when two young people confessed Christ. They were baptised by the writer on the morning of the 31st, in the presence of a splendid gathering. In the evening we held a harvest thanksgiving service, when the chapel was filled. The next evening it was crowded again, when the members and friends held a social gathering, at which a good programme was enjoyed by all. A collection amounting to £6/3/6 was taken up in aid of the earthquake funds.—E.G.

GOOLWA.—Splendid meetings all day. Bro. Gore, from Unley, was with us. We had the joy of listening to an earnest exhortation from him. We are busy preparing for our church anniversary on March 7 and tea on the 9th.—J.T., Feb. 7.

NORWOOD.—Yesterday week we had one confession. Bro. Edmonds preached yesterday, both morning and evening, in the tabernacle. We had fine meetings, and one confession in the evening. Two also were received by letter in the morning. H. D. Smith began his work in Maylands yesterday, and had encouraging attendances.—A. C. RANKINE, Feb. 8.

PORT GERMEIN.—First meeting in connection with the church was held here on Jan. 24. Seven broke bread. Bren. Morrow and Moffit came from Port Pirie to conduct the meeting. Bro. Moffit gave a very helpful address on the gospel and its participants. At the close Bren. Beyer and Hall were appointed treasurer and secretary. At the meeting to-day seven broke bread, and five visitors were present. Bren. Morrow and Mitchell, from Port Pirie, gave very helpful addresses, which were much appreciated. We are very hopeful for the future, as great interest is shown by the brethren.—J. H. HALL, Jan. 31.

Here & There.

Decisions reported in this issue, 44.

There was one confession at Hawthorn, Vic., last Lord's day.

Three ladies made the good confession at Gordons, Vic., last Lord's day.

The mission at Fremantle, W.A., has made a successful beginning with four decisions.

We regret to hear of the death of Chas. Clarke, of North Adelaide, formerly of Mount Gambier.

The Victorian Sisters' Prayer Meeting Committee visit Footscray on Wednesday, 17th, at 3 o'clock.

We have received £5 from R. Lyall, and £1 from A. W. Kemp, towards the Blantyre Mission, South Africa.

Miss Mary Thompson, missionary from India, is expected in Melbourne by the "Moldavia" on Feb. 23.

Lilyville church (N.S.W.), a daughter of the church at Paddington, has now become independent, with John Fox as evangelist.

We were pleased to receive a call from Stewart Wright (son of J. Inglis Wright, of New Zealand), who is on a visit to Australia.

Thirty-two confessions in the Auburn (N.S.W.) mission to Feb. 7, and two baptised believers have decided to unite. The mission continues.

The Victorian General Dorcas will meet on Thursday, 18th inst., at Swanston-st., from 10.30 a.m. A full attendance of the committee is desired.

A brother writes: "'I'm real sorry that 'The Old Beach Experiment' is concluded.' This is the universal verdict here. Give us another." We will, and a better.

S.S.U., Vic.—The next meeting of the general committee will be held on Monday, Feb. 22, at 8 p.m., in the New Hall, Swanston-st. All delegates requested to attend.

Mrs. Zelius, "Plassy," Doncaster, Vic., wishes to remind sisters who are in arrears with their payments for the Bible-women fund that she desires to have her books audited before Conference.

D. A. Ewers desires to correct a mistake he made in his South Australian Letter recently. The annual offering for Home Missions in S.A. will be taken up on the first Lord's day in March, not in February.

The total receipts in the N.S.W. Home Mission fund for 11 months ending Jan. 31 were £997/6/2. It will be necessary for the receipts to amount to £202/13/10 during Feb. in order to reach the amount aimed at for the Conference year—£1200.

The Victorian General Dorcas had a very enjoyable picnic on Wednesday last at Mordialloc. There were representatives from Hawthorn, Cheltenham, Windsor, Lygon-st. and Swanston-st. societies present, in all forty-six sisters, and one gentleman.

W. C. Craigie has received a Post Office Order for one pound from some brother or sister at Latrobe, Tasmania, but no name has been given. Bro. Craigie would like to hear from the sender, so as to know to which fund the money is to be applied.

The church at Newmarket (Vic.) will celebrate its 25th anniversary early in March. The chapel is being renovated in anticipation of the event. Nat. Haddow and Miss J. Dickens have kindly consented to assist with the music. A reunion of old members is arranged for, and a tea and public meeting.

MILANG.—The 51st anniversary of the church was celebrated on Sunday, Jan. 31. The speaker was C. A. Wilson. The morning worship was well attended, while the Institute was filled in the evening. The subject was "The Hand of Deliverance in the Bible," and was illustrated by a chart. A good choir sang some pleasing anthems, and the quartette, Misses D. Griffen and R. Vickery, Messrs. L. Gordon and C. Verco, rendered an item. The offering was in aid of the Italian Earthquake Fund, which realised £3. The day was a very successful one, and the brethren had great pleasure in welcoming a representative number of visitors from sister churches.

West Australia.

FREMANTLE.—We are pleased to report quite a revival amongst our members since the new year. Great interest has been aroused, and all are at work for the mission to commence next Sunday. Already the good seed is bearing fruit, two having confessed their faith in Christ on Jan. 17, and again our hearts were made glad when two more took a stand for Christ. All four were from the Sunday School. We hope that the church here will have many added through our effort, and that we all will receive a blessing.—W. E. VINICOMBE, Jan. 25.

KALGOORLIE.—We have to report good gospel meetings the last few Sunday nights, at which Bro. Mill has spoken. We regret to report the loss of one of our best workers, E. L. Berry, who has taken up his residence on the Coast. He has occupied the positions of church secretary, Sunday School superintendent, and choir master, for about three years. We tendered him a farewell social on Jan. 22. G. Banks occupied the chair. Musical and other items made up an interesting programme. Bro. Mill, in presenting Bro. Berry with a baton suitably inscribed, spoke at length on the good work done by our brother. Bro. Berry fittingly responded. We trust that God's blessing will go with him and his family and that his works in other parts may be the means of strengthening weaker churches. Bro. Moysey commences a mission here on Sunday, and we are all looking forward to great results.—J. A. MALONEY, Jan. 27.

New South Wales.

LISMORE.—The work is going on satisfactorily, and the audiences increasing. Last Sunday morning Sister Wedlock, from the Manning, was received in. The revived *Friendly Visitor* gave great satisfaction, and the next copy is looked forward to. To-night the Bible School teachers are holding a "book social," admittance by book suitable for library, and a good programme has been prepared. On anniversary day the aboriginal mission workers gave their scholars a picnic, and a very pleasant day was spent. Last week about sixty young people, members of the church, visited the home of E. Davis, and gave him a surprise party prior to his departure to the College of the Bible. It has been a pleasure to see our brother after his two years' absence. He has our Christian wishes for his success.—E. SAVILL, Feb. 4.

INVERELL.—Monday evening two young women were baptised, and on Lord's day morning one woman and a little girl were also immersed. The four were received into fellowship at the morning meeting. In the evening a very fair number of people attended to hear the gospel, and the church was again cheered to see a young woman make the good confession.—H. E. TEWKSBURY, Feb. 1.

AUBURN.—We have just concluded the third week of our tent mission with Bro Hagger, and are pleased to report 15 decisions up to Friday night. On that evening the ordinance of believers' baptism was attended to by Bro. Hagger in the tent before a crowded audience. We believe that greater results will follow. Bro. Hagger's addresses are full of instruction to Christians as well as to unbelievers, and it is the opinion of many that a strong church will be the outcome of the effort. At any rate, a lively interest is being maintained, and the large attendances throughout the entire three weeks have far exceeded our expectations. We desire to express our sincere thanks and appreciation of the help given by our sister churches, especially the brethren and sisters from Rookwood, who have been regularly at the meetings.—A. ALLEN, Feb. 1.

PADDINGTON.—The annual business meeting of the church was held on Jan. 20. The following brethren were elected as deacons:—Allen, Credginton, Evans, Lewis, Lee, McKnight, Rowles, Stephenson, Shearston, Taylor, Wadsworth. The balance sheet showed that a further sum of £25 had been paid off the church debt. The small church at Lilyville, which had until now been under the supervision of Paddington, has decided to take over all liabilities from Jan. 1. The Paddington church congratulated them on their pluck at shouldering such a responsibility, and wished them God-speed. John Fox is doing a good work there. The newly-elected deacons at Paddington have re-elected James Evans treasurer, and elected A. W. Shearston secretary. Bro. Illingworth's labors here are much appreciated.—A.W.S., Feb. 1.

PADDINGTON.—We had the pleasure of a visit from G. D. Ctereko, of Perth, W.A., at our morning meeting to-day. Full house at night. Work getting on nicely.—A.E.I., Feb. 8.

PETERSHAM.—Splendid meetings, and three confessions to-night (7th), a mother and two daughters.—S.B., Feb. 7.

WAGGA.—The church continues on the up-grade in all the departments. Specially noticeable is the number of men that attend the Sunday night meetings. On Sunday evening last we had the largest attendance since the arrival of the present evangelist, and a man made the good confession. We purpose holding a mission at Marrar at an early date.—W.B.H., Feb. 8.

Queensland.

CHILDERS MISSION.—The drought is breaking up, and if we have hot steaming weather with the rain for the next two months there will be a short harvest. If the weather is not severe when the rains cease, there will be work again in the cane-fields for the chippers, but owing to the continued dry weather since the crushing season last year there has been very little work, except for the cane cutters during the crushing season. This causes the work in the country to be disorganised, for the men are scattered and looking for work. The teachers at the State school at Childers have been transferred, and amongst those who have consented to take their places is our Bro. Houston, a son of Sister Houston, of Glen Morgan, Morgan Vale, formerly of Marburg. We are very pleased to have him amongst us to help in the mission. He has consented to act as secretary, and is helping in the choir.—J. THOMPSON.

When Visiting N.S.W.

Do not forget to visit Katoomba, Blue Mountains, "Hurlston," Mrs. J. Thompson. Terms, 25/- to 30/- per week. Near Sights.

A special gift now from every member in N.S.W. of from 1/- upwards would enable the Home Mission Fund to go to Conference showing a credit instead of a debit balance. Send on such contributions to Thos. Hagger, Paddington, Sydney.

Three decisions at Geelong last Lord's day. We believe Geelong is one of the finest fields in Victoria, and hope the liberality of the brethren will make it possible for a good tent mission to be held there. Send a contribution at once to Theo. Edwards, 113 Latrobe Terrace, Geelong.

The total expenditure of N.S.W. Home Mission Fund for this year will reach about £1250, £50 more than the amount expected to be contributed. It will be necessary for many contributions to be received this month in order to prevent a big debit balance being shown at Conference.

Congratulations to the brethren at Port Germein (S.A.), who, with the assistance of Port Pirie, have set up the Lord's table and organised a church. This is a good example to members who find themselves in districts where we have no church. Small beginnings often lead to great results.

On Feb. 4, in Swanston-st. chapel, E. T. Edmonds, of U.S.A., delivered his lecture on the C.W.B.M. of America. Many interesting slides were shown, and much information was given of the splendid work of the Board. Mrs. J. A. Davies moved a vote of thanks to the lecturer, seconded by Mrs. F. M. Ludbrook. F. M. Ludbrook occupied the chair.

Miss Fountain, of South Australia, who has been training at the Bethesda Hospital, Richmond, Vic., returned to her home on Wednesday. We understand that Sister Fountain is to be married to Frank Filmer, our Pentecost missionary, at Sydney during Easter. She will, we believe, prove a fine helpmeet to our brother in his great and blessed work.

Bro. and Sister G. Gordon and L. Gordon arrived in Adelaide from America last Saturday, and are spending a little time with their parents at Finfin, near Milang. G. Gordon goes to Doncaster, Vic., but his brother has not stated whether he will remain in Australia. He is said to be an able preacher, and churches desiring preachers should please note.

Bren. Forrester and Marsden, of Great Britain, gave us a call the other day. Bro. Forrester spoke very acceptably at Windsor last Lord's day. They are both the guests of W. A. Kemp, of Essendon. Bro. Marsden wishes us to understand that he is not "the" Marsden, though he comes from Wigan. We are pleased to make the acquaintance of both of these good brethren.

We are pleased to hear that a start has been made with the Free Kindergarten at North Melbourne. On the first day nine children attended, on the second 23, and more still on the third. Everything is in good working order, with an efficient instructor at the head. We understand, however, that young sisters are needed as helpers. Here is an opening for splendid service for those who have the time to spare.

From Brisbane we hear of splendid meetings with a fine interest. On Jan. 31 the chapel was full, and three were baptised into Christ, two young men and one young woman, a nurse. On Wednesday, Feb. 3, Bro. Watt united Bro. Nightingale and Sister Agnes Keir in marriage, when the building was filled to overflowing. Sister Keir will be greatly missed, as she was one of the best workers in the Brisbane church.

A social was held at the Chinese Mission Hall, Melbourne, on the 2nd inst., to welcome J. Pittman as superintendent and bid farewell to W. Jame, who is

on a visit to South Australia. Apologies for unavoidable absence were received from F. M. Ludbrook and R. Lyall. H. Pang occupied the chair. Short addresses were delivered by A. R. Main, S. Wong, W. Jame, J. Pittman and G. P. Pittman, and a very pleasant evening was spent. The mission is evidently in a very healthy condition.

Will all who have promised contributions to N.S.W. Home Missions, and all who desire to contribute toward this year's work, please forward at once to Thos. Hagger, Paddington-st., Paddington, Sydney? The books close for Conference on Feb. 28.

The North Melbourne re-opening services were very successful. The additions and alterations to the chapel have greatly improved its appearance, and added to its usefulness. The church and M. W. Green are to be congratulated on this forward step, which has not been accomplished without energy and perseverance.

The Victorian railway authorities have granted the usual "concession" tickets for delegates to Sydney Federal Conference. The fares will be £2/11/5 for second-class return, and £4 for first-class return. Certificates to obtain these "concession" tickets can be had on application to M. McLellan, Victorian Conference Secretary, 890 Drummond-st., Carlton North, and they are available for the outward journey on Easter Monday, April 12, or Tuesday, the 13th, or Wednesday, the 14th. The return journey can be made any time within a month, and tickets can be used for either ordinary or express trains.

Bro. Mortimer, now of Ballarat, writes: "Will you kindly allow me through your paper to intimate to many beloved in the Lord in New Zealand, my safe arrival in this beautiful city of Ballarat? Bren. Edmonds, Main and myself had a loving send-off from the Bluff, Bren Jarvis and Lewis, of Hobart, were most kind to us in helping us to spend pleasantly the few hours of our stay in their lovely town. Six very happy days were spent in Melbourne. To be in the home of Bro and Sister Ludbrook for a few days was indeed a sweet joy, being a renewal of long-standing 'home-land' friendship. I was told before coming to Ballarat that this city was 'the bonniest town in all the Southern Hemisphere,' and it must be so. It is a pretty city. On my arrival on Friday night, Feb. 5, I was at once conducted by Bro. Morris to a really beautiful 'welcome social' which had been arranged by the sisters. On entering the chapel, the audience (which filled the building) rose and joined in singing the hymn, 'Kindred in Christ.' It was a happy gathering. Yesterday, the first Lord's day, was full of worship and service and rich spiritual influence. The chapel at night was full, and one young man (Norman Macdonald) confessed Christ. We hope here to put into practice the suggestions made by Bro. Harward in his letter to the 'welcome' meeting, namely, confidence, based upon the integrity of preacher and members, and with this confidence, hearty co-operation. My temporary address is c/o C. Morris, 303 Urquhart-st., Ballarat, Vic."

Coming Events.

MARCH 10.—The next Annual Conference of Northern Churches of Christ, S.A., will be held at Balaklava on Wednesday, March 10, to commence 11 a.m. Essays by E. Griffiths, A. G. Day and Jas. Gordon. Luncheon, 1 o'clock; tea, 5 o'clock. Addresses in the evening by A. C. Rankine and D. A. Ewers. Visitors made welcome and accommodated.

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The Holy Spirit's Work.

TOPIC FOR MARCH 1.

SUGGESTED SUBJECTS AND READINGS.

John 14: 14-18	Acts 10: 44-48
John 16: 7-15	Acts 19: 1-7
Acts 2: 1-4	Rom. 8: 1-11
Gal. 5: 22-26.	

THIS topic is immense in its range. Merely the fringe of the subject can be touched either here or in the average Endeavor meeting. What the Holy Spirit (the divine personality) has done, is doing and will do—how can any one of human race presume to declare adequately his glorious work? All that can be done is to see some things which the Spirit himself has in the Bible revealed. We can go no further. We can neither claim that he does or will do more than is therein stated, nor dare we affirm that he can do only what he is therein declared to have done. A remembrance of this simple truth may perchance keep us at once from unduly limiting the power of the Spirit of God and from expecting that which he has never promised to perform.

A fruitful study would be the Holy Spirit's work in creation. Consider such texts as these: "The Spirit of God moved upon the face of the waters" (Gen. 1: 2); "By his Spirit he hath garnished the heavens" (Job. 26: 13); "The Spirit of God hath made me" (Job. 33: 4).

There are other phases of the Spirit's work which must just be mentioned. We have special manifestations of the Spirit's work and power in the Scriptures—special in the sense that we do not now look for them. There is the Spirit's work in inspiration. Holy men spoke as they were moved by the Holy Spirit. Scripture was inspired of God and so is profitable. The Holy Scriptures are the "oracles of God." Apostles spake not in words which man's spirit taught, but in words taught them by the Holy Spirit. We do not come then to the Bible, and say, 'This is Moses', Isaiah's, John's or Paul's opinion, which we may or may not accept; we receive the word as the word of God. We do not believe that the men are thus inspired to-day. The Bible is as much our guide, as authoritative and binding for us as it was for men in the apostolic age.

Again, the Holy Spirit enabled the apostles to work miracles, for the confirmation of their testimony. By the laying on of the apostles' hands others received miraculous gifts of the Spirit. Some had gifts of prophecy, others of healing, and so on. Certain, being baptised in the Holy Spirit, were enabled to speak with tongues. We do not believe men are to-day thus gifted. Certain who claim the blessings fail to exhibit the results. Besides, the special reason for the bestowal seems lacking.

Our topic is indirectly intended to lead us to the consideration of the Holy Spirit's work in the con-

version of the sinner. I think all professing Christians are agreed that there is no conversion (or turning to God and his Christ) apart from the power and help of the Holy Spirit. There is, however, much difference of opinion as to how the Spirit works. Now, what the Spirit will do for us can only be learned from the Spirit's own testimony in the Scriptures. Christ said the world cannot receive the Holy Spirit. Paul, through the Spirit, says that the Holy Spirit is given because we are sons of God. These two passages should for ever forbid the thought that prior to conversion the sinner ought to expect God's Spirit to come into his heart to do the converting work. That cannot be. But the Holy Spirit gives us testimony regarding Christ; he tells of the Saviour's love and atoning death; only through the Holy Spirit and the teaching of the apostles inspired of him, do we learn God's truth, the way of life, the terms of pardon. The whole of this comes to us from, is revealed to us by, the Holy Spirit. In this way does the Spirit convict the world. We may truly say, No man can say Jesus is Lord but by the Holy Spirit—not in the sense that the Spirit comes into his heart with regenerating power; but in the sense that all the evidence by which he can believe this great vital truth, all the motives to believing it, come from the Spirit.

Then there is the Spirit's work in and for the Christian. The Scriptures teach that the penitent obedient believer in Christ receives the Holy Spirit. He "dwells" in the Christian; the body of a Christian is a temple of the Holy Spirit. Were we only told this, we would naturally expect that much help would be sure to follow. The Spirit will more directly help and influence the Christian than he will him who is not a child of God. We may receive that help in greater or less degree. As the world cannot receive the Spirit, so we by a worldly spirit may forfeit much of the blessing and privilege. There is a divine command given to be filled with the Spirit. Then the help will be given in the highest degree.

There is a marvellous Scripture in Rom. 8: 26, setting forth a part of the Spirit's work for the Christian. The Spirit helps our infirmities; the Spirit himself makes intercession for us. Paul in the passage sets forth the feeling of every Christian—how crude and inadequate are our best petitions! None of us knows how to pray aright. But the Holy Spirit prays for us! It is one of the most blessed statements in the word of God. The Spirit helps our weakness—here is cause for boldness and rejoicing on the part of the humblest, weakest child of God to stand where the strongest one who is without this help must fall.

The Spirit's operations to-day are generally classified under two headings: His work in conversion (for the sinner); and his work in sanctification (for the Christian). Holiness is the great end and purpose of the Christian life. The N.T. teaching on this has been succinctly summarised: "Four Scriptures in the New Testament say that sanctification is through [in] the Holy Spirit (Rom. 15: 16; 1 Cor. 6: 11; 2 Thess. 2: 13; 1 Pet. 1: 2). Sanctification is also ascribed to the truth (John 17: 16), the blood of Christ (Heb. 13: 12) to God the Father (1 Thess. 5: 23), and to the believer himself (1 Thess. 4: 3, 4). These Scriptures do not contradict each other, but, on the contrary, beautifully blend and help to explain each other. The work is ascribed to God because he is the first cause of

our salvation, to Christ because he is the Saviour, to his blood because it was the procuring cause of our separation unto God and the remission of sins, to the word of God because it teaches us the will of God, to the Holy Spirit because he revealed the truth, to ourselves because we must apply the Spirit's teaching."

A Feathered Tale.

A woman once repeated a piece of gossip about a neighbor. It flew from mouth to mouth, and soon all the town knew the story, which caused the person affected a great deal of unhappiness. One day the woman discovered that the tale she had told was not true, and in the greatest sorrow she went to the rabbi to ask in what way she could make atonement, and repair the wrong she had committed.

The rabbi heard what the woman had to say, and he told her to go to the market, have a fowl killed, pluck it on the way home, and drop the feathers one by one as she went along.

The woman was surprised at this curious means of atonement, but she did as the rabbi instructed, and on the following day came to him again to report that she had carried out his behest. "Now," said the rabbi, "go and collect all the feathers and bring them to me."

The woman went along the road she had traversed on the previous day, but she found that the wind had blown the feathers away, and after an all-day's search she was only able to bring two or three.

"You see," the rabbi said to her, gently, "it was easy to drop the feathers, but it is an almost impossible task to bring them back. So it was with gossip and slander. It is easy to spread false reports about thy neighbor, but it is impossible to make good the wrong thus committed. Go thy way and avoid gossip."

You see the point, don't you?—*Jewish Outlook.*

Knowledge and Wisdom.

Knowledge and wisdom, far from being one, Have oftentimes no connection. Knowledge dwells In heads replete with thoughts of other men; Wisdom in minds attentive to their own. Knowledge—a rude, unprofitable mass, The mere materials with which Wisdom builds, Till smoothed, and squared, and fitted to its place— Does but encumber whom it seems to enrich. Knowledge is proud that he has learned so much; Wisdom is humble that he knows no more.

—*Cowper.*

Notes and News.

INVERCARGILL, N.Z.—Bowmont-st. Y.P.S.C.E., together with the members of the church, on Jan. 23 held a social evening, the object of which was to show our appreciation of services rendered by Sister Black, convener of Missionary Committee, who recently was married to J. Chaplin. On behalf of the society, J. Watt presented our sister with a dressing-case suitably inscribed, and on behalf of the other workers in the different organisations Thos. W. D. Little spoke of our sister as a Christian worker, especially in missionary work. The first part of the programme consisted of musical items, after which tea was served by the Social Committee. The society meets on Friday nights. — A. N. BRIGHTON, *pro. Sec.*

Obituary.

ALLEN—On Jan. 3 our aged sister Louisa Allen entered into her rest after a long pilgrimage; for though our sister had anything but a robust constitution, she attained the age of 83. She was many years a member with the Lygon-st. brethren, being, I believe, brought in during the labors of our earnest and beloved Bro. Surber. After leaving Lygon-st. she went to reside at Fairfield, and was an attendant at this church from its inception. We miss the presence of our sister very much, for though of an unobtrusive nature she held faithful to the last, and is now among the gathered ones.

Fairfield, Vic.

E.H.P.E.

AULD—Our Bro. and Sister Auld have been called upon to pass through a great trial. Their only child, a baby of about 10 months, has been taken from them. She died from inflammation of the brain (meningitis), and on Jan. 19 we buried the remains at Ipswich. We deeply sympathise with the afflicted parents in their grief, and can only point them for comfort to the rich promises of the word.

Brisbane, Qld.

C.W.

BROOKER—Early on Jan. 24 William Brooker, senr., the oldest male member of Hindmarsh church, S.A., fell asleep in Jesus at the residence of his son-in-law, J. W. Snook, Croydon, aged 82 years. He was born at Woolton, Hampshire, England, and arrived in this State with his wife and two sons on May 1, 1855, by the ship "Caroline." In 1858 he was on a high scaffold assisting to build the Union



WM BROOKER.

Bank in Port Adelaide, and the cornice fell over, throwing him and two fellow workmen to the ground, when he was so fearfully crushed that he was maimed for life. For fifty years he was a well-known citizen, moving about our streets on his crutches or in an invalid's chair. He was a Christian optimist, compelling the saddest to receive sunshine by pointing to the goodness which sus-

tained his own household. His late wife was a model helpmate, who toiled for him and their four children, nursing him several times from death to life. Bro. and Sister Brooker had much to do with the historical development of Hindmarsh church. Their membership extended through the ministry of Elders Warren and Dr. Kidner, and on through the days when Bren. Webb, Earl, Porter, Colbourne, Bates, Smith and Pittman were severally evangelists, and our late brother greeted and encouraged Bro. Paternoster to follow on as their successor. Bro. Brooker's love of flowers endeared him to quite a host of friends, whom he encouraged to form gardens. He was as much delighted when they won prizes at the church and district flower shows as he was to win such himself. The report of his death produced a profound effect on the whole community, and their regard for him and their sympathy for his family was shown by the numbers that filled the chapel while a funeral service was held in which Bren. Paternoster, Gore, Horsell, Smith and Ewers took part as church representatives. Reference was made to the fact that all our late brother's children and most of his grand-children are members of Hindmarsh church, where for many years he was one of its elders. Three sons and a daughter, 15 grand-children, and 10 great-grandchildren are his descendants. Like him, may we with them be ready to depart and be with Christ.

Adelaide, S.A.

H. D. SMITH.

CRAIG—Death has again visited our membership, this time removing J. H. Craig, who at the time of his death was leader of the singing. He was only 29 years of age, and leaves a young widow and baby boy. His illness was brief, and the sad event was as unexpected as it is regrettable. Our late brother was a boy in the Bible School, and very early in life decided for Christ, thus uniting with his church. During the whole of his discipleship he has been closely associated with the various phases of church work. We can ill afford to spare him, and his place will be difficult to fill. Having "passed away" in the hope of the gospel, "we sorrow not as the rest which have no hope." This has been a very severe stroke for the parents (John being their only child), also the wife of his youth, and a large circle of relatives and friends. To all, the church tenders its heartiest Christian sympathy. His body was laid to rest on Christmas eve. Although this circumstance was peculiarly sad—it being the festive season—still, the hope that was born with the Christ-child on the first Christmas day extracted the sting and lightened the gloom.

"Death and darkness and the tomb
Only whisper, 'Till he come.'"

Wellington, N.Z.

JOS. J. FRANKLYN

GIBBS—On Dec. 5 Sister Gibbs, at the ripe age of 88 years, fell asleep in Jesus. For 16 years she had been a most consistent and exemplary member of the church at Fitzroy. Our sister was baptised by Dr. Jas. Cook, and though of a retiring disposition displayed a keen interest in the affairs of the church, and up to within a few months of her death rarely missed a meeting for the breaking of bread. With the increasing ailments of the flesh, her faith in Christ became stronger and her hope brighter,

and she was often heard to express the desire to be at "home." Her wish was at last gratified, and as we laid her to rest the thought entered our minds, "For so he giveth his beloved sleep."

Fitzroy, Vic.

JUDD—The Lord has called home David Judd, so well and favorably known by the early workers of the Cheltenham district. For seven weeks a heart trouble laid our brother low, and then without a struggle he passed away to be with God on Jan. 21. Early in life the great choice was made, and about 43 years ago the water of baptism was passed through, and the consecration was sincere and lifelong; nor is it broken now, for in the glory land he is present with the Lord. A widow and five sons and five daughters remain, one of whom is Sister McClean, junr., of Lygon-st. Our brother was nearly 59 years of age, had lived in Cheltenham till about 1885, and then removed to Dandenong for 20 years, and latterly has lived at Oakleigh, where his body was laid to rest on Jan. 23 to await the coming of that Master whom he had loved and served so faithfully and well.

Cheltenham, Vic.

T.B.F.

PFRUNDER—Another old disciple has fallen asleep. Our Sister Pfrunder was 61 years of age, having been born in Germany in 1847. In 1863 she, with the rest of the family, came out to Brisbane. In 1868 she, along with a former husband, was immersed, and joined the Baptists. In 1870 she was married to Bro. Pfrunder. Some ten years later they both united with the church at Rosewood. In 1885 she had a serious illness, from which she never really recovered, and in May last more serious symptoms made themselves manifest, and on Jan. 11, surrounded by all her family, with one exception, who was prevented by circumstances from being present, she quietly fell asleep. She has left twelve children, all on the Lord's side. She was one of the sweetest-spirited Christians I have ever met, and even in her suffering her heavenly smile of welcome was an inspiration.

Brisbane, Qld.

C.W.

HARDIE—Chas. Hardie fell asleep in Jesus on Jan. 11 at the ripe age of 77, and was laid to rest in the beautiful cemetery at Kew. Our brother had been a Christian for about sixty years, first with the Baptists, and afterwards was identified with the Church of Christ, Roxburgh-place, Edinburgh. He was an active member of the church in Edinburgh, and took a lively interest in Sunday School work. About 25 years ago he came to Australia and took up his abode in Hawthorn, where he remained in close touch with the church for well nigh a quarter of a century. He rendered signal service in his much appreciated addresses to the church. His Christian character, genial spirit and hearty interest in the Lord's work will cause him to live long in the memory of his brethren and family who knew him best, and we can say of him as was said of Abel, "He though dead yet speaketh." Bro. Hardie was the father of our esteemed Charles Hardie, secretary of the Bible College, and also secretary of the church at Lygon-st. We extend our sympathy to the bereaved family, and join them in the hope of the great re-union in the sweet by-and-bye.

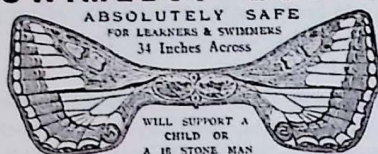
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