

# *The* Australian Christian

VOL. XIII., NO. 32.

AUGUST 11, 1910.

*Registered at the G.P.O., Melbourne, for transmission by post as a newspaper.*

## Education Number.



College of the Bible, Glen Iris, near Melbourne, Victoria.

**ANNUAL OFFERING:**  
**SUNDAY, SEPTEMBER 4, 1910.**



# College of the Bible, Melbourne.

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Principal, H. G. HARWARD; A. R. MAIN, W. W. MANTELL.

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F. G. Dunn, W. C. Craigie, R. C. Edwards, R. Lyall, F. M. Ludbrook, A. Millis, C. Hardie.

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Particulars in regard to the College course for Resident and Day Students, Correspondence Classes and Private Classes, will be furnished on application to the Principal.

The Correspondence Course in the Bible, conducted by H. G. Harward, may be commenced at any time. Arrangements have also been made with W. W. Mantell to conduct Correspondence Classes in English, Greek, Hebrew, etc.

Further particulars will be supplied on application to H. G. Harward, Glen Iris.

## College Agents.

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THE  
**Australian Christian**

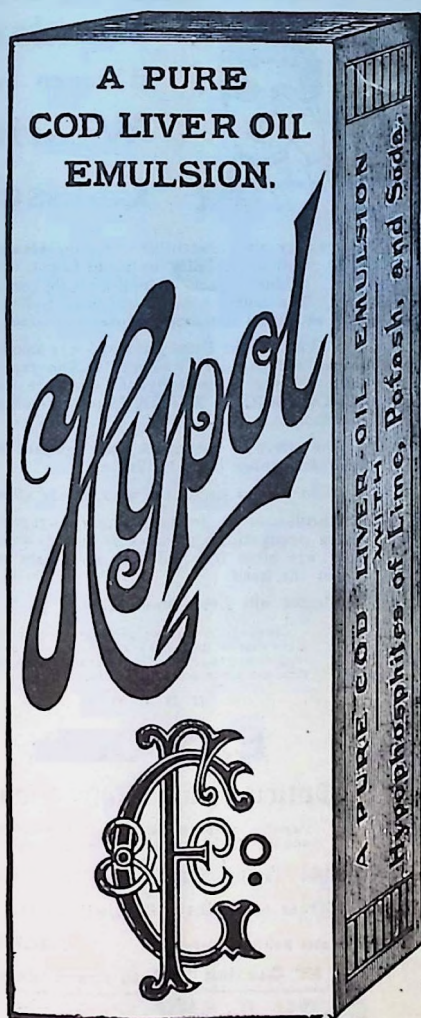
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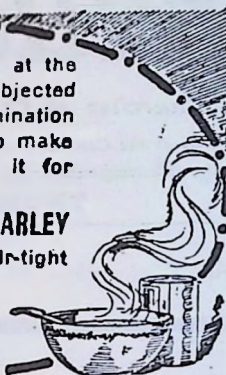
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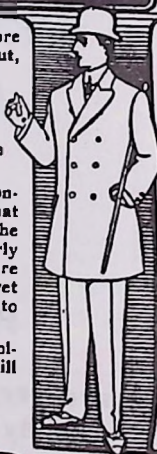
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## Education Number.

### Education and Christian Apologetics

By Jas. E. Thomas.

Apologetics is that branch of theology which defends the holy Scriptures and presents the evidence of their divine inspiration. In these days of scepticism and infidelity, when so many are attacking the foundation truths of Christianity and denying the authority and infallibility of the inspired Word of God, it is necessary that every preacher of the gospel should be well equipped and grounded in order to defend the Word against the attacks of those who would deny its truths and thus destroy its power. As Dr. Pierson says, the importance of the study of the evidences of Christianity which establish the claim of the religion of Christ as the one and only divine religion, cannot well be overrated or overstated.

It must be conceded that the world has a right to claim sufficient proofs as to the tremendous claims made by Christians for the one Book, which they believe to be the only inspired guide given by God to man. Unfortunately, the secular educational institutions of our Commonwealth give little attention to the study of the greatest of all books, and do not prepare men to defend the Bible against the enemies of our common faith. It is imperative, therefore, that we should make the best provision possible for the education of ministers of the Word, that they may be thoroughly equipped as they go forth on the great work of their lives. We are well aware that constructive rather than destructive preaching is more likely to win men to a belief in the truths of the gospel. But the purpose of apologetics is rather to prepare for defensive than destructive preaching. The faith of many who are not well grounded in the Scriptures has been shaken and even wrecked by the subtle arguments of destructive critics, and one who consecrates his life to the teaching of God's Word should be acquainted with the arguments of these dangerous men who are misleading so many, and also be well pre-

pared to present the strongest testimony for the inspired Book that might relieve doubt and make strong the faith of those who are weak.

The study of apologetics necessarily requires the familiarity with many kindred subjects that all tend to make a student better prepared to witness for the integrity, genuineness, authenticity and inspiration of the holy Scriptures. It is a matter for profound thankfulness that there are



Gardiner's Creek.

many capable and cultured Christians who are publishing books in these days that make it possible for even the ordinary student to become acquainted with the latest proofs that archaeological research has brought to us. These men are also adding to the already large number of valuable and helpful books in the field of Christian evidence, and it should be the desire of every preacher to be familiar with such works as James Orr, Dr. Pierson, John Urquhart, Sidney Collet and others have given to us.

In our Bible Colleges in America, much time is given to the study of this important

branch, and the work in this connection done by J. W. McGarvey, C. L. Loos, D. R. Dungan and others cannot well be estimated. As far as the brotherhood is concerned in Australia, our own Bible College is the only institution we possess to which we may send men for equipment in this important branch of education, and it is a source of satisfaction that so much attention is being given to this study by the college faculty. C. M. Gordon is a man well prepared to help our young men in this direction, and in this direction his appointment will be of great help to the students. Unfortunately, there are many students for the ministry to-day who consider it a mark of education to imbibe the rationalistic and sceptical teachings of those who have already rejected the Bible as the inspired Word of God. It is also true that there is no field so fascinating for Biblical students; and it is one in which those who know the least often pose as the most scholarly men, and thus deceive themselves and those who are misled by them.

In this age, in which the Bible is receiving the attacks of so many who call themselves higher critics, it is well for us to know the true principle and results of Biblical criticism. We should know the internal and external evidence for the credibility and inspiration of the Bible, and be well prepared to handle aright and defend the Word of Truth. All education is good that adds to character and power in our manhood, and the preacher of the gospel should seek all that will help him in secular branches, but most of all we need to-day men who are prepared to defend that Word that has stood the test of its infidel enemies in all the ages past. Such preachers would be mightily used of God in magnifying that blessed Book, which will still endure when all the critics and their learned scepticism shall have passed away.

I say the pulpit (in sober use  
Of its legitimate, peculiar powers)  
Must stand acknowledged while all the world  
shall stand,

The most important and effectual guide,  
Support and ornament of Virtue's cause.

—William Cowper.



## The Bible as the Basis of Christian Character

By J. Inglis Wright.

Every Christian ought to be a cultured person. Although the word itself is not a Scriptural expression, it is none the less indicative of a truly Scriptural conception of what a man and woman ought to possess.

Culture is a much misused term. It does not mean education or refinement or politeness, yet all of these are comprehended in its scope. A man may be educated,—he may have imbibed the knowledge communicated by a University training,—and yet be totally devoid of culture: so, too, one may be refined, possibly naturally so, he may be polite from motives of policy and yet lack in the most elementary form the grace of culture.

Yet withal, culture is not easily defined. It may perhaps be described as the unconscious expression of a cultivated and developed life. Emerson speaks truly when he emphasises the thought that "Individuality is not only not inconsistent with culture, but is the basis of it"—in other words, it must be of the very fibre of the man himself, the expression of his own personal being. False culture is as worthless in its way as false modesty. This thought is beautifully expressed by Malcolm J. Macleod when he says, "Culture is simply the perfect development of the life within, in accordance with the laws of truth and beauty," a conception which finds its expression in a life characterised by sincerity, simplicity, purity, high principle, understanding and uprightness, and to quote James Russell Lowell, "the highest outcome of culture is simplicity." The primal instincts of man are not subjects of true culture—love, hate, courage endurance; these are possible to the untutored savage and may be evidenced in a high degree in the character of one who is altogether lacking in culture. We must expect something beyond these in those who claim this grace. While it is doubtless true that the word signifies "the educating or drawing forth all that is potentially in a man, the training all the energies and capacities of his being to the highest pitch and directing them to their true ends," yet we prefer that brief but beautiful definition of another writer, "Culture is the human soul grown ripe"—the fruitage of the best that is in man. For this reason true culture is impossible apart from true religion, and true religion finds its basis in the Bible, the revelation of God to man, the unveiling of the Infinite to the finite, in which is contained the "mind of the Master" in relationship to those who would aspire to become his disciples. It is only by the teachings of the Word of God that culture in the most every-day understanding of the term can be "transmuted from an intellectual attainment into a spir-

itual grace." It is the reaction of the divine upon the intellect, which, as upon carefully prepared soil, produces the beauties of a noble life. Nor is this end attained without labor—culture is not at all of spontaneous generation.

This aspect of the subject is treated with great lucidity and ability by Principal Sharp of St. Andrew's University in his "Culture and Religion." He says, "If it takes much and long labor for a man to be a good physicist, or critic, or philosopher, it surely requires not less, though a different kind of endeavor, to become really Christian in aim and spirit... he who would attain to religious truth and life must be prepared for much severer and more continued effort in the spiritual than this world's learning demands in the intellectual region."



The Fish Pond.

It is because of failure to recognise this important truth that culture is so conspicuous by its absence in the lives of many professing Christians.

Here, it may be opportune to indicate the marvellous manner in which the Bible furnishes the basis of a perfect culture. Let us note a few points in this connection. Culture involves the appreciation of the beautiful, for (says Fiona McLeod) "to see things in their beauty is to see them in their truth." Where indeed shall we find a more exquisitely expressed appreciation of the beautiful than in these words of our Lord: "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." Well may Carlyle write of this saying, "A glance, that, into the deepest deep of beauty. The 'lilies of the field'—dressed finer than

earthly princes, springing up there in the humble furrow-field; a beautiful eye looking out on you, from the great inner Sea of Beauty."

The majestic grandeur of the book of Job is another unveiling of beauty to the receptive student. Culture demands discipline of the mind and heart and a subjugation of the natural passions. Where can there be found a nobler treasury of thought, instruction and chastened experience than in the book of Psalms? Culture involves the development of moral courage, and what grander example exists than the heroic arraignment by the Lord Jesus Christ of the powerful Pharisees as related in Matthew 23?

Culture implies the possession of an intense sympathy. What instances short of intense sympathy. What instance, short of Calvary itself, can transcend that of Christ

Culture calls for the development and strengthening of the love of goodness, purity and humility. It calls for an adequate realisation of our relationship to the Divine, for magnanimity of character, for restraint, and for devotion.

True culture finds its apotheosis in the Lord Jesus Christ and in the lives of such saints as Moses, Abraham, David, Peter, Paul and John.

In the study of such magnificent lives the student of Christian culture will find his highest goal, and for aught else—beyond a personal intercourse with godly and honorable men and women—he will attain the highest and truest point of view, that of interpreting "humanity as seen in the light of God," through a closer study of the Bible as the basis—not only of Christian culture, but of all the culture that is worthy the name.

## What I Owe to my College Course.

By A. G. Day.

1. A more intelligent and firmer faith in the Bible as the inspired Word of God.
2. A higher appreciation of the sentiment of good hymns, and the value of good gospel hymns in a religious service.
3. Lessons in the school of experience.
4. A better understanding of human nature.
5. A better knowledge of myself in relation to study and my limitations.
6. The great need of a consecrated life in order to an effective ministry.
7. The increasingly great need of an educated ministry.
8. That education develops a preacher rather than makes one.
9. That pastoral work is practically indispensable in the building up of a strong church.
10. The necessity of thorough organisation in the church, and every department of church work.
11. The wisdom of giving special attention to the young people—those in the church and those not in the church.



## Our College

By H. G. Harward.

We are anxious that the members of the churches throughout Australasia should learn to use the possessive—"our"—in denoting the College of the Bible. We are very naturally interested in that which belongs to us. We can scarcely be negligent of, or indifferent to, the interests of that which is our own possession. The pride of ownership moves us as few other things are able to do. What tender thought, what loving care, what willing sacrifice do we give to that which is our own. This is the spirit we long to see animating the brotherhood in relation to our educational institution.

The work has passed the experimental stage. This fourth year has seen the college established upon a firm basis. The possession of suitable property is essential to successful educational work. In this respect we could not be more favored. The building is beautiful for situation. Away from the noise and bustle of the city, it is conducive to that calmness and quiet so necessary to the best results in student life. And yet it is so near to the metropolis that with little expenditure of time or money the student may have all the advantages of city life. The 18 rooms connected with the building afford ample accommodation both for college and residential purposes.

27 students have been enrolled for this year. Two have been obliged to discontinue their studies on account of ill-health. We now have 21 resident and four non-resident students. These represent the Dominion of New Zealand, and each State of the Commonwealth except Tasmania. 13 of the students have had regular preaching engagements, and most of the others have had opportunities of preaching and exhorting.

The college is conducted upon the club system. Bedstead and mattress are provided, but the students must provide their own bedding, towels, etc. The students also attend to their own rooms, making beds, and doing all necessary cleaning. A

cook is employed by them, and the general living expenses equally apportioned. For the past 21 weeks this cost has averaged 6/6 per week for each student, and the living is first-class both in quality and quantity. One student who kept a strict account for the 13 weeks of the first term met all his financial obligations, including fees, books, board, train, laundry, on 9/11 per week. Most of the students have not averaged more than 15/- per week in legitimate expenditure in connection with their college life and work.

Physical culture is of great importance to college life. A tennis court and cricket pitch have afforded the students the opportunity of some necessary relaxation from their studies. The 5½ acres of ground have given them the privilege of cultivat-

of our past work, and better things can be promised for the future. Things which handicapped the work at its inception have now been removed. Many young men are enquiring about the college. A number are planning to enter next year. Let these be encouraged. Let the preachers and officers give a prominent place upon the calendar of the activities of the church, to our educational institution. The church which assists the college is helping every department of the Lord's work. By a gift from every member and an offering from every church on September 4th, let us show that the College of the Bible is "our college."

### A Factor in Future Work.

By T. Hagger.

The Bible College, Melbourne, is doing a magnificent work, one that is to be a mighty factor in the future advancement of simple New Testament Christianity in these southern lands. The institution is not turning out modern ministers or clerics to burden the churches, but humble and devoted preachers of the glad tidings, and other church workers. Two ex-students are at work in N.S.W. (S. H. Mudge and H. Wilson Cust), both of whom are rendering good service. God bless our Bible College.



Faculty and Students.

ing the soil. Part of this is being turned to profit through the medium of a vegetable garden which supplies some of the needs of the table.

The college literary society, which meets every Monday evening, affords the students the necessary practice in debate, essay writing, reading, recitation, impromptu and prepared speaking. The two divisions of the society alternate in the presentation of the programme. A healthy rivalry is thus created, which helps toward the presentation of the best work by the competitors.

We do not overlook the fact that the college should be a spiritual power-house in the life of the students. The devotional side is kept pre-eminent. A morning service at 8.30, and an evening service at 9.45, help to begin and close the day with God.

The college has already proved its need in connection with our Australasian work. Students now laboring in New Zealand, South Australia, Queensland, New South Wales and Victoria demonstrate the worth

both of whom are rendering good service. God bless our Bible College.

### Why Should We Support the College?

By J. Fischer.

Not because we need "great" preachers, nor yet because only college trained preachers can preach the gospel effectively, but because we absolutely require men who, having consecrated their lives to preaching the gospel, may do so with special training in, Firstly, knowledge of the Word of God. Secondly, a thorough understanding of what is true and false in worldly knowledge. Thirdly, a proper understanding of men's hearts. Fourthly, a recognition of Christ Jesus as the only Saviour, temporal and spiritual.

"Give me a great idea that I may feed upon it."—Herder.



## To the Young Men of our Churches

By C. M. Gordon.

In determining the work to which you are to give your life, I beseech of you not to overlook the claims of Christ and his evangel. If you are dowered at all with any special fitness for the "ministry of the Word," there are very sacred and urgent reasons why you should devote yourself to that work.

As a preacher of the gospel you would have exceptional opportunities for winning souls to Jesus Christ. As a preacher of the gospel you are brought into the most constant association with Jesus Christ, being specially co-partnered with him in the work of saving the world. This association with Jesus will result surely in a heavenly growth of your own character. As a preacher of the gospel you are definitely linked with that imperial purpose indicated in the great commission. As a preacher of the gospel you have the opportunity of making the utmost of your personality, and of giving the widest radii to your influence for righteousness. As a preacher of the gospel you are a member of the most godly and effective fellowship the world has ever known, and may have communion with every movement for the uplifting of humanity. As a preacher of the gospel you are a prophet of righteousness, a harbinger of love, a missionary of Christ, to the perishing people of the world, a member of God's league against all sin, and there is no calling which can confer more honor upon you, or which can afford you better scope for the exercise of the powers with which God has blessed you. If you are fitted, then, by God's endowment to be an effective preacher of the gospel, I appeal to you in the name of Jesus Christ and a needy, sinful world, to make that the work of your life.

When you have resolved to consecrate your life to the preaching of the gospel, it will be well for you to remember that a special course of preparation is required in order to the highest effectiveness in your ministry. It has been frequently said that "Poets are born, not made." Like a great many of our popular epigrams, this only expresses half a truth. Poets are both born and made. It is the same with preachers. God's endowment must be supplemented by your own acquisition, before you can be a successful preacher. God's endowment is fundamental, of course, but it is also rudimental, and the resources of heart and mind which he has given you must be developed by your own wise and consecrated exertion. You cannot honor Christ by the supposition that any meed of power or meagreness of preparation will qualify you to become his herald. You cannot magnify your office by entering upon

it with only a fragmentary equipment. If you view the work of preaching from the standpoint of both its possibilities and its responsibilities, you will be led to the conclusion that in order to be the kind of preacher Christ wants you to be, you must make the most diligent and judicious preparation.

If you have resolved to be a preacher I advise you most earnestly to spend from four to six years in our College of the Bible. Don't suppose that the education afforded by any State or secular institution of learning is sufficient to meet your special need. You will, no doubt, get much in such an education that will be of indispensable value to you as a preacher, but you need a special course of training, just as the doctor needs a special course of training, just as the exponent of any special calling requires a special course of training.



Orange and Lemon Trees.

The College of the Bible is organised with a view to meet your special requirements, and if you will examine carefully the courses of study it offers, you will find there the very subjects which bear immediately upon your work, and lacking a knowledge of which you can never be the preacher you are capable of being. The true aim in life is to be the best we are capable of being, and if we are fired by a heavenly ambition, we shall be satisfied with no lower aim.

Young brethren, Christ needs you for the work of ministering. The men he needs are not of the ecclesiastical type, but of the Elijah type, the Peter type, the Paul type, the John type, men of strong courage and faith, of "clean hands and pure hearts," who are willing to "spend and be spent,"

whose hearts are aflame with the Christ-passion for souls.

"God give us men. A time like this demands Strong minds, great hearts, true faith, and ready hands;

Men whom the lust for office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor—men who will not lie;—  
Men who can stand before the demagogue  
And scorn his treacherous flatteries without winking;

Tall men, crowned, who live above the fog,  
In public duty and in private thinking."

## What I Owe to my College Course.

By I. A. Paternoster.

It would be impossible in such a brief article as this to enumerate all the benefits of a college course; yet there are many.

One distinct advantage to me was the unlearning of much I already knew. For instance, I found that while I had a fair knowledge of the English language I at the same time used it to a disadvantage, and I had to unlearn my present style for a better one.

I also learned to study men. The preacher of the gospel must be a student of more than books. He must study human nature, its whims, its motives, its ideals.

I learned better how to think. Some men do not need this lesson. I have seen them in class, and they usually remained one term and then "quituated." The routine of classroom work helps one in his study in after years.

The development of the social side of a preacher's life needs to be considered.

He is human, like other mortals, and if he through a mistaken idea of devotion or consecration shuts out of his life the social element, he makes a great mistake. College days are those well suited to this, for when the regular work is once entered upon there is little time for the social development.

I learned while in college the great lesson that the truth is what the world needs. It does not matter whether it be in chemistry, mathematics, philosophy or religion. It is the truth always that wins the way. False theories may pass for a while, but sooner or later their fallacy is exploded, while the truth lives on.

The first century of our existence began more in the schoolroom than in the pulpit. Its great leaders were teachers. Its strength and permanency grew out of this fact. It is unfortunate that this factor has not been developed in true proportion with other elements of our growth. May the second century begin as did the first, with the recognition of the supreme importance of sustaining schools whose moral atmosphere and Biblical training shall reinforce the intellectual culture of our youth.—*W. P. Aylsworth.*



## The Mental Equipment of the Preacher

By W. B. Blakemore.

It is a truism to say that the first thing in the mental equipment of the preacher is a knowledge of the Bible. But "a knowledge of the Bible" may mean much or little. The preacher's knowledge of the Bible should go beyond the mere understanding of certain doctrines and the interpretation of certain texts. His knowledge should be comprehensive of the whole range of Biblical history. He should study the history in its bearing upon the religion and life of the people. In other words he should know

something of the philosophy of Bible history. He should also have a knowledge of the sources and if possible of the original languages of the book. Moreover, the times are demanding that we have a knowledge of the problems of textual and historical criticism. He should know something of such issues as are discussed in Prof. Green's "Unity of Genesis," President McGarvey's "Authorship of Deuteronomy," etc. As an aid to the knowledge of the Bible he should have some acquaintance with the his-

tory of the civilisations which touched the life of the ancient Hebrews. The knowledge also of ancient laws, social and religious customs, and ancient literature throws a flood of light upon many dark passages "wherein are some things hard to be understood." And it is because the college offers the best facilities for acquiring such knowledge in the shortest time and under the best conditions of instruction and study that a college training should be contemplated by every young man who aspires to the work of an evangelist.

The mental equipment of the preacher should include an appreciation of the best literature of the race. Not that he is to know all literature. But he ought to have an appreciative understanding of the world's best literature in order that he may understand the literature of the Bible. In

college one comes into contact with minds already kindled with love for the noblest that man has written and spoken, and here it is that the inspiring flame may leap to his own soul.

After a knowledge of books comes the knowledge of men. Failing to understand men has been the great handicap in the work of many preachers. No other calling demands so much discretion, tact, and patience. Many go blundering through life not because they are not earnest, not because they lack in Biblical knowledge, but because they have not studied men, and do not know how to work with them. I know of nothing that will give one such an intimate and sympathetic knowledge of men as a few years spent in a college community. Prof. Wm. James says, "The best thing that a college education can aspire

I consider as first things in the mental equipment of the preacher, these: a knowledge of the Bible, a knowledge of books, a knowledge of men, and a knowledge of himself. None of these is wholly dependent upon a college training. Some men acquire all of them without the college. But that the college offers to the preacher the best and readiest means of acquiring his mental equipment cannot be gainsaid.

Brethren, we need preachers. We need preachers with a thorough mental equipment. Therefore let us support liberally the College of the Bible as a means to this end.

### What I Owe to my College Course

By S. G. Griffith.

To tell all that my college course did for me would take much more space than would be possible here, for it would trace the training of a very green and clumsy lad into one whom the churches choose to honor by keeping employed in the grandest work of the ages.

When I decided to leave home for college, my reason was given to those who would have detained me: and it was that, if possible, I wanted to be the means of one more soul in heaven than would be there if I did not go. I gladly give all the glory to God, but I rejoice in the fact that he has used me to lead many hundreds to

Christ, and his so using me I believe to be, in a large measure, due to the fitting for use which the college gave.

The work of soul-winning is at one time the most responsible and the most important work to which a man may turn his hands, and much as we owe to consecrated brethren who have had to do their best in spite of their lack of a college training, I believe that the brother who can attend college and fails to do so, has no proper conception of the work of "preaching Christ" to a dying world in sin.

God bless our colleges for what they have done for others and for me, and yet more may they be blessed for what they are needed to do, in fitting those who will carry the standard much better and further than we are able to do.



Back View of the College Building.

to do for you is this: that it should help you to know a good man when you see him."

It will also help one to know himself. To discover one's limitations is one of the chief benefits that can come out of a college training. "Know thyself" has been a maxim of the race since the earliest ages. Next to the knowledge of God is this desirable. College life helps a man to know himself as scarcely any other association can. A body of college students is the severest and at the same time the most tolerant of critics. Many men who otherwise might have gone through life with offensive habits of speech and address or with disagreeable dispositions have received in the grind of college life the polishing which has made of them thorough gentlemen.



## How Education Helps a Preacher

Lessons from my Observation & Experience

By T. J. Gore.

I have been asked to give a paper on this subject for the Bible College number of the CHRISTIAN. With this request I will endeavor to comply. The readers of the CHRISTIAN know that for the past forty years I have been trying to do something in the way of educating young men for greater usefulness in the church—in winning souls, and in the teaching in the church. I have for all these years felt a deep interest in this work, and do now, and will continue as long as life shall last. To teach and preach Christ is a great and noble work. What do these young men need above all things else? Before I answer this question I must say that I am speaking of young men who are thoroughly converted and are profoundly consecrated. This involves an unmistakable love for Christ. Every young man who contemplates entering the Lord's service, preaching and teaching, should be able in humility and earnestness to answer the great question asked by the Saviour—"Lovest thou me?" Now what does such a young man need above all things? Speaking from an observation and experience of forty-five years, I unhesitatingly say an education. Many young men long for it, and if they had the opportunity would feel that the opportunity of a life-time had come.

But let me come to the question, How does education help a preacher? In the first place an education trains the mind to think, to investigate, to understand the thoughts of God and men, and to present thought in an attractive way. The intellect needs to be educated, the heart needs to be educated, the will needs to be educated. From the psychological, or mental science, standpoint, man needs training or to be educated. In order to better understand the Word of God an education is, to say the least, the most absolutely desirable acquisition in the world. The Bible is the profoundest book in the world and needs the profoundest study. It is a revelation of God and man.

Let me say this is specially an age of education. Universities, colleges, and schools multiply on every hand. The world is feeling the need of education now as it never felt it before. Should the ministry of the gospel not be to the front in this great need?

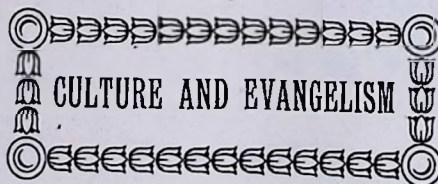
But what about the lessons from my observation and experience? I have had some experience, and have made some observations. I have known some grand men in America and in this land. I have never known any of the preachers of Christ, if they had not had a collegiate education, who did not regret it, and felt the need of that which they had not had the

opportunity to acquire. From my own experience I would say to young men, be University men if you can. If not, get the very best education you can. Paul, the greatest writer in the New Testament, was to all intents and purposes a University man. He had the best education that day could afford. He was selected of the Lord to write the largest portion of the letters in the New Testament. Any man who could write that masterpiece—the letter to the Romans—would certainly be a well-trained and highly educated man.

Out of the felt need of an educated ministry has risen a goodly number of Bible colleges, specially in America. We have only one as yet in this land. That is sufficient at present to instruct our young men. We need to make it a great success. Its greatest need is an endowment fund. The twenty pounds left in her will by that dear Christian girl Ethel Spotswood, will I hope grow into thousands. So may it be, and so may great blessings come to all the churches in Australasia.



Students at Play.



By G. T. Walden.

In this short article, culture is the work that is done by the Australian Bible College, and evangelism is the work that is to be done by the evangelists who are trained in that college. There was at one time a feeling among many of our brethren that college training was not only no help to an evangelist, but was a distinct hindrance. As a boy, I often heard these views given expression to, and when one of our evangelists who is now preaching in Victoria was starting for America, he was told by one of our leading brethren (who was highly educated himself) that there was no need for him to go to America, he was quite fitted for the work without this training.

There are very few people to-day who take that position. We are all seized with the necessity of educating the men who are to be preachers of the Word. We have reached the point when we emphasize

Paul's advice to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

The most successful evangelists in the world to-day are highly educated men. Dr. Chapman is a man of great culture. W. J. Dawson is one of our foremost literary men, Charles Reign Scoville is a well educated man, Dr. Campbell Morgan is a man of highest culture.

Our churches are beginning to realize that they need men who have had their minds trained and filled with knowledge that will help them to become more successful in the ministry of the Word. This is the culture our college has given and will give. One of the students, Will Gale, was at Enmore a few weeks ago, and delighted all by his modesty and the magnificent sermon he preached. We felt proud of him and the college that has helped him to such a position of usefulness. The cultivation with its attendant usefulness evidenced in Will Gale can be attained by others by equal perseverance and diligence.

We must ever keep in mind that the work of our college is for the average man. The geniuses like Spurgeon, Billy Bray, Henry Varley and Dwight Moody may do magnificent service without the college, but the college is for the ordinary man. For every genius like Spurgeon there are 9999 who can only do their best work for God and increase their two talents to four talents by years of study.

In Egypt the overflow of the Nile gave the people their wonderful harvest, but in the rest of the world the rivers give the harvest only after careful, intelligent cultivation of the ground, and pumping the water into the channels: so is it with the preacher, for the one whose mind receives such a natural inflow of power that the result comes without apparent cultivation, there are ten thousand who must plough and plant and irrigate before any crop can be looked for.

The Bible College is to help these ten thousand. The genius can help himself. Though in its infancy, the college is sending out its students to the different States and God's blessing is resting on these educated young men, and we shall find it to be increasingly true that successful evangelism will be dependent on diligent culture.

These are the days when mighty revolutions are taking place in the field of learning. The foundations of all knowledge are being examined. The sanctities of the human heart are being ignored, and cold, icy, heartless intellect is having its innings. There never has been a time when the placid youth of our land needed more the warm climatic conditions of the Christian college in the development of intellect than to-day. It is easy to keep warm in a warm room; but it is all out of doors and zero weather in many of the institutions of learning to-day.—O. G. Herzog.



## Jesus as an Educator

By Horace Kingsbury.

1. *Jesus was master of his subject.* He was himself educated. At twelve by his knowledge of the Scriptures he was able to astonish the sages who had given their lives to the study. From that time to the beginning of his public ministry, we have little of his history, but there is one very significant verse in Luke's Gospel which throws much light on these quiet years. This is the verse, "Jesus advanced in wisdom and stature, and in favor with God and men." Notice the four-fold development here indicated, an advancement physically (in stature), socially (in favor with men), intellectually (in wisdom), and spiritually (in favor with God). That Jesus was truly educated himself I think we are ready to concede. If we listen to his words we shall reverently exclaim with the officers of old, "Never man so spake"; and if we watch his works we shall say with Nicodemus, "Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him."

2. *Jesus lived out his message.* Emerson, I believe, once said, "What you are is so loud that I cannot hear what you say." This cannot be said of Jesus, for if God was in his message, God was also in his life. Christ's words and Christ's life are beautifully consistent. He was an exemplar of his own heaven-born teachings. He showed the way: he was the way. He spoke the truth: he was the truth. He revealed the life: he lived the life,—the life which is life indeed. He not only went about speaking good, but doing good. His words were sublime: his life was equally so, for he was full of grace and truth.

3. *Jesus selected his men.* It is true he taught multitudes, but his special courses of instruction were to picked men. Anybody would not do for an apostle of Jesus. Evidently the qualifying conditions were not always the same, but we are well within

the truth when we say that not everyone who thought himself fitted was *ipso facto* called. Jesus knew what was in men and he added his prayers to that supernatural insight before selecting the twelve who were to carry on his work. They may have looked an unpromising company to the critics of that day, as indeed they do on first sight to us, but whom the Lord calls he qualifies.

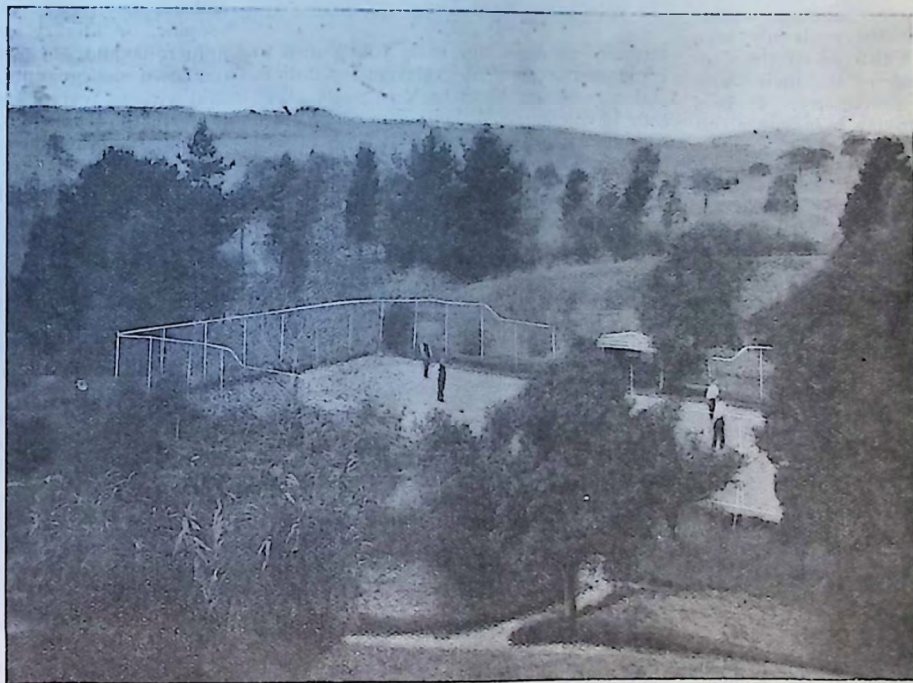
4. *Jesus was progressive in his method.* In his teaching the milk preceded the strong meat, according to the assimilative powers of his disciples. He began with the simple things of his kingdom and progressed to the more profound as his disciples were able to bear them. The divine Sonship was confessed by Peter before the

Jesus unlettered Galileans learned them so well that they were transformed. Becoming self-empty, they became spirit-filled, and God was able to use them as channels of power and of blessing. There was no equivocation about the message. The gospel must be preached in all the world. Learners are to be helped in their obedience to the will of the Lord, and are to be taught to observe all of his commandments. This done, the promise will be made good, and the Educator will be ever present with his scholars.

6. *Jesus taught divine and human co-operation.* His plans are for the evangelisation of the world, but are the disciples yet fully qualified for the task? No, not yet. They have a long three years under the instruction of Jesus.

There is a mighty work before them, and the time is very short. However, the situation which confronts them is one of unusual difficulty, and self-dependence must mean failure. They need power, and that from above. So the message is not "Hurry," but "Tarry." And while they tarried the Spirit came upon them in the plenitude of its power, and then they began to harvest in the name and for the sake of Jesus the Educator.

"Live to explain thy doctrine by thy life."



The Tennis Court.

shadows of Calvary were revealed to the twelve. Jesus used freely the "point of contact" method, and proceeded from the known to the unknown, and from the material to the spiritual. He lifted up in thought Nicodemus from a fleshly birth to a birth from above, the woman of Samaria from the well-water below to the Water of Life welling up within, and the Jews from the loaves and fishes of earth to that Bread of Heaven of which all must eat who would have a life in themselves more than physical.

5. *Jesus was explicit in his directions.* This we notice both in regard to the men and the message. None could be his disciple who would not bow in submission to his will. Self-denial, cross-bearing, emulation of Christ,—these are the elements of true discipleship. These are hard lessons for humans to learn, but in the school of

Therefore if any young man has embarked his life in the pursuit of knowledge, let him go on without doubting or fearing the event. Let him not be intimidated by the cheerless beginnings of knowledge, by the darkness from which she springs, by the difficulties which hover around her, by the want and sorrow which sometimes journey in her train; but let him ever follow her as the angel that guards him, and as the genius of his life. She will bring him out at last into the light of day, and exhibit him to the world comprehensive in acquirements, fertile in resources, rich in imagination, strong in reasoning, prudent and powerful above his fellows in all the relations and in all the offices of life.—Charles Lamb.



## Our College and Our Future

By A. R. Main.

"Our college!" That is an appropriately stimulating word for readers of this special number of the CHRISTIAN. After years of talk and of hopes fondly entertained, our college is here and its work in progress.

### The Present.

Elsewhere the present position is sufficiently dealt with. Little need be said here. In some ways, we are in a better case than might reasonably have been expected. We have a good building. More students have enrolled than the most sanguine anticipated. Many brethren have already been led to rejoice in the existence of the College because of its students and their work.

"Our college" is a necessity. It is a mere waste of time to-day to argue about the need of trained men. The objector himself would not allow an untrained man to make him a pair of boots or build him a chimney. What the college seeks to do must be done. The only question is—done where? Here in our midst, where we can have the students in our field of vision; here on the spot, in touch with the people amongst whom their life's work will lie; here amidst and familiar with our local needs and conditions? Or will it be in distant lands, whence a large percentage will never return; out of our ken; trained to suit the exigencies of other conditions than ours? By the very establishment of the College of the Bible, the Australasian brotherhood made choice of the former alternative. It created "our college," which to-day reports progress and appeals for continued sympathy and practical support.

### The Future.

Prophecy is not a subject of our curriculum! But there is no need to face the future fearfully. Confidence in the college seems allied with faith in the plea. They will interact. Is the primitive gospel to advance and possess the land? Then the college must play an important part. Its growth and efficiency will help gospel progress; gospel triumphs will aid the college. New fields will need men; new men will open newer fields. As the plea wins its way a greater number of consecrated young men will wish to give themselves to the work.

The future depends on ourselves, on us who now talk of "our college." If we are all in earnest, there is nought to fear. A few particular conditions of success may be appended. Our future depends on—

1. Whether young men come. Students are essential.

2. The work these do when they come. The college must be judged by the men who go forth from it after completing their course. So we want the best to come—men of consecrated heart and keen intel-

lect, men prepared to persevere and work hard when here. Such will be cordially welcomed.

3. The reception which the churches give to the students. The churches must be de-



Meal Time.

termined to encourage their young men to come to our own Australasian institution, and to welcome them back to work when they have completed their course. We are coming more and more to believe in and rely on our own country's industries and products. We must be prepared to apply the principle all round. No young man must be allowed to think that he will suffer in prestige or otherwise because he elects to stay in Australia for his training.

4. The liberality of the brethren. If every church participates in our annual offering, and each member is encouraged to do what he can, the work will be much helped and increasing efficiency assured.

## What I owe to the Australasian College of the Bible

By John I. Mudford.

The question is not easy to answer. A sage of olden days is credited with the saying, "I am a part of all that I have met." This being so, it is manifestly difficult to trace to their ultimate source the parts that go to make up one's being. However, having submitted myself to a careful intro-



Meal Time.

spection, I find that I owe at least four things to the Australasian College of the Bible.

1. *Increased knowledge.* I am indebted to the Bible College for increased Bible knowledge. This, it is becoming increasingly evident, is an essential qualification for the preacher of the gospel. The story is told of a theological student to whom was propounded the puzzling question, "Name the major and the minor prophets of the Bible." To which perplexing problem the student replied, cloaking his ignorance with a feigned sense of justice, "God forbid that I should sanction the invidious distinction that divides the prophets into 'major' and 'minor.' Rather will I give in order the names of the kings of Israel." In one important respect the Bible College stands alone. Whatever advantages other colleges may possess in their scientific, philosophic, or literary courses, and however numerous and obvious the deficiencies of our own college curriculum, this can be said without fear of controversy: The College of the Bible exalts the Bible. The waters of Israel, however Naaman may stamp and storm, are better than Abana and Pharpar, and the perennial streams of the life-giving Word, despite the panegyrics pronounced on "divine philosophy," are better than the tricklings from the little systems of men. And this is the Word which is taught in the College of the Bible.

2. *Broadened vision.* Again, I owe a broadened vision to the college. The college is an Australasian institution, but it is more. Brought into being to strengthen the cause at home, it nevertheless hopes to bear a part in the evangelisation of the "regions beyond." The student's eye is not for ever on his book. It is often lifted to look on the fields that are white unto harvest. The college influences one to "think imperially." We hear much to-day of the "larger thought." The college implants and fosters the true larger thought—the thought of world-wide conquest for the King of kings.

3. *A heightened ideal.* Furthermore, the college gave me a heightened ideal. The word "sacrifice" means more to me through its exemplification in the lives of some of the student body. "Iron sharpeneth iron." We have had our hands "strengthened in God." Many waters cannot quench the friendship of one's fellow-students, neither can the floods drown it. "It cannot be valued with the gold of Ophir." Its price is "above rubies." The thought of one's old-time comrades fighting at the battle's front, though far away, gives one much inspiration.

4. *A deepened faith.* Finally, I owe to the college a deepened faith in the Bible as the Word of God. "Batter down revelation with the eighty-ton guns, and empty 'and you have empty shrines, and empty hearts, and dark homes, and ghastly, gaping walls and bulwarks.'" The Bible College is not a battering-down institution. None can take its course without his faith becoming more fixed and firm.



## A New Vision

By D. M. Wilson.

It is said that a new world-vision has just begun to take hold on the Christian church and on Christian people. As a result of this vision, there has dawned a new era in the history of Christianity. This era is characterised by the great interest that is being taken by business men in the great missionary enterprises of the church. This may not yet be, in a large measure, true in Australia, but we hope for our own sakes that it soon will be and that churches will be at least doubling their apportionments for missionary work. It is considered possible to evangelise the world in this generation. The first condition of evangelisation of the world is the occupation of the field. For this many workers will be needed. These workers must be trained. To train them a college of the Bible with suitable equipment is essential. We have the college, but money is needed to maintain it and more fully equip it, or to make it capable of answering the demands for men that will soon be made upon it. It deserves the careful consideration of business men. Treat it as a business proposition. It is worthy of our support. Let us make a large offering and place the institution on a firm basis.

"We can do it if we will."

### What I Owe to my College Course.

By Geo. D. Verco.

1. A profound knowledge of my own ignorance, and a great desire for more knowledge, together with a better idea of how to set about getting it. I think it is the experience of almost every man who enters college, that he enters with big ideas of his own importance and knowledge, and leaves it a humbler and wiser man.

2. A greater love for the Old Book, and perfect confidence in it as the inspired Word of God.

3. A higher ideal for the Christian ministry and a firm conviction that he that is called of God to this work is called to the highest ministry possible to man.

4. A greater insight into human nature, and more sympathy therewith in its failings.

5. A high esteem for the noble men who are devoting their lives to the preparing of young men for the ministry.

6. A heart longing to introduce men to the one perfect man, the Saviour of the world, and to get them to model after him. "Woe is me if I preach not the gospel."

7. A broader outlook on life. A looking for the good in every man and everything, and seeking to appropriate it to my own life.

### The Bible College.

By R. Campbell Edwards.

A business man realising the necessity of training in order to success in any branch of business, and with the valuable examples before him in the work done by technical working men's colleges for trades in general, must come to the conclusion that a book of such vital importance as the Bible, dealing with the most ancient literature extant, and requiring a knowledge of



Physical Culture.

many subjects and ancient manners and customs to adequately deal with it, requires a training of a most exceptional and special character, and therefore must have for its successful exposition and promulgation a college or institution wholly devoted to its study, the students of which will come forth freed from common and vulgar errors and prejudices, and fully equipped to teach and preach its doctrines to all classes of people.

A local college is also required so that the students may be trained to conserve the local sympathies and traditions of the people with a national as well as a Biblical zeal, brought up through our Sunday Schools and church societies, trained to enter into the home life of the people, ministering to them in their joys and sorrows, able to advise, instruct and correct. In conclusion, the Bible College should act as a guarantee of the efficiency of our preachers and teachers.

### What I Owe to my College Course.

By H. P. Manning.

With certain limitations I can truthfully say "I am what I am because of my college course." I owe to it first an increased desire for knowledge. Whatever we knew before we entered that great field of thought opened to us in a college course we find when completed the desire for more knowledge increased rather than diminished or satisfied. This has its value in preventing the development of egotism and stunted intellectuality. Secondly, I owe to the course an insight into the avenues of study inviting my investigation and adapted to my needs. This is a revelation which otherwise might be hidden. It taught me also how to acquire knowledge, demonstrating that it was not simply by

reading or studying but by assimilation. This is learned, not at the commencement, but in the progress of the course. Fourthly, to a large degree I owe to that period of my life the knowledge which is now mine. It is only the beginning certainly, but it is a capital to be invested and without which future development would be either retarded or impossible. With these may also be stated the emphasised impression of the value of perseverance and thoroughness. So while recognising the departments of knowledge as yet untouched, I can say, "What I am thus far I owe to my college course."

### What I Owe to my College Course.

By W. L. Ewers.

1. My term in college taught me how little I really knew about the studies necessary to fit a man for his life's work.

2. It taught me how much I had yet to learn if ever I was to become a successful proclaimer of the unsearchable riches of Christ. The mines of God were opened to me, and as I descended, rich veins of gold were revealed.

3. It taught me the best means of securing these riches. A college course does not give a man all the gold contained in the Word of God; it gives but a few of the rich nuggets that lie near the surface; but it shows him where to find the gold, how to mine it, extract it, refine it and make it into golden sovereigns, and then how to distribute them that they may enrich the lives of others.

4. These debts have not yet been paid, neither will they ever be.



## Contentment.

Paper read by W. L. Johnston before  
Unley Men's Society.

*Concluded.*

### *Hindrances to best efforts.*

Anxiety, solicitude, worry, prevents us from doing our best. A contented spirit will achieve more and become a mightier factor for good in the world than a discontented one. The apostle Paul, a man of many parts and wide experience, in writing to Timothy (1 Tim. 6: 6), says: "And having food and raiment, let us be therewith content. . . . Godliness with contentment is great gain." Then in Heb. 13: 5, "Let your conduct be without covetousness, and be content with such things as ye have, for he hath said I will never leave thee nor forsake thee." Also Eph. 5: 20: "Giving thanks always for all things unto God the Father, in the name of our Lord Jesus Christ." To follow the latter injunction the possession of a spirit of perfect contentment would be essential. This is the height to which the apostle Paul appears to have reached for, though suffering daily all manner of disabilities, being short oftentimes of the needful in a life of perpetual storm, he was able to say, "I have learned in whatsoever state I am therewith to be content."

### *Legitimate ambitions.*

Some may be able to comprehend the possibility of living contentedly under certain conditions, and yet at the same time, through a strong conviction of the need of reform, use their utmost efforts to improve those conditions. A man may not be receiving the remuneration he thinks his work merits; is he then to be contented? Decidedly he should be, and thank God that he is not getting less, and at the same time use his best endeavors to improve his condition by rendering faithful service. A man may be suffering from deafness or some other physical disability; is he to be contented? Decidedly, yes, and thank God that he is not blind or more heavily afflicted. The apostle Paul had a tantalising thorn in the flesh, yet he had learned the lesson of contentment. We may with advantage conduct ourselves in a Christian spirit when enduring what appears to us to be oppression and wrong, at the same time seeking in a proper way to remedy the evils. In this way our happiness and peace of mind are preserved and life made pleasant even though lived under conditions which to our mind are far from ideal. A man who works in a spirit of dissatisfaction with his wages or with something else, is worse than a bugbear in the office or workshop, and by so working is not likely to commend himself for betterment. It is right and commendable that we should put forth effort for the improvement of our own social well being and that of our fel-

lows. The Scriptures demand that Christians should be diligent in business as well as fervent in spirit. That one must work to provide for oneself, and especially for the needs of his household. Failure to do so makes us worse than unbelievers. It is lawful for us to use every means to better equip our minds, bodies, homes and banking accounts.

### *A spirit of thankfulness.*

In summarising the thoughts of this paper, one cannot do better than note again the words of the apostle Paul (Eph. 5: 18-20), "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Giving thanks is an easy and pleasing occupation when the smile of prosperity rests upon us—when the blood flows with healthy vigor through our veins; when we can always a little more than meet our liabilities. As a nation it is easy to thank God when year after year the earth yields abundantly of its riches and the banking deposits of the citizens are in the aggregate mounting up in millions. It is easy for the public treasurers of the various States to give thanks when huge surpluses instead of deficits become the annual experience. The workers find it easy to give thanks when wages show an upward movement and the cost of living decreases or stands still. But change the picture. When the land is drought-stricken, the stock perishing in millions from starvation, the harvest scarce worth the gathering, when bank overdrafts take the place of deposits, when the public treasurers are faced with deficits calling for increased taxation and retrenchment in expenditure, when wages are low and em-

ployment hard to find. Then it is quite another story. How can one be thankful under such conditions? Did the apostle mean to include such days of adversity when he said, "Giving thanks always for all things"? We affirm that he did, though affirmation further than to call to our remembrance that he had learned the lesson of contentment in the furnace of affliction more than any of us. In cheerless dungeons the apostles' hearts were filled with songs of praise. Many nations and many individuals have in the centuries that have rolled away found greater reason for gratitude to God for the days of gloom than for the days of golden sunshine, as illustrated in the national life of the Israelites. The great secret of contentment lies in a mind and heart at rest through the flowing of divine grace into our lives. Mansions and gold bring more grave anxieties and perplexing disappointments to many of the possessors than the humbler citizen can ever dream of. The happiest man is he who is contented with just such things as are needful, and realises the truth that having brought nothing into the world with him only that which is needful for life and its proper development is essential. Such, coupled with the grace of God in our hearts is all that is necessary to a life of contentment and happiness, for we can take nothing material away with us; and further, it is the very best proof of our fitness to be made stewards of greater things. Let us not magnify our wants and mislead ourselves in the belief that they are our needs, thus destroying the happiness which might be ours through the exercise of contentment in the possession of the real needs of life.



## South Australia.

**PORT PIRIE.**—The work has brightened up considerably of late months. Attendances have increased, and additions have been coming at brief intervals. During July three more have been added to the church. The Bible School is improving, and great interest is now being taken in Endeavor work. We have two societies—Y.P. and Junior—vigorously at work. During three weeks, dating from August 7, all our energies will be thrown into a mission. The Grote-st. church has kindly lent us Bro. Thomas for this effort, and we are praying and hoping and working for great things. May we bespeak the prayers of the brotherhood in connection with our mission?—Geo. Wilson, July 31.

**YORK.**—On Tuesday, August 2, a social was tendered to those of our members who were transferred to the new church at Croydon last Lord's day. There was a large attendance, over

which Bro. Horsell presided. Addresses were given by the chairman and Bro. Brooker, Aird, Jarvis, Poore, and Fiedler, representing the various activities of the church. Bro. Duncan, from Hindmarsh, also spoke. Bro. Shill and Plant returned thanks on behalf of those forming the new church. Several selections were rendered by the choir. Refreshments were handed round. —W.B., Aug. 3.

**NORWOOD.**—Bro. Griffith gave his farewell addresses to the church to-day—he having been with us for nearly ten months—after faithful and earnest service. Glorious meetings all day—morning, afternoon (for men only) and evening. At the morning service, five were given the right hand of fellowship, and the men's meeting in the afternoon was well attended, many, I am sure, going away benefited and helped for hearing the splendid exhortation from Bro. Griffith. At the evening meeting the Tabernacle was thronged with people to hear his farewell message, "An Apostolic Farewell" (2 Tim. 4: 7), and after a



very impressive service, a man stepped forward and made the good confession. We gave Bro. Griffith a farewell social last Wednesday evening, August 3, and the lecture hall was crowded. I am sure the church will miss him, but we trust and pray that the Lord will guide him and spare him yet to be the means in God's hands of bringing many more precious souls to the feet of Jesus. We hope he will get the position as State Evangelist here, as he will be the right man in the right place.—W.S., Aug. 7.

**NARRACOORTE.**—Meetings well attended last Lord's day. Bro. Theo. Edwards preached the gospel to a good and attentive crowd in the evening, his address being, "If a man die, will he live again?" At the conclusion one young man confessed Christ. We are sorry to report a loss of six members through removal from the district. During the last few weeks we have had four additions by confession and baptism and three received from sister churches, making an increase of one as compared with above loss.—E. Gaskin, Aug. 8.

**STIRLING EAST & ALD GATE VALLEY.**—In the absence of J. W. Wiltshire, our evangelist, Bro. F. Thomas conducted the services to-day. He addressed the church at Stirling in the morning, at Aldgate Valley in the afternoon, and preached the gospel at night at Stirling before a good audience. Preparations are being made for our forthcoming mission.—A.G.R.

**MAYLANDS.**—On Tuesday our Berean Society held a successful social, and Bro. Griffith gave a short talk on "Christian Nobility." The decorations were exceptionally pretty. Sunday services were good, and a scholar from the Bible School was baptised into Christ. We are glad that Bro. E. Paternoster is continuing his week-end ministrations at least until Conference.—R.L.A., Aug. 7.

**YORK.**—We had well attended meetings to-day. One received by letter from Prospect. The writer gave a special address on "The Days of Youth" at the gospel service. The Foreign Mission offering totalled £23/2/6.—H. J. Horsell, Aug. 7.

**HENLEY BEACH.**—At the close of the address on Wednesday evening, August 3, another of our Sunday School scholars confessed Christ.—H. J. Horsell, Aug. 7.

**GOOLWA.**—Good meetings to-day. Bro. Shipway, whom we are very pleased to report is completely restored to health, exhorted the church this morning. At the close of the Sunday School, Bro. Train gave the children a short address on the lesson, with the result that one scholar confessed Christ. The evening service was well attended. Bro. Train preached, taking as his subject, "The Plumbline" (Amos 7: 7). At the close of the address one lady made the good confession.—M. Graham, Aug. 7.

**PROSPECT.**—A very pleasing incident took place on Sunday morning, August 7. Before the service began the members of the Young People's Society presented to the church a new communion tankard. Mr. A. C. Belcher made a few appropriate remarks. Mr. A. M. Ludbrook accepted the gift on behalf of the church.—L.T., Aug. 7.

**HINDMARSH.**—August 8, good meetings. 11 a.m., one adult who was immersed during the week received the right hand of fellowship. 6.30, I. A. Paternoster conducted the gospel service. There was a large attendance. We are pleased to report that the attendance on Sunday evenings is increasing and we are having splendid audiences of young people.—J. W. Snook.

**BROKEN HILL.**—Glad to report a good attendance at all meetings, it being encouraging to see the large number of young men that attend the Sunday evening meetings. We feel that the field is ripe unto harvest, and hope to be able to hold a mission after Conference. Two confessions last Lord's day evening at the close of Bro. Tuck's address.—R. J. House.

**GROTE-ST.**—Three received in this morning.—Sister Pappin, from Point Sturt, and two Chinese brethren, who were immersed last Sunday. A good address was given by Bro. John

Urquhart. Splendid attendance at the Sunday School, there being 58 children and 6 teachers in the Kindergarten class. Miss Annie Wright, from Glenelg, is helping us in the commencement of this department. The Adelpian Bible Class is growing in numbers and interest. Good congregation to-night Bro. Jas. E. Thomas preaching. One confession.—E.R.M., Aug. 7.

**SEMAPHORE.**—Friday evening the members met at Bro. Cosh's house, when the dates for mission and evening services were decided on. Our prospects are bright, judging by the interest taken by individual members. Lord's day, Aug. 7, Bro. Burls presided, there being present 37, of which 30 broke bread. Bro. Hawkes exhorted. It is pleasing to record that our organ debt has vanished, the members desiring to start our cause free from any encumbrance.—A.P.B., Aug. 8.

**QUEENSTOWN.**—Wednesday, 3rd August, being the anniversary of the Dorcas Society, a large gathering of sisters were present. Sister Harris, president, was in the chair, and Grote-st., Hindmarsh, Mile End, Norwood, North Adelaide, Unley, York, Semaphore, were represented. Greetings were received from Henley Beach and Glenelg. The secretary, Sister Pilkington, in her report, showed the good work done during the year; attendances well maintained, parcel of clothing sent to Pentecost, and a large number of garments and cash distributed to needy cases. Miss Norman gave an interesting item, her "Five Days at Rome." Mrs. Cart, supt. of Dorcas, spoke on the question of Dorcas work. Solos were given by Sisters Harris, Hill and Wilson, after which the sisters entertained those present at tea. Wednesday evening saw our chapel filled, the occasion being a visit from D. A. Ewers, who gave an interesting address on his trip to the Centennial Conference, at Pittsburg, U.S.A., with its many instructive and amusing episodes, at the conclusion of which W. C. Brooker moved a hearty vote of thanks, which was carried. The choir, under Bro. Pilkington, rendered several items. Lord's day, August 7, we had 74 present at breaking of bread, J. Pilcroff presiding. Bro. Smith, from Port Pirie, was received into fellowship by letter, also a sister by faith and obedience. W. C. Brooker exhorted. At our gospel service in the evening the building was filled. After an immersion of a sister, James Abercrombie delivered a fine address. We are sorry at losing our Bro. Smith, who is leaving this State to join Bro. McKenzie in Queensland. He voyaged East on Thursday in the "Karoola." Sunday School work progressing.

## New South Wales.

**LISMORE.**—Good meetings yesterday all day. E. C. Savill exhorted the church with a fine address on "To obey is better than sacrifice." Four were received into fellowship. Among our visitors were Sisters Dawe, from Wardell, Atkins, from Byron Bay, and Bro. F. C. Bayer, from Sydney. Better attendance at the gospel service, when the writer spoke on "Christ and the Twentieth Century." A good interest is being aroused in Bro. Hagger's mission campaign, and we anticipate a large ingathering of souls. The campaign commences at Bungawalbyn, on Friday, and all the churches are entering enthusiastically into the work.—F.T.S.

**MEREWETHER.**—Bro. S. H. Mudge, evangelist of Auburn church, is visiting us at present, and conducted meetings to-day. A temperance meeting was held in the afternoon, at which there was a fairly good attendance. Bro. Mudge gave an address. In the evening Bro. Mudge conducted a gospel meeting, at which there was a good attendance. We are able to rejoice in the fact that at this meeting a young woman and a young man took a stand for Christ, and nobly confessed him.—S. Laney, Aug. 7.

**PETERSHAM.**—At the breaking of bread, four were received into fellowship, who were baptised during the week. At the gospel service Bro. Burns preached to another fine and attentive audience, and one more precious soul was won for the Master, making a total of 6 for the

mission. Two were baptised at the close. The mission has been the means of bringing the brethren more together, and also of bringing many strangers. We expect much good to result from it.—S.B., Aug. 7.

**MARRICKVILLE.**—We are glad to report increased interest in the work at Marrickville. The morning meetings for worship have for the past two months averaged 80 per cent. of the church, and the evening services are also splendidly attended. The able discourses of Bro. Watt are attracting local interest and building up the church. We have had the joy of seeing two fine young men step out and confess Christ, and be buried with him in baptism. We have had pleasure also in receiving into our fellowship Bro. and Sister C. J. Lea and their daughter, Muriel, from the church at Mosman. Several visitors were present this morning from other States, also Bro. Weldon, from Grote-st., Adelaide.—T.C.W., Aug. 7.

**ROOKWOOD.**—This morning we had the pleasure of listening to a beautiful address by Bro. R. Vercio; subject, "Home." In the afternoon the attendance at the Bible School was a great increase on the last few weeks. An open-air service, the first after a long time, was well supported by the church. A few interesting talks were given by Bro. Hugh Rodger, who afterwards conducted the gospel service in the chapel, in which was incorporated an address for the children, which was good for the older ones also, being instructive and interesting. The audience was attentive all the time.—M.A., Aug. 7.

## Queensland.

**BRISBANE.**—Since last report a month ago, the work has been steady. Our F.M. offering totalled £14/13/4, an increase of £6/11/6 on the previous year. The members are also contributing well to the Home Mission fund, by weekly amounts ranging from 1d. per week upwards. Our two sister collectors are very active in this work, and this year we will eclipse all previous efforts to further the work in our own State. Next Lord's day we take our annual offering for Home Missions. We are beginning to realise that to be a going church we must be a missionary church. The meetings have been keeping up splendidly, and last evening we had the pleasure of seeing another young lady step out for the Master. Death has been near to us in the last few weeks, and we have lost our aged Sister Watkins, and on Friday last Bro. Angus Macallister was called home at an instant's notice. Our Christian love and sympathy goes out to the bereaved ones, especially to the sorrowing husband and wife, who are separated a little time from their life's helpmate. Our Bible School rally progresses well, and we have realised an increase of over 150 per cent. to date. Present membership is 182, with cradle roll included.—L.G.

**WEST MORETON.**—Since last report good progress has been made in this circuit. We have had a visit from Bro. Alcorn, of Boonah, who conducted services one Lord's day. Last Lord's day we had Bro. W. Swan, of Brisbane. The visits of these brethren have been very helpful to the cause at Rosewood, where greater interest is now manifest. Last Lord's day at Mt. Walker, at the close of the gospel meeting, a young man confessed Christ.—T.G.M.

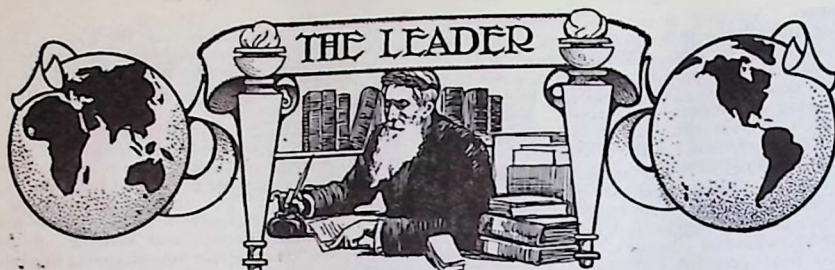
**GYMPIE.**—During the past week we have sustained a heavy loss. Our Bro. Ellis, who has been ten years with us, has been called home. Foreign Mission collection amounted to £2/3/-. Good meetings continue. One confession last Lord's day evening, after Bro. F. J. Swyer's address.—S.C.T., Aug. 5.

## New Zealand.

**ASHBURTON.**—Bro. Edwin Bostock, from Auckland, has been with us during the last three

Continued on page 526.





### WHAT OUR COLLEGE STANDS FOR.

All the articles in our present issue touch upon some phase of education as it relates to the mental and spiritual equipment of the preacher of the gospel. For this we are sure no apology is needed. It is now evident that we have reached that stage in our history when the claims of education are appreciated and we are prepared to meet its demands by our practical sympathy and help. We recognise that preaching is a work for which the preacher should have some effective kind of preparation. The preacher in the raw may be, and often is, a means of doing much good, but that is so, not because of his rawness, but because of the other qualities he happens to possess. His usefulness would have been very much enhanced had he been able to avail himself of the necessary training. A man may have a natural aptitude for carpentering, but to be an efficient carpenter he must serve some apprenticeship to the trade. If he has not served some sort of apprenticeship, he may be what is called a handy-man, but he will never rank as a skilled workman. The same is true of the preacher and preaching.

#### The call of the hour.

The call of the hour is for a greater number of men who are prepared to give the whole of their lives and the whole of their energies to the work of preaching the gospel. In saying this, we in no sense seek to minimise the responsibility resting upon all the disciples of Christ to be preachers of the gospel. The two forms of service are essential to the completeness of the whole. To insist upon the training of preachers does not mean limiting the area, but rather the widening of it. So far as our experience goes, we have always found the trained preacher one who gave encouragement to others to be active in the Master's service. But be that as it may, the fact remains that preachers wholly devoted to the work are a recognised necessity. It is realised that we must have men who will make preaching their life work. This being so, it seems to us nothing less than folly to launch men into this kind of work without adequate material for carrying it on.

#### The mental strain.

Only those who have been through the ordeal know the mental strain that is put upon the preacher from week to week in order to furnish material that will be of interest to his hearers. The *Argus* of last Saturday, in its leading article, touches

upon this very point. Referring to the preacher and his sermon, it says: "The attempt to do this work week after week for an intelligent and thoughtful people is probably one of the greatest strains anyone can undergo. He must always be interesting, always fresh, always real. He must have a wide horizon, yet be an accurate student. He must know thoroughly the meaning of his sacred books, and must always be able to apply the teaching of those books to the lives of men. Probably no other profession makes such a demand on its members, and so no other profession is compelled to insist on such a complete system of liberal



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and technical instruction in its course of training." This is an outsider's view regarding the preacher and preaching. It is quite possible that some men, who have the fatal gift of fluency, will fail to appreciate the remarks of the *Argus*. It is nevertheless true that that which costs little is generally of little value. In order to take anything out of a vessel something must first have been put into it. A man cannot be continually giving out, without replenishing his stock. If he has a good supply of material to start with, it will make things easier for him; nevertheless, he will need to be adding to his stock on every possible occasion.

#### What the college does.

And this is the advantage which is derived by those who graduate at the College of the Bible. In the work of preaching they get a good supply of material to start with. They are made familiar with their great text book, the Bible. They are taught how to handle it—how to rightly divide the Word of God. They are taught sermon-

making as a science, and not the construction of a jumble which has neither beginning, middle, nor end. They are brought into touch with cognate subjects of immense value in shedding light upon the pages of Holy Writ. In fine, they are properly equipped for their work, and if they turn out to be failures, it is simply because in selecting preaching as a life work they have mistaken their vocation.

It may be true that men who have not gone through the curriculum of a college have nevertheless turned out to be successful preachers. All the same, our advice to young men who contemplate taking up the work of preaching is, get an equipment to start with. Don't be satisfied with as little as will carry you through, but take everything the college can give you. Doing this, your life work will be made all the easier, and you will stand the strain better and do more effective service for Christ.

#### Its spiritual side.

The college not only assists in the promotion of intellectual development, but it also aims at cultivating the spiritual nature to the highest possible degree. The students breathe a spiritual atmosphere, and are taught to realise that service without love is a vain thing. They are taught that "only fire can kindle fire. Only he who is in touch with God, whose heart throbs and glows with an ardent, tender love for souls, and preaches only for the sake of souls, can speak with that burning eloquence which, flung into the hearts of his hearers, quickens in them true personal religion, and brings them into closer touch with God."

## Editorial Notes.

### Our College of the Bible.

Possibly brethren may be found who object to college trained preachers. But if so their number is so small, their knowledge so limited, and their influence so infinitesimal that it would be a waste of time to discuss their objection. It is true that much successful work has been done by preachers who have not had the advantage of a collegiate course, but these would be the first to admit that they could have done better service had their educational qualifications been higher. The Lord's work requires men with the best equipment, both mental and scholastic, that is obtainable. The cause we love is rapidly advancing and men specially trained in the study of the Bible will be needed in considerable and ever-increasing numbers to cope with the demand within the near future. But while there is practically no difference of opinion as to the need for trained evangelists, there is room for diversity of judgment as to whether our young men should go to America or study in our own Australian institution. Much could be urged on both sides.



but all will agree that, other things being equal, Australia should have the preference. As a set-off against the benefits of travel, and the advantages arising from contact with great leaders of thought in the Restoration movement, there are considerations that should not be overlooked. The cost of travelling is in itself a considerable item, and to this must be added the loss to the cause here of the talents of students during the four to six years generally spent in America. Thousands of converts have been added to American churches as the results of the labors of Australian students. Then there is the possibility, if not probability, that a large percentage will not return to their native land. Dozens of Australian boys educated in American colleges have made a permanent home in that great country. It is also well known that there are certain differences of church methods, and while we would not accentuate these, it is certain that the Australian churches prefer their own. These among other reasons impel the conviction that it is better to educate our young men in our own country.

#### Shall We Do It?

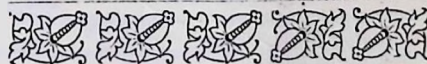
But if we are to retain our brainy youths in Australia, we must provide a college that will not be behind our very best American institutions of Scriptural learning. This will of course take time, but all acquainted with the work already being done will acknowledge that the Board of Management has made a splendid commencement. What is now especially needed is that the brotherhood should have a vision of the future needs and a realisation of the immensity of the opportunities opening up. We stand to-day in the door of tremendous possibilities. Our five millions of population will become fifty millions within a comparatively brief period. Australia is destined in the providence of God to dominate the Southern hemisphere. As the United States is filling up, and the snow-clothed prairies of Canada are being peopled, the myriads of Europe will turn their eyes with ever-increasing earnestness in the direction of this one great unpeopled country with its immense resources, its healthy climate and its enlightened legislation. Already an annually increasing stream of immigration is setting in. What preparation are we as a people making, not only to advance with the growth of the country, but to capture the community for primitive Christianity? Home Missions and an educated ministry must go hand in hand. If we are to exert an influence commensurate with the importance of our sublime plea, we must have trained leaders whose talents and culture will enable them to keep abreast of the thought of the age. Above all we need men skilled in the use of the Sword of the Spirit. If we are not prepared to supply these in numbers, we must inevitably fall behind. We cannot look to America for supplies. The churches there are increasing faster than qualified preachers can be found to supply them. At present our one hope, humanly speaking, is our College of

the Bible. This should be liberally endowed, and the sooner the better for the cause we plead. But in the meantime we need the funds merely to continue the work at present in existence. An appeal is being made to the brethren on the 4th of next month to indicate their estimate of the value of a fully equipped College of the Bible. Our own fear is that many of the church officers may neglect to give the members the opportunity of contributing to this most important object, while others will be content with merely announcing the offering and neglect to impress its huge importance upon the minds of the brethren. If our officers desire to dwarf the work throughout the Commonwealth, one of the easiest methods is to neglect the pressing claims of this institution. If our preachers wish to cripple the cause in the future, they need not denounce the college—let them simply ignore its existence and speak no word in its favor on Education Sunday. But if our readers wish to lay broad and deep and strong the foundations of a



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mighty movement for Christ and primitive truth in this prosperous young country, a movement which shall develop even more rapidly than the nation and shall materially affect its spiritual destiny, they should avail themselves of this opportunity to assist in the work of preparing young men to efficiently fit themselves for the noblest calling on earth.



## The Australian Christian.

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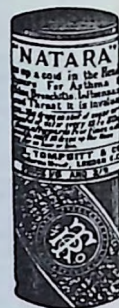
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## From the Field—Continued.

months. We counted him among our friends when laboring in Auckland years ago. Wherever Bro. Bostock goes, he always enters heartily into the work of the local church, sharing its responsibilities while enjoying its privileges. We shall miss him when he returns to his home. In the meantime he has presented the church with a splendid clock, which will remind us of him as long as it continues to tick. We need more like Bro. Bostock, and would fain keep him with us. Meetings continue good, and our Bible School continues to increase in numbers.—G., July 30.

### NELSON DISTRICT.

The month has been broken by several wet Lord's days, but regular preaching services have been maintained at the various centres.

At Wai-iti there have been two additions, and considering the large number of young people attending the services, there is every reason to believe that in the near future the majority of them will become members of the church.

In Nelson the new meeting house is nearing completion, but the interior fittings will not be ready before the end of August, when it is hoped that a fortnight's mission will be held in connection with the opening. The old chapel has been removed and considerable alterations, including classrooms, ladies' sewing room, kitchen, etc., will give greater facilities for Bible School and other work. W. L. Jones is getting some large evening gospel meetings, and future prospects are decidedly bright.

W. R. Glover, whose business takes him to various parts of the district, reports a very satisfactory attendance at his preaching service at Tadmor, where the settlers appear interested in the gospel proclamation. Robt. Crichton, of Stanley Brook, who is a very acceptable speaker, is now assisting to keep up regular services at Tadmor.

It is said that the Spring Grove church is likely to benefit to the extent of between two and three hundred pounds under the will of a departed brother.

Bro. and Sister Voyce, from Greymouth, and formerly of Dunedin, have come to reside in Nelson.

## Victoria.

**CASTLEMAINE.**—July 31, a memorial service to our late Sister Ada Cornish was conducted by Bro. Clipstone, who dwelt upon the beautiful consecrated life our late sister had lived. Having given her heart to the Saviour at the early age of 10 years, she found her greatest joy in doing faithful service for the Master whom she loved. Some of her favorite hymns were sung.—E.C.

**NEWMARKET.**—We are still having splendid meetings. On July 30, Bro. Scott exhorted very acceptably, and Bro. Stevens preached the gospel to a full house. Yesterday Bro. Stevens spoke both morning and evening. The chapel was again full, and our brother gave a fine address, his subject being "The Unanswerable Question."—J.H., Aug. 8.

**CARLTON (Lygon-st.).**—Amongst our visitors on Lord's day morning were Sister Walden, from Enmore, Sydney, and Bro. Thomas, from Warragul. One young man added to the church by obedience. Fine exhortation by J. W. Baker. Splendid meeting at night to hear Horace Kingsbury's discourse upon "What is That to Thee?" The Century Bible Class, with its teacher, had a pleasant ramble to the Deepdene district on Saturday afternoon.—J.McC.

**BRUNSWICK.**—Bro. Conning gave a splendid exhortation on the "Resurrection." Bro. M. Bell preached: topic, "God's Antidote for Sin." We have decided to engage Bro. W. J. Way, of Tasmania, as our evangelist.—W.T., Aug. 8.

**COSGROVE.**—Last Lord's day morning we had the pleasure of extending the hand of fellow-

ship to Sister Brown, senr., who came from the Dandenong church. Bro. Chappell also cheered us by his usual visit.—J. C. Skinner Aug. 8.

**BALLARAT.**—On August 1 the half-yearly business meeting was held, Bro. C. Morris presiding. The secretary, Bro. A. E. Pittock, reported progress in all departments. In the officers' report it was stated that the work of A. W. Jinks was appreciated. On last Lord's day morning a baptismal service was held, the candidate being driven from Gordons by Bro. Harris. At the evening meeting A. W. Jinks preached on "Atheism and Theism," there being a large congregation. A man made the good confession. The church sympathises with Bro. and Sister Cornish in the loss of their daughter.

**GEELONG.**—Good meetings all day; splendid gathering at night meeting. One young man made the good confession. The ladies of the Christian Endeavor are doing some good work for the Foreign Missions. They have a sewing class on Saturday afternoons.—H. Lofts.

**DANDENONG.**—Good meetings yesterday and one baptised into Christ. All the church hopeful and earnest.—H. Gray.

**MELBOURNE (Swanston-st.).**—At Lord's day morning meeting one young man was received into fellowship. Bro. Ferd. Pittman addressed the church. Bro. Gordon preached in the evening from the text, "The Eternal God is thy refuge, and underneath are the everlasting arms," the address conveying sympathy to families in the church who recently suffered bereavement. Bro. P. B. McMaster lost a brother in the recent railway accident at Richmond. Bro. and Sister W. Smith were called upon to part with their son, aged 6 years, and another family were in special sorrow at the loss of their brother, Forsyth Reilly, a promising young man whose death was much deplored. Bro. Gordon delivered a most sympathetic address, and drew lessons helpful to all.

**FOOTSCRAY.**—At the close of Bro. Allen's address last night, August 7, four made the good confession. The interest is being well maintained and further results expected. Annual meeting held last week, and reports showed sound progress in all departments of work. We thank God and take courage.—N., Aug. 8.

**HARCOURT.**—Last Lord's day we had the pleasure of listening to a splendid address on "The Inner Chamber," by Bro. Clipstone, from the church at Castlemaine. Bro. Millar filling the platform at that place. At night Bro. Millar preached to a fair audience. Interest good.—J. Bauer.

## Here & There.

Educational Number of the CHRISTIAN.  
Education Sunday, Sept. 4. Offerings for the College of the Bible.

The illustrations in this number are from photographs taken by W. Mansell, one of the College students.

The North Adelaide church celebrates its anniversary next Wednesday, August 17, by the usual tea and public meeting.

The General Dorcas will meet on Thursday, August 18, in the Swanston-st. lecture hall, from 10.30. All sisters welcome.

J. H. Garrison, editor of the *Christian-Evangelist*, U.S.A., was present at the great Edinburgh Missionary Conference.

The organising secretary of the Burwood Boys' Home asks us to acknowledge his having received the sum of £5 from "A Friend."

H. Grinstead, of Auckland, N.Z., is conducting a mission in connection with the Ponsonby-road church. The *Auckland Star*, in referring to the mission, says that Mr. Grinstead delivered a powerful address on "The Foundations of Unbelief."

Will churches kindly send in their special Foreign Mission offerings, as it is desired to acknowledge next week, and the list is wanted to be as complete as possible.

This year's Children's Foreign Missionary Exercises for all the States, except N.S.W., will be entitled, "Heroes of the Cross," and have been compiled by Jas. Thomas, of Adelaide. They are a splendid set of exercises, and are now in the printer's hands.

The College building stands in 3½ acres of ground. The property is bounded at the back by Gardiner's Creek, two views of which are shown. In the cultivated part are some fruit trees. One view shows students at work turning over the soil, and another view, lemon and orange trees.

From the *Christian-Evangelist* we learn that Cecil J. Armstrong, formerly of Victoria, and who has been preaching for the church at Troy, N.Y., has resigned. His resignation is to take effect at the end of the present year. The *Evangelist* says: "During the four years he has been with that church the work has prospered. His plans for the future are altogether unformed."

Our comps. made a slight improvement in the issue on that notice of motion of G. T. Walden for the Federal Conference, about a fund for aged and infirm evangelists. They made it *aged and infirm evangelists*. We need firm men. Let all wobblers, trimmers and preachers not firm in the faith hereby take notice. Our printers will keep their eyes on them. When the fund is started, only firm men need apply.

A meeting is called of church officers, Sunday School workers, Christian Endeavorers, and all interested in our Free Kindergarten movement, to discuss arrangements and arrange dates and form committees for another sale of gifts, on the lines of the one that was held about two years ago with such success. The meeting will be held in the Swanston-st. lecture hall, on Wednesday, August 17, at 8 o'clock. All are invited.

S.S. Union, Vic.—Supervisors appointed to take charge of the examination to be held on Monday, August 15, commencing at 7.30 p.m. in city and suburban schools, are asked to call at W. C. Thurgood's, Swanston-st., opposite Library, on or after Thursday, August 11 for question papers, competitors' forms, etc., and to see that the form to be filled in by each competitor is securely fixed to their respective answers.—J. Y. Potts.

The West Wimmera or Kaniva Circuit Conference will be held in Bordertown, on Wednesday, Sept. 14. If there are any brethren or sisters going through to Adelaide Conference they could break their journey at Bordertown they will receive a hearty welcome, and I feel sure would enjoy their visit to our pretty little town. Just send word to E. W. Milne, "Airlie," Bordertown, or E. Edwards, Bordertown, and you will be met and welcomed.

The sisters of South Australian country churches please take notice that time will be given during the morning session of the Sisters' Conference for reports of their work in the various churches. All reports must be sent in to the Secretary not later than August 28, and church Secretaries have been notified of the matter. All Home and Foreign Mission mite boxes are requested to be sent in not later than the Executive meeting, September 1.—A. E. Manning, Sec.

H. J. Horsell writes: Secretaries of South Australian churches have already had six weeks to prepare statistical information asked for. Some promptly returned what was desired, and the majority have now replied; but I would like the wife of any secretary who is asleep to awaken him, or if he is forgetful, to remind him of those statistics. Unless I have them at once, last year's returns will be put in, which is most unsatisfactory to the church, the cause in the State, and the particular secretary.

At the morning meeting of the Grote-st. church last Lord's day, W. M. Green, secretary of the church, read an interesting letter from A. Gim, one of the Chinese members. Bro. Gim expressed his gratitude for the great kindness shown him by the church since he joined the class nine years ago. He was going away to China for a holiday.



and while there would see how the Lord's work was prospering with his countrymen. In the course of his letter he said, "The more I read my Bible about our Lord, the more pleased I am to know that I am a Christian."

The souvenir programme of meetings in connection with the S.A. and Federal Conferences will soon be issued. It will be of an ornate and interesting character, and will contain the particulars of each day's business arrangements, evening public meetings, and hymns to be used. It is profusely illustrated. The photos. of prominent brethren and sisters in the Commonwealth, chapels, and scenic views being included. The sale price is 3d. Every member of the church should obtain one. Ask your church secretary or preacher to reserve you one.

The North Melbourne Kindergarten gratefully acknowledges the following gifts received during the month:—5/-, Mrs. Howard, N.S.W.; 2/6, Mrs. Zeliuss, Doncaster; Cheltenham Juniors, mite box, 2/7½ (additional); Contribution box and two dolls, Uncle Arthur's Nephews and Nieces; Clothing and garments, General Dorcas, Swanston-st. Dorcas, Mesdames Craigie, Dent, Kemp, Huntsman, E. A. Walker, Davies and Gibson, Misses Quilliam, Brooks, Roycroft, Carnegie and E. Mitchell; Cakes, etc., Mrs. Gibson and Mrs. Huntsman; Plates, etc., Mesdames Blay, Watt, and Foster.

Chinese converts to Christianity recognise distinction in the common faith, albeit sects and schisms are contrary to their national traditions. The description of Quakers as No-wash Society, Anglicans as Little-wash Society, and Baptists as Large-wash Society, has, of course, regard to the administration of baptism in the three communities; but other salient points frequently form the basis of title. Thus, to Celestial Christians, Congregationalists are known as the One-man-as-good-as-another Society, Wesleyans as Hand-shakers—in consequence of the custom of their social gatherings, while Presbyterians figure as Women-can't-speak-in-public Society.

The Killarney Methodist says:—"A Sydney weekly, in an article entitled 'Sheep-stealers,' after strongly denouncing the unchristian habit of some so-called 'disciples' who enter the churches and unsettle young and weak Christians with their narrow theories, gives the following sound advice: First, Never argue with these people. In all probability they can easily beat you in argument. But that is by no means any proof that they are right, and you are wrong. Second, Take your doubts to your minister or to some capable man of the church to which you belong. Very often a half hour's talk in the minister's study will dispel the mists and fogs of years. But—at all times—Beware of sheep-stealers!!!"

The strained relations existing between Spain and the Vatican affords another illustration of the awakening of Roman Catholic countries to the evils arising from Papal domination. Where Rome was once supreme, she is now least respected.

On the other hand, we regret to notice that as Rome loses ground in her own particular domain, she is gaining strength in Protestant England. A recent cable informs us that "A Roman Catholic Congress was opened at Leeds yesterday, at which the Rev. Dr. Bourne, Archbishop of Westminster, presided, and in the course of an address he laid emphasis on the progress of the Roman Catholic Church in England and Wales. He said there were 1760 churches established in England and Wales, and 1064 schools, which were attended by 339,000 children. The priests numbered 3687."

The marriage of Donald C. McCallum, former preacher of the Hancock-st. church of Christ, Everett, Mass., to Miss Georgia E. Messinger, of that city, has just been announced. Willis A. Parker, Mr. McCallum's successor as preacher of the church, officiating. Mr. McCallum came to this country in 1902, studying in the Southern colleges, and at the same time doing evangelistic work. He had previously been engaged in Home Missions in Australia, while attending college there. Two years ago he went to Everett, and

remained there until last February, when he resigned to prepare for his return home, and to take up Foreign Missionary work. Bro. McCallum is the newly-appointed missionary to Vigan, P.I. He is a strong man, a graduate of Transylvania, and has degrees of A.M. and S.T.D. from Harvard. For a few days Mr. and Mrs. McCallum visited in New Hampshire, and on June 8 they were to sail from New York for Australia, the groom's home. After a visit of a month or so with his parents at Kaniva, the young couple will start for the Philippines. The bride is very popular, and has lived at Everett all her life.—*Christian-Evangelist*.

#### NEWCASTLE-MAITLAND DISTRICT.

Coals. Souls. Coals.

5,806,000,000 tons of Coal. 102,000 Souls.

The vigorous report by Bro. Hagger in this paper no doubt stirred many of its readers. Hamilton is the permanent geographical centre of the coal district. A dozen roads and as many railways and trams radiate from it. Hamilton is a clean, well-laid-out residential city, with 5222 inhabitants. In this central position of the 102,000 souls—at present practically without New Testament Christianity—it is proposed to hold a tent mission and establish. We want the tent—but require the money. Will five, ten fifteen or twenty members of your church unite and send as many shillings to S. F. Goddard, Swan-st., Hamilton.

#### Correspondence.

##### PRAYING FOR THE UNCONVERTED.

Dear Bro. Editor,—

I read the article on praying for the unconverted with much pleasure. To me it was refreshing, coming as it did from the pen of a denominationalist, and as indicating a clearer conception of the relation of the Christian to the unconverted than obtains in some religious communities that need not be named.

Your correspondent, "F.G.G.," apparently does not wholly endorse the article in question. May I suggest that there is a necessary distinction that should be borne in mind in considering this subject. It is one thing to pray that the unconverted may be brought to the knowledge and obedience of the truth and so be saved, and quite another thing to pray that God will save them. Paul says, concerning Israel, "Brethren, my heart's desire and supplication to God is for them that they may be saved," but Paul did not pray that God would save them, as though their salvation were a matter that depended upon God alone. We should always remember that while "Paul may plant and Apollos may water, it is God who gives the increase," and surely we may pray for "the increase." Jesus taught his disciples, "Pray ye the Lord of the harvest that he will send forth more laborers into the harvest." We may pray, too, "that the Word of the Lord may have free course and be glorified." All these are Scriptural subjects for petition, and of course have all a bearing upon the unconverted. But in all our prayers for and in connection with gospel work, we should seek to avoid giving the unsaved the impression that there is something that God must do in order to their salvation, which he has not already done. If God has done his part as we believe and teach, then what is there that we can properly ask him to do for the unconverted? Does not the sole responsibility for his salvation rest with the unconverted, once he has intelligently heard the gospel? And as the responsibility of seeing that he does hear the gospel rests with the church, to whom the Lord has committed this work, it is difficult to see where the need for prayer for the unconverted comes in except along the lines indicated above.

Fraternally yours,

R. G. CAMERON.

Mildura, Aug. 7.

#### LAND FOR SALE.

Bayswater. Thirty-five acres. Nice little home: 5 rooms, outbuildings. 1½ acres cultivated, part orchard. Easy terms.—T. Clements, Bayswater.

#### ACKNOWLEDGMENTS.

##### VICTORIAN MISSION FUND.

Churches—Echuca, 3/-; Kerang, 10/-; Meredith, mite boxes, 23/3; Geelong, £10; Blackburn, 13/1; Bro. W. Cust, £7/10/-; A. W. Connor, 5/-.

M. McLellan, Sec.,  
Baxter-st.,  
Toorak.

W. C. Craigie, Treas.,  
263 Lit. Collins-st.,  
Melbourne.

##### N.S.W. HOME MISSION FUND.

From Churches, etc., towards support of Evangelists—Erskineville to Mar. 21, £10; Belmore to July 16, £7/10/-; Marrar, to July 17, £4/4/6; North Sydney, to July 17, £7; Wagga, to June 27, £2; Moree, £14/4/-, as follows: Moree Church, to July 12, £1; S. Butler, £5/4/-; Moree Church, £1; R. B. Butler, £1. From Churches, per collectors—Belmore, 15/11; Wagga, 10/9; Marrickville, £1/18/-; Paddington, £3/6/1; Petersham, £1/16/-; Sydney, £2/6/7; Taree, 9/6. Church Offerings—Corowa, 10/-; Tyalgum, 10/-; Hornsby Mission Thanksgiving, 16/0/9. Individual Contributions—Miss B. Minnis, Cheeseman's Ck., 5/-; R. T. Wilson, Yerranderie, 3/6; F. Marchant, Wauchope, £1/0/7; T.H. (Birthday gift), 3/-; Bro. and Sister A. D. Jones, Greta, 7/6; Sister Mrs. Newby, Taree, £1; H. Clark, Kangara, 2/6; Miss Frosser, Collendina, 10/-; J.D., 10/-. No. 2 Tent, £7/15/6, as follows:—F. S. Burns, Auburn, £1; Bro. and Sister Rathbone, Alagala, £3; Mrs. Smith, Mosman, £1; Corowa Church, 5/-; Tyalgum Church, 10/-; Inverell Church, 15/6; Bro. and Sister Dimond, Corowa, 5/-; H. Browne, Hay, £1. C.E. Society, Petersham, 6/6; Sisters' Conference, £1/11/1; Sundries, £3/19/2. Total to July 18, £83/16/5.

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

#### COMING EVENTS.

AUGUST 14 & 17.—Anniversary of the Church of Christ, Brim. Sunday, August 14, at 2.30 p.m., Mr. Nicholls (Baptist) will speak. Evening, at 7 p.m., Mr. H. Baker. Subject, "The Present Power of Jesus." August 17, Tea and Public Meeting. Helpful addresses and inspiring singing. Visitors from all parts of the Mallee cordially welcome, and those from elsewhere more so.

SEPTEMBER 13 to SEPTEMBER 16.—The visit of F. M. Rains to Victoria will be the all-important event for those dates. We might describe him as the "Lord Kitchener" of the Foreign Missionary Society. Churches are kindly asked to let no special meetings be held on those dates, to give everyone an opportunity to hear this talented F.M. expert.

#### IN MEMORIAM.

HALDSWORTH.—In loving memory of our dear sons, George, who departed this life on August 11, 1900, also John, on August 31, 1901, also our dear son-in-law, Arthur Staggard.

—Inserted by their loving mother and father, Mr. and Mrs. W. E. Haldsworth.

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## Obituary.

**CORNISH.**—On Sunday evening, Aug. 24th, Sister Ada Cornish fell asleep in Jesus at the age of 21 years. For twelve months she suffered, yet she bore it patiently. Our sister was loved by all who knew her; she loved the Bible and found it a joy in serving Jesus Christ. Twelve months ago last February she assisted Bro. H. G. Harward in the tent mission at Colac. A large number gathered at the cemetery on July 26, to pay a last tribute of respect to one who was loved by all. Our loss is a great one, yet we look forward to a glorious reunion, "when Christ shall appear." Our warmest sympathy goes out to Bro. and Sister Cornish, who have been called to part with their only child. May our heavenly Father comfort and strengthen them in this dark hour.

Castlemaine.

H. M. CLIPSTONE.

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and was cured. Thirteen other persons  
also who have given us a written testi-  
mony of its great curative powers.

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Miner's Complaint,

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Throat &amp; Lung Trouble.

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"Schreck's Poultice" has done for me. My knee was injured with an axe some years ago, and it  
became stiff and swollen. I had the best medical advice, and an operation was performed, but it  
only made it worse. I quite lost the use of it, and had to go on crutches. On the 21st Dec., 1906,  
I went under another operation at the Melbourne Hospital, and had 2½ inches of the knee-joint  
taken away. I was attending the Hospital until the June following, when I noticed on your shop  
"Schreck's Poultice" cured tuberculosis. I went in and saw Miss Schreck. She assured me  
"Schreck's Poultice" would cure me in 12 months. I then had three running wounds on my knee,  
three months after I had five; in 14 months I had none, nor have I had any since. I may say  
in the majority of medical men said it was tuberculosis, and what gave me such great faith in  
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treatment of "Schreck's Poultice." I then returned to Watcham, and continued the treatment.  
When I began with "Schreck's Poultice" I was very low indeed, and had no hope of ever being  
well and strong again, as I felt the disease was all through my system. I only wish I could tell  
everyone the wonderful value of "Schreck's Poultice." I shall do all in my power to make it  
known.—Wishing you every success, yours gratefully, JOHN H. RANKIN, Watcham.

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**DOSE FOR AN ADULT:** Three drops on sugar several times a day.  
For a Child, one drop. To hasten recovery, the vapor of the Oil should be inhaled by means of a handkerchief.

As an Embrocation the Oil should be rubbed into the skin by brisk movements of the hand until a warm glow is set up.

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## Alexander Campbell on Education.

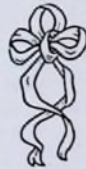
\*



HE philosopher, the politician, the moralist and the Christian regard the subject of education as of transcendent importance to the individual and social well-being of man. If in other matters they differ, in this they agree—that nothing connected with time or sense so supremely deserves the best thoughts and most concentrated efforts of the human mind as the proper method of training and developing the physical, intellectual and moral powers of man. For, whatever may be, in the eye of the philanthropist, the chief desideratum in the future earthly destiny of man—whatever may be the measures of temporal bliss or temporal glory to which he would exalt his species, as the ultimatum of all his aspirations—he contemplates and designs to effect it all by a system of education in perfect unison with the whole nature of man.

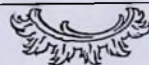


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