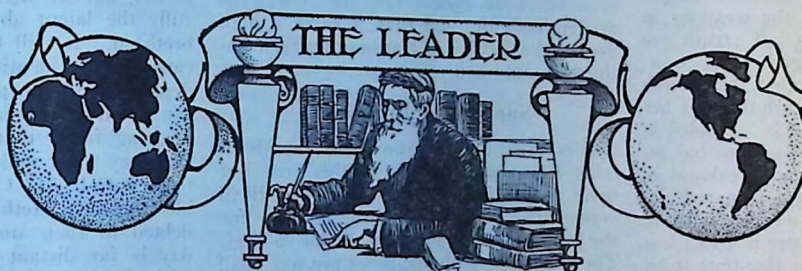


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We are now living in an age of Christian missions, Bible societies and philanthropic work, carried out on a scale unparalleled in the history of the world.



Doubtless there are phases and forms of loud-speaking infidelity.

THE PRESENT OUTLOOK.

There are many timid people living to-day who are filled with the gloomiest forebodings in regard to the religious outlook of the present century. It seems to them as if the old landmarks were being removed and that the weary traveller was in danger of being lost in the fog of doubt and despair. And doubtless there is some reason for disquietude, but scarcely sufficient, we think, to warrant us in losing hope. If there is a dark side to the picture, there is also a bright one. Looking at the dark side, one becomes impressed with the spirit of unrest which seems to pervade the religious world. Faith seems to be giving place to doubt, and the power of Christianity seems to be on the wane. John Henry Newman wrote in his day, "There is a special effort being made almost all over the world, but most visibly and formidably in its most civilised and most powerful part, to do without religion. . . . Truly there is a confederacy of evil marshalling its hosts from all parts of the world, organising itself, and taking measures enclosing the Church of Christ as in a net, and preparing the way for a general apostasy." This is the view taken by a distinguished representative of the Romish Church, but on other grounds, it represents the view held by quite a number of representative Protestants. With some of the latter, backsliding and apostasy are regarded as inevitable. Their peculiar interpretation of Scripture fits in with this idea. In their view, the world keeps going from bad to worse.

Two sides of the picture.

There is, however, as we have said, another side to the picture. The facts which caused the Roman Catholic cardinal to despair and to look upon existing things with gloom, do not quite appear in the same light to those of the Protestant faith. The rebellion against the authority of Rome, which has been so widespread of late, naturally engenders gloomy ideas of the pres-

ent and the future in the hearts of Rome's faithful sons, but, in the minds of others, is only regarded as a sign of the awakening of a people who have been too long held in bondage. Apostasy from Rome is not a fact to be deplored, but rather that, in too many cases, such apostasy has been in the direction of infidelity. This was the inevitable reaction from a grovelling superstition; and yet, in our opinion, the latter condition offers a more promising field for the preaching of a pure gospel than the former. An impassive wall of superstition is harder to break down than a wall erected by defiant unfaith. In the latter, there is a chance for reason coming into play, while in the former there is not much hope of such a contingency.

The broader view.

In the broader view of the question, when looked at fairly and squarely, there is not so much cause for despair as our pessimistic friends would make out. If there are attacks upon Christianity, these attacks are not so bitter nor so widespread as in some former periods of the Christian era. In the nineteenth and twentieth centuries, religion has never reached the low level of the eighteenth. The eighteenth century was the age of Bolingbroke and Voltaire. It witnessed, as Fisher, in his "History of the Church," says, "A literary crusade of deistic infidelity, springing up first in England, transplanted and taking root in France, and from there spreading over the continent. In France, the outcome was materialistic atheism. In the higher circles of society, indifference and a mocking disbelief were coupled with profligacy. Among the clergy a rigid or lukewarm temper prevailed." This brief statement is scarcely adequate. It fails to give us a full idea of the low ebb of religious life in those days. The church itself was practically without life, and tolerated evils in her midst that would not be entertained for a moment in the church life of the present day. By comparison, the nineteenth

and twentieth centuries stand out in bold relief for the purity of church life, high ideals, and Christian enterprise. We are now living in the age of Christian missions, Bible societies, and philanthropic work carried out on a scale unparalleled in the history of the world. Moreover, the evangelistic fervor of to-day, though leaving much to be desired, has only been equalled by that of the first centuries of our era.

An age of faith.

Principal Fairbairn, in referring to the Christian religion in modern Europe, says: "Here, I will say, never was an age more marked by its strong and victorious belief than ours. I know what I say. Never was the authority of Christ so great as it is now. It is greater now than in mediæval times, when religion was the great concern of the few, the mere pastime of the many. . . . It is mightier than in the Reformation time, when princes and statesmen, ecclesiastics and divines, made it their business, and armies fought to determine to what church or to what creed the whole country or the whole people should belong. It is mightier, too, than in an age like the eighteenth century. What can be said of this century may not now be said. This century (the nineteenth) has given to faith its brightest sons. The men who, when it is passed, will stand up as great time-marks of the period, are men who boast of strong and noble faith. The thinkers that have had the mightiest influence are Christian thinkers. It may be that we have phases and forms of loud-speaking infidelity. It is true, none the less, that we have a great deep strong 'sea of faith,' a sea of faith that was never so near its full, and on it shall continue to rise." It may be that some will regard Principal Fairbairn's view of the situation as too optimistic. Nevertheless, it may be regarded as in the main a correct statement. Doubtless there are, as he says, "phases and forms of loud-speaking infidelity," and the cheap printing press has given this a voice out of all proportion to

its right to be heard, but in spite of all this, the voice of faith is more potent to-day than it has been for centuries past.

A time of trial.

It is true, however, that the church of to-day is passing through its hour of trial, but there has never been a century of which this could not be said. There is always the time of conflict, but there is also always the time of triumph. If the weapons forged by the enemy are strong, the weapons in the hands of the friends of truth are stronger, and never stronger than now. There is no outside foe that the church need fear. Her worst foes are those of her own household. Christ may be wounded in the house of his friends. And this has always been so. The element of weakness in the church of to-day comes from within, and not from without. If, on the one hand, there is a steadfast faith, there is also a less robust faith that yields to the time-spirit and is easily moved by the passing moods of the hour. This element of weakness is not a characteristic of this age, as distinguished from other ages. It is a passing phase, which will eventually give place to a faith purified and made stronger by trial. The idea that Christianity has anything to fear from the advance of knowledge is altogether groundless. As Fairbairn says: "It is not knowledge that religion has to fear, it is ignorance; it is the absence of science applied to religion. Give us more scientific spirit, give us wider knowledge, give us a calm, impartial study of man and man's past and man's spirit, and religion will reign, its power will grow, its might increase."

The ignorance of the seemingly wise.

In the wisdom of the world there is much ignorance, and it is ignorance that frequently makes the most noise. If there is danger threatening religion in the present day, the danger lies in the possibility of religion allowing itself to be overshadowed by ignorance—the ignorance of the seemingly wise. If the church is true to Christ, and will live out the principles of the Christianity he taught, there is nothing to fear. Christianity, as the supreme religion of all the ages, must win its way against all opposing forces.

Editorial Notes.

Built in a Day.

The enthusiasm of Americans finds an outlet in various ways. Lately we notice one phase of it in the rapid erection of church buildings. At least three of these in different localities have been put up in a few hours. The latest was at Long Beach, California, where, the foundation having been already laid, sixty carpenters devoted their holiday (Labor Day, Sept. 5) to the

erection of a chapel 50 by 30. An equal number of business men, bankers, real estate dealers, preachers and women also took part, the ladies providing dinner. Work commenced at 8 o'clock, and at 3.40 the last nail was driven. At 4 o'clock, the floors and windows cleaned, building seated, and pulpit and organ in place, a thanksgiving service was held, followed by an evangelistic appeal for the offering of lives, when four decided for Christ. The new property is worth fully £500. Yes, the Americans are enthusiastic, and they have in a high degree the faculty of transmuting their enthusiasm into concrete form.

Support of Preachers.

It is stated that in Iowa alone "the Methodist Episcopal Church has this year lost more than fifty ministers, many of them young men, who have left the ministry for the purpose of engaging in secular callings. The complaint is that salaries are too small to enable them to maintain their families in keeping with the demands of the times." The Methodist Church does not stand alone in this respect. It is becoming increasingly difficult to obtain qualified candidates for the work of preaching in most religious bodies. The fact is that the qualifications which make for success in this line will tell with equal force in almost any secular business, with, of course, better financial results. The intelligent young man who enters the ministry does so with his eyes open to the fact that he is deliberately closing the doors of financial opportunity. It is, perhaps, as well that this should be the case. The preacher of the gospel should be above the suspicion of being "greedy of filthy lucre." At the same time the preacher, in order that he may devote his best efforts to his life work, should receive such a measure of support as to place him above anxiety concerning the needs of himself and family and enable him to make provision for old age. In the medical, the legal, and the professional world generally, approaching years may add the weight of experience to the value of his work, but in the ministerial life this unfortunately is not always the case, and the "dead line" is reached much earlier. But, after all, the true preacher has spiritual compensations which cannot be always estimated with figures.

Too Many Preachers.

Are we providing too many preachers for our immediate future work in Australia? We have in American and Australian colleges probably from sixty to seventy students, and where are we to place them all? This is the question which sometimes arises. But there appears no real difficulty when it is thought over. Some of these students will probably find they are not prepared to go on with the work, and will take up other occupations. Of the remainder, only a few graduate each year, and up to the present there are no indications of any falling off in the demand. Indeed, calls for men are so insistent that students

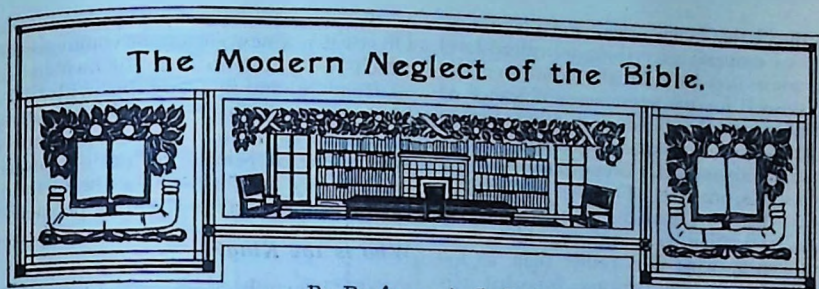
are often induced to leave the colleges before their course is completed. The Home and Foreign Mission sentiment is growing so fast, and so many promising fields are opening up, that there is no prospect of the supply of efficient men being overdone. And our missionary enterprise is but in its infancy yet. It is evident that so far from being over-supplied with specially trained men, we must for many years yet depend largely upon others. We need more evangelists, but we need also to develop more fully the latent abilities of many other brethren. It will be a sorry day for the cause we are identified with when it has to depend wholly on paid officials. In America, as in Australia, the churches are increasing faster than the trained preachers, and they must make use of whatever material is to hand. Our Australian churches, like those of Methodism, are deeply indebted to their unpaid ministry, and the day is far distant when we can dispense with their services. We need more evangelists specially trained and mentally equipped for prominent service. And we need more evangelists who, with an ordinary school education and an intimate knowledge of the Word, can yet do efficient work in country districts. But we also need an ever increasing army of unpaid but efficient workers who feel it their mission to "preach the word" as opportunity offers, and who will seek to make the opportunities. We see no prospect of having too many students or colleges or preachers in our churches.

The Broken Violin.

A musician ordered of a violin maker the best instrument he could make. At length the musician was sent for to come and try his instrument. As he drew the bow across the strings his face clouded and he became angry. Lifting the instrument he dashed it to pieces on the table, paid the price he had contracted to pay, and left the shop. But the violin maker gathered up the broken pieces and set to work to remake the instrument. Again the musician was sent for, and drew the bow across the strings as before. The violin was perfect. He asked the price. "Nothing," the violin maker replied. "This is the same instrument you broke to pieces. I put it together, and out of the shattered fragments this perfect instrument has been made." This is the way God does oftentimes with men's lives. They are not what they ought to be. Outwardly, they may seem very beautiful, but no sweet music comes from them. They are lacking in spirituality, and the likeness of Christ does not appear in them. Then God permits them to be broken in sorrow or suffering, and with the fragments makes a new life which yields praise, honor and blessing.

—Dr. J. R. Miller.

To be trusted is a greater compliment than to be loved.—George Macdonald.



By Professor A. S. Peake.

One of the most ominous signs in the life of the churches at the present time is the ignorance of Scripture which meets us on every hand. The causes for this are probably not difficult to discover. In the first place, there is the great change which has come over our social conditions. The pressure of business and professional life has made daily family worship extremely difficult. I need not dwell on the way in which these conditions operate—they will be only too familiar to most of my readers—but the inevitable consequence has been that one very effective means of familiarising children and young people with the actual text of Scripture has been largely taken from us.

The secularisation of life.

In the next place, we have the widespread collapse of earlier sanctities and theological beliefs. The secularisation of life has gone on apace. In innumerable lives religion is being steadily pushed into the background, and whereas in earlier days public opinion was steadily hostile to such relaxation in the standard either of conduct or belief, now-a-days the tone of society is quite friendly to those who set old-fashioned conventions at defiance. And it is not merely those who wish to throw off irksome restrictions who have turned away from religion. There are multitudes—and their number seems likely to increase—who believe that Christianity will soon be clesed with stages of thought and feeling we have outgrown. And where that feeling prevails it is inevitable that the Bible should fall into disuse. It may still be read as great literature, but it is only a remnant who will be attracted to it for this. The vast majority will either read the Bible as containing a divine revelation, or they will not read it at all. Another reason for the neglect of the Bible is due to the impression that it is a dull book. Those who used to read it conscientiously in earlier days did so often as a duty rather than as a delight; and now-a-days, when light, bright, and frothy literature—if literature much of it can be called—is all the food on which the great masses of people nourish their intellects, what wonder if from this tasty confectionery they turn with wry faces to the Bread of Life? And where the sense of duty has disappeared, they are naturally tempted to neglect it altogether.

The consequences of this neglect are disastrous. It is unquestionable that neglect of the Bible is coincident with a lowered spiritual vitality. Even those who are members of the church, and take their profession with some measure of seriousness, are too often tempted to imagine that their spiritual growth will largely take care of itself. At any rate, they are not keen and eager in their efforts to foster it, hence their Bible reading tends to become perfunctory. Their "daily portion," if they have one, is something to be got through rather than embraced as a precious opportunity of storing new force and winning new insight. And if the individual life suffers, so also does the collective. The preacher is largely paralysed when his people have given up the habit of Bible study. Allusions which would otherwise be plain, fall on uncomprehending ears. The context in which his message is set they cannot mentally supply as they listen, and thus the force of his appeal is broken, and the fulness of his message largely missed. And more and more the people are at the preacher's mercy. They cannot check his utterances with the same readiness and confidence as before, because they have never acquired the standard by which to test the validity of his message.

Back to the solid rock.

How, then, are we to meet the situation which is thus created? So far as it is part of the larger problem of the present religious situation, so far we can only meet it by creating a reasoned conviction that Christianity is true. Multitudes, especially of young people, feel that here they have no firm foothold, the ground quivers with every step they take. It is no easy task to restore confidence, to lead them to solid rock. Difficulties may be stated in a few sentences which only an elaborate discussion could remove. Those who have been trained in physical science, with its rigorous demonstrations, often fail to appreciate the validity of the methods which alone are open to the historian or the philosopher. The narrowness of outlook which constant preoccupation with material things brings with it, tends to make them impatient of what cannot be weighed or measured or be the subject of some experiment. But if the task of commending the gospel were taken in hand sufficiently early, many might be saved for faith who, as it is, drift inevit-

ably into unbelief. And particularly it is necessary that what is presented for their acceptance should be the gospel rather than any popular caricature of it. And the better they really understand the Bible, the easier it will be to save them from the mistake so many have made who have thought that the necessity of abandoning a false but familiar type of Christianity was equivalent to the abandonment of Christianity itself.

Fascination and romance of the Bible.

In the next place, we must do our best to create interest in the Bible. Something may be done in the way of convincing our young people that they lose much by their neglect of it, and therefore that, as a matter of duty, they should familiarise themselves with it. We may expect an encouraging response to an appeal based upon such ground. If we can convince them that they are impoverishing their own spiritual life, and maiming their powers of exerting influence on others by treating the Bible with neglect, there are many who will be led to reform their practice. The societies which exist to promote regular Bible reading have met with much encouragement. But we shall achieve far less than we hope for unless we can enlist an interest in the Bible, and, indeed, an enthusiasm for it. Now, it is precisely here that the root of much past failure lies. The divine origin and heavenly character of the Book has been so emphasised that for many it has been taken out of the category of human affairs. The coachman who, when his master told him that he had been to Jerusalem, replied: "Jerusalem! Why, I thought that was only a Bible place!" only too faithfully reflects the traditional attitude. It is our duty in every way to enforce the human appeal of the Bible, to make people understand that it is with real men and women of our own flesh and blood that it is concerned, that it is largely a record of their experiences, of human joy and sorrow, doubts and fears, tribulations and triumphs. We should make them feel how closely it is interwoven with life, how large a part in it is played by politics, how the development of revelation was closely conditioned by Israel's relations with the surrounding peoples. The fascination of Hebrew history should be brought home to them, that they may read its romantic story with a more vivid curiosity. Its greatness as literature is indeed something to be felt rather than expounded, yet even here much may be done to place the reader at the right point of view for appreciating its pre-eminence in this respect.

Scripture as a divine revelation.

But, above all, a strenuous effort must be made to bring home the meaning of Scripture as a divine revelation. And here, owing to the unintelligent way in which the Bible is constantly taught, nearly everything remains to be done. For the student who has mastered the Bible in this sense the whole movement of revelation is a great organic whole, whose growth he can men-

tally retrace till he sees its culmination in the gospel. There are few stories which can compare with interest with this story; but, as the Bible has commonly been taught, scarcely any inkling of its meaning is allowed to filter through. The old-fashioned way of looking at Scripture was to read the Old Testament very much as though the authors were quite familiar with the gospel. And even to-day the method is practised, and we find people calmly constructing a doctrine of the Atonement out of the obsolete sacrificial regulations in Leviticus.

With all that unhistorical and illegitimate way of reducing everything to a dead level we must decisively break. Moreover, we must seek for the supreme significance of Scripture in the Bible as a whole rather than in any of its parts, precious though many of these parts, even when taken by themselves, may be. For the Bible to become what for Christians it ought to be, the most fascinating book in the world, it must be taken as what it is rather than, as too constantly has been the case, for what it is not.

works, imparting the life which is eternal. Or (c) it is a new society or commonwealth which Jesus came to form, of men redeemed from sin, and in fellowship with God as his sons, in which he is to them, and they are to him and to one another, all that they are capable of being. So the old promise is gloriously fulfilled, "I will be to them a God, and they shall be to me a people."

Who is the King?

Who, it may be asked, is the king of this kingdom? Jesus is its King, for he says, "The Son of man shall . . . gather out of his kingdom all things that cause stumbling" (Matt. 13: 41). But the Father is also its King; for Jesus teaches us to pray, "Our Father which art in heaven . . . thy kingdom come" (Matt. 6: 9, 10). Jesus founds and administers the kingdom for his Father, and Paul tells us that the end cometh, "when he shall deliver up the kingdom to God, even the Father . . . that God may be all in all" (1 Cor. 15: 24, 28).

A new society.

In reflecting now upon this great subject of Jesus' preaching, we see it to be wonderfully high, noble, and inspiring. It is so, because it is so grandly hopeful for the future of men. It brings into view a "regeneration" (Matt. 19: 28), or new-making of men, of society, and indeed of all things. Jesus sees, as none ever saw, the strength of the evils by which men are beset; yet still he preaches a kingdom with powers of divine grace at work in it so great that it shall prevail over sin, sorrow, and death in a glorious manner. His great subject is, as we said, not a soul's salvation, but that of a kingdom of souls. It is more than a man's own good, which, by itself, is not his highest blessing. It is a world-wide communion in good; it is "joy in widest commonalty spread." "They shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God" (Luke 13: 29).

A democratic age.

It has been objected to the title of this great topic of Jesus, that, though it was most suitable and attractive to his own time and nation, it is not so now. People now-a-days are not, as the Jews were, expecting and talking about "the kingdom of God." We do not find "the kingdom of God" a prominent topic in the newspapers, and it is in them that we see reflected the strong interests of the people. It has been suggested that a title like this, in which the word "kingdom" occurs, does not suit a democratic age like ours. The people of such an age are repelled, it is said, not attracted, by the word "kingdom." It conveys to them an oppressive sense of authority and obedience, instead of liberty and joy. Should we, then, in preaching the gospel, use this title "the kingdom of God" but little? Should we gradually drop it as not quite fit for our time? Would Jesus himself, had his preach-



The Kingdom of God in the Teaching of Jesus.

By Dr. Jas. Robertson.

Concluded.

3. A third distinction and mark of the kingdom of God preached by Jesus is that it is already present. Sometimes, indeed, he speaks of it as far off, and to come in a later day. "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God" (Luke 13: 28). "I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come" (Luke 22: 18). But when he was asked by the Pharisees when the kingdom of God cometh, he answered, "The kingdom of God cometh not with observation . . . for lo! the kingdom of God is in the midst of you" (Luke 17: 20, 21, margin). The truth is that, as the kingdom depends on character—on the character of true children of God—it had already begun when Jesus himself was in the world, living as a Son with the Father. It grew as disciples gathered round him, believed in him, and learned of him. It made a great advance when the Spirit was fully given—that Spirit by which men are inwardly changed, born into the kingdom (John 3: 31), and guided into all the truth (John 18: 37), of which the "Word of God" is the seed (Luke 8: 11), and so it advances by dispensations and crises as men are able to receive the truth. Even the Old Testament dispensation was, in a sense, a first stage of it, and the Jews are spoken of as "the children of the kingdom" (Matt. 8: 12). It reached a new stage when Jesus was teaching in the flesh. "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force" (Matt. 11: 12). Still another stage of the kingdom was reached when the Holy Ghost began to be given after Jesus ascended. So was given the divine power by which the kingdom

grows and conquers. Another stage yet—the last which Jesus tells of—will be "when the Son of man shall come in his glory." Then the kingdom, as well as the King, will be revealed in glory. Outwardly and inwardly it will be glorious. "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13: 43).

Its meaning.

We may now attempt to give a definition of the kingdom of God. Jesus gives no definition of it himself, and it is difficult for us to make one on account of the manifold meaning he gives the expression. Sometimes he speaks of the kingdom as consisting of *persons*, as in the words, "Suffer the little children to come unto me . . . for of such is the kingdom of God" (Mark 10: 14). Often he speaks of it as a *thing*—the supreme good (*summum bonum*) of human life: as in the words, "Seek ye first the kingdom of God, and his righteousness" (Matt. 6: 33). "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12: 32). Often again he speaks of it as a *sphere* or *realm* which men may be outside of, or may be within: as in these other words, "How hardly shall those that have riches enter into the kingdom of God" (Mark 10: 23). Yet, in spite of difficulty, it seems necessary that we should try to answer the plain question, What is the kingdom of God spoken of in the Gospels? We may say, then, that it is (a) the name Jesus used for a good time coming among men—a golden age—which he came in the flesh to begin, comes in the Spirit to advance, and will come again in glory to perfect. Or (b) it is a sphere of life, higher than our natural sphere, into which men can be born anew (John 3: 3), and in which the Spirit

ing been in our time, have used "common-wealth" for "kingdom" (see Ephes. 2: 12)? Or would he have so adapted his teaching to hearers in this modern age as to have said, "The good time coming is at hand"?

But no title which leaves out God can truly express a state of blessing for men. And in the title "kingdom of God" his holy

name appears not merely because of his rule in the kingdom, but because of his gifts; not merely because his will is obeyed in it, but because his unbounded love and grace work in it and make it what it is,—a blessed fellowship of men with God and with one another. It is the kingdom of the Father.

three years of age, to adult classes with members of an advanced age. That all such cannot be properly taught in the same room is self-evident, and yet too often it has to be attempted.

"Separativeness."

The distinguishing and necessary features of an up-to-date school building have been well described as "separativeness" and "togetherativeness." Separativeness in class rooms, and yet so arranged that the whole school can be brought together when necessary for opening and closing exercises. The details of a building will depend upon the size of the school. If the school is a very large one, it may be necessary to have a separate building for each department, and let each department conduct its own service, the whole school being brought together only on special occasions. In smaller schools it may be sufficient to have separate class rooms connected with one main room. In every case the Primary Department should be away from the main school in a room of its own, with sound-proof doors.

The rooms.

As the work to be done in each room will be different, so each room should be fitted up suitably for the department or class that is to occupy it. The school should be built from the inside out, instead of from the outside in. It should not be in a basement, but rooms should be ample in size, with ceilings high, ventilation good, walls tastefully decorated, and whole building beautiful and attractive with pictures, flowers and ornaments. The superintendent's platform should be so situated that every one can see and hear the speaker, and should have a large blackboard built in the wall, with maps and charts in a special case.

Architecture.

In America a great deal of attention is being given to Bible School architecture, and the various State associations are adopting plans of buildings which they recommend. One State association (Colorado) has established a department of architecture to deal with school building prob-

Bible School Equipment.

A Paper read at the Federal Conference.

By D. M. Wilson.

The subject allotted to me does not lend itself to brilliance of oratory, nor to flashes of rhetoric. It is nevertheless a very practical and therefore very important one.

An advance.

I shall assume that all are agreed that it is no longer reasonable nor wise to allow our Bible Schools to remain just as they were twenty years ago, when since that time our day schools, colleges and universities have improved their methods of education, because they have improved their equipment. We use the latest machinery and methods in our factories, and it will no longer do to consider that any old worn-out machinery will do for our Bible Schools. At the outset let me say that I do not wish to convey the idea that equipment is everything in the Bible School, nor that splendid work has not been done in the past by hundreds of devoted workers. But I do say that whatever has been accomplished in the past, infinitely greater results will be accomplished in the future by the same workers, if they can have the advantage of better equipment and more up-to-date methods, and we shall find that the best machinery in the whole world should be that which enables religious education to accomplish its purpose.

The building.

The first item of equipment I shall deal with is the building. We find in the great majority of cases that the schools are housed in buildings that are unsuitable, and

that were never intended for Bible School work. We often find large and expensive church buildings, but either very inferior accommodation for Sunday School work or



The Tomb of David.

Just outside Zion Gate, or the Gate of David, is a ruin known as the Palace of Caiaphas; and a little to the south of this stands a small mosque, called the Neby Daud, or the Tomb of David. It cannot well be doubted that this memorial marks the place, or at least the vicinity of the place, where the Hebrew kings were buried. That they were interred on Mount Zion is known with certainty, for it is said of the successive Kings of Judah that "they slept with their fathers and were buried in the City of David," which is only another expression for Mount Zion (1 Kings 11: 43; 14: 31). The notice in Nehemiah 3: 16 represents the sepulchre of David as opposite a certain pool, and the present tomb stands exactly against the lower Gihon on the west of Jerusalem.

no accommodation at all, save what can be obtained by using the church building itself. The church must once for all recognise that if it cannot provide suitable accommodation for both church and school, it had better make certain of the accommodation for the school, for no church can afford to neglect in any degree the best training of the young who are to become the church of the future. What, then, are the characteristics of a good school building? The ideal building has probably not yet been erected. The building is required for classes of all ages, from the beginners of

lems, and to answer enquiries regarding new architectural ideas. What is known as the Akron Plan is considered to be one of the best for moderate sized schools. The principle of this plan is that the partitions of class rooms radiate from the superintendent's desk, so that he can be seen and heard by every one in all the rooms, without, it may be, the scholars leaving their seats. The superintendent's platform becomes the focus of every eye, and thus gives him a greater command over the school. There are modified forms of the Akron plan, and the best type of building to adopt depends largely on the size of the school and local conditions, but the main desirable features can often be adopted, and by the use of rolling partitions, wires or rods and curtains, much may be done in almost any building to give that separateness to the classes that is necessary in the modern school.

The general principle laid down is that the Sunday School room in a wealthy community should be as complete and perfect as wealth or talent can make them, and in proportion to the wealth of the community should be the degree of perfection in the school equipment, as far as the building is concerned.

Furnishing.

Having got the building, the next thing is to furnish it suitably for the work that is to be carried on in it. The best seating is obtained by using rubber-tipped movable chairs of a size suitable for the age of the departments. The main room should have suitable tables for superintendent and secretary, also musical instruments, such as organ and piano. There should be pictures on the wall, photographs of Bible scenes, of missionaries, and missionary stations; photographs of old-time workers, or old scholars that have distinguished themselves. The various class rooms should each be supplied with tables and a class box to contain all the property of the class. Some classes could be allowed to choose the furnishing of their own rooms, and will take a pride in giving them a home-like appearance. A blackboard in each room is essential, and if possible should be built in the wall. Blackboards are not used in Bible Schools as much as they should be, and because of this few teachers are able to use them satisfactorily. There are few things, however, in school equipment that are more important, and one great authority declared that he would as soon think of conducting a school without music as without blackboards. Each class should be well supplied with wall maps, which are best kept in good order when mounted on spring rollers. Musical instruments should be used freely, and in order to make use of the varieties of musical talent that may be found in every school of over 200 scholars a school orchestra will be found a very useful and desirable addition to the equipment. Children especially are fond of music, and the hymns they learn in the Bible School are seldom forgotten in after years.

School songs.

The choice of school songs is an important matter, and it is seldom that a song book can be obtained that is altogether satisfactory. Marion Lawrance says, "Select the best book you can, and get plenty of them." One should hesitate before differing with so great an authority as Marion Lawrance, but I would strongly recommend the doing away with song books altogether. Song books get mutilated; they give the scholars an excuse for looking away from the superintendent, and generally give an opportunity for the more troublesome boys to produce disorder. The best school songs are not all contained in one book, and any system therefore that allows a school to take the best songs from all sources has much to commend it. I would recommend that all the Sunday School hymns be printed by an Ezymarker in $1\frac{1}{2}$ inch or 2 inch letters, on calico, mounted on spring rollers, and hung from a frame made for the purpose. This is the method being used successfully in the Lake-st. school, and so far I have not heard of any other school using it. Every scholar must look up to the hymn sheet, and not down to a book. It conduces to better singing. The superintendent has better control over the school. It is not expensive. Hymn books are no longer mutilated, and every new hymn specially suitable for the Bible School can be at once added to the school list.

Libraries.

One of the most important items of school equipment is a workers' library. This is more important than the general library for scholars. It should contain standard reference works, some of the best books on every phase of Bible School work, a few of the best school periodicals, and a number of standard missionary works. New books should be added regularly, and when a school can afford the room and expense, the workers' library should be kept in a nicely furnished room accessible at all times to the school workers.

Some schools have, as part of their equipment, cabinets containing articles that may be used to illustrate many Bible lessons, curios from mission fields and Bible lands, photos of Bible scenes, and many such articles that add interest to the lesson. This becomes practically a Bible museum, and could be made a very useful feature in the school equipment.

Every up-to-date Bible School requires a certain amount of printed matter, and in some of the best schools in America to-day a great deal has been done along this line in novel and interesting ways. Each school must work this item of equipment out for itself, and when careful thought is given to the matter, there are many things that will suggest themselves as advisable.

Enrolment.

One of the first essentials in a Bible School is to have a proper enrolment of the scholars, and it is beyond doubt that the

card system of enrolment is the best. The enrolment card of each scholar contains a great deal of useful information regarding that scholar, and is virtually a history card. It enables the superintendent or teacher to form an idea of his home environment, and forms a record of the scholar from the time of his entering the school.

Many schools use a roll card for each scholar, instead of a roll book for each class. When seals and stars are awarded it is necessary to have some kind of record. This may be kept on a card, the exact form of which will be determined by the school using it.

"We miss you."

"We miss you" cards for following up absentee scholars are very important. It ought to be the rule in every well conducted Bible School that no member could be absent for a single Sunday without that fact being noticed. Failure at this point has been the cause of much unnecessary leakage. The very day that a scholar is absent there should be sent to him a card intimating regret at his absence, and obtaining in reply if possible the reason of it. In one of the best schools in America, a boys' messenger service is used to take these cards to the absent scholars, and this is done on the very day of the scholars' absence. Such a system properly carried out will do much to prevent loss of scholars.

There are many other items of printed equipment that could be referred to, and reference to the catalogues of good Bible School publishing houses will give one an idea of the development along this line.

Some authorities advocate the display of the national flag in the school session, in order to produce the spirit of patriotism.

Something besides.

In conclusion, let me say that equipment alone does not make a good Bible School, for the same reason that a library does not make a good scholar, nor a tool chest a good mechanic. There must be behind the equipment a superintendent with a Bible School vision, and under him men and women whose souls are on fire with Bible School zeal. In the hands of such, the better the equipment, the more successfully will the work be carried on. There is a front line in the Bible School movement which contains the best things that have been tried and proved successful. Let us have our eyes open to this front line, and keep steadily moving up towards it, but let us never forget that the best equipment is only a means to an end, the leading of souls to Jesus Christ and the training of them in Christian service.

Sun, moon, and stars are God's travelling preachers; apostles on their journeys, confirming those who fear the Lord, judges on circuit condemning those who worship idols.—C. H. Spurgeon.

Letter from P. J. Pond.

The Editor, AUSTRALIAN CHRISTIAN.

Greetings to our many friends in our dear South land. As the completion of our University courses draws near, our thoughts turn more persistently than ever homeward. Both my Biblical and classical courses will be completed by June, all being well. Seven years' work in four has been a great strain, especially on top of church work, but it will always furnish many pleasant memories. T. H. Scambler, Geo. Moore, and possibly H. Howard, will also graduate here in June.

Our boys at Drake University are keeping the reputation of the Australians. Geo. Moore, who won a prize of twenty dollars in Hebrew last year, carried off a prize to the value of sixty dollars in senior Hebrew this year. He also taught a class in Greek last term.

In church work also our students make good, the majority holding special evangelistic meetings, besides regular Sunday preaching. During and after last New Year's vacation, the writer had over thirty accessions at his preaching points. Many others seemed ready, but the Methodist Episcopal Church got busy and immersed over seventy of its members. Well, we thank God for that.

Arthur Anderson, of Victoria, who has studied at Oskaloosa College, Drake University, and the Oklahoma Christian University, is now travelling for experience, and expects to reach Australia the beginning of next year. Bro. Anderson is a loyal Australian, and the lectures we understand he intends giving on America will be appreciated by our brethren in Australia.

We have done what we could to keep up an Australian spirit among the students here, but wouldn't it be a good business plan for the State Committees, or perhaps our Federal Committee, to write to the various groups of our men at the different colleges and universities here, and maybe supply literature? We think it would pay.

Best wishes for our Australasian College of the Bible at Glen Iris.

PHILIP J. POND.

"En" or "Epi."

(1) Which reading has the better MSS. authority in Acts 2: 38—"epi to onomati" or "en to onomati"?

(2) If the former is the correct rendering, can the following interpretation (which was given me by a Greek scholar) hold good?—"Epi" means 'on.' Peter's meaning then was: 'Relying upon the name of Jesus Christ for the remission of sins, repent and be baptised.' This passage, he maintained, did not teach any connection between baptism and remission of sins.

Kindly answer through the columns of the AUSTRALIAN CHRISTIAN.

Yours fraternally,
"J.M."

REPLY.

(1) As to whether *epi* or *en* has the better MSS. authority, we think this may be decided by a reference to Weymouth's Resultant Greek Testament. This book gives "the text in which the majority of modern editors are agreed," and in referring to it we find Weymouth gives the preference to *en*.

Weymouth's scholarship will not be questioned by anyone.

(2) It is not a matter of importance as to whether the majority of MSS. have *epi*, inasmuch as it may be appropriately translated "in" or "into." Primarily the Greek word means "on," but cannot always be so rendered. It is not so rendered in the Authorised and Revised Versions, and no doubt those responsible for these versions knew what they were about. In any case, whether rendered "in" or "on," neither the meaning nor the sequence of ideas in the verse is thereby altered.

(3) "In the name of Jesus" is held by scholarship to be the equivalent of "in the name of the Father, and of the Son, and of the Holy Spirit," in Matt. 28: 19. For the use of "in the name," the following passages might be referred to:—Luke 21: 8; 24: 47; Acts 5: 28, 40; Matt. 24: 5.

(4) The "Greek scholar" referred to by our querist does what no man, scholar or otherwise, should do, namely, take an unwarrantable liberty with the text. We must either question the scholarship or the honesty of a man who transposes the words of a text to suit his own ideas.

(5) As against this unknown "Greek scholar" referred to by our querist, we may quote one whose name and scholarship is world-wide, viz., H. A. W. Meyer. Commenting on Acts 2: 38, he says, "*Eis* denotes the object of baptism, which is the remission of guilt contracted before *metanoia* (repentance)." This is only one authority out of many that might be quoted to show that there is some connection in Acts 2: 38 between baptism and remission of sins.—*En*.

Power.

"The kingdom of God," says Mark, comes "with power." "His word was with power," says Luke. "Thou hast given him power," says John. "The exceeding greatness of his power," says Paul. The New Testament, that is to say, is a text-book of dynamics. It describes how men get power, and how power may be applied. The Christian church is a power house for the distribution of force to move the lives of men. But what is it that gives any machine its power? The power is not inherent in the machine. The machine is the instrument, or the transmitter, of power. It accomplishes its work because it is geared in with an unfailing dynamic. Precisely this is the method of spiritual power. A man this is the method of spiritual power. A man does not become powerful, efficient, or convincing by trying to exert this force. He does not get an influence by wanting to have it, or by scheming to have it. He does not lead people by running ahead of them, any more than a little boy is a leader because he marches in front of the band. A man gets power as he keeps in contact with a source of power. The dynamic of truth or duty or faith or love touches him, and communicates power. Life is like the trolley-car that moves when it keeps its trolley on the wire, and stops when it loses contact with the power, which is generated many miles away.—*F. G. Peabody*.

If there be lying before you any bit of work from which you shrink, go straight up to it. The only way to get rid of it is to do it.—*Dr. Allen McLaren*.

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Being Plain Chapters on the
Observance of the
Lord's Supper

By

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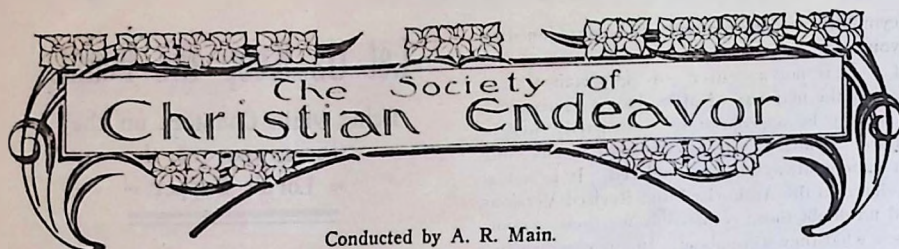
The Bendigo church requires a resident evangelist. Applications should be forwarded to the secretary, T. J. Cook, 156 Barnard-st., Bendigo, from whom all particulars can be obtained.

IN MEMORIAM.

BONE.—In fond memory of dear Percy, who fell asleep at St. Arnaud Dec. 7, 1908; also his class mate, Clarence Tuck, who went to a higher life a week before him.

Above the waves of earthly strife,
Above the cares and trials of life,
Where all is peaceful, bright, and fair,
Our boy is there.

—Inserted by his loving parents, brothers and sisters, A. and M. Bodle.



Conducted by A. R. Main.

IF WE LOVE JESUS.

Topic for December 19.

Suggested Subjects and Readings:

We shall study him—Heb. 3: 1.

Imitate him—Rom. 8: 29; Heb. 12: 1-3.

Serve him—John 12: 25, 26.

Feast with him—Rev. 3: 20.

Suffer with him—Acts 5: 41; Phil. 1: 29.

Reign with him—2 Tim. 2: 12.

Topic—If we really love Jesus—John 14: 15-24.

If we love Jesus *not*! That is a more serious supposition. Love to Jesus Christ is the very test of a Christian life. If any man love not the Lord Jesus, let him be anathema. It is important then to consider the matter. The issues are great.

If—there should be no "if" about it. In all conscience, there is enough that is attractive and lovable about Jesus to draw out our hearts' love. He has commended himself and his love to us. He only asks for a requital of affection. We are expected to love him because he first loved us. The Christian, for whom this topic is intended, has tasted of the love of Jesus. He has knowledge of the pardoning love of the Saviour; how, then, shall he indulge in it? We need not doubt; we may know. The Saviour has himself given us a criterion of our love.

Obedience the test of love!

Love is not really a sentiment; it is a main-spring of action. See with what emphatic reiteration the Lord Jesus declares that the love which he desires is not some delicious feeling manifesting itself in goody-goody talk or gush. "If ye love me, ye will keep my commandments"; "If a man love me, he will keep my word." That is practical love. It is a test each one can apply in his own case. Is there a man who knows the will of Christ, and yet refrains from doing it? Then he is not a lover of Christ. He may think he does; he may say he does; he may pray; he may sing "My Jesus, I love thee, I know thou art mine." But he does not love Jesus, he does not know—cannot know—Jesus is his; for the Master has declared that love is tested by obedience. It may be that we all at some point fail to know or do the Lord's will; for those who sin in ignorance and unbelief the Lord is full of compassion. But it must remain true that the wilful neglecter of the Saviour's will does not love Jesus. He who truly loves him has his commandments and keeps them. Were it not for the plainness of the words, doubtless we would not have dared to make the test so strict. We would in our charity have said, Well, perhaps we are too severe; perhaps the loving Saviour will overlook neglect of some commands if only others are attended to; perchance he will not regard the external action, but consider the heart's intent; non-compliance

with non-essentials will be passed over, where there is love. But we cannot argue thus now, for the Lord himself has told us that the heart is not right when obedience is withheld, and has declared that, so far from excusing disobedience on the ground of a loving heart, we must test the heart's love itself by a cheerful and ready obedience to his every word. We cannot go beyond this message of Jesus. Both in the case of others and of ourselves, we must be ready to demand implicit obedience, loving and complete surrender, to the will of Jesus Christ.

The rewards of tested love.

There is reiteration as to the need of loving obedience, and there is a still greater and richer variety of expression for the promises attached to obedient love. The promise of the abiding Comforter was conditioned on love manifested in obedience (see verses 15, 16). How often we take this promise apart from the conditions! Again, verse 21 tells us of three distinct promises. "If we love Jesus," then the Father will love us; the Son will love us; Jesus will manifest himself unto us. Verse 23 carries the blessing still further; not only will the Father love us, but Father and Son will come unto us, and make their abode with us. It pays, then, to love Jesus.

Some things we will do.

If we love Jesus, we will also love those whom Jesus loved. That seems to follow necessarily. The belief that the Son of God died for all men led inevitably to the thought of human equality, to a wider charity, to an alleviation of others' misery, to a sense of the incompatibility of Christianity with man's ownership of man.

If we love Jesus, we will try to get others to love him too. We will endeavor to let them experience all the blessing and delight which we have found in him.

If we love Jesus, we shall try to imitate him. Folk speak at times of men and women who love one another, and associate much together, becoming like one another. It is so in the case of him who loves Jesus. Some folk in their great admiration for others, unconsciously imitate them; a great speaker is likely to have a host of followers who imitate even his mannerisms. It will be the best possible thing that we should get to imitate Jesus closely.

If we love Jesus, that love will be manifest to others. They will see that we have been with Jesus and have learned of him. There will appear all those characteristics which distinguish the Christian from the worldling, with which last week's topic dealt.

J. Wilbur Chapman says: "Let God have the right-of-way in your life. I said to one of the great merchants in America, 'How long would you keep a man in your employ if you knew that

he was half for you, and half for your competitor?' He said, 'I should keep him until I found it out.' Stepping over to his private desk, he took out a piece of paper, and handed it to me. And I read an ironclad agreement, which said that whenever a man became part of this great concern, he really signed himself away to the concern. He practically said, 'All my influence is yours. All my strength is yours.' And the merchant said to me, 'When a man signs that contract, we give him the right to use our name. We could not give him this right if we could not control him.' I dare say that there is many a man in the pulpit to-day, who has not the power of God, because God cannot control him. There is many a man in the pew, who is shorn of power, because God has not the right-of-way in his life. There is many a Sunday School teacher, whose words are like sounding brass or a tinkling cymbal, because God does not control her life. That is the secret of power. 'First gave their own selves to the Lord.'"

Oh, the bitter shame and sorrow,

That a time could ever be

When I let the Saviour's pity

Plead in vain, and proudly answered:

"All of self, and none of thee."

Yet he found me; I beheld him,

Bleeding on the accursed tree;

Heard him pray, "Forgive them, Father,"

And my wistful heart said faintly,

"Some of self, and some of thee."

Day by day, his tender mercy.

Healing, helping, full and free,

Sweet and strong, and ah! so patient,

Brought me lower, while I whispered,

"Less of self, and more of thee."

Higher than the highest heaven,

Deeper than the deepest sea,

Lord, thy love at last has conquered;

Grant me now my soul's desire,

"None of self, and all of thee."

Selected Thoughts.

Love of Jesus is a philosopher's stone, that turns all other love and all other life to gold.

I will love thee in life, I will love thee in death,
And praise thee as long as thou tenderest me breath.

—A. J. Gordon.

If we really love Jesus, we shall be hungry for chances to talk with him and learn more about him.

Human friends that love one another with true love never wish to hide it, but to let all men know it. Suspect your love of Christ if it would hide.

The love of Christ in the heart destroys the love of sin, and the new song of salvation enables us to despise the siren song of temptation and pass it by.—James Stalker.

It often happens that there is a great profession of love and esteem when a man is in prosperity. Let reverses come, and the professed friend fails. But Christ manifested a love that was boundless.—Moody.

Christ does not insist upon doing his commandments as a test of our love because of the value of what we may do, but because the deed is a true index of the feeling, and faith without works is dead.

Christ's last thought on earth had to do with the evangelisation of the world.



Address communications concerning Australian Missions to
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Pointed Foreign Mission Paragraphs.

A great forward step.—At the last meeting of the Federal F.M. Executive, three new missionaries were appointed for Baramati. Their names are Mr. and Mrs. H. Watson and Miss Rosa F. Tilley. They are all experienced missionaries, having labored for some years in India, in the same mission that Bro. and Sister Strutton were in prior to their coming to Baramati. Bro. and Sister Watson are at present in Victoria, and will later on visit a few of the churches. They will do the work amongst the Bampas, or professional thieves, if that scheme bears fruit, or failing that go to Diksal and do pioneering work also. Sister Tilley is a children's specialist, and will be a companion to Nurse Terrell in her work as well. Let us thank God for our new workers. They are choice spirits.

The election of officers of the Federal F.M. Executive Committee resulted as follows: President, F. M. Ludbrook; Treasurer, R. Lyall; Secretary, T. B. Fischer.

The Committee are prepared to send a single lady missionary to Oba, or Pentecost, if the missionaries there could make good use of one. The candidate is already in view. This will need the interest of our prayers and pockets.

F. G. Filmer, of Pentecost, South Seas, writes: "The wife of Moses Warback (our teacher at Ponanoo) died about a fortnight ago, in the Ambirim Hospital, and left a wee baby; we have taken it for awhile, as Moses does not understand the bottle."—Sept. 13.

The Church of Christ at our own station at Baramati, India, has now a membership of 25. There are about 25 more who have become members, and are now scattered abroad, and in most cases living lives of faithfulness for the truth.

The Melbourne Chinese Mission reports a slight decrease in the week-night meetings, owing to Christmas time drawing near, both teachers and scholars having to work overtime. But the Christian interest is still very good. An average

attendance of 6 teachers and 8 scholars, Monday nights; 20 teachers, 25 scholars, Tuesday and Thursday nights. The Sunday night gospel meetings are just splendid, and keen interest is taken. They are delighted to report the confession of a Chinese lady, a scholar. They could not refrain from singing as the meeting closed, "Praise God from whom all blessings flow." They were sorry to lose four good teachers by removal to other States, but are trusting that their places may soon be filled.

Miss Allan arrived at Calcutta on Oct. 19. Mr. and Mrs. Pittman were on the wharf to meet her. She greatly enjoyed the company of Bro. and Sister Rains as far as Colombo, and they stayed at the same missionary rest home with her in that city. After two days in Calcutta making purchases, they left for Daltonganj. Bro. Pittman writes: "You can imagine how pleased we are to have another worker in our needy field. We are sure Miss Allan will be able to do a wide work here, and will be a blessing to us and the little church and the benighted multitudes around."

Bro. Purdy writes from Oba, New Hebrides: "We have again had a visit from H.M. 'Pegasus.' They made enquiries as to the condition of things generally, and enquired as to whether the sale of grog was continuing, to which question I had to answer in the affirmative. It is being sold by almost every French recruiting ship to natives, and by the traders as well. Powder, ball cartridges and dynamite, which is illegal trade to natives, are being sold in abundance. In fact the French are doing it quite openly, boasting that their Commissioner 'does not care.' Please pray that the

grog selling in some way may be stayed."

Bro. P. A. Davey, of Tokyo, Japan, says: "I have been surprised to see how our churches are forging ahead in Foreign Mission lines. You are an organised brotherhood in Australia, while on the other hand in America too strong an element seems to be opposed to delegate conventions, etc. The churches on the foreign field will in faith, hope and love advance or recede in proportion to the state of the spiritual life of the churches in the home lands. Christian love to all."

On an old monument in England is written:—

"As I was, so he ye;
As I am, ye shall be;
That I gave, that I have;
That I spent, that I had;
Thus I end all my cost;
What I left, that I lost."



A Native Baptism in India.

The following arrangements for tour of Bro. and Sister H. H. Strutton are subject to slight alteration.

Nov., Dec., Jan. Furlough in New Zealand.
Feb. Proceed to Queensland via N.S.W. in time to spend two weeks amongst Qld. churches.
Feb. 20. Leave for Sydney, via the Richmond River District.
Feb. 21 to March 16. Tour N.S.W.
March 17. Reach Victoria.
March 17 to April 10. Tour Victoria.
April 20. Reach Adelaide, South Australia.
April 20 to 27. Visit Adelaide and suburban churches.
April 27. Leave Adelaide for West Australia.
May 1. Reach Fremantle, West Australia.
May 1 to 14. Visit W.A. churches.
May 14. Leave W.A.; reach Colombo May 24.
Note.—Bro. Strutton has already spent some time in South Australia and in Tasmania.



West Australia.

PERTH.—On Friday, Nov. 11, at the Lake-st. chapel, a social was tendered to Mr. and Mrs. John Butcher, on the occasion of their silver wedding. A programme was carried out in which Mr. Hy. Wright, Mr. and Mrs. A. Eaton, and Mr. J. Rhodes assisted, interspersed by a hearty social chat. Bro. and Sister Butcher were associated with the church in its very early history in this State, and have been consistent and respected members throughout the ups and downs of its infant life. At a supper to which over 75 sat down, Mr. Redman spoke of the respect in which all held the guests of the evening, and of the pleasure it gave them to do them this honor. He wished them many more years of happy service together. Other speeches followed, and the very enjoyable evening terminated by the presentation to the "bride and bridegroom" of a bag of silver as a token of esteem from their old and new friends. Albany Bell, Nov. 20.

SUBIACO.—The Bible School celebrated Children's Day on Wednesday, Nov. 9. There was a good attendance, and as the descriptive pieces and recitations had been well rehearsed by those taking part, their undoubted excellence could not fail to interest and impress all present of the great need and urgency of spreading the gospel tidings everywhere. On the following Lord's day afternoon (the 13th), we observed Temperance Sunday, and although it proved to be an unusually hot day for early summer, it did not deter a goodly number of scholars, parents and friends from attending. We listened to a fine address delivered by Mr. P. Miller, an able advocate and warm friend of the Temperance cause hereabouts. By including several well chosen anecdotes, each embodying a good moral, in his address, the speaker rivetted his hearers' close attention, and finally roused 36 scholars to sign the temperance pledge, most, if not all, of the other scholars having previously pledged themselves. We are looking forward to the return of our evangelist, H. J. Banks. We anticipate a big budget of fresh ideas, suggestions, recommendations and plans for the improvement of both the church and school in all its influential spheres of usefulness.—R.F.R., Nov. 17.

Tasmania.

FORT ESPERANCE.—Bro. Moffit finished his services here last Lord's day. In the morning he addressed the church on "The Universal Sovereignty and Lordship of Christ," based on his resurrection, ascension and coronation. In the afternoon he held a baptismal service on the bank of the Esperance River, and spoke for about an hour to a very attentive and fairly numerous audience on "The Action, Subject, and Design of Christian Baptism," after which an intelligent young lady confessed her faith in Christ, and was baptised the same hour. At the close, a prominent Congregational member heartily thanked Bro. Moffit for the very clear and masterly way he had handled the subject. In the evening Bro. Moffit spoke on the two great leaders and commanders of God's people, Moses and Christ, touching on some of the types and anti-types of the two dispensations. Bro. Moffit left for Nunawana via Hobart on the 22nd. The elders here make the opportunity of thanking Bro. Moffit for his efforts on behalf of the church at Esperance.—David Purves, Nov. 24.

New Zealand.

WANGANUI.—It is with heartfelt thanks to God that we have to chronicle the advance made in the church here recently. Within the last six weeks six have made the good confession, while one member has been restored. Especially is the work of the Sunday School bearing fruit, and the outlook from that standpoint is extremely bright. Blessed as it is with an enthusiastic and hard-working supt., backed up by an earnest staff of officers and teachers, the school is in a splendid condition, and the good seed sown gives promise of an abundant harvest.—H. Siddall, Nov. 13.

WANGANUI.—Since last report 12 have been added to the church here by faith and obedience—many of them from the Bible School. Dr. Henry's mission greatly moved this town. We give God the praise for every manifestation of the saving power of the gospel.—Nov. 23.

Queensland.

WEST MORETON.—Children's Day at Rosevale a complete success; amount given, £2/14/-. Rosewood children acquitted themselves well, and delighted the audience gathered together. Interest in F.M. work will be increased by the service. Offering amounted to £1. Sickness in homes of many of our members makes the work rather hard at present, but we look for brighter days.—T.G.M., Nov. 21.

BUNDAMBA.—On Nov. 6, J. Swan exhorted the church, and preached at night. In the afternoon, "Heroes of the Cross" was rendered under the capable hands of Sister Auld and Bro. G. Green. The collection was £1/5/-. On Nov. 12 and 13 the postponed church anniversary tea and services were successfully held. A. Hutson, Boonah, A. T. Mason, Rosewood circuit, W. Waters, Ma Ma Creek circuit, and A. More, President of the Conference, gave inspiring addresses. Sister Auld sang a solo, the Methodist choir gave two anthems, and Sister Auld and E. Stanley gave a duet. Bro. McKie presented Sister R. Fischer with two volumes of music in recognition of her services as organist. On Sunday, 13th, Bro. Waters was with us all day. At 3 p.m. a special children's service was held. Bro. Waters gave an address, and the prizes were distributed by C. M. F. Fischer. At night Bro. Waters preached to a good audience. On Sunday, the 20th, T. W. Burrows exhorted and preached.—Geo. Green, Nov. 21.

South Australia.

NARRACORTE.—Last Sunday we celebrated Children's Day. There was a good attendance, and the little ones performed their work well. The offering amounted to 16/-. The meetings of the church are fairly well attended. On Sunday week one young man confessed his faith in Christ, after Bro. Edwards' address, and was baptised on the 20th. We have also to report another loss, Sister Chaplin, who with her family has left the district. This also means a loss of five scholars from the Sunday School. On Jan. 8 we commence a gospel mission, Bro. Griffith, the State Evangelist, being the missionary.—E. Gaskin.

BORDERTOWN.—Anniversary services of the Bible School were held on Lord's day, Nov. 20. The afternoon and evening meetings were a great success. The school, with the assistance of an orchestra, under the baton of C. S. Wylie, rendered some sweet music at each service. On the 21st the anniversary was continued, when a children's demonstration was held. The superintendent, L. Fisher, presided, and gave the school report, showing that the work accomplished during the year was satisfactory. Six scholars were added to the church. The children rendered a programme in a pleasing manner, reflecting credit those who worked to make the anniversary a success. All the scholars received a book award for attendance. A picnic on the 23rd concluded a very profitable series of gatherings. The writer spent last Lord's day with the brethren at Nth. Lector and Lillimur, and preached to splendid meetings at both places. An intelligent young man made the good confession at the night service. Prospects are bright for the tent mission, which will commence on Dec. 4.—E.E., Nov. 28.

HENLEY BEACH.—The first annual picnic in connection with the Y.P.S.C.E. took place at Long Gully, Belair, on Nov. 16, and a very enjoyable time was spent. The church held its quarterly business meeting last Wednesday. The church granted Bro. Horsell a four months' holiday, commencing from December 1, so as to enable him to have a complete rest. Whilst Bro. Horsell is having his rest, Alwin Fischer is to take the Wednesday evening services till Christmas, and E. J. Paternoster his Sunday engagements for the four months. To-day Bro. Paternoster took both services, and at the end of his address this morning he gave the invitation to any who would like to come to Christ, and our hearts rejoiced to see a young man from Salisbury come out and confess Christ.—M. S. Noble.

BALAKLAVA.—Good attendance this morning. The right hand of fellowship was extended to a young sister who was immersed last Friday, also to Sister Harris, from Kapunda Baptist Church. Sister Woods, from Hindmarsh church, Bro. and Sister McKenzie, from Baptist Church, Auckland, New Zealand, and are pleased to have them come amongst us. Bro. Day preached a powerful sermon to-night to a large audience.—A. W. Paterson, Nov. 27.

NORTH ADELAIDE.—Lord's day evening, Nov. 27, a married woman followed her Lord through the baptismal waters, and at the close of the service a young married couple responded to the gospel invitation, and made the good confession before many witnesses.—V.B.T., Nov. 28.

NORWOOD.—At the last officers' meeting of the church, W. Sando was appointed minute secretary, and T. W. Sage hon. officer in appreciation for long and faithful service rendered. To-day we had good meetings. Bro. Rankine spoke morning and evening, sowing the seed faithfully: reaping by-and-by.—G.H.J., Nov. 27.

SEMAPHORE.—Our thanksgiving service was all one could desire. Crowded tent. Bro. Griffith led the meeting. Bren. Ewers and W. C. Brooker spoke on the work. Sister Wright gave a recitation. Bro. Griffith was presented with a framed enlargement of the converts during the mission. Thankoffering for Home Missions, £13/2/6. Lord's day, Nov. 27, we had with us for both services Bro. James Manning. 52 broke bread. Sister Gladys Clark, by letter from Aldgate Valley, was received into fellowship. In the evening we had over 100 present, who attentively listened to our brother in his declaration of the gospel.—A.P.B., Nov. 28.

STIRLING EAST & ALDGATE VALLEY.—Since last report we have had the joy of hearing another confess his faith in Jesus Christ at Aldgate Valley. Meetings continue to be well attended. Sorry to lose Sister Gladys Clark, who has gone to the Semaphore for a while, but we trust our loss is their gain. At Stirling East we have to report good meetings. One who was immersed during the week was received into fellowship to-day. A Young People's Society of Christian Endeavor has been formed, and we trust it will be a benefit and a blessing to all.

Continued on page 782.

The Awakening of Two Girls.

By C. Mermod Rathbun.

The bright sunshine of a beautiful Sunday in early spring poured down from a cloudless sky over the smoke-grimed roofs of the great city, and out on the blue waters of the Bay of San Francisco the white caps danced merrily against the background of the Berkeley hills; and white-winged vessels passed swiftly from point to point driven by the bracing wind pouring in from the portals of the Golden Gate.

In front of the great grey stone church overlooking the wide blue of the bay beyond were gathered a throng of people awaiting the cars that should carry them to their homes. The morning service had just closed, and Clarice Beardsley and her friend, Ellis Bekin, stood just within the vestibule surrounded by a number of earnest-faced, merry young men and girls, striving with cordial hand-shakes and pleasant chatter to make the visitors one with themselves; and, when the young people of that particular church undertook to drive away the shades of loneliness, it was recognised that the matter was in the hands of experts.

Miss Havens, one of the leaders in both the social and the spiritual life of the young people, was at that moment gathering her committee of hospital workers together preparatory to a trip to the city and county hospital, where the young people of the church were accustomed to take charge of the Endeavorers' visiting and flower distribution work once a month. Clarice and her companion were interested spectators of the preparations that were being made for the trip.

Miss Havens, who was the chairman of the hospital committee, held in her hands a great bunch of American Beauty roses, which had just been given her by one of the wealthy ladies of the church, and others of the hospital party carried baskets of pansies and carnations, bundles of magazines, children's story papers, etc., for distribution in the wards of the hospital.

But Miss Havens was speaking, and the two young women turned to listen.

"I don't know what to do; we haven't a single singer among us to-day, and I just cannot disappoint those little children"; and the great brown eyes of the speaker glistened with tears, and her face took on that beautiful, tender look of love that was the glorification of Eunice Havens' face and the drawing power that accounted for her hosts of friends. "I cannot tell those poor little sick tots that there will be no music to-day. Why, one poor little crippled girl pulled my head down on the coverlid the last time we were there, and whispered, 'The flowers is beautiful, lady, and the story books is just grand; but, when the lady sings, I kin just see the angels. O, won't you bring her again, please?' You know Kate Glover was out there a couple of months ago, and sang in the children's ward; and the poor little things have been begging me ever since for more songs. I have asked every one of my acquaintance who can sing to go with us to-day, but each and all had other engagements which

they could not break. I don't know what we shall do; but I guess if the dear Lord wants those children to have their music, he will send us some one. Let's go into the session room and pray about it."

Some way it seemed the most natural thing in the world to the two visitors that they should join the others in the session room; and, as they knelt reverently with the others while Miss Havens offered a short, straightforward prayer for a singer to be provided, she could not know that in the breasts of the two visitors was going on a fierce conflict; but doubtless the Saviour knew.

Before the mind's eye of the two girls on their knees rose the picture of a multitude of entranced faces in the great theatre of a distant city, spellbound under the glories of a voice that would certainly make Clarice world-famous some day, and the no less wonderful genius of her friend, Ellis Bekin, who, though less than twenty years of age, had already gained a reputation as a violinist stretching far beyond the bounds of her home city.

These two, friends from childhood, led by a madcap desire for adventure and a wish to get away from the swirl of society life in which they moved, were on their first visit to the metropolis of the Pacific coast, and for a week had revelled in the glories of freedom from the artificial life they had been leading, and together had sought out the interesting nooks and queer places of a city that until its destruction by earthquake and fire a year or so later could offer more of the curious, probably, in sight and sound among its cosmopolitan population than could any other city of the New World.

This bright Sunday morning the two girls had gone to church, more out of curiosity, and perhaps a feeling of half-realised homesickness, than for any other reason, and, as we have seen, had been caught in the cordial mesh of the young people's reception committee.

Thus, as they rose from their knees, Clarice was not surprised when Ellis whispered into her ear, "Let's do it."

Miss Havens was opening the door to pass out when the girls detained her; and Clarice explained that she was a singer, and that her friend was a violinist, and that, if she would let them, they would be glad to sing and play for the hospital children. Eunice Havens said not a word at first, but put her arms one around each of the girls, in the beautiful, friendly way, that was one of her chief charms, and kissed them both. Then she said, "It will be beautiful of you."

Leaving the remainder of the party to wend their way to the hospital with the flowers and papers, Miss Havens went with the girls to their hotel to get Ellis's violin.

Then, as they went on their way to the hospital, Miss Havens told the girls something of the work that the Christian Endeavorers through their city union had been trying for several years to do for the afflicted and destitute ones at the

city and county hospital; and, as she told sympathetically of the work of the young people, and of the tremendous possibilities for doing the Lord service in the dreary corridors and barnlike wards of the great charity hospital, and told them of lives gone out in brightness and hope because of songs sung and kind words spoken, the two felt also the beauty of the Lord upon them. There came peace and happiness such as the giddy whirl of society life and the homage of the public to their musical talent had never given, and for almost the first time in their lives the two thought of religion and God and Christian service as something other than gloom and formalism, and caught a gleam of the possibilities of a life of unselfish service to others.

The remainder of the committee were awaiting them at the entrance to the hospital grounds; and, dividing into small squads, they separated to the various wards, Miss Havens and the girls being accompanied to the children's ward by one of the young men, who carried a basket of pansies for distribution.

The two will never forget the sight as they entered for the first time in their lives one of these great halls of suffering. Sunday was visiting day at the hospital, and the usual bareness and loneliness were relieved somewhat by the presence of visitors, some bearing flowers and dainties for children of their acquaintance. The greeting that they received from the wan little faces upon the pillows, as they passed between the two long lines of beds, each with its small sufferer, brought quick tears to the girls' eyes.

When they had traversed the ward to a central position, Miss Havens in a clear voice announced that she had two visitors with her to-day, who had come all the way across the great plains and high mountains from the East, and that they would play and sing for them. Clarice caught the exclamation of one little mite, "O, ain't it lovely?"

Ellis turned to Miss Havens, and inquired what sort of music the children would like. "Sing them 'Jerusalem the Golden,' and 'The Holy City,'" replied Eunice.

As Ellis drew her bow across the strings, an absolute silence fell upon all in the great ward; and the children listened with rapt attention as she improvised an introduction to "Jerusalem the Golden." Clarice had heard many brilliant improvisations by her friend, but never before had Ellis used her genius for music as she did that day. Beginning with several soft, slow notes, tender and plaintive, she passed from them to one of the most perfect musical expressions of soul-sickness and longing for the better country; and then Clarice's beautiful contralto took up the song, and transported the hushed company to the very tops of the Delectable Mountains; and more than one that day caught a glimpse of the golden city that was to stay with them until their tired young spirits passed joyfully through the gates.

The singer ceased, and her companion played on, passing gradually to the opening bars of "The Holy City."

Once more the contralto voice poured forth in song until it seemed to Eunice Havens that the portals were indeed opening, and that the glistening walls of the New Jerusalem rose before them.

Clarice herself realised that she had never sung as she was singing that day, and her friend's bow

seemed sped by hands invisible. The souls of both were in their music, and the inspiration of great love going out from their own hearts to these little ones was upon them.

Miss Havens was struck by the expression upon the face of an old man sitting by a bedside at one end of the ward. The children's faces were lighted with joy, and happy tears trickled down many a thin little cheek; but in the face of the man was a look as of a lost soul seeking to fathom the mystery of a great glory, and questioning the possibility as to whether these things were so.

After such an afternoon as neither of the girls had ever before experienced, and amid the thanks and blessings of shrill little voices begging that they would come again, they went forth into the late sunshine of the afternoon. Neither knew that the greatest mile-stone of their lives had been passed; but so it was, and they who had entered the home of suffering careless and indifferent to the real things of time and eternity went from the gates of the hospital with seeds of love and unselfishness which would later blossom into beautiful fruition in their own lives and the lives of countless others.—*C.E. World.*

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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.

Particulars in regard to the College Course for Resident and Day Students, Correspondence Classes and Night Classes, will be furnished
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From the Field—Continued.

MELBOURNE (Swanston-st.).—Good meetings last Lord's day morning and evening. Bro. Gordon delivered his farewell addresses to the church, and closed four years of enjoyable work with the church. There was a large attendance in the evening. In the afternoon the teachers of the school and the Bible Class had tea together, and a presentation was made of a dressing case. Satisfaction was expressed at Bro. Gordon's connection with the class and school, and best wishes tendered for future work in his new sphere.

CHELTENHAM.—Our Sunday School anniversary celebrations were a splendid success. Great praise is due to the programme committee, Misses Ivy Woff, Ida Judd, Milly Judd, and Mrs. Chapman, and leader of singing, Miss Inez Judd. Our Jensen fund has reached 153 shillings, including 5/- from a sister, Toongabbie, Vic., and a brother, Owen, S.A. Visitors to-day, Sisters Daff and Patrick, and Bro. Rickerby. One received by faith and obedience. A "Hymns that have helped" service at night. Soloists, Misses M. Howard, Ivy Woff, and Miss Campbell, of Subiaco, W.A. We are commencing to raise funds to purchase a new organ for an even more effective song service. Our hearts were rejoiced at the close of the service at hearing the name of Jesus confessed by Ethel Martin and Ivy Bryce.—T.B.P., Nov. 28.

MILDURA.—The anniversary services of the church and Sunday School were brought to a close last Lord's day. The rejoicings commenced in the first place with a combined church and school picnic on the 2nd inst., held on the banks of the Murray River, and proved most enjoyable to all, especially the little ones. On the 18th the annual tea meeting, followed by a public meeting, was held, at which many interesting musical and elocutionary items were rendered by the choir and the S.S. children, the building having been nicely decorated, under the supervision of Bro. Halliday, the S.S. supt. for the ensuing year. On the following Lord's day morning, we had two helpful and interesting addresses on the past and future work of the church, by R. Mansell and R. G. Cameron respectively. In the afternoon the S.S. children and teachers gave an excellent selection of items before a fairly good audience, and in the evening R. G. Cameron gave a splendid address on "The Church of the New Testament."—C.A.F.

CARLTON (Lygon-st.).—Two pretty weddings have recently taken place in our chapel. On Tuesday, Nov. 15, Mr. Matthew Bell and Miss Jessie Reid Jennings were united in marriage by Bro. Kingsbury. The following day Mr. F. W. Rust and Miss Elsie Payne, of Ascot Vale, were married by Bro. C. A. Batt. Mr. and Mrs. Bell have left for New Zealand, where they will be engaged in the work of the Lord. Mr. and Mrs. Rust are making their home in Ascot Vale. Prospects are bright for these happy couples, who have the hearty good wishes of their many friends.

MEREDITH.—A social evening was tendered Bro. J. R. Combridge prior to his leaving for Kyneton. There was a goodly number present. Bro. Boyd presided, and expressed regret at the departure of such a sterling character as Bro. Combridge, but knowing it was the Master's work that was calling us to part with him, it alleviated the pain and caused us to rejoice. Bren, Ward and W. Combridge (your scribe being unavoidably absent) testified to the fidelity and the devoted services rendered by Bro. Combridge to the cause at Meredith. Musical items were rendered at intervals. The chairman, on behalf of the church, presented Bro. Combridge with a small token of Christian love and esteem in the form of a buggy rug and umbrella. Bro. Combridge feelingly responded. The social cup was partaken of, and the singing of "God bless you" brought the meeting to a close. The prayers and good wishes accompany Bro. Combridge, believing the Lord will give him many souls for his hire.—A. McKay, Nov. 28.

BENDIGO.—D. C. McCallum and his wife are laboring for a short time with us. Sunday week, after a good sermon on "Neglecting Salvation,"

one young lady made the good confession, and last night was baptised into Christ. Death has visited us since last report, removing the father of Miss Godson, the husband of Mrs. Fizzle, and the eldest son of our Sister Mrs. Lowery. Our sympathy goes out to all the relatives.—J. Southwick, Nov. 28.

GEELONG.—The annual meeting of the church took place on Nov. 21. R. Lyall and F. G. Dunn were present from the Home Missionary Committee, and the latter occupied the chair. The following were elected for the ensuing twelve months: Officers, Messrs. Putland, Christopher senr., Bernard, W. Brownbill, Kelley, Mulvogue and Marsh; secretary, H. F. Christopher; treas., Mrs. Christopher, senr.; press correspondent, E. Brownbill. The year has been the brightest in the history of the church. The progress under Bro. Gordon's ministry can best be judged by the offerings, which in April came to £7 for the month, and in November exceeded £17. On Thursday evening last C. M. Gordon gave an address on "The School of the Prophets; a Plea for the College of the Bible." We had good attendances all day Sunday. In the morning J. Abercrombie spoke, and in the evening there was a large attendance, when Gifford Gordon gave a fine address on "What we are and what we shall be."—E. Brownbill.

ASCOT VALE.—On Lord's day, Nov. 13, C. A. Batt concluded his labors here. Excellent addresses were delivered by him at both services. One confession. These meetings were well attended, and deep regret was expressed at the cause of his resignation. On the following Thursday, Nov. 18, a members' social was tendered to him prior to his departure for S.A. in search of health. It was the largest gathering of its kind we have ever had; close on 200 assembled. W. A. Kemp presided, and referred to the splendid work our brother had accomplished with the church and its auxiliaries during his 14 months' sojourn. Presentations were made on behalf of church and Men's Bible Class, by W. A. Kemp and D. R. Moncur, consisting of a handsome travelling bag and rug, also a Swan fountain pen by the Junior Endeavor Boys. Short addresses were also delivered by T. McCallum, A. E. Bailey, W. Flood and secretary, all of whom referred to his labors, and bore testimony to the high esteem in which he was held by all members. Gospel meetings are at present being conducted by W. A. Kemp.—J.Y.P.

SHEPPARTON.—Our Sunday School held its annual picnic on Nov. 9. A very enjoyable time was spent. Every child on the ground received a toy. We are working and looking forward to our Christmas tree for the children. We have the Christmas tree in the afternoon, and Bro. Clipstone's welcome in the evening.—R. Dudley, Nov. 28.

CASTLEMAINE.—Had a large attendance of members yesterday morning. We were pleased to have with us Bren. Upstill (2), from Bendigo, who are spending the week-end here. Bro. Andrews gave the exhortation, taking for his subject, "The Book." In the afternoon we held a grand prayer meeting after the Sunday School, the teachers and elder scholars being invited to remain. Prayers were offered for a brother and sister who are laid aside by sickness. In the evening a packed house greeted the fast concluding services of our worthy Brother Clipstone, who will soon be leaving us. He took for his subject, "A great Question," and during the service Bro. H. Upstill sang "The Pilot Song," and Bro. D. Stewart sang "God is now willing; are you?" of Alexander's collection.—E.H.B., Nov. 28.

Here & There.

Next Sunday is December 4, the great day of the Home Mission offering in N.S.W.

There have been 13 decisions to date at the Colac mission conducted by A. W. Connor and T. Bagley.

G. Woolford is now secretary of the church at Moree, New South Wales.

The offerings for Children's Day are coming in very well. In a week or two acknowledgments will be made to date.

H. G. Harward and J. Binney are free to conduct a mission from Jan. 22 to Feb. 19, 1911. Address 303 Urquhart-st., Ballarat.

D. C. McCallum has accepted a short engagement with the church at Bendigo, Vic., after which he will take on the work at Swanston-st. for a few months.

All communications intended for the church at Vivian-st., Wellington, should be addressed to W. E. Nation, Waipapa-rd., Hataitai, Wellington, New Zealand.

Ira A. Paternoster, of Hindmarsh, S.A., intends taking a "preacher's holiday" in Melbourne in December. During that month he will preach for the church at Swanston-st.

W. J. Williams has accepted an engagement with the N.S.W. Home Mission Committee to labor at Rookwood and Canley Vale. Date of commencing work there has not yet been fixed.

Members of the Melbourne Preachers' Fraternal will please remember the meeting on Monday, December 5, at 3 p.m. W. J. Way, of Brunswick, is the speaker. Lygon-st. chapel is the place of meeting.

At the recent University Examinations, A. R. Main, Principal of the College of the Bible, completed the third year Arts course, thus passing in all the subjects necessary for the degree of Bachelor of Arts.

The Austral has received a fresh supply of "The Schofield Reference Bible." It will make a good and useful present for any student of the Bible. Handsomely bound in leather, silk sewed, 25/- post free.

Church treasurers and isolated members in New South Wales are asked to send on the annual offering as quickly as possible after next Sunday to the Organising Secretary, Thos. Hagger, "Bigina," Francis-st., Marrickville.

S.S. Union, Victoria.—The next meeting of the general committee will be held in the Christian chapel, Swanston-st. (lecture hall), on Monday evening, Dec. 12, at 8 o'clock. Full attendance of delegates is requested. Note the date.

The Swanston st. Bible Class gave a tea to Bro. and Sister C. M. Gordon on the occasion of Bro. Gordon's resigning the class to take up college work. P. B. McMaster, on behalf of the class, presented Bro. Gordon with a handsome dressing case.

H. G. Payne has been away from Erskineville, N.S.W., on holiday. Sunday evening preaching, in his absence, has been done by G. H. Browne, Geo. D. Vercio, T. Morton, and A. E. Illingworth. The Adult Class was conducted by H. B. Robins.

The Musical Society Kindergarten concert acknowledgments appear in another column. The Committee will be obliged if unsold tickets and money in the hands of friends will be returned to the secretary, or W. C. Craigie, 263 Little Collins-st., Melbourne.

J. E. Allan reports the sale of the Footscray church property in Paisley-st. for £2000, and the purchase of a fine block of land 66 x 105 in the same street for £296. Building operations will probably commence early in the new year.

The second quarterly meeting of church officers in Melbourne and suburbs is to be held in the Swanston-st. chapel on Monday evening, Dec. 5, at 8 o'clock. At the request of the conveners, F. G. Dunn has agreed to give an address on "An Ideal Presiding Brother," a general discussion of the subject to follow.

An isolated brother, in sending cheque for Home Missions to the N.S.W. Organising Secretary, says:—"I am pleased to read the good reports in the CHRISTIAN, and pray God that the work will still go on. I am truly sorry I can't send more." That is the right spirit: God bless him, and all the "believers who are scattered abroad."

W. Gale is on a visit to the Moree, N.S.W., district.

It is expected that the North Melbourne Kindergarten Christmas tree celebration will take place about December 17. Gifts of toys from Sunday Schools, Endeavor Societies, or individuals, will be very welcome, and can be sent care of the North Melbourne chapel, or to members of the Committee. T. B. Fischer, Cheltenham, will be glad to supply any information.

In the death of George Gray, of Wellington, the New Zealand churches have lost one of their most valued workers. After a long and painful illness, he died in his 65th year. The Wellington Evening Post has a sympathetic notice of his death, and a reference to the prominent position he formerly held as Accountant and Comptroller of Money Order and Savings Banks.

Bro. J. Fraser, of Merewether, N.S.W., writes to say that he does not think Rome will reconquer England, but at the same time he is not indifferent to the question. He is of opinion that the priests and nuns are more attentive to the sick in hospitals than are Protestant preachers, and gives his own experience while in the hospital at Newcastle. He thinks that Protestants might to a larger extent follow the example of Rome in this respect.

Reports from W. D. More and Geo. D. Verco came to hand too late for last N.S.W. Home Missionary Committee meeting. Bro. More reports that school at Moree has reached 50 scholars, and they are now aiming at 100. He and Bro. W. Gale were to conduct a six days' mission at Boomi, with Sister Miss Hodson as soloist; district work being organised. Geo. D. Verco reports five additions by faith and baptism at Mosman. Both reports good.

The death of Count Tolstoi has removed from Europe one of its most interesting personalities. In Russia, he was easily the most notable man of his day. Of him the Messenger says:—"The whole civilised world has been strangely touched by the passing of Tolstoi. The circumstances surrounding his death were in pathetic and tragic harmony with his life and teachings. His resolve to flee from the noises of modern life, and live out the rest of his days in the solitude of a monastery; the family differences; the deathbed utterances; all these present a farewell spectacle which one contemplates with something like a pang. This is not the place to enter upon an appreciation of his literary labors, but we cannot refrain in name of our common Christianity from laying a flower upon his coffin. We may not approve his interpretation of life and Scripture; we may deem him misguided and visionary, but none of us will deny his sincerity and his loyalty to what he believed to be the teaching of Jesus."

Last week, says the Christian (London), was a memorable week in the city of Berlin, when the centenary of its university was celebrated. In celebration of the great event, the Kaiser himself had collected almost half a million of money for the fresh endowment of scientific research at the famous seat of learning. That was itself a notable achievement. Very noteworthy also was the speech he delivered on the occasion. Now and then His Majesty utters words that cause distress to the friends of peace and good will among the nations; on the other hand, no man can strike a deeper note of religious feeling, and in this he stands alone among the crowned heads of Europe. His address concluded with what a great organ of the secular press calls "a high note of religious enthusiasm":—"All truth is of God, and his Spirit breathes on every work which comes from truth and strives towards truth. May this spirit of truth animate you! If it does, the old age of this university will be as its youth has been. It will be as a city set upon a hill to which the nations will go on pilgrimage; an ornament and shield of the Fatherland."

We have received from O. A. Carr a copy of "The Story of a Life"—the life of Mattie F. My-

ers—Mrs. O. A. Carr. It is a handsome volume, and is published at 8/6. We will be glad to take orders for it. The following is what J. W. McGarvey says about it:—"The Story of a Life. This is the vague title of a biography of Mrs. O. A. Carr, of Sherman, Tex., written by J. Breckinridge Ellis, and published by Reynolds-Parker Co., Sherman, Tex. It is a volume of 432 pages, gilt edged and handsomely bound. I knew Mrs. Carr intimately during the whole period of her married life, yet I have received from the connected story of her career, as set forth on these pages, a much more vivid conception of her character and her work. Bro. Ellis has done his part in a charming style, and with good judgment. While writing he was a guest at Carr-Burdette College, and had access to many records and memoranda left by the deceased, which enabled him to write from first-hand information. The story is one of remarkable, and even fascinating interest. It necessarily includes a pretty full account of Bro. Carr's life and labors, as well as those of his wife, culminating in their establishment and management of Carr-Burdette College, which they decided to a board of trustees, to be held after their death as the property of the churches in Texas. It is a very handsome property, sometimes called 'The College Beautiful.' It is situated on a beautiful, elevated campus just outside the city limits. It well managed by its trustees after Bro. Carr's death, it will prove a source of permanent blessing to the cause of truth in Texas. I hope that 'The Story of a Life' will have a wide circulation, for it will prove a blessing to all who read it."

N.S.W. HOME MISSION FUND.

From Churches, etc., towards support of their Evangelists:—Belmore, to Nov. 12, £7/10/-; Erskineville, to July 11, £10; Hamilton-Merewether, to Nov. 19, £6/10/-; Junee, to Oct. 30, £4; Marrar, to Nov. 13, £8/7/6; Moree Church and District Members, £18/11/-; North Sydney, to Nov. 13, £7; Wagga, to Oct. 30, £2/10/-; From Churches, per Collectors—Belmore, £1/5/8; Erskineville, £2/14/3; Enmore, £4/2/6; Lismore, £1/6/-; Mosman, 5/-; Marrickville, £1/17/-; Petersham, £4/19/-; Mission Offerings—Bangalow, 10/-; Casino, £1/16/-; Lismore (Bexhill), 9/-; Annual Offering—Byron Bay, 5/-; Individual Contributions—E. P. Auburn (including birthday gift of 6/2), 16/2; R. T. Wilson, Yerranderie, 3/6; Mrs. Jas. Hunter, Enmore, birthday gift, 5/1; "Fauett Bridge," Lismore, 2/6; J. F. Ashwood, £25; Bro. Rathbone, Alagala, £2; W. H. Keam, Sydney, £5/5/-; W. E. Robinson, Tyalgum, 10/-; R. Campbell Edwards, £50; "A Sister who hates debt," £1; Sisters' Conference, £4/7/6; Sundries, £5/18/-; To Nov. 14, £179/0/3.

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

VICTORIAN MISSION FUND.

Churches—Geelong, £10; Kyneton, £2; Wam-poony, £8/5/-; Surrey Hills, per Mrs. Dent, 20/5; North Carlton, per Miss Heinze, 24/-; St. Ann and Thankoffering, £12/3/-; Monthly Contribution, 60/-; Warrnambool, 10/-; "India," £5; Anonymous, 10/6; Sisters' H.M. Rally, per Mrs. B. J. Kemp, £128/11/6.

M. McLellan, Sec., 263 Lit. Collins-st., Melbourne.

Baxter-st., Toorak.

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

BIBLE COLLEGE ANNUAL COLLECTIONS.

Churches—Middle Park, Victoria, £3; Cottonville, S.A., 10/-; Belgrave, N.S.W., 24/-; North Sydney, N.S.W., 13/6; North Fitzroy, Vic., £16 18/9; Belmore, N.S.W., £1/4/-; North Sydney, 13/6; Rosevale, Q., £2/8/-.

THE JENSEN FUND.

P. Winter, £1/4/8; A Sister, New Ground, Tasmania, £1; Isolated, 1/-; F. Buri, 2/-; E. Sheehan, 3/6; Mrs. Chapman, 4/-; J. Huffer, 1/-; A Sister, South Yarra, 5/-; A Sister, Stawell,

2/6; A Sister, Mildura, 5/-; M. W. Green, 2/6; M. J. Cribb, 2/-; Church, Bews, S.A., 10/-; G. A. W. Mott, 2/6; Bro. and Sister N. H. Smith, 2/-; Mrs. Jackson, 2/6; Mrs. Simmons, 1/-; C. Williams and family, 5/-; R. M. Williams and family, 3/-; Mrs. E. Zelius, 5/-; Mrs. Cowley, 5/-; Mrs. C. Gill, 2/6; Mrs. Lacey, 2/6; Mrs. Bullen, 2/6; A Brother, 2/-; A Brother, Kaniva, 2/-; Mrs. Hall and family, 3/-; D. R. Hall, 2/-; A Brother, 2/-; A Sister, Mildura, 7/6; Mrs. Carnaby, 5/-; F. W. Broderick, 3/-; Wm. Pates, 10/-; J. T. Soundy, 20/-; Adult Bible Class, Brighton, 7/6; S. C. Flett, 10/-; Bro. Jonsen, 5/-; Hobart, per Geo. Smith, 20/-; E. Ryland, 6/-; L.C.J.S., 2/6; per A. Lee Archer, 5/-.

VICTORIAN SISTERS' HOME MISSION RALLY, OCT., 1910.

Receipts — Churches — Ascot Vale, £3/3/-; Brighton, £8/5/6; Balmnash-st., £1/2/-; Brunswick, 10/-; Collingwood, £1; Cheltenham, £1/4/0; Footscray, £1/2/-; Gore-st., Fitzroy, £1/3/0; Hawthorn, £2/16/-; Lygon-st., £16/13/-; Malvern, £1; Middle Park, £2; Newmarket, £1/3/-; North Fitzroy, £7/3/4; 12 members, N. Carlton, £2; North Melbourne, £1/9/3; North Richmond, 10/-; Preston, 8/-; South Melbourne, £1/2/0; South Yarra, £1/12/9; Surrey Hills, £1/8/-; Swanston-st., £4/2/4/9; St. Kilda, 12/3; Windsor, £3/2/4; Berwick, £2/10/-; Cusgrove, 11/6; Emerald, 9/3; Montrose, £1; Mildura, £1/10/1; St. Arnaud, £1; Stawell, £2/5/-; Taradale, £1; Warragul, £1; Mr. Cowper, Lake Rowan, £1; Mr. and Mrs. Varcoe, 10/-; Three Sisters, Wedderburn, 12/-; J. Patterson, Bet Bet, £2/2/-; Collection at Rally, £11/0/6; J. Pittman's Promise at Rally, 10/-; total, £129/15/-; Expenditure—Austral Printing a/c, £1/3/6; Balance to Treasurer, V.H.M., £128/11/6; total, £129/15/-.

NORTH MELBOURNE KINDERGARTEN.

Musical Society Kindergarten Concert.—Taken at the door, £3/14/-; Sale of Tickets:—Mrs. Davies, £1; J. Stewart, Carlton, 6/-; O. A. Carr Green, Burnley, 5/-; W. J. S. Thompson, Brunswick, 2/-; Mr. Larsen, 7/-; Mrs. Haddow, 12/-; Miss McGregor, Moonee Ponds, 3/-; Miss Jerrems, 5/-; F. G. Lloyd, Windsor, 7/-; Miss McDonald, 12/-; Miss Barnley, 20/-; C. H. Mitchell, 16/-; C. Hardie, 3/-; Miss J. Webster, 7/-; Mrs. Hagger, 39/-; W. J. Woodbridge, 4/-; C. W. Mitchell, 5/-; Mrs. Wray, 5/-; R. E. Ward, 1/-; A. E. Moody, 1/-; Jas. Hancock, 11/-.

W. C. Craigie, Treas. Kindergarten.
T. B. Fischer, Sec. Kindergarten.
C. H. Mitchell, Sec. Musical Society.

COMING EVENTS.

DECEMBER 3.—Hindmarsh Church of Christ Kindergarten. The new building in connection with the above will be opened on Saturday, December 3, at 3 p.m. York kinders, led by Miss Norman, and Robert-st. kinders, led by Miss J. Duncan, will render selections. Miss de Lissa, Kindergarten expert for South Australia, will give an address. Refreshments. Collection.

DECEMBER 3 & 5.—Victorian Churches of Christ C.E. Union.—Demonstration, Monday, December 5, 8 p.m. Song Service, 7.45 p.m. Prominent speakers; excellent programme. Motor launch picnic, "Glen" Tea Gardens, Saturday afternoon, December 3. A grand outing is assured. Everybody welcome.—Clarence W. Timmins, Organising Secretary.

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

Emerald

"Avonsleigh House." First class accommodation for visitors. Splendid scenery. Piano; good table; milk; cream. Coach meets all trains. Terms moderate. W. F. Westmore, Emerald.

Obituary.

GRAY.—On November 17, after a long and painful illness, George Gray died in his 65th year. Born at Aberdeen, Bro. Gray came to New Zealand when five years of age, living first at Taranaki, and later at Nelson, in which latter place he joined the Baptist Church, being baptised in the year 1865. The following year E. Lewis arrived in Nelson, and there being no regular Baptist preacher there, he preached primitive Christianity in the Baptist chapel, which led to nearly the whole of the members of that church taking the name of Disciples. Bro. Gray came to Wellington in 1865, and, with five or six others, commenced meetings for worship and the breaking of bread according to apostolic teaching. He was elected first secretary to the church, which office he held continuously to his death, and was also one of the first elders elected. From the beginning Bro. Gray has worked whole-heartedly for the advancement of the cause of Christ, and in every department of the church his influence has been felt, and no work was too humble for him to do for the Saviour he loved. His devotion and loyalty to the cause of Christ, his manly, upright, Christian character, his willingness at all times to help and advise, are but few of the many characteristics that have won for him a large circle of friends, and his loss will be keenly felt. Our sincere sympathy is extended to Sister Gray and family, and we pray that the Father will sustain and comfort them in their hour of sorrow. Our late brother occupied a prominent position in the service of the Government, having joined the Telegraph Department in 1867, and was subsequently promoted to be senior clerk of the combined Post and Telegraph Department. In 1891 he was appointed Accountant and Comptroller of Money Order and Savings Banks, from which position he retired in 1897.

Wellington, N.Z.

W.E.N.

BIRCH.—On Oct. 12 the church at Footsray was called upon to part with one of its aged and honored members, in the person of T. Birch, aged 78. As an unostentatious member he did much for the cause of Christ. For 30 years he was an earnest advocate of apostolic Christianity, preaching its truths by a noble and self-sacrificing life. He learned the simple truth at Mt. Clear, Victoria, and became a pioneer of the cause in that place. Later he worshipped at Ballarat, and the eventime of life was spent with the church at Footsray. He ever manifested an unswerving faith in God, Christ, the Bible and the church. He was loved by all. In the absence of the writer, R. Emiss, of Williamstown, conducted the funeral in the Fawcett Cemetery. May God comfort all the mourners.

Footsray, Vic.

J.E.A.

SHEPPARD.—On Oct. 25, Sister Mrs. M. A. Sheppard, aged 81, one of the few remaining pioneers of the Footsray church, passed to the higher life. Her early years were spent with the Baptists, having been baptised in England, and on arrival in Victoria joined the Collins-st. Church. When the plea of the Church of Christ was first preached in Footsray by P. Brown, she soon saw its Scripturalness, and abandoned all human names for the simple one of Christian. For 31 years she was an ardent supporter of the cause, and it can truthfully be said that she was a worthy pioneer. True in life, faithful to the end, she has entered a well earned rest. In the absence of the writer, R. Emiss, of Williamstown, officiated at the graveside. God richly comfort the bereaved husband and children.

Footsray, Vic.

J.E.A.

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To Schreck, Sons and Co. Dear Sirs,—I feel it my duty as well as a great joy to tell you what "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 the majority of medical men said it was tuberculosis, and what gave me such great faith in "Schreck's Poultice" was the Doctors' opinion of the great improvement they saw after nine days' 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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