



The Australian

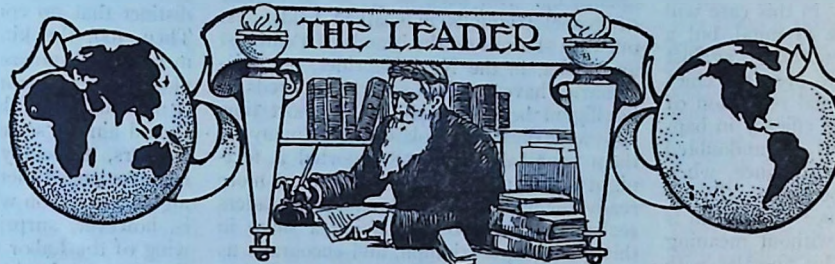
# CHRISTIAN



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## A SCRIPTURAL BAPTISM OR NO BAPTISM.

In Old Testament times the religion of the Jewish people was heavily weighted by ritual and ceremonial observances. In this respect the religion of the New Testament stands out in marked contrast. The distinguishing feature of a pure Christianity is its simplicity. It was not intended to be overlaid with ritualism, nor was it designed that material forms should weaken the force of its great spiritual truths. It is first and last a spiritual religion. Nevertheless it is not without its ordinances. These, however, are only two in number and of the simplest possible character. Nothing could be simpler in the manner of their observance than the Lord's Supper and Christian baptism. "By bread," says Dr. John Watson, "which is the richness of the harvest and the staff of life, is signified that body of the Lord—his divine and human fulness—which is the food of the soul; and by wine, which is the very essence of the vine and the gathered vigor of creation, is represented that blood of the Lord which was his life, and which was poured out to be the salvation of the world." And in regard to the ordinance of baptism, he says, "The purest thing in nature, clean, fresh water, is used to represent and to convey the cleansing grace of Christ's blood and Spirit." This definition of the two ordinances will, we think, be readily accepted by all whose creedal peculiarities have not committed them to another view.

### Subjects of controversy.

And yet, simple as the two ordinances are, they have been made the battle ground of much bitter controversy. On the one hand, there have been those who would elevate them to a position they were never intended to occupy, while on the other, there have been those who would belittle them by non-observance, or by taking unwarrantable liberties with them. It is not our intention just now, however, to consider

both of these ordinances, but to give some consideration to the question of baptism and to some things which have been recently said about it. In doing so, we begin by making an affirmation which cannot be disputed, namely, that in the New Testament church the ordinance of baptism occupied a position of considerable importance. It did so because of its association with the name of Christ, its place in the matter of conversion, and as a means of entrance into the visible church. It is a conspicuous and prominent part of the Christian religion, and is spoken of and alluded to more than one hundred times in the New Testament. Occupying so much space in so small a volume, we must therefore regard it with the respect and reverence due to a very prominent divine institution. The tendency in the present day is quite the opposite of this, and if persevered in, the day is not far distant when the ordinance will either be robbed of all its Scriptural significance, or be dispensed with altogether. In this matter our duty is quite clear. We are pledged to the restoration of the Scriptural idea of baptism—a Scriptural baptism or no baptism.

### "Equally valid."

And this brings us now to some recent utterances, notably those made by Mr. F. C. Spurr and comments thereupon by the editor of the *Southern Cross*. "Every utterance," says the latter, "which tends to weaken the forces that separate Christ's churches from each other—which helps the churches to see facts and doctrines in true perspective, so that their relative scale can be understood—is to be welcomed." As a statement standing by itself no objection can be taken to it. We very gladly endorse it, but as applied to Mr. Spurr's plea of recognising "as equally valid sprinkling, affusion, or immersion," it leaves very much to be desired. The "perspective" which asks us to regard three totally different things as one and the same, is not one that appeals to us. The "perspective" which

makes a thing look ridiculous has very little to recommend it. The easiest way to find out how awkward "the perspective" is, is to use the three words in every passage of Scripture in which there is an allusion to baptism. It may be quite true that the Methodist Church "holds that all three methods of administering baptism are equally valid." This fact, however, proves nothing except that the Methodist Church, like the Church of Rome, claims to be above those laws which regulate interpretation and sound exegesis. To say the least of it, a position that maintains itself by doing violence to the meaning of words is not one upon which we can place much reliance.

### The realm of conscience.

We are further informed that "the choice between these three modes lies in the realm of conscience." Admitting for the sake of argument that it does, what is the obvious conclusion as to the method to be adopted? If all three are said to be equally valid, but the fact is disputed in regard to two of them, but admitted by all in regard to one, would not the difficulty be solved by choosing the one about which there is no dispute? Conscience, however, may lead us to do wrong, as it did in the case of Saul when he persecuted the disciples of our Lord. Conscience only acts rightly when it is properly instructed. The great thing for us to do, therefore, is to take every possible means of ascertaining what is the truth, and follow conscience when it tells us to do what we believe to be right. There is probably nothing about which Baptists and Methodists are more agreed upon than the symbolical character of baptism. Baptists at any rate are strong upon this point. The Baptist reviewer of the volume "The Church of Christ" is emphatic just here. He says: "This burial and resurrection of the believer is a spiritual experience, which is represented in baptism." There is no doubt that in one of its aspects baptism is beautifully symbolical of a burial and a resurrec-



tion. But if it be granted that sprinkling or affusion is equally as valid as immersion, its symbolical significance disappears.

#### Something more.

It is, however, something more than a symbol. It is also, according to the Apostle Peter, "the answer of a good conscience toward God." The meaning of which, according to Ellicott's Commentary, is as follows: "A 'good conscience' in this case will not mean an honest frame of mind, but a consciousness of having nothing against you, such as would come to even the chief of sinners from the baptismal remission of sins." There is no magical efficacy in baptismal waters, but there is an undoubted blessing attached to the ordinance, when preceded by faith and repentance. To ignore the spiritual significance of baptism is to make it an ordinance without meaning and to charge Christ and his apostles with having given it a prominence it was not entitled to. In view of these things there seems to be no alternative but to say we must have a Scriptural baptism or none at all.

## Editorial Notes.

#### An American Idea.

The influence of the church paper upon those who read it is acknowledged by all. What should we be without it? It is impossible to overestimate its importance in the furtherance of our Home and Foreign Missions. Our Bible College, Church Extension, and other interests are directly furthered by its advocacy, while it also forms a tangible bond of union for the churches. Its power for good increases with its circulation, and the only regret is that it is not taken in every home represented in the church. In America, some churches pay out of their church funds for the paper to go into every church family. The majority of the members pay their subscriptions into the church treasury, while those unable to do so receive it free. The others, who are careless at first, generally become interested in time, and the paper with its weekly budget of church news and inspiring articles soon creates an interest which is reflected in church contributions and spiritual growth. The direct result is decidedly good, and we commend the idea to our churches generally.

#### Our Successful Missions.

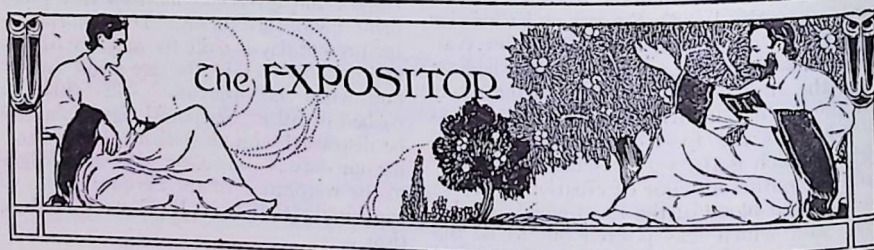
We are so accustomed to read of missionary success that reports of it no longer arouse the enthusiasm they did when they were less common. We read of 800 baptisms by our Philippine missionaries last year, and scarcely say or even think Hallelujah. The wonderful work at Bolenge on the Congo in Equatorial Africa is equal to anything in the story of modern missions

and may well stir our pulses. Here several hundreds of men and women have been reclaimed from most repulsive and demoralising heathenism, and so soundly converted that they support one in every ten of their number as evangelists. And now we read of another station three days' steam further up the Congo, Bonyeka, at which in one day recently 99 were baptised after careful preparation, and other stations are being opened up. Nor need we go so far to hear of gospel triumphs in heathen fields. At our own stations on the islands of Pentecost and Aoba, in the New Hebrides, our missionaries have baptised several hundreds of intelligent believers, who but a short time ago were heathen idolaters, and many of them cannibals. The 58 reported a fortnight ago baptised on Aoba, with 70 more ready for baptism, should make our readers realise that we too are having a share in this glad gospel triumph, and encourage us in the great work to which we are called to "send the light."

#### Sunday Picture Shows.

The South Australian Government, by the prohibition of Sunday picture shows, has disturbed a hornets' nest. Those whose financial profits are thus affected, as well as many others, are up in arms. It is urged that these entertainments can be made highly instructive and used for the inculcation of moral and religious truth, and that the promoters have as much right to use the moving pictures for this purpose as preachers have to deliver their sermons on Sunday. But of course no one supposes that the promoters of picture shows conduct them sim-

ply for the moral uplift of the community; they are purely business concerns and are run to pay. The churches on the other hand avowedly exist for the spiritual and moral good of the people. They are voluntary associations of believers who support and control preachers to assist them in their religious work, whereas the shows are promoted and controlled entirely by their proprietors for financial purposes. The objects and aims of the two institutions are so distinct that no comparison can be drawn. Then, too, the cinematographic entertainments entail unnecessary labor, and the employees have to work seven days a week. It is not surprising that a Labor Government should aim to secure a weekly rest for the workers, especially as the public are not inconvenienced thereby, seeing there are six nights a week on which they can attend. It is, however, surprising that the socialistic wing of the Labor party should censure the Government for its action. The show proprietors having taken legal advice, believe they can defy the Government, and are going to test the matter. At this writing the issue is uncertain, but it is to be hoped, in the interests of the workers, that all unnecessary Sunday labor will be abolished. Moreover, from the moral standpoint it is desirable that such entertainments should be prohibited, for whatever good might possibly be accomplished by high-class programmes, it is admitted that some of these shows border on the vulgar and are not calculated to build up strong moral character. The distinct tendency is to pander to the lower tastes of the community.



## Always the Same.

By W. J. Way.

The loftiest minds who have spoken since Jesus Christ closed his earthly ministry have not uttered one sentence of higher, purer thought than those of his. Not one, nor all combined, of the deep thinkers and penetrating intellects have been able to coin more impressive and necessary truths than those of Jesus of Nazareth. In the matter of revealing and enthroning truth Jesus Christ is the first and the last. Philosophers have superseded philosophers, and thinkers have supplanted thinkers, but Christ's position has never been menaced. As a matter of fact, Christ is the pathfinder and Creator of all that can really bless and lift man up to the divine. The philosophers and thinkers have not added one cubit—

not one jot or tittle—to the stature of truth enunciated by the Galilean. The teaching of Jesus was free from the mysterious and intricate; it was light and truth. And therefore the common people heard him gladly.

#### Christ the Truth.

But Christ is more than a pathfinder; he is the consummation and finality of truth. We opine that no being in the universe will raise the standard of truth higher than Christ has set it. "In him dwelt the fullness of the Godhead bodily, that in all things he might have the pre-eminence." That saving, new creation truth was unknown before Christ came is evident from



Pilate's question, "What is truth?" If truth—truth that opened the door into the holiest of all—were known, then why did Pilate ask that question? For four thousand years there had been philosophic speculation and human effort to discover and bring it forth, but nevertheless truth was unknown. The law was given by Moses; grace and truth came by Jesus Christ. Moses and his office embodied law and judgment. Christ and his office enthroned grace and truth. Truth is the offspring of the love and being of God. In Christ standing before Pilate we see truth in human form haloed and full-orbed, revealing, creating the standard of truth for all ages, and toward which the civilised races have been attracted ever since. Pilate was but the spokesman for the human race before Christ; and it is remarkable that since Christ has been preached no master mind has seriously asked the question, "What is truth?" Even men who have no association with churches and no sympathy with creeds, still cling to Jesus Christ as the Truth. Nor have any nor all the reformers and founders of latter day denominations added one iota to the beauty and fulness of the truth of Christ. Truth to tell, their "Confessions of Faith," "Laws," "Articles," "Doctrine and Discipline," dogmas and decretals, have darkened the divine counsels by words without knowledge, and have cast a film over what is transparent and pure as we hear it from the lips of the Son of God.

#### "Semper idem."

Jesus Christ is still imperial. His doctrine and revelation are as practical and effectual as ever. In the physical world light, air and water, three essentials of life, are as valuable as ever, and we try to get the purest and best. They have lost none of their value or demand during the ages. Just so is it with the truth and example of Christ; they are still spirit and life; they are still pure and best. Nineteen hundred years in the crucibles of experience—in the fierce retorts of human criticism—have left them as faultless and unimpaired as ever. They are as searching, crushing, saving to-day as in the first century. "*Semper idem.*" We do not cling to them because of their antiquity, nor for "Auld Lang Syne," nor for their inspiring philosophy only, but for their perennial power and veracity. We still exclaim from the depths of our being, "Thou hast the words of eternal life." We join in the chorus, "Never man spake like this man; is not this the Christ?"

#### Up-to-date.

The words of Christ and his example are as up-to-date, abreast of the times, in step with civilisation, and as pre-dated as ever. All the combined wisdom of the world, and all the ingenuity of hell poured into the hearts of men, have utterly failed to detect any incongruity—anything contrary to the best interests of men. They are still the

only essential and powerful factors for the advance of the human mind toward the divine, and not less for the glory of God. "I will open my mouth in parables," said Jesus; "I will utter things kept secret from the foundation of the world," and the things uttered show no signs of depreciation or decrepitude. They are being disseminated throughout the whole world; and if men were true to themselves they would leaven the whole lump. They gather no dimness nor damage with the lapse of ages. They have anticipated all the phases and startling events of the past, the present and the future. Whilst men have been compelled to alter and even expunge their works and doctrines, because of the truth of Christ, his words and works have never required modification or repeal. Time leaves its depreciatory mark on almost everything. Even the sun, so high and powerful, betrays the wear and tear of time. Scientists tell us that the face of the orb of day contracts five miles in every hundred years. But the truths of Jesus Christ have not contracted or sagged with the passing of centuries. They are "the same yesterday, to-day and for ever." Go to the coast and examine the cliffs, and you will find that the ceaseless motion of the sea has worn and honeycombed the rocks. Go to hoary mountains and you will discover that fire and storm have blazed and split the basaltic foundations. But what waves of ocean, or storms of demons and men have impaired the truth of Christ? Not one. Or go to the great libraries of the world, and you will find tons of literature, once famous, once the glory of orators, philosophers and poets, but now neglected, and only kept in dark corners as relics of an ignorant and semi-barbarous past. But Christ and his oratory are still the charm and touchstone of kings and statesmen. They intrude into every circle and society; they throw their influence and light over all nations and tongues. They come fresh with the sun every morning and challenge the human race, but they do not set with him, for at eventide it is still aglow with that light which is *above* the brightness of the sun.

#### The pole star.

The truth of Jesus is still the pole star in the moral and religious universe. The truths of Jesus are still face to face with all truth in science, literature and experience. It is still true that we can do nothing against the truth, but for the truth, that "ye shall know the truth, and the truth shall make you free," that the truth sanctifies, that "no lie is of the truth," that Jesus Christ is "the way, the truth, and the life." The dogmas and philosophy of men become obsolete and are forgotten; but every generation has found that the truths of Christ have been exactly what they needed; yea, as if they had come especially to each generation. They have contained enlightenment for every soul, light for every mind, and the panoply of God for every spirit. The words of Christ have lost nothing

of their crisp challenge to men and nations. They are still "quick and powerful and sharper than any two-edged sword," (Heb. 4: 12). The light of the sun is still as popular and needful as ever. It is true that men have discovered various sources of light, which are useful when the pall of night has fallen upon us; but take away the sun, and notwithstanding all the artificial illuminations, we should have no flowers, fruits, or bread-yielding rain. The sun alone is necessary; it is the light of the physical world. And if to-night an earthquake should swallow up the hundreds of tons of literature, dealing with morality and religion, and leave us shut up to the truth of Christ and his example, I am thinking we should be gainers rather than losers. We should still have the fountain of light, the source of the Spirit, and the power-house of truth. I have read of the sun, moon and stars fleeing away, and there was found no place for them; but in striking contrast to the flight of constellations, I hear our Redeemer say, "Heaven and earth shall pass away, but my word shall not pass away." Peter spake truth when he said, "We have not followed cunningly devised fables when we made known unto you the coming and power of our Lord Jesus Christ, but were eye-witnesses of his majesty."

#### Unchanging.

Twelve months ago last October there assembled on the recreation ground in Pittsburg, America, 27,000 disciples of Christ, immersed believers, there from all parts of the world, and we may presume from every nationality, drawn there by the power of the truth and appointments of Jesus Christ. There were no red-capped cardinals, no surpliced bishops, no operatic choirs, but just ordinary mortals, saved by grace. And as they came together to break bread, they felt that the truths of Christ and his appointments were as real and precious as they were to those who daily in the temple and from house to house ate of that bread and drank of that cup. And so manifestly was Christ present that strong men and women wept and tears found their way down the cheeks of some of the police who were in attendance. Neither the length of time nor the gulf of distance had wrought any change of his truth and the blessedness of Christ's ordinances. "*Semper idem*"—always the same. It is certainly remarkable that eighteen hundred years after Christ's ascension to heaven, the largest communion service ever held on earth should be chronicled. What eloquent, deep-toned, overwhelming evidence does this fact afford of the undying power and vitality of Jesus Christ and his doctrine. Yea, after all that has been uttered and written against Christ and his truth, by all sorts and conditions of men, after all the floods and flames of persecution and ashes of martyrs, after the convulsions and life and death throes of fifty generations, they are neither threadbare nor chafed by



the ceaseless oscillation of human events. Infallible, immutable, indestructible, the Word of God, which liveth and abideth for ever.

## Lord, When?

### A JUDGMENT DAY QUESTION.

By T. J. Bull.

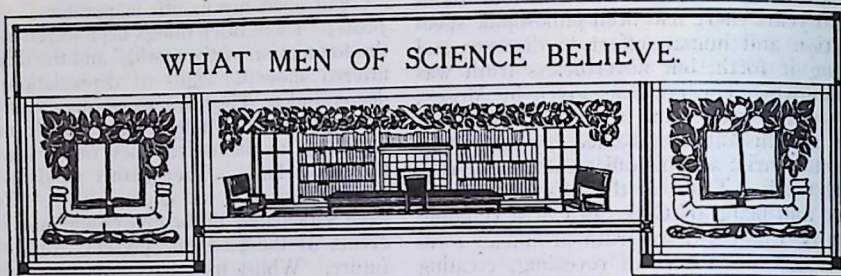
The great judgment scene pictured by our Divine Lord in the closing section of his great discourse on Olivet (Matt. 25) is not without difficulties of interpretation which start up the moment we begin to ask questions. Does "all the nations" include every member of the human family? If we say "yes," there arise the further questions: Who does the King refer to in the words, "My brethren"? Are they included in "them on his right hand"? or do they constitute a distinct class separate from those? I offer no solution of the problems involved in these questions, except to suggest that perhaps they are more apparent than real and a consequence of the pictorial representation rather than of the facts pictured.

Let us pass to a consideration of the great surprise question asked both by those on the King's right hand and by those on his left. "Lord, when saw we thee?" etc., and the King's answer, "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me." "Inasmuch as ye did it *not* unto one of the least of these ye did it *not* unto me."

Surely the shallowest of all interpretations is that which makes acts of charity as commonly understood the supreme consideration in the judgment. If we pass through the merely pictorial representation to the inner heart of things it is not difficult to discover the stupendous claim of Jesus to stand in a unique relationship to all the people of all the nations, whether they will or no, and to be the Supreme Arbiter of their eternal destiny. Common charity, or the lack of it, is taken as a sample of all our doing or not doing, and as thus a revelation of our attitude to the King. The judgment will show that things that men think have no relationship whatever to Jesus Christ are very vitally connected with him. That the divine judgment goes to the heart of things and does not deal merely with external facts or deeds surely needs no argument. Motives can be and are weighed in the balances of the judgment. The Judge "who hath his eyes like a flame of fire" "searcheth the reins and hearts." Deeds take on the quality of the heart that prompts them, they are revelations of character. Willing choice of Jesus Christ changes the character of all that we do. To ignore Christ is forever impossible. "Lord, when did we? Lord, when did we not?" and the Lord answers, "In all your doing to others you did to me; come, ye blessed of my Father. In all your failure to do to others you failed to do to me; depart, ye

cursed." Now is the time to determine whether in that great day *our* question,

"Lord, when?" shall be one of pained or of glad surprise.



In answer to a letter addressed to Professor George S. Boulger, as to the supposed conflict between science and Christian belief, the professor replied:

"You ask me the directly personal question as to whether, in my opinion, there is any real conflict between the facts of science and the essential truths of Christianity. In answering this question, I must first premise that I can only presume to speak for myself from my own mental temperament, my own studies, and the perception of the two classes of truths vouchsafed to me. In philosophy, in physics, and in astronomy I am content to place myself on the side of Bacon, of Newton, of Napoleon. I believe with Bacon, that 'a little Philosophy inclineth Man's Minde to Atheisme; but depth in Philosophy bringeth Men's Mindes about to Religion.' With Newton I am content 'to seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.' With Napoleon—not a man of science but a man of the world, a man of action—I would say to our neo-Epicureans as he did to his sceptical officers, pointing to the stars, 'Gentlemen, you may talk all night, but who made all these?'

"I am perfectly aware of the temptation of the physiological laboratory, when one is face to face with the facts of the localisation of brain-functions and the influence of purely physical conditions upon mentality, but here, as ever, it is at the very base of the problem that the unsolved mystery shows itself insoluble. Force, Matter, Life, Thought, Will, what are they; whence come they? Science deals with their phenomena, their manifestations. As I am convinced that the Christian faith is a divine revelation as I am that 'Nature' is the creation of the Divine First Cause, it is, of course, to me unthinkable that there could be any conflict between them."

#### A scientist and Jesus Christ.

"I do not know in what mood of pessimism I might have stood before you to-day had it not been that ere the dew of youth had dried from off me I made friends with the Sinless Son of Man, who is the Well-head of the stream that vitalises all advancing civilisation, and who claims to be

the First and the Last, and the Living One who was dead, and is alive for evermore, and has the keys of Death and the Unseen. My experience compels me to own that claim. For to me, as to the Reformers who founded this University, and to a countless throng throughout the centuries of all sorts and conditions of men, he has established a vivid and vivifying correspondence with our supersensuous environment. He has made us 'see' that at the heart of all things there is a Father's heart. He has made us 'know' that in the complex play of circumstances the reins of progress are in the hands of a Circumstant who makes all things work together for our good."

#### Science and belief in God.

Let human inquiry advance as it will we cannot break away from that first great utterance of the Bible: "In the beginning God created the heaven and the earth." An instructive passage concerning the necessity of this great truth is found in the book before us where Sir Robert Ball thus refers to the origin of the stars. He says:

"It is true we believe—I myself certainly do—that our solar system has originated from the nebula, just as I believe the adult came from the child, but if you ask me where that nebula came from, well, we may say it came from the collision of two stars. But then comes the question, 'Where did the two stars come from?' To that science really gives no answer; and as far as I can understand these things, the very circumstances of the heavens seem to me to bear written on them the impress of the fact that they cannot have gone on from all time as they are now. There must have been, so far as we can understand it, some beginning, some time at which there was an intervention of force and action such as science is not able to take cognisance of. Hence it is I cannot but express hearty sympathy with the efforts, and successful efforts, which have been made by this Institute to show that in our endeavors to understand the wonders of Nature, we have ever brought before us the fact that there are innumerable mysteries in Nature which can never be accounted for by the operations with which science makes us familiar, but which demands the intervention of some Higher Power than anything man's intellect can comprehend."—*Selected.*



## South Australian Letter.

By D. A. Ewers.

While it is too early to speak definitely as to the results of the offering for Home Missions on the fifth, it is now evident that we shall approach if we do not exceed our aim of £550. There was a fear expressed by some that the splendid response to the appeal at Conference, which amounted to £250, would materially affect our special Home Mission offering this month. I think it did. I am really of the opinion that the largely increased contribution is in part the outcome of the enthusiasm then and thus engendered. There were those, again, who feared that the advent of Bro. Rains and the impetus thus given to Foreign Missions would influence our Home Mission receipts. I think it did—in the best possible way. We have already raised about £900 this Conference year for the foreign fields, a great advance, and it will probably reach £950 or more. Has this hurt our H.M. funds? Listen. We shall receive at least £600 more for Home Missions this year than last. Another factor in our forward work I reckon to be the splendid foundation laid during the last few years by our H.M. Committee.

I took a run up to Lochiel on the 11th. This old church celebrated its 26th anniversary. Lochiel is about 20 miles from the Balaklava Railway Station, and has no telegraph nearer. It is a farming community, and owing to the farms falling into larger holdings the population is not so large as formerly. Brethren who formerly occupied the platform and supported the work there have moved away, such as the Tosclands, A. L. Greenshields and most of his family, Bro. Swain and others; but there are some faithful brethren left who in the face of much difficulty are keeping the old flag flying. They lack platform ability, but continue the meetings for the breaking of bread. There is a commodious chapel, but no gospel meetings or Sunday School. Six or seven miles away at Nantawarra we also have a nice building, but owing to the removal of so many brethren it has been closed for six years. It seems a pity these two chapels, free of debt, and with every convenience, should not be used more largely. An earnest young man willing to work could, I believe, soon revive the cause. An audience can be got without the least difficulty, at least in Loch-

iel. A number of young people are growing up without Sunday School teaching. I expect Bro. Warren, of Kadina, will spend a few weeks there shortly, and this may lead to the work being carried on more vigorously in future.

But I must tell you about our meetings. The audience on the Lord's day morning was not large, about 30 or 35, I think, but we had splendid meetings afternoon and night. And on Monday night after the tea at which there were several sittings with over £9 receipts, the place was packed and many crowding round the doors outside.



"Whither thou goest, I will go; and where thou lodgest, I will lodge."—Ruth 1: 16.

Bro. Swain, a former resident, who went from Adelaide with me, was chairman, and made a good speech, urging the brethren to move in the matter of getting a preacher. As I was principal speaker I talked for over three-quarters of an hour, and they suffered the infliction with most exemplary patience. They seemed to listen with all their eyes and ears, and some even with their mouths. Somehow, I like people of that sort. After the meeting all turned out while the tables were set again for supper, which lasted till nearly 12, as there were but two or three sittings and no one seemed in a hurry to move. I was staying with Bro. and Sister W. A. Greenshields, who made me very comfortable, and we did not get home till

about 1.30 a.m. Somehow those country people enjoy a tea, and there is an unconventionalism and heartiness quite refreshing to the city visitor. I also spent a night and day with Bro. J. G. Cosh, of Nantawarra, whose kindly hospitality and whose watermelons and grapes will long remain in my memory.

But one thing nearly took my breath away. I found that Lochiel church had no agent for the CHRISTIAN. So far as I remember, this is the very first church I have struck where there was no agent for our church paper. I told them so, and it required no persuasion to induce several of them to take it. Bro. W. A. Greenshields, the secretary, who was already a subscriber, will now act as agent.

And talking of that reminds me to say that the Glenelg church has decided to pay for the paper to enter every church household there. That church has gone ahead wonderfully the last year or two. Several members have moved to reside there, and Bro. E. W. Pittman is doing a fine work. I hear they have recently increased his salary £40 a year. The church is about to establish a public kindergarten at the cost of another £40 a year or more, and in other respects the church is showing increased vitality. W. Burford is throwing a vast amount of interest into the cause, and that means something.

I feel in a writing humor to-day, and could just keep on, but the editor, and I fear the readers, too, will be getting impatient. I think, as we grow older, our sermons and our letters are apt to "lack terminal facilities," and I don't want that reputation.

Mile End, Feb. 18.

From Bro. and Sister  
D. C. McCallum.

S.S. "St. Albans."

Port Darwin, Jan. 29, 1911.

We are just nearing Port Darwin. Tomorrow we will sail away from Australia towards the north. Since leaving Sydney our voyage has been very pleasant. If between Melbourne and Sydney Mrs. McCallum and I had our worst experience of the sea, since then we have had our best. The trip up the Queensland coast was exceedingly interesting. After almost circum-



navigating Australia, one cannot but be impressed with the vast extent and almost limitless possibilities of our great continent, and also with the fact that as yet some of its richest sections have been scarcely touched. When the overcrowded nations of Europe realise the natural wealth of Australia, the tide of immigration must set strongly towards these shores. It is imperative that our Home Mission forces be greatly strengthened that we may be ready for this day when it comes, as assuredly it will.

It may be of interest to your readers to know that there are seven missionaries upon the "St. Albans." Six of these are going out for the first time, while one, Mrs. Burgess, has already spent fifteen years in China. We also have on board the treasurer in Australia of the China Inland Mission and his wife, a business man who is on his way to China to visit mission stations in which he is deeply interested, and two preachers, our own J. S. Mill and a clergyman of the Church of England. Each morning we have an interesting meeting for Bible study, in which, with one exception, all of those mentioned take part.

Mrs. McCallum and I carry with us very happy memories of our short stay in Australia. When we were delayed, and Mrs. McCallum had to pass through trying experiences, the members of our churches were kindness itself. We are especially grateful to the Adelaide brethren, who were surpassingly kind to Mrs. McCallum during her illness. But brethren of other States have, as they have had opportunity, manifested the same spirit. Their generous offers of employment and their cordial insistence that we should remain in Australia I much appreciate. I would in particular mention the generosity of the Swanston-st. church, Melbourne, which so readily released me when unexpectedly it became possible for us to proceed immediately to the foreign field.

The renewal of old friendships and acquaintanceships which I enjoyed in Australia was one of the happiest experiences of my life. Then I was pleasantly surprised to find that though during my absence from Australia I was a constant reader of the AUSTRALIAN CHRISTIAN, the progress made by our brotherhood was much greater than I had supposed. I leave Australia prouder than ever of our people, and hopeful that with the help of God they will seize the golden opportunities of the present and will gloriously fulfil their mission in the Australian Commonwealth.

DONALD C. MCCALLUM.

Christ's love takes us as it finds us, but it does not leave us so. If it did not make us better, it would not be Christ's love, but just common earth love.—George Bowen.

Unhappiness is the hunger to get. True happiness is the hunger to give.—G. W. Jordan.

## New Zealand Foreign Missions.

### THE FOREST VALE MISSION, BULAWAYO, SOUTH AFRICA.

My dear brethren in Christ,—

As Bro. Hills has got the balance sheet for the year ending Sept. 30 about ready for posting, I must write a few lines to accompany it, which I do in the hope that both may prove interesting and profitable. I also pray that God will work in the hearts of those who read this report that they may have a desire to co-operate with us in the continuance and development of the above mission. The love and goodness of God bestowed upon the work at the Forest Vale Mission during the past year has been very great. Although (according to the daily paper) it has been the largest sickness and death record since 1896, yet we have been preserved. The children in the home only suffered from a little chicken-pox, but we have never required the services of a doctor at the mission yet. This I feel is sufficient in itself to keep us thanking and praising God. As with sickness, so with the troubles, trials and difficulties common to all undertakings of this kind; the Lord has delivered us out of them all. Praise his holy name.

At time of writing there are twenty-five church members living on the farm and mission, four out at the Kraal, and Gertie Johnson, our little colored girl, confessed Christ last Lord's day, making a total of thirty members.

During the year five have removed either to Bulawayo or to work in other parts.

Since last annual report ten—one white brother, two colored young sisters, three native sisters, and four native young men (working scholars, three of them)—have been baptised and added to the church.

Church collections for the year ending Sept. 30 amount to £12/10/-. Some twelve or fifteen of the members only get 2/6 per month, and some get nothing.

Last February the Lord enabled me to procure material for roofing and doors of the two-storey building. Later I purpose using this for domestic purposes, but till means are forthcoming to erect a building for school and church purposes on the "mission site" this building is set apart and used entirely for that purpose. There are no floors in it, only daager.

Last February Bro. Hills (to ease writer's burden) obtained employment in Bulawayo, and left the mission to start April 1, since which time I have appropriated self-support contributions wherever most needed for the general up-keep of the mission. Sister Miss Dobson is still an indefatigable worker. She ever has been for nearly ten years. But the continuousness of her labors is beginning to tell on her, and although just as willing, yet she finds a greater effort necessary to accomplish the same amount of work. In order to retain the school as a second class school since Bro. Hills left, she has to attend school daily for at least one hour. Christmas, 1909, Bro. Agrippa Mzozoyana resigned from his engagement with the New Zealand F.M.C., and in February Bro. Ellerton Kundago took his place till May, when Ellerton was liberated to return to Nyassaland. Meshach Mzozoyana (Agrippa's brother) took his place till the school closed this month. I am

not negotiating for a teacher to open school with on Jan. 31, 1911. I am only supported to the extent of £2/16/8 per month for a native teacher, which is quite insufficient. The nearest offer I have is £4/10/- per month. I am offering this teacher £3/10/- for a start, which, if accepted, I hope to make up from self-support contributions or from private sources. A teacher we must have. Bro. Daniel Shandavu, supported by New Zealand at 30/- per month, is making splendid progress in every way; passed the fourth standard, and took second prize for Scripture. Bro. Hadfield kindly conducted both the examinations. Daniel opens school daily with half-hour Scripture lesson in Kaffir, and takes night meetings and Lord's day meetings, which writer is unable to attend to, besides frequently preaching at a kraal some two and a half miles away. He also in writer's absence superintends all the boys on the farm and mission.

Daniel Polekero has charge of a small school of fourteen scholars, opened two months ago at the kraal mentioned above, where we have several converts. Daniel leaves 6 a.m., holds school 7 till 9 a.m., and then returns for his own studies. In the afternoon both he and Mack spend their time working on the mission site. Both passed their standards. These students were partly supported by New Zealand last year, but I have no promise of support for them for next year at time of writing. Shall be glad for some brother or sister to make them their special responsibility. It requires £12 per year to support them each in everything, but smallest contributions towards the support of these and others will be thankfully received.

The day school was inspected, as also the mission generally, by the Government inspector, Mr. Brady, on November 3. I have not received his report yet. School closed with 32 scholars on the roll.

The year closes with writer supporting 16 working scholars on the farm. They get 4 hours school and 1½ hours for meals, and work 5½ hours, and half day Saturday.

Bro. Boikanyo's kaya (home) is on the mission site, and he pays 20/- per year for his garden. Thomas Mazinyane has two acres rent free on the farm; he supports his old mother, who lives with him, and last month was married to Sister Rebecca Boikanyo at Forest Vale Mission by Bro. Hadfield. Thomas' sister and her husband and a Bro. Milk have also built their homes on the farm, and pay a rental of 20/- a year all told. Including ourselves, there are, I believe, 46 souls now living on the farm and mission. Under our new Land Act only 40 adult male natives are allowed to settle on a farm of 3000 morgan (6000 acres), but the Government have granted me the right to settle 50 male adults on Forest Vale Mission. Women and children don't count, neither do working scholars. The purpose of the Act is I understand to prevent people holding the land simply to get the hut taxes out of the natives.

The students' hut was completed in February last, and Daniel Shandavu and the two students moved into it. This is one of the finest huts about Bulawayo. A good round daager and thatched hut has been built for the native teacher; also a so that teacher and students are comfortably housed. Writer supplies them with a picanin to cook, wash, etc. Through the kindness of Bro.



Ben. Talbott, now in England, quite a number of orange and other trees were given to the mission, which the students have planted and tended, and they are thriving. Bro. Talbott whilst here assisted us in many ways, for which acts of kindness we are truly thankful. There has not been much time left for clearing and digging; still a good-sized piece has been turned over with the help of the farm plough and oxen, and a goodly number of vegetables and mealies should be got off it this season. For Daniel and the students' share of the labor in brick making this season, I purpose setting aside sufficient brick to build the second brick hut with. Transfer and survey cost £21/3/-, which has been paid for by F. L. Hadfield and the writer.

The above, dear brethren, through the goodness of God and co-operation of our brethren, is what we have been enabled to accomplish during the past year. The work has been a work of faith and hard work from the beginning, and both have been rewarded. Much more might have been accomplished, had not the writer (as I think most of your readers are aware) had to struggle for an existence and for those dependent upon him.

Little Molly Lynch I have adopted. The little colored girl Gertie, who lost her mother, brother and sister through dysentery in about a week, asked us not to send her away from the mission, so we have decided to keep her till she becomes responsible for herself. She has been with us just on three years, is ten years old, and last Lord's day evening confessed Christ as her Saviour. Beatie and Georgie Hills are still with us, but of course Bro. Hills supports them, and besides we have three little colored boy boarders.

In conclusion, we thank and praise God for all he has done for us, and tender our sincere thanks to all who have in any way assisted us in our labors, hoping this report will be a satisfactory return to all concerned, and praying for the continued and increased co-operation of our brethren everywhere.

With Christian love and greetings to all the household of faith, on behalf of Forest Vale Mission,—Yours in Christ, John Sherriff.

#### BALANCE SHEET FOR YEAR ENDING OCTOBER, 1, 1910.

Receipts.	
Oct. 1, 1909—Cash in hand .. ..	£14 18 10
Donations—	
N.Z.—F.M. Committee .. . . .	20 0 0
Daniel's Salary .. . . .	12 0 0
Teacher's Salary .. . . .	25 10 0
Bro. Hay .. . . .	5 0 0
Australia—Sister Butler .. . .	2 0 0
Bro. Streader .. . . .	2 0 0
America—Bro. Loving .. . . .	7 7 0
Bro. H. .. . . .	1 0 3
Sister Pittman .. . . .	2 0 0
England—Bro. Tickle .. . . .	1 10 0
South Africa—Bro. H. Hudd. . .	1 10 0
Bro. Hughes .. . . .	1 0 0
Pretoria Church .. . . .	2 0 0
Bro. F. L. Hadfield .. . . .	10 11 6
Bro. J. Sherriff .. . . .	10 11 6
Bro. P. Masayi .. . . .	0 10 0
Hut Rent .. . . .	1 0 0
B.S.A. Compy. School Grant .. .	3 10 0
School Fees .. . . .	0 2 3
Book Sales .. . . .	0 10 6
Meal Sales .. . . .	3 12 9
Clothing Sales .. . . .	7 10 0

£135 14 7

Payments.	
Books Bought .. . . .	£5 19 8
Clothing Bought .. . . .	10 7 0
Meal Bought .. . . .	3 12 9
Building Materials Bought .. .	7 14 4
Pupil Teacher .. . . .	0 10 0
Daniel Shandavu's Salary .. . .	12 0 0
Ellerton's Salary .. . . .	7 1 8
M. Mzozoyana's Salary .. . . .	14 3 8
Allowance to Geo. Hills .. . . .	18 12 0
Students—Food .. . . .	11 10 3
Pay .. . . .	1 4 0
Hut Taxes .. . . .	2 0 0
Extras .. . . .	1 18 9
Transfer and Survey Fees .. . .	21 3 0
Sundries .. . . .	0 15 7
Balance Cash in hand .. . . .	17 1 11

£135 14 7

Geo. Hills, Bulawayo.

LIABILITIES.	
A. F. Philip & Co. .. . . .	£0 5 1
A.A.T. Compy. .. . . .	0 2 8
J.S. for Lamps .. . . .	0 16 0
Balance Salary owing to Daniel Shandavu	6 0 0
Balance Credit .. . . .	143 13 11

£150 17 8

ASSETS.	
60 Acres Freehold Land .. . . .	£60 0 0
1 Brick Hut .. . . .	56 0 0
2 Daager Huts .. . . .	8 0 0
Tools—Present Value .. . . .	0 10 0
School Furniture .. . . .	1 10 0
School Books, etc. .. . . .	3 0 0
Clothing and Books unsold .. . .	1 0 0
Cash Credits—G.M. Fund .. . .	10 2 3
Teachers' Salary Fund .. . . .	4 4 8
Self-Support Fund .. . . .	2 15 0
Sundry Drs.—B. & Co. .. . . .	2 7 6
G.D. .. . . .	1 8 3

£150 17 8

Geo. Hills, for F.V.M.

### Correspondence.

#### ENCOURAGING PREACHERS.

To the Editor.

Sir,—We read that Apollos was encouraged in his work, and I have often thought that disciples should encourage their preachers more than they do. How could they encourage the men who devote a good deal of time in studying, praying, and preparing addresses? By turning out regularly to the gospel meetings. They could pray for and sympathise with preachers, but if they stay away from the gospel meetings they discourage them. Some disciples declare that the gospel meetings are for sinners only, but how can the outside world be reached if disciples are half-hearted and thus fail to manifest the enthusiasm of the gospel? I submit, sir, that in this respect we need a revival. We talk about tent and other missions to bring sinners in, but let us go in for holding a few church missions so as to get Christians to awake out of their sleep.—Yours, etc.,

A DISCIPLE.

#### A CENTURY OFFERING.

This is a day of bigger things and our aim goes toward centuries. God has given us a vision of larger things, and we have a faith which leads us to attempt greater things every year for him. Our Home Mission offerings are the highest in S.A. that they have ever been, and this is largely because we aimed higher! Perhaps I may be forgiven if, with a pardonable pride, I briefly tell

of our century offering at Grote-st. The H.M. Committee asked us to raise £75. We have lost some good helpers lately, and a few thought this amount too great. But all entered into the effort with the desire to do our best. The brethren ceased not to pray for a liberal spirit to be manifested on Feb. 5; addresses were given as to our motive for giving rather than about giving. D. A. Ewers spoke the Lord's day prior to our offering and gave a most interesting and instructive account of what had been done and what God still expects us to do. All was done to show cause why God has a right to our very best. I have faith to believe that if we only show our brethren what a great opportunity is theirs, and how their money can be wisely invested in the King's business, that whatever is needed will always be found.

Envelopes were distributed two Lord's days before the offering. C.E. Society, Bible Classes, officers' meetings or prayer meetings all talked and prayed Home Missions. Our country for Christ, was our vision. I wrote personal letters to many isolated ones, and received £17 at least in response. We had a fine meeting on the morning of Feb. 5, and £73 was received. All stood after it was collected and asked God's blessing in the using of it, and then sang the Doxology. In the afternoon our Junior Bible Class of 14 boys contributed £1/12/-. The money continued to come in, and has now come up to the record for Grote-st. of £100. When we consider that this church, raised about £110 last year for Foreign Missions, contributed largely for Church Extension and Bible College, has collecting books out for Home Missions, through which a considerable amount is raised, I think as a preacher I can say that I have cause to rejoice for such a spirit of liberality. We had at least 320 offerings from 1d. to £20, and we are all filled with joy at this opportunity of giving to the cause of our blessed Master. None are poorer for the effort, and it has been a spiritual blessing to the church. During the last five weeks nine have confessed Jesus Christ, and there has been increased spiritual power in the church. We have not reached our limit yet, for he can help us to do all things. We are learning from our Master the lesson of sacrifice and service, and that there is no greater cause than his glorious church and the spreading of his message of love that claims our hearts, our time, our money, our all.

JAS. E. THOMAS.

### The Society of Christian Endeavor.

#### SINGLE AND DOUBLE MINDED.

Topic for March 13.

Daily Readings.

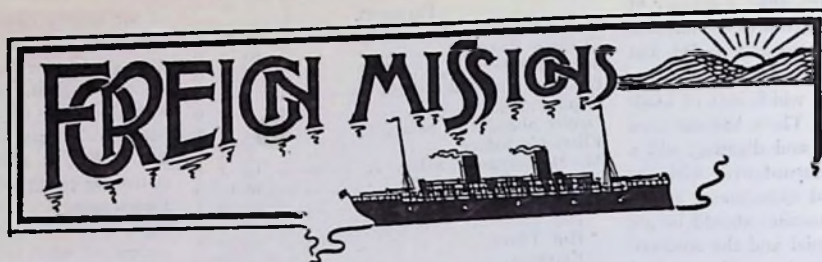
The evil eye and its owner. Mark 7: 14-23.  
The evil eye and the wicked heart. Deut. 15: 7-11.  
The deceitful heart. Jer. 17: 5-14.  
Light and darkness. John 12: 35-43.  
Singleness of heart. Col. 3: 17-25.  
The enlightened mind. 2 Cor. 4: 1-6.  
Topic—Single and Double Minded. Matt. 6: 22, 23; James 1: 5-8; 4: 8.

"Keep the watch,"—where and why?  
Compare the basis of man's judgment with God's.

Why should a Christian have but one purpose?



The great Foreign Mission Day this year falls on Sunday, July 2.



Address communications to  
T. B. FISCHER,  
Chesterville-road,  
Cheltenham,  
Victoria.  
Phone, Cheltenham, 132

### Plague in China.

Remember Miss Tonkin in Prayer.

I daresay you have had telegrams to say that bubonic plague has broken out in China, or rather Shanghai, for they have had it in some parts of the country, but this is the first time in the history of Shanghai. The authorities here have fought it continually, and we hoped, having kept it at bay so long, that it could be kept out. It is nearly eight miles from us, so we at present are clear, but right in the midst of all the hubbub of it small-pox has developed in a severe form almost at our door, and in a very little time a number of deaths have occurred.

Friday was particularly trying: the people just seemed off their heads and repeated the awfulest stories about what the foreigners were doing, such as taking out the eyes, hearts and livers of all the people they could take to the hospital. In consequence hundreds of little boys especially were hurried off on board four steamers for Ningpo, and into the native city, lest they should be seized and treated the same.—Yours sincerely, R. L. Tonkin, Shanghai, China.

### One of God's Needy Ones.

Hearing a Christian bai had come to the village, one was on the lookout for several days, searching for her dwelling place truly, but not so as attention would be attracted to the girl. One morning I found her sitting at the opening of a mud hut—for there was no door, and the place was devoid of almost all the ordinary things the poorest native would possess. We talked for a while, then I asked her how long she had been in Baramati, and this opened up the way for her to tell me her history. Her name? you ask. Kalibai. She is nineteen years of age, and told me the following story:

During a famine in Gujerat a missionary rescued her, and she was nine years in a Christian orphanage where she was kindly treated, and after some time gave her heart to the Saviour. About two years ago she went to visit and help some relations, and while away from the orphanage she was married to a man who is not a Christian and is of a roving disposition, so since then her lot has been a very hard one. Her husband beat her so severely one day that she was unconscious for some time. She does not murmur at her hardships, and seems to be a very humble Christian. She is often visited, and we have some helpful times over the Word together. How you would like to hear her pray for her husband to become a Christian. This dear girl suffers sometimes because she will not do what she was taught was sin while in the orphanage. So hear her up in the arms of faith. She is not very strong, but is making some lace to earn a

little money. We count it a privilege to help her occasionally, for she seems one of the Lord's needy ones. While visiting her, women come round to hear what we are talking about, and thus one gets the opportunity of explaining the story of the cross to them. One morning a woman who heard the singing said, "Do come to my house and teach me to sing. Your story is sweet to me." So one praises that God is daily opening fresh doors for witnessing.—Rosa F. Tilley, Baramati, India.



Miss Rosa F. Tilley,

Our latest Missionary at Baramati, India.

### Notes and News.

Thus Miss Tilley, of Baramati, India: The people here are fearing an outbreak of plague, as many people from Phaltan, a town fourteen miles away, are seeking refuge here because of the plague cases there.

Bro. Strutton has made about 150 slides to illustrate his lectures in Australia. We hope members everywhere will hear the story of our Australian Station at Baramati.

The chief end for which the church ought to exist—the chief end for which individual church members ought to live—is the evangelisation or conversion of the world.—Alexander Duff.

Bro. and Sister Strutton took part in the farewell meeting to Bro. Mansill, the new missionary that New Zealand is sending to Africa. They had a fine meeting.

Bro. Alexander having returned to Perth, West Australia, is again taking up the duties of secretary to the Chinese Mission.

This month's *Missionary Intelligence*, from U.S.A., contains F. M. Rains' impressions of Australia, and a good photo. of Bro. Jame, our Chinese evangelist.

It is something to be a missionary. The great and terrible God, before whom angels veil their faces, had an only Son, and he was sent to the habitable parts of the earth as a missionary physician.—David Livingstone.

All the States have given splendidly this year. South Australia reports £879/17/7 to date, exceeding their aim for the year by £179/17/7, with more to come in.

We are sometimes asked the full address of Bro. Purdy. It is Mr. F. J. Purdy, Nduindui, Aoba, New Hebrides. The name of the place is pronounced Ndoole—ndooie.

To ignore the missionary command of the Bible is to reduce the whole book to an absurdity. It is not that here and there are missionary texts, injunctions or suggestions, and that a careful student might painfully extract from certain proof-texts a defence of missionary effort; but it is that the whole book is a clear, ringing and everlasting missionary injunction.—R. F. Horton.

New Zealand greets Australia as follows: We are very glad to hear from time to time of the progress of your Foreign Mission work, and pray that God's richest blessing may rest upon every effort in this direction.—J. Inglis Wright, F.M. Union of New Zealand.

We are glad to introduce our readers to Miss Tilley, whose photo appears on this page. She is a children's special worker and has established classes for the young in and around Baramati, and is doing a splendid work. May she be long spared to labor with us.

A. McLean, of the F.C.M. Society of U.S.A., referring to the interchange of statistics, etc., says: We are hoping that this united effort will result in good to all concerned. This is the age when Christian people are coming closer together constantly. In union there is strength. In union there is joy also. The Lord bless and prosper you all. I wish you all a happy new year.—Dec. 24, 1910.

It is true that love cannot be forced, that it cannot be made to order, that we can not love because we ought or even because we want. But we can bring ourselves into the presence of the lovable. We can enter into friendship through the door of discipleship. We can learn love through service.—Hugh Black.

The modern Atlas is the Christian man who bears on his heart the world bequeathed him by his Master.



## In the Realm of the Bible School.

### "A GREAT WOMAN" AND HER REWARD.

Sunday School Lesson for March 12,

"Elisha the Prophet Restores a Child to Life,"  
2 Kings 4: 8-37.

A. R. MAIN.

Elisha wears Elijah's mantle, but in Elisha's way. Most writers on the Bible have felt drawn into a comparison of the two prophets' characters. Prophets are not all alike. Everyday Christians are not as peas in a pod. Folk have their own peculiarities, their strong and weak points. So had Elijah and Elisha, yet both were true prophets and excellent men. Some seem to think that goodness must be manifested in the same way in different people. Because one is not good in your way, it does not follow that he is bad or inferior to you. Of our lesson, G. C. Morgan says: "It is impossible to read this story without feeling that Elisha had an influence in Israel which Elijah never had. He was more a man of the people, touching them, familiar with them. His power was evidently felt at the court, and his presence welcome in the homes. Among all people he was held in reverence." Most readers will probably agree. Our lesson bears witness to Elisha's character. The Shunamite perceived he was a holy man (v. 9). It is not recorded that Elisha had given a sermon in that locality; but the woman noted him. If folk do not see in our lives the fruits of the Spirit, our sermons will hardly convince them! There are spoken sermons and acted ones. Elisha's passing by was a sermon.

#### "A great woman."

The recognition of the prophet as holy was as truly a tribute to the woman as to Elisha. Only one of "enlightened piety" could recognise this. Holy folk repel some characters. They attracted the woman of Shunem. This woman could furnish a fine study. We do not know her name. There are in the Bible many such nameless characters whom we reverence. Better to be as this woman, nameless, than bear a name as execrable as Jezebel's. Paul in one of his letters praises some nameless ones—no need to mention names, he said in effect, since their names are in the book of life.

"Woman of pure and heaven-born fame!

Though Scripture's hallowed page  
Has made no mention of thy name,  
Thou livest from age to age.

"If humble was each boon conferred,  
Their giver nameless too,  
The record many a heart stirred  
Kind acts of love to do."

This was a good woman. She was also kind and considerate. Some of us would have thought a bed anywhere a boon. She gave a bedroom to Elisha. She furnished it too. She thought of the prophet's privacy. Elisha could get into and

out of his room when he wished, neither disturbing any nor being disturbed. "Good, but hard to live with," could never be said of this "great woman."

We read more of the woman than of her husband. Perhaps he was not a great man! I fear the exceeding piety of the woman is not merely a modern experience. Of course, set it down to the husband that he did not hinder. He did not take the initiative, but he would not forbid. Husbands who forbid the exercise of their wives' Christian duties (by insisting, for example, on a hot dinner on Sunday) find no excuse in this gentleman's conduct.

There are two fine points in the woman's character which need notice. Her loyal, independent spirit is revealed in verse 13. Elisha wished to speak to the court or king on her behalf. Here was opportunity for advancement. She knew there were better things at home. She was contented and happy. "I dwell among mine own people." You can almost see her as she says it. Fine, was it not? The second tribute is in verse 23. When after her son's death she called for an ass, so that she could go to Elisha, her husband said: Why go to-day? This is not new moon or Sabbath. The implication is she (did he?) used to go to profit by Elisha's ministrations on these occasions. She went regularly to hear God's message.

#### *The reward of hospitality.*

For a season there was much joy in the home because of the blessing given. Later sorrow came, the son sent by God to cheer her life was taken from the holy mother. In her distress, for a time it seemed as if Elisha had inflicted a curse rather than a blessing—would it not have been better had the home never had the temporary joy? She erred in this, but her heart's sorrow spoke. Later, she had the renewed joy of clasping her son. Last week's lesson, the translation of Elijah, showed God's power over death. So does this: here is triumph over it. We think of the hour "when the dead shall hear the voice of the Son of God, and they that hear shall live"; more we rejoice whosoever liveth and believeth in Christ "shall never die."

We may reflect that this was a wonderfully great blessing for a little hospitality. The Bible often dwells on the duty and reward of this grace. Some, the sacred writer says, found their reward in the entertainment of angels. A good act ever returns on the doer. Bread cast on the water comes back after many days. But we must not in the doing have our eye to the after reward. Sprats are thrown to catch mackerel. But the principle does not hold good in spiritual exercises. We do good for its own sake, or for the Lord's glory, and the reward comes in due time.

#### *Elisha's staff in Gehazi's hands.*

The question has been raised as to whether the woman knew Gehazi better than his master did. Some good men have been over-trustful. The woman seems to have distrusted Gehazi. She

would not leave Elisha on the assumption that Gehazi would do as well. She wanted the staff and its owner too. Her womanly intuition or her shrewd penetration may have seen the hypocrisy in the prophet's servant. We know Gehazi later failed (2 Kings 5). The woman was not superstitious; she knew there was no virtue in a staff. The sequel showed that in this she was right. Gehazi could not help her boy. "Elisha's staff became in the grip of Gehazi but a common stick." There is a sermon in that thought. Do not leave the man out of account. The externals may be the same, the words may be the same, but in one there is power which another has not got.

We are loath to leave this beautiful story. The joy of the home, the alteration in those people's views concerning death, the lessons regarding prayer which they and we receive, all invite our attention. But we must close.

"In that chamber small

What mighty prayers arose, what grace was shed;  
What gifts were given, potent to wake the dead,  
And from its viewless flight a soul recall!  
And still what miracles of grace were wrought  
In many a lonely chamber with shut door,  
Where God our Father is in secret sought,  
And shows himself in mercy more and more!  
Dim upper-rooms with God's own glory shine,  
And souls are lifted to the life divine."

#### Heathen Despair.

A funeral procession was on its way to the foreign cemetery in a Korean city. "Who is it?" asked one Korean of another. "The missionary's son," was the answer. "That is very, very sad." "It is not so bad for them as for us," the second woman commented. "They know something that makes them sure that they will get their children back some day. We know nothing about how to get ours back again."

In the ruins of an old house in Salonika (Paul's Thessalonica) two funeral urns were found. The inscription on one was, "No Hope," on the other, "Christ my Life." The one was pagan; the other was Christian.

The sick, the blind, the halt, the poor, the sinners, trusted Jesus. The ages have trusted him. Millions in glory have trusted him. He is humility's one constant, sympathetic, unfailing Friend."







## New Zealand.

**NELSON.**—Since my last I regret having to record the decease of Mrs. Bolton, wife of one of our esteemed deacons. She had an illness of very long duration, but one which was borne with great patience, being perfectly at rest in God's keeping. Our sister passed away very peacefully. The sympathy of the whole church goes out to the bereaved. Bro. and Sister Keam, of Sydney, paid us a visit, also Bro. Mansill, missionary-clect for South Africa. The last named exhorted and preached the gospel, and also gave us a talk on Foreign Missions. We wish him God-speed. Bro. and Sister F. V. Knapp have returned from their journey to Melbourne. We are pleased to observe that the spell has greatly benefited them. They report having good times amongst their brethren on the other side. So far S. P. Lang has been occupying the platform since the departure of our evangelist. The meetings are keeping up well. The scholars of the Bible School, together with the teachers, parents and friends, journeyed by train to Spring Grove for their annual picnic. The day was well spent in games, races, etc., everybody seeming to thoroughly enjoy themselves.—G.M.J., Feb. 9.

**AUCKLAND** (Ponsonby-rd.).—Additional ventilation has been provided at the chapel lately, which makes the heat a little more bearable at our big meetings, one of which was held on Thursday, when the room was filled with parents, friends, teachers and scholars, the occasion being the annual distribution of prizes for attendance. A number of beautiful books were awarded as follows: 22 champion prizes (gained by those who had been present each Sunday in the year), 18 first, 13 second, and 14 third prizes (for 1, 2 and 3 absences respectively). Some nice items from scholars and friends helped to make the evening enjoyable to all. We regret that our young brother, Mr. Gillanders, is leaving to-day for Melbourne. The church and Sunday School also sustained a loss in the removal to Australia of Bro. and Sister Turner and family, a few weeks ago (not the evangelist).—F.D., Feb. 13.

## Tasmania.

**PRESTON.**—Since last report we have had Bro. Johnston with us for about three weeks, and he visited the people and invited them to the meetings. As many as six services have been held in the week; speakers, Bren. Johnston and James Byard and P. Beard. All meetings well attended. Bro. Johnston has left here to labor at South Road.—Geo. Howar, Feb. 13.

**HOBART.**—Since last report we have had Mr. and Miss Jones, of Sydney, pay a flying visit to the city. Miss Creighton, of Melbourne, returned to the mainland, also Miss Crow, who was called to attend some relatives who have sickness in the family. Miss Crow is a silent but a valuable helper in church work. Seems just now as if we are getting a little of the back-wash of the good things that obtain in church life in the sister States. We hope a little later to see attention paid to Tasmania by the Federal Executive. McG. Abercrombie has been putting in real good work here, and the brethren hold him in high esteem. G. Manifold conducted a week of special prayer from Jan. 30 to Feb. 4, and on the 5th McG. Abercrombie commenced the evangelistic

mission, and continued till the 10th, when Bren. Harward and Binney arrived, and as a result of his able preaching two made their decision, and many others were moved to take an interest in higher things. Bren. Harward and Binney have been greeted with good houses, and already four have come forward. Saturday night an open-air meeting was held, and people listened most attentively, and a bystander was heard to remark, "I never heard things put that way before," showing that an interest is being aroused. Bro. Harward seems confident of the work to be done here. This afternoon, Feb. 14, the Dorcas Class held a reception at which the visiting evangelists were present, together with Mrs. Harward. There was a splendid attendance, and everything passed off very pleasantly. The missionaries conclude their work on Thursday, 16th inst., and leave by boat for New Zealand on the 17th. McG. Abercrombie will continue the mission till Sunday night the 19th. Hobart will be glad to hear of any other evangelists who are looking for a preacher's holiday.—W.R.C. Jarvis.

## West Australia.

**FREMANTLE.**—On Wednesday evening, Feb. 8, the young people of the Lord's day School met to say farewell to Bro. Joseph Pascoe. The meeting took the form of a social banquet. Several speeches were made, praising the departing brother, who was the recipient of several useful presents from the young people. The Band of Hope also gave a present to Bro. Pascoe, who has filled the position of secretary and been an active worker for quite a long period. All are very sorry to lose such a useful young brother, but hope that his labors for the Master will be continued in Ballarat, the place he intends to make his home in. Our loss will indeed be their gain. We as a school have lost some splendid long-service officers recently. Bro. Pallot, who has been in Sunday School work for about 46 years, has had to resign on account of ill-health—a brother much loved and respected in the brotherhood, and also in business life. The school miss him, he having been superintendent in Fremantle for 15 years. Bro. W. Vinicombe, vice-supt., has also had to resign—another full-time worker. Bro. C. A. G. Payne, who has been superintendent since Bro. Pallot resigned, is leaving us for a new field, he having been transferred to Guildford. We shall soon be wondering who is going to remain with us. The wish of those who remain is that God's richest blessing will be with those who leave for fresh fields, and those that remain to carry on the Master's cause in this district.—H. E. Cole, Feb. 13.

**PERTH CHINESE MISSION.**—The work amongst the Chinese in this State continues to grow steadily. At our last business meeting we decided to hold open-air meetings once a month. The success which attended the opening meeting last Sunday evening promises well for future gatherings. The attention of the Chinese, who gathered around to hear the gospel message in their own language, was held throughout the service. We have experienced some difficulty in obtaining a sufficient number of teachers for our regular meetings, but our prospects of success are now very much brighter. We are indebted to Miss Paginghorne, of the Adelaide school, who attended our meetings whilst on a visit to Perth. The secretary of the class is W. Alex-

ander, 233 Newcastle-st., Perth, who will be pleased to hear from any willing to assist us.—W.A., Feb. 13.

**PERTH.**—Good day at Lake-st. yesterday. Six received into membership, four by letter and two by confession and obedience. Last Friday evening the Y.P.S.C.E. gave a very successful lawn party at "Noarlunga," the home of Mr. and Mrs. Albany Bell. More than 100 young people were gathered on the spacious lawn and enjoyed a programme of songs, games, and music. Fruit, ice-cream, and cold drinks were served during the evening. The young people were loath to leave, and enjoyed themselves until a late hour. The Endeavor Society is to be congratulated upon the success of the affair, and thanks are due to Mr. and Mrs. Bell for their generous hospitality.—W.B.B., Feb. 13.

## Queensland.

**TANNYMOREL.**—We have just had our long-looked-for visit from Bro. and Sister Strutton. Their very interesting talks on India and mission work, and Bro. Strutton's lecture, did us all good. Our new building was comfortably filled, in spite of counter attractions just down the street. We have commenced a mid-week prayer meeting, also a regular Lord's day evening service and Bible School. We are looking forward to the coming of our new evangelist, Bro. Miller.—F.G.B., Feb. 13.

**ZILLMERE.**—W. Waters started his labors with us on Feb. 5, but owing to wet weather the meetings have been small. On Feb. 12 our brother gave a grand discourse on "The Mysterious Hand." On Feb. 10, the church held a social to welcome Bro. and Sister Waters. Some 50 members and friends were present. A very pleasant programme was gone through. The sisters waited on us with refreshments. Last evening at our weekly Endeavor meeting we had a most pleasant surprise through Bro. Cole's kindness in bringing Bro. and Sister Strutton. Bro. Strutton gave a very interesting talk on their work in India for the last five years, and Sister Strutton also spoke.—J. Bruce, Feb. 17.

## South Australia.

**GLENELG.**—On Wednesday a most enthusiastic meeting of the church was held, at which a forward movement, suggested by the officers, was endorsed. After listening to encouraging reports from Dorcas, Senior and Junior Endeavor Societies, the Bible School, and the evangelist, the following things were decided upon:—To approve of Mr. Burford's financial scheme which appeared in the CHRISTIAN of Feb. 9. To elect a strong committee to consider plans for doubling the size of the chapel for school purposes. To adopt at once the individual cup at the Lord's table. To increase the preacher's salary to £150 per year. To support Prabyn Sahay in connection with the Daltonganj mission at £25 per year. And last, but not least, to commence a free kindergarten day school with Miss A. Wright, a diplomad teacher, paying her the regulation salary of £40 per year to commence. After the business had been disposed of, the sisters provided refreshments. Our aim is to exalt Christ and make the church a power in this district.—E. W. Pittman, Feb. 16.

**NORWOOD.**—Good meetings to-day. The secretary, G. H. Jenner, gave the address at the morning service. A. C. Rankine preached in the evening; theme, "How shall we escape if we neglect so great salvation?" Home Mission of next Lord's day, £50/19/6. Thanksgiving service.—G.H.J.

**STIRLING EAST & ALDGATE VALLEY.**—Good meetings at Stirling East. A record gathering at the Lord's table in the morning, and at night a good meeting, when one confessed her faith in the Saviour. At Aldgate Valley meetings



continue to keep up, while at Summertown we are steadily sowing the seed. Our total Home Mission collection amounted to £33/14/6. At our annual business meeting all the branches of the church were found to be working smoothly, and everything was considered in a satisfactory condition. Pleased to say T. B. Verco improving rapidly; soon convalescent now.—A.G.R.

**BALAKLAVA.**—The church business meeting was held last Thursday evening, and was well attended. The secretary's report for half year was considered satisfactory. The treasurer's statement showed a credit balance of £15/5/4. A. Doley was appointed treasurer for the ensuing six months. All departments of church work are in a healthy state. The Home Mission collection amounts to £20/0/-, being a record. Bro. Day has been laboring with the Balaklava, Owen and Alma churches, which term expires in July next. But as Owen and Alma brethren do not care to enter into a further compact with this church, favoring to secure services of an evangelist to themselves, the Balaklava brethren at above meeting moved a resolution that Bro. Day be invited to continue his labors solely with this church for a further 12 months, which resolution was carried unanimously.—A. W. Paterson, Feb. 19.

**QUEENSTOWN.**—Lord's day, Feb. 12, large meetings all day. At the evening meeting W. C. Brooker gave a nice address, at the close of which the wife of a brother who had that evening been buried in baptism made the good confession. Our Home Mission collection reached the apportionment, £10. Wednesday, 15th, C. L. Thurgood took the service, and was attentively listened to. Our sister who confessed on Lord's day evening was immersed. The attendance was fairly large. Lord's day, Feb. 19, we had with us our evangelist, W. C. Brooker, at both services. Attendance large. A brother and sister were received into fellowship.

**SEMAPHORE.**—Lord's day, Feb. 12, G. W. Cosh presided. C. L. Thurgood exhorted at our morning meeting. 51 broke bread. We had several visitors from sister churches, including Sister Taylor, from Tasmania; Sister Beddome, Grote-st. In the evening a fairly large attendance at the gospel service. C. L. Thurgood delivered a fine address. Sister Carmen Wright sang a solo. The Bible School is improving; several new faces. Home Mission collection, £8/15/6, our apportionment being £5. Lord's day, Feb. 19, at our morning meeting, Warren Cosh, from Henley Beach, presided. Bro. Hawkes exhorted; 53 broke bread. At the gospel service, large attendance, C. L. Thurgood taking as his subject, "The Most Moral Man in Semaphore." His thoughtful addresses are thoroughly appreciated by the brethren.

**GROTE-ST.**—Good meetings at both services yesterday, Bro. Thomas speaking. Sister Hartley and Bro. Spry were received into membership. Our esteemed Bro. Spurr has so far recovered from his illness and allowed to be taken home; it will be two months before our brother is quite well again. Sister Allen and Bro. T. B. Verco, of Bordertown, both of whom have been laid aside by illness for some time, were present at the morning service. Sister Myrtle Verco, of Enmore, Sydney, was also present. The Home Mission collection totals £100. At the close of the evening service one young man made the good confession.—W.J.M., Feb. 20.

**MILANG.**—Last Lord's day the church celebrated its anniversary, the services being conducted by A. G. Day, of Balaklava. We had a good attendance in the morning, and Bro. Day spoke on the words of Elisha, "I pray thee let a double portion of thy spirit be upon me," which was very much enjoyed. In the evening the service was held in the Institute Hall, which was well filled, Bro. Day's text being, "Yesterday, to-day, and forever." The choir rendered several anthems. At the close of the meeting a young lady made the good confession, and is to be immersed next Wednesday evening. On Tuesday, Feb. 14, the Southern Conference was

held. The tea meeting in connection with the church anniversary was well patronised, and we had a splendid meeting in the evening in the Institute. J. E. Thomas, of Adelaide, was chairman. T. J. Gore addressed the meeting on "The Unchangeable Word of God"; A. G. Day, "The Growing Church," and H. R. Taylor, on "The Missionary Church." Our Home Mission offering this year amounted to £16/8/-. The apportionment was £15. The services to-day have been conducted by F. E. Thomas. In the evening two young men made the good confession. He has two or three more Sundays yet with us.—S. H. Goldsworthy, Feb. 19.

**MAYLANDS.**—H.M. offering closed at £11 0/9. Two received by faith and obedience to-day, and five by letter. Bro. Nelson's wife made the good confession at this evening's service, when Bro. Taylor spoke on the subject, "The Unchanging Christ."—R.L.A., Feb. 19.

**KADINA.**—Saturday afternoon, Feb. 11, Bro. and Sister C. Crouch buried their little boy, seven years of age. We deeply sympathise with them in their sorrow. Monday, Feb. 13, about forty young people met at the home of the evangelist. They presented to Bro. Wright, senr., through Bro. John Pedler, a very nice easy chair. Bro. Wright is loved and respected by all our young people. He does all he can to encourage them in their Christian lives. This morning the writer had a splendid meeting with the Wallaroo church. To-night we had another fine meeting, and at the close of the address a young woman made the good confession.—E. G. Warren, Feb. 19.

#### S.A. HOME MISSION NOTES.

Committee meeting, Feb. 17.  
Receipts to date, £680/18/4. Expenditure, £715 12/2. Balance, £265/6/2. Receipts from H.M. offering to date, £317. Expected to approach £580.

Church secretaries or treasurers are requested to send in amounts as soon as possible that a full report may be published.

All contributions should be sent to D. A. Ewers, Mile End. This will save time and trouble, as all must pass through his hands whoever sent to. A number of churches have not yet reported.

Contributions received from 15 isolated members. More to follow. Reports from the field generally encouraging. Much pleasure at splendid results of Narracoorte mission, 34 confessions and 2 restored. Bro. Griffith is now in a short mission at Williamstown.

E. G. Warren having been ordered a month's rest, W. J. Taylor (who arrives from America this week, a month earlier than expected) will be asked to supply the Kadina platform during March, and other preachers will fill up April.

E. G. Warren will visit Lochiel during April. Applications for assistance were considered, and it was decided to help Croydon with 10/- per week when their building is erected to assist in supporting evangelist.

H. J. Horsell, of York, it is understood, will labor with York and Croydon, instead of York and Henley Beach.

It was decided to assist Strathalbyn in the support of an evangelist to the extent of 22/6 per week.

It was resolved to invite C. L. Thurgood to take up the work at Henley Beach from end of April, and he has since accepted the invitation.

In passing the Austral Coy.'s account, appreciation was expressed at the splendid Home Mission issue of Jan. 19.

W. C. Brooker, President, and J. E. Thomas were appointed to convey greetings to the Northern District Conference to be held at Balaklava on March 15, and W. Burford, who visits Tasmania next month, was charged with greetings to churches there.

The matter of opening up work in one of the northern country districts was remitted to the Northern District Conference for consideration.

J. Manning, secretary of the Church Extension Fund, reported recommendation of the Church Extension Committee to grant £650 to Croydon to help in new building and £100 to Broken Hill

towards alterations in chapel there. Recommendations endorsed.

Baptisms were reported for January as follows: Broken Hill, 4; Glenelg, 4; Hindmarsh, 1; Mile End, 3; Narracoorte (including part of Feb.), 30.

Preachers and secretaries of all churches in the State are asked to send number of baptisms for the past month, on, or immediately after, the first of every month to the undersigned, Mile End, that Committee may rejoice with them in the progress of the gospel. These will be summarised and reported.—D. A. Ewers, Feb. 20.

## New South Wales.

**WAGGA WAGGA.**—Our meetings are keeping up their interest, and last Lord's day we had the best meeting since I came here, about 100 being present. We had a visit from C. V. Roberts, of Temora, who addressed the church in an able and acceptable manner. He also brought with him his brother, J. Roberts, who was anxious to become a Christian in the truest sense, and at an early hour on the Lord's day we had the pleasure of baptising him into Christ in the river Murrumbidgee. He was received into fellowship with Wagga church. They had a drive of over fifty miles to accomplish in order to obey th Saviour. May God keep him faithful, and make him a blessing.—J.C., Feb. 15.

**ERSKINEVILLE.**—The mission and all services connected with it are over now. Altogether 62 made the good confession, and 1 baptised believer and 2 added by restoration. We expect the church will benefit to the extent of 50 new members. The thankoffering amounted to £5 7/3. Our ordinary Sunday collections are much better. The church has been stirred up, and we believe that much good will yet be done as a result of the mission. Our prayers go with Bro. Hagger. It is with joy that we have to report that one of our young members, Bro. Alf. Morfit himself for the work of the ministry. We are sorry to have to write that our aged Sister Oates passed away on Saturday, 18th inst., very suddenly, from heart failure. Our sympathy goes out to the bereaved family.—Geo. Morton, Feb. 20.

**NORTH SYDNEY.**—Sunday last was a veritable feast of good things. At the breaking of bread we were pleased to see a large meeting. Amongst other visitors we were glad to see Bro. Parker, junr., from Lismore. Bro. Saunders gave a splendid address. The attendance at the Bible School constituted a record. This increased attendance of our own and new scholars still further emphasises our need of more teachers, for many of the present classes will bear dividing. The gospel meeting was very gratifying, there being a splendid attendance. Bro. Saunders gave a magnificent address on "No Condemnation," and held the close attention of everyone from start to finish.—W.J.M.

## Victoria.

**GORDON.**—On the evening of Feb. 12 one of the Bible School scholars confessed his faith in Christ.—C.

**SHEPPARTON.**—The fourth annual Conference was held in the chapel last Wednesday and was a great success. The President, J. C. Skinner, occupied the chair, and welcomed the following visitors: Sisters D. Guyatt and Walker, from Paddington, N.S.W., and Sister J. Sharp, from Footscray. Greetings were read from Bro. and Sister Richards, T. Bagley, and T. C. Harward. Two splendid essays written by Bren. Gale and Stewart, of the Castlemaine church, were read and highly appreciated. H. M. Clipstone gave an address on "Some Things We Need," which ought to be helpful to every member. Our motto for the year is "Twenty Souls for Christ." The following officers were elected:—President, J. C. Skinner; Vice-President, D. McCance; Secretary

Continued on page 130.



## Abram Watson's Brush-Heap.

By Henrietta G. Rowe.

Mother Watson and the boys tried their best to dissuade him from setting fire to the brush-heap at that time, but they might as well have talked to the wind.

"Everything is as dry as tinder," urged Asa, "and the fire 'll run like mad through the dry grass. There ain't been a drop o' rain for nigh on ter three weeks now."

"Jest the reason why I'm goin' ter set the fire," was the cool reply. "The brush is that dry that 'twill blaze up in no time, and die down before it has time to do any damage. It's these smoulderin' fires that a sudden wind 'll start up, and then all creation can't stop 'em."

But Asa shook his head; he was evidently unconvinced.

"But if the wind *should* start up while the brush is burnin' there's Wilman's wood-lot not forty rods away, and full of dry tree tops where he cut last year. A spark might start a fire that would destroy hundreds of dollars' worth of property."

"Don't you worry yourself about Tom Wilman; he'll look out for number one without any of your help."

"There, now, father!" It was Mother Watson who spoke, and a look of mingled surprise and pain crossed her kindly face as she noted the grim smile upon her husband's lips and the sullen light in his half-averted eyes. "You wouldn't do a neighbor such an ill turn as that, riskin' settin' his property afire, even if you don't hitch horses nowadays."

"The brush-heap's on my own land," growled the farmer, "and I have the right to set it afire just when I think best. 'Tain't my business to look out for other folks's property. Come, Asa, you get the oil-can, and h'ist yerself along lively. We've got ter burn that brush first, and then you may take them bags o' corn to the mill; the feed's gettin' low sence we've had ter use so much meal for the calves' porridge."

Asa and his mother exchanged glances of anxious perplexity, but both understood that further argument was useless. Abram Watson was, as his neighbors said, "set as the hills"; and, his mind once made up, one might as well beat with naked palms against a granite rock as to try to change or soften him.

They knew, too, that this unfortunate reference to a possible peril to their neighbor's woodland had only served to strengthen his determination to carry out his own plans, risky as he could not but know them to be.

Not that he would deliberately injure the neighbor who, since that unlucky horse-trade in which this neighbor had certainly gotten the best end of the bargain, had been to him "a heathen man and a publican," but the thought of possible loss to him awoke in Abram's heart a feeling of guilty triumph.

That wood-lot, too, was something upon which he had long cast a covetous eye. Its grand old trees—many of them he remembered as full grown when he was himself a mere lad—had seemed to him since that feud like an exultant host flaunting their green banners in his face, and mocking him with their proud indifference to either his wrath or his good will. If they were only his, how proud he would be of their hoary strength and beauty! How often he had heard the careless whistle of their owner as his axe laid low some of the noblest among them, and in his heart he had wondered at the callous indifference that could thus undo the work of centuries without even a sigh of regret.

No one, not even his own family, would have credited the hard-handed, rough-spoken farmer with this tenderness for inanimate things, while for his part not for worlds would he have given speech to those fancies that cheered many an hour of solitary toil. Perhaps some far-off ancestor had been gifted with the poetic vision, and the long-forgotten strain had mingled with the yeoman blood in this one of his descendants who, as he watched alone the blazing brush, turned longing eyes now and then toward the stately giants keeping guard over the domain of his neighbor.

The birches, tall and white, were veiled in the misty green of the early springtide, while the maples glowed rosy red beneath the smile of the young sun, and the tassels of the pines and spruces dipped and courtesied to every passing breeze. It was all so fair and peaceful in its quiet beauty that for the time the silent looker-on forgot his hatred of their owner, forgot the cares and crosses of his toilsome life, and a contented smile softened his sunburned face as he turned his cheek to catch the fragrant breath of the budding trees.

"Look out there, Watson! You ain't no business to be settin' fires in such dry weather as this, and so nigh to my wood-lot, too."

The tone was even harsher than the words, and the face that scowled out from behind the leafy screen was dark and threatening.

The farmer threw a bough upon the blazing pile, and deliberately stirred the mass into a fiercer blaze before he deigned a reply to his angry neighbor.

"You mind your business, Tom Wilman, and I'll tend to mine," he retorted sharply.

And, taking no heed of either the threats or the remonstrance of the irate land-owner, he calmly proceeded with his work of burning the refuse that, dry as tinder, flamed up fiercely for a time, and, as he had predicted, quickly spent itself and sank sullenly into a heap of grey ashes, from which here and there peered out a fiery eye whose evil significance the usually careful farmer, indifferent for once, failed to understand.

There was no danger, he told himself as he cast

a parting glance over his shoulder at the sullenly smoking mass, and to Asa's anxious queries he answered sharply that he "hoped he knew enough to burn a brush-heap without setting the world afire."

But that night he was strangely restless. His usually dreamless sleep was broken by uncanny visions of dancing, flickering flames that thrust out mocking tongues at him, and hissed and sputtered voiceless accusations that made him cower as in the face of some dread calamity. The ceaseless tinkle of the little brook that, wandering down from his neighbor's land, crossed at the foot of his own garden murmured in his half-waking ears of by-gone days, and stung his soul with memories of old friendships, now turned, alas! into the gall and bitterness of a sullen antagonism scarcely removed from actual hatred; and "he that hateth his brother is a murderer," sobbed the little brook unceasingly, while the rising wind, as it swept around the corner, echoed the same fateful words.

The grey light of dawn was just peeping in at his chamber window when a loud cry from the entry below awoke him in an instant from his uneasy slumbers.

It was Asa's voice, calling in frightened, excited tones:

"Wake up, father! Wake up, this minute! Wilman's woods are on fire, and the wind is blowin' the flames right towards his house."

The farmer sprang from his bed, and rushed to the window.

It was too true. The corner of the wood-lot next his pasture was all on fire, and, favored by the brisk wind that had sprung up in the night, was sweeping down like a demon of destruction upon the house and farm buildings of the Wilmans.

It was only a ten minutes' run; but, when the farmer and Asa reached the house, the inmates had evidently given up all hope of saving their home. With the help of the few neighbors, who had been aroused, they were carrying the furniture to a place of safety in the ploughed field beyond, where the farm animals were already gathered in a frightened group under the care of little Jack Wilman, whose childish face was pale with terror as he turned it upon the threatening flames whose fierce onslaught nothing seemed able to check.

Abram Watson was a man not easily daunted, and there was a fierce, stern determination in his tones as he shouted loudly:

"Here, neighbors—all of ye! Aren't ye goin' ter try ter check the fire in time ter save the buildin's?"

"What's the use of *trying*?" growled a neighbor, with his arms full of crockery that he set down with a crash as he spoke. "The fire 'll jump the brook in less'n no time, and then every-thing 'll go—clean sweep."

A despairing groan burst from the lips of Wilman, who had overheard the words, but the tones of his sometime friend rang out with a note of courageous daring that for the moment reawakened the spark of hope in his own breast.

"Set the growth on the other side of the brook afire; we must fight fire with fire."

And, acting upon his own suggestion, the sturdy farmer snatched a roll of birch bark from the wood pile, and with it flaming in his hand



waded across the brook, followed by Asa and the half-reluctant neighbors, who applied the torches here and there until the lighter undergrowth began to blaze, feebly at first, but soon, fanned by the wind, bursting into a wall of flame, not strong enough to leap to the opposite bank, but leaving a blackened area upon which the advancing forest fire could find no food for its fierce hunger.

It was a terrible race between man and the fiercest of the elements; for, borne upon the wings of the wind, the demon was upon them, and his scorching breath burned hotly upon their undefended heads as with frantic haste they thrust their blazing torches here, there, everywhere, to hasten the destruction that was their only hope of checking the foe. Half suffocated by the smoke, and with the burning brands falling thickly upon them, the men faltered, and would have given up the fight; but their leader's voice rang out cheerily, "Dip yer hats in the brook!" and, suiting the action to the word, he paused for an instant to fill his own with water, and with dripping head and shoulders braved anew the storm of fire.

It was terrible work, and one by one those made of weaker stuff gave up the contest and wearily retreated from what seemed an unequal struggle. Even Asa, stalwart and brave-hearted as he was, was forced to acknowledge himself outdone; but his father kept on. Up and down the long line of second growth he ran, stumbling, staggering, torch in hand, half-blinded by the smoke, and with hands and face blackened and blistered by the terrible heat.

Half dazed as he was, certain thoughts—strange at such a time—floated through the man's mind in that terrible hour as he staggered on, beating back the flame with mighty hands, the one champion left to face the merciless demon.

Why, it seemed but as yesterday when he and his playfellow, little Tommy Wilman, had hunted birds' nests in these very woods, and fished in the brook for those tiny speckled trout that lurked in the pools and deeper shadows. Such venture-

some climbers as they had been; perhaps that blazing pillar of fire just across there, that seemed just ready to topple across this smoking waste, was the very one from which once upon a time he had fallen and broken his ankle. And it was Tommy, brave, sturdy Tommy, who had carried him home upon his own broad back, and who had sat by his side day after day during that long, tiresome spell of enforced idleness, playing games and telling stories to while away the time.

He groaned aloud, but it was not from the pain of his burns. Panting, gasping, he struggled on, conscious of nothing now but the overmastering determination to save at any cost the home of his old playmate and friend. He took no note of his own cruel physical sufferings, much less of the shouted entreaties and warnings of the appalled lookers-on. The fault was his, and as far as in him lay he would do his best to repair it, or die in the struggle. Once only, as his wife's voice reached him, and through the swirling smoke he caught a glimpse of her tearful, beseeching face upon the opposite bank, did his courage for an instant fail him. But the next—with teeth set hard between his blistered lips he turned doggedly to face the fiery furnace beyond.

It was not until the back-burn was a blackened waste that his undaunted spirit gave way, and blinded, half suffocated, he paused for a moment, his ears deafened by the wild whirlwind of fire and flame that roared and raged so near that it seemed ready to leap upon him in his helplessness. With his feet in the cool water he staggered a few steps, then fell headlong, mercifully unconscious of his bodily sufferings and the deadly peril scarcely escaped.

When he came to himself, his head was pillowed upon soft cushions, and his scorched face was being tenderly bathed with some cooling lotion, while, opening with difficulty his smarting eyes, he saw as through a smoke wreath the familiar face of his sometime friend and neighbor who was skilfully bandaging his blistered hands,

while tears that did honor to his manhood wet his bearded cheeks. There was an unwonted gentleness, too, in his tones as he said, with a glance at the anxious face of Asa:

"He's comin' to all right now. How are ye, Shiner? Pretty stiff, I reckon; but you'll be all right in a day or two when these pesky burns stop smartin'."

"Shiner!" Why that was Tom's pet name for him in the old happy, boyish days; and he made out to smile in spite of the pain that it caused his scorched lips.

"I'm sorry, Tommy."

It was a great thing for Abram Watson, proud, stern man that he was, to say that; and his old friend understood and fully realised what the words must have cost him, and what a world of repentant affection they signified.

"Sorry—for what, old friend?" he cried, tenderly infolding one of the helpless hands in his own. "Sorry that you've saved my home for me? If it hadn't been for you, I and mine would not this night have had a place to lay our heads."

"But the wood-lot, and it was your father's before you," insisted the repentant man.

"Only that corner south of your pasture is burned," returned the other cheerily.

While Asa added in explanation,

"The wind changed all of a sudden; so the main part of the wood-lot was saved."

The aching eyes closed for a moment in a silent prayer of thankfulness; then a whimsical smile played about the bearded lips, as, feebly extending one bandaged hand, the relieved man spoke with a feeble attempt at something of his old-time humor.

"That brush-pile ain't high enough now, Tom, to hinder our shakin' hands acrost it."

And, friends once more, the two clasped hands in token of a bond of brotherhood that never again, through all the changing scenes of their after-life, was destined to be broken.—*C.E.W.* world.

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## From the Field—Continued.

and Treasurer, E. E. Dudley. Dinner and tea were provided by the Shepparton and Cosgrove sisters. The evening meeting was well attended, Bro. Clipstone giving the address. Musical items were rendered during the sessions by some of the members.—Florrie Knight, Feb. 13.

MILDURA.—We had one addition by faith and baptism last Lord's day, that of an elderly man nearly 70 years old.—C.A.F., Feb. 12.

MEREDITH.—A social evening was tendered to Bren. W. G. Combridge and A. Wedd on the 13th to bid them God-speed prior to their leaving, the former for the College of the Bible, and the latter having relinquished his work with us. There was a goodly number present, and a pleasant evening spent together. Several of the brethren in short crisp speeches (sandwiched by some lively singing) testified to their sterling characters, and work, and expressed deep regret at their departure. The chairman, Bro. Boyd, presented Bro. Combridge with some valuable books, and a hymn book to Bro. Wedd, as a token of esteem and good wishes. Both feelingly responded, and gratefully acknowledged the appreciation of their services. The social cup was partaken of, after which the hymn, "God will take care of you," was feelingly sung.—A.M., Feb. 20.

WILLIAMSTOWN.—We have had an active time this week. Tuesday, the C.E. held their annual meeting and social, which were very satisfactory. Wednesday, the Men's Improvement Class held an open night, when dress reform came in for a couple of hours' amusing discussion. Thursday evening, Bro. Enniss concluded his series of talks on "How we got our Bible." At the close of the service a young girl was baptised. This morning two were received, one by obedience and one by letter. Mr. Enniss was away this morning taking the service for the local Baptists. To-day we were pleased to have with us Bro. B. Manning, from Adelaide. One confession this evening.—S.R.F., Feb. 19.

BOX HILL.—Good meeting Lord's day morning. Bro. Bagley was present, also Sister Sinclair, from Drummond. Bro. Bagley gave a helpful address. In the afternoon he met the members, and placed before them the suggestions of the Home Mission Committee with regard to our future work, with the result that we hope to place an evangelist permanently in the field, Blackburn and Box Hill affiliating, and becoming self-supporting. Splendid enthusiasm shown, and preparations are being made for a great opening the first week in May.—F.A.B., Feb. 20.

BRUNSWICK.—Good meeting at worship. Received in Sister Mrs. Allison Woodcock on letter from the church at Charles Henry-st., Birmingham. Home Mission response, 46. Bro. Chas. Scott exhorted. School has commenced practising hymns for the anniversary, under the baton of Bro. John Barnden. Fine meeting at night, when Bro. Way delivered a splendid sermon from Isaiah. Mrs. Clydesdale, wife of the New South Wales Home Missioner, was one of the audience.—W.T., Feb. 20.

FITZROY.—Good meetings morning and evening. Two decisions. Bro. Quick finishes his labors here on Sunday, 26th inst.—C.W.M.

CARLTON (Lygon-st.).—All the meetings on Sunday last were largely attended. We were glad to see a good many of the students present, also Bro. and Sister Jones, from Paddington, N.S.W.; Sister Hall and daughter, from Castle-maine; Bro. Edelsten, from St. Arnaud, Sisters Moyle, Petty and Pade, from Norwood, S.A. Four received the right hand of fellowship (two by obedience, two by letter). F. G. Dunn gave a very fine exhortation. The chapel was crowded at night, when Bro. Kingsbury riveted the attention of his audience as he powerfully spoke upon "The Three Salvations." In the afternoon there were 118 present at the Century Bible Class. An effort is being made to improve the attendances at our mid-week meeting. "Wanted, 50 men at the prayer meeting," is the slogan, and 49

men were present at last Thursday's meeting—about 130 in all.—J.McC.

N. FITZROY.—Splendid meetings morning and evening, also good attendance at the Bible School—nearly 400. Bro. Baker gave us another of his grand gospel sermons on "God's Marvellous Light." At the close of the meeting two made the good confession.—Feb. 19.

BERWICK.—Bro. Hall has started a Young People's Society of Christian Endeavor every Sunday morning at 10 o'clock. Great interest is being aroused. Last Sunday a young lady confessed Christ, and was baptised the same hour, Bro. Hall preaching.—E.E.H., Feb. 20.

SHEPPARTON.—Our gospel service this evening was well attended, and a good address was given by Bro. Clipstone. One young man responded to the invitation and confessed his faith in the Saviour. Our meetings are still improving.—Florrie Knight, Feb. 19.

MARYBOROUGH.—The meetings at Bet Bet and Maryborough are splendidly attended. In the absence of Bro. Bridgman, Bren. Brown, W. Beasy, Harold Patterson and Sewell have been helping in the meetings. At Maryborough on Feb. 5 one young man confessed Christ at the conclusion of Bro. Beasy's address. The interest is well maintained throughout the district. Bet Bet church had a splendid offering on Feb. 5, doubling last year's contributions to the H.M. fund. Our Endeavor Societies are having nice meetings, and the churches are working together splendidly, and we look for good results in the future.—H.P.L., Feb. 20.

GEELONG.—We are pleased to report exceptionally good meetings last Sunday. The morning meeting was the largest we have had since Bro. Gordon's arrival here. The right hand of fellowship was extended by Gifford Gordon to Sisters Skelton, B. James, and B. McNeight (who comes to us by letter from Meredith), also to Bro. A. Williams. There were over 90 met around the Lord's table. Our evening service was very largely attended again. The interest in the services is increasing each week. Bro. Gordon preached a fine sermon on "Paul the Mighty Defender of the Faith." Next Sunday we hold our harvest thanksgiving services.

DANDENONG.—A promising young man, a member of Mrs. Shurman's esteemed family, was added to the church yesterday, to the delight of all. The church here sympathise with Mr. and Mrs. A. Jones, of our fellowship, who have lost a little girl, aged nearly a year, after much anxious watching.—H. Gray, Feb. 19.

HORSHAM.—Bro. Edwards began a mission here on Sunday, Feb. 12. A good attendance has been at each meeting, and great interest has been taken in the addresses. The people are thoroughly stirred up, and many are on the point of decision. The question box is being freely used, and has helped to bring light upon the pages of God's Word to several inquirers. The mission will continue all this week. There have been four confessions to date.—A. E. Gallop, Feb. 20.

BRIGHTON.—Last Lord's day Bro. and Sister Bardwell, from Surrey Hills, and Sister East were received into fellowship. Good meetings all day. We have engaged a student from the College of the Bible to assist in the work at Sand-  
—P.H.L., Feb. 22.

## Here & There.

The first term of the College of the Bible opened up most auspiciously.

Quite a number of the College boys visited the Austral, and we were very much impressed with the fact that there is good material amongst them.

There is no doubt that the College has justified its existence, and the promise for the future is exceedingly bright.

One confession at Mile End, S.A., last Sunday night.

The address of W. J. Way is Church-st., off Overend-st., Brunswick East, Vic.

A. J. Saunders closes his work with the church at Fremantle, W.A., in April next.

The address of F. T. Saunders, formerly of Lismore, is now "Hartcliffe," 56 West-st., North Sydney.

A report of the Southern Conference at Milang, S.A., came too late for insertion. It will appear next week.

The annual distribution of prizes in connection with Lygon-st. Sunday School will take place on Sunday afternoon, March 5.

S.S. Union, Vic.—Committee meeting, Monday, Feb. 27, Christian chapel, Swanston-st. Important business. Full attendance of delegates requested.

£550 was the amount South Australia aimed to get for its Home Mission annual offering. The amount has now reached £576. Well done, South Australia!

In this issue we publish the report and balance sheet of the Forest Vale Mission, Bulawayo, Sth. Africa, which is conducted under the auspices of the New Zealand churches.

Bro. John Sherriff, who has done and is doing a good work in connection with this mission, writes to say that all the help that can be got is needed to carry on and develop this mission.

T. Bagley is working enthusiastically about building a chapel in one day. Elsewhere some particulars are given about it. Bro. Bagley says what has been done can be done.

W. J. Taylor arrived at Adelaide from U.S.A. by the White Star liner "Afric" last Wednesday. He will start work at the Semaphore on April 2. C. L. Thurgood, who has been preaching at Semaphore, will shortly go to Henley Beach.

The Melbourne evening *Herald* is giving space in its columns once a week to church matters. It devotes a page to sermons and items of news. In the last issue, among others, there was the synopsis of a sermon delivered by H. Kingsbury on "Three Salvations."

H. F. Jensen, of Denmark, writes acknowledging the receipt of our first bank draft for £7/3/2. He desires to convey to the Australian brethren his grateful acknowledgment of their kindness. He is still in bad health, but hopes with the approach of summer to make some improvement.

We understand that Champ Clark, the prominent United States legislator, is a member of one of our churches in America. His proposal, however, in regard to the annexation of Canada is not one that redounds to his credit. If it was meant as a joke, it is one of those jokes that had better not have been made.

T. B. Verco, who has been for four weeks in Miss Hill's private hospital, where he underwent an operation, was able to be at the morning service at Grote-st. last Lord's day. We are glad to know he is making such satisfactory progress, and hope he will be spared in health and strength for many years to continue his service for Christ and the church.

The secretary of the North Melbourne church writes: "In connection with the golden wedding of Bro. and Sister M. Wood Green, the North Melbourne officers desire to intimate to any of the friends of Bro. Green who would like to be present at the social in connection therewith, that they will be welcome without a personal invitation, as it was impossible to write to all friends. The social will be held in the chapel, Chetwynd-st., on Tuesday, 28th inst."

Sir W. Robertson Nicoll is one of the best-known literary men in England, and editor of the *British Weekly*. In an address recently delivered he said:—"It lies in the power of everyone to acquire by diligent toil that knowledge which is more valuable than material possessions. In order that I might attain knowledge, I lived at college in Aberdeen for eight years on eight shillings a week, which included board, lodging, clothing and



everything. I suffered privations and humiliations, in the memory of which I marvel when I hear modern young men say how much they want for 'expenses.'

Bro. William Ward, of Preston, has been preaching the gospel for the last three Lord's days at Warrnambool, Vic. One confession last Lord's day. The attendance at the meetings is very good.

N.S.W. disciples are again reminded that the Home Mission books close for the year on Feb. 28. Send on all moneys to be included in this year's account promptly to Thos. Hagger, Francis-st., Marrickville.

The annual offering for N.S.W. Home Missions has resulted in a total of £232 1/8; this is an increase of £76 0/6 on last year's amount. Only one organised church associated with the Conference has not responded.

A. G. Day's engagement with the Balaklava, Owen and Alma churches will shortly terminate, and we are informed that he is invited to remain at Balaklava for a further term, and that Owen and Balaklava are thinking of trying to secure a preacher for themselves.

H. J. Horsell, of York, S.A., has been having a three months' rest, which terminates at end of February. We hear he has gained nearly a stone in weight, and is much improved. E. J. Pater-noster has been acceptably filling the York and Henley Beach platforms during his absence.

R. Steer writes concerning the Hamilton Building Fund:—"Three score and ten shillings received by me from Enmore. Still there's more to follow. Enmore is also generously giving to Erskineville fund. After that they will give me more for Hamilton. My twenty years' experience tells me that. Conference is approaching, and if a report can be given that there is a certain prospect of two church buildings being erected during the present year as the outcome of Bro. Hagger's tent missions, an enthusiasm will be aroused; and if we are all united in this material part of work we could set apart each year a certain amount of money for another building. Kindred in Christ, read, mark, learn and inwardly digest this; and give your shilling or more to above fund; and next year another district. One step at a time.—R. Steer, 56 Perry-st., Marrickville."

Some timely remarks are made by the *Southern Cross* in regard to churches and church membership. It says:—"But what are called the Free Churches, by their very hate of sacramentarianism, sometimes swing too far in the opposite direction. There is no adequate teaching as to the office of the church, the value of its membership, the authority of its ordinances. The church, somehow, disappears behind the congregation. To be a seat holder is looked upon as being about equal in point of spiritual value, and as an expression of loyalty to Christ, to being a communicant. A human label is given to the church: it is described as 'Dr. A.'s Church,' 'Mr. B.'s Church.' The idea that it is 'the Church of the living God, the pillar and ground of the faith,' the 'body' of Jesus Christ, an institution that runs back to the dawn of time, and will endure to the daybreak of eternity—this grows faint. And low conceptions of the church mean a shrinking membership. When the churches themselves do little to keep alive in their flock the sense of these great offices, it is inevitable that the whole conception of the use of the church, and of the duty of membership in it, will grow less compelling."

The following extract from the daily press is an example of how some publicans deal with their customers. Perhaps all are not so callous as this one, but to make a man drunk and then turn him out is no uncommon occurrence. The extract reads thus:—"The coroner at Inverell held an inquiry to-day concerning the death at the hospital of a single man, Martin Taylor, aged 50. The evidence showed that deceased commenced a drinking bout at the Inverell races in January, and left for Little Plains hotel a week later. After remaining there for three days the landlord ordered him to clear out. Deceased replied, 'Don't

turn me out in the wet, landlord.' The landlord then told him he could go to the stable and camp there. He remained in the stable, lying on the earthen floor without food for some days. His foot, which had been cut, became fly-blown, and neighbors becoming aware of his serious condition, telegraphed to Inverell for the police, who ordered the man's removal to the hospital, where he succumbed, after being in the institution two days. The coroner found that death was caused by excessive drinking, and he added a rider that he was of the opinion that George Smith, licensee of the Little Plains hotel, did not give deceased proper attention, and served him with liquor when he should not have done so, and further, that Smith was not a fit and proper person to hold an hotel license."

G. T. Walden writes:—"C. M. Gordon has done a splendid work for us in New South Wales. His magnificent presentation of the claims of the Bible College has lifted us out of our unenviable position, as the rear guard of Bible College support, to very near the fighting line. At Enmore we are especially indebted to him, as by his eloquent addresses, and house-to-house appeals, he has so won the practical sympathy of our members that Enmore church is at present the leading financial supporter of the Australian Bible College. We are hoping to raise £350 a year in New South Wales towards this good work. But Bro. Gordon's visit has not only resulted in increased financial support to the College; he has turned our eyes and hearts towards the College as the means in God's hands of supplying the need we have of preachers of the Word. The consciences of young men have been quickened, and we are hoping to send men as well as money to the Australian Bible College. All who came in contact with Bro. Gordon are sure he is the right man in the right place, and he has made us all feel that the College is the key in the situation in regard to the Australian forward movement."

#### TO BE BUILT IN ONE DAY.

Fifty tradesmen, including carpenters, plumbers and painters, have volunteered their services to erect the meeting house for the church at Preston in one day. The building will be 65 x 30, including vestries; will seat 300 people, and is to be erected if possible on Saturday, March 25, and opened for worship on the following morning, the 26th inst. Mr. Graham, of Graham and May, contractors, is our general. He has prepared the plans, will order all the material, and will supervise the work. The plumbers will be under the leadership of McColl Bros., of Carlton. With such able leaders we have every confidence of success. The workers will please take note of a meeting to be held on Tuesday, March 7, at 8 o'clock, in the lecture hall, Swanston-st. chapel, for the purpose of organising our forces. To ensure success we still require 20 more carpenters, 10 plumbers and 10 painters. Will you be among the number? Or will you provide one? Don't let this great undertaking fail for the want of more workers. Kindly send your name at once to T. Bagley, 88 Page-st., Albert Park.

## The Australian Christian.

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#### COMING EVENT.

MARCH 5.—Lygon-st. Christian Chapel. Annual distribution of prizes in connection with the Lord's day School, on Sunday afternoon, March 5. Special address by Horace Kingsbury to the scholars and friends at 3 o'clock. The officers and teachers would be glad to see a large number of old friends present.

#### MARRIAGE.

GREEN—NUTTALL.—On February 26, 1861, at the Parish Church of St. John, Manchester, in the County of Lancaster, England; Matthew Wood Green, and Sarah Jane Nuttall, were married in the above church by the Rev. Wm. Huntingdon.

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The Church of Christ, Invercargill, desire to communicate with an evangelist. Full particulars may be had from the secretary, John Watt, Belgravia, Waikiki, Invercargill, N.Z.



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## Obituary.

**HILL.**—Our aged Sister Hill was called to her rest on Jan. 31. She was baptised in 1884 by J. Griffith, and was a member at Spring Grove for some years. Latterly she had resided with her son at Island Bay. To all the bereaved ones we extend our sympathy.

Wellington South, N.Z. S. H. MUDGE.

**BUCKETT.**—After a few days' illness consequent on a paralytic stroke, Mrs. Buckett, of Nth. Fitzroy, fell asleep on February 4. Our sister joined the church here during the ministry of Bro. Houchins, and was a most regular attendant at the services, and though in humble circumstances never forgot her obligations to the local work and missionary enterprises. She had passed 82 years, and the closing hours of her life were marked by a strong faith in the promises of her Redeemer, which gave to her a quiet peace and joy, as she passed through the valley of the shadow of death.

North Fitzroy, Vic. J.W.B.

**WHITING.**—On Jan. 15 Matthew Henry Whiting was called to the higher life, after a long and painful illness, at the age of 30 years. Our brother united with the church at Warrnambool when very young, and ever since has proved himself an earnest and faithful member, and was greatly esteemed by all for his consistent Christian character. Although living a distance of 13 miles from the chapel, he was regular in attendance at the Lord's table. On June 15, 1910, he was united in marriage with Sister L. Skidmore, of Prospect, S.A., who has the heartfelt sympathy of all in her sad loss, as also his parents, sisters and brother, but we commend them to the One who alone can comfort the sorrowing hearts.

"The stars of heaven are shining on,  
Though these frail eyes are dimmed with tears;  
The hopes of earth indeed are gone,  
But are not ours the immortal years?"

The last time our brother was at church he gave out the above hymn.

Warrnambool, Vic.

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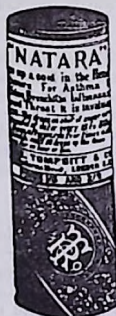
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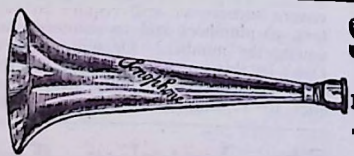
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