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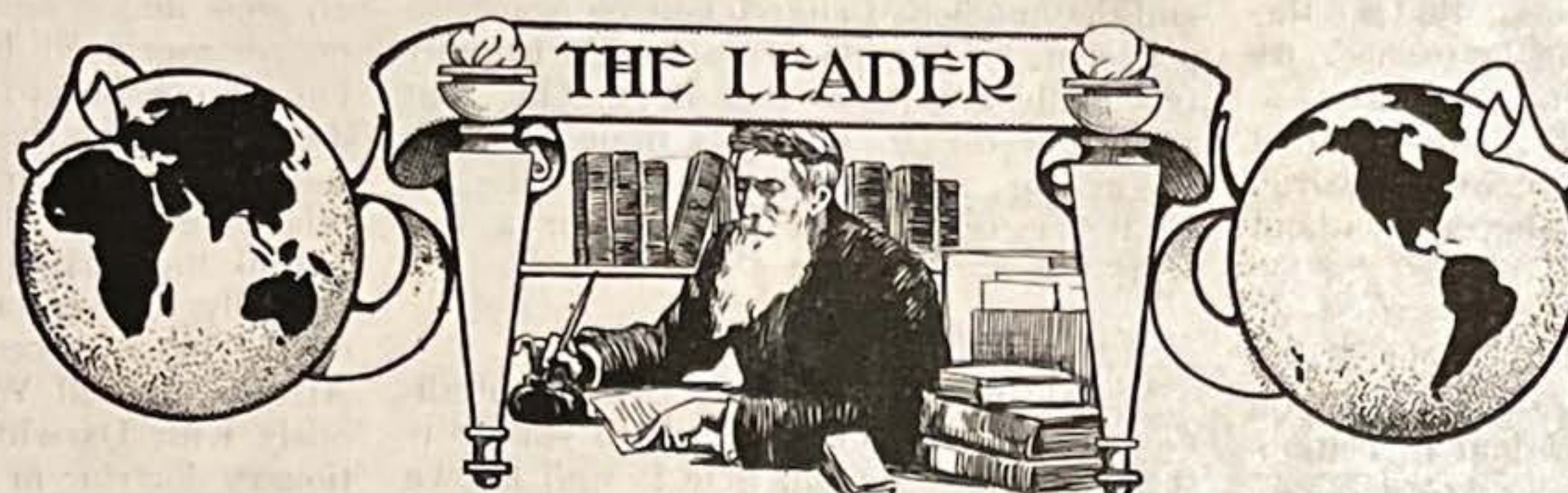
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These finds among the ruins of ancient cities are also important as verifications of Biblical history.



The discovery just made amid the ruins of ancient Samaria, however, is not so important as some of the archaeological finds which have preceded it.

ARCHAEOLOGICAL FINDS AND THEIR MESSAGE.

The latest thing of note in the archaeological world is the discovery of important documents among the ruins of the ancient city of Samaria. These documents, or more properly speaking, inscriptions, consist of a hundred clay tablets, which experts identify as belonging to the archives of Ahab, king of Israel, of unenviable notoriety in Biblical history. One of these tablets is a veritable letter written to king Ahab by an Assyrian king. The find is of interest for more reasons than one. Of special interest just now, because throughout the world our Bible Schools have been studying the history of that particular period, and the story of King Ahab has been prominently before them. These finds among the ruins of ancient cities are also important as verifications of Biblical history. Though not required as evidence by men of faith, they are welcome reinforcements, and are useful in confounding the critics who are disposed to treat Biblical characters as mere mythical creations. It is something belonging to the marvellous that we can hold in our hands a letter written nearly three thousand years ago, which was handled by a king like Ahab, whose story has been so often told us, and whose evil deed in connection with the seizure of Naboth's vineyard has been held up to the world throughout the ages as an object-lesson against the sin of covetousness.

The creation tablets.

The discovery just made amid the ruins of ancient Samaria, however, is not so important as some of the archaeological finds which have preceded it. The find in Samaria may be the precursor of more important developments, but so far its value is purely historical. Some of the previous discoveries touch the question of revelation. We refer particularly just now to the discovery of the tablets which gave us the Babylonian story of creation. At the time, this find made a great sensation, and gave

rise to the question as to which should be regarded as the oldest record—the Babylonian or the Biblical. With the perversity which has always been characteristic of a certain class of critics in dealing with Biblical problems, they very promptly adopted the view that the Bible had got its record from Babylonian sources. These people can always be depended upon for taking the view which leans in the direction of discrediting the Bible, especially in those cases where the question of inspiration or revelation is concerned. There was, of course, one thing that all critics had to admit, viz., that there was a certain amount of similarity between the two records. Equally, of course, it had to be admitted that the points of difference were much more pronounced than the points of resemblance. Probably the confident assertions of a certain school of criticism carried weight, and the trend of opinion seems to have gone in the direction of concluding that the Biblical narrative was indebted to the Babylonian. This conclusion, however, was never warranted by any legitimate process of reasoning which accepted the idea of a divine revelation.

The Babylonian record.

With those who held to the idea of a divine revelation it was thought sufficient to admit the indebtedness to Babylonian sources, but to contend for inspiration in the fact that the Biblical narrative was purified of the gross immoralities and polytheism which disfigured the Babylonian record. The latter record is disfigured by such grotesque allusions as the following: "The Lord Bel approached: by the waist he catches Tiamiat. She seeks the help of Kingu, her husband; she looks and seeks his counsel.... He made evil wind enter so that she could not close her lips. With the violence of the winds he fills her stomach, and her heart was prostrated. Her mouth was twisted. He swung the club, he shattered her stomach. He cut out her entrails.... He threw down her corpse, he

stood upon it." It may be noted, moreover, that the Babylonian record makes its gods secondary in the creation of things. The first lines of the Babylonian creation-epos read, "When the heaven above, and the earth below were not mentioned, when none of the gods yet existed.... the gods were formed." The record never rises to the high level of the Genesis narrative. If there was no other alternative, we might rest satisfied with the idea that the author of Genesis, under the guiding hand of inspiration, had cleansed the Babylonian poem of its absurdities and filth and had given us only the pure residuum of truth. But there is another and better view left to us, and one which is gradually finding acceptance and displacing the idea that Genesis is indebted to Babylon for its conception of creation.

The Genesis record.

The view which meets all the circumstances of the case, and is in harmony with the idea of God revealing himself to man, is as follows, namely, that the story of creation was originally a revelation of God to man, preserved to us in its pure state in the Biblical account, but defiled and saturated with the prevailing polytheism in the Babylonian account. F. C. Spurr in his recent lectures on Genesis is inclined to this view. He says: "I am inclined to think that the truth is to be found here, since it is not alone in Babylon that we have an account of creation and the fall. Creation traditions like these on the main lines are almost universal. Why should they not all have been drawn from a common tradition that represents a primitive revelation? To use an illustration: Supposing I am taking a walking tour over a part of Australia, extending, say, for 100 miles. As we walk we encounter a fragment of a precious vase. A mile or two further on we find another fragment of the same vase. We continue for a mile or two, and come across another piece. It is a fragment after the same pattern. If we finally found twenty such

pieces, what conclusion should we draw? We should say that once there was an original vase, which had been broken in fragments, and in some way scattered over this vast tract of ground. And is it not quite reasonable to say, if we find in Babylon and Assyria, in India and Persia, in Egypt and Africa and elsewhere, similar stories to the creation and fall stories of the Bible and Babylon, that behind all the traditions there is one primitive story which is the source of all?.... Those who believe that in this way the various stories can be unified, are led to conclusions which are entirely in keeping with the Scriptures: namely, that God's light has always been in the world, and that he has never left himself without a witness."

Genesis not a fragment.

The Genesis story of creation bears upon it the hall-mark of an original revelation. It bears upon it the impress of God speaking to man in language he could understand of the wonders of creation. Preserved from impurity it has come down to us in its pristine beauty. As the story is told elsewhere, we can see how it has lost its original form and been marred by the hand of man. Mr. Spurr's vase illustration only imperfectly meets the case. The Biblical record is not a fragment among other fragments, but the vase itself. No single illustration can express the whole idea. It is enough to say that, in the various traditions which are found outside of Genesis, we can see fragments of the true story as originally revealed by God to primitive man, but in Genesis itself we have the unbroken story, undefiled by man. "The history of the creation, with which the Bible commences, is not a mere incidental appendage to God's revelation," says T. S. Acland, "but constitutes the foundation on which the whole of revelation is based. Setting forth as it does the relation in which man stands to God as his Maker, and to the world which God formed for his abode, it forms a necessary introduction to all that God has seen fit to reveal to us with reference to his dispensations of providence and of grace." Viewed in this light, the idea that the Genesis story was borrowed from the debased Babylonian record is altogether unthinkable.

Editorial Notes.

Religious Progress in America.

Dr. H. K. Carroll at the commencement of every year publishes from official sources in the *Christian Advocate* the statistics of churches in the United States. In the issue of Jan. 26 the largest gains reported for the year 1910 are as follows:—Methodist (17 bodies), 108,776; Disciples of Christ, 89,759; Baptist (15 bodies), 85,528; Lutheran (24 bodies), 70,439. Disciples of

Christ reported the largest gain of any single Protestant body. The churches as a whole, taken by decades, show substantial progress. In 1890 there were 111,036 ministers, 165,297 churches, and 20,618,307 communicants. In 1900, 143,201 ministers, 190,811 churches, and 27,383,804 communicants. In 1910, 170,153 ministers, 218,147 churches, and 35,332,776 communicants. In 20 years the population of the United States has increased 41 per cent., and the number of church communicants 71 per cent. The opponents of Christianity repeatedly assure us that it is dying, but according to Dr. Carroll's figures, which are at least approximately reliable, the funeral service will not be read for a few years yet.

Pessimistic Wailings.

W. Durban, one of our English brethren, is the *Christian-Evangelist's* staff correspondent in London. He is well known as the editor of the *Homiletic Review*, a thoughtful writer, and in touch with the leading theologians and religious workers of all denominations. Mr. Durban does not sympathise with the pessimistic tone of some Christians, nor does he believe that the influence of Christianity is declining. This is how he puts the matter from the pessimists' point of view in the *Evangelist*: "Trouble is disturbing all the churches. The trouble is of the negative character. And the negation is compound and composite. It is concerning what is not done which ought to be done; what is not believed that ought to be believed; what is not said that ought to be said. The people will not go to church. Many preachers will not preach the old-fashioned gospel. The men and women of culture will not any longer believe the truths that their fathers and mothers accepted. These are the allegations heard on all sides. Ministers repeat them. Religious organs set them forth in elaborate articles. Speakers deal them out on platforms. Conferences are held to discuss them. They are talked over at tea-meetings and chatted about in drawing-rooms." He deals at length with these lamentations and his conclusions are worthy of consideration.

Optimistic Encouragement.

The writer quoted above asks: "Are these negative outcries valid?" and replies, "I deny the validity. I have been young and am now old; and I solemnly declare to my younger friends that there is far more reason for the most optimistic encouragement than for the discouragement and depression which is affecting so many minds. Some have been frightened at the 'Higher Criticism.' I never was, for I could see that the processes of the reasonable critics were legitimate, and I owe too much to these to be anything but grateful to them; while I have never for one moment yielded to the pretensions of the extremists, who want to foist on us mere speculative hypotheses as if these were demonstrated re-

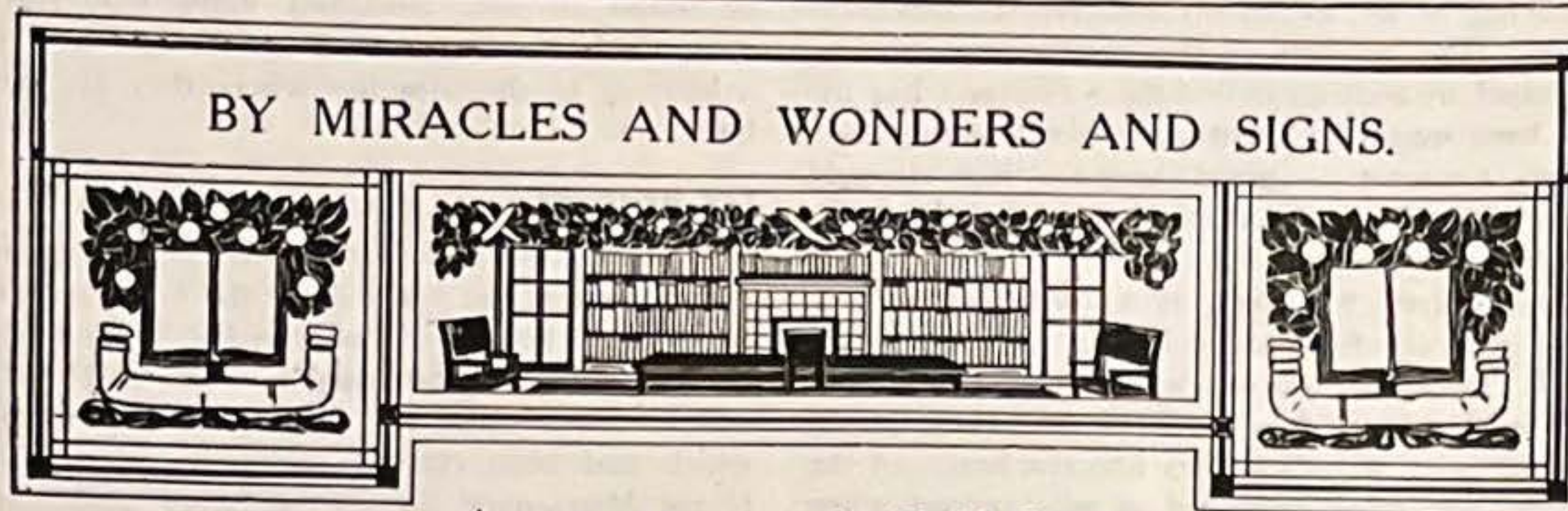
sults. Colenso, in the days of my youth, terrified multitudes of us orthodox folk. Poor old Colenso! He should have stuck to the mathematics in which he was a magnificent expert at Cambridge University, and have let Moses and Noah alone. I and have let Moses, even though he had be-laughed at Colenso, for I took it for granted come a bishop, for I took it for granted that Moses would come out all right. In America you had some eloquent and forcible advocates of unbelief, but these are all gone under, and I understand you have not discontinued building new churches." On the question of evolution, he says: "I do not admire the easy haste with which some ministers have tumbled over each other to endorse what never yet was proved. I think they may, perhaps, feel a little silly, for silly they certainly have been, in view of the most recent proclamation of Sir Alfred Russell Wallace, who simultaneously with Darwin propounded the evolutionary doctrine in the shape accepted since the joint 'discovery.' Sir Alfred is now the joint 'discovery.' Sir Alfred is now energetically recanting some of the most essential articles of that very doctrine. That fact may well give pause to some amongst us." Mr. Durban concludes his cheery article thus: "As for the matter of church attendance, I am delighted at the universal success of all the really good preachers I know. There are equally good men who are failing, but they are poor preachers, or else they are in unfavorable posts. Well, in the days of my youth good men failed if they preached poorly, and able men failed as surely if they were in surroundings that fatally militated against success. Preach on, dear brother preachers! Go on believing, praying, worshipping and working for God, dear readers, wherever and whoever you are! There are far more people praying and worshipping than ever there were, and there will be far more as the years roll on."

Our Future Preachers.

We should set before us as an attainable object in the near future—"One hundred students in our Bible College." With a little persistency this should be reached within the next five years. From every State comes the call for efficient evangelists. But how are we to influence capable young men to enter the work? In America an organisation recently formed, "The Brotherhood of the Disciples of Christ," last year sent out an appeal to all our preachers asking that on Education Day, the third Lord's day in January, they should each preach on "The Ministry as a Calling." Only 300 responded, but the direct result was fifty-four volunteers. It is believed that this year a far larger number accepted the suggestion again sent out, and the number of volunteers will be greatly increased. In America, as in Australia, the supply of acceptable preachers is far below the demand. About 90,000 members were added to the Churches of Christ there last year, and church buildings, it is said, are being erected at the rate of one a day. In this coun-

try, also, evangelistic progress is most decided and the churches have a broader and clearer vision of aggressive effort. But where are we to obtain the requisite preachers? Much will depend upon those already

in the work directing the thoughts and encouraging the half-formed desires of promising young men in the direction of the College of the Bible as a preparation for life-long service in the work of the gospel.



Acts 2: 22.

By H. H. Strutton.

Concluded.

So far as we read history up to the present we find no power apart from God, that can create life, temporal or spiritual, into any being, but we find that Satan can make very striking counterfeits of this in the lives of those over whom he obtains power; and almost his last act in the closing scenes of his reign over this world will be to accomplish even this great thing, imparting life (breath) unto the beast (Rev. 13: 13-15), and thereby deceiving many—aye, almost deceiving the very elect—so wonderful will be his demonstration of the possession of power which hitherto has belonged to God alone. This brings us to the answer of the question concerning the possession, on the part of Christians to-day, of supernatural power, and whether we should possess, or even desire these gifts.

Gift of tongues.

Christians who have closely studied the present day movements known as "the gift of tongues," "the gifts of prophecy and of fire," and even "gifts of healing," are feeling more strongly convinced that such are not, in most cases, of God, nor are they often beneficial to those who possess them. In viewing these movements, in various parts of the world to-day, and particularly in the heathen part of the world, one is struck by the apparent fruitlessness of it all. Spiritual life, or new birth, is not brought forth wherever these movements have had greatest sway. (There have, of course, been instances of conversion following, or accompanying such movements, but such cases are not common, but exceptional.) If such were movements that have the significance that is claimed for them, i.e., "Pentecostal power," should we not expect the heathen, or the non-Christian communities around, to be convicted of sin, and converted? This has not been the case, and it causes us to ask: "What then is the practical use of the movement?" Take India for instance. When the movement called the "baptism of fire" passed through various centres, many good Christian workers went in for it, and testified to having received it. Most of these, later on, saw the error in it and drop-

ped it; some of them publicly acknowledging their mistake. Then followed the "gift of tongues" and its accompanying discord of simultaneous prayer in either the prevalent language or a jargon not understood by the one who prayed or by those who listened. (This was introduced to India by one who gave out that he had received the gift of an "Indian tongue," but who failed to find an Indian who recognised it when he reached India.) To-day this "gift" has almost ceased, the reason being that such a thing has no source of food or supply outside of the exercise given it or the individual holding it. Prophecy followed, and necessarily ran but a brief course, for on a certain occasion a great and striking public event or calamity was foretold, and the proving of the gift and the prophet was then but a matter of time, and these became classed amongst the prophecies that "failed." The fact that such supernatural manifestations were reckoned as signs of a Christian being in close touch with God, and so able to see and hear things that were not for the "ordinary" child of God, accounted for many devoted souls being led off the track, and then, unconsciously perhaps, they began to judge other Christians who held aloof from such things, as being unspiritually minded, whereas such were but putting these things to the test of Scripture, and watching to see what definite and unmistakable indications there were of God's hand in it all. All wanted God's richest blessings upon themselves and upon their work, but all were not satisfied that these were his methods of bestowing them.

Whence come they?

From whence then come these "gifts" that have appeared during the past few years? Must not such revelations come from God? Not necessarily! If we make a study of Satan's powers and methods of working against God's people from Old Testament times to the present day, we will be convinced that he never concerns himself with the wicked, as long as they remain so. They are his already. He does work subtly and hard against God's people, and he knows that his only chances of success

amongst such depend upon his identity being kept secret. To such he is seldom a roaring lion—he invests this spirit in those of his satellites who oppose Christianity in its early stages or in heathen lands—but he comes to the Christian as an angel of light, taking a form that he cannot be displeased with but can be misled by. Yes! undoubtedly Satan's greatest aim now-a-days is to have himself obliterated wherever his work is in full swing; to be ignored by Christians, and to introduce his wiles amongst them under the guise of spiritual blessings. In this way are the children of God deceived into following the adversary, unless they continue steadfast in the faith and waver not. It would seem to be, therefore, a statement thoroughly warranted by Scripture, if we said that the Christian has neither the right nor the need to ask for these "gifts" in this dispensation of God's grace. This does not mean a disbelief in all miracles or special workings of God's power. Has there ever been a greater miracle worked before men than that daily taking place around us, when God's divine Spirit brings that germ of eternal life into the unregenerate soul by the medium of his Word, and faith exercised; and that eternal life possesses the man and changes him from a hardened sinner to a child of God, and a respectable human being. We "cannot tell whence it cometh" nor how it acts, but we know it is so, and behold! it is a miracle, for we cannot do this ourselves.

Not needed.

No! we have no need of gifts and miracles in the sense we usually understand them, to-day; for they would not do God's work around us. God has been pleased to decree that faith shall come by hearing (not from the sight of supernatural gifts in others) and hearing by the *Word of God*. It is by "the foolishness of preaching" that souls will be, and are being, saved. There is no short cut to holiness, but many Christians never give up trying to find one, and every new "doctrine" introduced by someone who claims to have experienced its "power," finds a ready acceptance with those who do not trouble to "try the spirits" or to see "whether they be of God" or not. Our only safeguard is to study the Word of God and grow strong in the use of it. If we are well ballasted with it, these "winds of doctrine" that we have to meet so often will not cause us to make shipwreck of our faith; and, instead of being less spiritual than these faster sailing, more reckless, fellow Christians of ours, we shall, if truly humble, be amongst those who, in the end, make their port, well balanced, after, perhaps, many stormy fights of faith, finishing our course with peace and joy, having "kept the faith."

The only happiness a brave man ever troubled himself with asking much about was happiness enough to get his work done.—*T. Carlyle.*

The Church at Geelong.

By Ernest Brownbill.

The church meeting at Geelong has arrived at another stage in its history, and becomes self-supporting after Conference.



Gifford Gordon.

A few years ago the cause here was just struggling for existence, but now is rapidly growing, and soon will be one of the foremost of our churches in Victoria. It is going to show, in a practical manner, its appreciation of the support which the Home Missionary Committee has given, by a thankoffering to be taken up on March 27.

Its past.

Nearly 54 years ago, an advertisement appeared in the *Geelong Advertiser*, asking any members of the Church of Christ living in Geelong to meet at the Mechanics' classroom. In response, a meeting of brethren was held on Oct. 18, 1857, and those who met around the Lord's table on that occasion were Bren. J. Leggett, J. Lockie, E. Knight, D. Willder, A. Abercrombie, Sisters S. Knight, M. Willder, and Mary Abercrombie. These were met a fortnight later by Bro. and Sister David Murray, Sisters E. McCluer and Jane Mullens. These constituted the pioneers of the church at Geelong, and continued to meet in the Mechanics' to break bread in remembrance of our Lord. In February of the following year, 1858, Bro. and Sister Henry Lyall met with them, and they are the two oldest surviving members who met with the church here.

The brethren continued to meet until 1860, when they disbanded owing to many leaving the district. For the next eight years there were very few brethren living in Geelong, and sometimes these met in the various homes. In 1868 Bro. and Sister Murray and Bro. and Sister A. Davey met together in a house in Swanston-st., and of these Bro. Davey is the only surviving member, and is at present meeting with the church here. These four met until Bro. Hamill arrived in Geelong from Ballarat, and the church was again organised.

In June, 1873, they commenced meetings in the Temperance Hall, where three services were held each Sunday. For five years the meetings were held here, and many were added to the church, among whom were our esteemed Bro. and Sister Christopher, senr. Bro. Hamill preached faithfully till January, 1873, when he died suddenly,

and to his faithful ministry the church meeting now owes its existence. In the same year the brethren decided to erect a building of their own, and a block of land was purchased and a chapel built. On October 6, 1878, the chapel in Hope-st. was opened, the late Bro. Illingworth speaking in the afternoon and W. W. Davey at night. The wisdom of the brethren in erecting a chapel in such an out-of-the-way street has often been questioned, but while condemning their policy, we must commend them for their struggle to secure a home for themselves and their struggle to keep it.

Bro. Davey was kept as evangelist for some years, and was followed in 1883 by Bro. and Sister C. L. Thurgood, during whose time the church had its brightest days in Hope-st. Their genial manner soon won their way into the hearts of the people here, and much regret was caused when

dawn, and the brethren who carried on the speaking, among whom were principally J. T. Mulling, and C. Hale, must be commended for their vogue and C. Hale, must be commended for their perseverance in face of much discouragement. The success of the cause in Geelong must not be gauged by this apparent failure, for there are to be found all over Australia many who started their Christian career in Hope-st., and are now a blessing to the churches where they are members.

Its present.

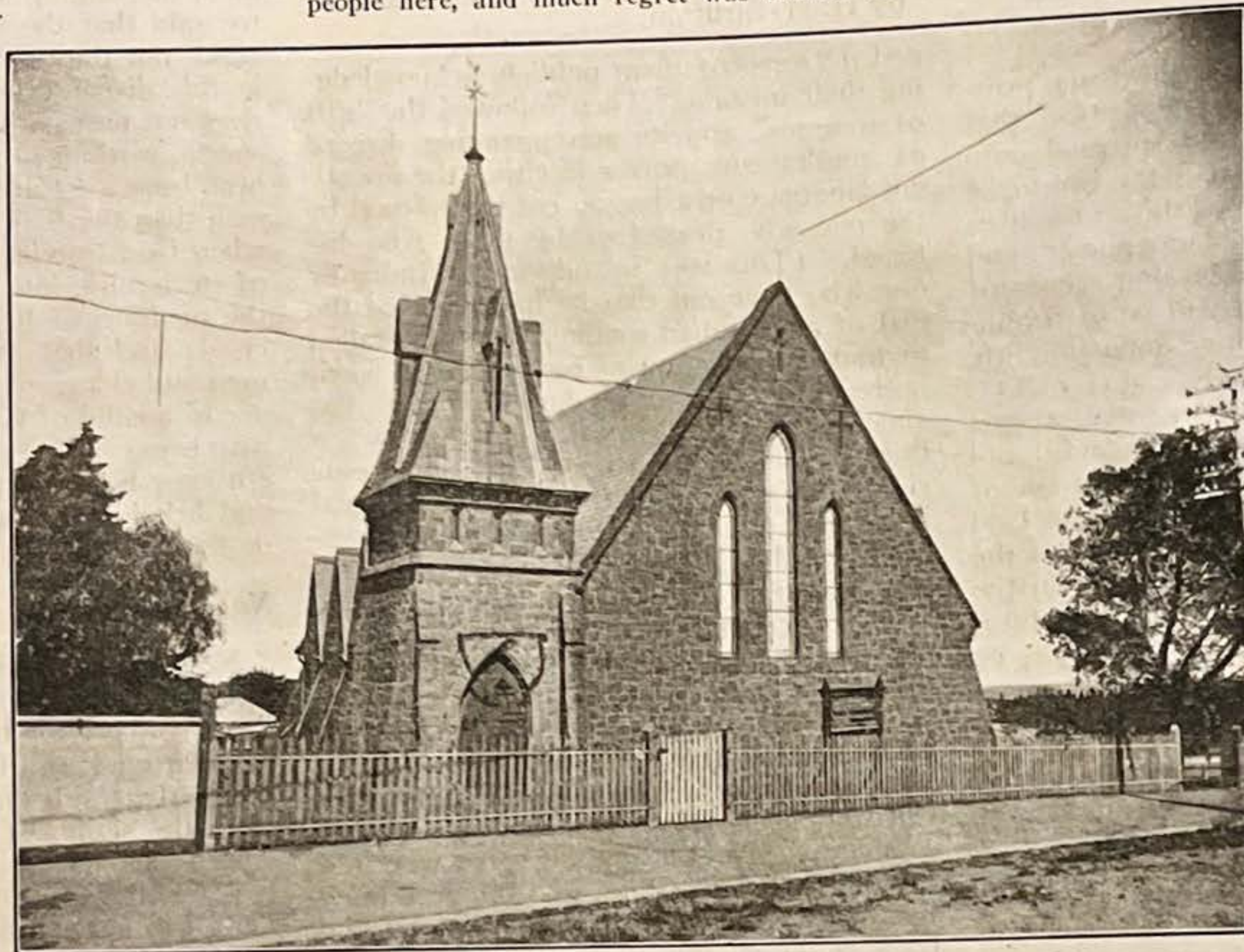
While in this half-dead condition the opportunity came, and the opening for the greatest movement in the history of the church. The members realised that no good could be done in Hope-st., and an offer came for leasing Trinity Church, which had been closed for many years. The Home Missionary Committee were approached, and they decided to again assist Geelong.

On Sunday, Oct. 6, 1907, Trinity Church was opened, G. P. Pittman preaching. Since then there has been such a time of prosperity, which the most optimistic in their wildest imaginations ever dreamed of. Bro. Pittman organised a Sunday School with a few children, which has now grown to about 80 strong.

For six months Bro. Pittman spent his weekends in Geelong, and although there were no additions to the 25 members who came to Trinity, he succeeded in building up a nice meeting. Theo. Edwards was sent in March, 1908, and for two years labored faithfully here. During this period the meetings were well attended, and a mid-week meeting and C.E. Society

organised. The membership increased to 100 during Bro. Edwards' sojourn in Geelong. After last Conference Bro. Edwards moved to Narra-coorte, S.A., and G. Gordon arrived to take his place.

There were 80 present at the gospel service to greet Bro. Gordon on commencing his work, but it was not long before he won his way into the hearts of the Geelong people and the congregations rapidly increased. Gifford Gordon set four tasks for the year:—1. To renovate the building. This has been done, the interior painted, the aisles laid with red carpet, and electric light installed, at a total cost of £60, which is all paid for. 2. To fill the building. This has been done, and on many occasions the building, which holds 450, has not been large enough. The average attendance for February was 380. 3. Fifty additions for the year. For ten months up to the time of writing 34 have been received into membership. 4. To be self-supporting by Conference. This has been finally decided upon, and after Easter the



Christian Chapel, Geelong, Victoria.

after 18 months they removed to Ballarat.

Bro. Thurgood was followed by Bro. Brockway as evangelist, who was followed in turn by Bren. Forscutt, Park and Cameron. The last evangelist the church had at Hope-st. was G. H. Browne, who was engaged by the Home Missionary Committee to preach at Meredith and Geelong on alternate Sundays. Bro. Browne's ministry was greatly hampered owing to the undesirable situation of the building, and the feeling against the church.

In 1903, after some years' labor in Geelong, the church, which had got in arrears to the Home Missionary Committee, had to let Bro. Browne go. After this, the church began to drift, and then commenced the "dark ages" of the church. The meetings fell away, and only a handful were left to carry on the work. The average attendance at the morning meeting was about 15, and at the gospel meeting 30, and on some occasions only five met at the Lord's table. The faithful few who stuck to their posts waiting for a brighter day to

church starts on its own account. When thus reviewing the past year we lift up our voices to God in thankfulness for his bountiful blessings.

Its future.

In reviewing the past few years, we look forward to the future with great hope. The future prosperity of the city of Geelong for the next few years is assured, for nearly a million sterling is to be spent on public works, not including private enterprise. The city is extending outwards, and with the electric cars (the rails for which are at the present time being laid) the church will be made easy to reach. As a field Geelong is one of the most promising in the State, there being a population of 30,000 in the city and suburbs to work on. Our church building is in a most central position, and since its renovation looks exceptionally pretty. We also have in the building

a powerful pipe organ, which is a great assistance at our services.

Gifford Gordon is the right man in the right place. He is one of the most popular preachers in Geelong at the present time, and the success of the church, during his short stay here, has made the name of Gifford Gordon a household word. Another great help is a sympathetic press, which reports our meetings faithfully.

The aim of the church is to make its influence felt in this city; to become as a city set on a hill; to hold the banner of the cross up before men, transforming lives, making itself a power for good in this community.

The success of the church at Geelong should prove an encouragement to those who are faithfully struggling along, that "in due time they shall reap, if they faint not."

ist, we are thereby made more conspicuous than ordinary members. We stand in the front ranks or we lead while others follow. Hence we are more closely watched and our conduct criticised. More is expected of us and rightly so, for we are chosen presumably as the fittest. Our office adds to our ordinary Christian responsibilities. If we prove ourselves faithful stewards, our office adds to our honor; but if we are unfaithful that office adds to our shame and disgrace. All the members look to us to fill our places honorably and faithfully, and we wrong and betray their confidence if we do not. Office, in the Scriptures, always means work. In the State it may mean no more than a figurehead; but not so in the church. "If any man desire the office of a bishop he desireth a good work" (emphasis on work). And what is true of the bishopric is true of every other office. We understand this well enough in secular employment, but observation compels us to think it is sometimes forgotten by officers of the church. The man who commends himself to God and men is he who does the work he is appointed to do diligently, thoroughly, and conscientiously. The business of the church is the greatest on earth, and we attend to it in a slipshod, perfunctory manner at our peril. Better, a thousand times, never hold office than make a sham of it. A few particulars, which we do well to bear in mind, may now be added.

Punctuality.

1. We should be men of punctual habits. To be late at the meeting of the church is more discreditable to the ordinary Christian, than to be late at his daily employment. How much more so is this true of the officers. For them to be late is to set a bad example to the other members. The young are only too ready to have an excuse of this sort. A member once said in excuse for being late, "I always try to be in time." The answer was, "That is just where you make the mistake. You should try to be ten minutes before the time, then you would always be in time." I think the officers should be at all meetings ten minutes before time. There is often something needing to be done; or some matter needing consultation, in order that the service may proceed efficiently.

Regularity.

2. We should not only be punctual, but regular in our attendance at the meetings of the church. We do not fully realise what an influence we may exert in this way. Not only should we attend regularly the Lord's day morning and evening meetings, but also the meetings for Bible study and prayer. I have no hesitation in saying that the chief reason why our mid-week prayer service is so poorly attended as a rule, is because the officers do not set the example. There is, now-a-days, a great tendency for people generally to neglect the services of the church. There are so many attractions outside. Many of our own members seem



Relation of the Officers to the Church.

By J. Pittman.

Read before the quarterly meeting of officers of Melbourne and suburban churches.

The purpose of these quarterly meetings of the officers of the churches is, as I understand it, to confer together and make suggestions regarding the better conduct of church affairs and the progress of the great cause which we all represent. In the meetings already held this has been done; and the good attendances have shown how much they have been appreciated. For many years past such meetings have been suggested, and we may be thankful that they have at length become an accomplished fact. I thought the theme I have chosen for to-night would be a natural one following on those we have considered. It may be considered a bold subject, but I trust it may not be regarded as presumptuous. I desire simply to "stir up your pure minds by way of remembrance."

Rendering service.

Perhaps we cannot do better at the start than to recall a few Scriptures generally applicable to specially appointed persons, and which may, without doing violence to any law of hermeneutics, be applied to ourselves. "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto but to minister, and to give his life a

ransom for many." "After he had washed their feet and was sat down again he said unto them, Know ye what I have done unto you? Ye call me Master and Lord: and ye say well, for so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done unto you." "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." "Give attendance to reading, to exhortation, to doctrine." "Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all." "Take heed unto thyself and to the doctrine, continue in them, for in so doing thou shalt both save thyself and them that hear thee." "O man of God, follow after righteousness, godliness, faith, love, patience, meekness, in all things showing thyself a pattern of good works." "Let no man despise thee." "The elders which are among you I exhort, who am also an elder... feed the flock of God which is among you, taking the oversight, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock; and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Added responsibility.

Whatever office we may hold in the church, whether elder, deacon, or evangel-

to think they ought to be highly commended if they attend one service on the Lord's day. I fear many officers think so, too. But the gospel service is as important as the meeting for the breaking of bread. And the presence of elders and deacons at that service is as necessary as at the morning meeting. Officers little know what a disheartening effect it has on the spirits of the preacher to find they are conspicuous by their absence. Duty calls loudly to us in this direction. We must do all we can to counteract the tendency of the times. It is vain to say "Go"; we must be able to say "Come with us and we will do thee good."

3. Our conduct should be blameless. The Scriptures quoted above are burdened with this thought. It would almost seem as if character were everything, so little is said about any other qualification. Certain it is that anything approaching looseness of conduct in an officer of the church spoils him for that office. If we would magnify our office we must be men of unblemished reputation for honesty in business, integrity and purity of conduct both in public and private life. We must be men of even temper, "not soon angry." I have often been grieved to notice how easily men prominent in the church lose their tempers. We should be quiet and dignified, impartial, liberal, hospitable, sympathetic, gentle, forbearing—in short, imitators of Christ.

Mighty in the Scriptures.

4. The officers of the church should be men mighty in the Scriptures. The first set of church officers (see Acts 6) were men conspicuous for their knowledge of the Word of God. Stephen and Philip stand out as giants in this regard, yet they were chosen merely to "serve tables." This fact not only shows how honorable the office of deacon is, but also that even deacons should be well informed in the Word of Truth. It is a splendid thing for any church when any one of its officers can expound or defend the truth to all comers. They are the true pillars of the church, and add to her glory and praise.

There is reason to fear that our churches are growing less careful in the choice of their officers. The qualifications as laid down in the New Testament do not receive sufficient attention. Some members seem to think that marriage is the all-important requisite. However well fitted a man may be before he takes a wife he is debarred from office, but the day after that blissful event he is fully qualified! It is perhaps a mistake to require deacons to do elders' work as well as their own, but it is certain that it is so in many of our churches. That being the case, it is obviously more incumbent upon them to be well grounded in the truth. To this end they should not only see that there be a class for Bible study, but should attend it themselves.

5. All who hold office in the church should be known as men of devotion and prayer. What an influence on the general membership would be exerted if it were known that

the officers of the church were in the habit of meeting regularly to pray for its peace and prosperity! It would be bound to lift up the spiritual tone of the members. It would bind the officers together in a common bond of sympathy. It would give solidity to the entire church.

Alive and watchful.

6. Lastly, the officers should be alive and watchful for the church's advancement. Like keen business men, they should be constantly on the alert for any move that would make for real progress. While faithful to principles, they should be ever ready to suggest or adopt methods or departures not inconsistent with the truth, but which might be deemed expedient for the general good. Some seem set against change, seeming to regard methods and principles as one and the same. This is a grave error, and has been the prolific cause of strife and division. But the fact that in the New Testament we have so much teaching on principles and so little on mere methods, ought to be a sufficient indication to us that principles are of God, while methods are of ourselves. For this reason Christianity is so wonderfully adapted to all nations and times.

Officers should lead by example. The growth and up-building of the body should be their great care. To this end they should do all in their power to make all the meetings of the church a success. They should see that nothing is wanting to that end. Order, decency, cleanliness, courtesy, should prevail. Visitors should receive welcome and attention. Anything of a disturbing nature should be quieted. I have seen an officer change his seat while the meeting was in progress. Four or five boys were talking and laughing. The brother referred to quietly went and sat between them. It had the desired effect immediately. Just a little gentle tact, that was all.

Loyal to the church.

Officers should be loyal to the church of which they are members. There is a tendency on the part of many members to desert their own church in favor of some other. Of course we cannot draw too tight a line here, but I do think it is the duty of all the members to stand by and support their own local church. The officers can set a good example just here. Let them speak well of the cause, uphold their evangelist, if he is worthy of it; if not, get rid of him. Suppress unkind criticism about the preacher and his work, and about members generally. See that the poor of the church are not neglected. Visit the sick, the aged and the infirm. Deal gently and impartially with the erring. Keep a record of attendance, noting who are absent. We have a method at Windsor that we find works excellently well. We keep an attendance roll book. Every member is marked present or absent every Lord's day. If a member is absent four Lord's days in succession inquiry is made and, if need be, the

member is visited. In this way we try to keep in touch with every one on the roll, and no needy case is neglected. Isolated members should be corresponded with.

I have purposely studied brevity in writing this paper in order that full time may be allowed for discussion. As I said at the beginning, so I say at the close. Let no one think for a moment that I have written in a dictatorial spirit, but as a brother to his brethren, seeking only their good, which may redound to the advantage of the church and the glory of God.

Sisters' Department.

VICTORIA.

Secretary, Miss Hill, Blenheim-st., Balaclava.

The silver anniversary of the Victorian Sisters' Conference will be held on Wednesday, April 12. Full particulars will be given later, but a special souvenir programme is being prepared, and suitable preparations made to celebrate. We are to have Mrs. C. L. Thurgood with us, and quite a number of the charter members. Some are taking part in the programme. We hope to have a happy re-union.

At the Executive meeting on the 3rd, Mrs. Lindsay kindly read a temperance paper in the absence of Mrs. Ray. Several arrangements for Conference were completed. The Secretary was instructed to send greetings to Queensland sisters.

Additions from schools:—Ascot Vale, 5; Preston, 2; North Fitzroy, 2; North Richmond, 6; North Melbourne, 1; Fitzroy, 1; Lygon-st., 3.

Next meeting will be held on April 7, when reports of church work will be read, to be sent to Miss Heinzie, Canning-st., North Carlton, not later than March 23. Swanston-st. to be prepared by Mrs. F. A. Kemp; North Carlton, Mrs. W. Dickson; Fitzroy Tabernacle, Mrs. Quick; Cheltenham, F. W. Martin; Newmarket, Mrs. Kyme; Collingwood, Mrs. Hanger; Richmond, Mrs. Chipperfield; South Yarra, Mrs. Baker; North Fitzroy, Mrs. Roy Thompson; Balmain-st., Mrs. Cameron; Hunter-st., Mrs. Durbridge.

Foreign Missions.—*India*—Sister Mary Thompson and our workers in Harda have so far escaped the plague. The town is half deserted, and most of the people are dwelling in huts and tents in the open. These are being spoken to, and in most cases the message is received. *Australian Station*—Our workers at Baramati are well. Miss Tilley, one of the new workers, is proving a valuable addition to our staff. She visits the villages, and holds classes for boys and girls. She has a winsome way, and is being well received. Nurse Terrell is very busy with medical work and language study. She has had several difficult cases lately, and through them entered even Brahmins' houses, and at the same time is able to point to the great Physician who healeth all our infirmity. *New Hebrides*—In the South Sea Islands the work is going forward. On both Oba and Pentecost there has been great rejoicing over the baptisms of more than 100 Kanakas. Bro. Purdy has been ill, but is now better. Sisters will remember Mrs. Filmer writing us about a woman named Mary who ran away from her husband because

he had treated her so cruelly, and who went back to him. The Committee wrote, offering to buy her freedom, as they understood £10 would be accepted by her husband, but the reply was that the woman had again run away from her brutal husband, and is in a neighboring island working for a trader under engagement for a year, so that nothing can be done for her in that way. Still we can pray that she may be led to Christ. Our missionaries are often in difficulties and danger, and every letter asks for our prayers. Their plea is, Will you not pray for us? Bro. and Sister Strutton we expect to have with us before Easter, and we hope to have a very helpful time, as they visit the churches and at the Conference.

"Will you not pray for us? Each day we need Your prayers, for oft the way is rough and long, And our lips falter and forget their song As we proclaim the Word men will not heed.

"We shall behold it! Lo, his word stands sure; Our King shall triumph in a world set free; With joy his chosen ones his reign shall see! Pray for us, sisters, that we may endure."

Temperance.—The Committee held a meeting at South Yarra on February 15, under the presidency of Mrs. Lindsay, when papers and short talks were given. The meeting was small owing to the bad weather, but we know that where the few are met together in his name the blessing is theirs.—N. Ray, Sec.

Prayer Meeting.—A meeting was held at Swanston-st. on Feb. 28, Sister Trinnick presiding. The opening prayer was led by Sister Huntsman. Scripture was read by Sister Potts. Extracts from the life of James Kitto were read by Sister Wilson. A reading was given by Sister Ludbrook, showing the different characters of the Saviour's twelve disciples. Closing prayer was offered by Sister Lyall. Other sisters engaged in prayer.—M. Trinnick, Supt.

Dorcas.—The General Dorcas met on Feb. 16; 14 sisters present; 7 garments completed. One new and several worn garments donated to needy cases.—A. Downs, Supt.

Hospital Visitation.—Your Committee have made the following visits for the month:—Miss Jerrems reports 2 visits to Children's Hospital; Benevolent Asylum, 2 visits; distributed 64 books and a large number of cards; donated 1 wrapper from the Swanston-st. Dorcas Society. Miss Petchey, 4 visits paid to Alfred Hospital, and 4 to Homœopathic; distributed 46 magazines and journals. Mrs. Tully reports 3 visits paid to Eye and Ear Hospital; 50 books and papers distributed, also fruit and flowers. Mrs. Cameron, Old Folks' Home, 2 visits; Alfred Hospital, 2 visits; distributed 81 books. Mrs. Thurgood, Melbourne Hospital, 2 visits; Homœopathic, 3 visits; books and magazines distributed, 108, also case of peaches, the gift of Sister Zelius. Mrs. Morris, Queen Victoria, 1; Austin 1; Bethesda, 2; books and magazines, 20; also home comforts. Members of following churches have been visited:—Brighton, South Melbourne, Windsor, Taradale, Neerim, St. Arnaud, and Brunswick. Thanks of the Committee to the following for books, magazines, illustrated papers and fruit: Sisters Chown, Zelius, Roy Thompson, A. J. Hagger, L. Mitchell and Swanston-st. Dorcas Society for wrapper.—E. C. Thurgood, Supt.

SOUTH AUSTRALIA.

Secretary, Miss Manning, North Parade, Torrens-ville.

The Executive met on March 2.

Devotional exercises were led by Mrs. Mauger.

Sunday School additions.—Grote-st., 3; Norwood, 1; Maylands, 2.

Roll-call of Churches:—Croydon, 1; Glenelg, 4; Hindmarsh, 8; Maylands, 2; Mile End, 2; Norwood, 8; North Adelaide, 4; Queenstown, 3; York, 2; Henley Beach, 1; Unley, 4; Grote-st., 6.

Roll-call of Delegates:—25 responded. Collection, 12/4½.

Treasurer's Report, Mrs. Messent.—Foreign Mission—Receipts for February, £4/11/3; in hand, £14/5/5; total, £18/16/8. Home Mission—Receipts for February, £8/19/11½; in hand, 2/11; total, £9/2/10½. General Fund—Collection for February, 14/10; in hand, £2/10/5½; total, £3 5/3½.

Foreign Missions.—An interesting letter was read from Miss Allan. Two meetings are arranged for April. This month the funds have not come in so freely. No doubt the special effort for Home Missions during February is the cause. We trust the sisters will send along their contributions as freely for the Foreign Mission collection in July. Amounts as follows: North Adelaide, 8/2; Glenelg, 5/2; total, 13/4.—Mrs. Haverland, Supt.

Home Missions.—The mission at Narracoorte closed with 32 confessions, and 4 formerly baptised. Mission at Williamstown, 2 confessions. So far as reports have come to hand the Home Mission offering has reached £609. This is £153 more than last year's offering, and fully £100 more than the Conference Committee expected.

W. J. Taylor has arrived from America, and will spend this month at Kadina, while Bro. Warren takes a rest. He will commence work at the Semaphore on April 1.

Bro. and Sister C. L. Thurgood, after a visit to Melbourne in April, will take up the work in the Henley Beach district.

Since our last year's books closed the Committee has four new men at work: S. G. Griffith, H. R. Taylor, C. L. Thurgood and W. J. Taylor.

Amounts as follows:—Grote-st., £5/0/5; Hindmarsh, £2/2/-; Unley, £2/15/6; Norwood, 7/1; Glenelg, £1/4/8; Queenstown, £2/4/4; York, 11/-; Mallala, £1/2/6; Maylands, £1/0/2; Mile End, 14/6; Goolwa, 6/-; total, £17/8/2.

Leader for next devotional meeting, Mrs. T. H. Brooker. Proposed by Mrs. Spurr, seconded by Mrs. Mauger, That Miss Weyland take the position of Superintendent of Prayer Meeting Committee.

Meeting closed with hymn and prayer.—A. E. Manning.

Correspondence.

THE "AUSTRALIAN CHRISTIAN."

15 Alfred-st., Norwood, S.A.,

March 1st, 1911.

Dear Bro. Dunn,—

Since I have been called upon to visit several of the churches in this State, I have been trying to place the CHRISTIAN in every home where there are members, for I believe that our most pressing problem is that of "the back door," and when we get additions by the front door if we can get them interested right away there is small danger

of their going out at the back door. Few of those we lose are subscribers to the CHRISTIAN, and I think that if every member read our paper as soon as they united with the church we should have a stronger and a more stable membership. The already interested gladly subscribe, but the weak and half-hearted do not. I wonder if arrangement could be made with the Austral to send without charge the CHRISTIAN to each new family for three months. I think financially it would soon pay through new subscribers. What do you think? Christian love from yours in the name,

S. G. GRIFFITH.

[We very cordially agree with what Bro. Griffith has said in regard to the CHRISTIAN. We believe that a wider reading of it would be beneficial to the members of the churches. Its circulation has been steadily increasing, but a very considerable number do not get it, and are therefore not in touch with the work outside their own local congregation. We agree to the proposition made by Bro. Griffith, and will be glad if the churches will co-operate with our agents in giving effect to it.—Ed.]

The Society of Christian Endeavor.

THE LORD'S PRAYER: III.

Topic for April 3

Daily Readings.

The Almighty God. Gen. 17: 1-8.

The merciful God. Deut. 4: 29-40.

The Eternal God. Exod. 3: 11-18.

Revealed by Jesus Christ. John 14: 1-12.

Glorified by his Son. John 17: 1-8.

Praised in heaven. Rev. 4: 6-11.

Topic—The Lord's Prayer: Hallowing God's Name. Psa. 91; Matt. 6: 9; John 17: 25, 26.

That God may be held in reverence;—Does my service and worship tend to this?

Is this a definite wish or a form of expression only?

How may we co-operate with God and bring the answer to the petition?

The following have been elected office-bearers in connection with the Victorian Churches of Christ C.E. Union:—President, Mr. J. E. Allan; Vice-presidents, Mr. Fischer, Mr. Davis, Dr. Cook, Mr. Prettie; Treas., Miss Lea; Sec., Mr. J. O'Neil; Org. Sec., Mr. Timmins; Visiting Convener and Junior Supt., Mr. Rowlands; Press Reporter, Mr. R. Conning. The Union held the usual monthly meeting on Monday, March 6. It was rather poorly attended. Several societies were not represented. We arranged all details in connection with our Easter Rally.



The Missionary Spirit:
As Much for Others
as for Ourselves.



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

Mrs. Filmer Writes of Seasons of Refreshing.

We had a big sea, and very strong wind yesterday. I don't know if it was what one would call "a young hurricane." I wished Mr. Filmer were at home (he has been away four days), especially as I had fever too. Am glad to say I am feeling much better to-day, and though not able to get about much, can write a few letters. We had a real good time last week. The meetings were splendid. Each teacher had service in his own village on Sunday, and all the Southerners met here on Wednesday for the sports. The "Endeavor" was a great help in bringing the folk on Monday and Tuesday, and taking them home on Thursday. On Wednesday morning we baptised 21, and married two couples, and had a good meeting, 350 attending. Our building was crowded, and a number were compelled to stay outside.

After the meeting we had games, and the folk joined in them heartily. Last year the English games were new to them, and we had difficulty in getting them to play, but they have improved in many respects during the last year. Our kind Australian friends sent so many nice things that we were able to have a Christmas tree this time. It was quite a novelty, for these people had not seen one before, but they appreciated it as much as white people do.

Mr. Filmer is at Narua, having sports for the Northern people who are to meet there. Christmas is a time of opportunity, and the people are blessed spiritually as well as temporally. Christian love to all.—R. J. Filmer, Pentecost, New Hebrides, Jan. 2.

Victorian Tour of Bro. and Sister Strutton.

The following places in Victoria are arranged for visits in the missionary tour of Bro. and Sister Strutton. *Bro. Strutton visits*—March 26, 11 a.m., Lygon-st.; 3 p.m., Fitzroy Tabernacle; 7 p.m., Swanston-st. March 30, Colac. April 1, College of the Bible. April 2, 11 a.m., North Fitzroy; 3 p.m., Footscray; 7 p.m., Williamstown. April 3, Bet Bet. April 4, St. Arnaud. April 6, Maryborough. April 9, 11 a.m., Middle Park; 7 p.m., Surrey Hills. April 11, Cheltenham. April 14, Conference. April 15, Foreign Mission Lecture at Conference. April 17, Conference Picnic and C.E. Rally at night. April 18, Ballarat. April 20, Stawell. *Sister Strutton visits*—March 26, 3 p.m., North Melbourne; 7 p.m., Swanston-st. March 28, Dandenong. March 29, Berwick. April 1, College of the Bible. April 2, 3 p.m., Newmarket; 7 p.m., Ascot Vale. April 5, Castlemaine Sunday School anniversary. April 6, Kyneton. April 9, Doncaster. April 11, Cheltenham. April 15, Conference F.M. Demonstration. April 17, Conference picnic and C.E. Rally at night. April 18,

Ballarat. There are a few other churches to be visited, who have so far not replied. Please take note of above dates and attend the lectures.

A Word for Would-be Visitors to Pentecost.

Re what preparations would be necessary for an intending visitor here. 1. Notify us the previous month, so that we would be home to welcome you. 2. Leave Sydney between May 1 and October 1, unless you intend studying hurricanes and hot weather. 3. A couple of suits of very light clothes and strong boots. We would see to the rest. Personally I think that the danger of fever is small. We have now got a good big piece of land cleared around the house, so that mosquitos and decaying vegetation are considerably reduced. When we took up residence here we invariably found upwards to a dozen fever mosquitos in our net every morning, but they are so reduced now that we have even slept without the net on one or two occasions. But after all, if one or two were to come down and get fever it would create an immense amount of sympathy for the work.—F. G. Filmer, Pentecost, New Hebrides.

Notes and News.

The Secretary of the Sydney Chinese Mission reports that the attendance on Sunday nights was averaging 35 Chinese; average at week-night, 24. This is good, but the great cry is for additional teachers. Who will volunteer?

Bro. Filmer wrote a little while ago, "Many thanks to Victoria for those clothes, Bibles, razors, etc. We had a glorious time distributing them." (Further gifts will be welcomed.—Org. Secretary.)

Secretary N. J. Warmbrun, of the Tasmanian State F.M. Committee, has been visiting Victoria. He called on the Organising Secretary lately, and speaks hopefully of an increasing F.M. spirit in Tasmania.

Nurse Terrell, of Baramati, India, says:—"It is a joy to have Miss Tilley's companionship. The dispensary is closed every second day, to give more time for study. I have a good pundit. I expect to take the exam. soon after April. Please keep on praying."

Farmers in India receive 2½d. per day. The difference between 2½d. per day and 8/- per day is the Bible.

The Foreign Missionary sessions at all the State Conferences at Easter will be times of inspiration. Look out for them.

"The man or organisation that attempts to give the East the learning of the West without the gospel is the enemy of our grandchildren."

Bro. and Sister H. H. Strutton have had good times in Queensland and New South Wales. Their New South Wales farewell tea and public meeting is held in the City Temple, Campbell-st., Sydney, on Monday, March 20. Tea at 6.30 p.m.; public meeting at 8. Come to it. They reach Melbourne on Friday, March 24, visiting Junee and Wagga en route. Study the Victorian dates as found elsewhere on this page.

Bro. S. J. Corey, Secretary of F.C.M.S. of U.S.A., writes that they expect the greatest offering this month at their annual collection that they have ever received. Their aim is 500,000 dollars this year.

Bro. and Sister Strutton are expected at the Victorian Conference, and probably Bro. Watson, missionary elect, will also be present.

Make your will, and leave a gift for Christ's great work in the regions beyond.

At Toowoomba, Queensland, Bro. and Sister Strutton had heavy rain for all four services, but the folks turned out in it admirably, reminding our missionaries of some old famine women they once had to do with, who said, "We came getting wet, and we'll go getting wet, but we had to come." They have had splendid receptions everywhere from the Queensland brethren, and deep interest has been shown in the meetings by all. At Tannymorel a heavy counter attraction failed to keep the folks from turning up, and they had a full and appreciative house, and kind attention from all.

News comes that the mission steamer "Oregon" reached Bolenge, Central Africa, on November 5, after a successful trip up the river from Stanley Falls, where it was constructed. R. S. Wilson, who with E. R. Moon constructed it, writes:—"We have a fine little boat in the 'Oregon,' and she will be a great help in our work. We had a great reception at Bolenge. The steamer with several of the missionaries on board has just left for a long trip up the Bosira. This is the first evangelistic trip of the steamer."

Foreign Mission Fund.

Please remember our work in India, China, Japan, the South Seas, and among the Chinese in Australia. Donations sent to the undersigned will be thankfully acknowledged.

Victoria—Hon. Secretary: F. M. Ludbrook, 225 Collins-st., Melbourne; 'Phone 2255. Organising Secretary: Theo. B. Fischer, Chesterville Av., Cheltenham; 'Phone Chelt. 132. Treasurer: R. Lyall, 39 Leveson-st., N. Melb; 'Phone 1644.

New South Wales—Secretary and Treasurer: Geo. T. Walden, Stanmore-rd., Stanmore; 'Phone Newtown, 356.

South Australia—Secretary: Ira A. Paternoster, Hindmarsh. Asst. Secretary: Geo. H. Manger. Treasurer: T. Colebatch, Miller-st., North Unley.

West Australia—Secretary: H. J. Yelland, "Goverseth," Kidman Avenue, South Guildford. Treasurer: C. J. Garland, "Penville," 159 Grovenor-rd., North Perth.

Queensland Secretary and Treasurer: L. Gole, McRobertson's, Brisbane.

Tasmania—Secretary, N. J. Warmbrun, 197 Campbell-st., Hobart. Treasurer: H. C. Rodd, 195 Murray-st., Hobart.

In the Realm of the Bible School.

GOD HEALS NAAMAN THE SYRIAN.

Sunday School Lesson for April 2,

"Elisha Heals Naaman the Syrian," 2 Kings
5: 1-14.

A. R. MAIN.

God regards no man's person. His bounteous gifts—sunlight, air, water—are free to all. Happiness and contentment—his next precious gifts—are as likely to be the beggar's portion as the king's. Foul leprosy lurked in Naaman's home and passed by the poor man's hovel. The vilest slave in Syria would not have changed skins with Benhadad's commander-in-chief. The fouler leprosy of sin is as likely to loathsomely affect the king as the peasant. Yes, and the means of cure will not vary. Naaman with his £16,000 present receives no more adulation from God's representative than would the poorest in Israel. "There is no difference," is the message of the apostle to the world. We are apt to forget it at times. Those who come to Christ for salvation must come as needy sinners, and are all on precisely the same footing. Liddon once remarked that to believe that a man with £60 a year was just as valuable in God's sight as a man with £6000, one must be sincerely a Christian. There is no difference on God's side; if there be on the human side, the man with the £6000 has rather the disadvantage.

Naaman was a heathen. He knew not the true God till after he was cured of his leprosy. Yet in verse 1 we read, "By him the Lord had given deliverance unto Syria." God is sovereign Lord of all men. He uses men for his purpose, whether they know him or not. He used a disobedient Pharaoh to show forth his power. He guided Cyrus, though he knew him not. But for the statement in this first verse, we might have thought Benhadad's great armies or Naaman's skill delivered Syria; no, God did it. Learn to see God in human history.

A girl used by God.

The lesson gives us a splendid instance of God's over-ruling providence. We are told of a captive maid, a prisoner of war. We cannot but think of another sad home, this time in Israel. How her people suffered! How she too was in anguish of heart because of the cruel separation! Still she loved her new master and mistress, a tribute both to her and to Naaman. R. F. Horton says: "What is so attractive in the child is that her heart remained tender and unselfish in the midst of her sufferings." She was used by the Lord as the means of bringing blessing on the house of the man who had brought much misery to her own home.

"A small chink may serve to let in much light," Bishop Hall quaintly writes. God used the little maid to do a great work. What none else in Syria could do, she did. She could not heal Naaman, but she told him of one whom God would use to heal. The lessons cluster here. None is so humble, so young, so feeble, as to be incapable of doing much for God. We cannot heal anyone of the leprosy of sin, but we can tell

anyone of the Great Physician who can heal all. Suppose that little girl had kept silent, that she had said to herself, I am only a slave, I can do so little that it is not worth while to do anything,—what then? Naaman might have died a leper, and a pagan. Let us not withhold the little which it is in our power to do.

Modern instances teem. A little Welsh girl was the means of starting the British and Foreign Bible Society. It is said that the great Welsh revival was started in an Endeavor meeting and by a little girl. All she said was, "Oh, I do so love Jesus"; then she sat down.

"God hath his small interpreters;
The child must teach the man."

There is an exquisite old time illustration of our lesson. When Monica married, her mother gave her a little hunch-back slave girl. The slave was a devoted Christian. She won the confidence of her young mistress, weaned her from her over-indulgence in wine, and led her to Christ. It is thus, really, to this poor slave girl that the church owes that most precious gift of Augustine, Monica's son.

Meeting troubles half-way.

It was a pity that neither the Syrian king nor the king of Israel was as sensible as the little girl. The former sent Naaman, with £16,000 in cash and valuable apparel, to the court of Israel. A letter was also forwarded: "I have sent Naaman . . . that thou mayest recover him of his leprosy." It is not to be supposed, I fancy, that Benhadad thought that the king could cure; but rather it was that he believed Elisha the prophet would be a kind of court appendage, so that Jehoram would but bend a proud look on his prophet-official and say "Cure!" The little girl was wiser; she knew the prophet was above the king; Elisha's cottage was a more important place for Naaman than Jehoram's palace.

What shall we say of Jehoram? The less the better. We would perhaps be freer to blame him if we too did not make many of our own troubles. Jehoram was but human as we; he thought a polite letter was but a pretext for war. He felt bad—and mad—with no real reason whatever. The chief troubles are those of our own making. The greatest difficulties are those we imagine. Two probable wrong things about Jehoram may be mentioned. As Hall suggests: "Had Jehoram been truly religious, the injury done to his Maker, in this motion, as he took it, had more afflicted him, than the danger of his own quarrel." Again, it is difficult not to believe that if Jehoram had been more religious, he would have known more of Elisha and of the probability that God's prophet would be able to help. As it was, the first notification of the way out of the difficulty came from Elisha himself.

Elisha and Naaman.

Naaman had less need to be surprised at the king of Israel's antics and perturbation than at the prophet's equanimity and retirement. Not every day did a mighty general with a noble ret-

inue honor Elisha's home. Yet Elisha was not the flustered one of the parties. He did not even appear, but sent a messenger with one word: "Go and wash in Jordan seven times." Elisha knew he represented a mightier king than Naaman did. I do not know why Elisha did not come out and talk to Naaman. Doubtless it was all for the soldier's good. Naaman was proud. Fuller says: "It was the sight of Naaman's shoe which made Elisha so high in the instep: with the stately he would be stately; the rather because he did perceive that Naaman must be humbled before he could be healed, and the proud flesh first taken out of his heart ere the putrid flesh could be cured in his body." Farrar gives an equally likely reason: Perhaps Elisha "wished to efface himself completely, and to fix the leper's thoughts on the one truth that if healing was granted to him, it was due to the gift of God, not to the thaumaturgy or arts of man."

Naaman was wroth. His chief trouble was that he wanted to be healed in his own way. He felt he had been flouted and scorned. There seemed no bond of connection between the means and the cure. Why Jordan? Why seven times and not six? "If water could do it," we may hear him ask, "what needed I to come so far for this remedy? Have I not oft done this in vain?" But he had never done this in obedience to the word of the Lord. He had water before, but he had not water, plus faith, plus the promise of God. It is an instructive passage. We have some to-day who argue as to the gospel commands: We see no connection between these things and our salvation; is baptism essential, will water save? No, it will not. God will save, but on his own terms. Baptism alone matters not; with faith and the promise of the Lord, who can over-estimate the blessings of obedience?

Naaman was blessed in his servants. He had one just full of that most uncommon thing, common-sense. Why refuse to do a little thing? Why not try? Naaman tried. Six times he bathed in Jordan, and was a leper still. The seventh time he did it and was cured. Oh, let none turn from the simple commands of the gospel. Let none in pride seek "some great thing" to match their notions of their own importance, and turn away in a rage. Be sure, if they do, they as Naaman take their leprosy with them. Our big things are apt to obscure the work of God. We think we did it. The little thing, which is so manifestly inadequate in itself, makes us see the power of God.

GOD healed Naaman.

In curious fashion our lesson title says Elisha did it. Naaman's big present shows that at first he thought some man would do it, but he learnt better. His word after the cure was, "Behold now, I know there is no God in all the earth but in Israel." He thought not the efficacy lay in Jordan; he made now no contrast between its mud and Abana's crystal clearness. He turned his face towards God who alone could heal. In the light of verses 17 and 18, we may think his faith a little weak. "He that had spoken very slightly of the waters of Israel now is in another extreme, and overvalues the earth of Israel." But he had got along a great distance. It would be well that we all could lift our eyes from the efficacy of our own actions, could be free from attributing power to what are but means, could be led not to think of our own worth in attending to divine commands but to magnify him who has graciously appointed the means, could see that the Lord's lightest command is worthy of instant and cheerful obedience, and then be led to exclaim, "Salvation is of the Lord."



New Zealand.

SOUTH WELLINGTON.—Bro. Mudge has been giving some splendid addresses at the gospel services. There have been a lot of strangers attending of late. Taken altogether, prospects are good for the future. Last Tuesday night we held a Home Mission rally with the object of raising £7, this being required to complete our promise to H. M. Executive. We got £7/2/-. The speakers at the rally were Bren. Wright and Mudge. Anthems were rendered by the choir under the direction of Bro. Miller, Sister E. Thomas being organist. Bro. Campbell made an efficient chairman. The Bible School has started on the up-grade. The teachers and officers are starting meetings for all workers and sympathisers with the object of studying the latest and best methods of teaching. This has arisen out of a desire to place the school on a better footing. The C.E. Society are doing very well. Their meetings are also on the up-grade. Bro. Mudge, our president, has been made President of the Wellington Provincial C.E. Union. The Union is about to hold its annual convention in Wellington this month.—H.M.H., March 2.

DUNEDIN.—On Wednesday evening, March 1, a conference of Bible School teachers took place at Mornington, J. Inglis Wright presiding. Papers by A. L. Quennell and H. J. Naumann were read, and an address was given by H. G. Harward. On Thursday evening a farewell social was tendered W. J. Hastie. J. M. Innes presided, and among those present were Duncan Wright, President of the Otago Sunday Schools Union; F. G. Cumming, Prisoners and Patients' Aid Society; T. H. Mathieson, Oamaru; and H. G. Harward, while apologies were received for the absence of Messrs. Hughes, Secretary of the Y.M.C.A., and Knowles-Smith, President of the Council of Churches. Bro. Hastie was the recipient of a purse of sovereigns from members of the church, an umbrella from the Christian Endeavor Society, and a gold Albert from the C.W.B.M. At the close of the Bible School yesterday, a pair of field glasses was presented from the teachers and scholars, Bro. Hastie having always taken a keen interest in the school. The farewell sermon was preached from John 12: 32, "I, if I be lifted up from the earth, will draw all men unto me." The Tabernacle was crowded, and at the conclusion of the service two decided for Christ.—L.C.J.S., March 6, 1911.

Tasmania.

HOBART.—As a result of the Harward-Binney mission held here we have had nine additions, being five since last report. The church has been edified and built up, and we are looking forward to greater things. Open-air work has been started, and is being continued every Saturday evening. Mrs. Bray has given a portable organ to this work, and Mr. Victor Bellette has donated an acetylene lamp. Mr. Abercrombie delivered a splendid address on "The Great Analyst," and at the close a young man came to the front. Miss Fazacherly, from Nubeena, was received by letter. G. Manifold is busy as Conference Secretary in getting things into train for Easter. We expect to have a real good time, and hope that work of a progressive character will be planned for the further evangelisation of Tasmania. Delegates coming to Conference by noti-

fying the secretary (address, Glebe, Hobart) in good time will have homes provided for them, and if desired will be met at coach, train, or steamer. The secretary will gladly furnish information. Mr. Peter Conning, of Swanston-st., is holidaying in Hobart, and feels greatly benefited by our wonderful climate. He gave an address entitled "Many Infallible Proofs," and the members who were privileged to hear it were greatly impressed. Mr. Mortimer, evangelist, passed through here on his way to the African mission field. He exhorted and encouraged the church with words that were a perfect treat to listen to. The prayers of the Hobart brethren go with him.—W. R. C. Jarvis, March 9.

West Australia.

NORTH PERTH.—We are pleased to be able to report that the plans for our new chapel are prepared, and we will be commencing our building as soon as necessary arrangements can be made. Bro. Pollard, from Subiaco, is still occupying the platform at our gospel meetings, which have lately been well attended. We were pleased to have with us on Sunday last our Sisters Mrs. and Miss Clarke, from Fitzroy.—F.W.

FREMANTLE.—Lord's day, March 5, was observed as "Decision Day" by the Lord's day School. A splendid address was delivered by the evangelist, A. J. Saunders, upon the word "Watch." At the close of the address one of the Junior Bible Class girls, Miss Victoria Franks, stepped out and confessed her faith in Christ. The teachers and officers of the School left with gladdened hearts on this occasion, but look for many more to follow this one who has decided. John Inman, a very earnest young brother, has been elected to the position of secretary, H. E. Cole having been promoted to the position of Superintendent. Our school at present has 131 scholars average attendance, and 21 teachers and officers.—H. E. Cole.

PERTH.—One of the happiest social events we have had in the West was the celebration of the silver wedding of Mr. and Mrs. Henry Wright at Lake-st. chapel, Tuesday evening, Feb. 28. Invitations were issued by the Executive and Home Mission Committees to the officers and their wives, of the metropolitan churches, and to the members of the Lake-st. choir, of which Bro. Wright has been conductor for a number of years. A large and representative number responded. Miss Sando and Mr. and Mrs. George Thomas, visitors from Adelaide, were also present. D. M. Wilson acted as master of ceremonies, and in a very happy manner made the opening speech; he spoke of old times and recalled the days when he and Bro. Wright were school boys together in Victoria. Other speeches of felicitation and reminiscence were made by brethren A. Bell, A. J. Saunders, A. Lucraft, and H. J. Banks. W. B. Blakemore as Vice-president of the Conference made the presentation in the name of the Executive and Home Mission Committees. Letters and telegrams were read from brethren and churches outside the metropolitan district congratulating the happy couple. Every church in the State was represented either in person or by message. G. B. Moysey, of Bunbury, broke forth into verse, and contributed a production which no doubt will be handed down for many generations in the Wright family as an interesting memento of the occasion. Refreshments were served, and solos

rendered by Bren. Bell and Berry, and Miss Ada Green. It would be difficult to find a more popular man among our churches than Bro. Wright. He has been closely identified with our organised work since its inception. For a number of years he has been Home Mission Treasurer, and is now President of the Conference. He is a foundation member of the Lake-st. church, where he serves as deacon and musical conductor. Bro. Wright has a rich gift of song, and has always been most unselfish and obliging in the use of this talent. He is a genial, high-toned, Christian gentleman who adorns the doctrine of God not only in church life but in commercial life as well. Mrs. Wright, who was Miss Sarah Sando, of Adelaide, also has a host of friends. For a number of years she has given valuable assistance as organist at Lake-st., and is also active in the work of the Sisters' Conference. The entire brotherhood of the West unite their congratulations to Bro. and Sister Wright upon the happy consummation of 25 years of wedded life, and wish that they may live to celebrate the golden year.—W.B.B., March 6.

Queensland.

ROSEWOOD.—Good meetings last Lord's day. One confession. Interest good. Our Committee have offered me five years' engagement with option of three months' notice on either side. Hope to see more come to this State to labor, where fields are white unto harvest.—T. G. Mason, March 7.

South Australia.

YORK.—March 5 has been a real day of thanksgiving for us. On the previous day a large quantity of fruit, etc., was brought by liberal hands and tastefully displayed by the Sunshine Committee. Lord's day was commenced with prayer and thanksgiving, followed by the meeting for worship, presided over by E. J. Paternoster. Bro. Horsell again took up his old position after an enforced absence of three months, giving us a very forceful exhortation. The afternoon meeting gave the Kinders and Junior C.E.'s an opportunity of showing how well they are being taught. Their action songs, recitations, prayer and reports were rendered splendidly. There was a large attendance. The offering, which was for the Children's Hospital, realised £2/3/-. After a large number of prizes had been given for regular attendance, Bro. Horsell presented, on behalf of the church, a parcel of books to E. J. Paternoster as a small token of the love and esteem in which he is held by the church. Bro. Paternoster gave a very telling address on "Child Possibilities." In the evening Bro. Horsell took the gospel service. His address (which showed much of his old fire) was on "Our Indebtedness to God." The choir gave us two anthems excellently. Our thanks as a church go up to God for the able and willing services of E. J. Paternoster, also for thus far restoring to health and strength our beloved Bro. Horsell. Though very hot, there were good attendances at all meetings. The offering for the day was over £11; of that amount £5/10/- was a freewill offering for the organ fund, which will nearly make it our own. The fruit, etc., will be sent to Estcourt House, a home for aged folks and crippled children.—W.B., March 5.

HENLEY BEACH.—The meetings since last report have been keeping up well under the good efforts of those faithful brethren who have been exhorting and preaching. We are glad to know that our Sister Olive Hagg, who has been laid aside with sickness, is better, and was able to meet with her Lord this morning around his table. We are also glad to know that Sister Olive Corbet, who is now ill in bed, is recovering from a slight operation, and we hope she will continue to do so. While we rejoice to know that our sisters are recovering, we are sorry to know that our aged Sister A. Downs, who lost her beloved husband a few weeks ago, is very ill. We pray that

the Lord will comfort and keep them and their loved ones.—M. S. Noble, March 5.

NARRACOORTE.—The meetings continue to be well attended, and good interest is shown. To-day we held our harvest thanksgiving services, which were well attended, Bro. Edwards speaking morning and evening. At the night service we took up an offering in aid of the local hospital, which amounted to £14/5. T. Redman, an isolated member residing near Kingston, S.A., has kindly offered to pay half the expenses of the gospel mission recently held here. The total expenses in connection with the mission amounted to £83/4.—E. Gaskin, March 12.

PROSPECT.—A fortnight ago a young woman responded to our invitation and confessed her faith in the Saviour. Last evening in presence of a large congregation she was baptised into Christ. On March 4 Bro. Victor Folland and Sister Eva Ball, both of Kermodest. church, were united in marriage by the writer at Prospect. Individual contributions, with a small donation from the church funds, together amounting to about £34/4, have been sent direct to Bro. Jensen, of Denmark.—A. M. Ludbrook, March 13.

TUMBY BAY.—On Lord's day, March 5, the writer took his usual fortnightly twenty-mile run to Butler. There was a very fair attendance, and at the close a promising young man made the good confession. We are expecting others to follow this good example. Our forces have been strengthened at Tumby by the arrival of Bro. Williams, from the Norwood church, who has taken over the business of chemist here. Any of the brethren desirous of starting in a new country would do well to communicate with the writer.—Robt. Harkness.

HINDMARSH.—March 5, one young man was received in by faith and baptism. Good meetings all day. Thursday, March 9, an entertainment was given by the Kindergarten scholars under Miss I. Duncan, assisted by the Kinder teachers. The lecture hall was crowded to excess, and the little ones went through their pieces very creditably. The members of the Y.P.S.C.E. gave a very interesting dialogue, urging self-sacrifice on behalf of the work of Foreign Missions. The proceeds of the entertainment were very satisfactory, and will assist the building fund to the extent of about £7. Great credit is due to the Kinder supt. and staff of young teachers for the energetic way in which they carry out their duties, and the success of the entertainment was due to the efforts with the little ones.—J. W. Snook.

NORWOOD.—Anniversary services were held to-day and were very successful. D. A. Ewers took the morning address, speaking of "The Light of the World." Bro. D. Wilson presided. In the evening there was a large attendance. A. C. Rankine preached the gospel with much power. At the close of the service a young man made the good confession. The church was tastefully decorated. The choir rendered good service. Much interest was taken in the two meetings, and we are looking forward to good results on Thursday, when we hold a tea and public meeting. At the latter the Premier of the State is expected to take part. Since last report four have been received into fellowship.—G.H.J.

KADINA.—Good meeting this morning. We had Bro. and Sister Skipworth, from Cowell, with us. Bro. Taylor exhorted. To-night we had a large crowd. Good singing; a nice solo from Miss Cocks. Bro. Taylor spoke from Rev. 2: 20. One confession, the daughter of Sister Mrs. Symons.—Jas. H. Thomas, March 12.

UNLEY.—We were cheered by a Sunday School scholar (Miss Grace Dreschler) making the good confession to-night. She will be baptised on Wednesday. S.S. anniversary on March 26 and 29. The scholars are practising a pretty service of song, "True as Steel," for the occasion.—P.S.M., March 12.

BALAKLAVA.—Had the pleasure this morning of extending the right hand of fellowship to a brother who was immersed last Tuesday evening. Expecting to have a good time at Confer-

ence on Wednesday. Quite a number of delegates from sister churches have signified their intention of being present.—A. W. Paterson, March 12.

GROTE-ST.—Good meetings to-day, Bro. Thomas speaking at both services. Three received into membership—Sister May Rosser, from church at Cottonville, and Charles and Percy Curnow, baptised last Wednesday. We had meeting with us Sister McClean, from Victoria, and our esteemed Bro. Spurr, who has been laid aside by illness for some time. The Young Men's Bible Class received a visit from our brethren at Park-st., Unley. A splendid paper was read by Mr. O. Mann (Park-st.) on "Work and Its Reward." At the close of the service to-night a young woman made the good confession.—W.J.M., March 12.

SEMAPHORE.—Lord's day morning, March 12, splendid meeting; 61 broke bread; amongst the visitors were Sister Marshman, from Owen; Sister Taylor, Tasmania; Sister Jones, Williamstown, Victoria; Bro. Lloyd, Grote-st.; Bro. Stewart, Enmore, N.S.W. C. L. Thurgood exhorted. At the gospel service larger attendance than usual. C. L. Thurgood delivered a fine address, at the close of which a young man made the good confession, and was baptised the same hour, about 40 witnesses being on the seashore. Bible School attendance increasing.

NORTH CROYDON.—On Feb. 19 Bro. Thurgood exhorted the church; 44 broke bread. It is now about seven months since the church was formed in North Croydon, but we are sorry to say that not one stone of our building has been laid. The contract was signed the beginning of January, and the building was pegged out about three weeks ago. One of the contractors told me to-day that in about three weeks' time they would make a start. The delay is very disappointing. Bro. Horsell commences his labors with us in conjunction with the York church on May 1.—F. Plant, March 11.

New South Wales.

INVERELL.—Glad to report the addition of a young man by faith and baptism. The church has re-engaged Bro. Waters for a term of three years. Bro. and Sister Strutton were with us, and gave an instructive lecture and views on missionary work in India. Bro. Dayle, of Paddington, on a visit here, overhauled our organ, putting the same in good order, giving his time free of charge, for which we heartily thank him.—H. Cook, March 7.

PADDINGTON.—Four confessions at gospel service to-night.—A.E.I., March 12.

ERSKINEVILLE.—Splendid meetings both morning and evening on March 12. Bro. Illingworth spoke in the morning, and F. T. Webber at night. Two sisters received into fellowship. A farewell meeting to Bro. and Sister Payne is to be held on March 30. J. Clydesdale, our new evangelist, is to commence about April 15. All departments of church work are active.—Geo. Morton.

HURSTVILLE.—A highly enjoyable picnic of the church and Lord's day School was held at Sandringham on March 11. Bren. Payne and W. Fox, who have been preaching here for some time, were amongst the visitors. March 12, meetings well attended. Chas. Watt exhorted the church, and Bro. Fox preached to an attentive audience. Bro. Day takes up the work here next Lord's day evening, and continues with us for several evenings.—E.J.W., March 12.

HAMILTON.—Bro. and Sister Strutton addressed an afternoon meeting here on Wednesday. Their addresses were enjoyed, and afternoon tea was served. This morning Bro. Strongman exhorted. To-night Bro. Clay, from Auburn, preached. Good meeting. There has not been a general response to our appeal for shillings for our land fund. The land agent in Hamilton has only one block to sell in the town; the A.A. Coy. has two blocks. If we want to secure one of those two we must bid quickly. One of them is

most suitable for a chapel site. We appreciate the following gifts:—T. Fraser, Bro. Hawkes, A Friend, and Sister Prigg, 1/- each; T. W. Smith, 4/-; G. P. Jones, Paddington, 10/-; Sister Buraston, 3/-; and collected by Bro. Steer at Enmore, a further sum of £214/6.—S. G. Goddard, March 12.

MEREWETHER.—We are planning and working for a revival. Will you pray for us? Bro. and Sister Strutton spent a couple of days in this district, addressing our prayer meeting, and on Wednesday evening giving a lantern lecture to a full house. On Thursday evening the church tendered Sister Miss Minnie Fraser a farewell social. Bro. Strongman, on behalf of the members, presented her with a leather travelling-bag. She goes to Adelaide for F.M. training. We miss her as a teacher from the Bible School. Bro. Clay, from Auburn, and Bro. Rowe met with us this morning. Bro. Clay gave a splendid exhortation. Splendid meeting to-night. The S.S. anniversary anthems were sung, and Bro. Strongman gave a special address on the subject, "A Girl and a Boy."—March 12.

Victoria.

GEELONG.—On Sunday week, March 26, we are to take up our thanksgiving offering to the Home Missionary Committee. £50 is the amount we are aiming at. We had a good meeting on Sunday morning, when Sister Muriel Jiggins was received into fellowship. In the evening we had another very large attendance, when Gifford Gordon gave a most eloquent address on "A Lost Crown." At the conclusion a young man, who had previously confessed his faith in Christ, was baptised. Next Sunday C. M. Gordon is to take his brother's place, who is going to Kaniva to preside at the West Wimmera Conference.—E.B.

BALLARAT.—On last Lord's day Bro. Allan exhorted the church on "The Second Advent." There was a large attendance of members, and a good freewill offering. The sympathy of the church was extended to Sister Smith, who has been bereft of a loved one. In the evening A. W. Jinks gave a chart address on "God" to a large congregation. Bro. Jinks visited the Lord's day Bible School at Mt. Clear. Sister Gowan is doing a splendid work. It is the intention of our evangelist to hold a gospel service in that place.

COLAC.—Good meetings on Lord's day, March 12. We were pleased to welcome into our midst Bro. Davis, from North Richmond, who is to preach while Bro. Connor conducts a tent mission at North Richmond. In the morning Bro. Davis addressed the church, in the afternoon spoke to the children, and in the evening preached to a large number of people, his subject being "The Conquering Christ." Our offering in aid of the hospital amounted to £17/8. The yearly business meeting was held on the 9th inst. The following officers were re-elected:—Bro. Williamson, sec.; Bro. Lewis, treas.; Bren. Dunn, Bauer and Lacy; Sister F. Lewis, organist. Total receipts from all sources amounted to £190/9/7, leaving a credit balance of £34/4/-. The church is unanimous to have Bro. Connor with us for another term, and trust that the H.M.C. will see their way clear to send him back to us after Conference. We also decided to pay £84 per year to the H.M.C., an increase of £12 per year. We are taking a great interest in the mission conducted by our brother, and trust that many may come to the Lord.—J. G. Lacy, March 13.

WINDSOR.—Good meeting on Sunday evening. A young lady was immersed.—D.E.P., March 13.

BRUNSWICK.—Sister Nankervis has so far progressed as to be discharged from the hospital. Good meeting this morning. Bro. James Holloway exhorted on "Building for Christ." A good audience awaited Bro. Way, who preached on the topic, "Jesus and the Worst Man." One immersion. Open-air meeting on Saturdays still held.—W.T., March 12.

Continued on page 178.

Aunt Crete's Emancipation.

By Grace Livingstone Hill-Lutz.

Continued.

"Ah, I see," said the nephew. "Well, it would not do to spoil my cousin's good time. Perhaps we can run down to the shore for a few days ourselves after we get acquainted. Say, Aunt Crete, am I too late for a bite of breakfast? I was so tired of the stuff they had on the dining car I thought I'd save up my appetite till I got here, for I made sure you'd have a bite of bread and butter, anyway."

"Bless your dear heart, yes," said Aunt Crete, delighted to have the subject turned; for she had a terrible fear she would yet tell a lie about the departure of her sister and niece, and a lie was a calamity not always easily avoided in a position like hers. "You just sit down here, you dear boy, and wait about two minutes till I set the coffee-pot over the fire and cut some more bread. It isn't a mite of trouble, for I hadn't cleared off the breakfast-table yet. In fact I hadn't rightly finished my own breakfast, I was so busy getting to rights. The grocery boy came, and—well, I never can eat much when folks are going—I mean when I'm alone," she finished triumphantly.

She hurried out into the dining-room to get the table cleared off, but Donald followed her. She tried to scuttle the plates together and remove all traces of the number of guests at the meal just past, but she could not be sure whether he noticed the table or not.

"May I help you?" asked the young man, grabbing Luella's plate and cup, and following her into the kitchen. "It's so good to get into a real home again with somebody who belongs to me. You know father is in Mexico, and I've been in the university for the last four years."

"The university!" Aunt Crete's eyes shone. "Do you have universities out West? My! Won't Luella be astonished? I guess she thinks out West is all woods."

Donald's eyes danced.

"We have a few good schools out there," he said quietly.

While they were eating the breakfast that Aunt Crete prepared in an incredibly short space of time, Donald asked a great many questions. What did his aunt and cousin look like? Was Aunt Carrie like her, or like his mother? And Luella, had she been to college? And what did she look like?

Aunt Crete told him mournfully that Luella was more like herself than like her mother. "And it seems sometimes as if she blamed me for it," said the patient aunt. "It makes it hard, her being a sort of society girl, and wanting to look so fine. Dumpy figures like mine don't dress up pretty, you know. No, Luella never went to college. She didn't take much to books. She liked having a good time with young folks better. She's been wanting to go down to the shore and be at a real big hotel for three summers now, but Carrie never felt able to afford it before. We've been saving up all winter for Luella to

have this treat, and I do hope she'll have a good time. It's real hard on her, having to stay right home all the time when all her girl friends go off to the shore. But you see she's got in with some real wealthy people who stay at expensive places, and she isn't satisfied to go to a common boarding house. It must be nice to have money and go to a big hotel. I've never been in one myself; but Luella has, and she's told all about it. I should think it would be grand to live that way awhile with not a thing to do."

"They ought to have taken you along, Aunt Crete," said the young man. "I do hope I didn't keep you at home to entertain me."

"O, no, bless your heart," said the aunt, "I wasn't going. I never go anywhere. Why, what kind of a figure would I cut there? It would spoil all Luella's good time to have me around, I'm so short-waisted. She always wants me to wear a coat when I go anywhere with her, so people won't see how short-waisted I am."

"Nonsense," said Donald. "I think you are lovely, Aunt Crete. You've got such pretty white hair, all wavy, like mother's; and you've got a fine face. Luella ought to be proud to have you."

Aunt Crete blushed over the compliment, and choking tears of joy throbbled for a minute in her throat.

"Now hear the boy!" she exclaimed. "Donald, do have another cup of coffee."

After breakfast Aunt Crete showed her guest to his room, and then hurried down to get the stack of dishes out of the way before he came down again. But he appeared in the kitchen in a few minutes.

"Give me a dish and some berries," he demanded. "I'm going to help you."

And despite all her protests he helped with such vigor that by twelve o'clock twenty-one jars of crimson berries stood in a shining row on the kitchen table, and Aunt Crete was dishing up a savory dinner for two, with her face shining as brightly as if she had done nothing but play the whole morning.

"We did well," didn't we?" said Donald, as he ate his dinner. "I haven't had such a good time since I went camping in the Klondike. Now after we get these dishes washed you are going to take a nice long nap. You look tired and warm."

Aunt Crete protested that she was not tired, but Donald insisted. "I want you to get nice and rested up, because to-morrow we're going shopping. By the way, I've brought you a present." He sprang up from the table, and went to his suit-case to get it.

Aunt Crete's heart beat with anticipation as he handed her a little white box. What if it should be a breastpin? How she would like that! She had worn her mother's, a braid of hair under a glass, with a gold band around it, ever since she was grown up; and sometimes she felt as if it was a little old-fashioned. Luella openly scoff-

fed at it, and laughed at her for wearing it; but no one ever suggested getting her a new one, and, if she had ventured to buy one for herself, she knew they would have thought her extravagant.

She opened the box with excited fingers, and there inside was a little leather case. Donald touched a spring, and it flew open and disclosed a lovely star made all of seed-pearls, reposing on white velvet. It was a breastpin indeed, and one fit for a queen. Fortunately Aunt Crete did not know enough about jewellery to realise what it cost, or her breath might have been taken away. As it was, she was dumb for the moment. Such a beautiful pin, and for her! She could scarcely believe it. She gazed and gazed, and then, laying the box on the table, rose up and took Donald's face in her two toil-worn hands, and kissed him.

"I'm glad you like it," he said with a pleased smile. "I wasn't quite sure what to get, but the salesman told me these were always nice. Now let's get at these dishes."

In a daze of happiness Aunt Crete washed the dishes while Donald wiped them, and then despite her protests he made her go upstairs and lie down.

When had she ever taken a nap in the daytime before? Not since she was a little girl and fell from the second story window. The family had rushed around her, frightened, and put her to bed in the daytime; and for one whole day she had been waited upon and cared for tenderly. Then, she had been able to get up; and the hard, careless, toilsome world had rushed on again for her. But the memory of that blessed day of rest, touched by gentleness, had lingered forever a bright spot in her memory. She had always been the one that did the hard things in her family, even when she was quite young.

Aunt Crete lay cautiously down upon her neatly made bed after she had attired herself in her best gown, a rusty black and white silk made over from one Luella had grown tired of, and clasped her hands blissfully on her breast, resting with her eyes wide open and a light of joy upon her face. She hardly felt it right to relax entirely, lest Donald might call her; but finally the unaccustomed position in the middle of the day sent her off into a real doze, and just about that time the telephone bell rang.

The telephone was in the sitting-room downstairs. It had been put in at the time when the telephone company were putting them in free to introduce them in that suburb. It was ordinarily a source of great interest to the whole family, though it seldom rang except for Luella. Luella and her mother were exceedingly proud of its possession.

Donald was in the sitting-room reading. He looked up from his paper, hesitated a moment, and then took down the receiver. Perhaps his aunt was asleep already, and he could attend to this without waking her.

"Hello; is this 53 M?"

Donald glanced at the number on the telephone, and answered "Yes." "Here you are, Atlantic. Here is Midvale," went on the voice of the operator at central.

"Hello! Is that you, Aunt Crete? This is Luella," came another girl's strident voice in hasty impatience. "What in the world were you so long about answering the 'phone for? I've

been waiting here an age. Now, listen, Aunt Crete. For heaven's sake don't you tell that crazy cousin of ours where to find us, or like as not he'll take a notion to run down here and see us; and I should simply die of mortification if he did. This is a very swell hotel, and it would be fierce to have a backwoods relation appear on the scene. Now be sure you keep dark. I'll never forgive you if you don't."—C.E. World.

To be continued.

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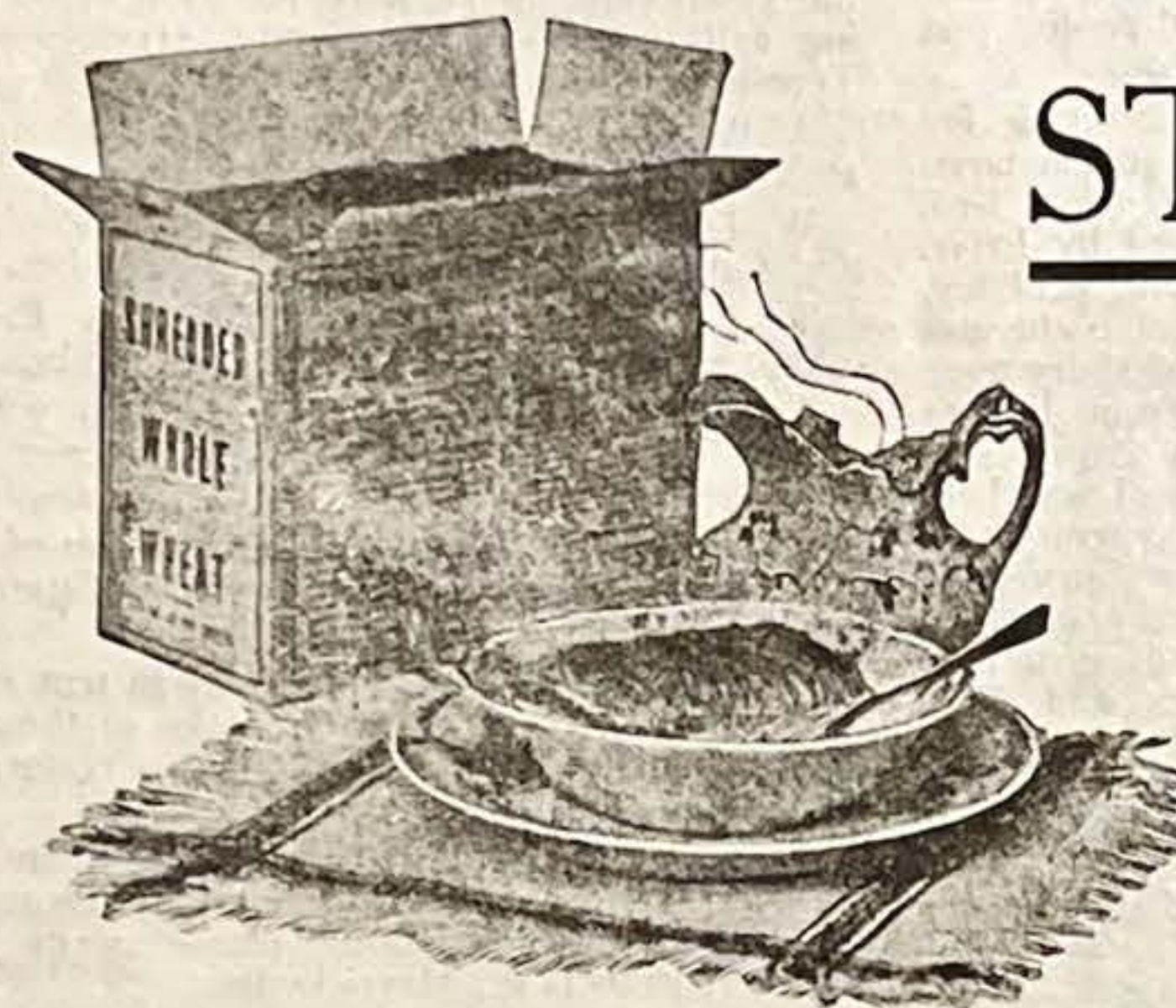
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From the Field—Continued.

CASTLEMAINE.—Good meetings again last Lord's day. In the morning there was a large attendance. H. Woodward gave an excellent exhortation. In the evening W. Gale gave an interesting address to young women. The singing by a female choir was excellent. During the service Sister E. Mitchell sang a solo. Next Lord's day evening the service will be for young men, the singing being rendered by a male choir.—E. H. Baldock, March 13.

SOUTH RICHMOND.—On March 5 the Bible School held its anniversary services, when there were large congregations. At the morning worship we had Bro. Whelan, from the College, who delivered an excellent address. At 3 p.m. Bro. Enniss spoke to the children upon "A Mother's Ark," the children singing some of their special pieces. At 7 p.m. the building was filled with an attentive audience, when the children sang, and the evangelist delivered a suitable address. On Tuesday evening the building was crowded. The children went through a very attractive programme. T. B. Fischer held the attention of young and old by his address upon the value of early training. The Sunday afternoon meeting was presided over by R. C. Edwards, who distributed the prizes to the successful scholars. Too much praise cannot be given the conductor, Bro. Nicholls, and the teachers who trained the children. Everything in connection with the anniversary reflected credit upon those responsible.—W. L. Jones.

CARLTON (Lygon-st.).—At the meeting for worship on Lord's day morning we had a large meeting and an inspiring address from Bro. Kingsbury. One young man received by letter. We were pleased to have with us Jas. Halliday, from Mildura. The gospel meeting at night was also largely attended, when Bro. Kingsbury gave another fine discourse; subject, "From Jew to Christian." The annual distribution of prizes in connection with the Lord's day School was held in the chapel on Sunday week last. There was a fine gathering of friends. Bro. Kingsbury gave an interesting and practical talk to the scholars, and afterwards distributed the awards in a very happy way. Miss Jeannie Dickens and Miss Gracie Crichton, the one at the piano and the other at the organ, played a medley of popular hymns. Mr. Nat Haddow led the singing in his usual acceptable way, and our old veteran superintendent, W. C. Thurgood, occupied the chair.—J. McC.

SOUTH YARRA.—March 5, good meetings. Bro. Enniss, from Williamstown, exhorted the church. His message was very helpful and interesting. W. H. Nightingale spoke to a fair meeting in the evening, when two Sunday School scholars made the good confession, and one, a baptised believer, was received into the fellowship of the church. March 12, Randall Pittman exhorted, and in the evening W. H. Nightingale preached his farewell address to a crowded audience, when one woman confessed her Lord, and one of the Sunday School scholars was buried with her Lord in baptism. Bro. Quick commences his labors next Lord's day. Welcome social on Thursday.—T.M., March 13.

BRIGHTON.—Good meetings Sunday. Bro. A. Fischer, from the College of the Bible, started at Sandringham. The church has decided to adopt the individual cup service.—P.H.L., March 13.

MIDDLE PARK.—Meetings, both morning and evening, continue to be very well attended. Bro. Main is doing a splendid work with us. We had a visit from H. Swain on Sunday evening, and a stirring gospel address resulted in one young lady making the good confession. Cheering numbers attending all our week-night gatherings.—J.S.M.

CHELTENHAM.—The annual business meeting of the church was a most happy event. Treasurer Barnett reported a credit balance. The following officers were elected:—Deacons: Bren. E. T. Penny, J. Fisher, R. W. Tuck, W. H. Barnett,

G. Stayner, M. Daff, W. Judd, G. Organ, H. Foreman, W. Woff. Treas. W. H. Barnett. Sec., R. W. Tuck. Organist, Sister Ida Judd. Asst.-Organist, Sister M. Howard. Choir leader, Sister Inez Judd. Auditor, H. Foreman. Caretaker, C. Noll. H.M. Collector, Sister Stayner. Apart from usual expenses, the church gave £55 to special collections, not including £44 for new organ. Our Sunday School picnic, on account of wet weather, was only partly held, and will be continued with a special afternoon for the children on the 18th. Good meetings yesterday, with 13 visitors.—T.B.F.

PRESTON.—Fine meetings morning and evening on Sunday. At the close of Bro. Bagley's address three made the good confession.—G.A.D.

Here & There.

Tercentenary of the Authorised Version of the Bible.

To be celebrated in all Protestant churches on Sunday, the 26th.

All preachers are requested to make the Bible the theme of their discourse on Sunday, the 26th.

In Melbourne, a public meeting will be held in the Town Hall, on Tuesday, the 28th. This meeting will supplement the Sunday services of the Tercentenary celebrations.

A. W. Connor is conducting a month's mission at North Richmond, Victoria.

W. J. Williams commenced work at Rookwood and Canley Vale, N.S.W., last Lord's day.

T. Bagley reports good interest at Preston. Three women confessed Christ last Sunday night.

T. Hagger has accepted an engagement with the church at Lismore, N.S.W., to commence about June next.

Attention is directed to the proposition of S. G. Griffith in regard to the AUSTRALIAN CHRISTIAN. See correspondence column.

Splendid meetings on Lord's day in tent at Auburn, N.S.W. Bro. Strutton spoke in the afternoon. Thirteen confessions and two restorations to date.

Large numbers of brethren should come from all over N.S.W. to the Conference. If those coming desire accommodation, please write Thos. Hagger, Francis-st., Marrickville.

A special meeting of Victorian sisters will be held on Monday evening, 27th inst., at 8 o'clock, at Swanston-st. lecture hall, to make final arrangements for Conference. All sisters are invited.

It is proposed to provide for an opportunity for isolated members and representatives of country churches which are not assisted by the Home Mission Fund, to be heard at the coming N.S.W. Conference.

P. B. McMaster, one of the deacons of the Swanston-st. church, sailed for Europe by the S.S. India on Tuesday last. Prior to his leaving the members of the Swanston-st. church entertained him at a social, and presented him with a travelling rug and umbrella, wishing him a safe and prosperous voyage and a speedy return.

One church in Queensland in writing the Federal Treasurer said: "Instead of sending you one penny per member we decided to take a special contribution apart from the ordinary contribution on Lord's day, and I am pleased to forward you 8/3 instead of 1/8 (we are 20 in number), hoping that all other churches will follow suit and help on the noble work." The Treasurer is glad this Federal spirit is taking hold of the brethren. Australia for Christ is our motto.

A correspondent sends us a clipping from a Perth paper, in which the following appears: "It is a well known fact that for some time past the choir of the Cathedral of the Immaculate Conception has been in a disorganised state, and but for the Protestant ladies engaged as principals, would

be entirely non-existent." Our correspondent asks, "What right have these ladies to the name of Protestant?" It is a case, no doubt, in which their professional welfare is the first consideration.

Bro. M. W. Green writes: "The entirely unexpected and very high honor done to Mrs. Green and myself by the social meeting held in the North Melbourne chapel on the occasion of the fiftieth anniversary of our marriage, and the many congratulatory letters we have received, and the very generous feeling displayed on the occasion, lead me to ask, through your columns, that all our dear friends and brethren will kindly accept this expression of our high appreciation of their kindness, and of the congratulations they have sent. To Bro. and Sister W. J. Woodbridge especially we desire to express our indebtedness, as we believe the beautiful function was wholly organised by them, with the approval of the office-bearers."

Cardinal Moran is rather indiscreet in his political utterances, and must cause some consternation in the ranks of his more reserved colleagues. At an interview in Adelaide he is reported to have said, "We are wishing the referendum success. We shall seek to make it successful. The great thing is to strengthen our central Government. We must put in its hands great powers." Now the Romish Church never allies itself with any political party unless it expects to get something from it. What does it expect to get from the "central Government" when it helps to put "in its hands great powers"? There is evidently an alliance of some sort between the two, and if so, we should be rather doubtful of the wisdom of giving "great powers" into the hands of the "central Government."

Says the *Missionary Review*:—M. Paul Sabatier, the well-known French writer on religion and philosophy, describes in the *Hibbert Journal* the present situation and the religious outlook in France. He declares, as we have often stated, that Rome has alienated the respect and confidence of even the clergy in France; the people have become indifferent to the papacy and many are turning toward "free thought." When the papacy is obeyed it is in gloom and depression without good-will or sympathy. Many priests who have broken away from Rome are endeavoring to organise an anti-church in which the principles would be embodied in opposition to the teachings of the papacy. A moral crisis is on in France. The majority of the people are waiting—not ready to accept papal infallibility or Protestantism or agnosticism. They are looking for the time to build up a new temple of faith. It is a great opportunity for the preaching of the gospel of Christ.

The following themes are suggested as suitable for consideration in connection with the celebration of the Tercentenary of the Authorised Version, and as such are particularly recommended to preachers and others as appropriate subjects for special sermons on Bible Sunday:—

- 1—The Story of the Growth of the English Bible from the first translations into English to the Authorised Version.
- 2—The Later Revisions and Translations into English, particularly the Revision of 1881-1885.
- 3—The Influence of the English Bible on the English Language.
- 4—The Influence of the English Bible on English Literature.
- 5—The English Bible and the Life of the People. Its influence on customs, laws, government, and social life.
- 6—The Authorised Version in Relation to other great Versions, Ancient and Modern.
- 7—The Peculiar Place of the English Bible in Missions.
- 8—The English Bible as a Factor in the Spiritual Life of the English-speaking Peoples.
- 9—The English Bible and Civil Liberty.
- 10—The English Bible as a Dynamic of Religious Life.

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Obituary.

OATES.—On Feb. 18 Sister Mrs. Oates passed away. Although she had complained of ill-health, the end was painfully sudden and totally unexpected. Heart failure was the cause. Our sister was born in the island of Tahiti 72 years ago. Within a few weeks of 50 years ago, she was married in the old church building in Pitt-st., Sydney, near Anthony Hordern's, which stands as a monument of the past in the midst of the busy present. The father of Sir George Reid conducted the ceremony which united her to Mr. E. Oates, who remains after a partnership of half a century to mourn her loss. 45 years ago Sister Oates became a member of the church in Elizabeth-st., Sydney, and entered actively into the work. Her life was marked by firm adherence to her convictions, and an unwavering faith in New Testament Christianity. She was always ready to give an answer concerning the hope within her, and formed one of a rapidly diminishing band of pioneers upon whose foundation our successes are laid. A large family of children, grandchildren, and great-grandchildren—some of whom are in the church—and a number of friends attended at Waverley Cemetery on Feb. 20th, when the writer conducted the funeral service. We leave her with Jesus in sure and certain hope of the resurrection.

Erskineville, N.S.W.

H. G. PAYNE.

MITCHELL.—The feeble little life of the wee daughter of Bro. and Sister Mitchell passed away the week before last. Just a little sunbeam which illuminated the home for a while, but now gone to make up the vast number of innocent little ones who are in the Saviour's keeping. Our deepest sympathy is with the parents in their loss.

"Safe in the arms of Jesus,
Safe on his gentle breast."

Berwick, Vic.

H.E.H.

WATTS.—William Watts, of the church in Brisbane, was called to his eternal rest on Sunday, Feb. 19. Our late brother, who was 73 years of age, was baptised in Dublin years ago, in the days of the Moody and Sankey mission in that place. Bro. Watts united with the church in Ann-st. during the ministry of Bro. Main. He lived a consistent, trustful, cheerful Christian life. His Lord was indeed to him "a living bright reality."

Dying from heart failure, our brother was called away very suddenly. His attitude towards death he often expressed in the following couplet—

"Watch, and may ye ready be,
As they who long their Lord to see."

To the sorrowing widow and other relatives we extend our loving sympathy.

Brisbane, Q.

J. I. MUDFORD.

KOENIG.—On Feb. 6, Lydia Koenig passed away in her sleep at Surrey Hills. She was a step-daughter of Mrs. Koenig, and a step-sister of Mrs. J. Myers, and her death was a surprise. Sister Koenig was a well-known identity in Berwick, but her life was a very chequered career. We extend fraternal feelings to all her relatives.

Berwick, Vic.

H.E.H.

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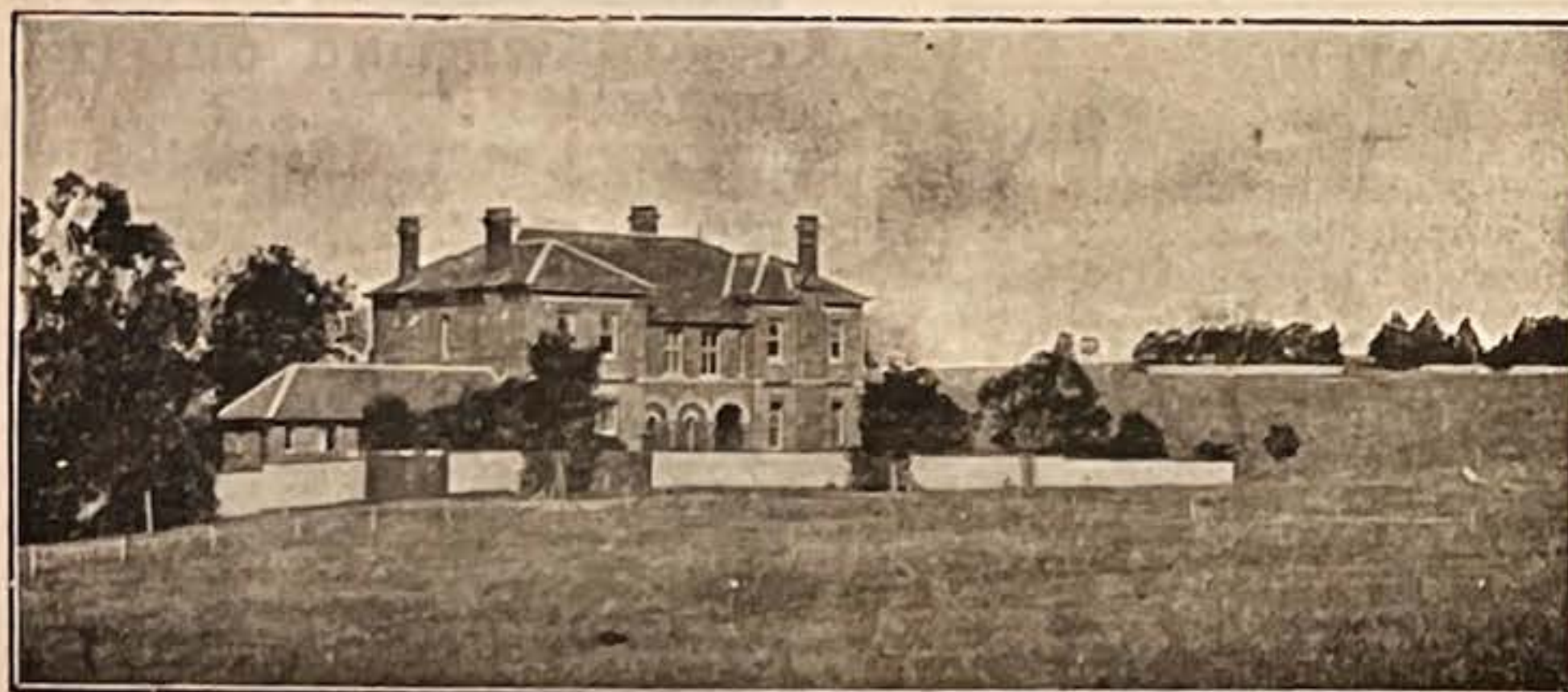
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The Correspondence Course in the Bible may be commenced at any time. Arrangements have also been made with W. W. Mantell to conduct Correspondence Classes in English, Greek, Hebrew, etc.

Particulars in regard to the College Course for Resident and Day Students, Correspondence Classes, and Night Classes, will be furnished on application to the Principal, A. R. Main, College of the Bible, Glen Iris, Melbourne.

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(Signed) Mrs. ADA TURNER.

83 Crockford Street, Port Melbourne, 4th August, 1908.

Gentlemen,—When my child (Dora) was nearly two years old she suffered with rickets very much, and could not walk by herself. Her legs were bending out, and seemed to have no strength. Not knowing what to do, I took her to the Queen Victoria Hospital. The lady doctor, after putting her legs in splints, ordered “TRIDENT” BRAND EXTRACT OF MALT and COD LIVER OIL. I kept on giving her this and no other medicine until I think I must have given her altogether about 30 tins, and she completely recovered the use of her legs. They grew quite strong and firm, and they got straight again. This is a remarkable case, and she is now a fine, strong child.

Yours gratefully,

(Signed) MATILDA MUNRO.

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