

THE
Australian Christian

Circulating amongst Churches of Christ in the Australian Commonwealth and New Zealand.

Registered at the General Post Office, Melbourne, for transmission by post as a newspaper.

Vol XIV No 12.

THURSDAY, MARCH 23, 1911.

Subscription, 6s. per annum. Single Copy, 1d

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The Australian CHRISTIAN

Vol. XIV., No. 12. Thursday, March 23, 1911.

The existence of the Bible as a book for the people is the greatest benefit which the human race has ever experienced.—*Kant*.



There never was found in any age of the world, either religion or law that did so highly exalt the public good as the Bible.—*Lord Bacon*.

THE VITALITY OF THE BIBLE.

During the last one hundred years the opponents of the Bible have frequently prophesied the near approach of the time when the Bible would be regarded as an effete book. That it is not now so regarded is certainly not the fault of its assailants. Whatever human ingenuity could devise to bring about its destruction has been brought to bear upon it. Its foes, too, have not always been those who have assailed it from without, but, times without number, it has been wounded in the house of its professed friends. If it had been anything but what it is, it could not have survived the repeated onslaughts that have been made upon it. Its present triumphant and vigorous life, however, shows how futile have been the efforts which sought to destroy its power and give it a place among the things which have had their day. There is an imperishable quality about the Book which seems to make it indestructible. And if we seek to discover the power which has made it immortal, we find it in the fact that it is the Word of the Lord, which endureth for ever. This is the secret of its power, the explanation of its undying vitality.

Unenviable isolation.

One of the evidences of its wonderful vitality will be found in the celebration of the Tercentenary of the Authorised Version, which will be held throughout the entire Protestant world next Sunday. It is significant that the Roman Catholic Church will take no part in this celebration. It stands aloof as the open and avowed enemy of a book which has done so much to uplift and enrich humanity. As a matter of fact, it has been the aim of this great religious organisation, during the last three hundred years, to destroy the book on every possible occasion. The whole of its immense power has been used to prevent the free circulation of the Bible. If it had the power to-day, it would use forcible means to prevent men and women being made acquainted with its contents. If it could, it would

gather together in one vast pile all the Authorised Versions of the Bible in the world and make a huge bonfire of them. To read the history of this church in its efforts to make the Bible a chained and powerless book, is to fill one with amazement that it ever survived the centuries of persecution to which it was subjected. If further proof were wanted of the vitality of the Bible, it is overwhelmingly found in this. Whatever good, therefore, the free circulation of the Authorised Version of the Bible has been the means of doing, has been done in spite of Rome's opposition.

A secular tribute.

In this matter the Church of Rome stands condemned as the foe of true progress. One has only to read the fine article in last Saturday's *Argus* on "The Authorised Version," by that accomplished writer, Walter Murdoch, to realise the truth of this. "The Authorised Version of the Bible is, by the consent of all men competent to judge," he says, "the greatest of English classics; and it is as a popular English classic that we may at this moment most appropriately consider it. Of the book translated—of its transcendent beauties, of the power of its appeal to what is deepest in the hearts and minds of men, of its profound influence on the history of civilisation—it would be presumptuous for me to say a word. It is not for me to discuss the truth of Kant's startling saying—the deliberate verdict of the greatest of modern thinkers—that 'the existence of the Bible as a book for the people is the greatest benefit which the human race has ever experienced.' . . . I propose to say something about it as a masterpiece of English prose, a masterpiece which has profoundly affected all subsequent English writing, and which has modified, to an extent, perhaps, not generally appreciated, our daily speech." Mr. Murdoch's eulogy of the Authorised Version is very fine. As a literary critic for the daily press, he naturally deals with it from the standpoint of its literary excellence, although it is easily seen

that its higher claims are not unrecognised by him. In this tribute to the Authorised Version, Mr. Murdoch does not stand alone. He simply expresses the verdict of the greatest literary men of this and other days.

Necessary to education.

As we read the tributes rendered to this matchless book, does it not strike us with irresistible force that the wider this book is known, the better it will be for the community at large. Can we afford any longer to keep it out of our State School system of education? What Kant has said about it, is also said by others. Lord Bacon, for example, speaks in the same strain. He says: "There never was found in any age of the world, either religion or law that did so highly exalt the public good as the Bible." It is quite clear from the evidence advanced that no system of education can be complete which does not include in its curriculum the study of the Bible. As the masterpiece of English literature, it demands admission as a text-book, and on the higher ground of moral teaching it demands a place because there is no other book which can be claimed as its equivalent. If all that is said about the Authorised Version be true—and who can question it?—is it not criminal neglect on the part of the State that thousands of our young people are allowed to grow up into manhood and womanhood in ignorance of its contents? Is it right that bigoted and selfish religionists should be allowed to block the way of true progress?

The supreme Book.

Apart from its literary excellence, the Bible stands supreme among the sacred books of mankind. Here its vitality is just as marked as in other respects. It might have been thought that as our knowledge increased of other sacred books, the Bible would have to take a lower place. Not so, however. These books have been collected and translated into English, and we are now able to compare them with our own Bible.

Max Muller, the greatest authority concerning these books, after admitting that here and there pearls of thought are to be found, says: "These works deserve to be studied as the physician studies the twaddle of idiots and the ravings of madmen. They will disclose to the thoughtful eye the ruins of faded grandeur; the memories of noble aspirations. But let us only try to translate these works into our own language and we shall feel ashamed that human language and human thought should ever have been used for such purposes." And so the book stands to-day a monument of undying vitality. It stands unchallenged as the supreme book of the ages. The Tercentenary we are now celebrating merely serves to set forth its abounding life and to remind us once more of the immense benefit which was conferred upon mankind by the publication of the Authorised Version of the Bible.

Editorial Notes.

Our Census Name.

At the last Federal Conference a resolution was unanimously carried recommending brethren to describe themselves in the census papers as members of the Church of Christ. We would urge them everywhere to adopt this suggestion. The census papers are issued for the purpose of ascertaining the population of the country, and such information as shall be useful to the whole community. It is therefore highly important that they shall be filled in correctly. And in order that it may be made known what percentage of the religious public is content with a simple Scriptural designation, and at the same time to avoid being confounded with religious faddists, it is thought wise to all use the one appellation. There are other names equally Scriptural, but this is the one in most general use amongst us, and the inscription of others will convey the idea to the census compilers that we are divided into several religious bodies, and the published returns will consequently be misleading. Even therefore should any reader prefer to use other names such as "Christian" or "Disciple of Christ" he should be sure to also describe himself, and the family he intends to train in the Scriptural way, with the designation "Church of Christ."

Coming Conferences.

The Good Friday Conferences to be held in most of the States should prove enthusiastic and inspiring. No members who can attend should be absent, and every live church will of course be fully represented. It is abundantly evident that to these co-operative gatherings the progress of the past has been largely due, and where the spirit of co-operation in gospel work is hearty and practical nothing but good can possibly result. We have outgrown the time, if it ever

existed, when such gatherings were supposed to be held chiefly for the purpose of listening to elaborate essays or discussing matters of doctrinal differences. We realise that the one great purpose is the extension of the kingdom of God at home and in the regions beyond, and to devise ways and means with this end in view. Every true Christian feels immensely interested in the spread of the gospel, and every earnest church will want to have a share in shaping the work and directing the energies of the missionaries at home and abroad. The churches that have not sufficient energy to fill up statistical forms or enough life to be represented in their State Conferences should be objects of our sincerest sympathy. Their lack of vitality would seem to indicate that they are sick nigh unto death. But the immense majority of the churches are alive and alert. They give more freely than ever and will consequently take greater interest in the Conference work. We fully anticipate that in most, if not all, of the States the Conferences this year will reach high water mark. The spirit of enthusiastic optimism was never so bright and missionary zeal never so intense among the associated Churches of Christ in Australasia as they are to-day. Those who neglect to share in the Conference gatherings and to catch their inspiration will lose a golden opportunity. These annual gatherings are mountain elevations, and every year the altitude becomes greater and the vision correspondingly wider.

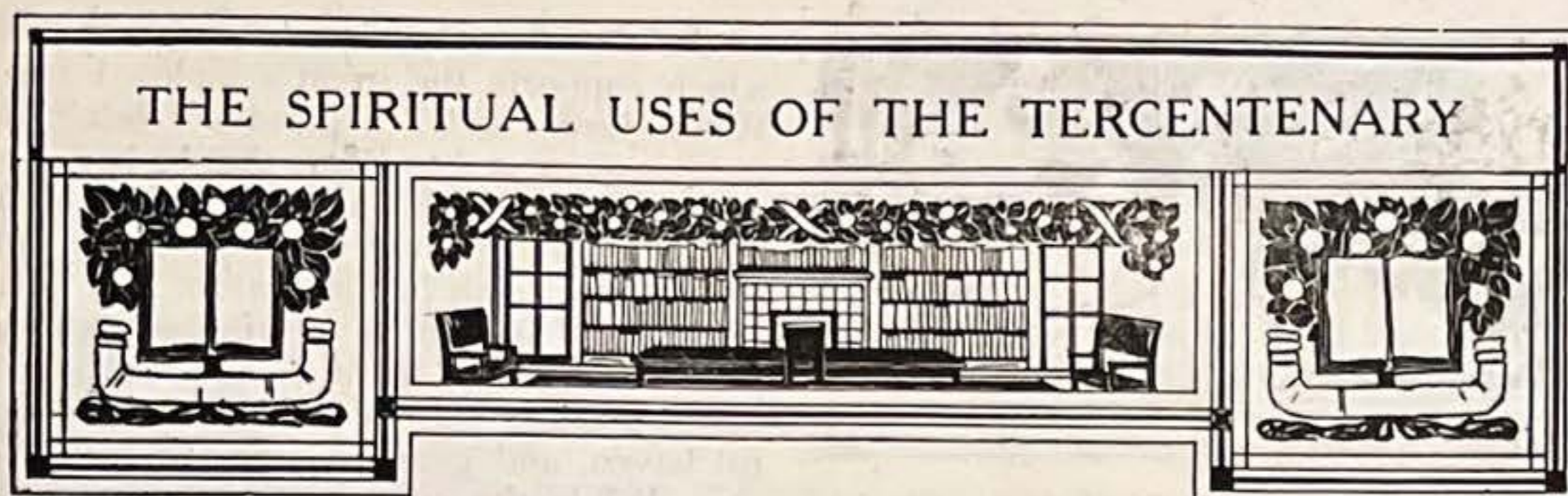
Substantial Missionary Progress.

Nothing is more encouraging, and at the same time prophetic of future progress, than the increase of practical missionary enthusiasm. The churches that give to missions are the churches that will live and thrive. From reports before us, it is evident that this is a record year for our churches in Australasia as a whole in both Home and Foreign Mission liberality. This, no doubt, is largely owing to the solid prosperity of the country, but, perhaps, in a greater measure to the cultivation and growth of the grace of giving. From New South Wales we learn that during the Conference year, which closed at the end of last month, the income for Home Missions reached the respectable sum of £1828 as compared with £1000 last year. An increase of £828, about 83 per cent., must be most gratifying to the Committee and especially to the energetic financial and organising secretary. There was also a very decided advance in Foreign Mission receipts, the amount reached being £710. Enmore headed the list with £205, members of the same church contributing £362 to the Home Mission funds. £567 for missionary work places this church in advance of all our churches beneath the Southern Cross. The N.S.W. brethren are to be congratulated on their continued forward movement along missionary lines. But the mother State does not stand alone. Turning from the prosperous East to the golden West, we find the same spirit of

practical progress. The Home Mission receipts for the year just closed in W.A. were £871, against £582 for the preceding twelve months, an increase of nearly 50 per cent. Here, again, there will be rejoicing in the hearts of the Committee and the financial secretary. What the W.A. cause needs just now is the advent of three or four able and faithful preachers. While all our States suffer for want of evangelists, the Western State, owing to its comparative isolation, experiences peculiar difficulty in attracting workers into its fruitful fields. The Central State is evidently resolved not to be behind her sisters in missionary sentiment. At last Conference the standard for Foreign Mission receipts in S.A. was raised to £750, but already they exceed £900, and before the books are closed on June 30 they now aim to raise £1000. Last year £810 was raised for Home Missions, but this year it is evident the amount will be more than doubled. In all the other States, also, there is a corresponding advance in missionary zeal, and when all the figures are published it will be seen they have made substantial progress. The reflex influence of this grace will probably be as great as the direct results. "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

The Meaning of Christianity.

Let us not miss the meaning of Christianity as it comes to us and claims us. We are chosen, we are called, not to die and be saved, but to live and save others. The promise of Christ is a task and a reward. For us here is a place in the army of God, a mansion in the heaven of peace, a crown in the hall of victory. But whether we shall fill that place and dwell in that mansion and wear that crown, depends upon our willingness to deny ourselves and take up our cross and follow Jesus. Whatever our birthright and descent, whatever our name and profession, whatever our knowledge of Christian doctrine and our performance of Christian worship may be—when the great host is gathered in the city of God, with tattered flags and banners glorious in their blood-stained folds, with armor dented and swords worn in the conflict, with wounds which tell of courage and patient endurance and deathless loyalty—when the celestial knight-hood is assembled at the Round Table of the King, our name will be unspoken, our crown will hang above an empty chair, and our place will be given to another, unless we accept it now, with sincere hearts, the only gospel which can deliver us from the inertia of doubt and the selfishness of sin. We must enter into life by giving ourselves to the personal Christ who unveils the love of the Father in a human life, and calls us with divine authority to submit our liberty to God's sovereignty in blessed and immortal service to our fellow-men for Christ's sake. —Henry van Dyke.



There are centenaries and centenaries. The lives and influence of great men have passed before us. We have had pageants of discoverers and inventors, brilliant and imposing. No more worthy occasion for remembrance has been observed, however, than that which makes this year memorable.

Three hundred years ago the King James Version of the English Bible was given to the world. The work of Cranmer and Coverdale, of Tindale and Wycliffe, especially of Tindale, was wrought into a form that has become a household classic wherever the English tongue is known.

Many will be the ways in which this Tercentenary will be observed. The romantic story of the making of this version will be told again and again. Its marvellous influence over customs, laws, arts, and government will be eloquently set forth. There will be appeals to the eye as well as to the ear. To all these movements we would bid God speed.

There is a supreme opportunity, however, which we would emphasise. Why should not this year be notably a year for a *renewal of that intimate spiritual use of the Bible* which made this English version a dynamo of power to our fathers?

Knowledge of the history of the Bible is a good thing. Critical knowledge concerning its contents and its teaching has its value. Knowledge of its influence upon nations and peoples is inspiring.

But what is this knowledge compared with living with the Bible and knowing it as counsellor and comforter and friend?

When the Pilgrims landed on Clark's Island, in Plymouth harbour, after "a day of much trouble and danger," and "God gave them a morning of comforte and refreshing (as usually he doth to his children)," as the quaint chronicle narrates, it was not their knowledge about the Bible that strengthened them for their heroic tasks, but their intimate fellowship with the Scriptures that sustained them.

When they spoke their speech was impregnated with the Bible, and they have left this record, "May not and ought not the children of these fathers rightly say: Our fathers are Englishmen which came over this great ocean, and were ready to perish in this wilderness; but they cried unto ye Lord, and he heard their voyce, and looked on their adversities, etc. Let them therefore praise ye the Lord, because he is good,

and his mercies endure for ever. Yea, let them which have been redeemed of ye Lord, show how he hath delivered them from ye hand of ye oppressour. When they wandered in ye deserte willdernes out of ye way, and found no citie to dwell in, both hungrie, and thirstie, their soul was overwhelmed in them. Let them confess before ye Lord his loving kindness, and his wonderful works before ye sons of men."



The British and Foreign Bible Society.
Melbourne Office.

Here we see the hiding of their power. They fed on the Word in their hearts. And it is such a use of the Scriptures among all who speak English that this Tercentenary should revive.

We have never known in this country such an extensive circulation of the Scriptures as at present. The Scriptures were never so studied in this country as they are at the present time.

But we are urging for this year something deeper. Is it not the time for ministers in their pulpits, and teachers in their Sunday Schools, and parents in their homes to lay stress especially on the personal, private, intimate use of the Scriptures?

We need to see everywhere in this nation households where the "father-priest opens

the 'big ha-Bible' before him and searches the sacred pages for some word in season."

The words are there. Time has not changed them. They have their old power of illumination, of discipline, of healing, and of peace.

We must come to them as one walks through a country, turning to enter a garden and see the orderly paths and the flowers radiant in the sun, hidden from the careless passer-by; or stopping where there bursts upon the sight the dazzling spectacle of sun-illuminated waves dashing up against a far-off light. To rush through a country in a motor is to see little.

How wonderfully this English Bible has responded to such affectionate expectancy. It will take the year to tell this story, but is it not better to make the year create its own story?

The Christ is in the holy pages to those who look for him, and all may find this true:

"Expecting him, my door was open wide;
Then I looked round,
If any lack of service might be found,
And saw him at my side.
How entered, by what secret stair,
I know not, knowing only he was there."

What we desire is that this Tercentenary shall exalt the Scriptures, and not as a great historic fact, but as a living means of bringing the needy soul of man face to face with the redeeming presence of Jesus Christ.—*Bible Society Record*.

Daily Courtesy.

Something each day—a smile,
It is not much to give;
And the little gifts of life
Make sweet the days we live.
The world has weary hearts
That we can bless and cheer,
And a smile for every day
Makes sunshine all the year.

Something each day—a word,
We cannot know its power;
It grows in fruitfulness
As grows the gentle flower.
What comfort it may bring
Where all is dark and dread!
For a kind word every day
Makes pleasant all the year.

Something each day—a thought,
Unselfish, good and true,
That aids another's need,
While we our way pursue;
That seeks to lighten hearts,
That leads to pathways clear;
For a helpful thought each day
Makes happy all the year.

Something each day—a deed
Of kindness and of good,
To link in closer bonds
All human brotherhood.
Oh, thus the heavenly will
We all may do while here;
For a good deed every day
Makes blessed all the year.—G. Cooper.



The Church.

Paper read at the Southern Conference, Milang, S.A., by Jas. C. Whitfield.

The subject of the church has been a very fruitful field for the prophet, poet, preacher, author, and singer; so much so that it is with a certain amount of fear and trembling that I approach the subject to-day.

Its establishment.

Jesus Christ left the world with very little indication or instruction as to how this marvellous institution should be established, except that he told his disciples to tarry in Jerusalem until they were endued with power from on high. It would almost seem that the great Father in his wondrous wisdom would not commit this stupendous task to mortal man, or even angels, as in the establishment of the Tabernacle; but the Holy Spirit himself undertook the great work, thus giving us the church pure and holy from the very hand of God. The day of Pentecost, the greatest day in human history, saw the dawn of that divine institution which is called "the church of God," "the kingdom of God," "house of God," "temple of God," "God's husbandry," "body of Christ," "the new Jerusalem," "the Lamb's bride," etc. It would seem that these names largely indicate its character. As a church of God we would regard it as a called out assembly. Jesus said, "I will build my church." Consequently it would be disloyalty to own any other leader than Jesus. We are told that Jesus Christ loved the church and gave himself for it, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing.

As a kingdom we would understand something of its government. We have Christ our King, the human heart as his territory, Christians his subjects, and the gospel his laws of the kingdom. Those who constitute this kingdom must expect to be governed or ruled, not by men or from earth, but by God from heaven.

We have the family feature of the church expressed in the term "house of God." God is the great Father, Jesus Christ the Elder Brother, and all the members brethren and sisters. What a glorious relationship! No son, brother or sister should countenance any action that would bring discredit upon the family. We have a responsibility one to the other. No one can live or die to himself or herself. The cause of the whole family is involved.

The work feature of the church is expressed in the name "vineyard" or "God's husbandry." The church is not a place for idleness; but as God has supplied the strength he expects it to be expended in his service. Jesus said, "My Father worketh hitherto, and I work," and in no place is there such a field of activity for those desiring it than the church. The Lord's vineyard has never been in a condition to refuse laborers, yet it offers a position for one and all, no matter what their capabilities are.

The worship feature is expressed in the name "temple of God." There is no other institution which has been founded for a greater purpose. Angels consider it their highest privilege to surround the throne of God in worship, and so should we. But no worship would be complete unless we are willing to completely consecrate all our powers to his service. Then we should regard it our duty to worship as a public function in our church assemblies on Lord's day morning and our prayer meetings; also in the home at the family altar. Where the patriarchs went they erected an altar to the Lord. We should do no less. John said in Rev. 1, "I was in the spirit on the Lord's day." Let us be in the spirit of worship at all times and in all places. Reverence is one of the characteristics of true worship and should be cultivated.

In the name "new Jerusalem," we have the city idea of the church. When men open a country and build a city, it looks as though the place is going to be permanent and gives the idea of putting something into it. So God in the church—it is a permanent institution, and although feeble here below, when the whole church of God assembles in that great congregation which never will break up, then the church in all its glory, power and might will be revealed to the glory of the Father, Son and Holy Spirit.

Perhaps one of the names used in the Word to show forth the beauty, simplicity and preciousness with which the Lord Jesus Christ regards the church is the name of "the bride." In Rev. 21 we read of the glory of the church as a bride, the wife of the Lamb.

The purpose of the church.

In 1 Tim. 3: 15 we have the church called the pillar and ground of the truth, and in this verse we find two of the great purposes

of the church. The church is a great pillar which supports the great temple of truth. When Jesus said, "I am the truth," and further confessed to Pilate that he had come to bear witness of the truth, God in his divine wisdom provided a support and pillar for that truth in the church, that like a great lighthouse in a surging sea throws forth the light of truth, so that the storm-tossed mariner may be guided to the peaceful haven, and guarded from the rocks of sin. While the church is the pillar from which the light of truth is disseminated, it is also the ground on which the principles of truth are practised. There is no place in the world that is so favorable to work the works of truth than the church. In the first place we have a sympathetic environment which is a great help to activity. In kindred spirits with the same joys, hopes, sorrows, fears and perplexities, a great and fruitful field presents itself. Secondly, it is much easier with the feeling that a great body is behind you in your work, stimulating with prayers, encouragements, sympathies, the feeblest endeavor of the whole-hearted worker.

Its ordinances.

This divine institution has two ordinances. The first, baptism, is at the very door of the church, and is to be administered to penitent believers in the name of the Father, Son, and Holy Spirit. It is symbolic in its nature; for through it the candidate declares that, being dead to sin, he buries his old nature and rises to walk in newness of life, so showing forth the death, burial and resurrection of our Lord and Saviour Jesus Christ. The second ordinance is in the church. The Lord's Supper is for those who have come into covenant relationship with the Lord Jesus Christ, and serves to perpetuate his memory. So as the bread is broken we realise that the body of our Saviour was broken, and as the wine is poured out, we are reassured that his blood was spilt on our behalf. Although these institutions have been attended to by the disciples ever since the Lord Jesus left the earth, they are as fresh and efficacious to-day as the day they were given to the world. They have been the light of many a Christian in the past, and can be in the future.

To be concluded.

East and West Winds.

The wind that blows can never kill

The tree God plants;

It bloweth east; it bloweth west;

The tender leaves have little rest,

But any wind that blows is best.

The tree God plants

Strikes deeper roots, grows higher still,

Spreads wider boughs, for God's good-will

Meets all its wants.

—A. E. Barr.

Maylands : A South Australian Church Extension Cause.

Among the rising suburbs of Adelaide there is no prettier and more prosperous district than that of Maylands, which is situated between Payneham and Norwood, to the north-east of the city. The hills are not far away, and the intervening country is a gardener's paradise. As a community, Maylands largely consists of small tradesmen and their families, city business men's homes, and retired country people of moderate means.

Whilst the western suburbs of Adelaide are well evangelised by the Churches of Christ, the eastern districts (before the opening up of Maylands) had but one cause, the Norwood church, which has wielded wide and lasting influence as far as its borders could possibly extend. With a tremendous population in Parkside, Rose Park, Kensington, Payneham, Walkerville and Maylands, such movements as that undertaken at the latter place are fully justified.

The Maylands church is, in part, the result of a mission which was conducted for some years by the Bible Class of the Norwood school. An old dancing-hall, which had been converted into a furniture factory, was used by this enterprising band of young men. Regular Sunday night services were held, and with gratifying success. The secretaries of the mission were A. Cooper, A. Weir Tompsett and R. Mayman. A strong choir was conducted by a splendid leader in the person of G. D. Wright, with Miss Ella Charlick as organist (both have continued their valuable services right through to the present stage). The preaching was done by various brethren, among whom was the late Hy. Hannam, who took the first confession in the mission hall.

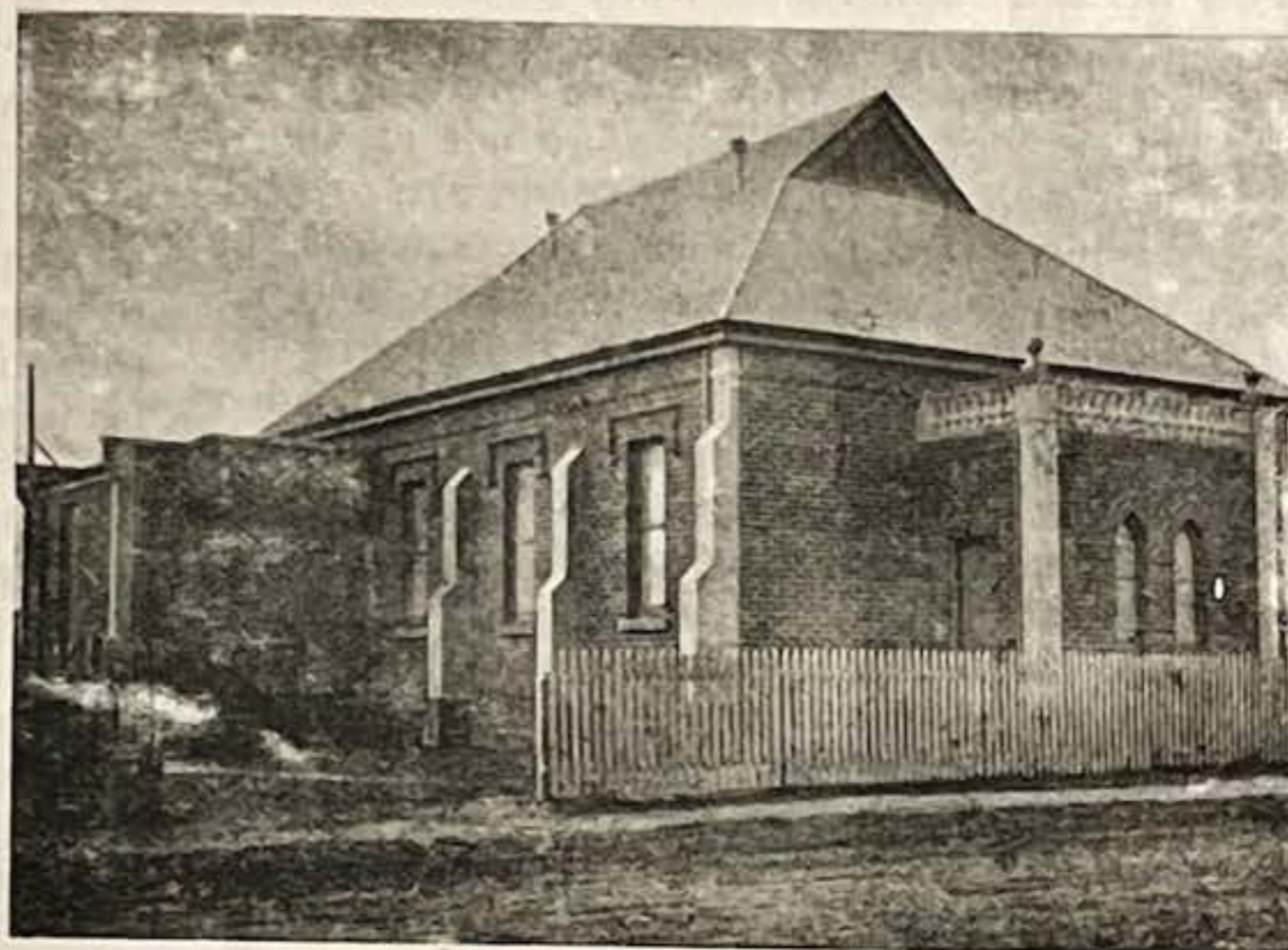
In January of 1909 the attention of the Home Mission Committee having been drawn to the possibilities of an established cause in Maylands, steps were taken to inaugurate a work under the auspices of the Committee. The veteran preacher, H. D. Smith, and his wife, undertook the organising work. The former was mainly instrumental in selecting a splendid site for the present building, with sufficient ground alongside for a much larger building facing the Wellington-rd. Public School. A sum of £120 was raised among those interested in the mission and their friends, and appeals made by H. D. Smith to brethren and sisters in other States were responded to in a liberal way. A building committee was formed, and it consisted of H. D. Smith, J. Hawkes, J. H. Daniel, G. D. Wright, A. Tompsett, and A. L. Read. Now, at the crucial moment, the Church Extension Building Committee came to the front, and on easy terms of repayment and interest lent the church about £690 for a period covering 15 years.



H. R. Taylor.

The value of such a fund working in conjunction with the Home Mission Committee cannot be estimated. The present forward movement in South Australia, particularly in Adelaide and its suburbs, can be traced either directly or indirectly, in a large measure, to the establishment in the State of a fund, whereby financial backing could be given to the opening up of new fields. Mile End, Maylands, Broken Hill, and Croydon, each of which has been established on a firm financial basis, through the enterprise of the Extension Committee, should form an object lesson to the Commonwealth and New Zealand brotherhood, proving the advisability of introducing a similar plan throughout the south land.

A very serviceable building has been erected at Maylands. It will seat up to 250 people, and is well ventilated and lighted. Two vestries, which are used by the Bible School, stand on either side of the chapel. The whole structure is a monument of generous service given by the architect, J. H. Daniel, the present church treasurer. The Norwood church has taken a keen interest in the



The Maylands Chapel.

Maylands cause from its inception. Like the Mile End church in relation to Grote-st., the foundation membership of the church was chiefly drawn from the Tabernacle, and the number on the roll is being continually augmented by accessions from the ranks of the sister church. In a few weeks' time the Norwood brethren will have completely fulfilled the promise of a gift of £100 towards the inaugural expenses of the new organisation. The example of the larger church might well be followed by other large congregations, for the members at the Tabernacle have good reason to be proud of their loyalty and devotion to the kingdom of Christ in its wider outlook.

The Maylands church was opened with 49 foundation members, and now at the end of the first year it has been almost doubled. By the date of the anniversary in April the hundred mark will probably be reached. Although organised for a short period of 20 months the Bible School under the very able superintendency of A. L. Read (who is also secretary of S.A. S.S. Union) has grown from 13 to 120 members, which includes a fine adult class, started but five months ago, and a promising Kindergarten department of over 30 children. Other auxiliaries have been formed, and they are healthy concerns. During the year the

finances have been good, and £45 has been repaid to the Church Extension Building Fund.

S. G. Griffith, the present State Evangelist, conducted a very successful mission at the beginning of the year. After doing splendid foundation work, H. D. Smith resigned from the position of evangelist, and E. G. Paternoster, of Salisbury, gave six months of earnest effort to the church at week-ends until H. R. Taylor arrived from Kentucky in September. The church is very much indebted to the presiding brethren from Norwood and elsewhere, who have rendered valuable service at the Lord's day morning meetings. The following have helped in this manner: G. Warren, A. Dalwood, D. Freestone, D. Crichton, J. Hawkes, G. Jenner, T. W. Sage, G. Collins, and J. Bradley.



A. L. Read.

The officers of the church for the first year of its history were: A. Tompsett, J. H. Daniel, treas., E. N. Jagers, Jas. Pillar, F. Sando, and A. L. Read, sec., all of whom have zealously and untiringly promoted the interests of the cause to which they were pledged.

The first anniversary of the church, to be celebrated on Sunday, April 2, and the following Thursday, promises to engender much enthusiasm and sincere gratitude for a very successful year.

Christ Drawing Men.

"I, if I be lifted up from the earth, will draw all men unto me."—John 12: 32.

How true were those words of Jesus the whole history of the world has borne witness, ever since he was "lifted up from the earth" upon the cross. There, lifted up in uttermost humiliation, uttermost suffering, uttermost sorrow, even unto death, he has drawn the whole world about his cross. In spite of themselves men draw near and ever nearer; and look at him, and wonder, and speculate, and ponder, and worship. The fascination is irresistible. The sceptic with his difficulties about it all; the philosopher with his theories of the world; the moralist with his speculations about the meaning of life; the worshipper, lost in adoration—differing in all else they are alike in this, that they cannot ignore Jesus Christ. He, being "lifted up from the earth," draws all men unto himself.

Letters of Cheer.

One woman I know keeps a special note-book for shut-ins. When she hears of one, down goes the name and address, and a letter is written as soon as possible. Young people do not realise how lonely sick or disabled people are. Just try sending a letter occasionally—you cannot do it too often—a letter of cheer and courage, and see the effect. It helps others, but it helps the writer far more.—R. P. Anderson.

The Translatability of Scripture.

The Word of God manifests itself as a living word in the very unique property it has of adapting itself and its message to all peoples, and of speaking in all languages, tongues, and dialects. The extreme mobility and adaptability of Scripture, as manifested in this way, is comparable only to the power which a living being has of making himself at home in different countries from that in which he was born.

We have here, again, a characteristic which distinguishes the Bible from all other books, as any one may, with a little attention, clearly perceive. It is a universal rule that a book does not thrive except in the language in which it was written. Men's books will not always bear translation; and the greater the literary value of a book the more it is likely to suffer loss in being translated from one language to another. Change of locality is, to the great majority of books, absolutely destructive.

Runs freely into the mould.

But to this rule the Bible is a marvellous exception. It seems to run freely into the mould of every language, to adapt itself perfectly thereto, and to speak with equal directness, clearness, and authority to all peoples, and tribes, and nations, in their mother-tongue. It does not occur to us that, in reading our common English Bible we are reading a translation of an Oriental book; and, indeed, when an example of the purest and best *English* is desired, men go with one accord to the Bible.

Considered merely as a poem, there is nothing more exquisite in the English language than the twenty-third Psalm; and it has been stated that in other languages besides English this Shepherd Psalm is a model of poetical excellence. It never occurs to one reading it, that he is reading a translation from another and very different language.

Is not this, indeed, a very extraordinary fact, and the more so when we consider that the Bible, though an unit, is at the same time highly composite? It comprises specimens of every kind of literature—historical, poetical, biographical, didactic, prophetic, epistolary, etc.

Many different writers.

Moreover, it is not the production of a single human being, clothed in an uniform literary style or dress. On the contrary, its several parts were penned by men in widely varying stations in life, from herdsmen and unlearned fishermen, to kings and statesmen; and its styles are as divergent as its writers.

Nor was it the product of one era or period, which would tend to impart some common characteristics and to prevent wide divergencies. As much as fifteen hundred years elapsed between the writing of its first

and its last pages. Yet all parts and styles alike accommodate themselves to the change of language, far more readily and perfectly than any human being is able to do when acquiring another tongue.

Why is it that the universal Book did not have its origin in the literature of Greece, or of ancient Rome, or in the Elizabethan epoch of English literature? Why is it that nations which have been famed for their culture and literary genius have produced nothing comparable to the Bible? What collection of sixty-six books from the writings of about thirty authors of any nation could be made that would present any of the characteristics we have been noticing? Yet it is certain if the Bible had a natural instead of a supernatural origin, it would be far surpassed by the literary product of the literary nations of the earth.

The nation from which it sprung.

The property we are now considering is the more remarkable when we also consider the nation from which this unique volume has come. The Jews were anything but a literary people. They were not at all remarkable for culture, learning, art, or philosophy; and they were quite cut off, by their peculiar customs, traditions, and religious institutions, from the progressive nations around them. There is no other Jewish literature that is worth talking about. Yet from such a people has come a volume, whose sixty-six books, now that we have them all together, evidently constitute one complete structure, unitary in design, yet which was fifteen centuries in attaining its completed state. This Book, after the Jewish people themselves were disintegrated and scattered—even as that very Book had distinctly foretold—and had become the most despised and persecuted people on earth, has entered into the place of supremacy in every nation which has attained to any degree of civilisation, and has held that place without a rival for eighteen centuries, during which period every institution of merely human origin has been overturned again and again.

Adaptability to all languages.

This property of adaptability to all languages and peoples will impress us still more if we compare it in this respect with other Oriental books. The mere fact that it is an Oriental book makes its career among the Occidental nations still more miraculous. All attempts to domesticate other Oriental books, particularly sacred books, have been complete failures. Other Oriental books are sought by scholars only, or by others who have a special interest for inquiring into their contents.

The Bible (in portions at least) has been translated into upwards of four hundred languages and dialects; so that it is revealing the grace of God, in the gift of his Son, to practically every nation, kindred, tongue, and tribe throughout the world, and is speaking to all peoples in their own native tongues.

Like a living person, the Bible has made its way into all lands, has adapted itself to all environments, entered into relations of the most intimate kind with all peoples, and has exerted upon them all its own unique influence. It makes no difference what the people are to whom it goes, how radically different are their customs and institutions from those of that very peculiar people Israel; the Bible makes itself perfectly at home, and takes its own place without delay. Can this, or anything remotely approaching it, be said of any other book? and if not, are we not compelled, if we would have an explanation of this extraordinary difference, to fall back upon the statement that "the Word of God is *living*"? No other explanation will account for any of the facts we have been pondering. This explanation accounts for them all.

A stupendous miracle.

The fact we are here considering, that is to say, the career of the Bible among the peoples of the earth, is, indeed, a stupendous and continuing miracle. Why has this particular Book gone to the ends of the earth, and assumed everywhere, and against all opposition maintained, the place of supremacy? What has given to this collection of writings, coming from an insignificant, peculiar, narrow-minded, and isolated people, its *universal* character? Why is it that all other books, or collections of books, including the productions of the mightiest intellects, and embodying the most superb and lofty specimens of human thought, wisdom, learning, and experience, have been narrowly circumscribed in their area of influence, both as to time and space? Why has this particular Book continued ever widening its sphere of influence as the centuries pass, while every other book, after its first vogue, steadily contracts and dwindles? Why does this Book increase while all others decrease?

No natural explanation.

There is no *natural* explanation for these remarkable facts. In this day, when a natural explanation is sought for all things, the wise men can advance no theory to account for these facts. We sometimes hear, from the enemies of the truth, the admission that the Bible is inspired, but coupled with the statement that other books are equally inspired. For example, a prominent preacher in New York City recently said, in an article published in a popular magazine, "God spake to Abraham, and to Samuel, and to Isaiah. He has spoken to Henry Ward Beecher, to Tennyson, and to Ruskin." But neither this prominent preacher, nor any other man who, in like manner, is trying to put the Word of God on the same level as other books, is able to tell us why the writings of these other "inspired" men do not afford some indications of their divine origin similar to those characteristics of the Bible to which we are now calling attention. —Philip Mauro in "Life in the Word."

The Case of Mr. Fearing.

Says John Bunyan concerning one called Mr. Fearing, "He was one of the most troublesome pilgrims that ever I met with in all my days. Everything frightened him that he heard anybody speak of that had but the least appearance of opposition in it. I heard that he lay roaring at the Slough of Despond for about a month together, and when he was over he would scarce believe it. He had, I think, a Slough of Despond in his mind, a slough that he carried everywhere with him." "Now, Mr. Fearing," he says in another part of the book, "was one that played upon the bass. Some say the bass is the ground of music, only here was the imperfection of Mr. Fearing; he could play upon no other music but this, till towards his latter end." And then John Bunyan sums him up by this word: "He was burdensome to himself, and a great trouble to others." Well now, says Paul, God hath not given us that kind of spirit. God never intends us to have that kind of spirit, timidity, uncertainty, moving about as though heil might open at our very feet. God, whoever else has given us, God hath not given us that. "God hath not given us a spirit of fearfulness," he says, "but of power"; and everybody who knows the writings of the Apostle Paul knows what a familiar and favorite word is this word "power"; how the Apostle likes to ring the changes on the word, and bring out the music, the almost unlimited music that is hidden within the Evangel. "The exceeding greatness of his power." "The power of the resurrection." "The power of the world to come." "The power of the endless life." "The power of God unto salvation." And not merely that word which we translate "power." This very same word translated "power" is elsewhere in the New Testament translated "ability," it is translated "abundance," it is sometimes translated "strength," it is sometimes translated "violence." Suppose we put these words in, in order to vary the sound of it. "God hath not given us a spirit of fearfulness, but of strength." Listen again. "God hath not given us a spirit of fearfulness, but of abundance." And one other word I will insert, "God hath not given us a spirit of fearfulness, but of violence." "And the kingdom of heaven suffereth violence, and men of violence take it by force." He hath given us the spirit of power, and if I have the spirit of power, what will that spirit do for me?—J. H. Jowett.

Every day of meeting sorrow superbly makes the life more grand. Every tear that falls from one's own eyes gives a deeper tenderness of look, of touch, of word, that shall soothe another's woe. Sorrow is not given to us alone that we may mourn. It is given us that, having felt, suffered, wept, we may be able to understand, love, bless. —A. R. Brown.

ACKNOWLEDGMENTS.

S.A. HOME MISSION DAY OFFERINGS.

For purposes of reference we publish amounts given last year and the apportionment this year.

	Offering, 1910			Apportion't, 1911			Offering, 1911		
	£	s.	d.	£	s.	d.	£	s.	d.
Adelaide	77	0	6	75	0	0	100	0	0
Alma	73	10	0	70	0	0	62	17	0
Balaklava	13	0	0	25	0	0	20	10	0
Bews	12	7	0	12	10	0	9	6	3
Broken Hill	1	0	0	5	0	0	2	0	0
Butler	1	0	0	4	0	0	4	0	0
Booleroo Centre ..							2	0	0
Cottonville	0	13	9	2	0	0	1	13	0
Croydon				3	0	0	5	7	6
Glenelg	10	12	3	12	0	0	13	13	9
Goolwa	2	1	7	3	0	0	2	12	6
Henley Beach	4	11	9	5	0	0	7	5	0
Hindmarsh	17	11	7	25	0	0	25	6	1
Kadina	4	15	0	6	0	0	6	9	0
Lochiel	2	3	9	4	0	0	3	16	0
Long Plain	21	0	0	22	0	0	21	5	0
Milang	14	2	2	15	0	0	16	8	0
Mile End	10	7	0	11	0	0	12	0	6
Mallala	7	0	0	10	0	0	5	0	9
Maylands	6	0	0	8	0	0	11	2	9
Moonta	1	0	0	2	0	0	1	0	0
Narracoorte				4	0	0	4	0	0
Norwood	25	6	0	40	0	0	51	13	6
North Adelaide ..									
and Prospect	28	13	1	50	0	0	64	8	1
Owen	18	1	6	25	0	0	16	0	0
Point Sturt	7	12	0	10	0	0	9	2	6
Port Germein	2	11	3	2	0	0	2	5	3
Port Pirie	3	0	0	5	0	0	6	1	9
Queenstown	8	0	0	10	0	0	10	4	0
Semaphore	3	12	9	5	0	0	8	15	6
Stirling & Aldgate ..	15	9	5	25	0	0	33	14	6
Strathalbyn	3	9	0	5	0	0	4	13	3
Tumby Bay	2	2	6	3	10	0	3	0	0
Unley	32	6	8	35	0	0	37	2	9
Walleroo				2	0	0	4	5	0
Willunga & Mt. Compass	2	0	0	3	0	0	2	5	0
Williamstown	3	0	0	4	0	0	4	2	6
York	18	12	7	20	0	0	16	5	0
Isolated Members ..	5	10	0				5	1	6
Totals	£459	3	1				£616	13	2

Notes.—Every church in the State took up an offering for Home Missions. There was an increase of 4 contributing churches and £155/10/1 this year. This is exceedingly encouraging. 21 of the churches reached or exceeded their apportionment, and several of those failing to do so did remarkably well; Alma, for example, with but 55 members on the roll at last Conference, gave £62 17/-, while Bews, with 15 members, gave £9/6/3. Some other churches, in view of their membership, means and expenses, were equally liberal though they did not quite reach the suggested standards. Having a definite sum to aim for is evidently helpful to success.

Where the church affiliation of isolated member was known, the amounts sent have been included in the sums credited to the churches. The £5/1/6 reported from isolated brethren are from those whose church membership is unknown.

N.S.W. HOME MISSION FUND.

From Churches towards support of their preachers—Belmore, to Feb. 18, £7/10/-; Erskineville, to Oct. 27, 1910, £15; Hamilton, to March 1, £6; Merewether, to Feb. 26, £9; Junee, to Feb. 19, £2; Moree, £28, as follows: Church, to Jan. 22, £12; Other Contributors, £16; North Sydney, to Feb. 26, £10/10/-; Rookwood, travelling expenses, £2; Wagga, £4/10/-. From Churches per Collectors—Auburn, £1/11/3; Belmore, £2/2/5; Canley Vale, £3; Erskineville, £4/12/11; Enmore, £13 0/7; Inverell, £1; Lilyville, 15/-; Lismore, £4 10/-; Mosman, £3/0/3; Marrickville, £2/11/7; Merewether, 17/-; North Sydney, 1/-; Paddington, £4/1/2; Petersham, £7/14/7; Rookwood, £2/5; Sydney, £6/1/2; Tuggerah, £1/0/7. Indi-

vidual Contributions—E.P., Auburn, £1; P. Winter, Boomi, £10; G. Stimson, Canley Vale, £1; Bro. and Sister Jas. Hunter, Enmore, £10; Thos. Savage, Enmore, £50; Sister J. Wilson, Junee, 5/-; Bro. and Sister T. Hagger, Marrickville, 10/6; Sister F. Deane, Maldon, 3/-; A. W. Shearston, refund, Secretarial allowance, £6; Sister N. Trickett, Petersham, 10/-; B. Kingston, Sydney, £1; J. Stimson, Sydney, £12/10/-. Annual Offerings—A. Burt, Marulla, 10/-; Inverell, £3/5/-; Lismore, £3/12/-; Sister V. Burt, Manly, 4/-; Rookwood, £2/10/3; P. Tanner, Sydney, £1; Sister Robb, Hay, 1/6. Towards Mission Expenses—Auburn, £10; Rookwood, £10. Mission Thank-offerings—Erskineville, £5/9/3. No. 2 Tent—Sister G. Fraser, 5/-; Miscellaneous—Sisters' Conference, £7/14/8; Hamilton Building, £5/12/-; Literature Committee, £19/11/2; Sundries, £8. Since last report to Feb. 28, £311/15/3.

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

VICTORIAN MISSION FUND.

Churches—Meredith, 5/-; Bendigo, per Sisters, 30/-; South Melbourne, per Sister Copeland, 14/7; Cosgrove, £11/15/-; Geelong, £8; Kyneton, £2; Terang, 10/-; Shepparton, £9; Maryborough and Bet Bet, £14/10/-; Dunolly, £5/5/-; Colac, £12; Montrose, per Mrs. Richards, £1/5/-; Conference Fees—North Fitzroy, 2 years, £2; Tara-dale, 10/-; Stawell, 10/-; Collingwood, £1; Emerald, 10/-; Chinese Church, Carlton, 10/-; Colac, 10/-; "M," £2; Mrs. F. H. Sparks, 2/-; A Sister, Ascot Vale, 2/6; "P," £4/13/-; Sisters' H.M. Rally, Bro. P. A. Dickson, £1. Annual Collection, Fitzroy Church, £11/4/-.

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

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

The Society of Christian Endeavor.

AROUND THE CROSS OF JESUS.

Topic for April 10.

Daily Readings.

The cross. Acts 5: 30; Gal. 3: 10-14.

The Crucified One. Rom. 5: 6-11.

The soldiers. Matt. 27: 27-37.

The scoffers. Matt. 27: 38-40; Luke 23: 39.

The sacerdotalists. Mark 15: 31, 32.

The sympathisers. Matt. 27: 54-61.

Topic—Around the Cross of Jesus. John 19: 16-30.

In which group am I?

Have I doubts while standing here?

What is the outstanding lesson for me?



LATEST NEWS.

48 baptisms at Chuchow. * The largest number baptised in China at one time by our missionaries.



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The Challenge of World Conquest to Christian Men.

By Stephen J. Corey, Associate Secretary with F. M. Rains in F.C.M. Society.

In Six Chapters.

There are challenges of many kinds. The vast ocean challenges the mariner; the mysterious stretches of the upper air challenge the aeronaut. Human need challenges the inventor. The North Pole challenges the intrepid explorer. But the greatest challenge is the challenge of Christ to the Christian, and the greatest challenge of Christ to the Christian is the challenge of world-wide conquest to Christian men.

THE KING'S IMPERATIVE.

Challenge No. 1.

There are some things in a Christian man's life and work that are matters of choice and inclination. He can wear either a frock or a sac coat. He can part his hair on the side, or in the middle. He may use a steam plough, or cultivate with a mule and a double shovel. He may ride on a street car or choose to walk. He may dictate his correspondence or scrawl his own hand. But men, there is no choice concerning our Master's last words. The great commission is not a suggestion, but a command. Christ did not say: "I would suggest, if it happens to be convenient for you to do so, that you spread the Word abroad." Such a crippled gospel would not have outreached the stagnated smell of the Dead Sea. Christ did not even make a request—although the last request of a friend is a sacred thing. He did not say, "I desire you to go." Instead, in that last hour, with the burden of a lost world on his shoulders, he flung unflinchingly at them an imperative command. It was a plain, "straightforward, comprehensive, unequivocal, peremptory, categorical, imperative Go!" O, the audacity of that command! What a reach of years faced him—what a stubborn battle—how few to do the task!

The question of world-wide missions is the question of Christ. Christian men may question the method, but not the enterprise. To gainsay his programme is to gainsay him. Christ said that he was the Son of God. To deny that is heresy. He also said with just as frequent emphasis: "Go ye into all the world and preach the gospel to every creature." To deny that is as inexcusable heresy as the other.

We are under orders. Christ's programme is one of conquest. He has said it—he has expressed his ultimatum. His bold call should make the very blood leap in our veins, and challenge us to do his sacred bidding.

To be continued.

Important Dates in Japan's Christian History.

By P. A. Davey.

1859—Protestant Missions began facing a deep-rooted prejudice against foreigners and their religion.

1864—First Japanese baptism on Japanese soil.

1866—Two more baptisms.

1867—Japanese-English Dictionary published.

1869—Total converts are six.

1871—Matthew's Gospel published.

1872—First Christian church established with elders and deacons.

1873—The old edict that forbade Christianity removed. Gregorian calendar introduced.

1876—Government accepts Christian Sunday as holiday for officials.

1880—New Testament translation completed.

1883—Union Conference in Osaka followed by revivals. Disciples of Christ enter Japan.

1884—Shintoism and Buddhism divested of their prerogatives as State religions, and religious liberty quietly granted.

1887—Translation of the whole Bible completed.

1889—Religious liberty granted by the Constitution.

1897—Freedom of press and public meeting.

1899—International treaty. Japan becomes wide open. Passports done away with.

1900—General conference of missionaries followed by wonderful evangelistic efforts.

1903—Union Hymnal published.

1904—Our own boys' school built.

1906—Independence of Congregational and Presbyterian Churches.

1907—A Japanese bishop of the Methodist Church elected. Our own girls' school built.

1909—A Jubilee Conference in connection with the Churches of Christ, in which half the speakers were Japanese.

The present—The foundations of Christianity are laid. Now let us work, give, go, send, and pray in order that the superstructure may be a holy temple to the Lord.

The future—The best is yet to be.

If you desire to use your money for the Lord's work whilst you are still in the land of the living, and at the same time be assured of an income during life, write the Foreign Mission Committee for particulars of the annuity plan.

Xmas on Pentecost; and Other News.

We had a fine time here at Christmas. For convenience sake we held our picnic on the 28th here, and another for the Northern folk at Narua on the 31st. The 28th was a lovely day, and although quite a number were away with fever, etc., we mustered 350 at the morning meeting. Prior to the meeting 21 from several different villages were baptised, three couples married, and then our orators, among whom were Tabymancan, Boulesko, Robman, Sepnae, Tumout, How, one after another stood up and told that same old story of "peace on earth, goodwill towards men." It was really a fine meeting. During the day we had some grand games in which nearly all joined, then ended up with a good old Christmas tree, on which were suspended prizes for best sewing, highest marks in the writing classes and those who had won the competitions during the day.

On Thursday we ran a launch load back to Ranwady, then Friday took another load to Batnapne, pulled the launch ashore and went up to Narua. We had no sooner arrived there than it began to rain and blow. During the night the winds were almost hurricanic. Next day amid rain and wind we tried to have a meeting, but the wind howling around the school-house drowned our voices. The games were a farce, as it was a run for shelter every few moments. About 200 attended, where we had expected at least 300. We had another meeting in the afternoon, then the people went home. On Sunday morning we found that the wind had changed to the west, and this made us fear for the launch, as we thought the waves might come up and break it; so after a meeting at which the Christians met and broke bread, several of us went down to the coast. The launch was safe, but an enormous sea was running, so that we were not able to get away until Tuesday morning.

Although the work in general moves slowly, it moves surely. We are continually having the joy of seeing souls "born again." These are from day to day being taught to do all things whatsoever Christ has commanded. At about 18 or 20 centres we have Christian teachers building up and instructing those young in the faith, as well as preaching the gospel to unbelievers. We had the joy of commencing operations in a small way at the village of Vinbok lately. We find it very difficult to extend our work to any appreciable extent; this is owing to the heathen loving their sins, which we oppose, and which the Roman Catholic priests condone. Although very few appear to be joining the Roman Catholic ranks, we find that their attitude gives the heathen an excuse for not joining ours.—Yours sincerely, R. & F. Filmer, Pentecost, New Hebrides, Jan., 1911.

In the Realm of the Bible School.

HEAVENLY DEFENDERS.

Sunday School Lesson for April 9.

"Elisha's Heavenly Defenders," 2 Kings 6: 8-23.

A. R. MAIN.

The story of Elisha at Dothan is one of the best known Old Testament incidents. There is no need to recount it. But it repays reading over and over. The need of spiritual vision is the great lesson for us. Helen Keller was surely entitled to sing of this sight of the soul, for she lacked the physical vision.

"All sight is of the soul. Behold it
In the upward flight
Of the unfettered spirit! Hast thou
Seen thought bloom in the blind child's face?
Hast thou seen his mind grow,
Like the running dawn, to grasp
The vision of the Master?
It was the miracle of inward sight."

"They that be with us."

How often have God's discouraged servants been cheered and uplifted by the remembrance of Elisha's words: "They that be with us are more than they that be with them!" If we could but believe that in our time of need, Remember that to the Christian it is literally true, God is for us. The angels of God encamp around them that fear him. When Peter was anxious, Jesus told him of the twelve legions of angels who would gladly guard.

One with God is in a majority. The Lord can and does guard his children. He can command his whole creation to protect. Farrar gives a story: "When Felix of Nola was flying from his enemies, he took refuge in a cave, and he had scarcely entered it before a spider began to spin its web over the fissure. The pursuer, passing by, saw the spider's web, and did not look into the cave; and the saint, as he came out into safety, remarked, '*Ubi Deus est, ibi aranea murus; ubi non est, ibi murus aranea*' ('Where God is, a spider's web is as a wall; where he is not, a wall is but as a spider's web')."

Yet sometimes we distrust the divine power or the divine care and willingness. It is foolish to do so. It is related that Oliver Cromwell's secretary was once dispatched on important business to the Continent. He was detained overnight at a seaport town, and tossed upon his bed unable to rest. At last he woke his servant and said: "I am greatly afraid something will go wrong with the embassy." "Master," said the valet, "did God rule the world before we were born?" "Most assuredly." "Will he rule it after we are dead?" "Certainly." "Then why not let him rule the present, too?" The secretary put the government on God's shoulders, and in a few minutes he was sleeping soundly. We can depend upon God to set guard over us if we trust him.

"Do you see that little finger?" once said the Burgomaster of Hamburg to Mr. Onchen. "As long as I can move that finger I will put down the Baptists." "Yes," said Onchen, "I see your

little finger, and I also see a great arm, which you cannot see. As long as the great arm of God is lifted on our behalf, your little finger will have no terror for us."

All the hosts of God were revealed when Elisha prayed. We learn the value of prayer, "Man has always the source of infinite power, if he knows God well enough and confidently enough to ask for that power." We may be able to say with the Psalmist:

"Though a host should encamp against me,
My heart shall not fear."

The blessing of vision.

None of us see perfectly. We have all a "blind spot" in our eye. Some of us seem to have many blind spots. Some people are color blind. Others are otherwise blind. "Lord, open his eyes," is a fine prayer to offer for the dim-visioned brother. "Open thou mine eyes that I may behold wondrous things out of thy law" is a prayer we can make for ourselves, for we are all dull of sight.

We do not see the beauty, the glory of life as we ought. Turner was once challenged by a man who held his pictures untrue, because he, the critic, never saw such gorgeous coloring in nature. "But don't you wish you did?" asked Turner. We live in the midst of good things, of blessings, of joy-bringing gifts, and fail to recognise them.

"Oh, where is the sea?" the fishes cried,
As they swam the crystal clearness through.

That young man with Elisha could see nothing of the armies of the Lord. Elisha saw the sure defence. Vision means confidence; lack of it, cowardice. We all need

"The instinct that can tell
That God is on the field, when he
Is most invisible."

Unseen realities.

"Nearly all the great forces of the world are invisible,—electricity, attraction of gravitation, chemical forces. So the great moral changes in this world are made by unseen forces, often unrecognised as forces by those who hold the visible powers. So it was with the Roman emperors and Christianity; so with the abolition of slavery; so with the development of freedom; so with the religious progress of men and the movement of the world toward the millennial days. We cannot understand life either for ourselves or others till we have some vision of the unseen world in its bearing upon the seen. In the first chapters of Job we do not understand the meaning of the events on earth till the scene changes to heaven. So far as we are concerned the office of the unseen forces, or of angelic ministration, is less to deliver our perishing bodies than 'to carry into God's glory the immortal soul,' less to save Stephen from the cruel stoning than to make real to him the vision of the opening heavens. God is the Lord of hosts, all the organised forces of the universe, all angelic service, and he has promised that all things shall work together for good to them that love God (Rom. 8: 28)."

One writer puts it: "To insist that nothing exists but what the human eye can see is more worthy the instinct of a Caliban than that of a Milton or a Newton." George Dana Boardman says: "I believe that angels wait on us as truly as ever they waited on Abraham, or Jacob, or Moses, or Elijah, or Mary, or Jesus himself. The mediæval painters were fond of filling the background of the Infancy with countless angels; the representation, though literally false, was morally true. I believe that angels are encamping around them that fear the Lord." God himself has indeed told us this. Whittier, in his "Legend of St. Mark," puts the lesson thus:

"O weary ones, ye may not see
Your helpers in their downward flight,
Nor hear the sound of silver wings
Slow beating through the hush of night!"

"There are who like the Seer of old
Can see the helpers God has sent,
And how Life's rugged mountain side
Is white with many an angel tent."

A lesson for a materialistic age.

G. Campbell Morgan sums up the lesson for our age in these words: "Spiritual forces are very real, and they are more and mightier than all material forces. Faith is certain of things which it cannot see. Sight is only for the fearful. We are not to imagine that Elisha perpetually saw these chariots and horses of fire, but he knew they were round about him. It was to the man who lacked faith that the sight of them was granted. It is often true that visions prove weakness rather than power. This is a pre-eminently Sadducean age; alas, that it should be so! Men believe neither in angel, nor spirit, nor resurrection; but the men of faith are certain of God, and their faith is honored by the co-operation of the unseen forces making them for ever stronger than all the foes that oppose.

'Lo, to faith's enlightened sight
All the mountain flamed with light;
Hell is nigh, but God is nigher,
Circling us with hosts of fire."

A miscellany.

There are many important things in the lesson. Elisha appears as the defence of Israel. He acts as "the chariots of Israel and the horsemen thereof," as Elijah had done before him. In time of stress, he was used by God to reveal the plans of the Syrian king, and so save Israel.—That king of Syria is funny. He believed Elisha revealed his plans of other campaigns, but he forgot that Elisha could know the plan against himself! Sinners are often inconsistent, and saints not seldom!—The question will come into one's mind, Was Elisha truthful in v. 19? The answer is, Yes, it was literally true. They were wandering in their blindness, and he did take them to the man they sought. The passage is interesting as denoting Elisha's sense of humor. Morgan speaks of "the spirit of a consecrated and restful humor" as here manifested by Elisha.—The lesson in magnanimity which the king of Israel received (v. 22) should be noted. The foolish king wished to smite a helpless foe. Elisha said, Be magnanimous. Treat the foe well, and it will pay. Verse 23 shows that his advice was good; "The bands of Syria came no more into the land of Israel."

FROM THE FIELD



New Zealand.

AUCKLAND (Ponsonby-rd.).—We had a fine address from Bro. Turner this morning on "The Light of the World." A sister was restored to fellowship. Bro. Hastie passed through Auckland last week. E. Gillanders (who is leaving for Melbourne next week on account of the death of his father) resigned his position as librarian of the Sunday School. It was received with regret. A letter of sympathy and a parting gift from the Sunday School staff show their kindly feeling towards our brother.—F.D., March 12.

CHRISTCHURCH.—The church is growing in missionary interest. The women's missionary society affiliated with the N.Z. C.W.B.M. is more active than ever, and the members are entering heartily into a systematic study of world-evangelism. A branch of the Laymen's Missionary Movement has been started among the brethren, and a study of "The Reproach of Islam" is bringing new thoughts and feelings to many. The Christian Endeavor Society devotes the last meeting of the month to a missionary topic, and these have been the most helpful meetings during the past year. The St. Albans Bible School, though few in number, has no difficulty in raising the support of a pupil teacher in Bulawayo. The anniversary services of our Bible School are always of a missionary character, and never fail to arouse enthusiasm. Our offerings for the Bulawayo work have increased year by year, the last one being £40. Bro. and Sister Strutton, who spent about two months here, have assisted us greatly. From them we learnt many things not told in books, and were led by them into a deeper praying interest in the work at Baramati. Bro. Mansill gave us one or two meetings, and was assured by the church that their prayers would be with him as he goes out to Rhodesia. We feel that the deepening of the interest in missions means renewed life to the church.—Ralph Gebbie.

AUCKLAND.—A most enjoyable social was tendered to Sister Carnahan at Ponsonby-rd. meeting house on Tuesday, Feb. 21. Our president, Sister Downey, expressed her pleasure that such a large gathering had come together to bid farewell to Sister Carnahan, who is leaving for London shortly. Sister Bagnall, in her characteristic bright manner, spoke of the splendid work our sister had done in all the branches of work in which the sisters engaged, particularly in the sewing class. Bro. Marson then spoke on behalf of the Sunday School, and presented her with a handsome dressing case, the combined gift of the Sunday School teachers and the sisters' sewing class. During the evening a number of musical and elocutionary items were rendered; and an exhibition was given of the work done by the sisters for the great "No License Fair" which is to take place in May.—Mrs. Mushet.

West Australia.

BROOKTON.—On Feb. 13 the second Conference of churches in Brookton District was held in the local hall. There was a large gathering. H. Wright and H. J. Banks, of Perth, were present. The meeting was opened by a devotional service, after which the business session was held. H. P. Manning occupied the chair. Bren. Clipstone, Vinicombe and Fileer spoke to the need of pushing on with the work at East Pingelly, where they had a membership of 18, and held their meet-

ings at Bro. Vinicombe's house. At the gospel services they had an attendance of 30. They hoped a meeting house would be erected soon, but required about £35 for timber. The rest the brethren would erect free of cost. They gratefully acknowledge the services of Bro. Manning, who came out once a month to preach. Bro. Manning spoke as regards the work at Brookton, stating that much better results were being looked for in the near future. It was resolved to ask the H.M. Committee to retain the services of Bro. Manning as evangelist for Brookton district. The business having been brought to a close, all partook of a sumptuous tea, provided by the sisters. At 8 o'clock a public meeting was held. The hall was filled. Interesting and instructive addresses were delivered by H. P. Manning and H. J. Banks, interspersed by solos by H. Wright and selections by the choir. A very pleasant and profitable time was spent.—W.P., March 8.

NORTHAM.—Meetings keeping up nicely. Bro. Ewers is away on H.M. work. K. Campbell, of Subiaco, was with us on Lord's day, and spoke morning and evening. Bro. Saunders, of Fremantle, on another Lord's day, spoke morning and evening. A number of strangers are attending. We are praying for an ingathering of souls. Visitors as follows:—Bro. Temple, of Chester, England; Sister Saunders, Unley, S.A.; Bro. and Sister Wickens, North Perth; Sister Simpson, Perth.—J. Platt, March 7.

Tasmania.

LAUNCESTON.—Bro. Moffit is here at present on a preacher's holiday. His health has improved since he came. The church accepted his offer to give a series of addresses on church government. He intends to visit New Ground before going to the Conference at Hobart.—Peter Orr, March 12.

Queensland.

TOOWOOMBA.—Sunday week, Mr. G. M. Clark, Queensland secretary for the British and Foreign Bible Society, spoke to us afternoon and night on the work of this great organisation. He also gave a lantern lecture the following evening. Our people became greatly interested, and made a liberal financial response. Our new district preacher, J. A. Millar, arrived in time for the Lord's day services, and commences his travelling to-morrow. Last night our Young People's Society arranged a welcome social to him, which was a very fine affair. He was officially welcomed, and expressed satisfaction with the prospects in his response. Our last year's statistics show:—Additions, by baptism, 44; restored, 2; formerly baptised, 8; total, 54. Losses, by letter, 4; removal, 12; net gain, 38. Our Sunday Schools number, with teachers, 144. Things generally are fair. 45 members in our Y.P. Class. We want a small tent very badly, but finances must be husbanded this year. We could very usefully spend £100 now in progressive gospel work. We will value the prayers of the brethren for our welfare. We have a fine field, a fine plea, and want to work.—H. W. Parslow, March 15.

BRISBANE.—At the annual meeting of the sewing class, the secretary's report showed good work done during 1910. 21 meetings have been held, with an average attendance of 10. Hearty

thanks are due to our president, for her good teaching and interest. Clothing has been given to needy cases. The church helped financially; money lent to a needy sister. £1 donated to caretaker for extra work during Conference and church cleaning. In July we lost our treasurer, Sister Dingwall, who left for Dalby. She was in office for nine years, and we wish to place on record the good work done by her, both in the class and as a deaconess. In September, Sister Trinnick, from Melbourne, visited the class, and gave us a nice paper. Sister Stabe, from Zillmere, sent £1 to the class funds. Treasurer's report showed a balance in hand of £1/6/2. The election of officers resulted as follows:—President, Mrs. Clapham; vice-presidents, Mesdames Moffat and Kent; treas., Mrs. Byrne; sec., Mrs. Hoffmann (all re-elected); Buying and cutting-out committee, Mesdames Byrne, Best, Banner and Suchting. Deaconesses report showed good work done. 294 visits paid to sick and absentees. Present deaconesses, Sisters Moffat, Kent, Robins, Best, Suchting and Hoffmann.—Annie E. Hoffmann.

BRISBANE.—Our meetings yesterday, owing, perhaps, to the prevalence of influenza and dengue, were smaller than usual. Still the fine addresses of Bro. Hackett (in the morning) and H. G. Blackie (in the evening) were very helpful indeed. The latter, who is a Baptist brother from New Zealand, also addressed the church on Sunday morning, 5th inst., while W. Waters, by kind permission of the Zillmere church, preached at night. Will Queensland brethren intending to go to Conference at Toowoomba write to the undersigned at once if they desire concession rates? Will the Queensland Bible School officers whom the writer asked for regular reports of work please discontinue sending these reports? Word received from Melbourne is responsible for this request. Am sorry for the trouble to which our secretaries have been put in the matter.—J. I. Mudford, March 13.

WEST MORETON CIRCUIT.—The annual Conference was held at Mt. Walker on March 17. Proceedings commenced with devotional exercises led by T. G. Mason. W. Berlin, Conference President, occupied the chair during business session, and welcomed delegates and visitors. Delegates from all the churches were present. Reports received from all the churches showed progress in all branches of work. A fair number have been added to our membership, and peace and harmony prevail. The treasurer's report showed the financial position to be very good; all accounts paid to date; a clean sheet for the new year. For all purposes the four churches have raised about £380 during the year, all by straight-out giving. Officers were elected for ensuing year:—President, W. Berlin. Vice-presidents, Aug. Hinricksen and F. Primus. Sec., W. Baills (Mt. Walker). Treas., Alb. Hinricksen. Auditors, F. Hinricksen and T. Baills. Luncheon and tea were provided by sisters of different churches. At 7.30 p.m., a public meeting was held, presided over by Bro. Mason, when the chapel was nicely filled. Addresses were given by Conference President, Bro. Suchting, F. Primus, Alb. Hinricksen, and T. G. Mason. A solo by A. Fee-ney, of Marburg, and selections by our Rosevale friends, were nicely rendered.—T.G.M.

SISTERS' CONFERENCE.—The twelfth annual State Sisters' Conference was held in the chapel, Mt. Walker, on March 17. The President was unable to attend through indisposition. Sister Mason was voted to the chair. Devotional exercises were led by Sisters Mason and Primus. The roll was called, there being a splendid gathering. The President welcomed the delegates and visitors. Greetings were received from Miss Hill, Victoria, on behalf of the Sisters' Conference; also from Sister Houston, Marburg, and Sister Berlin, Rosewood. The Treasurer's report was very encouraging. The penny per week contributions amounted to £10/0/3, as against £4/8/- last Conference. Sister Mason read an essay entitled "Leadership in the Kingdom of God," which was much appreciated. Election of officers: President, Sister Berlin, Rosewood, re-elected for

the fourth time; Vice-presidents, Sister Christensen, re-elected, Sister Mason; Sec., Sister Primus, re-elected for the fourth time; Treas., Sister Jessen, re-elected. Penny-per-week collectors were all re-elected as follows:—Rosevale, Mrs. Christensen; Mt. Walker, Mrs. Jenner; Rosewood, Miss Zahl; Marburg, Mrs. Buhse. Essayists, Sisters Mason and Madsen. The secretary was instructed to send messages of sympathy to Sisters Houston and Berlin, who were indisposed; also greetings to Sisters' Conference, Melbourne, and the General Conference at Toowoomba. The amounts collected were:—Sisters, Rosevale, £1 15/6; Sisters, Mt. Walker, £3 17/3; Sisters, Rosewood, £1 19/9; Marburg, £1 1/3; special, £1 6/6; total, £10 0/3. A more enthusiastic spirit was never before manifested at any previous Conference.—W. Primus.

New South Wales.

INVERELL.—We had the joy of seeing two women come out on the 12th and make the good confession, Bro. Waters preaching. Visitor, Bro. Kingston, from City Temple.—H. Cook, March 13.

SISTERS' CONFERENCE.—A well attended drawing-room meeting was held in the City Temple to welcome Mrs. Strutton from India, Mrs. Jones presiding. Mrs. Hagger, on behalf of Home Mission sisters, spoke a few words of welcome, also presenting our sister with a nice bouquet. The following sisters, on behalf of the Foreign Mission Committee, gave a very cordial welcome:—Sisters Rossell, supt., Illingworth, Fox and Maston. A solo was nicely rendered by Sister Miss Dale, from Victoria. Mrs. Strutton addressed the meeting, giving a good insight into her work amongst the women and children. We wish them every success in their new enterprise (farming), also the reform work amongst the widows. We enjoyed very much our sister's presence. May she be long spared to carry on the good work, knowing she has the prayers and good wishes of the sisters of N.S.W.—E. Shearston.

CHINESE CHURCH, SYDNEY.—On the 16th inst. the scholars tendered their teachers and friends a tea and social, with the hope to interest more to come and help here by becoming teachers, which we are very much in need of at present. Another difficulty has presented itself—the need of a building to carry on our work. Some brethren have offered their mite towards helping us. If others will come along with their two mites we could accomplish much in the near future. Bro. Jame, who is laboring under these difficulties, would be much helped and encouraged if this barrier were removed.—Elila J. Priddeth, March 19.

ROOKWOOD.—W. J. Williams has commenced his labors with us here. Meetings well attended. We tendered a welcome social to Bro. Williams on the 14th inst., which called together a goodly number of local residents, and a few visitors from the city and suburban churches, whom we were pleased to have with us to assist in making the meeting a success. Bro. Williams is glad to be here, and we are glad to have him and his services.—M.A., March 19.

BELMORE.—On March 16 we had the pleasure of a visit from Bro. and Sister Strutton, who gave us a talk on the work in India, illustrated by 100 lantern views. The building was packed. Belmore is a missionary church. We believe that the visit of our brother and sister will add considerably to that interest in the work in other fields.—A. A. Barratt.

NORTH SYDNEY.—On Sunday afternoon, March 12, we were favored with a visit from Sister Strutton. We are pleased with the continued interest shown in our C.E. meetings, the attendance at the meeting on the 16th being the largest we have had yet. The attendance at the school is also very pleasing, particularly in regard to the Bible Class, for which the present accommodation is taxed almost to its utmost. The attention of those attending the gospel and other meetings

has been directed to the question box—which is being used now—and we shall be glad to see this means of instruction used more freely. At the gospel meeting on Sunday last Bro. Saunders delivered a powerful address on John 3: 16, which we pray may yet be blessed to those who were privileged to hear it. At the breaking of bread Bro. Saunders presided, and we were glad to see visitors from Cheltenham, Vic.; Snbiaco, W.A.; Mosman and Scotland.—W.J.M.

SEVEN HILLS.—Since last report we have had two additions, one being that of a young girl, the other a lad, who were received into fellowship, having been previously immersed by Bro. Hagger.—G.P., March 19.

MEREWETHER.—At the meeting for worship Bro. Strongman delivered a splendid address, his subject being "Co-operation." There was a small attendance at the evening meeting, when J. Fraser, senr., delivered the gospel message. We are looking forward to our revival mission.—S.L., March 20.

PADDINGTON.—On March 15 we had the pleasure of a visit from Bro. and Sister Strutton (morning and evening). The chapel was well filled at night, and our brother's address was much appreciated. W. R. Rowles moved a special vote of thanks. F.M. enthusiasm is rising in our assembly. The address at the breaking of bread to-day was delivered by W. J. Fox, and it was helpful to all. Attendance small. Our gospel meeting was about the same as usual. T. W. Smith, as leader of our choir, is working hard to improve our song service. Next Lord's day we hold a special service in connection with the Tercentenary of the English Bible. A collection for the British and Foreign Bible Society is to be received.—A.E.I., March 19.

AUBURN.—In connection with the tent mission, good meetings continue, and results are seen almost at every one. We are confident of a great ingathering at the close. We have now entered on the last week, and Monday, 27th inst., is fixed for a thanksgiving service. The Erskineville brethren visited us on Saturday last in good numbers, and a splendid meeting resulted.—W. H. Clay, March 20.

Victoria.

S.S. UNION.—At the last meeting of the general committee, the sub-committee appointed, together with C. Fleming McDonald, President of S.S.U. of New Zealand, reported their interview with the manager of the Austral Publishing Co. re printing, and with A. R. Main on the writing of articles on "First Principles," to form the basis of our forthcoming annual examination. Delegates were informed that the before-mentioned brethren had very kindly acceded to our request in both instances. The report having been received and adopted, the following resolutions were submitted and passed:—1. That the S.S. Union examinations in Victoria and New Zealand be held on Monday evening, Oct. 23. 2. That lesson leaflets be in the hands of S.S. secretaries in time to commence the first lesson on Lord's day, August 6. 3. That 10 topics be chosen from list submitted by A. R. Main, and that questions for examination be culled from the lessons as set forth in the printed leaflets. 4. That secretary of this Union write to the secretaries of S.S. Unions in States not hereinbefore mentioned respecting the above arrangements, suggesting that examinations be held in unison (if possible) on Oct. 23. 5. That the very best thanks of this committee be tendered to Bren. F. G. Dunn and A. R. Main for their valuable assistance and hearty support in this matter. In dealing with themes of such paramount importance to every member of the Church of Christ scattered throughout the Commonwealth and in the Dominion of New Zealand, it has been decided to publish a booklet on topics selected, which will be edited by A. R. Main, for use of Bible School teachers and workers, and may be obtained from the Austral Publishing Co. at a moderate price. We trust that this text book will meet with a ready sale. Be sure you obtain

a copy. Secretaries of schools connected with this Union are reminded that their subscriptions (if not already paid) must be in on or before April 30, if desirous of competing in the examination, as our financial year closes on this date. Kindly forward amount by your delegates on Monday, March 27, or send postal note to the undersigned.—J. Y. Potts, Hon. Sec.

BALLARAT.—On March 15 Bro. and Sister Glendinning were presented with a silver hot water kettle and stand on the occasion of their departure to Melbourne to accept a position of trust. On the following evening Sister Glendinning was presented with a cushion by the Young Women's Missionary Guild. The young women work harmoniously. On last Lord's day morning Bro. Benson exhorted. In the evening A. W. Jinks gave a continued chart address on "God," and next Sunday evening preaches his farewell sermon. The cause here is in a healthy condition. The members are giving liberally and are desirous of seeing advance made.

MT. CLEAR.—On March 16, A. W. Jinks held a gospel meeting here, and a fair attendance was present. This place should be worked, especially as we have a chapel here.

MALLEE CONFERENCE.—On March 15 the churches comprising the Mallee Circuit met in Conference at Warracknabeal. About 50 members were present at the afternoon meeting, representing the churches at Brim, Wilkur, Dunmunkle and Warracknabeal. The Conference President, F. H. Everett, occupied the chair. The reports showed the work to be in a healthy state. A start had only recently been made at Warracknabeal. About fifteen members assemble for worship in the home of one of the brethren. This is a town with a population of about 3000. The hope was expressed that special attention be given to the work here during the coming year. H. Baker had carried on the work during the two previous years, and now resigns in order to complete his course of study in the College of the Bible. W. G. Smith, of Dunmunkle, was unanimously elected President for the coming year, and F. W. Everett Sec. and Treas. A splendid tea was provided by the small band of members at Warracknabeal. At the evening meeting the new President was introduced by the retiring chairman, and Bro. Smith expressed his appreciation of the honor conferred upon him, and then took charge of the meeting. Miss E. Hovey presided at the organ, and beautifully rendered a selection on the instrument. Addresses were delivered by H. Baker and T. Bagley. As an expression of appreciation of Bro. Baker's work, Bro. White, on behalf of the circuit, presented him with a purse of sovereigns. Bro. Baker feelingly and suitably responded. The churches of this circuit are exceedingly anxious about future work. They have been contributing £120 per year to the evangelistic fund, but now propose to raise this to £180. A good energetic man is required, and his efforts backed by a good sympathetic membership will accomplish much in this flourishing district. Altogether the prospect in this circuit is bright.—Thos. Bagley.

BRUNSWICK.—Last Wednesday our evangelist, Bro. Way, had his initial weddings here. He united Bro. Alfred James and Sister Elsie Humphrey, and Bro. William Edyvane and Sister Livonia Townsley. The chapel, nicely decorated, was crowded. Included in the presents received by Miss Townsley were (1) E.P. fruit stand from the Endeavor Society, of which she was a pioneer member, (2) a silver-plated cruet and set of salt-cellars, in case, from the teaching staff and officers of the school, and (3) a heavy silver cruet and butter-dish from her fellow-employees. Today one was received in. S. Stevens exhorted on "The Lord's Supper." Bro. Way preached. Bad weather spoiled large attendances. Harold Barrett, one of the school teachers, is stricken with pleurisy.—W.T., March 19.

EMERALD.—On Friday evening last we held our S.S. anniversary. There was a good meeting, and a nice programme was rendered. E. J. Allan gave an interesting address, when quite a number of books were presented to the children.

Continued on page 194.

Aunt Crete's Emancipation.

By Grace Livingstone Hill-Lutz.

Continued.

"And say, Aunt Crete," continued Luella breathlessly, "won't you please sew on the rest of that Val edging down the ruffles of the waist and on the skirt of my new lavender organdie, and do it up, and send it by mail? I forgot all about it. It's on the bed in the spare room, and the edging is started. You sew it on the way it is begun. You'll see. Now don't you go to sewing it on in that old way because it's quicker; for it doesn't look a bit pretty, and you've not much else to do, now we're gone, anyway. And say, Aunt Crete, would you mind going down to Peters's to-day, and telling Jennie I forgot all about those aprons to finish for the fair, and tell her you'll finish them for her? Do it to-day, because she has to send the box off by the end of the week. And mother says you better clean the cellar right away, and she wondered if you'd feel equal to whitewashing it. I should think you'd like to do that, it's so cool this warm weather to be down cellar. And, O, yes, if you get lonesome and want something to do, I forgot to tell you I left those three flannel shirt-waists all cut out ready to be made in the upper bureau drawer of the spare room. Now don't read your eyes out the way you did the last time we went off and left you, and have to wear dark glasses for a week, because I have lots of things planned to do when I get home. I'm going to have Helena Bates for a week, and there'll be several lunches and picnics doing. O, say, Aunt Crete, mother says, if there's any more pie-cherries to be had, you better put up some; and be sure and stone them all. I just hate them with the seeds in. And I guess that's all; only don't forget you promised to have all those buttonholes worked for me in those underclothes I'm making, before I get back. Are you all right? Let me see. There was something else. O, yes, mother says you don't need to get out the best china and make a great fuss as if you had grand company; he's only a country boy, you know. Say, Aunt Crete. Are you there? Why don't you answer? Aunt Crete! Hello! For pity's sake what is the matter with this 'phone? Hello, central! O, dear! I suppose she's gone away. That's the way Aunt Crete always does!"

Donald, a strange, amused expression upon his face, stood listening and hesitating. He did not know exactly what to do. Without any intention at all he had listened to a conversation not intended for his ears. Should he answer and tell who he was? No, for that would but embarrass Luella. Neither would it do to call Aunt Crete now, for they would be sure to find out he had heard. Perhaps it was better to keep entirely still. There seemed to be nothing serious at stake. Ruffles, and shirt-waists, and gingham aprons for a guild, and whitewashing the cellar! Nobody would die if none of them were done, and his blood boiled over the tone in which the invisible cousin at the other end of the wire had

ordered Aunt Crete about. He could read the whole life-story of the patient self-sacrifice on the one hand and imposition on the other. He felt strongly impelled to do something in the matter. A rebuke of some sort should be administered. How could it best be done?

Meantime Luella was fuming with the telephone girl, and the girl was declaring that she could get no answer from Midvale any more. Donald stood wickedly enjoying their discomfiture, and was at last rewarded by hearing Luella say: "Well, I guess I've said all I want to say, anyway; so you needn't ring them up again. I've got to go out boating now." The receiver at the shore clicked into place, and the connection was cut off.

Then the young man hung up the receiver at the Midvale end of the line, and sat down to think. Bit by bit he pieced together the story until he had very nearly made out the true state of affairs. So they were ashamed of him, and were trying to get away. Could it be possible that they had been the people that got on the train as he got off? Was that girl with the loud voice and the pongee suit his cousin? The voice over the telephone seemed like the one that had called to the girl in the pony-cart. And had his eyes deceived him, or were there three plates on the breakfast-table that morning? Poor Aunt Crete! He would give her the best time he knew how, and perhaps it was also set for him to give his cousin a lesson.

CHAPTER III.

A WONDERFUL DAY.

Aunt Crete woke up at last from an uncomfortable dream. She thought Carrie and Luella had come back, and were about to snatch Donald away from her and bear him off to the shore.

She arose in haste and smoothed her hair, astonished at the freshness of her own face in the glass. She was afraid she had overslept and lost some of the precious time with Donald. There was so much to ask him, and he was so good to look at. She hurried down, and was received warmly. Donald's meditations had culminated in a plan.

"Sit down, Aunt Crete; are you sure you are rested? Then I want to talk. Suppose we run down to the shore and surprise the folks. How soon could you be ready?"

"O dear heart! I couldn't do that!" exclaimed Aunt Crete, her face nevertheless alight with pleasure at the very thought.

"Why not? What's to hinder?"

"O, I never go. I always stay at home and attend to things."

"But that's no reason. Why couldn't things attend to themselves?"

"Why, I couldn't leave the house alone."

"Now what in the world could possibly happen to the house that you could prevent by stay-

ing in it? Be reasonable, dear aunt. You know the house won't run away while you are gone, and, if it does, I'll get you another one. You don't mean to tell me you never go off on a vacation. Then it's high time you went, and you'll have to stay the longer to make up for lost time. Besides, I want your company. I've never seen the Eastern coast, and expect to enjoy it hugely; but I need somebody to enjoy it with me. I can't half take things in alone. I want somebody my very own to go with me. That's what I came here for. I had thought of inviting you all to go down for a little trip; but, as the others are down there, why, we can join them."

Aunt Crete's face clouded. What would Luella say at having them appear on her horizon? The young man was all right, apparently, but there was no telling how angry Luella might be if her aunt came. She knew that Luella preferred to keep her in the background.

"I really couldn't go, dear," she said wistfully. "I'd like it with all my heart. And it would be specially nice to go with you, for I never had anybody to go round with me, not since your mother was a girl and used to take me with her wherever she went. I missed her dreadfully after she was married and went West. She was always so good to me."

The young man's face softened, and he reached his hand impulsively across the table, and grasped the toil-worn hand of his aunt.

"Well, you shall have somebody to go round with you now, auntie; that is, if you'll let me. I'm not going to take 'No' for an answer. You just must go. We'll have a vacation all by ourselves, and do just as we please, and we'll bring up at the hotel where Aunt Carrie and Luella are, and surprise them."

"But, child, I can't!" said Aunt Crete in dismay, seeing his determination. "Why, I haven't any clothes suitable to wear away from home. We were all so busy getting Luella fixed out that there wasn't any time left for mine, and it didn't really matter about me anyway. I never go anywhere."

"But you're going now, Aunt Lucretia," said he; "and it does matter, you see. Clothes are easily bought. We'll go shopping after breakfast to-morrow morning."

"But I really can't afford it, Donald," said his aunt with an air of finality. "You know I'm not rich. If Carrie weren't good enough to give me a home here, I shouldn't know how to make two ends meet."

"Never mind that, Aunt Crete; this is my layout, and I'm paying for it. We'll go shopping to-morrow morning. I've got some money in my pocket I'm just aching to spend. The fact is, Aunt Crete, I struck gold up there in the Klondike, and I've got more money than I know what to do with."

"O!" said Aunt Crete, with awe in her voice at the thought of having more money than one knew what to do with. Then shyly, "But—"

"But what, Aunt Lucretia?" asked Donald, as she hesitated and flushed till the double V came into her forehead in the old helpless, worried way.

"Why, there's lots of canning and house-cleaning that has got to be done, and I don't really think Carrie would like it to have me leave it all, and run away on a pleasure excursion."

Righteous indignation filled the heart of the nephew. "Well, I should like to know why she wouldn't like it!" he exclaimed impulsively. "Has she any better right to have a vacation than you? I'm sure you've earned it. You blessed little woman, you're going to have a vacation now, in spite of yourself. Just put your conscience away in pink cotton till we get back—though I don't know whether I shall let you come back to stay. I may spirit you off with me somewhere if I don't like the looks of my cousin. I'll take all the responsibility of this trip. If Aunt Carrie doesn't like it, she may visit her wrath on me, and I'll tell her just what I think of her. Anyhow, to the shore you are going right speedily; that is, if you want to go. If there's some other place you'd rather go besides to the Traymore, speak the word, and there we'll go. I want you to have a good time."

To be continued.

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From the Field—Continued.

Bro. Comer has tendered his resignation as evangelist, and closes his work here next Lord's day.—William Bolduan, March 20.

SOUTH MELBOURNE.—We are having a very enjoyable season here. The chapel has been renovated inside and out. Last Lord's day was a day of good things. Notwithstanding the weather the brethren and friends turned out like "one man," and seemingly enjoyed the gospel address on "Baptism." Two confessions and one baptism.—John Frith.

WARRAGUL.—The church has sustained a severe loss by the death of Bro. Adam. Feeling reference was made, and the table was draped in black out of respect, and altogether the meeting was solemn, sympathetic and spiritual. The speaker was Bro. Wedd.—R. W. Judd.

BOX HILL.—A nice bright meeting last Lord's day, when we had Bro. and Sister Nightingale, who have come to labor with us. Our brother gave us a very encouraging address. Bro. Lowe, of Erskineville, N.S.W., was also present. We commence gospel meeting next Lord's day in the Recreation Hall, until we get into our own building.—F.A.B., March 19.

CHELTENHAM.—Our Sunday School picnic was concluded on Saturday, with games and tea in the school building, on account of wet weather. It has been decided to purchase a Mason and Hamlin £45 cash organ for use in the chapel. In last report the name of F. W. Martin was omitted as one of the deacons for the coming year. We would be sorry to miss him for his works' sake.—T.B.F., March 20.

NORTHCOTE.—The weather caused our meetings to-day to be small. The children, however, began the day well by attending to the number of 25 at the Junior C.E. Bro. Swain preached in the absence of Bro. Marrows, who is out of town for a few days, but will resume his work with us next Lord's day. Our building fund is growing gradually, but quite a number of the churches have not yet responded to our appeal. We trust that the brethren will not overlook the matter. We have called a meeting of the church for to-morrow night (20th) to consider the buying of land. This is our first definite step towards our goal. Will you help us? I have much pleasure in acknowledging with thanks the following donations to the fund:—Church, Swanston-st., £11/1/-; church, Berwick, 5/-; Chinese church, Queensberry-st., 10/-; J. A. Stewart, 5/-; J. W. Baker, £5; Anonymous, 2/6; church, Footscray, £11/1/-.—S. G. Chipperfield, March 19.

SOUTH YARRA.—We regret to report the death of our young Sister Mabel Buckingham, which took place on the morning of the 14th inst., in the Wycheproof Hospital. The circumstances surrounding this case call forth our very deepest sympathy with the bereaved parents. On Thursday, 16th inst., the chapel was crowded with members and friends to bid farewell to Bro. and Sister Nightingale, and to welcome Bro. and Sister Quick and family. D. A. Lewis presided. E. M. Hall, in his usual good-natured manner, presented Bro. Nightingale with a number of very useful books as a memento of his two years' labors with the church. Bro. Nightingale suitably and feelingly responded. The two years of Bro. Nightingale's labors resulted in 32 additions by faith and baptism. We also had 49 additions by letter, 2 baptised believers and 1 restoration, making a total of 84 for that period; losses, 29; nett increase, 55. The following churches were officially represented:—Brighton, Windsor, Prahran, St. Kilda, and the following brethren responded in that order:—Bren. Ludbrook, J. Pittman, Ward and Perkin. All spoke very highly of Bro. Nightingale, and gave Bro. Quick and family a hearty welcome into the district. Bro. Quick very suitably responded. A good programme of songs and recitations was arranged. Mrs. Roy Thompson by special request favored with some of her best Scotch songs. There were present a number of friends from Fitzroy Tabernacle.

March 19, C. A. Quick commenced his labors with us. Two were received into fellowship, having been immersed during the week. Considering the weather, the meetings during the day were well attended, and we are looking forward to a good time.—T.M., March 20.

CARLTON (Lygon-st.).—At the meeting for breaking of bread on Lord's day, we had with us Sister Pidgeon, from Ballarat; Sister Jeannie Morris, from City Temple, Sydney; also Bro. Fortune, from Pakenham. Two fine addresses during the day, J. W. Baker speaking in the morning, and Horace Kingsbury at night.—J. McC.

GEELONG.—On March 14 Gifford Gordon joined in the bonds of matrimony Mr. H. G. Marsh and Miss D. Shephard. The church was prettily decorated by the friends of the bride. On Wednesday, Bro. Oram, of Doncaster, married Mr. Dickson and Miss McCrae in the church here. On Thursday evening a business meeting and social was held. Bren. Gordon, Mulvogue and Christopher, junr., were appointed delegates to the Conference. Gifford Gordon, on behalf of the officers of the church, presented the organist (E. Brownbill) with a purse of sovereigns in recognition of his three years' service. On Sunday morning there was a fair attendance. C. M. Gordon gave a spirited exhortation. There was a good attendance at the evening service, when C. M. Gordon preached. The congregation was very appreciative.—E.B.

South Australia.

MILE END.—The church has sustained a loss in the removal of Miss Holden, who was an active worker in the C.E. Society. A social was given her by the C.E., and a nice present made. On the 8th she was married to Mr. C. Holman, of Parkeville, the chapel being crowded! One baptised believer was welcomed into the church on the 12th.—D.E.

MALLALA.—The S. G. Griffith mission at Long Plain is moving along splendidly. The first two weeks resulted in 11 baptisms, and we are hoping for many more.—E. Griffiths, March 19.

GOOLWA.—Our anniversary in connection with the church passed off successfully on Lord's day, 12th inst. H. R. Taylor, from Maylands, was with us and gave three splendid addresses. The tea and public meeting was held on Tuesday following. J. M. Gordon occupied the chair at the meeting, and addresses were given by H. R. Taylor and the writer. A well attended supper brought to a close a most successful anniversary. Meetings good yesterday.—J.T.T., March 20.

YORK.—The annual Foreign Mission meeting in connection with the F.M. Committees in C.E. work was held on March 16. There was a good attendance. Reports presented from the Junior and Y.P.S.C.E. Committees showed that good practical work is being done. An orphan boy in India is still supported. I. Paternoster gave an interesting lantern lecture concerning missionary work. Misses B. and R. Teague rendered a duet nicely. Fruit was handed around at the close of the meeting. Several have been laid aside through illness—one brother in the hospital—but we are glad the Lord has restored some, enabling them to meet around the table again. There were good meetings yesterday. Bro. Horsell addressed the church, and E. C. Mauger preached the gospel. Our Kindergarten continues to make progress. 51 present yesterday. We have another 45 on the cradle roll, and intend having a reception for all the mothers of these infants shortly. We are glad to learn that our esteemed Bro. and Sister Brooker are much improved in health as the result of their holiday at Strathalbyn.—H.J.H., March 20.

QUEENSTOWN.—Lord's day, March 12, splendid meetings. Morning, J. Hawkes exhorted; W. C. Brooker presided, when four were received into fellowship by letter. W. C. Brooker spoke at the gospel service. March 19 being harvest thanksgiving, and first day of our special gospel

mission, everything looked bright. Large number broke bread. Jas. Manning exhorted. In the afternoon W. C. Brooker delivered an address to scholars, parents and friends. Building filled in the evening. Bright singing. W. C. Brooker spoke on "Union of Christians—Is it Possible?" At the conclusion of a fine address a young woman made the good confession. The mission will continue each week, with special addresses to ladies and men only, terminating with a thanksgiving service on April 3. On the Tuesday we are holding a tea and public meeting. We have with us E. W. Pittman as singing evangelist.

MAYLANDS.—Since last report Bren. Rankine, Fischer and E. J. Paternoster have given helpful addresses during the absence of our evangelist. Last Tuesday, Bro. Thurgood addressed the Berean Society on "The Book we are Asked to Read Every Day." On Wednesday the Bereans had an "egg night" at the Destitute Asylum. Bible School offering for Children's Hospital, 25/-. Good meetings to-day. Two sisters were immersed at the evening service. 140 present. In the morning Bro. Taylor held a short service for installing the newly-elected officers.—R.L.A., March 19.

PROSPECT.—On March 16 our Young People's Society celebrated its anniversary by a social. There was a large gathering, over which Dr. Verco presided. Greetings were tendered by a number of sister societies. The report of the secretary, Miss D. McLaren, was of a very encouraging nature. Addresses were given by C. L. Thurgood and J. E. Thomas, as well as the chairman; recitations by Miss J. Whitfield and Miss D. Thomas; and songs by the Misses Lawrie, Johnson and Rastian. Refreshments and social intercourse brought a very successful meeting to a close.—A. M. Ludbrook.

S.A. HOME MISSION NOTES.

Committee meeting, March 17, well attended; good interest.

Encouraging reports from mission churches at Narracoorte, Butler (1 confession), Tumby Bay, Mile End, Maylands (2 baptisms and 6 by letter), Semaphore (2 baptisms) and Kadina.

S. G. Griffith is in mission at Long Plain. At last report 9 adults had confessed Christ.

Narracoorte has now 68 members and a nice school with two adult classes.

The Financial Secretary reported receipts for month, £424/4/8; expenditure, £118/13/7. Total receipts since Aug. 16, £1405/4/2; expenditure, £834/5/9. Cr. balance, £570/18/5. H.M. Day receipts, £616/13/2.

Among the month's receipts was £100 from a Norwood member for mission tent. Good.

Mission tent now ready, but no seats. Who will make one of 250 to give 5/- each for folding chairs? Send cheques and postal notes to D. A. Ewers, Mile End, S.A.

As expenditure to end of Conference year with contemplated new openings will exhaust all our funds before Conference, we must seat tent apart from general fund.

Bro. Griffith expects to use tent at Owen in a week or two.

After Owen mission comes Balaklava, and Committee decided that missions will follow at Mile End, Kadina, and Henley Beach in the order named. Other missions to be arranged.

Good report of the Northern Districts Conference. Committee has expectant eyes on two important northern fields. We want the right men.

Otherwise everything appears rosy.—D. A. Ewers, March 18.

Here & There.

Tercentenary of the Authorised Version of the Bible to be celebrated on Sunday next.

Three confessions at Hawthorn, Vic., last Sunday evening.

W. H. Nightingale's address is now John-st., Box Hill, Vic.

We have received from Bendigo church £1 for the Jensen fund.

The N.S.W. Sisters' Conference will be held on Tuesday, April 11.

A. W. Jinks commences his work as State Evangelist for Queensland on April 9.

J. Clydesdale will take up the work of evangelist at Erskineville, N.S.W., on April 16.

F.M. receipts in N.S.W. for the year ending Feb. 28 amounted to £710/14/8, an increase of £187/11/2 for the year.

Bro. Hadfield and family are expected to leave Bulawayo, South Africa, about June 11, and enter upon their well-earned furlough.

D. M. McCrackett is preaching at the Tabernacle, Dunedin, N.Z., until Easter, after which Bro. Gebbie, of Christchurch, will take up the work.

The Queensland Conference will be held this year at Toowoomba. On Good Friday evening A. W. Jinks will deliver an address on "Personal Responsibility in Home Missions."

George Burns, evangelist of the Petersham church, N.S.W., is now in Melbourne, and during his stay will preach for the Swanston-st church. He expects to be in Melbourne for about a month.

Bro. and Sister H. H. Strutton, our missionaries from India, begin their Victorian tour on Sunday, March 26. Members of the churches are asked to watch for announcements in their local churches.

We congratulate the Independent Order of Rechabites on the attainment of their jubilee year. Besides being a benefit society, it is a powerful factor in the promotion of the principles of total abstinence.

Erskineville Land Fund has reached £260. The local brethren are trusting the brotherhood to make up the remaining £90. Send cash or promises to Geo. Morton, c/o Morton and De Plater, Engine-st., Sydney.

N.S.W. disciples did well for Home Missions last year, but will need to push the work this year. The income must not be less, but more, if possible. Send on gifts and offerings now to Thos. Hagger, Francis-st., Marickville.

We regret to hear that Captain Stewart, a very old member of the Tabernacle, Dunedin, N.Z., is in very poor health. We hope to hear of his speedy recovery, as we want to keep the pioneers of our movement with us as long as we can.

S.S. Union, Vic.—The next meeting of the general committee will be held in the lecture hall, Christian chapel, Swanston-st., next Monday evening, at 8 o'clock. Full attendance requested. Business important.—J. Y. Potts, Hon. Sec.

All-day meeting for the deepening of the spiritual life on Good Friday in Grote-st. chapel. The one theme is Christ. Over 30 speakers. Hot water and crockery provided. Great time anticipated. A day in contemplation of the Christ is just what we all need.

The page devoted each week to the study of the Bible School lesson, and conducted by A. R. Main, is much appreciated. Superintendents of Bible Schools would do well to direct the attention of teachers to this page. Teachers will find it very helpful in the preparation of their lessons.

The churches at Mosman and Auburn, N.S.W., have agreed to forego their mid-week meetings on Wednesday, April 12, and concentrate on the united thanksgiving service in the City Temple, in connection with the Conference. The other Sydney churches, it is expected, will do the same.

Mr. Catling, who recently retired from the editorship of *Lloyd's Weekly*, thus writes:—"Reader! have you yet fixed upon a profession? If not, never once think of becoming an editor. Beg, take a pedlar's pack, keep lodgers, take up a school, set up a mangle, take in washing. For humanity's sake, and especially for your own, do anything rather than become a newspaper editor." Certainly being an editor is not without its drawbacks, but it has some compensations. Indeed, a man might succeed in editing a paper and be a miserable failure if he took in "washing."

Victorian Home Missions.—£500 was our aim for Home Mission offering in Victoria. We have reached £460, and have hopes yet of attaining our object. Churches or individuals who have not yet responded we trust will not let this opportunity pass. Preachers, church officers, and brethren all over the State will please accept our deep personal appreciation of the splendid effort made.—T. Bagley, Organising Secretary.

The Home Mission Fund in N.S.W. shows total receipts amounting to £1828/8/9 for the year, which closed on Feb. 28. Of this amount £1089 3/11 was actually given for Home Mission work, the balance being largely made up of contributions from associated churches on account of the work being done in their own districts. This is an increase of £828/3/8 in total receipts, and of £435/0/11, in actual Home Mission gifts over the previous year.

A brother asks, "Is it right for a woman to preach the gospel at the evening proclamation service on Lord's day? If not, why do women preach the gospel to the heathen?" It is not so much a question of right as one of propriety. The New Testament has something to say about women teaching in the church, but is silent in regard to preaching the gospel. Women preaching to the heathen is not quite the same, as they only preach to their own sex, and generally in private.—Ed.

Built in One Day.—The day is at hand—Saturday, March 25, when the meeting house is to be erected at Preston. Mr. Graham is the sole director of the enterprise. His plans are all arranged. He is supported by a great body of willing workers. Weather permitting, we have no fear of results. The chapel will be opened (D.V.) on Lord's day, 26th. Services will be held at 11, 3 and 7. On Monday night at 8 a public demonstration will be held. On Tuesday the gospel mission will commence. Friends everywhere are invited. Take train from Princes Bridge to Bell Station. The chapel will be in High-st.—three minutes from the station.—Thos. Bagley.

"Consider," writes Huxley, "the great historical fact that, for three centuries, this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is as familiar to noble and simple, from John o' Groat's House to Land's End, as Dante and Tasso once were to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of pure literary form; and finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilisations, and of a great past stretching back to the furthest limits of the oldest civilisations of the world."

Commenting on the foregoing, Mr. W. Murdoch, in the *Argus*, says:—"That, emphatic as it is, is an understatement: neither Dante nor Tasso ever had, among the Italians, one-tenth of the popularity which the Authorised Version has enjoyed among English-speaking people. No other English book has ever deserved to be called popular at all in comparison with this book. We rightly deplore the fact that many of the greatest masterpieces of our literature remain the possession of the few; we ought to rejoice, on purely literary grounds, that this most popular of English classics is also the supreme masterpiece of English prose. If we really believe in the beneficent power of literature, we ought heartily to congratulate ourselves that this book—which has been pored over by so many generations of men, ignorant and learned, in hut and in hall, that its phrases have become part of our colloquial currency and its rhythms constantly find an echo in

the poetry and prose of our greatest masters of words—that this "book for the people" is also the book which, as Macaulay justly said, "if everything else in our language should perish, would alone suffice to show the extent of its beauty and power."

COMING EVENTS.

MARCH 27 (Monday).—A special meeting of sisters will be held in New Hall, Swanston-st., at 7-45 p.m., to make final Conference arrangements. All sisters are welcome, and we hope to see a large attendance, as business of importance will be discussed.—E.E.H.

APRIL 1.—Musical Society: Important Rehearsal, Saturday, April 1, at Swanston-st. All members requested to be present. Bring copy of "David, the Shepherd Boy." Final rehearsal will be held following week.—C. H. Mitchell, Hon. Sec.

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Broken Hill.

A good home away from home is offered to gentlemen. First-class table, cleanliness and civility. Charges moderate. Stone house; bath, piano, etc. Sister E. Litchfield, 177 Oxide-st., Broken Hill.

Emerald

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

WANTED.

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

JOLLY UNCLE THEODORE

A Vegetable Curiosity

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Obituary.

GLASS.—We have recently been called upon to part with Sister E. Glass, the wife of our esteemed Bro. Glass. Sister Glass was baptised by Bro. Watt at Enmore Tabernacle, Sydney, about 15 years ago. A few years later Bro. and Sister Glass and family moved to Oamaru, where they have since lived. Sister Glass was a quiet, unassuming servant of Jesus. She lived a faithful life, and was always ready to do her part in the work of the Lord. Her illness was a long and painful one, and while we would not wish her back to suffer, we miss her sorely. Our sympathy goes out to the husband, sons and daughter in their great trial. What a comfort to know that the loved one is with Jesus!

"Sleep on, beloved, sleep and take thy rest,
Lay down thy head upon thy Saviour's breast;
We love thee well, but Jesus loves thee best;
Good-night! Good-night! Good-night!"

Oamaru, N.Z.

T.H.M.

GALLANDER.—After an illness of a peculiarly exhausting nature, extending over several weeks, Donald Gallander, of the North Fitzroy church, departed to be with Christ on March 3, at the age of 70 years. Accepting Christ under the preaching of Bro. Bryant some 18 years ago, our brother in a quiet way did his best to magnify his Redeemer. The firmness of his faith was evidenced during his illness by the testimony he expressed concerning his confidence in the finished work of Christ and the promises of God, almost his last words being a confident declaration of trust. Bro. Gallander leaves a widow, three sons and two daughters, all of whom are in fellowship with the church here.

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Printed and published by the Austral Publishing Co., 528, 530 Elizabeth-st., Melbourne.