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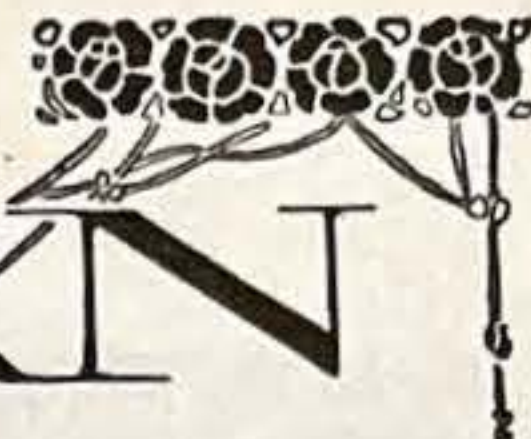
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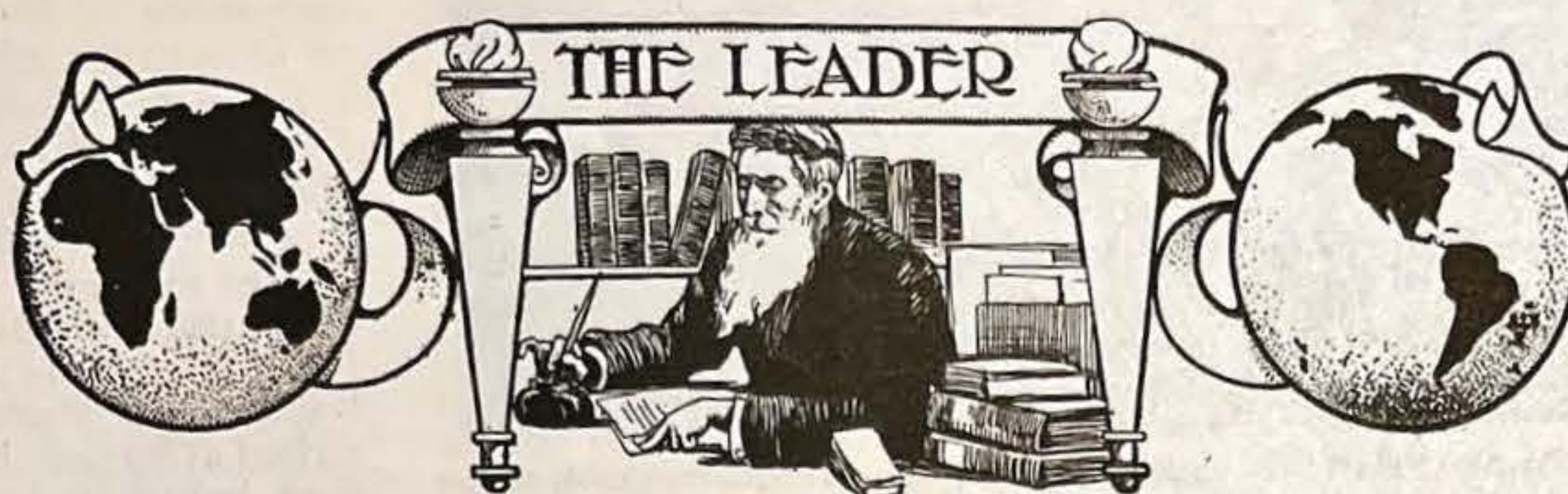
# CHRISTIAN



Vol. XIV., No. 20.

Thursday, May 18, 1911.

The site of Eden, or the cradle of the human race, has long been the subject of discussion.



"As the surveys advanced along and across the valley of the Euphrates, it became increasingly apparent that here, unsought for, was the solution of the old-world problem."

## NEW LIGHT ON EDEN.

One of the severest tests which can be applied to the historical reliability of any record is found in its capacity to stand critical examination by those who have first-hand knowledge of the subject dealt with. If it is an event in history that is described, it must be able to stand the scrutiny of those who, if they have not lived in the times spoken of have, at any rate, authentic documents relating thereto, which they are capable of handling. Those who attempt, for example, to describe countries they have never visited, or events dependent on second-hand information, invariably make mistakes which clearly prove that their evidence is of the hearsay kind. The reliable historian is always true to the local color. And this is one of the things that may be asserted of the Bible—it gives the true "local color" to all the events it describes. Evidence of this has been given over and over again by those who have visited Bible lands and have studied for themselves their geographical and other characteristics, together with the manners and customs of the people. It is for this reason that Palestine has been called the "Fifth Gospel." It impresses the traveller, as he studies Bible lands with the New Testament in his hand, with the conviction that the book he is reading is dealing with facts.

### Additional evidences.

Additional evidence in this respect is furnished by an interesting article in the April number of *Pearson's Magazine*. The writer of the article is Mr. J. O'F. Willcocks, brother of Sir William Willcocks, who is directing the surveys which are being carried out in the regions of the Euphrates and Tigris, in Mesopotamia. The writer of the article says, "I accompanied my brother, Sir William, to Mesopotamia in 1908, on his appointment as Adviser on Irrigation to the Turkish Government. I worked in the country for over a year as a Turkish official, taking my full share in the actual survey operations, in the course of which I trav-

ersed the greater part of the country, and subsequently I was my brother's personal assistant and secretary." This gentleman not only expresses his own views in regard to the region spoken of, but also those of his brother who, he says, in addition to possessing a rare knowledge of the Bible, is a man of large ability and high mechanical skill. The views of these two gentlemen are therefore worthy of consideration, and we are glad to add their testimony to that of others as to the truth of the Bible in regard to "local color." Mr. Willcocks in his opening remarks says: "To the serious student it is comforting to reflect that, in the long run, the more light that is thrown upon the traditional beliefs of the Bible, the more sound and rational do they appear," providing that the Bible is properly understood.

### The Euphrates Valley.

The region which these gentlemen have been surveying takes in the site of the Bib-

lical Eden, and the rivers Euphrates and Tigris. The map shown here will help the reader to follow Mr. Willcocks in his remarks.

The site of Eden, or the cradle of the human race, has long been the subject of discussion. Various authorities have indulged in guesses and surmises, ranging over continents and embracing rivers as far asunder as the Nile, the Oxus, the Ganges, and the Indus. None of these, however, has answered the description given in Genesis. It has remained for the brothers Willcocks to show us how completely the Euphrates Valley meets the requirements of the case. Here is the one river flowing through a valley, which even to-day is a veritable paradise in this land of arid wastes, and then parting into "four heads," and all within the compass of the only world known to the old world narrators, the earliest of the abodes of mankind known to history. Here, "eastward" from the point of view where



This map of the Assyrian Desert shows the district in which the wanderings of the ancient Hebrews took place. Here, in all probability, according to the latest evidence discovered, occurred The Flood, while to the north lay the Garden of Eden.





A present day scene on the banks of the Tigris, one of the rivers that flowed through the region submerged by the Old Testament Flood. The country round is so flat and marshy, that if the river rises but a few feet vast areas are swiftly submerged.

he wrote, the narrator places Eden—the “pleasant” place; here is Adam—man—first found.” Mr. Willcocks affirms that no preconceived theory was followed. The wish was in no way father to the thought. “The very contrary,” he says, “was the case; the existence of one of the rivers was not even suspected till the surveys revealed it. . . . As the surveys advanced along and across the valley of the Euphrates, it became increasingly apparent that here, unsought for, was the solution of the old-world problem.”

#### Eden.

Here, Mr. Willcocks continues, it is easy to imagine a location for the original Eden. Vines and fruit trees, orchards and gardens meet the eye all along the valley; wheat has its original home here. South of the vicinity are three openings into the desert, which have been known to the Jews from time immemorial as the “Gates of Paradise.” During the long centuries which have intervened between now and remote times changes have taken place in the configuration of the country, but the indications of what has been still remain. For a description of the rivers which are mentioned in Genesis, we will allow Mr. Willcocks to speak for himself. He says:—

This depression throws out great arms into the deserts of north-east Arabia, known as the land of Havilah; the phrase “from Havilah unto Shur” being equivalent to “from the Euphrates to the Nile.” Round this depression, on a uniform contour considerably below the level of the Habbania lake, is found a thick belt of Euphrates Valley shells, incontestably proving that in earlier ages the whole area was covered with water. Nothing could be more natural than that the ancients should have described this expanse of water as compassing the whole land of Havilah.

The lowest point in this depression is the small lake, Abu Dibis, at its southern ex-

tremity, whence again the land slopes southward to the marshes of Nejef. Existing maps show in the far western deserts a series of wadis running at right angles to the Valley of the Euphrates; but the dotted lines in which they end show that the problem has not been followed up. These wadis undoubtedly drained into the Pison.

And when, as will shortly be the case, the strip of desert thrown up by the silent centuries is cut through, the Pison will once more flow in its course of thousands of years ago. “And a river went out of Eden to water the garden, and from thence it was parted and became four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah” (Gen. 2: 10, 11).

“And the name of the second river is Gihon: the same is it that compasseth the whole land of Cush” (Gen. 2: 13). The “Ethiopia” of the Authorised Version is an

acknowledged error, not repeated in the Revised Version. The “land of Cush” was the country of the Delta proper, lying to the north and east of the southernmost channel of the Euphrates of to-day.

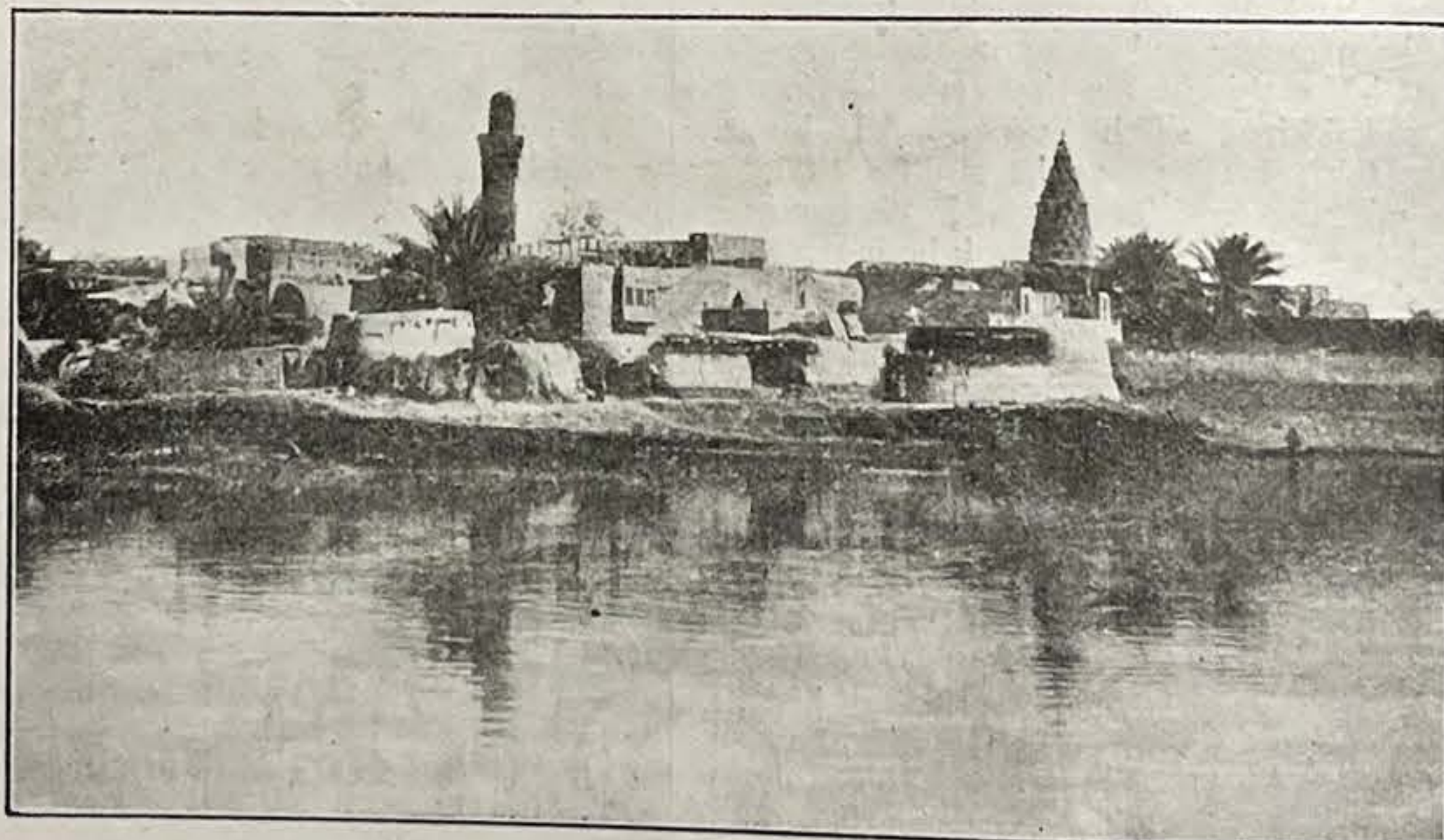
The very name Cush still survives in another form, in the ruins of Kutha or Kis in the heart of the Delta. The present Euphrates from Ramadi to the point of its junction with the ancient Tigris at Tel Mugaïyar (Ur of the Chaldees) is the Gihon, compassing the Delta, the old land of Cush, on its southern side.

Its southern course, after the river of Babylon has left it, is now known as the Hindia; this is the Ahava of Ezra, the Palacopus of Alexander the Great.

“And the name of the third river is Hiddekel: that is it which goeth in front of Assyria” (Gen. 2: 14). Twenty-five miles below the point where the Pison has been described as leaving the river of Eden, a large river, known to-day as the Saklawia, takes off from the left bank of the Euphrates, running an easterly course of sixty miles and joining the Tigris just south of Bagdad. This is the Hiddekel, the name being only another form of Dijla, the Arabic name for the Tigris.

Few rivers have undergone more vicissitudes than this. Capable of carrying half the volume of the Euphrates, its head has, for centuries at a time, been forcibly closed, as it is at this day. It was the natural boundary between Babylonia on the south and Assyria on the north; the line of division being further accentuated by the erection of the great Median Wall, which ran along its northern face. The narrator accurately describes it as that “which goeth in front of Assyria.”

“And the fourth river is Euphrates” (Gen. 2: 14). This requires no elaboration. The primeval course of the Euphrates, almost certainly lay to the north of the river of Babylon, flowing past the long-ruined cities of Kutha, En Nil, Niffur,



The Tomb of Ezekiel—an Old Testament landmark still to be seen on the banks of the river Gihon, and strong evidence that this is the veritable land which saw the early wanderings of the Hebrew race.



Erech, and Tel Senkera (Larsam), long anterior to Babylon.

These once great cities could only have existed in such a country on the banks of a considerable river, and the levels of the land bear this supposition out. But the river of Babylon, known for centuries past as the Euphrates, has a sufficient antiquity of its own.

Such was the earliest sphere of the earliest civilisation with which the Bible deals.

## Editorial Notes.

### 1000 Heathen Converted.

While thinking of the great work done by our American brethren in heathen lands and of the successes of various religious bodies in the missionary fields of the world, it is well for us to realise that our own work is also pleasingly successful. We now have in the islands of Pentecost and Aoba, in Baramati, and in Australia, nearly 1000 church members who have been won from heathenism to accept the Saviour, and have turned from "the worship of idols to serve the true and living God." While our missionaries have been telling out the gospel message in India, China, Japan and the South Seas, the work in Australia has not been neglected, and over 100 Chinese have been won for Christ, most of whom are still in the Commonwealth and in church fellowship. Who would have ventured ten years ago to have prophesied that we should have made such progress? What will another ten years bring forth?

### Our Concentration of Churches.

An examination of the last Conference statistics, of the four States which have published them, indicate that our great strength is in the four capitals. In Western Australia, of the 16 churches with 1251 members, 6 are in the metropolitan area, with 915 members. In New South Wales we have 35 churches, with a combined membership of 3883; and of these, 16, embracing 2767 members, are in and around Sydney. South Australia reported 36 separate gatherings, with 5051 members, and of these the city and suburban figures are 14 and 3604 respectively. In Victoria, 34 of the 98 churches on the schedule, with 4878 of the 7836 members, are in and about Melbourne. Out of a membership of 18,021 in the four States named, no less than 70 churches and 12,164 members, over two-thirds of the brethren, are grouped about the cities. When we reflect that we have less than 6000 members scattered over the immense country areas of these States, we get a glimpse of the enormous work yet before our Home Mission Committees. In all the States fresh areas of settlement are being opened, and new towns are springing into existence. How are we to face the problem?

### Our Country Work.

It is the policy of the various Australian Governments to settle the people on the land, and there is every indication that within the next few years our agricultural population will be largely increased. The tide of immigration is at last setting in, and within the near future hundreds of thousands will land on our shores from Great Britain and Ireland. Our membership in the United Kingdom is not large, and while other religious bodies will be strengthened by the influx of population, Churches of Christ will not materially benefit by the advent of brethren from the British churches. But new arrivals, before their church affiliations are fixed, are generally ready to take advantage of the religious opportunities most readily available, and for this reason, among others, it is essential that throughout the country districts, and especially in the new agricultural areas, we should have churches established to provide spiritual homes for new arrivals, and to grow with the growth of the community. In the United States our membership is principally in country districts, and until within a few years our cause was not largely known in the cities. Recently, however, special attention has been devoted to city evangelisation, with the result that now in many of the large centres of population we are a strong people. There is a constant tendency for country people to gravitate to the cities, and country brethren have thus contributed to the success of city work. History will repeat itself in Australia, and the large churches we are able to plant in agricultural areas will act as feeders for our city congregations. We cannot take Australia for Christ by concentrating our work in the cities.

### Our Bible Schools.

Perhaps the most encouraging feature of the recent Conference statistics of the various States is the Bible School figures. The importance of this work is seen in part in the fact that in the States of Victoria, S.A., N.S.W. and W.A., 624 scholars confessed Christ and were added to the churches. It is therefore gratifying to learn that during the year there were in the States mentioned a net increase of 119 teachers and 707 scholars. But while so far encouraging, there is yet great room for improvement. It is not to our credit that our scholars should be less in number than our church members. While the latter aggregate 18,021, the former only total 13,787. We have no reason to suppose that the States not reporting—Queensland, Tasmania and New Zealand—have any better proportions to show. Much attention has been directed to this department of church and gospel work of late, but religious bodies move slowly, and the pace needs accelerating. Before long we hope there will be in each of the larger States a competent brother set apart and supported as Bible School Evangelist, whose sole duty it shall be to promote the interests of school work. Then

we need to take up the American cry of "All the church and as many more in the Bible School." We have too long regarded the school as an institution for children only. It should be an educational institution for Christians, whether young or old, as well as a ground for recruiting soldiers for the Lord's army. When we once get the vision of the school as the meeting place of the church, as "the church at work," we shall not have to deplore such serious leakages of membership every year, and we shall realise that we are more efficiently equipping our men and women for active service.

## Queensland Letter.

By A. W. Jinks.

In this State during the past twelve months £50 was raised by means of the penny-per-week system, but if all the Disciples gave 1d. per week we would receive more than £150 per year. However, very many more Disciples are going to be in marching line. Who would miss a penny? Why, a good many people waste at least sixpence a week, and yet some of them twist and twirl and wriggle if asked for one penny for the cause of divine truth. Some of those Christians plead that the apostles did not have a system like that. That is quite true, but they had a much better system. They taught that Christians were to give "as"—put a circle around that small word—the Lord prospered them. If many Christians gave proportionately instead of giving sixpence, they would be giving pounds. Away with our meanness! Let us no longer rob God, and be deprived of spiritual blessings!

In regard to holding tent and other missions, many Christians need to realise that preparedness is necessary. A mission needs to be well organised and advertised. The truth needs to be clearly stated, and freed from elaboration or modification. Divine truth needs loving statement, and rid of "hell-fire" handling. If the fear of hell makes some people professing Christians they do not stand for very long. Christians need to live Christianity, as practical demonstration is a very strong argument. The world demands more actions than addresses. May we then strive to translate divine truth into our daily living.

Every Disciple of Christ in Queensland ought to read the AUSTRALIAN CHRISTIAN. Why? Because it contains articles which deal with the deepening of spiritual life, and because it gives a weekly record of the doings of the Churches of Christ in all of the States. Sometimes some churches do not send in reports, because the secretaries happen to be slow and indifferent. Every church should send a brief report every week or fortnight, and so deepen interest in a paper which is representative, educative and powerful. Christians need to read and study more the literature which tends to strengthen faith and clarify vision. I



hope that those disciples who are not regularly reading the AUSTRALIAN CHRISTIAN will become subscribers at once.

I visited the church at Bundamba the other day, and had a nice time with the disciples there. They are few in number, but they are steadfast and faithful. In spite of the misrepresentation of the Plymouth Brethren, they preach and live the truth. Those who misrepresent them are not preaching the whole truth, and are afraid to meet the people they misrepresent. I hope to hold a mission or have meetings which may cause a stir.

A stir is needed in every town. Don't be afraid of getting people discussing vital questions. As disciples we live so peaceably that very many people are not aware of our existence, and regard us as being very weak. For instance, I attended an inaugural Temperance Conference in Bris-

bane, and heard that we were the smallest body in Israel, but that sectarian speaker did not seem to know that we have made 105 per cent. headway while the denominations had only made 60 per cent. Some third-rate men like to remind us of our insignificance, but we are determined to advance. We are going to create a stir which will cause people to be freed from "parson-dom" and read the Scriptures for themselves.

Our Brisbane evangelist has, at last, given up single-blessedness, and has received many congratulations.

The writer has just recovered from the dengue fever, and does not desire a repetition.

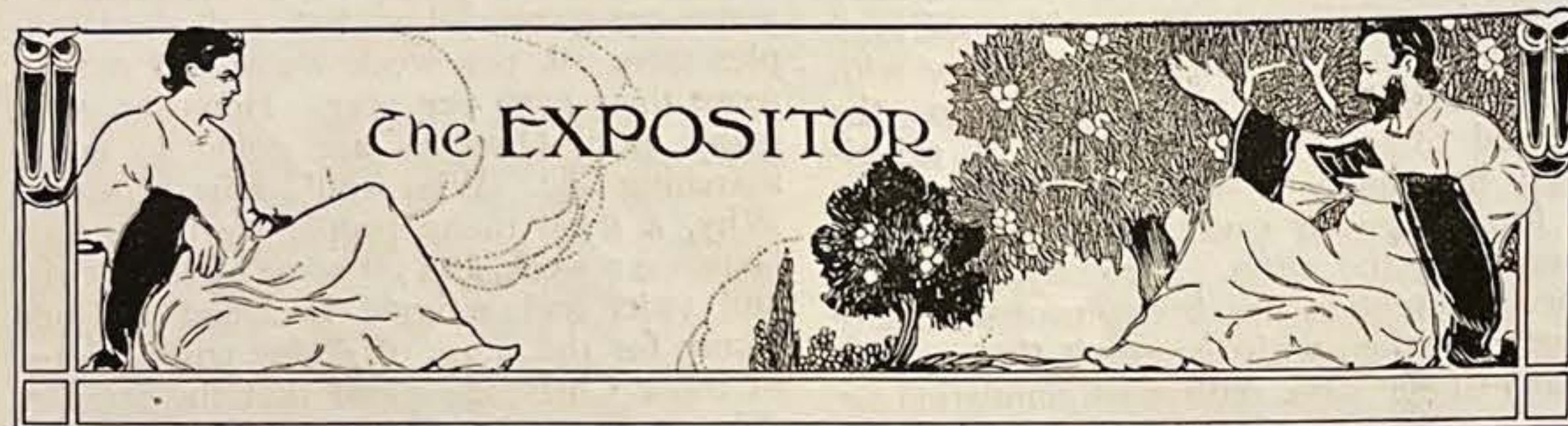
The work of converting Queensland is a tremendous undertaking, but we must not get easily discouraged. We need men, money and the power of the Word.

to present a few ways of improving our meetings in attendance and helpfulness that may be of service in this direction.

### Suggestions.

1. We should in each congregation enter upon a campaign to get more at our morning meeting. We should not strive any less to win souls for Christ who have never owned him, but we should seek to help those who are careless and negligent who have once professed him. This would mean that many cold church members would have a new conversion and become more fitted for the work of the Holy Spirit through them. This can be accomplished by the evangelist and members working together. The preacher should emphasise the morning meeting in his visitations, and it would be helpful, too, to preach a sermon occasionally upon the Lord's Supper, and the privileges of the morning service at the evening meeting where many may be present who do not attend in the morning. So many Christians think that just as long as they go once a day to church that it doesn't matter whether it is in the morning or evening. The members can assist us in this by making appeals in a kindly way to those who do not come, and by personally welcoming all strangers at morning service. We must let all feel that it is a family meeting. Many stop away because they do not feel "at home." This is largely the fault of older members who are so busy talking to their relatives or friends about what happened last week, or is going to happen next week, that they have no time to welcome a stranger in the name of the Lord. We need "to be mindful to entertain strangers," and then we would find many come because they love to meet Jesus and to commune with their brethren at his table.

2. We should get suitable speakers, presidents and readers for the service, that will add to the helpfulness of the hour. I do not mean that the evangelist should speak every Lord's day morning, nor do I mean that only the most educated should take part. It is because I feel that many who are put upon the plan to speak and read would prefer to be allowed to do some other service for which they feel more competent that I venture this suggestion. We are apt to think that any member who can talk at all should be put down on the plan to exhort the church, and to suppose that any person who can read should be asked to read the morning lesson. While I feel that our excellent system is the means of encouraging and developing the talent of many of our brethren, I am also convinced that oftentimes it would be more beneficial to the service and the brethren who are often thus urged to take part, were a little more discretion used in these matters. There is nothing in the New Testament to show that because a person is an elder he should preside or speak, though it is proper that he should, if capable; nor should it be thought unscriptural to ask any suitable brother, whether he is an officer or not, to exhort or preside. We do many things be-



## How to Improve our Morning Meetings.

By J. E. Thomas.

The morning meeting is considered rightly to be the worship meeting and family gathering of the Disciples of Christ. We believe that in apostolic times the primitive church met every first day of the week for fellowship, breaking of bread and prayers, and that upon that day they laid by in store for the work of the Lord according as he had prospered them. It was evidently a time in which they exhorted one another and were thus strengthened in their most holy faith, and when they thus gathered they rejoiced and united in psalms and hymns and spiritual songs. Two ideas evidently prevailed in their services—those of worship and teaching. These were the exercises that made them fitted to go forth in the furtherance of the divine mission of living and preaching Jesus Christ. From this brief statement of our conviction as a people it is right to presume that all are agreed that we should make the morning service a place where every faithful Christian should seek to be every week unless prevented by some good reason that he could conscientiously give to his Lord and Master Jesus Christ. We should long to remember our Saviour in his death for us until he comes. It should be a privilege as well as a duty from which nought but the impossibility of being present should keep us.

We must be frank, however, to admit that such a desirable state of things does not exist, and herein we find a great factor

in the regrettable leakage of church membership that is unfortunately too apparent. It would be a very fair statement of the case in general to say that not more than half of our church members are found at the morning meeting, and it is also sadly true that often the average is less than that, especially in larger churches. There is a danger of looking too much at the mere addition of numbers, and overlooking what is perhaps even more essential—the necessity for increased spiritual power in the church. Attendance at mid-week service may, or may not be, an indication of the spirituality and zeal of the church, as many things account for the small church prayer meeting that are all, perhaps, reasonable excuses. But it is an undeniable fact that Jesus Christ expects us at the Lord's table, and leaves us no option of paltry excuse. The morning meeting is the thermometer that marks the faithfulness and spiritual life of the church. The way to increase the enthusiasm and energy of the church in Home and Foreign Missions is to improve the attendance and interest at the morning meeting. If Christians remember the Lord and his sacrifice for them, in the feast of love given to them, and spending an hour of worship and teaching as they tarry at Calvary, they will not readily stray from him. It is of utmost importance, therefore, to seek to make our meetings as helpful as possible so that the purpose they are intended for may be accomplished. We seek



cause "that's how we've always done it," but an alteration in some cases would be much appreciated.

3. It would improve some of our morning meetings if they could be made somewhat shorter. I do not mean by this that there should be an irreverent hurry, but a reasonable proportion in the service that would assure it closing at a reasonable time. In many cases the prayer or prayers could be briefer and the Lord would still know what we needed. There are three addresses in some of our morning services, although we only expect one. Often the opening prayer is a *sermon*, partly used to remind our Father of a lot of promises and Scriptures (often misquoted) that he knows all about, and also an exhortation to these dear brethren thus assembled to be faithful, diligent, consistent and "up and doin'." Our prayers should be prayers, and the giving of thanks should be a giving of thanks, and the reading of Scriptures and exhortation should be left to those appointed. This would save much time. The presiding brother's remarks could often be shortened with much profit to all. A few helpful remarks, bringing us in mind and heart to the solemn and sacred feast of love is all that should be necessary, unless upon some special occasion when more lengthy remarks may be fitting. The one who is to exhort should be called on by ten minutes or five minutes to twelve at the latest or else it unfairly handicaps him and his remarks are not so helpful, especially toward the end when some folks begin to think seriously about "the meat which perisheth." Even the lessons may at times be shortened with profit. The dividing of chapters and selections from the Old Testament upon the Almanac could in some cases be improved on, and the service thus shortened. The hymns likewise should be shortened if necessary. Punctuality in closing as well as opening will be a great help to any service.

#### **More reverence.**

4. Permit me to say that I feel that we could do more in cultivating the spirit of reverence and devotion in these days, than we sometimes do. To this end we should seek to adopt the most reverent attitude in prayer. This I think is for the audience to all stand before God together. We have found that by varying the usual order, and having first a hymn, then the Old Testament lesson, then a prayer, and then the New Testament lesson, the congregation has a chance to stand, without being too tired during prayer. We all stand as the presiding brother rises to pray, and the same attitude is adopted during the giving of thanks. It is very helpful to the service to see this. Some Christians are too lazy to stand and worship God; but when they do, it will help them so much that they will always do so.

Many can stand all Saturday afternoon and look at a cricket or football match, or garden, talk politics on the street corner, but standing for a few minutes to approach

the throne of our heavenly Father in a becoming manner just prostrates them. We can always get more help from the service by fixing our minds on what is being said and by lifting mind and heart to God, than by thinking about our own ailments and about how long the brother prays or preaches.

5. And the helpful thing is to always have suitable hymns and tunes in the service. Here, again, our Almanac is not always the best example. The first hymn should be one of worship and reverence that leads us to approach God with thankful heart and a true spirit of adoration. The second should be such as to prepare us for the sacred feast of love. Often times the hymn, like the giving of thanks, has nothing to do with the Lord's Supper at all. Hymns like "Twas on that night when doomed to know," "By Christ redeemed, by Christ restored," or that sermon in hymn, "We saw thee not when thou didst come," prepare our hearts and souls for the blest feast of love divine as nothing else can. Then the third hymn should be one of joyous thanksgiving and meditation, looking to the central figure of our worship. The last could be a dismissal hymn or one that appropriately impresses the lesson of the address. Here it is well to allow the speaker to select the last hymn appropriately to his subject. The tunes should be familiar ones. The harmony and helpfulness of the service is often sacrificed for the sake of a new tune which only the organ knows. Here let me say that apart from the Scripturalness or unscripturalness of the matter, I personally feel that good congregational singing without accompaniment from an organ is much to be preferred to some of the efforts by larger congregations in which only a few are uniting to assist the organ. A hymn board with plain figures will be found helpful to those in the congregation who are hard of hearing, and in cases where the presiding brother suffers with nerves or a cold.

6. It would add to the effect of our services if all announcements were made before the Lord's Supper; after the Old Testament lesson would be a suitable time. All outside notices should be put on a notice board in the vestibule, and a simple reference to such would suffice. This practice would especially improve our morning meeting when some of our notices seem rather out of keeping with the rest of the service.

#### **Making arrangements.**

7. There is an advantage in arranging prior to the service for those who are to return thanks for the emblems. I have many times seen some good brethren much embarrassed when called upon, and the audience is then likely to be moved to sympathy for the brother rather than thinking of the feast itself. If this suggestion is followed it would also be possible to conduct the service without calling the name of any individual brother. Several times we have

had services in which the presiding brother has simply said, "We will now attend to the reading of the Old Testament Scriptures," or "Let us give thanks for the bread." This is, of course, not in accordance with the idea of some, but it is merely suggestive.

8. In connection with this idea, I would like to further suggest that if our presiding brethren could familiarise themselves with the Scriptural order of, and the passages connected with the Lord's Supper, it would avoid breaking bread before giving thanks, and bring the helpful thoughts that the words of the Saviour and the restatement of the order by Paul bring to our minds.

#### **Suitable topics.**

9. As a preacher, I would like to suggest to my fellow preachers, and to those who arrange the plan, the helpfulness of having a series of addresses at our morning meetings. Sometimes these could be on "Our Position," "Help to the Christian," "Fundamentals in our Faith," or any such line of thought. Many are unstable and negligent because they do not really understand what they have accepted, nor do they seem to realise their privileges as Christians should. The fault of this lies sometimes in the fact that simply following the regular lesson gives little scope for teaching upon the themes suggested. When such a series is given, it would be well to have the evangelist speak for perhaps six or eight consecutive Lord's days, and instead of putting in an advertisement saying there would be "public worship," it would perhaps lead more to come if the speaker and theme were announced. Often times the general public may be led to come, and the Scripturalness of the morning service would appeal to them and lead to further enquiry, perhaps, by those thus interested in our plea.

10. It may seem a small matter, but I feel it would be helpful to us if we sought to have a more orderly way of leaving the meeting that would be in keeping with and assist us to profit by the spiritual tone of the service. Too often I have seen happy social gatherings discussing matters of little moment, or groups of young folks talking about football, cricket, or tennis, immediately after coming out of the house of God. Concert or social tickets are urgently offered for sale, and arrangements for picnics and other events loudly and excitedly discussed. I hope I am not too old-fashioned, but I must confess that I like a more Presbyterian style of dispersing. If we finish playing on Saturday and leave matters superfluous to more suitable times it would help to retain the good lessons received during the hour of worship and communion with God. There would be time then for a helpful word to another, or an appreciation of something helpful in the service or discourse.

I trust I will not be thought to be assuming the office of a critic or dictator, but I am certain that if we do more to improve our meetings it would perhaps be the means



of encouraging more to attend, and make our beautiful morning worship even more helpful to us all, and through the holy influence of this hallowed season we would become more fitted for the service of God upon earth, and have a sweeter foretaste of the eternal joys of heaven.

## N.S.W. Letter.

By Thos. Hagger.

Your N.S.W. correspondent desires to join with your South Australian correspondent in expressions of appreciation concerning the late Bro. W. Rossell. It was my privilege to meet and have fellowship with him when he was on a visit to Fremantle, W.A. He was a good man, an old disciple, and one who served his generation well. One by one these older brethren are passing from us; those of us who are younger need to re-consecrate ourselves to the great work of restoring the ancient order of things.

We have not had statistics from all the States and from all parts of the Dominion of New Zealand published since the Conference, but it appears that the numerical growth during the past year was not as great as in some previous years. Various reasons may be assigned for this, but it is very evident that the leakage from the churches is altogether out of proportion to the additions which are made. Your correspondent fears that sufficient care is not always taken in revising the rolls; recently he heard of one church which removed a large number of names from the roll, having several of those whose names were removed, at the Lord's table the following Lord's day. When wholesale work is done it is not possible to deal with each case, and in the undue anxiety to reduce the roll membership mistakes, such as that indicated above, are made. At least once a quarter the roll should be gone through by the bishops, or those doing the work of such, and every case should be dealt with as the need becomes apparent. I plead for less revision and more pastoral care, and Scriptural discipline wherever necessary. Surely this will lessen the leakage.

But after all, neither numerical growth nor increased missionary offerings (and God give us more of both) are of the greatest importance, but a growth in grace and knowledge on the part of the disciples. Are we all growing more like Christ? Do the people with whom we come in contact see Jesus reflected in us?

Bro. J. McCartney conducts a "Queries and Replies" column in the *Bible Advocate*, the organ of the British brethren. It is one of the finest of such that the writer sees, and he reads a good many religious papers. In a recent issue he deals with the matter

of Christians joining other societies than the church thus:—"The Apostle Paul tells us that it is the divine intent that now unto the principalities and powers in the heavenly places might be made known *through the church* the manifold wisdom of God" (Eph. 3: 10, 11). . . . What a fine conception of the divine—the only true—wisdom; and what an exalted mission God meant for his church, namely, that she should be his chosen agent for making known to principalities and powers in heavenly places his own many-sided wisdom. But how different are the plans of men. They discover that the use of strong drink is an evil, and that it is true wisdom to abstain therefrom; but instead of seeking to make that wisdom known through the divinely appointed agency, they forthwith organise a temperance society, in the interests of which they spend their time, talents, energy, and money; and, of course, what good is accomplished is credited to the society, not the church. . . . It needs no proving that if we spend part of our time, part of our money, and part of our ability, whatever it may be, in the operations of such societies, these parts are not devoted to the work of the church, which to that extent suffers in consequence. And one can not help feeling that if the time and money which have thus been used had been wholeheartedly devoted to the legitimate activities of the church, her position, power, and prospects to-day would have been very different from what they are." Whether you endorse our good brother in every detail or not, and you must agree that there is a need for a plea for the church, and that this divine institution should occupy first place in our affections and energies.

In a letter to hand from an able preacher associated with one of the popular denominations in another State, and to whom I had sent some tracts on the plea we advocate, there is this sentence—"I am really startled to find for how long a period I have been in hearty agreement with the fundamental principles of the 'Church of Christ.'" This seems to bear out a remark recently made by Bro. G. E. Burns, to the effect that there are many in the denominations who really endorse our position, but they do not know that it is ours. The moral is—circulate our literature far and wide. Every assembly and every disciple should participate in a great literature circulating campaign.

The work in this State is still forging ahead. Some five more evangelists are required over here in order to fully man the present fields, and then there are other fields waiting for us to enter. New South Wales has an immense territory; its population is greater than that of any other State, and growing fast; its resources are almost limitless; it presents one of the finest fields in all the world in which to plead for Christian unity, and preach the old-time gospel. But the evangelists who come here must be prepared to make some sacrifices. Any man who is prepared to stand by the New Testament order and lovingly contend for

it, and who desires to show the heroic that is in him, could not do better than come this way.

The writer closes his last mission as State Evangelist next week, and after a few weeks' holiday will take up the work in the Lismore district. The possibilities of Home Mission work are so great that he feels parting with the work of Organising Secretary, but the strain of continuous tent missions coupled with it, is very heavy. And then the call from Lismore was so loud and persistent, and the prospects of work in that district so great and with such promise, that he has decided to go. Allow me to urge all the disciples in this State to stand by the State Home Missionary work, and contribute liberally and with sacrifice to the funds, as there is so much waiting to be done. What part will you, N.S.W. disciple, bear in preaching the gospel to the 1,690,316 people in this State? What part will you bear in establishing a church without denominational name or creed in every community in the State? Send your answer in the form of postal notes, P.O. orders, or cheques to Chas. J. Lea, 45 Park-st., Sydney, and send now.

## The Passing of a Pioneer.

Mrs. Jane Dickens, after a long and honorable life, has gone home to God. She was born in



Mrs. J. Dickens.

Fifeshire, Scotland, in 1826, and was in her eighty-fifth year when the end came. In the homeland her church affiliation was with the Scotch Baptists, but on coming to the colonies she identified herself with the Church of Christ in Adelaide. She was one of a small company who constituted the Robert-st., Hindmarsh, church in 1855; and we

learn that Jane Thompson was one of the first teachers in the Hindmarsh Sunday School, which, by the way, was the earliest Sunday School among the disciples in Australasia. Jane Thompson was united in marriage with Jabez Dickens, a man of strong faith in God. Later, Mr. and Mrs. Dickens came to Victoria to reside, and were closely associated with the very early history of the Church of Christ in this State. They were present at the opening service in the Lygon-st. Christian chapel, and their consistent lives are interwoven with the warp and woof of the whole history of the church meeting in that place.

Mrs. Dickens did not figure in public life,—she lived quietly and well. Her adornment was not merely an outward thing, but a new nature within—"the imperishable ornament of a gentle and peaceful spirit, which is indeed precious in the sight of God." She was truly a mother in Israel. Her children were brought up in the nurture and admonition of the Lord, and they are now actively identified with his church. She was, while her strength permitted, a regular attendant upon the



services of the church. Her exemplary conduct in this respect is an object lesson to those of us who remain. She was a familiar figure in the worship and the work of the church. Her life was marked by good and charitable actions which she was constantly doing. She was the soul of hospitality, and her house was open for the entertainment of strangers. Her life recalls the lives of dear Sisters Bardsley and Bagley of sainted memory.

In July, 1897, Mr. Dickens rested from his labors, but the loyalty of his widow to Christ and his church was unchecked. About eight years ago Sister Dickens was crippled as the result of an accident, and afterwards she moved about with difficulty. However, through the kindness of one who loved her, she was driven to the Lord's house on his day to enjoy the fellowship of the saints and to obey her Lord and Saviour. Some three years ago her physical vision grew dim and her eyes became sightless, but her spiritual vision was keen unto the last, and she endured, as seeing him who is invisible. She suffered a gradual decline till the end came, but though the outward man was wasting away, the inward man was being renewed day by day. She was never impatient, but was always prepared. "When He is ready," she would say, "I am willing to go." In the early morning of May 9 she passed peacefully into the presence of Jesus. Having finished her course, she went home to wear her crown. Feeling no honor was too great to show to the memory of this saint of God, we brought her body to the place where she had so often worshipped. We read some of her favorite passages from the Book, sang some of her favorite hymns, spoke kindly of her godly life, and commended all the bereaved to God and to the word of his grace. Then we followed her body to its resting place in God's acre.

The bereaved family did what they could for the faithful mother. Loving hands and tender hearts did all within human power. Now the lonely ones sorrow, but not hopelessly, for they realise it was a heavenly voice that said, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—H.K.

### W.A. Sister's Conference, 1911.

Following on the usual custom, Wednesday, April 12, was devoted to the sixth annual Conference of the sisters of the Churches of Christ. The day was utilised by them in considering the work of the last twelve months and forming plans for the future. The afternoon session was devoted entirely to business, whilst in the evening a monster meeting of a social nature took place. At 2 p.m. Mrs. Burchill opened the proceedings with a short devotional meeting, and at 2.30 the President, Mrs. H. J. Banks, took the chair. Some 30 delegates answered to the roll call, representing 15 churches. A very lively interest was taken in the proceedings and the keen discussion, which took place on many of the subjects, showed the enthusiasm for the work of those present.

The Secretary, Mrs. Cecil, in her annual report, showed that a decided forward movement in the work had been accomplished, and that the

various organisations in connection with the sisters' departments were in a fine, flourishing condition, and that the outlook for the future was of the brightest.

The Treasurer, Mrs. Wilson, reported that £117 had been collected from the sisters and used for various purposes. The various Committees' reports were then read and dealt with. The Hospital Committee reported having made 192 visits to the metropolitan hospitals, distributing 5182 secular books and magazines, besides various home comforts and delicacies, among the patients. 639 cards and a number of little books were given to the wee tots at the Children's Hospital.

The Foreign Missionary Committee reported marked progress this year, a native missionary having been supported in the Island of Pentecost. It was decided to support a Bible woman also in the coming year. At the annual sewing rally 250 garments were made and sent to the orphan children in India.

Similar progress was reported in the other Committees' work.

At this juncture Mrs. G. B. Moysey gave an inspiring talk on "Our Women's Position to the Temperance Question."

The following officers were elected for the ensuing twelve months:—President, Mrs. H. J. Banks; Vice-Presidents, Mrs. W. B. Blakemore and Mrs. G. B. Moysey; Secretary, Mrs. E. Cecil; Assistant Secretary, Mrs. G. Burchill; Treasurer, Mrs. D. M. Wilson.

During the evening a varied programme was submitted to a large and appreciative audience. The President (Mrs. H. J. Banks), in a few well chosen remarks, among other things referred to the work done during the year by the various committees; and while recognising that much had been done in the past, also impressed on them there was much to do in the future. Bro. A. J. Saunders also addressed the meeting.—F. O. Cecil, Secretary.

### Correspondence.

#### URGENT! IMPORTANT!!

In conjunction with Bro. H. G. Payne, the writer on January 16 launched an effort to secure £350 with which to buy land for the church at Erskineville, New South Wales, the thing to be accomplished by July 16. To date the church has in cash and promises £281/10/-, leaving £68/10/- to be raised during the next 66 days. When I say that the church there consists of working people, and that they have given on an average £1/1/- per member (and this average covers every name on the roll), it will be seen that they have done well. And some of them are still helping by means of a penny-per-week offering. They are very thankful for the assistance received from brethren elsewhere, but others must help if the goal is to be reached. If each church in Australia which has not yet responded would send 10/-, or if 7 brethren would send £10 each, or 14 would send £5 each, or 70 send £1 each, the thing will be more than done. Is the church to be beaten when so near? Will the brotherhood allow the splendid work in this field to be hindered? Shall the large and flourishing Bible School be crippled? And all for the want of £68/10/-? Please do not selfishly say, "We have a building fund of our own," for such selfishness is unchristian. Remember, "It is more blessed to give than to receive," and at once help Erskineville. £1 for each week day, and £1/5/- for each Lord's day must come in during the next 66 days. Send

to the undersigned, or to Geo. Morton, 75 Engine-st., Haymarket, Sydney, and send at once. "He who gives quickly, gives twice."—Thos. Hagger, Francis-st., Marrickville, May 11.

### AN APPEAL.

A little band of devoted Christians meeting in Bundamba, Queensland, and endeavoring to spread the light of Christ's gospel to the people in this place, are desirous of improving their present meeting place for worship and gospel proclamation, by erecting two additional rooms, and lining and ceiling the interior of the present building. Our own efforts have resulted in redeeming the mortgage, which rested on us for a long time. We now appeal to our brethren and sisters who can, to assist us in providing this additional accommodation and comfort for those who work in and those who come to hear the gospel. All donations to this desirable object will be thankfully received and gladly acknowledged by George Green, secretary, Church of Christ, St. Helens, Bundamba, Queensland.

### The Society of Christian Endeavor.

#### TONGUES OF FIRE.

Topic for June 5.

Daily Readings.

The Spirit promised. John 14: 16, 17; Acts 1: 8; 25-27.

Prayer enjoined. Luke 24: 49-53.

Tarrying in the city. Acts 1: 12-14.

The gift of the Father. Acts 1: 4-7.

The descent of the Spirit. Acts 2: 1-4.

The marvellous effect. Acts 2: 37-47.

Topic—"Tongues of Fire." Acts 2: 1-21.

What are some notable examples of the Spirit's power since Pentecost?

Should we expect "the Tongues of Fire" today?

What obstacles prevent his coming?

### ACKNOWLEDGMENTS.

#### VICTORIAN MISSION FUND.

St. Arnaud Conference Fee, 10/-; Doncaster, £1; Kyneton, 10/-; A few members late of North Carlton Church, £1/2/6; Taradale, £2/10/-; Kyneton, £2; Colac, £7; Geelong, £6; Preston, a thank-offering, £9/7/9; Surrey Hills, per Mrs. Dent, 14/3; Richmond North, per Mrs. Morris, £2/10/-; Terang, 13/-; Lygon-st., Mite Box, 8/8; Bro. M., Williamstown, 5/- Total, £34/11/2.

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

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







Address communica-  
tions to  
T. B. FISCHER,  
Chesterville-road,  
Cheltenham,  
Victoria.  
'Phone, Cheltenham, 132

JULY 2, 1911

The church is a needless institution, unless it is prepared to do great things.

JULY 2, 1911

### First Impressions.

Mrs. McCallum and I were overjoyed to reach Manilla, Philippine Islands.

We received a cordial welcome and had the pleasure of spending nearly four weeks with our efficient workers in that great field. During that time, I had the privilege of teaching some of the English classes in the dormitory. We were able to attend the Philippine Carnival, which is held annually. It combines pleasure with instruction and by its varied exhibits from all parts of the islands gives one a good idea of the industries and of the native skill and intelligence of the Filipinos.

Vigan is a far more attractive place than we had been led to suppose. Its central part is rather well built with large houses of the Spanish type. Beyond these are the nipa-roofed dwellings of the humbler Filipinos. Including its outlying barrios or villages, Vigan is credited with a population of about thirty thousand. Of course the place is blissfully free from such a thing as a sanitary system or a city lighting plant.

Vigan is a strategic point. It is the most important educational centre for almost a million people. Here there is a splendid high school with a corps of American teachers, the Ilocano University, with more than seventy students, and a Jesuit college with an attendance of about four hundred. Both of the colleges are of rather low standard.

So far our missionaries have had to be content to gather into a dormitory such of the high school students as were willing to devote what time they could spare from their regular school work to the Bible. We have now a body of splendid young men in our dormitory, and the good that is being done no one can measure. Only a beginning, though, has been made, and the mission is planning greater and better things for the future.

Rome has been false to her trust in the Philippine Islands, and a great responsibility rests upon the evangelical churches. So far as we have become acquainted with our native workers, we have been delighted with their earnestness, intelligence and loyalty, and our conviction has been confirmed that the greatest need of this land is the simple gospel of Jesus Christ.—D. C. McCallum.

### An Interesting Account of Miss Thompson's Visitations.

This morning Sarubai and I started out for a village about two miles from here. Dead rats

were found there about three weeks ago, so the people put up huts outside as soon as possible.

I had forgotten when we started that to-day was a heathen festival, but was soon reminded of it when I saw the women so busy cleaning out their huts. Afterwards, we went out further into the jungle where some of the people amongst whom I always get a hearing had gone. I soon had some children and a few of their relatives around me.

On reaching home I found we had one of the Friends' missionaries with us. She had come here to see Dr. Drummond, from their mission station forty miles away. I was surprised to hear from her that some years ago a number of Friends in England had been very much exercised about baptism and the Lord's Supper, and



D. C. McCallum.

(Read his article on this page.)

that their quarterly meeting had allowed them to do as their conscience dictated and still remain members with them. She also told us of some American Friends who had a baptistry in their meeting house and had immersed a number of converts.

In the evening I started out again, and my first call was at a bungalow not far from our house. It had been built years ago by a Greek firm who have large business interests in different parts of India. They used to keep a Greek agent here part of the year at one time, but for some years past the wheat and cotton business has been in the hands of the Hindus.

It was fortunate for some of the people that the bungalow was not occupied, as quite a number of people have found shelter in the house, on the verandahs, in the out-houses, and some have put up huts in the compound. Some are very comfortable there, and as they have lost no relations, I think some of the women are glad of the change from the crowded streets they have been

in. I have had visits from women who would not have been able to come to our house if they had not left the city.

After leaving there I went to some huts where I had before met a number of women, but they were all out in the fields, and I only found an old lame man and two children of about 7 and 9 years old who were looking after young babies in their mothers' absence.

My last visit was to one of the cow-herd caste who farms and owns a number of buffaloes. He and his relatives sell milk. A little while before the people left Harda, his nephew was in a house where I had been reading the story of Christ raising the widow's son, and I asked some of the women to repeat it. The boy asked if he might, and he told the story very graphically, finishing up by saying, "Christ said to the young man, Now go home and work for your mother."—Yours in Christ Jesus, Mary Thompson, April 10.

### Kalibai, the Nineteen-year-old Wife.

Those who with prayerful interest have been following Kalibai, the little wife of 19 summers, will be pleased to hear she is still at Baramati, though her husband got a roving fit this month, but after much persuasion he decided to stay at his work. He took two days' holiday, which meant Kalibai had nothing to buy food with. She is so patient, and really manifests much of the grace of the Lord in her life. The house to house visitation has been encouraging, for the women have paid such attention to the gospel story. When returning from the homes of some Gujarati women a bai on the roadside said, "When are you coming to speak sweetly to us. It is a long time since you have been."

Yesterday had the opportunity of speaking to twelve Maravadi women. This is the largest number of this caste I have addressed, but the dwellers of the home after they had invited me to sit down sent and called their friends, to come and hear "the story." One does so long that the message may go forth in power. We look forward to the time when they shall know our personal living, loving Saviour.

The Mohammedan children's class is the best for behaviour, and they remember their Scripture lesson so well. Last Sunday a boy about sixteen years of age professed to accept Christ as his Saviour; so our prayer is that he may go on to know the Lord and be willing to confess him openly.—Rosa Tilley, Baramati, India.

JULY 2, 1911

The great F.M. Day will soon arrive. Let all our preparations be conscientiously and prayerfully made.

JULY 2, 1911



## In the Realm of the Bible School.

### "A GOD READY TO PARDON."

Sunday School Lesson for June 4,

"Israel's Penitence and God's Pardon," Hosea 14.

A. R. MAIN, B.A.

Hosea is one of the great prophets who gave God's message to his erring people. The northern kingdom, since it sinned most, had more prophets sent to it than had the kingdom of Judah. Hosea seems to have been a native of Israel. His ministry was one of the longest on record, lasting, Geikie thinks, for sixty years. He prophesied in the reign of Jeroboam II. of Israel, and when Uzziah, Jotham, Ahaz and Hezekiah were kings of Judah. The kingdom of Israel had repeatedly sinned against God, and was going rapidly to ruin. They were "days of the most revolting pollution. Luxurious living, robbery, oppression, falsehood, adultery, murder, were rampant, and were accompanied by the most violent intolerance on the part of the people to any form of rebuke."

Hosea clearly foresaw the end, the certainty of punishment for the people's sin. Many striking sentences might be quoted from his writings, as: "My people are destroyed for lack of knowledge"; "Ephraim is joined to idols; let him alone"; "Your goodness is as a morning cloud, and as the dew that goeth early away"; "I desire mercy, and not sacrifice"; "Ephraim is a cake not turned"; "They sow the wind, and they shall reap the whirlwind"; "Ephraim feedeth on wind," etc.

Our lesson constitutes the peroration of Hosea's prophecy. The chapter is somewhat difficult, because of the need of disentangling the dialogue. It will, perhaps, help if the reader peruse it with this arrangement in mind: In verses 1 to 3, Hosea pleads that the people return to God, and puts into their mouth appropriate words of confession and contrition. In verses 4 to 7 Jehovah himself graciously replies to the prayer of his repentant people. Verse 8 is difficult. If it really be introduced by "Ephraim shall say," the verse first represents Israel's response to the divine mercy; the people will flee idolatry: "What have I to do any more with idols?" and then the Lord continues as per the closing clauses of the verse. But George Adam Smith translates it thus, putting the whole of the verse as the words of God:

"Ephraim; what has he to do any more with idols!

I have spoken for him, and I will look after him.

I am like an ever-green fir;  
From me is thy fruit found."

Verse 9, of course, is the closing word of Hosea himself.

#### God's loving-kindness.

Prof. Elmslie says, "A favorite expression of Hosea is 'loving-kindness.'" The beautiful word well describes the favor of God manifested in

verses 4 to 7. Prof. McFadyen has set forth the general attitude of Hosea thus: "If Amos (the first prophet of the eighth century) is the St. James of the Old Testament, Hosea is the St. John. Amos lays the emphasis on the moral expression of the religious impulse, while Hosea is more concerned with religion at its roots and in its essence. Thus Hosea's work is supplementary to that of Amos, emphasising the love of God when Amos had emphasised his righteousness." Of course Hosea believed in a just and holy God who must hate sin and punish the sinner (see e.g., 5: 10, 8: 7, 13: 8); but it is true that he loves to depict the Lord as "plenteous in mercy." Our lesson beautifully illustrates this. As soon as the people express penitence, then God speaks words of pardon and cheer. "Like a beautiful melody comes the divine answer," "I will heal their backsliding; I will love them freely." G. Campbell Morgan says: "Immediately the prophet breaks out into the language of Jehovah, which is the promise he makes in answer to such an attitude of penitence. He first promises restoration, that he will heal them, that he will love them; and then describes the renewal which will result from such restoration. This promise of renewal falls into three parts, the first describing the divine action, 'I will be as the dew'; the second describing the result to Israel, 'He shall blossom'; and the third, the result to the nation, 'They that dwell under his shadow that return.'" These promises are noteworthy. God will be "as the dew," i.e., he will give spiritual blessing and cause spiritual growth. In Palestine, where for nearly six months there was little or no rainfall, the heavy dews were very refreshing. A. Maclaren has a fine comment: "The source of all fruitfulness is a divine influence, which comes silently and refreshing as the 'dew,' or rather as the 'night mist,' a phenomenon occurring in Palestine in summer, and being, accurately rolling masses of vapor brought from the Mediterranean, which counteract the dry heat and keep vegetation alive. The influences which refresh and fructify our souls must fall in many a silent hour of meditation and communion." Well might God say, "From me is thy fruit found." In delightful fashion similes are heaped together to describe the beauty of the soul growing as God would have it. A growing soul is beautiful and pure as the lily; it is strong, deep-rooted as the cedars of Lebanon (or, perchance the passage means, broad-based as Lebanon itself); it has "the beauty of the olive," which even when, as often, it is gnarled and twisted, has yet the living green and beauty of usefulness and fruit-bearing; it is fragrant as the cedars. We know something of the attractive savor of a soul refreshed by God.

"O that I may grow!  
What though Time cuts his furrows in my face,  
My heart may ever add grace unto grace,  
Graces with added days still keeping pace.  
O that I may grow!"

In this readiness of the Lord to forgive we have the very essence of our lesson. Our golden text is most appropriate: "Thou art a God ready

to pardon, gracious and merciful, slow to anger." It matters not how sinful man may be, God stands ready to meet penitence with forgiveness. The prodigal does not get home ere the Father runs to meet him.

#### True wisdom.

Let us now hear the conclusion of the whole matter. Verse 9 contains it:

"Who is wise, and he shall understand these things?

Prudent, and he shall know them?

For the ways of the Lord are right,

And the just shall walk in them;

But the transgressors shall fall therein."

A fitting close this for our book. The fear of the Lord is the beginning of wisdom. He is not wise who seeks other knowledge and neglects to know God and his will and word. Think again of the wealth of signification in "the ways of the Lord are right." Not some of the ways; not the ways that we can easily agree with or see to be right, but all God's ways are right and best. It is hard to rise to the heights of Hosea's faith; but blessed is he who can do so. But true wisdom consists in more than knowledge. "The just shall walk in them." Happy are ye if ye do the divine will. Hosea's words remind us of the words of another prophet: "Ask for the old paths"—seek them out, enquire diligently; but do not be content with the knowledge. Men seek road directions when they wish to travel. Yet, alas, a host have knowledge enough of the path of life, but never seek to tread its way. "Ask for the old paths, wherein is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6: 16).

#### Divine Mercy Limitless.

"Is it not cowardly to turn to God and ask for forgiveness for a sin that he has already forgiven in us a hundred, or a thousand, or ten thousand times, and that we have deliberately committed again?" questions an editorial in the *Sunday School Times*. "Is there not a limit to the number of times when one may fairly expect such forgiveness? Ought we not to shrink from the unworthiness that could even prompt us to expect forgiveness unlimited after we have shown ourselves so utterly lacking in any claim on continued forgiveness? These questions press themselves in upon the minds of us all as we face the fact of our fresh failure in that sin which God has so often forgiven, and which we had hoped was to be put for ever behind us long before now, because of God's loving mercy in pardoning it so freely. But they are questions that do not come to us from him, nor from our worthier selves. Only the Devil prompts them. That was Judas' unpardonable failure: not his betrayal of Christ, but his refusal to seek God's forgiveness for that betrayal, and to believe that God's love was great enough to forgive such a sin. God has asked us to bring our every failure to him and let him, in the blood of his Son, blot it out. He draws no line: it is only cowardice and ingratitude for us to assume a limitation to the mercy of a Father whose love is infinite."—*Tarbell*.

There is only one way to get ready for immortality, and that is to love this life, and live it as bravely and cheerfully and faithfully as we can.





## New Zealand.

**SOUTH WELLINGTON.**—Since last report we have been having some splendid meetings at the gospel services. One young lady decided for Christ and was baptised last Lord's day evening. During the absence of Bro. Mudge, who was away at the Conference, Bro. Hardham occupied the platform and gave a splendid address. The Bible School teachers and officers have started a teachers' improvement class here. Their idea is to study the best and latest methods in Bible School work so as to place the school on the highest and best level. The programme that has been drawn up comprises some of the best talent it was possible to get, to address the meetings. These meetings are open to all, and every one is cordially invited. Addresses will be given and questions asked at the close of address. We trust the school may profit by this effort of the teachers.—H.M.H., May 16.

**PAHIATUA.**—We entered on our labors at Pahiatua on April 23. Prior to that the gospel meetings had been allowed to lapse because a preacher was not available. During the two Sundays we have been here the meetings have not been large. The members have recently renovated their chapel and it is quite a credit to them. Last Sunday evening at the conclusion of the gospel service a young man decided for Christ and on Tuesday night was buried with his Lord in baptism. An enthusiastic spirit prevails in the church which should have a beneficial result.—F. J. Goodwin.

**CHRISTCHURCH.**—On Thursday, April 27, we held our farewell social to Bro. and Sister Ralph Gebbie, when a most enjoyable evening was spent. Bro. Herbert Langford presided. Bren. J. Rhind, D. McCrackett, H. G. Payne, and Mr. W. J. Closs, president of the Ministers' Association of this city, gave short and interesting addresses, testifying to the good work of Bro. Gebbie. We were much indebted to the Y.M.C.A. Glee Club, who provided some very nice music and singing. The president, on behalf of the church, presented our brother with a purse of sovereigns as a tangible token of our esteem, remarking that our brother's work could not be measured by heads nor estimated by £ s. d., it being indelibly impressed upon the lives of many. All present partook of refreshments supplied by the sisters. Bro. Gebbie takes up his work at Dunedin on the 7th of May. Bro. D. McCrackett has taken up the work here till a permanent evangelist is appointed. We are now corresponding with another New Zealand boy now in America. Bro. H. G. Payne is among us working up the Prohibition cause. We wish him every success. Bro. C. A. Batt is here on furlough; already he seems better. Our prayer is that God may grant him a speedy recovery that he may go forward to the work as "a giant refreshed."—H.L., May 2.

## Queensland.

**ZILLMERE.**—On Sunday, May 7, we were pleased to have with us Bro. A. W. Jinks. On the Saturday evening previous the annual social of the Band of Hope was held in the School of Arts, about 200 being present. A good programme was presented and enjoyed, by all. Bro. Jinks spoke on Temperance work generally. On Sunday morning Bro. Jinks spoke to the scholars and

at the invitation five stepped forward and confessed their faith in Christ. Our brother also addressed the church and gave the right hand of fellowship to a young sister who had previously been immersed. In the evening our brother preached the gospel to a good audience. Though the stay was short, yet he made many friends in Zillmere.—J. Bruce, May 11.

**CHARTERS TOWERS.**—The church meeting at above place has been cheered by a brother coming amongst us, one who has been in Normanton (where there is no church of like faith) for about 9 years. Bro. W. O'Brien was pleased to meet with the brethren here, and was received into fellowship on Lord's day, April 9. On Monday evening, May 1, we had a social meeting to welcome our brother, a number taking part in singing, recitations and short addresses, our brother suitably responding. Bro. O'Brien led the gospel meeting to-night, taking as his subject, "Death and Life" (Rom. 6: 23). We had a good meeting and we pray that as God has heard our prayers to send us workers so he will help us to carry on his work more successfully in this part of his vineyard.—E. Pepper, May 7.

**BRISBANE.**—On Wednesday evening last a splendid gathering of members and friends welcomed Sister Mrs. Mudford to Brisbane, and at the same time took the opportunity to express their congratulations to Bro. and Sister Mudford on their recent union in the bonds of matrimony. The writer occupied the chair, and a short programme was rendered. Bro. A. Hutson, of Boonah, W. Waters, of Zillmere, A. W. Jinks and the chairman expressed in eulogistic terms their appreciation of Bro. Mudford and his work, and congratulated him on the step he had taken, also heartily welcoming Mrs. Mudford to Queensland. Sister W. T. Clapham cordially tendered a welcome on behalf of the sisters of Queensland. The chairman then presented the happy couple with a token of esteem, together with the very best wishes of the members. Bro. Ralph and Sister Gladys Moffat's solos were very much appreciated. After this meeting concluded, the remainder of the evening was spent in the usual social way. Last Monday evening Sister Mrs. Jinks also arrived from Victoria, and was met at the train by a number of friends. During the month the work has been steady. Four have made a decision and have been obedient to the Word; for this we thank God and go forward. Bro. A. Cane, from Biggenden, preached in place of Bro. Mudford during his absence in Melbourne. We have had as visitors at our meetings—Sister O'Brien, from Maryborough; Bro. Weldon, Grote-st., Adelaide; Bro. and Sister Broad, N.Q., and Bro. Young, Toowoomba.—L.G.

**ZILLMERE.**—On May 7, A. W. Jinks exhorted the church, addressed the Sunday School, and preached the gospel to a fairly large audience. The result was that five confessions from the Sunday School were received. Bro. W. Waters is helping to pave the way for a special effort by the State Evangelist.

## Tasmania.

**HOBART.**—On Wednesday evening, the 10th inst., a very pleasant evening was spent, which took the form of a social. Advantage was taken of the opportunity to bid farewell to Mr. Abercrombie, who has been actively identified with the work here for some months past. Alderman

S. Smith, Messrs. G. Manifold, J. Cleary, W. Ross, and W. R. C. Jarvis spoke eulogistically of the good services rendered, and the latter named, on behalf of the congregation, presented a gold Tasmanian pendant as a small token of esteem. Mr. Abercrombie replied briefly and thanked the members, and said that his sojourn had been a pleasant one, and hoped at some future date to return. The proceedings were varied by the capable rendering of two songs by Mrs. Humphries and Miss Nicholson. Recitations were given by Mr. M. Byfield, Misses R. Adcock, and E. Bradley. Miss Porter presided at the organ. After the singing of "God be with you," a very enjoyable evening was brought to a close.—W. R. C. Jarvis.

## West Australia.

**PERTH.**—Mrs. Green, of the Windsor church, Melbourne, Mrs. Phillips, from Unley, S.A., Miss Millicent Philp, from the Swanston-st. church, and Mr. Higgott, from Nottingham, England, were among the visitors at our meetings on Sunday. Bro. Warren Kosh, from Henley Beach, S.A., addressed the church on April 30. Mr. and Mrs. Strutton are now in the State, and are having good meetings. At the weekly tea meeting of Bible School workers on Thursday evening, opportunity was taken to say a word of farewell to Miss Daisy Swain, who is leaving by the Omrah for her home in Sydney, after a six months' visit in W.A. Miss Swain has served as teacher in our school the whole time she has been in the State. During this time she has not missed a Sunday from the school. Good record for a visitor, eh? By her fidelity and amiable disposition she won the hearts not only of her class, but of all the school workers. Miss Swain has also been a valuable member of the choir. We will miss her greatly. Send us more visitors like Miss Swain, Bro. Walden.—W.B.B., Lake-st., Perth, May 9.

**NORTHAM.**—The Lord's day meetings are keeping up nicely, both in attendance and interest. Bro. and Sister Strutton were with us last week and gave a lantern lecture on May 3. Everybody pleased and thankful for the visit of these faithful workers. Bro. Belluon, of Subiaco, was with us on Sunday, May 8, and gave a very nice exhortation.—J. Platt, May 8.

## South Australia.

**PROSPECT.**—On Sunday, May 7, Miss Gale was baptised and on the following Lord's day morning was welcomed into our fellowship. Bro. Henry Were, as well as three others mentioned in a recent report from North Adelaide, has been added to the diaconate of the united church.—A. M. Ludbrook, May 14.

**NORWOOD.**—On Thursday we held our half-yearly meeting; there was a fair attendance. Reports were of a very satisfactory nature, particularly regarding that of the Y.P.S.C.E. The balance sheet also was excellent, leaving a small credit balance after paying off bank overdraft of £54/2/-, the receipts for the six months being almost a record. Consideration of increased Sunday School accommodation was adjourned for a few weeks, when a special meeting will be called. To-day we had very good meetings, Bro. Rankine speaking at both services. The evening service had a large attendance, the choir rendering good service. It may be mentioned that our choir is on the upgrade, both numerically and in efficiency.—G.H.J.

**BERRI.**—This new settlement is on the river Murray, not a great distance from Renmark. Some brethren from York, Mile End and Kadina have taken up land there, and S. W. Edwards, of Mile End church, writes me that on April 30 the first meeting for the breaking of bread was held in a tent 12 x 10, the members present being Bro. Jarvis, senr., G. Jarvis, F. G. Reeves and S. W. Edwards. All took part in the meeting, which was presided over by Bro. Jarvis, senr., Bro. Edwards



giving the address. The writer says: "The meeting will be long remembered and we trust this is the beginning of a strong cause in the district." When the selectors and families are all there, the membership will be about 10, and our optimistic brother writes: "The prospects here are bright and hopeful. Already several of the settlers have promised to send their children along to the Bible School, which we hope to start as soon as my home is finished, in about three weeks' time." Bro. Reeves presented the infant cause with a large Bible. S. W. Edwards is appointed secretary and treasurer *pro tem.*—D. A. Ewers.

**SEMAPHORE.**—The work here is progressing steadily, and we note many new faces at our gospel meetings. Evangelist W. J. Taylor during his visiting has met many members who for years have been out of touch owing to want of a meeting house. Within the last week 4 letters have been written, and we are hopeful of having 100 members on the roll by Conference. Lord's day, May 14, Bro. Hawkes presided and we had a splendid meeting; 66 broke bread. There was a number of visiting brethren, including Bro. and Sister Uren, Bro. Riddell, Stirling; Bro. Stewart, Enmore, N.S.W., and others. W. J. Taylor exhorted, his subject being "Mother." Increasing interest is taken in our Bible School. At the gospel service in the evening over 100 were present. Sister Carmen Wright sang a solo and W. J. Taylor delivered a fine address, at the close of which we rejoiced to see the father and husband of our Sisters Wright make the good confession. Mid-week meetings well attended. Our great want is a chapel.—A.P.B.

**QUEENSTOWN.**—During the last fortnight we have had a busy time in our endeavor to complete the renovating of the chapel; Monday last, the 8th, being a holiday, about 60 members put in an appearance, and it was a human hive of industry. With the Saturday afternoons we will have everything in fitting order by the end of the month. Lord's day, May 14, C. E. Lawton presided; 115 broke bread, and W. C. Brooker exhorted. At the gospel service in the evening the chapel was filled; W. C. Brooker spoke with much earnestness. The Bible School and other departments are showing healthy signs of advancement.—A.P.B.

**HINDMARSH.**—May 7, grand meeting; 11 a.m., one young girl was received in by faith and obedience. Wednesday, May 10, the 24th annual meeting of the Dorcas Society was held; there was a good attendance, and satisfactory progress in the work was reported. The following officers were elected for the ensuing year: President, Mrs. R. Young; Vice-Presidents, Mrs. Everett and Mrs. Chan; Secretary, Mrs. R. Scarce; Assistant Secretary, Mrs. Swansbury; Treasurer, Mrs. Williams. The Men's Bible Class, meeting every Sunday at 2.30, is going on very satisfactorily, and some very interesting discussions take place at these meetings; there is still room for more members, and the committee give a very hearty invitation to any who desire to join the class.—J. W. Snook.

**STIRLING EAST & ALDGATE VALLEY.**—Splendid meetings to-day. At Stirling, at the close of Bro. Wiltshire's address at night, one (a married woman) came forward and confessed her faith. At Summertown good meeting and prospects appear very encouraging.—A.G.R.

**CROYDON.**—Bro. Horsell commenced his work with the church here on May 7. An offering was taken up on behalf of the China Famine Relief Fund, £2 being raised. Bro. P. Warhurst gave a nice address this morning. Sister Mrs. Miller was received by letter from Grote-st. The meetings are well attended. The building of the new chapel is progressing favorably, and we hope to have the opening services early in July.—H.J.H., May 14.

**BALAKLAVA.**—The tent mission being conducted by S. G. Griffith still continues to attract large and attentive audiences. Bro. Griffith is in splendid form, and is presenting the gospel in a forceful and yet loving spirit. A mother's meeting held this afternoon was attended by over 100

members and friends. To-night's meeting proved a record gathering, 386 being inside and quite a large number listening from without. Five confessions to-night, making a total for the fortnight of 30. The brethren are indeed delighted with such splendid results and we feel sure there are many others not far from the kingdom, and pray the Lord may give them courage to step over the line and trust. The mission continues indefinitely and the prayers of all brethren are requested that a further blessing may be ours.—A. W. Paterson, May 14.

**YORK.**—Our meetings continue to be well attended. Two young girls from the Bible School were baptised on May 9. The Dorcas Society held their annual meeting on May 10, when a number of sisters from the various suburban churches visited and conveyed greetings. Mrs. C. L. Thurgood read an interesting and helpful paper on "Excuses." Misses Hilda and Mabel Lawrie and Miss Ralph, of Henley Beach, rendered a trio in a charming manner, Miss E. Ford a nice song, and Mrs. H. Bartlett recited in her usual creditable manner. The report presented showed the sisters have done good work in their quiet way. Yesterday two were received into membership and in the evening the writer delivered his third address in connection with the series on Christian Union, viz., "One Lord."—H. J. Horsell, May 15.

**KADINA.**—Good meetings to-day. We had several of our brethren and sisters with us again this morning who have been away spending the Easter holidays. We trust that they are much improved in health and come back to us with a burning desire to do something for the Master. We had a crowded church to-night, when Bro. Warren spoke. Believe there is a bright future ahead.—J. H. Thomas, May 14.

## New South Wales.

**PETERSHAM.**—Bro. Burns exhorted in the morning and spoke on "Three Abiding Principles" (1 Cor. 13: 13). In the evening it was raining hard, but still a few dozen came to the meeting. Bro. Burns spoke on "The Unchanging God" (Mal. 3: 6). At the close one young man who has been halting for a long time came forward and confessed Christ. This on the first Lord's day evening after our preacher's return gives us encouragement to go on. Bro. Walker has resigned from the superintendence of the Bible School, and another is soon to be elected in his place. We are all thankful to our Bro. Walker for the work he has done as superintendent.—G. Burns.

**MEREWETHER.**—On Saturday, April 29, a welcome social was tendered to Bro. and Sister More. Bro. More has come to labor with us in the capacity of evangelist. There was a large gathering of members and friends both from Merewether and Hamilton, and a very enjoyable evening was spent. The chairman, Bro. J. Fraser, formally welcomed Bro. More, who suitably responded, expressing the hope that, by the grace of God we would be enabled to accomplish much for his kingdom. A few solos and recitations were nicely rendered, and greatly added to the enjoyment of the evening. The sisters exhibited their skill in the tastefully decorated and neatly arranged table which was set in the vestry, at which the whole company sat to partake of the good things provided. It was a grand meeting right through, and everyone went away satisfied that the prospect of a great work being done in Merewether is very bright. Last Lord's day was a day of good meetings. Bro. Newburn exhorted the church. Bro. More proclaimed the gospel in the evening to a large gathering.—S.L., May 8.

**WAGGA.**—Meetings continue good, and there was one confession at the end of the service on Lord's day. L. Rich, May 14.

**PADDINGTON.**—The work here is being faithfully carried on by our evangelist, Bro. A. E. Illingworth, and large audiences are now the rule at all the gospel services. Especially was this

evidenced at our meeting to-night, the building being filled, the occasion being a special Protestant service, when an offering was taken for the Protestant Orphans' Society. Bro. Illingworth's address, entitled "The Voice of Authority," was much appreciated by all present. We were pleased to have with us Bro. John Fox at the morning service, who exhorted the church.—A. W. Shearston, May 14.

**PETERSHAM.**—The church choir and members of the C.E. Society paid a visit to the mission being held at Rookwood, by Bro. Hagger, on Monday, May 8, and took charge of singing under conductor Goode. Two confessions. We are pleased to see a great improvement in our C.E. prayer meeting on Sunday nights, and are looking forward for great blessings.—Tom Iliffe.

**MEREWETHER.**—Bro. More exhorted the church at the meeting for worship last Lord's day. Bro. J. Wright proclaimed the gospel message in the evening. We have commenced practice for our Bible School anniversary, which we hope to make the best we have ever had.—S.L., May 15.

**HAMILTON.**—The members are very favorably impressed with our new evangelist and his wife—Bro. and Sister W. D. More. He is just turning things upside down and looking into every corner and tells us that we must have a church building—not one of those that they build in one day, but one of either brick or stone. We have now sufficient money to pay a deposit on a piece of land which we have selected through the help of Bro. Hagger. Will those interested please send along and purchase a 2/6 share or a 1/- one or a 6d. one? Thanks to the following for making the fund up to £30:—Further donation from Paddington, per Bro. Steer, 7/-; Marrickville, 2/6; Enmore, 2/- (Enmore has helped us splendidly with over £8); Bro. Rossell, £1; Bro. Barnes, £1; Bro. Stimson, £1; Bro. and Sister Pascoe, Hamilton, £1; Sister and Bro. Williams, 2/-; Sister Miss Hall, 2/6; Bro. McKnight, 2/6; Woolahra Sunday School, per Bro. Tom Smith, 17/6. On May 13 a welcome social was tendered to Bro. and Sister More by the Hamilton members and a pleasant evening was spent, about 40 present. Bright service to-night. Bro. More was very powerful in his gospel message; everyone interested. We commence a kindergarten almost immediately; children very interested.—S. G. Goddard.

**ENMORE.**—Lord's day, May 14, was observed as Mothers' Day, the majority of the congregation wearing a white flower in honor of "mother." R. C. Gilmour gave us a good discourse at the morning meeting. Bro. Renton, of Lygon-st., was a visitor. At night Bro. Walden preached to a crowded congregation, dealing with a mother's influence. Appropriate hymns were sung.—C.A.R.

**ROOKWOOD.**—Almost to the close of the mission. Last Lord's day in the tent there were better meetings than previously. Over 50 souls responded to the Lord's invitation, "Meet and remember me," this morning and Bro. Hagger spoke. In the afternoon Bro. Hagger spoke again. Very good meeting. This evening at the gospel service Bro. H. addressed, and at the close three young ladies made the good confession. After the gospel service the Lord's table was again spread and the right hand of fellowship extended to one of the two sisters who were immersed last evening. The other sister was received at the Auburn church this morning. The number of decisions to date is 12. Wednesday we close the mission with a big brotherly bright service of thanksgiving, when others may be constrained to surrender to King Jesus.—M.A., May 14.

**INVERELL.**—On May 3, Bro. Waters officiating, Sister Alice Harding, fourth daughter of Sister M. Harding, of Bannockburn, and Bro. A. E. Burt were united in marriage in the Tabernacle, Inverell. A large party of friends were present at the ceremony and afterwards, at the breakfast, many kind speeches and good wishes were made on behalf of the happy couple.—H. Cook.

**NORTH SYDNEY.**—Good meetings on Sunday last. Bro. F. T. Webber presided at the breaking



## Aunt Crete's Emancipation.

By Grace Livingstone Hill-Lute

Continued.

All her life, in such a way, Lucille had been accustomed to see the traces of her disappointed hopes upon some one else, and now, as it were, her eyes upon that one. Now, in looking about to find such an object of blame, but upon naturally fell upon the one that had borne the greater part of all blame for her. But, say as she would, to pour out blame and sorrow from her lips, told upon upon poor Aunt Crete, somewhere the blame seemed to slip off from the most grey garments, and leave Aunt Crete as serene as ever, with her eyes turned steadily toward her dear Donald. Lucille was brought to the verge of weeping by this, and could scarcely see any longer.

The dinner was just being served when the waiter brought Aunt Crete a letter from home which a faint perfume of violet stole across the table to the wondering nostrils of Lucille.

With the happy abandonment of a child, Aunt Crete opened it joyously.

"Who in the world can be writing to me?" she said wonderingly. "Lucille here, to read it for me, Donald. I've left my glasses up in my room."

Lucille made haste to reach out her hand for the note, but Donald had it first, as if he had not seen her impatient hand claiming her right to read Aunt Crete's notes.

"It's from Mrs. Grandon, auntie," he said.

"Dear Miss Ward," he read, "I am sorry that I am feeling too weary to go to the concert this evening as we had planned, and my son makes such a baby of me that he thinks to run out alone; but I do hope we can have the pleasure of the company of yourself and your nephew on a little auto trip to-morrow afternoon. My brother has a villa a few miles up the shore, and he telephoned us this morning to dine with them to-night. When he heard of your being here, he said by all means to bring you with us. My brother knows of your nephew's intimacy with Clarence, and is anxious to meet him, as are the rest of his family. I do hope you will feel able to go with us."

"With sincere regret that I cannot go with you to the Cause this evening."

"Helen Grandon."

For the moment Lucille forgot everything else in her amazement at the letter. Aunt Crete receiving notes from Mrs. Grandon, from whom she and her mother could scarcely get a fright now? Aunt Crete invited on automobile trips and dinners in villa? Donald an intimate friend of Clarence Grandon's? O, had and blind! What had she done? Or what had she undone? She studied the handsome, brown face of her cousin as he bent over the letter, and wished to think of her own words, "I'm running away from a back-wood's cousin." She could hear it shouted from one end of the great dining hall to the other, and her face blazed redder all she thought it would burn. Her mother turned from her in startled

alarm, and wondered why Lucille couldn't have had a good explanation.

Donald gathered up the post that Donald had on his mind this evening. He began to see that his cousin was sufficiently intelligent to feel as well as to think, and that while under her mother's influence, though when he looked upon Aunt Crete's happy face, and thought how often it had turned at Donald's face, as if to read in his face the best of things, he had been so much more than enough to bring back a true explanation. He did not waiting further to discuss that, and the paper to another subject, that it was really his own thought that she was of coming away from him.

It was all Aunt Crete's fault. The night it had arranged to go away to go from quickly from the room to the hall, and when that it came it was that had come to her. It never occurred to Lucille that nothing to go, should not have been and would have been, and that her cousin was really of her home-coming.

As the dinner drew near to its close, Lucille and her mother began to prepare for a time of reckoning for Aunt Crete. When the two sat in her room, what was to Lucille from home going to her alone and leaving it out? The sister's face flushed, and the mother's eyes glittered as she slowly thought of the general sentence she would have after her own.

Donald looked at her wondering face, and read his thoughts. He wanted to protect Aunt Crete, whatever came, so at the door, when he saw a motion on the Aunt Crete's part to leave, he said gently, "Aunt Crete, I guess will have to say Good-night, now. For you've had a hard day of it, and I want you to be bright and fresh to-morrow. We mean to take an early dip in the ocean. The bathing hours are early to-morrow, I see."

He bowed good-night to his grandmother and aunt, and the father from the fourth floor calmly withdrew to his chamber, but when the late surreptitiously slipped at the private door of the room they understood to be Aunt Crete's.

### CHAPTER VII

#### LUCILLE'S ILLUMINATION.

The door was opened cautiously by the maid, who was "doing" Aunt Crete's hair, having just finished a most refreshing facial massage given at Donald's express order.

Aunt Crete looked around upon her visitors with a startled, very comely, which showed out under her that of age, while her old eyes started her down with an instinct and youth. Could it be possible that this was really her dear Crete, as had she made a terrible mistake, and entered the wrong apartment?

But a change came suddenly over the ready countenance of Aunt Crete as over the face of

a child that in the midst of play was a thought descending upon it. A look almost of terror came over her, and she caught her breath, and waited to see what was coming.

"Why, Auntie, Lucille?" she gasped weakly. "I thought you'd gone to bed. What's you doing up so late for night. She's been going on a lot tonight. You ought to try me. I make you feel young again."

"Yes," said her startled niece. "I shouldn't say so."

These looked over Lucille and her mother, beginning with the gradually different arrangement of hair, and going down to the tips of their toes. Lucille's face turned with indignation as she saw the waiting chambermaid in the French style of dress.

"You're doing all this for me," said Lucille, dropping suddenly on the bed at Aunt Crete's feet, and crying aloud as she caught up the chambermaid in her arms.

Through the maid spread them, and was down the stairs, looking out and down the passage, the way while her hair, and clattering glass, and everything else, as if it was one she was in the room. Aunt Crete tried to forget what was before her, or rather, behind her; but her hands resulted a little as they lay in her lap in the state of the great pink and grey chaffin bird, as were; and all of a sudden she comprehended the unobtrusive collar, and the unobtrusive hair, and the unobtrusive dress, and the little for which from going at her carelessly from the dinner room, and she here in this line away, for getting it all and being waited upon by a maid—a long wait from her days.

Did the heart of the maid divine the state of things, or was it only her natural instinct that made her turn to protect the pleasant little woman, in whose service she had already been with gain, against the two women that were so coldly of the common walks of life, and were trying to get those that in the eyes of the maid were their betters? However it was, Marie prolonged her duties a good half hour, and Lucille's impressions were so strong, so that she had her hair of the maid gradually, and covered hands, following that Aunt Crete had surely had enough, having even for one evening.

They held to their more personal remarks until the door finally closed upon Marie, but Marie took so immediately that she heard the opening sentence through the transom, and thought it wise to stop to the young gentleman's door and were him that the directly relative of whom he seemed so careful, was likely to be disturbed beyond a reasonable limit for waiting. Then she discreetly withdrew, having not only added to her generous income by a good bit of sleep, but also having followed out the duties of her heart, which had taken kindly to the gentle woman of the handsome clothes and long gentlemen.

"Well, upon my word! I shouldn't think you'd be ashamed, Aunt Crete? Just look Lucille, sitting there in the bed in a majesty of wealth. "Sitting there, being waited on like a baby, when you ought to be at home this minute caring your thing. What do you think of yourself, my dear, being in this kind of luxury, when you haven't a cent in the world of your own, and your own sister, who has supported you for years, up in a little dark fourth-floor room? Such selfishness



I never saw in all my life. I wouldn't have believed it of you, though we might have suspected it long ago from the foolish things you were always doing. Aunt Crete, have you any idea how much all this costs?"

She waved her hand tragically over the handsome room, including the trunk standing open, and the gleam of silver grey silk that peeped through the half-open closet door. Aunt Crete fairly cringed under Luella's scornful eyes.

"And you, nothing in the world but a beggar, a beggar! That's what you are—a beggar dependent upon us; and you swelling round as if you owned the earth, and daring to wear silk dresses and real lace collars and expensive jewellery, and even having a maid, and shaming your own relatives, and getting in ahead of us, who have always been good to you, and taking away our friends, and making us appear like two cents! It's just fierce, Aunt Crete! It's—it's *heathenish!*" Luella paused in her anger for a fitting word, and then took the first one that came.

Aunt Crete winced. She was devoted to the Woman's Missionary Society, and it was terrible to be likened to a heathen. She wished Luella had chosen some other word.

"I should think you'd be so ashamed you couldn't hold your head up before your honest relatives," went on the shameless girl. "Taking money from a stranger,—that's what he is, a stranger,—and you whining round and lowering yourself to let him buy you clothes and things, as if you didn't have proper clothes suited to your age and station. He's a young upstart coming along and daring to buy you any—and such clothes! Do you know you're a laughing-stock? What would Mrs. Grandon say if she knew whom she was inviting to her automobile rides and dinners? Think of you in your old purple calico washing the dishes at home, and scrubbing the kitchen and ask yourself what you would say if Mrs. Grandon should come to call on you, and find you that way. You're a hypocrite, Aunt Crete, an awful hypocrite!"

Luella towered over Aunt Crete, and the little old lady looked into her eyes with a horrible fascination, while her great grief and horror poured down her sweet face in tears of anguish that would not be stayed. Her kindly lips were quivering, and her eyes were wide with the tears.

Luella saw that she was making an impression, and she went on more wildly than before, her fury growing with every word, and not realising how loud her voice was.—*C.E. World.*

To be continued.

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*From the Field—Continued.*

of bread and Bro. A. H. Webber delivered an address full of thought, which was highly appreciated. We were pleased to have with us Sister McRoberts, from Windsor, Vic. Bible School progressing and Adult Bible Class is now going along well. At the gospel service Bro. Saunders delivered a powerful address on "An Occasion of Joy," which we trust may yet be used towards the salvation of some souls.—W.J.M.

## Victoria.

**WILLIAMSTOWN.**—The Men's Mutual Improvement Class held a banquet last Wednesday evening, when about 60 men met to partake of the good things provided. We were pleased to have with us Bren. Dunn, Kingsbury and Peacock, from whom we enjoyed short talks. Amongst the items for the evening were addresses from Bren. Evans, Goldsworthy, and Sherman, also songs and recitations from members. Our president, Bro. Ennis, presided in a happy manner, making everybody feel at home. The sisters had charge of the catering arrangements, which were carried out in a very successful manner, and a very enjoyable evening was spent. On Thursday evening at the close of the prayer and Bible study meeting, a man and his wife were baptised; they were welcomed into membership with us this morning. Good meetings all day. The church is in a prosperous condition.—S.R.F., May 14.

**POLKEMMET.**—Two additions here by faith and obedience on April 30—Miss Jack, school-teacher, and Mrs. R. Macdonald, wife of Bro. R. Macdonald.—H. Oliver, May 13.

**BOX HILL.**—The first week of our mission has come and gone, and we have had a glorious time. Bro. Bagley has faithfully delivered the loving message to an ever-increasing and attentive audience. Last Sunday night our tent was comfortably filled, despite the attractions. Our hearts have been gladdened by seven additions to date, and our thanks go up to our heavenly Father for his goodness to us; we pray for further increases in his kingdom. On Tuesday last we held the opening services in connection with our chapel. We had a crowded meeting, a host of visitors from other churches being present. Bro. Ludbrook spoke on "The Foundation of the New Testament Church," Bro. Kingsbury on "The Establishment of the Church," Bro. Bagley on "The Conditions of Membership in the Church." These brethren gave us a treat, and the Box Hill folk something new in the way of presenting the gospel, with the result that an enquiring spirit has been manifested among the people. Sister Roy Thompson also gladdened our hearts with her beautiful gospel solos, and our thanks go out to our sister for her goodness. Brethren pray for the success of our mission.—F. A. Big-nill, May 14.

**ST. ARNAUD.**—On May 28 we held a social to bid farewell to our Bro. and Sister Collins who left us to take up the work at Auburn, New South Wales. Mr. Hall ably filled the chair and made feeling reference to the departure of Bro. Collins who has done a splendid work here. Although we have seen few visible results, still we believe that in the near future we shall reap the harvest of his faithful sowing. Mr. Wellerd (Methodist) and Mr. Taylor (Presbyterian) Home Missionary also referred to the sterling Christian character of our brother and sister, expressing regret at their departure from St. Arnaud. During the evening presentations were made. Mr. Tuck, on behalf of the members of the congregation, presented Bro. Collins with a gentleman's dressing case; Miss Quine, on behalf of the C.E. Society, presented him with an autograph album, and Miss Whiting, on behalf of the Bible Class, presented him with a cut glass ink stand. Bro. Collins feelingly responded, and at the close of the meeting refreshments were handed round. The following Lord's day Bro. Col-

lins preached his farewell address to a full house. We deeply regret the loss of our esteemed brother, and wish Bro. and Sister Collins God-speed.

**HAWTHORN.**—On April 30 and May 2 the Bible School held its anniversary demonstration and prize distribution. On Lord's day morning and afternoon we had with us Bro. Fischer, from Cheltenham, who delivered helpful addresses. The children sang some pieces in which they had been trained with credit, and at night the house was packed. Bro. Dickson delivered a forceful address at the close of which there was one confession. On Tuesday the house was again packed to hear the children go through their various exercises, after which the prizes were distributed, and one of the best demonstrations we have had was brought to a close.—T.H.P., May 15.

**CHELtenham.**—The tea and public meeting of our anniversary passed off successfully. Bren. A. R. Main and W. J. Way gave us splendid addresses, the choir rendering special anthems, with solo parts by Miss E. Bruton, Mrs. Chapman and Mr. F. Butler, and R. J. Finlayson, Owen, S.A. On Sunday, Bro. F. G. Dunn gave an uplifting exhortation. Many visitors present, including Sisters Anderson, Wedderburn; Green, Trafalgar; Daff, Heidelberg; Morton, Auburn; Bros. R. J. Finlayson, Owen, S.A.; J. Ward and Burton, Prahran. At the morning service 134 were present, and at night the building was full.—T.B.F., May 15.

**NORTHCOTE.**—Fine meetings last Sunday. At the close of Bro. Marrow's address on "A Basis for Christian Union," five made the good confession, four of them from the school. We believe we are on the eve of greater things here and expect to be able to announce a definite purchase of land next week.—S. G. Chipperfield, May 15.

**GEELONG.**—Since last report, two Sundays have been and past. The first was a wet winter's day, which greatly interfered with the attendance in the morning, the meeting being the smallest during Bro. Gordon's ministry. There was a large congregation at night to hear Gifford Gordon preach a most impressive sermon on "Influences which have Helped in Conversion." Solos were rendered by Misses J. Gordon, O. Pemberton, and Mr. Geo. Clayton. Last Sunday there was a good attendance in the morning. At night the church was full, over 400 present, when Mr. Gordon gave an address on "Will a Person be Condemned for Believing a Lie?" with his customary skill and eloquence.—E. Brownbill.

**COLLINGWOOD.**—Splendid meetings on Lord's day, May 7. We had the pleasure of giving the right hand of welcome to two—one immersed on the Lord's day evening before, and the other a brother from Lygon-st. church of Christ. In the evening we had a good address by Bro. Larsen; one young man came forward at the close. Our Junior Endeavorers were with us and took part in the song service commencing just before our brother spoke. Two of our young Endeavorers sang to the people. We are to have the young Endeavorers to sing to us once a month. I am pleased to be able to say that the work at Collingwood is still on the move and we hope that God will give us all strength and grace that we may be able to put forward his great work in this part of his vineyard.—T.T.

**BRUNSWICK.**—In the report of the anniversary it was inadvertently omitted that the children sang splendidly under the able leadership of Bro. J. Barnden, assisted by his daughter Annie at the piano and an orchestra. Last Thursday saw the induction of the deacons. Bro. Way officiated, and Bros. Wakeling and J. Jenkin welcomed them on behalf of the church. Suitable Scripture extracts from Acts 20 and 1 Tim. 3 were read, and Sankey's hymn 416 was sung. An immersion of a new convert followed. Splendid gathering at worship. One received in. Visitor, Miss Rose Cattran, from Castlemaine. Bro. H. G. Peacock, of North Carlton, delivered a stirring exhortation. The school superintendent, Bro. Hardie, who teaches the morning school, to-day gave a New Testament to each scholar who failed

to gain a prize at the afternoon school. The gospel was proclaimed by Bro. Way. Full house. One confession.—W.T., May 14.

**MELBOURNE (Swanston-st.).**—Good meetings last Lord's day. Beautiful weather in contrast to week previous. Bro. and Sister Hayward and their daughter and two sons were received into membership by letter from Mile End, S.A. Several visitors present. Bro. Penny, of Cheltenham, was speaker, and gave a most interesting address. Bro. Main preached in the evening on the subject, "The Righteous Scarcely Saved."

**BALLARAT (Dawson-st.).**—On the 7th inst. Bro. and Sister Kemp, from Ascot Vale, were with us. Bro. Kemp exhorted the church in the morning and preached at the gospel service. His earnest address led two young women from the Lord's day School to confess our Master's glorious name. They were baptised at the mid-week meeting and received into fellowship to-day. Bro. J. Allan proclaimed the gospel for us to-night; a full meeting and forceful address on "The Forgiveness of Sins."—B., May 14.

**CARLTON (Lygon-st.).**—A large meeting of members attended the breaking of bread on Lord's day, when we had with us Sister Chapman, of Red Hill, and Sister Jones and daughter, from Hobart. Special reference was made by the presiding brother to the great loss the church has sustained by the death of our aged Sister Dickens at the ripe age of 84. The congregation stood and reverently sang "Asleep in Jesus" and afterwards Bro. McLellan commended to our heavenly Father in prayer all those who mourn. Bro. Kingsbury addressed the church, and spoke from the words, "For me to live is Christ, and to die is gain," making special reference to the life and death of our sister. An in memoriam service was held at night, when there was a packed meeting, which was very solemn and impressive. Bro. Kingsbury based his sermon upon those beautiful words, "She hath done what she could." There was one confession. The Century Bible Class had an attendance of 116 in the afternoon.—J.McC.

**YANDO.**—The church at Yando still continues meeting for breaking of bread and although few in number remember our Saviour's divine command, "Do this in remembrance of me," also the promise that "where two or three are gathered in my name, there am I in the midst." We are hopeful of better things, there being a good district, and Boort, within easy distance, where we look forward to seeing the cause firmly established if a special effort can be made at a suitable time.—S.G.L., May 14.

**NORTH FITZROY.**—Two confessions this evening—both scholars from the Bible School. We were more than delighted at their stepping forward on this particular evening, as it makes a fitting close to another year's work of our Bro. Baker. Next Sunday Bro. Baker enters upon his ninth year with us, and still retains his original freshness and commands a full house. 206 at the Lord's table, also several visitors, to wit, Sister Somerville, from Hawthorn; Sister Thomas, from Drummond; Sister Clipstone, from W.A., and Bro. J. Whelan, from the College of the Bible. The latter exhorted the church and did us good by his fine address on "Our bodies as temples of God."—J.C., May 14.

**HORSHAM.**—Last night we had a splendid meeting. Bro. Spicer gave an address on "The Sower." The chapel was full, and some had to remain in the porch. Our brother was listened to very attentively, and we trust that the seed sown will have fallen into good ground, and ere long bring forth fruit to the honor and glory of God. At the close of the service a young man was buried in the waters of baptism.—A. E. Gallop, May 15.

**PRAHRAN.**—Had a good time on last Lord's day. Good attendance in the morning for worship. In the evening Bro. Gordon delivered the first of a special series of addresses he has prepared. His subject was "Is there a Future Life?" It was a splendid address and was listened to with interest by a good congregation.—A.E.M.



## Here & There.

Box Hill mission—8 confessions to date.

J. I. Mudford's address is now "Taheke," Sydney-st., New Farm, Brisbane, Q.

We have received from Mrs. Somerville the sum of £1 for the Davey fund.

Four thousand copies of the booklet "A Chapel Built in a Day" have been sold.

A. W. Connor reports good meetings at Colac. One confession last Sunday night.

J. W. Baker has entered upon his ninth year as preacher for the church at North Fitzroy, Vic.

F. W. Greenwood, of Ashburton, N.Z., has been elected chairman of the Borough School Committee.

Bro. G. Clayton, who is at present working in Geelong, is a great help to the cause there, with his grand singing.

R. Forsyth, of the church at Grote-st., Adelaide, favored us with a call as he was passing through Melbourne to Sydney.

G. B. Moysey, who has been preaching for some years in West Australia, is now open for engagement. His address is High-st., Fremantle, W.A.

W. O'Brien, formerly of Maryborough, Q., has recently taken up his residence in Charters Towers. He will be a great help to the church there.

The steamer by which Bro. L. Hadfield is leaving South Africa will not call at Fremantle, Adelaide, Melbourne or Sydney as previously announced, but Bro. Hadfield hopes to have the pleasure of visiting these places on the return journey.

On May 31, in the Swanston-st. lecture hall, all the Victorian Home Mission collectors in the city and suburban churches are most cordially invited to meet the Women's Home Mission Committee to confer over their united work.—E. Davies, supt.

The secretary of the Preston church would be pleased if those brethren and sisters who have promised donations to the building fund of the chapel built in a day will kindly forward same at their earliest convenience to G. A. Dickens, Station-st., Preston.

Mrs. Jane Dickens, whose obituary appears elsewhere, had the privilege of meeting Alexander Campbell in person. During a visit to Scotland he partook of a meal in her father's house. This incident links her more closely with the pioneers of our movement.

Mr. and Mrs. J. W. Webb, who are known to some of the older members of the churches in Victoria, have both reached their 70th year, and on the 16th of April celebrated their golden wedding. Bro. Webb in former days preached for the churches at Lygon-st. and Prahran. He is now at Modesta, California, U.S.A. We give them our heartiest congratulations.

A German company has the contract to bring pure water from the Judean mountains into Jerusalem, and another firm is to build an electric car line from the Jaffa Gate to the heart of the city. Later this is to be extended to Bethlehem, six miles south. A third firm will furnish electric light for the Holy City. To crown all, a contract has been let for installing a telephone system.

The *Auckland News* gives pictures of the erection of the "chapel built in a day" at Preston. In a footnote it says: "The chapel belongs to the Church of Christ, but all the residents of the district, no matter to what denomination they belonged turned out, and the work went on steadily," etc. The reporter here has been drawing on his imagination. The workers were nearly all members of the Church of Christ. The few who were not, were paid for their services. The workers came from all parts of Melbourne and suburbs.

J. H. Daniels, of Maylands, S.A., writes: "At our last teachers' meeting in connection with the

Maylands Bible School, it was unanimously decided that a letter of appreciation be sent to the *CHRISTIAN* for the page 'In the Realm of the Bible School.' The articles are very much appreciated by our teachers and we are looking forward to it being a boon to our Home Department, which we are organising through our senior class. Our school is in a very flourishing condition, and we are looking forward for great things at Maylands Bible School."

Under the heading of "Mass in a Motor," the *Catholic Times* recently gave prominence to a movement which, with the approval of Archbishop Bourne, and at the cost of an American lady, is now being organised in connection with the Society which has for its alleged object "the conversion of England and Wales to the ancient faith." A motor chapel is to traverse the roads of Norfolk and Suffolk in July and August, "giving missions" in the smaller towns and out-of-the-way villages which "have been devoid of priest and sacrifice for three hundred years." A staff of influential preachers has been engaged, the "Catholic Truth" Society's pamphlets will be distributed, there will be several masses in the motor each day, and there will be a bed for the missionary-priest in the car.

It is announced that the General Jewish Colonising Organisation has acquired a territory, 10,000 acres in extent, at Rapha, in the El Arisch district, for the purpose of founding a Jewish colony. Under the auspices of the organisation, minute examination of Rapha has taken place during the last eighteen months; and, according to the report, the district is "especially fitted for the production of almonds, apricots, figs, olives, mulberry trees, eucalyptus, castor, and cactus of the very best quality, and it is believed that the vine-grape could also be planted with great success." The proposed colony will be situated within the area offered by the Egyptian Government, in 1903, to the late Dr. Herzl, leader of the Zionist movement. The amount of land then available for colonisation was not found large enough for the purposes of an extensive settlement. In Biblical days Rapha formed part of Palestine.

"In the Christian Churches of North America," says the *Christian World*, "there are three million more women than men. A new movement is being started to go out and seek these missing three millions and bring them into touch with church life and practical Christianity. All the great religious organisations working among men and boys are uniting in this aggressive campaign. Churches of all denominations are joining in, and the general committee (which for some reason must consist of exactly ninety-seven members) includes such men as Mr. W. J. Bryan, Mr. J. G. Cannon (a great New York financier) and Judge Spencer, of St. Louis. The crusade begins in September, and will continue until May. During that period eight-day missions will be held in ninety of the chief cities of the United States and Canada by 'teams' of experts in work for men and boys. The meetings are to be evangelistic and inspirational. Every mission will be carefully prepared for, and just as carefully followed up by strong local committees."

A. G. Day, of Balaklava, S.A., writes:—"We have just commenced the third week of our mission, and the interest still grows. With the exception of two nights which were wet and cold the attendances have been much larger than the previous week. For more than a week there has not been a service without results. The total stands now at 31 to date—28 confessions and 3 baptised believers. The mission has the 'right of way' over everything that comes to the town—even picture shows and dances do not interfere with us. The town still talks mission. Lord's day evening, Bro. Griffith's subject was 'The Bible: Its Use and Abuse,' and he preached a grand sermon. In response to the invitation, 5 adults came to confess Christ, one of whom was a Roman Catholic. At the close of the service we adjourned to the chapel, which was crowded, for a baptismal service, when two ladies put on Christ. At the morning service 12 were received into fel-

lowship. There were 386 in the tent at night and a large number outside. We are having showers of blessing."

It has frequently happened in the world of industry, says the *Christian*, that a new invention, or even a change in prevailing fashions, has resulted in a widespread loss of employment and consequent distress and poverty. But the cause assigned in Paris for the depression in the florists' business, and the unhappy position of vast numbers of work-people, shop assistants, gardeners, and others dependent upon that trade, is traced to a circular letter issued by an influential Paris priest, whose name is published, calling upon "the faithful" not to make use of flowers in connection with funerals, "but to spend their money instead on masses for the repose of the souls of the departed"! It is nothing new for the Romish Church to replenish its coffers out of the pockets of the people, but if the facts are as reported, it is not difficult to sympathise with the protests of the unfortunate workers who are deprived of their means of livelihood by this Popish trick. It is an illustration that should appeal to the rustics and market gardeners of Norfolk and Suffolk when the "motor-chapel" just mentioned appears in their midst.

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### COMING EVENTS.

MAY 28.—Ascot Vale Sunday School anniversary. Sunday, May 28. At 11 a.m., A. R. Main; 3 p.m., F. M. Ludbrook; 7 p.m., R. Enniss. Tuesday, 30th, programme by scholars; distribution of prizes.

MAY 28 & 30.—Footscray Sunday School Anniversary. Sunday, 3 p.m.; speaker, C. A. Quick. 7 p.m., speaker, J. E. Allan. Tuesday, 7.45 p.m., Entertainment. Admission, 6d.

MAY 31.—In the Swanston-st. Lecture Hall all the Victorian Home Mission collectors in the city and suburban churches are most cordially invited to meet the Women's Home Mission Committee to confer over their united work.—E. Davies, Superintendent.

### WANTED.

The Church of Christ, Williamstown, Victoria, requires the services of a resident evangelist. Salary, £156 per annum. Apply, W. T. Field, 99 Douglas-parade, Williamstown, Vic.

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## Obituary.

**DENMAN.**—On April 16, our aged Sister Ann Denman, beloved wife of Bro. Alfred Denman, was called home. Our sister was one of our oldest members, and though for some time she has not been actively engaged in church work, she nevertheless, like Mary of old, was known as one whose delight was to sit at the Master's feet; one who was on the Lord's day morning found remembering her dear Lord whom she strove to serve. Our sympathy goes out to our aged brother, and the dear ones left behind. May the God of all comfort cheer them in their hour of affliction, and turn their sorrow into joy.

Christchurch, N.Z.

H.L.

**HIGGINS.**—It is with sorrow we have to record the death of our Bro. Edward Higgins, who after a somewhat lengthy illness, patiently endured, passed peacefully away to his eternal rest. Our brother was beloved and respected by all who knew him. Our sympathies are with the bereaved ones, but we sorrow not as those without hope, for we know that if faithful we shall meet our brother with all the dear ones again in the eternal city of God.

Wai-iti, N.Z.

E.G.

**PHILLIPS.**—It is with regret that I have to record the death of Horley Phillips, which took place on April 28. Bro. Phillips had been ailing for some eighteen months, though hopes were entertained that the means used would effect a recovery, but he gradually sank. We laid him to rest in the Warkworth Cemetery. A number of friends and relatives attended. The many beautiful wreaths showed the high esteem in which the deceased was held. Bro. Milton Vickery conducted the service at the grave. On Sunday afternoon Bro. Vickery held a memorial service in the Dome Valley meeting house. There was a large gathering, the Methodists kindly giving up their service in order to be present. Bro. Phillips and his sister wife were baptised by Bro. Latimer, about twelve years ago, and when able his seat at the Lord's table was seldom vacant. Though not taking an active part in the services, he followed the apostolic injunction to be given to hospitality, and many of the brethren were entertained at his home. Our brother was

forty-nine years of age at the time of his death. He was a good neighbor, a kind friend, and was respected by all who knew him. He leaves a wife, one son, and four daughters to mourn their loss. To them, and to his aged parents and sisters, we extend our warmest sympathy. "Till he come."

Warkworth, N.Z.

T. A. R. OAKES.

**BARR.**—After a prolonged and trying illness Miss M. J. Barr, of the Brisbane church, passed to her eternal rest on March 16. Miss Barr, who was fifty-four years of age, was born in Ireland. For many years she was in the fellowship of the "Brethren," but united with the church in Ann-st. during Bro. J. T. Brown's mission in 1906. Blessed with a relish for the things of God, a retentive memory, and a trustful spirit, our sister until her mind was clouded by melancholia, gave a splendid testimony to her Master's sufficiency in every experience of life. She died in the Lord, so that our sorrow is not as that of those who have no hope. We leave her, and hers, in the gracious keeping of our heavenly Father.

Brisbane, Q.

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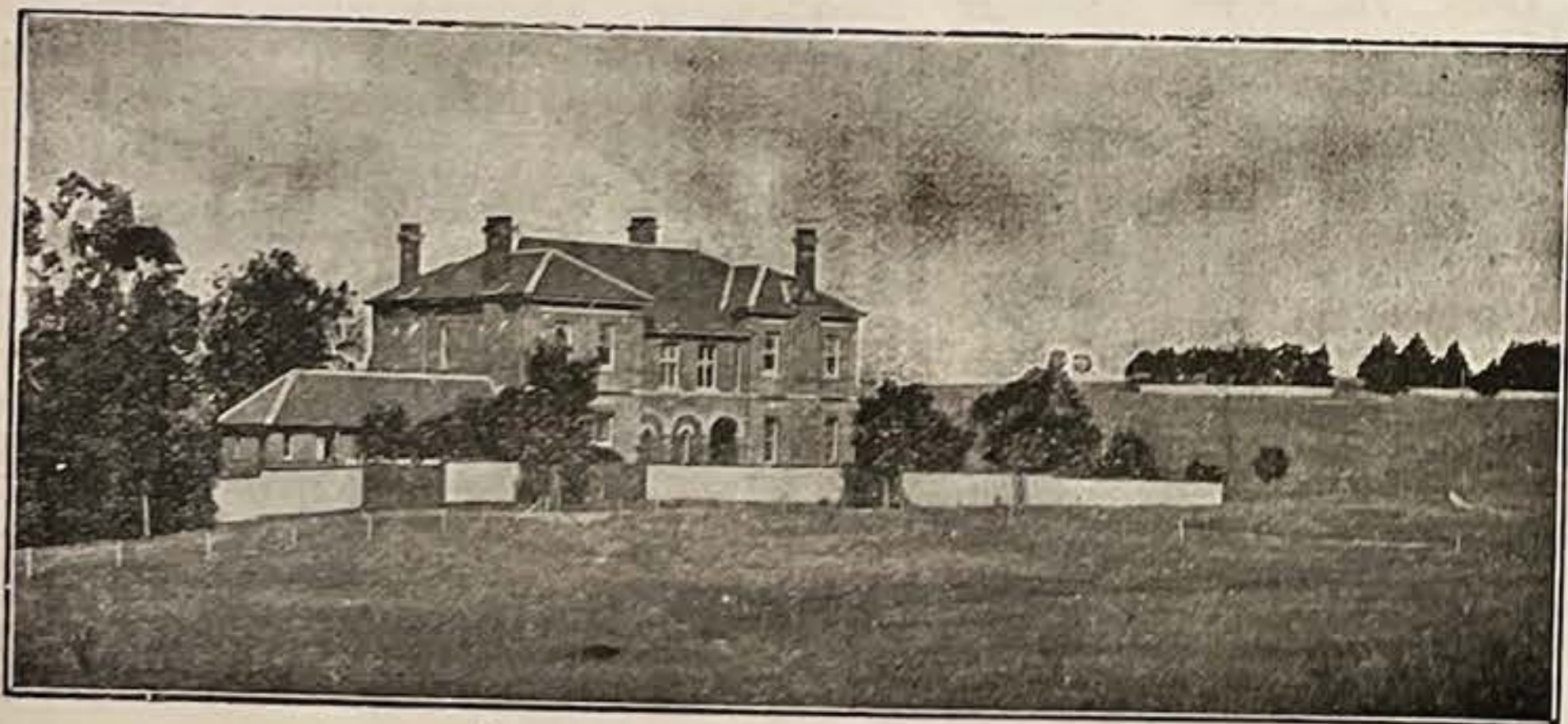
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