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HINDRANCES TO UNITY.

It requires a great deal of the optimistic spirit to believe that the time is soon coming when Christian unity will be a realised fact. One does not despair so much of the idea of the larger bodies of Christians eventually coming together, because the tendency of things is not without promise in that direction. But when it is seen how easily small sects of religionists multiply, one almost despairs of ultimate unity. Almost every day a new sect springs into being in utter defiance of the principles of Christian unity. For the most part those who separate themselves from their fellow Christians profess to be seekers after truth, and discovering what they consider to be truth, deem it necessary to form themselves into separate organisations in order to emphasise the truth alleged to have been discovered. As often as not, the particular thing they profess to have discovered is not only made a test of fellowship, but also belief in it is put forth as a means of salvation. Apparently the idea of Christian unity, the need of which was so strongly emphasised by Jesus Christ, does not receive much consideration at their hands. The fourth chapter of the Epistle to the Ephesians, with its outline of the elements of doctrinal unity, might as well never have been written so far as they are concerned.

A law unto themselves.

Indeed, the most of this divisive teaching is born in ignorance; and its elevation to a place in the articles of a necessary faith, the result of incapacity to understand the relative value of things. No allowance is made at all for that freedom of opinion which is so essential to the existence of unity. For while it is true that in order to unity there must be agreement on certain well-defined principles, it is also true that outside of these there is a large amount of liberty. In the exercise of this liberty, however, a becoming modesty is commendable, and care should be taken

that in the exercise of our liberty we do not infringe upon the liberty of others. We think, too, that in all matters pertaining to the interpretation of Scripture some respect should be paid to recognised scholarship, and to those laws of interpretation which experience has proved it is always wise to follow. It too frequently happens that sect-makers are a law unto themselves, and if they take any guidance at all, they take it from those who are least competent to give it. For the confusion which exists in the religious world religious teachers are largely responsible. Systematic teaching, or what is understood as "rightly dividing the Word," is conspicuous by its absence from the pulpits of to-day. And because of this, the Old and New Testaments are regarded as of equal value in Christian teaching, and an obscure passage of Scripture as being of equal force to one that is clear and unambiguous. Indeed, it would not be saying too much to say that, in some teaching, the Old Testament is made superior to the New, and the interpretation of an obscure passage the basis of a creed which leads to division.

Baptism in the Holy Spirit.

As an example of the evil that is being done by incorrect teaching we may take the popular teaching regarding baptism in the Holy Spirit. In this teaching no distinction is made between the baptism in the Spirit peculiar to the apostolic age, and the reception of the Spirit vouchsafed to all believers. There are only two clear cases of baptism in the Spirit mentioned in the New Testament—one at Pentecost, and the other in the case of Cornelius. When Paul wrote his Epistle to the Ephesians there was only one recognised Christian baptism. If there were two baptisms in existence then—baptism in the Spirit and baptism in water—then Paul was wrong when he insisted that in the unity of which the Holy Spirit was the author, there was only one baptism. Water baptism we know only one baptism, and as we believe what

Paul taught, this must have been the baptism he referred to. Consequently, baptism in the Holy Spirit must have served its purpose and ceased to be. From this position there is no possible escape. To insist on two distinct baptisms is to proclaim Paul a teacher of error. We must be pardoned if we prefer to accept Paul as the safest guide in this matter. Then again, the two cases of baptism in the Spirit referred to in the New Testament were followed by the speaking in tongues and demonstrations of power. For the most part, those who teach that the baptism in the Spirit is in force now do not look for miraculous evidences of its existence. In this they are inconsistent. Their teaching, however, has had one result. It has called into being a section of people who are consistent in their error, who not only believe in the baptism, but in the phenomena which accompanied it. They claim to speak with tongues as the result of it, but as any gibberish would pass for this, further evidence of the existence of two valid baptisms must be demanded.

Spiritual gifts.

In the apostolic church, however, apart from the baptism in the Spirit, there existed spiritual gifts. Included in these was the gift of speaking with "tongues," a gift which Paul regarded as the least important of all. Of this gift, he says, "Yet in the church I had rather speak five words with my understanding that by my voice I might teach others than ten thousand words in an unknown tongue" (1 Cor. 14: 19). Presuming that this gift was still available for the church, those who claim to have it to-day are still in error, for they give it a place of prominence it has no right to occupy, and would be censured by Paul for so doing. Spiritual gifts, however, were not given to those who possessed them as a result of baptism in the Spirit. As far as the evidence goes, these gifts were imparted as the result of the laying on of apostolic hands (see Acts 8: 18; 19: 6).

This question, however, is not one that can be discussed in the limits of a short article. For its further consideration we would refer our readers to W. C. Morro's excellent treatise on "God's Spirit and the Spirit's Work." The fact that spiritual gifts were imparted by the laying on of apostolic hands, is also a satisfactory explanation of the decline of these gifts with the apostolic age.

Fruits of the Spirit.

But though these gifts are no longer found in the church, the Holy Spirit still remains in it as its energising power. The world to-day is not asking for miracles to attest the truth of Christianity. The sign it asks for is the transformed life. Let the church produce the "fruits of the Spirit" and it will believe in the Spirit's presence. At the birth of Christianity something more than ordinary was needed to give it a firm foundation, and make the structure complete. The power of the church now is the life of the Spirit within it. Not manifesting that life in the miraculous, but in the greater power of lives influenced and made holy by the presence of God's Spirit. The people who branch off on some side issue, or some question such as speaking with tongues, do immense injury to the cause of Christ. While professing to know the Spirit, they do violence to it, by failing to "keep the unity of the Spirit in the bond of peace."

Editorial Notes.

O.H.M.S.

Next Lord's day, Feb. 5, is Home Mission Sunday all over Australia, with the exception of N.S.W., and also over part of New Zealand. Next year we trust all the districts will unite on the first Sunday in February. "On Home Mission Service" is the motto for the day. With the material prosperity and the growth of the missionary sentiment the offering should be a record one. Every isolated member should have fellowship in this service, sending contributions to the State Secretary. It would be well, too, for church secretaries to be prompt in sending in their church offerings. If any members should overlook the day, they could send their contributions in on the next Lord's day, specially marked for Home Missions. Let there be an offering in every church, a contribution from every member.

A Great Evangelistic Meeting.

Whatever else may be said of the churches which wear the name of Christ to the exclusion of all human names, it must be admitted that they are an aggressively evangelistic people. They preach Christ and him crucified, and urge all to receive and obey him. This no doubt, in a large

measure, accounts for rapid numerical progress. In America special missions by our evangelists with hundreds of converts are so common as to scarcely attract attention outside their immediate localities. But a mission just held by C. R. Scoville and his band of seven or eight helpers is worthy of extended notice. It was held in Oklahoma City, a town of 65,000 people, in the State of Oklahoma. A tabernacle 125 by 140 was erected for the mission, and from the first the promise of great things was very manifest. The meeting planned for five weeks and to close on December 11, was so fruitful that over a thousand conversions were recorded before that date, and the mission was prolonged another week with a total result of 1510 accessions, 76 of these coming forward at the last invitation. This signal victory was gained in the face of two fierce State-wide political struggles. There was a strong church before the mission, the preacher of which, J. H. C. Smith, states, "There are not 1500 more to care for, but 1500 more to help win the city for Christ." The "half a Pentecost" is probably the most successful mission yet held by any of our preachers, and although the number of those who have "signed cards" or "held up their hands" in union missions has often been larger, it must be remembered that the 1500 in the Oklahoma mission are actual church accessions, being baptised upon a confession of faith and added to the roll of membership. Viewed from this standpoint this mission may well be regarded as most remarkable.

Our Supreme Object.

It is well that our churches should ever keep before them the supreme object of their existence—to save men. It is possible to attach too much importance to the mere addition of church members, but scarcely possible to be too anxious to win souls for Christ. But a few years ago it was announced that over 3000 churches in the United States, in connection with two large denominations, reported no conversions for a whole year. The ministers of these churches must surely have been most unhappy men. A great yearning for souls is one of the most essential qualifications of the gospel preacher. Large congregations, overflowing treasuries, magnificent music, splendid architecture, superb pulpit eloquence—all these are magnificent and unqualified failures if sinners are not saved. Sunday Schools, C.E. Societies, annual Conferences and all the machinery and auxiliaries of ecclesiastical accompaniment are, to say the least, utterly useless if they do not tend toward this result. Our Saviour came into the world to save sinners, and this must ever be the one great purpose in the life of every true follower of his. The church has, of course, other interests, chief among which is the care of the converts, but none of these, nor all combined, can take the place of her evangelistic work. When any church commences to preach

sociology, new theology, or anything else in the place of the old gospel she has taken her first step on the downward road. Persistence in this course spells suicide. Only by saving others can she save herself. It is by the exaltation of the Christ, the preaching of the cross and the resurrection, that she can save souls, and the neglect or subsidiary preaching of the gospel is necessarily a source of weakness. The old gospel with its facts, commands and promises is still the power of God unto salvation.

Presbyterian Testimony.

The *Christian Standard* quotes a newspaper report of the meeting of the Pittsburgh Presbytery, of which Dr. D. S. Schaff, of the Western Theological Seminary, is chairman, and at which an overture was presented recommending the elimination of the words "sprinkling" or "pouring" from the Book of Discipline and the use of the simple word "baptise." "The adoption of the overture by the Presbyterian General Assembly would mean that Presbyterian Churches could immerse members just as they are immersed in the Christian and Baptist Churches." Very significant was the statement of Dr. Schaff, who was emphatically in favor of the recommendation, discussion of which was cut short by the noon recess. "He declared that the word 'baptism' was taken from the Greek word *baptizo*. 'And the meaning of the word,' said Dr. Schaff, 'as defined by able authorities, is 'to put under.' Why, even over in Germany, where the Baptist Church has no following, and the question is no issue, they agree on that point. If it becomes necessary at the further deliberations of the Presbytery, I will show our brethren where even Calvin gives the word the same definition. The elimination of certain words from the Book of Discipline would simply allow churches to do what they desire regarding baptism, and there is really nothing to prevent them doing so now, and some do immerse. I do not see why it should meet with much opposition." The *Standard* remarks: "Of course it is but a resolution, but even so, it is an indication of the trend of things. The warmth of the discussions is proof sufficient that baptism is not a dead issue by any means."

Hasty Expressions.

Even in this enlightened age preachers in country places may be found to exhibit a denominational spirit out of keeping with the mind of Christ. In Narracoorte the Episcopal minister so far departed from the usual courtesy of his brethren as to publicly stigmatise the members of what he termed "the so-called Church of Christ" as "blackmailers," "gangs of proselyters," "snakes in the grass," "uncultured," "not intellectual," etc. These terms were used in a Lord's day evening sermon on "Is Infant Baptism Scriptural?" The only explanation is that S. G. Griffith has been holding a very successful mission. Per-

haps one of the clergyman's most remarkable statements in justification of calling these people "an exclusive sect" was that "they are not represented on the Council of Churches." As a simple matter of fact they *are* represented there, but as this was only arranged last Conference he may be pardoned for the mistake. However, the remarkable feature of the case is that the Episcopalians are not represented on that Council. Refusing themselves to meet on this common ground with their brethren of

the free churches, our good friend the clergyman charges *us* with being exclusive! Truly, "the legs of the lame are not equal." It is not wise to attach too much importance to words so hastily uttered. If our friend were better acquainted with our movement he would not have used these terms, and as his knowledge increases we trust his appreciation of the motives of those who are simply endeavoring to honor Christ will also grow.

and consequently its Master can no longer be regarded as the Saviour of mankind and the true way to the Father. If he be at all a Saviour and way to God, many suppose that he is only one among a number. It is this popular notion which we must examine.

"Greater than John."

We take as our text the word of the Master with regard to John the Baptist. Jesus says two things of John: first, that in all the natural order there is none greater than John; second, that because he is not in the kingdom of God he is less than even the little person who is in the kingdom. This is one of the hard sayings of Jesus, and we must attempt to elucidate it.

That there was one greater than John is not a statement which causes us any trouble, whether it has reference only to men then alive, or to all that the world had seen. For John was the culminating representative of the long pre-Christian revelation of God to the Jews. The characteristic Hebrew revelation was righteousness. Other nations, like the Greeks, may have gained greater insight into the beauty of God, and still lower forms of faith were impressed supremely by God's might, especially in nature; but to the Hebrews it was given to see God as the moral Ruler of the world. "Holy, holy, holy, Lord God Almighty," was the cry that rang in the prophets' ears. "The Lord is slow to anger and great in power, and will by no means clear the guilty," was the stern message of the prophets to the people. God was the giver of the law, to which he claimed the uttermost obedience. True, there are wonderful evangelical clements in the Old Testament revelation. These, however, cannot be regarded as the specifically Judaic element. They are rather foregleams of the day yet to dawn, real prophecies of Jesus Christ. Well, of this great stage of revelation, the dispensation of righteousness, John the Baptist was the culminating figure. Not greater, perhaps, than other prophets before him, but unsurpassed by them in the clearness of his utterance, the completeness of his self-devotion, and the profundity of the impression which he made upon his age. In the Old Testament there is no figure greater to us than Jeremiah. He seems surely to overtop even John the Baptist. And yet Jeremiah owes very much to the fact that he had Baruch as his friend and secretary, so that his prophecies were preserved. He made practically no impression upon the actual conduct of his contemporaries. His warnings went unheeded. Had John the Baptist had his Baruch we should have seen his figure in its right proportions. And yet may we not say that Jesus has in one sentence given to John his due? We may accept the Master's statement literally: "Among them that are born of women there is none greater than John." He expressed in the most complete way the Jewish revelation of God's righteousness.

But this greatness of John had its necessary limitations. He was so completely



Jesus and Non-Christian Religions.

By Newton H. Marshall, Ph.D.

"Among them that are born of women there is none greater than John; yet he that is but little in the kingdom of God is greater than he."—Luke 7: 28.

In the recent vast expansion of human knowledge we have not only mapped out the surface of the earth and traced the history of creation: mankind himself has been studied in his social relations, in his cultural variations, and in all the activities and tendencies of his intricate mind. Anthropology, or the science of man, has taken its place alongside geology, the science of the earth, archaeology, the science of antiquities, biology, the science of life, and the rest. Now as men have studied man—man civilised and savage, man lettered and illiterate, man modern and ancient—it has speedily become evident that the most notable, formative, and significant feature of his life is religion. Wherever man is found we find religion, and wherever religion is found we find it of endless importance, not only to our understanding of all his occupations, but also to the development of all the occupations and relations of his daily life. Consequently, great attention has been paid to religion during the last two generations on purely scientific and philosophic grounds. Not only have the great world-religions, such as Buddhism and Islam, been exhaustively studied, but every savage superstition and old-world myth that could be traced has been described, catalogued, and set up in our anthropological collections. Great writers like Herbert Spencer, Dr. Tylor, Professor Tiele, and Dr. Fraser, have set the knowledge resulting from these studies before the world in massive volumes, and have also ventured upon elaborate speculations as to the origin and nature of religion. These results and speculations have then been made popular by attractive authors

such as the late Grant Allen and Mr. Andrew Lang, and a host of minor writers in magazines and compilers of pamphlets. The whole question has made its way into our universities, and has gained recognition in our theological seminaries, so that two new theological disciplines have arisen side by side with the old subjects of instruction. To systematic Theology, Apologetics, Church History, and the rest, there have been added the History of Religions and Comparative Religion.

Comparative religion.

From all this certain vague but strong impressions have been made upon the public mind. The first is that every religion has arisen under natural conditions, and is of value to those people amongst whom it has appeared—is, indeed, the necessary and best religion for them. Thus many folk will assume that, while Christianity is probably the best religion for Europeans, Mohammedanism is best for Arabs, Buddhism is best for the Japanese, and fetishism for Africans. I do not propose to devote time to this notion just now. I will simply say that it is a view which cannot be supported by any proper understanding of the history of religions, and is just about as sensible as the notion that good sanitary arrangements are best for London, where they happen to be, but the absence of sanitation is best for Pekin. Further, what is said in the sequel will be found indirectly to have real reference to this also.

The second of these widespread notions about the non-Christian religion is that Christianity is but one of a number of religions from which it differs only in degree and not in kind. While it may perhaps be the best of the religions, it cannot justify its claim to uniqueness and absoluteness,

Letter from G. P. Pittman.

Daltonganj, Palaman,
Western Bengal,
Jan. 1, 1911.

Dear Bro. Dunn,—

I don't think I have acknowledged the receipt of the last balance-sheet of the Austral Co. Allow me to congratulate you and the Directors on the acquisition of the property, and the great success of last year's transactions. The *CHRISTIAN* and *Pure Words* are better than ever, and are most welcome visitors in this out-of-the-way corner of the earth.

I am sitting at the door of our tent, looking at the foundations of our bungalow, and sundry heaps of stone, brick and lime. This is Sunday afternoon, and although the men in our employ for the building have an enforced and somewhat unappreciated rest, the other laborers who are on contract and not under our control are working as usual. We are making our own bricks and tiles, cutting our own doorposts, and have sent men into the jungle to hew timber for the roof. Having had absolutely no experience in the building line, I feel of course just the right person to act as overseer. You would laugh to see me paying wages every afternoon at four o'clock,—women at 2d. per day, boys ditto, men at 3½d. The skilled workmen get about 7d. per day. It is wonderful, though, what results these Indians can produce with the crudest instruments.

This morning, at our little church meeting, Paul Singh gave a good address on "Hold fast that which is good." Now that we understand most that is said by our Indian preachers, we are very interested in their addresses. After all, they are very similar to the sermons one hears in the home land.

The girl Moolrie, the first heathen to confess Christ in all this great district, is home with us for the Christmas holidays. We have made her a little cosy straw tent between ours and Miss Allan's. The teachers at the Baptist School at Bankipore have made a great difference in her in a few months. We can hardly believe she is the same poor hunted creature who fled to us from her persecutors a year ago. Another year at school will fit her for work as a helper to the zenana ladies.

Two men who, we felt sure, were on the point of confessing Christ some months ago, suddenly disappeared. We heard later that their relatives had heard of their Christian tendencies and had had them removed to distant parts. As they both have a copy of the Hindi Bible, we are hoping



Desecration.

By Mabel Earle.

Once from his temple gates he drove,
Scourge swept, the craven robber hand.
The lightning of an outraged love
Flamed in his eye and nerved his hand.
If he should tread our streets to-day,
Their festering shame bare to his view,
The Son of man, what would he say,
O brother men, to me and you?

What share is ours of this we know,
Complacent in our idle ease,
Earth's hideous tale of sin and woe,
Life's insolence and agonies,
The holiest dwelling-place of God
Blackened and bartered and defiled,
Man's courage crushed where greed has trod,
God's image broken in a child?

What share is ours in those who toil
Stunted and starved in plenteous lands?
What portion from our cursed spoil
Of human suffering stains our hands?
What listlessness of ours makes light
Of hell's triumphant infamy?
What sin of ours has dropped the night
On eyes that doubt if God can be?

The temples of the living Lord!
O Christ, have mercy on us all,
Though in thy wrath the scourging cord
Of vengeance on our sloth must fall.
Cleansed from the shame that greed has wrought,
Make fit our hearts to welcome Thee,
And build thy human shrines blood-bought
A temple for eternity.

that they may still read them, and that the Word in their hearts may not be quenched.

I am sure you would be pleased to see our Sunday evening gospel service, held in a room about 10ft. by 18ft. We frequently have 40 men and boys, mostly of the poorer class, and we feel sure that in spite of the terrible persecutions which threaten them, a harvest will surely come among these hearers in the near future.

We are selling a lot of gospels in the surrounding villages, and it is one of my ambitions to become a successful colporteur, as I feel sure India needs above all other things the unadulterated Word of God. If the people don't get that, we shall just have a reproduction here of our Western sectarianism. I am sorry to notice that many missions, especially those with sacerdotal tendencies, make little effort to disseminate the simple Scripture. I only wish I could live long enough to sell a few gospels in every village in India, but I am afraid I am not destined to be a Methuselah.

We had a happy day at Christmas, when all the good things sent by kind Australian friends were distributed to the boys of Bro. Sahay's school and the girls and women of the zenanas.

The boys on receiving a shirt immediately put it on, in public, over their other clothing, without a smile. Some of the men were too big for the shirts, and came up displaying their protruding arms, and necks where the collars wouldn't button. All, however, received something with which they were well pleased.

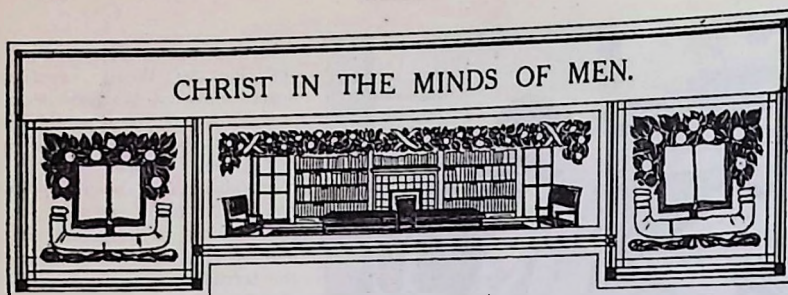
After a little while one forgets that these interesting folk are not white, and the indestructible, priceless human soul shines out, and gospel work among them becomes quite fascinating. Only at times we are depressed by the awful need of laborers. Imagine one Christian working among the whole population of Victoria, and you have about the proportion of missionaries to people here. We could place 500 workers in our own district, giving each of them a life work with no fear of overlapping.

A happy and prosperous new year to the Austral Co.

Yours very sincerely,

G. P. PITTMAN.

Men without courage constitute the weak set in every community. It is the strong, courageous men everywhere that succeed. The strength of a nation is not in the number of its inhabitants; but the proportion of its men and women who dare to think and have the courage of their convictions.—
W. M. Martin.



By Arthur M. Growden.

"What think ye of Christ? whose son is he?"—Matt. 22: 42.

God, angels, demons and men proclaim him to be the Son of the most high God.

He was seen in promise, in type, in symbol, in prophecy, in shadow and in substance, for he took upon himself the form of man, and men beheld his glory.

Four books tell of his life, death, resurrection and ascension.

In the Epistles we see him glorifying man through redemption, and in Acts we see his power through the truth as it works among the nations of men; in Revelation we see him walking with the redeemed in glory.

The great of earth, both past and present, have said of him what was never said of another—this fact is very significant.

Emerson said: "Jesus is the most perfect of all men that have yet appeared."

And Jefferson: "I have said, and always will say, that the studious perusal of the sacred volume will make better citizens, fathers and husbands"—and Christ is the central figure and inspiration of the Book.

Listen to Froude: "The most perfect Being who ever trod the soil of this planet was called the Man of Sorrows."

The talented Byron: "If ever man was God, or God man, Jesus Christ was both."

The myriad-minded Shakespeare: "I commend my soul into the hands of God my Creator, hoping, and assuredly believing, through the only merits of Jesus Christ my Saviour, to be made partaker of life everlasting."

The versatile Dickens in his will writes: "I commit my soul to the mercy of God, through our Lord and Saviour Jesus Christ, and exhort my dear children humbly to try to guide themselves by the teachings of the New Testament."

The rugged Carlyle: "Jesus is our divine symbol. Higher has the human thought not yet reached."

Webster's tribute: "The Bible is the book of all others for lawyers as well as divines, and I pity the man who cannot find in it a rich supply of thought and rule of conduct. I believe Jesus Christ to be the Son of God. The miracles which he wrought establish in my mind his personal authority, and render it proper for me to believe what he asserts."

John Stuart Mill: "Who among his disciples or their proselytes was capable of inventing the sayings of Jesus, or imagining

the life and character ascribed to him? Certainly not the fishermen of Galilee, not Paul, still less the early Christian writers."

Rousseau asks: "Can it be possible that the sacred personage whose history the Scriptures contain should be a mere man? When Plato describes his imaginary righteous man, loaded with all the punishments of guilt, yet meriting the highest rewards of virtue, he exactly describes the character of Jesus Christ. If Socrates lived and died like a philosopher, Jesus lived and died like a God."

Renan's great tribute: "All history is incomprehensible without him. He created the object and fixed the starting-point of the future faith of humanity. He is the incomparable man to whom the universal conscience has decreed the title 'Son of God,' and that with justice. Whatever may be the surprises of the future, Jesus will never be surpassed."

The polite, polished Disraeli: "The wildest dreams of their rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name to Christendom? All countries that refuse the cross wither, and the time will come when vast communities and myriads of America and Australia, looking upon Europe as Europe now looks upon Greece, and wondering how so small a space could have achieved such great deeds, will find music in the songs of Zion and solace in the parables of Galilee."

Professor Hegard, of the University of Copenhagen, touches a tender chord when he says: "The experiences of life, its sufferings and grief, have shaken my soul and have broken the foundation upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have found in it a sure refuge for all the contingencies of life. This illusion is vanished; when the tempest came which plunged me in sorrow, the moorings, the cable of science, broke like thread. Then I seized upon that help which many before me have God. Since then I have certainly not in abandoned science, but I have assigned it to another place in my life."

And Napoleon Bonaparte discriminately says: "I know men; I tell you Jesus was not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. There is between Christianity and other re-

ligions the distance of infinity. Alexander, Cæsar, Charlemagne and myself founded empires. But upon what did we rest the creations of our genius? Upon sheer force. Jesus Christ alone founded his empire upon love, and at this hour millions of men would die for him."

Fourteen of the greatest names in history, fourteen who have achieved greatness and earthly glory, here bow to Christ and own him the only great, perfect Being that ever graced this earth.

His influence, like the sun, is far-reaching and full of glory. It has made martyrs and missionaries and preachers. It has cleared the vision of biographers, and rapt the souls of musicians. It has inspired hymns, and made heroes in every land. It has created philanthropists, called out reformers, and has educated a world. It has taught the true brotherhood, enlightened heathens, emancipated woman, taught the value of children, the sacredness of virtue, and respect for old age. His vast army, enlisted because they love him, marches to the music of the Sermon on the Mount. Even sceptics must write "A.D. 1911!"

It is vain to work against Christ, for he turns even the wrath of man to his praise. Yea, his dominion shall be from sea to sea, an everlasting dominion.

"No mortal can with him compare,
Among the sons of men;
Fairer is he than all the fair
That fill the heavenly train."

—Christian Standard.

The Supremacy of Christianity.

By William Jennings Bryan.

I have been more convinced than ever before that Christ's religion differs from every other religion and philosophy in that it is universal in its application, and eternal; that it is not a thing that is going to be outgrown, that it is not a thing we are going to cast aside. Measure Christianity with the religions of the Orient and their philosophies, by this test, the fruits of the tree, and what do you find? Go into those lands where Mohammandanism and Hinduism and Buddhism and Confucianism are the moral code, and what do you find? You find that but for what they have taken from Christian countries, there has been no progress in fifteen hundred years. You cannot find a step in advance that these peoples have taken that is not traceable to the influence of the Christian religion. And what do you see in the Christian world? Nations that a thousand years ago were composed of people they called barbarians; and yet Christianity has taken these people and lifted them to a point where they are representing the highest civilisation that the world has ever seen, and not only developing themselves, but reaching out and helping all the

world. And you are not compelled to decide this upon a generalisation. You can take up the teachings of Christ and compare them with the teachings of others who have been described as teachers, and the difference is so great, Christ's teaching is so superior, that you can have no doubt left in your mind of his divinity. To me and to the Christian Church the question of the Sonship of Christ lies at the very foundation of our religion. There are certain things embodied in a Christian life, things that make the life fruitful in service and in good, and the more I have studied the teachings of Christ and compared them with the teachings of others, the more strong has been my faith. And if anybody tells you that the Christian Church is afraid of education, or that the Christian Church is likely to suffer by a larger intelligence, there is a sufficient answer, in the first place, that the Christian nations are the intelligent nations, and that the strength and depth of their Christianity increases with their greater education. Not only that, but it is the Christian Church that is sending out its teachers into other lands. If one who is not a Christian tells me that he is interested in the improvement of his fellows, if he talks to me about his interest in humanity, I tell him there must be religion back of a man's interest in humanity. And if he wants proof, there is proof in plenty. Where is there an organisation of men or women of any size or importance that is reaching out to help people unselfishly in other lands that is not built upon a religious foundation? We are interested in the welfare of people's bodies, but that does not make us go down into our pockets to help people whom we do not know. We are interested in people's minds, but not enough to make a sacrifice to carry education into foreign lands. If you want to find a motive that is strong enough to make people subscribe money and give time to help people whom they never saw, and never expect to see in this world, you have got to find a religious foundation upon which to build. And when the Christian Church sends its teachers out into all lands to teach people everywhere, the Christian Church gives the best possible proof that it is not afraid of the light, is not afraid of intellectual development, and it gives proof also that it requires religion to stir men up to things that are altruistic.

The Christian Church has a satisfying theory of the world to present to inquiring minds of every nation. It assures a Creator at the back of creation.

Questions to materialists.

We have allowed materialists to ask us questions; it is time to ask them questions; and when they attempt to frame the world, ask them how they commence; and until they can commence they need not to work. If they attempt to tell you of a long process of development, remind them that they begin by assuming that life was here: they

have not explained it. There is no explanation of life outside of the Bible explanation that life came from God. Take the theory—which I do not accept, but which many good people do accept—that man is a lineal descendant of the lower animals. Take any writer on this subject, and follow back step by step until he comes to the lowest form of life which man has found, and what does he tell you? He tells you at that point scientists differ. He will tell you that there are two schools: that some think the first germ of life came from another planet, others that it came by spontaneous generation, and those who believe that it came from another planet prove conclusively that it could not have come by spontaneous generation; and those who believe that it came by spontaneous generation prove just as conclusively that it could not have come from another planet. I believe they are both right, and as they cannot agree among themselves, I am not required to agree with either one of them! If I had to accept one theory or another it would be easier for me to believe that the first germ of life came from another planet, because if you can get it off this planet and out into space, you can guess the rest of the way, and nobody can contradict you, for one will know as little as another then.

But if you take the other view, that the first germ of life came from spontaneous generation, this question arises: If there is a power that can bring life out of that which was not life, if there is such a thing as spontaneous generation, why did it not continue to work, and give us in the rocks an unbroken record of man's history, instead of leaving us to search in vain for missing links? They do not explain; and it is just as easy for me to believe God created man as he is, as to believe that millions of years ago he created a germ of life and endowed it with power to become man: for if they could convince me that this process has been going on for millions of years, I would have to believe that back of that first germ of life, before the development commenced, there was a God infinite in power, infinite in intelligence, and infinite in love. My mind would not permit me to believe that back of that first germ of life there was an accident, chance. I cannot believe this world we see can be anything else than the handiwork of a God who fitted each part to every other part.

So that the Christian has something to start with, something to stand on; and when he recognises that he is the creature of a God, then he understands that he is here for a purpose, and the man needs the inner strength that comes from the conscious presence of an all-seeing God; man needs the inner strength that comes from a sense of responsibility to a creator for every word and thought and act. And man needs it in India and China and Japan and Islands of the Sea as much as he does in Great Britain and the United States—so that the man who starts with the Christian conviction can plan a life with intelligence; but

take from him this foundation, and he builds upon the sand.

Christ and the Children.

In Christ's great heart a large place was reserved for the playground of childhood. In a world of discords, the laughter of little children was music to him. Nestling close up to him, they beheld a face more beautiful than mother's, they felt a touch more tender than father's. Upon his ears childish joys broke in golden bubbles of delight. Brought forth to receive his touch, they did not find him a marble-hearted Master encased in iron helmet or bronze armor, but one whose touch thrilled with sympathy and whose heart throbbed with tenderness. For ever memorable in earth's history is that scene when the Oriental father and mother brought their children to receive his blessing. In a chapter filled with lights and shadows it stands solitary in its delicate beauty and unique in its simple grandeur. Mark has photographed it for the ages to behold and admire: "And they brought unto him little children, that he should touch them." Looking back across the centuries, peaked with his glory and domed with his triumphs, the scene is a most suggestive one. Since that glad day in the epic of childhood, Christ has pushed man's mental and spiritual horizon back until now we behold him standing bigger than an angel in humanity's glorious sun. Like some mighty arch, with one foot on eternity past and one foot on eternity to come, he stands, as the movements of time pass under his calm survey. What are death and life and angels and principalities and things present and things to come and powers and heights and depths but little children, led forth of the infinite Father, to receive Christ's mighty touch?—*F. F. Shannon.*

We are apt to imagine that God reveals himself to men in certain set and sacred places, that we can find him only in the church, or in the closet, or on the mountain top, or in the midst of the tempest. But God, who came to Isaiah in the temple, came also to Moses while in exile, and to Gideon while in hiding he was threshing wheat by the wine press, and to David while as a ruddy-faced boy he was keeping his father's sheep on the hill-sides of Southern Judea, and to Paul inspired by a ruthless conscience and with murderous intent. What Jacob said when he awoke from his dream of the celestial ladder to find his head pillowed on the stones, we might all of us say, at all times—"Surely the Lord is in this place, and I knew it not."—*Dr. Lyman Abbott.*

Believe me, upon the margin of celestial streams alone those simples grow which cure the heartache.—*Longfellow.*

It is vain to pray
for world-wide har-
vests unless we sow
world-wide.



Address communica-
tions concerning Aus-
tralian Missions to
T. B. FISCHER,
Glebe Avenue,
Cheltenham,
Victoria.

Foreign Missions impress upon the soul the idea of the common kinship of the race that develops every kindly instinct in the heart of man.

Earthquakes on Aoba. Making a Christian Chief.

Bro. Filmer and I visited Macivo in my launch to view the land, and to see some natives whom I knew in Queensland, and whom we were fortunate enough to see. One is teaching; the other was, but is not now; though we hope and believe he will start again. The island is not thickly populated, but there is room for some work. Another happening was a baptism of six at Longana, on the other side of the island; and yet another was a very serious series of earthquake shocks which shook the house and heaved terribly. The first happened on the 9th inst., at about 5 o'clock. I was down at the sea with our little girl, and I just held her close to me and prayed, not knowing what was to happen next. The house, on the high piles, shook dreadfully; not a bottle of any kind was standing, many lying on the shelves or tables, but most on the floor. Our pantry was a picture! On the floor were castor oil, haricot beans, pearl barley, salt, vinegar, broken bottles and dishes, lamps, mustard, tins of meat, tongue, fruit, fish, and numberless other things.

In some parts of the island at the precipitous parts there were landslips. One small mountain has a great crack in it, and the natives who live on it thought it would break in two, and were terrified. But there were no lives lost, and for this we were thankful to him who is our Keeper. There were thirty or forty shocks in all, and some of them severe and of long duration.

Another great event of the past month was the "making of the first Christian chief" here. For generations the chiefs have been self-constituted. Those who have killed the most pigs at the feasts were the highest in the villages. These were not ordinary pigs, but had tusks, and were fed by hand for years until these tusks, which make them of such value, grew. There is a lot of iniquity connected with these feasts, and there is demon worship contained in them also. At this festival amongst the Christians there were many pigs killed, but not to demons. It was a vast affair, and they had been preparing for it for weeks previously. There is nothing a native likes better than preparing for a feast. Pigs by the score were brought, and tons of native vegetables such as taro and yam, and bananas also, of which they made their banana puddings. These were all to be cooked in their native stone ovens on the day they were to crown their "king"! A meeting had been held previously to decide by vote whom it should be, and the successful candidate was

Charlie Bani. There were about 500 people present, mostly Christians, from many parts of the island, though some heathen were present also. The chapel was arranged in green, and inside it was decorated with the many pretty flowers—the croton and hibiscus and others—indigenous to the place. There was an arch over the platform, and a bower, under which the chief sat. I gave them a talk on the appointment of David to the throne of Israel, and of his after life and work for God, and of Saul's downfall and rejection. There was singing and prayer, after which three of the representative men placed their hands on the head of the chief, while one said, "We take you as our chief." The chapel was full, and many were listening outside. I suppose there were 400 inside and a number outside. It was quite an interesting and imposing time.

Between now and Christmas I am to baptise about 110—60 at Matanawara, about 25 here, and about 30 at Lolokaro. I am afraid it is just too late to wish the brotherhood a bright and blessed Christmas, but Mrs. Purdy and I wish you all a brighter new year and more successful service than last, or ever before.—Yours in Christ, F. J. Purdy, Aoba, New Hebrides.

Foreign Missions have done more than anything else to open foreign lands to the knowledge of the world, and to promote international interest and sympathy to the ends of the earth.

News from our Latest Missionary, Miss Tilley.

Thank you so much for your kind welcome to labor under and with you as a missionary. I like Baramati, and trust that I may be used here to the extension of God's kingdom. One is full of praise for the opportunities of witnessing. On the whole the people seem inclined to be friendly, but a new comer has always to win her way into hearts before doors are open. I have started four classes amongst high-caste children and one amongst the Wadaries and Bhungies. It is encouraging to see the little band of Indian Christians here. We meet for Bible reading and prayer daily, and one longs that through our Indian Christians many of their fellow-countrymen will be brought to Christ. Mr. Plows gives the daily Bible-reading. Yesterday the Dohie's wife helped Sushellabai and I sing to the crowd of women—over sixty—who were sitting in the field gathering peanuts. They listened so well to the gospel story. On Thursday afternoons some read the Bible. They have come twice, so one hopes that the words heard will sink into good ground.—Rosa F. Tilley, Baramati, India, Dec. 21, 1910.

Foreign Missions are the harbinger of advancing civilisation, the herald of the noblest ideas of the race, the forerunner of a world literature by which the time will soon come when a single newspaper and a single writer will be read in every land on the globe.

Nurse Terrell's Medical Work.

We have just returned from an urgent case 9 miles from Baramati (Miss Tilley and I). This is the first time Miss Tilley has been with me, and the journey back seemed very short. We were singing some of the hymns we used to sing at meetings, and now that we have no English meetings we appreciate them so much. We also prayed for our patients as we were riding home. There is another case in the same village, and among high-caste people. I have had three very serious cases during the past week. Two are still in a critical state. One mother and baby boy are doing well. This was a 9 mile distant case to which I went with a native Christian in a bullock cart. "Cases" are plentiful now, and each one has been in a different village. Keep on praying for the gospel among these people. Every one who receives medicine has a message given. The dispensary patients still come in good numbers. From June to to December 10 there were 1123 patients. I have one of the meaner boys to help me in the dispensary at "clearing up" time; he washes the dishes and helps generally.—Yours in Christ Jesus, Edith Terrell, Baramati, India, Dec. 4, 1910.

Foreign Missions are the promise of a more perfect international commerce which must grow into a reciprocal interchange of commodities, until the products of every clime and of every factory will have the sweep of the whole world for their market, and every inventor will plan for the whole world's blessing.



In the Realm of the Bible School.

DISCOURAGEMENT AND ITS CURE.

Sunday School Lesson, February 19,

"Elijah's Flight and Return," 1 Kings 19: 1-16,

A. R. MAIN.

"Why art thou cast down, O my soul?" Did ever mere man live who could not ask the Psalmist's question? Only One failed not, nor was discouraged (Isa. 42: 4). Others have times of depression. God's greatest—Moses, Elijah, the Baptist, Luther, and all—have all been in the pit. Preachers get "Monday blues," and other folk use up the other days of the week.

"Oh, it is hard to work for God,
To rise and take his part
Upon this battle-field of earth,
And not sometimes lose heart."

Each one who has failed in heart may profit by the story of a strong man's temporary weakness and his recovery. We read the record not merely as interesting ancient history, but as giving God's remedy for a universal disease. The divine cure is the important thing. "Discouragement can never be to the man of faith a permanent condition." In his "Pilgrim's Progress" Bunyan represented men as falling into the Slough of Despond. Whereas some wallowed for a time and then came out the side they went in, Christian struggled and found an exit on the Zionward side. So did Elijah; so may we.

Failure where strong.

You would hardly have expected that Elijah would reach the depths of despair. What! we feel like asking, does that man who dared the king and his whole court, who stood alone for God against the priests of Baal, now flee because a woman scolds? Does he who ran to Jezreel in jubilant exultation when his God answered his call with fire and promised abundance of rain, now use these same heels as a refuge from the threats of one who if she had intended to kill him would have done it swiftly and made no future appointment about the matter? Elijah did what Jezebel wanted him to do, turned his back and left room for the scorn of God's enemies. It is surprising, but not incomprehensible. We are wont to think of men yielding where they are generally weak. As one has said, The tree falls on the side it leans. Men are overtaken by their besetting sins. True, as a general rule, but not always. Satan knows we are likely to be on the lookout for weak spots. Some brilliant assaults have in time of war been successfully made on the naturally strongest place of defence; the attacking general counting on it to be most weakly guarded. In his fine sermon on "Elijah," a study in religious despondency, F. W. Robertson calls attention to the fact that many of the holy men of Scripture had their most signal failures in those points of character for which they were most remarkable in excellence. The meek Moses sinned with his tongue. Loving John showed himself an intolerant bigot on one occasion. Bold Peter was twice a craven. Elijah, superior to

human weakness, brave and uncompromising, when a sinful woman tried a transparent dodge "arose and went for his life." It is an instructive passage. If on one side we need to guard against "the sin which doth so easily beset us," on the other we must beware of an unjustifiable confidence in our strong characteristics.

The causes of despondency.

These, as the story plainly shows, were largely physical. The old conundrum, "Is life worth living?" with the reply, "It all depends on the liver," still exists, not because of the execrable pun, but because of its nearness to truth. Mind and body react on one another. Some extraordinary cases are on record of skull pressure and its release affecting character. It is hardly an exaggeration to say that some folk have despaired of their salvation, who wanted a physician for the body as a preliminary to soul care and cure. I have seen it seriously maintained that Calvin's gloomy theology was largely due to his bodily condition. To Elijah's hunger and physical weariness was largely due his spiritual depression.

A second cause is Elijah's reaction and inaction. It was a sudden change from Carmel. When one is in the thick of the fight things are endured which else would prostrate us. The wounded soldier will fight on and later succumb. We have to pay the price sometime for every period of strain. It is true of spiritual exaltation. The new convert, or revival meeting enthusiast, fancies he has got heaven on earth. That is well. But he sometimes fancies too that his inevitable return to sober thoughts is a sign of spiritual declension. Not necessarily so. A physical reaction is not to be confused with a spiritual lapse. Jehovah did not treat Elijah merely as if he were a backslider.

Disappointment was a third cause. There were the victories of Carmel, but there was the hard heart of Jezebel. Elijah had hoped much. He thought the victory was won, that all would worship the true God. "I only am left," he cried, and prayed for death. Yet he was as much alone on Carmel! Elijah was not the last man to feel discouraged because folk who were supposed to yield continued to hold out against the word of God.

So he wailed, "It is enough; now, O Lord, take away my life." But God said it was not enough, and declined to take his life. It is curious. When Jezebel threatened to kill Elijah, he ran for dear life over a hundred miles, and the first thing he asked after fleeing from death was that he might be allowed to die. And this the man who did not taste of death at all!

God's treatment of Elijah.

Since the trouble was largely with the body, the cure began there. Food and sleep were twice provided. Note that not one word of rebuke is spoken by the Lord until after this renewal of Elijah's strength. That is significant, and surely an example to us. Elijah was afterwards more ready for spiritual education. You cannot expect

to reach men's souls, if they are worn out with toil or starving. You should not even expect a preacher to win souls in a chapel with wretched ventilation. See the progress of the cure. Before food and sleep, Elijah prayed for death; afterwards, no such word is heard from him.

Comforting assurance was given. "I only am left," said Elijah. Loneliness is a terrible aid to depression. But we are often lonelier than we need be. "I am become like a pelican in the wilderness." Yes, but you can become gregarious, if you will. "I, even I only" is a risky cry; it is generally untrue. God had seven thousand uncontaminated with the false Baal worship. "I have much people in this city." It may be that the Lord's words were more cheering to Elijah than a hasty reading would reveal. If there were seven thousand, perhaps that number was so large only because God used Elijah's past faithful service. Many a man has faithfully proclaimed God's word and has not heard of many converts. But only God can count them aright.

God revealed his methods. This is perhaps the most instructive part of the lesson. Read in vs. 11 and 12 those wonderful words about the wind, the earthquake, the fire, the still small voice. God was not in the rending wind, the dread earthquake or the raging fire. These rather "expressed and reflected Elijah's feelings. It was Elijah's stormy self reflected in the moods of the tempest, and giving them their character." Then came (the magnificent Hebrew phrase runs) "a sound of gentle stillness." It is not said that God was in this, but surely it is implied. Some think that Elijah fled to Horeb because of its connection with Moses and the giving of the law. When that law was given, thunders and earthquakes were its appropriate accompaniments. It would seem as if Elijah was thinking too much of mighty, impressive manifestations of God. He learns that Jehovah is in the still, small voice. "In that God was! behold, in that gentle and mild breath there was omnipotency; there was but powerfulness in those fierce representations; there is not always the greatest efficacy, where is the greatest noise." "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts."

God gave Elijah work. Hazael and Jehu were to be anointed as kings and Elisha as a prophet. "It is enough," said Elijah. It is not enough, said God; there is yet work to do; it is not time for rest till work is done. Elijah was really running from work and duty. His heart could only be lightened by a return to service. Surely this is a great lesson for us. We may fear at times for the church of God, and the success of the gospel. When do the doubts assail us? Not when we are in active service. Work and despair do not go together. In the light of this commission, we can re-read with interest God's repeated question, "What doest thou here, Elijah?" and the prophet's reiterated reply. It is interesting to do so. "What doest thou here?" And Elijah never said! "I have been very jealous." It was not a matter of what he had been doing; what is he doing now? Ask a disciple to work, inquire his service, and he may reply, "I taught in school for ten years up to last January." An evasion: "what doest thou?" Again Elijah tried to elude the question by saying what awful things other folk were doing: "the children of Israel have forsaken thy covenant," etc. True, but off the point. Ah, we cannot get rid of personal duty that way. I cannot get out of service by saying that some one else is not doing even so much as I. God says, "What doest thou?" Or, the Lord may find us, as he found Elijah, a hundred or two miles away from our proper sphere. Horeb is attractive, while Jezreel is in need. We may even be far away from the "mount of God." It would be one of life's best rules never to be anywhere where we would rather not hear the questioning voice of Jehovah saying, "What doest thou here?"



New South Wales.

TAREE.—At the church business meeting on Monday last it was agreed to release Bro. Williams on March 6, to enter on his engagement with Rookwood and Canley Vale churches. It was also arranged to meet at Wingham with Killabakh and Wingham delegates to confer about future work and ways and means. The H.M. Secretary was communicated with about securing another brother to work with us in the gospel. Bro. Williams' term with us has been successful, united and profitable. He and his wife have a very warm place in our hearts, and are well spoken of without. Lately two sisters have obeyed Christ in baptism, and meet to continue that obedience. The district outlook in crops and temporal affairs is good, so we, as disciples, hope to stand up more fully than ever to our obligations. We very much regret the decease of our faithful Bro. Norton in December, after many years of constant attendance in the assembly; also a young brother, A. McKay, of Killabakh, was called home after much suffering. Our electorate had the unique honor of coming out top in N.S.W. for No-License vote at the Referendum. Bro. Williams and other brethren were constant and fearless workers all along in the firing line.—H. Edwards.

TUGGERAH.—On December 21, Bro. Hagger called here on his way home from Hamilton (Newcastle). A meeting having been arranged, Bro. Hagger spoke with his usual earnestness on the subject, "The Question of Questions." Bro. Fox and family, from Lilyville, consisting of his wife, two sons, one daughter, and one daughter-in-law, all members of the church, spent their Christmas and New Year holidays at Tuggerah Lakes. Two week-night gospel meetings were held in the Union Church, Bro. Fox conducting the services. The church was favored with their presence at the Lord's table on Christmas Day and New Year's Day. Bro. Fox, junr., exhorted the church on both occasions. On Jan. 8, Bro. Geoghan was with us again, and had the privilege at the gospel meeting of addressing the largest congregation that has assembled in the church for some time. Our brother was very pleased with the attention he received.—J. H. Colmer, Jan. 23.

MEREWETHER.—This past week has been one of new experiences for our evangelist. On Tuesday evening over 100 people were present when he held his first baptismal service. Three were immersed. On Wednesday he conducted his first wedding. Both events passed off successfully. It rained on Thursday, and our Bible School picnic was held successfully indoors. Today C. M. Gordon urged upon the members the interests of the Bible College. We understand that about £8 was promised from here and Hamilton. Bible Class to-day was the biggest yet. Another big meeting to-night listened to Bro. Strongman's discourse concerning "The Second Birth." Two received into fellowship to-day after obedience.—Jan. 29.

HAMILTON.—The Bible School picnic was planned for last Thursday. Heavy rain blocked the trip to Tomago, but an enjoyable day was spent in the Mechanics. Meetings to-day were well attended. One received into fellowship after obedience. C. M. Gordon, in response to his plea for assistance for the college, received many promises, and to-night he proclaimed the gospel.

His visit was enjoyed. We have no land fund shillings to acknowledge this week. "Do it now" is the motto that must capture this district for Christ, and for us to "do it now" you must "send it now," if you're going to help us with a shilling. Send right away to S. G. Goddard.

ERSKINEVILLE.—The third week of the tent mission closed on Saturday night, Jan. 28. The results to date are—Confessions, 20; baptised believer, 1; restoration, 1; total, 22. Of this number 10 have been received into the church. Sunday afternoon Bro. Hagger preached on "Does Death End All?" to the best meeting we had held at that time. Sunday evening, we had the tent packed to the doors again; there were over 500 present. At the close of a splendid address two made the good confession, making 22 confessions to Sunday evening. During the coming week we are looking forward to great things, and we ask your prayers still on our behalf. Bro. Payne has been laid aside by sickness for the last four days, but we hope to have him with us this week.—Geo. Morton, Jan. 30.

FOREIGN MISSION COMMITTEE.—The Committee held their usual monthly meeting on Jan. 28, at the house of Bro. Walden. The question of cardboard collecting boxes was discussed, and it was decided to get a supply from America, as the quality and price are more satisfactory that way. The churches supporting orphans in India sent enquiring for the names of their orphans, but owing to the director of the orphanage having been invalided home there has been a little difficulty, which it is hoped to clear up soon. Letters from Oba speak of numerous earthquakes in that island, though where Bro. Filmer is seems to have been fairly free. Letters from Pentecost say that their children do not like dolls, though the Oba children much appreciate them, so that exchanges have been made between Pentecost and Oba. The meeting, after considering the matter, endorsed the opinion of the Melbourne meeting re sending another worker as Chinese collection on Maewo. Reported that the was before Bro. Jame arrived. As Bro. and Sister Strutton are expected to arrive in Sydney about March 1, the particular arrangements for their meetings were left in the hands of Bro. Walden, Secretary.

PETERSHAM.—At a meeting of the sisters held in the chapel on the 23rd ult., Sister Mrs. W. W. Macindoe was presented with a nice "motor bag" as a mark of the love and esteem in which our sister was held. The family having removed to the country, Mrs. Macindoe and her daughter Lily will be greatly missed by us, as both were excellent workers in the church and Lord's day School. Before leaving, our sister, Lord, one faith, one baptism," painted on the wall behind the platform, which is a great improvement, and the church is duly thankful. That undertaking is the prayer of all who knew them. We also regret losing Bro. and Sister Stocker Auburn. Bro. Stocker was a member of the Dorcas Class. We can ill afford to lose such good workers, but console ourselves with the thought that our loss will be Auburn's gain. May God bless and keep them wherever they may be.—A.B.

ROOKWOOD.—Splendid meetings to-day. W. Morton exhorted the church on five steps for the Christian finally to be with Christ. Attendance larger than it has been for some time past. Sister Miss Eadie was with us again after enforced absence, not being well enough to return after short change of residence. Bro. Bulgin conducted the gospel service, and also proclaimed the message—What we must not do to be saved. We are indebted to other brethren also for coming along the previous Lord's day morning and evening. The thoughts expressed have been really good. W. G. Logan has been coming along splendidly for the mid-week prayer meeting, with spiritual blessings to all who attend.—Mark Andrews, Jan. 29.

NORTH SYDNEY.—On Jan. 17 the anniversary of our Bible School was celebrated. A splendid programme of action songs, drills, vocal and instrumental items, was rendered by the scholars in a manner that reflected credit on the teachers who undertook their training, and certainly deserved better support and sympathy from parents and friends than was given. Bro. Rodger delivered an instructive and interesting flag address on "Joseph," and the prizes gained during the year were distributed. The annual picnic of the school was arranged for Anniversary Day, Jan. 26, at Balmoral, but the very inclement weather made it necessary to remain within the chapel, where an enjoyable day was spent, despite the wet weather. On Sunday, Jan. 29, we were pleased with a good attendance at the breaking of bread, when we had visiting us Sisters Dalgleish and Castor, from Subiaco, W.A., and a sister commended by church at Taree received the right hand of fellowship. Bro. Wilkin gave a splendid address. In the Bible School Bro. Rodger gave a very interesting address to the scholars on the word "Pardon." The subject was illustrated by flags, and proved very instructive. At the gospel service Bro. Rodger delivered his final address on "A Few Men Still Left." There was a splendid attendance, and the address was encouraging. Bro. Rodger's temporary engagement with the Home Mission Committee having terminated, he is now open for engagement for special services, gospel missions, etc. We are looking forward to the coming of F. T. Saunders, who we hope will be able to do a good work here.—W.J.M.

South Australia.

MAYLANDS.—This morning E. J. Paternoster spoke in the interests of Home Missions. Another good meeting to-night, when Bro. Taylor spoke on "The Abundant Life," and there were three confessions at the close, and others we believe are nearing the kingdom. The young people are starting a tennis club. The Bible School is in a healthy condition.—R.L.A., Jan. 29.

TUMBY BAY.—We are sorry to have to part with D. Hammond, who has gone over to the other side for a time. His sound Biblical exhortations have done much in building up the members and enlightening the minds of others in regard to Scriptural truth. Now that the busy time of harvest is nearly over we are endeavoring to inaugurate a system of cottage prayer meetings, which we hope will be a help to all. Have had good meetings lately.—R.H., Jan. 29.

STRATHALBYN.—Bro. Binney gave us his last address for a while this evening. A good meeting and interest. Our Sunday School is growing. Have opened a new library, which helps us to keep up the interest in this branch of our work. Bro. Batt also meets with us, and gives valuable assistance. His presentation of the gospel is well liked.—B.J., Jan. 29.

HENLEY BEACH.—We are having good attendance at all the meetings. The Sunday School is in a prosperous condition, and we hope it will continue so. E. J. Paternoster and wife were with us, and also Sister Adams, from Queens-town. The church is now preparing for the anniversary which is to be held in the latter part of

March, and we are looking forward to a bright and happy time. We were glad to have with us this morning Bro. Pittman, from Glenelg, who gave us a very encouraging address on Home Missions, and at night E. R. Manning faithfully preached the gospel to a good audience.—M. S. Noble, Jan. 29.

NARRACORTE.—The mission is continuing very successfully. The week just passed has been exceptionally good, and we have received great blessings. We cannot speak too highly of our Bro. Griffith, the State Evangelist, who is conducting the mission. His powerful, well-delivered addresses are attracting large gatherings each evening, and although the last week has been exceptionally hot, the building has been packed every night. We reported 13 additions last week. That was the result of two weeks' mission. We rejoice to be able to report 12 more additions this week, making 25 additions for the three weeks. So successful has the mission been that we have decided to continue it over another week. 20 out of the 25 have been baptised and received in. 50 members met around the table of the Lord this morning; this is the largest number I have seen before in Narracorte at the morning meeting. 15 were received in the morning, and three in the evening. The mission has stirred all the brethren up. There was a record attendance at the Bible School to-day, 40 scholars being present. This is about double the usual attendance. We rejoice over the good things the Lord has done for the church here, and are hoping for still further blessings in this the last week of the mission.—E.G., Jan. 29.

KADINA.—At our half-yearly meeting, which was held last Thursday evening, Bro. Crouch handed in his resignation as secretary of the church, which we were indeed sorry to receive, our brother not having the time that he would like to put to it. It was accepted and the writer was asked and given the place so well looked after by our brother. I do hope that while I hold the secretaryship I will know that I have the prayers of our brothers and sisters that I might do that which will be pleasing to our Lord and Master, and that the church will not suffer by the change, but rather that it will prosper.—Jas. H. Thomas, Jan. 29.

Victoria.

BALLARAT.—We have formed a Men's Mutual Improvement Class, which meets on Tuesdays. On last Monday week the annual meeting of the church was held, when a good deal of business was gone through. The church is in a healthy state, and steady headway is being made. It was decided to record appreciation of Bro. Jinks' work, and to give him a fitting farewell. The suggested plan of a new building is on view, and the members feel that a more convenient building is required. The Harward-Binney mission was referred to in terms of praise, both by the evangelist and the members.

BRIGHTON.—On Tuesday evening last we held our half-yearly business meeting, at which there was a good attendance. The reports of the church auxiliaries were satisfactory. The Junior and Senior Y.P.S.C.E., Y.M.I. Society, Band of Hope and Girls' Mission Band reported helpful service. The Bible School had made marked progress, the Adult Bible Class having an enrolment of 130, including a home department. The Dorcas report showed some practical work, and with Lord's day meetings on the up-grade, the outlook is hopeful. The financial outlook is healthy. £227/19/0½ had been received during the half year, including £36/7/6½ balance in hand from previous half year, while the expenditure was £201/7/4½. The half year just closed is of special importance in the history of Brighton, for it has witnessed our jubilee services, the mission conducted by Bro. Harward, and the conclusion of Bro. and Sister Pittman's first year of labor in our midst; a year of faithful service, deserving of the appreciation shown by the members in

their almost unanimous decision to avail themselves of their services for another term.—P.H.L., Jan. 26.

ASCOT VALE.—Splendid meetings last Lord's day. The gospel service was conducted by H. G. Harward, and at the close of an earnest and impressive discourse two from the Bible School made the good confession.—J.Y.P.

PRESTON.—Good meetings morning and evening on Sunday. One scholar received into the church who had made the good confession the previous Sunday, Bro. Andrews preaching.—G.A.D.

BRUNSWICK.—Bro. Way presided over a fair gathering at the morning meeting. Bro. Kingshott, secretary of the Broadmeadows church, with wife and daughter, was received in. Were pleased to welcome Sister Mrs. John Tulloch and Sister Mrs. Murray, who have been absentees for some time. Bro. L. Shirt exhorted. Preaching as usual by Bro. Way.—W.T., Jan. 30.

WINDSOR.—At the conclusion of J. Pittman's address on Sunday night a man made the good confession. His wife, a baptised believer, has signified her intention of uniting with us. The school picnic at Beaumaris on Monday was largely attended, and very successful.—D.E.P., Jan. 31.

BOX HILL.—Splendid meeting this morning. 28 members present. Inspiring address from Bro. Johnson. Our negotiations with the Presbyterian Church for the purchase of their chapel have been successful, the price paid being £320; this includes seats, lamps, matting, linoleum, chairs, etc., possession to be given in three months. Through the kindness of Bro. Campbell Edwards, who got the money financed for us, we experienced no difficulty in paying for the building. We intend painting the building before commencing, and putting in a baptistery. Every member is a worker, and they are doing their best to make the work go with a swing. God is blessing our efforts in this direction.—F.A.B., Jan. 29.

MONTROSE.—Meetings are keeping up fine. On Sunday, Jan. 22, the three who were baptised by Bro. Harward were received into fellowship. In the evening the young woman who decided at the close of the mission was baptised. On Jan. 29 she was received into fellowship. In the evening we had a fine meeting, there being a good number of visitors from the city. Our Sunday School is getting on splendidly. New scholars are being enrolled almost every Sunday. We have four teachers, who are kept pretty busy. We are glad Sister K. Chandler has taken up work in the school. She will be a great help, and the gap caused by her sister's marriage will not now be so noticeable. Several matters in connection with our mission which were overlooked in my last report might be mentioned here. The church was very pleased to see at several of our meetings a goodly number of our Croydon brethren, who helped to make our meetings much brighter. We also had Bro. Parker in the district collecting for Burwood Boys' Home during our mission, and he was also helpful by making known to those on whom he called that we would be pleased to see them at the mission. Things are now settling down to normal conditions, but the effect of the mission will not soon be forgotten. The church has been built up, numbers have been added to the ranks, and for this we thank God and are encouraged to press on.—Robt. Langley, Jan. 30.

SHEPPARTON.—The attendances at our meetings are steadily improving. Good meeting last night, when Bro. Clipstone spoke on "The New Testament Church." Our annual Circuit Conference is to be held on Wednesday, Feb. 8. All visitors will be made very welcome.—F. Knight, Jan. 30.

GEELONG.—We had rather a smaller meeting than usual last Sunday morning, as many of our members were away at the seaside taking advantage of the holiday. We had quite a number of visitors whom we were pleased to see—Sister Gill, of Croydon, Sister Phelan, of Lygon-st., Sister

Horsnell, of Middle Park, and Bren. Dunn, Murray and Lofts, of Colac, South Yarra and Colac respectively. In the evening we had another very large congregation, who listened to Gifford Gordon's address on "The Death of Moses" with very good attention.—E.B.

New Zealand.

AUCKLAND (Ponsonby-rd.).—Very enjoyable time at our morning meeting to-day, Bro. Turner presiding and Bro. Grinstead (Dominion-rd.) exhorting. A young girl made known her desire to follow Jesus, and at the close of Bro. Turner's address in the evening made the good confession and was baptised. Miss McDonald, from Dunedin, passed through Auckland on her way to the mission field in India. At the invitation of Bro. and Sister Perkins and Bro. and Sister J. C. Laing—who are camping in two cottages at St. Helier's Bay—the Bible School teachers and friends, numbering 31, had a fine outing on Saturday last. They travelled down to the bay in a private launch, and on arrival did full justice to the nice dinner provided by the two sisters. Most of the party then went across to the Island of Rangitoto (a volcanic mountain) and climbed to the summit. All reassembled at Sister Perkins' for tea, and before leaving for home Bro. Marson proposed a vote of thanks to the kind hosts. This was carried in a happy manner with musical honors. Bren. Perkins and Laing briefly responded.—F.D., Jan. 22.

Queensland.

BRISBANE.—Good meetings last Lord's day. In the morning we had present with us Bro. Saunders (U.S.A.), Sisters Kent (Maryborough), Sister Froud (Rookwood, N.S.W.), Sister Bertha Stabe (Zillmere), Bro. McKinnon (Darra), Bro. Mitchell (Gympie). J. S. Mill passed through last Friday on his way to the East. C. M. Gordon just arrived; speaks to-night on college matters.—L.G.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Churches—Brim, £18/15/-; Wilkurl, £10; St. Arnaud, £6; Kyneton, £2; North Fitzroy, collected by Sisters, per Mrs. Forbes, £8/14/7; Lygon-st., per Mrs. Holloway, 15/-; Buninyong, per Sister Sutherland, 6/6; Cosgrove, £10.
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JENSEN FUND.

Church at Lismore, N.S.W., £1/6/2; Church at Buninyong, Victoria, 10/-; Individual members, 11/-; F.J.P., 1/6; South Lillimur, £2; Mrs. McPhan, 10/-.

N.S.W. HOME MISSION FUND.

From Churches towards support of their Evangelists—Canley Vale, o/a Removal Expenses, £2; Belmore, to Jan. 14, £6; Erskineville, to Sept. 5, £8; June, to Jan. 22, £4; June, from J. T. Roberts, Temora, 12/-; Moree, P. Winter, Boomie, £10; North Sydney, to Jan. 15, £7; Wagga, to Dec. 25, £2; Merewether, to Jan. 14, £4. From Churches, per Collectors—Mosman, £2/7/6; Marrickville, £1/13/1; N. Sydney, £1/16/5; Paddington, £3/17/3; Sydney, £2/2/10; Taree, 3/5. Individual Contributions—Enmore Brother, third quarter, £26; R. T. Wilson, Yerranderie, 3/6; F. J. Winks, Hurstville, 10/6; Bro. and Sister C. J. Lea, Marrickville, £1; Merewether Member, 4/1; Sister Mrs. Reeve, Moree, 5/-; Sister Miss Hall, Sydney, 4/3; W. Macindoe, Sydney, £5; Sister Mrs. Newby, Taree, 10/-.

Annual Offerings, £50/1/4; Hamilton Mission Thankoffering, £1 14/-; Sisters' Conference, £5/2/9; Sundries, £3 5/9. Month to Jan. 16, £149/13/8.
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An Easter Blossoming.

By M. M. Thornton.



Little Mrs. Bruce laid her letters down beside her coffee-cup with a smothered sigh.

"Your Aunt Azena has heard of—the trouble, and has written, offering us a house," she said, answering the girls' inquiring looks.

"She has!" exploded Persis, her eyes snapping. "Well, we won't take it; you know we won't, Mother Bruce! May we read the letter? You might as well let us," as her mother hesitated: "I know exactly how it sounds—My dear Maria, I am surprised to hear—written with icicles on a snowbank!"

The little mother laughed deprecatingly. "She means to be kind, dearie, and I'm not sure but we shall have to—read it, if you like."

Persis unfolded the sheet, and read crisply:

"My dear Maria:—I am surprised to hear—I told you so!—of your recent reverses. I should have supposed that you would notify me yourself, but at least the papers have not been so uncommunicative. If Edward had been more careful in his investments while he lived, I presume the trouble would not have occurred; but it is too late to consider that now. Of course I am sorry for you. Since you must undoubtedly give up your home, I presume you would be glad to occupy a small house of my own on Leffingwell-st. It will be something of a contrast to your present home, but it is the best I have to offer, and I feel it my duty to do so.

"Yours very sincerely,

"Azena L. Kinch."

"Must we take it?" Lillian cried, hardly waiting for the last syllable. "Must we, mother? O, I wish we needn't! I don't want to be under obligations—"

The little mother hesitated. "It is hard, I know, girls, but just at first—I don't know where we could go. It seems providential, almost; but, if you feel so, perhaps I had better—"

Persis flew out of her chair to kiss away the anxious pucker between the dear eyes.

"We'll do anything you say, mumsie, if you only won't worry. We can't quite freeze to death in Aunt Azena's house as long as we have each other."

It was all over at last, the sorting out of things that must be kept, the selling off of those that must go, the moving and settling; and Persis sat one day upon a packing-box in the attic of the little house on Leffingwell-st., dangling over its side a pair of weary feet in much-worn slippers, and remarked to Lillian, stretched comfortably below her on a pile of burlap,

"Well, we're here; and every last tack is tacked clear up to this garret."

"Yes," sang Lillian scoffingly. "'We're here because we're here; here because we're here; here because we're here!' and I wish we weren't. Persis Bruce, do you realise that we ought to be grateful to Aunt Azena? And I'm not—not one single bit. It's not because the house is skimpy; you know it isn't. I wouldn't care if it was a bird's nest if she had taken it out of her heart for us; but she

just took it out of her pocketbook, and threw it at us. I'd have thrown it back if it hadn't been for mother. I don't believe Aunt Azena ever had a heart."

"No," agreed Persis, beating a rebellious tattoo on the box-side. "I don't believe she had. Well, there is one comfort; we'll begin to pay rent as soon as ever we get to earning money, and it will not be long before that if I can help it. In the meantime, I suppose we might as well be setting things straight up here."

She slipped to the floor, and began a vigorous onslaught upon a pile of boxes in the corner.

"I move we pull out all the old trash that has been left here, first, and burn it up."

"Kerchew!" sneezed Lillian. "My! the dust of ages is on them. I wonder who left them here. Mostly empty, I guess. No, here is one with patchwork pieces in, such queer old calicoes. And here is—O Persis, a find! A bundle of letters, I do believe!"

Persis came to peer over her shoulder.

"What does it say? 'To My Lily.' Why, that's your name. Who do you suppose wrote them? Do open one, quick."

With an odd little feeling of hesitancy Lillian untied the string, and the dusty yellow sheets fell apart. The ink was faded; but the writing, in a cramped, childish hand, was still distinct.

"My precious Lily," Lillian read in a hushed voice, "It is cold in the attic to-day, but I don't mind because I am going to write my first letter to you. I wish you were real, so you could answer back; but I shall try to forget that you are not. I must talk to some one, and there is nobody else. To-morrow is Easter Sunday, and my birthday too. I shall be twelve years old. I asked Aunt Rachel to call me Lily for a birthday present—it's my middlest name, you know; but she said I was too old to change, and, besides, Lily was a foolish name. I don't think so. I love it. That is why I called you that. If I could have a truly birthday present,—I can't because Aunt Rachel doesn't believe in birthdays,—do you know what I would choose? Just one lovely white Easter lily. I saw some once in church where Tilly Bedewell goes. I suppose I shall never have one. I wouldn't care so much about the birthday if Aunt Rachel loved me; but nobody ever did that but my own beautiful mother. I'm sure she did, because they say mothers always do. But she went to heaven when I was a baby. My hand is so tired I must stop, but I shall write again. It makes my heart feel better. So no more at present from your

"Affectionate friend,

"Azena L. Kinch.

"I do not dare write out the middlest name, because Aunt Rachel doesn't know, and it would not be fair."

Persis held out her hand for the letter. "Why, Lillian, it can't be Aunt Azena! And yet mother did say she lived here when she was a little girl."

"Yes," said Lillian shakily, "it was Aunt Az-

ena; I'm sure of it. O Persis, think of it—that little lonely, hungry girl! Think of all we might have done for her these years, and haven't."

"Why, I'm sure," bristled Persis, "I'm sure we have been nice to Aunt Azena. We've given her Christmas presents every year, and made duty calls twice a year, and invited her to dinner—she never came, but—"

Lillian folded the little letter softly.

"Yes," she said, "we have done everything for Aunt Azena but love her. And that was what she wanted. Maybe if we had done that, she wouldn't have grown hard as nails outside and—O Persis, I believe she's been hungry inside all this long time since she wrote that to her make-believe Lily. I don't believe grownupness made a bit of difference with the inside."

"Easter lilies cost a lot," reflected Persis aloud. "Do you suppose we could—"

"Yes, I do, and I'm going to, if it takes a year of car-fares. Next Sunday is Easter, and her birthday, maybe. I'm going to do it, Persis. We must."

"I don't mind the car-fares, but about the love part of it." Persis's honest eyes were troubled. "I'm not sure I could do that—yet. It's so sudden."

"I can," said Lillian positively. "I do this minute. Poor little Azena girl! Think of the showers of love we've lived in—and the Easters—and mother! Hers died. Can't we spare a tiny love for her?—on His resurrection day, too!"

Persis twisted the corner of her apron.

"She hasn't deserved it," she murmured, moved but unconvinced.

"Maybe not, but she has needed it."

The people who passed Azena Kinch's brown stone front on their way to church Easter Sunday did not know that for its mistress, cold and uncompromising as her brownstone, life was to begin afresh that birthday morning, her sixty-fifth.

Azena certainly did not know it herself, and neither did the fair-haired girl who went hurriedly up the walk with a huge white box under her arm.

Nevertheless, she rang the bell hopefully, and asked for Aunt Azena.

"She is ill," the white-capped maid informed her. "Did you not know? Nothing serious, a cold and headache. I will tell her you are here."

"O, no," begged Lillian. "I'd rather go right up, please. I don't think she will mind, for once."

Aunt Azena turned her head in cold astonishment when Clothilde threw open her bedroom door to admit an intruder, but Lillian did not pause on the threshold, nor wait for a less chilling welcome. Instead of the hard old face on the pillow she seemed to see the wistful look of that little loveless girl of long ago; and, hurriedly across the velvet carpets to meet it, she pressed her bunch of Easter lilies into the long white hand lying on the coverlet, crying eagerly,

"Please take them, dear, because it is Easter and your birthday, and—I love you."

The last words came with a tender little rush, and ended in a warm kiss directly on the straight, unyielding line of Aunt Azena's lips.

Clothilde in the doorway gasped her astonishment—such liberties! But Aunt Azena only lay

staring incredulously from the lilies to the flushed young cheeks and shining eyes bending over her. There was no doubting their truthfulness. All at once the firm lips quivered, and were unsealed.

"I've waited fifty years for them to blossom, child,—the lilies and the love. I thought I'd given up, but I hadn't; I was waiting all the time. It's a long, long while; but it's worth it, now they've come. Clothilde, my morning dress! I shall get up; I am well."

There was a birthday dinner in the little house on Leffingwell-st. that day, very impromptu, and not at all remarkable for its viands. But it was exceedingly remarkable in other respects, for a stately old lady in point-lace and diamonds sat opposite the little mother beyond a cluster of lilies. Across her face unaccustomed smiles were marking strange lines, and in her heart long-slumbering dreams of happiness awoke half fearfully.

The other way of the table, Persis and Lilian exchanged glances of deepest content. Their Easter offering was accepted, and love had worked another resurrection.—*C.E. World.*

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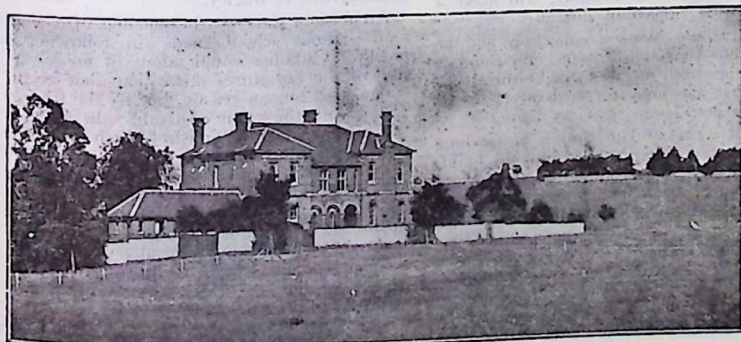
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The Society of Christian Endeavor.

[In this column we shall be pleased to print Endeavor news.—En.]

CHRISTIAN ENDEAVOR TOPICS.

JANUARY—JUNE, 1911.

January.

- 2—In the Beginning God. Gen. 1: 1; John 1: 1-14.
9—The Mirror of Truth. James 1: 19-25.
16—Lessons from Nehemiah: Piety and Patriotism. Neh. 1: 1-11.
23—A Missionary Church. 1 Thess. 1: 5-10.
30—Who is on the Lord's Side? Exod. 32: 26; 1 Kings 18: 21-39.

February.

- 6—The Lord's Prayer: How to Pray. Luke 11: 1-13.
13—Open Air Missions. Luke 10: 1-20.
20—Lessons from Nehemiah: Praying and Working. Neh. 2: 1-20.
27—The Miracle of Harvest. 2 Kings 4: 42-44; Mark 6: 35-44, 52.

March.

- 6—The Lord's Prayer: Our Father in Heaven. Matt. 6: 9; John 14: 1-14.
13—Single and Double Minded. Matt. 6: 22, 23; James 1: 5-8; 4: 8.
20—Lessons from Nehemiah: Religion and Ridicule. Neh. 4: 1-6.
27—The Shepherd of Souls. Matt. 9: 35-38; 1 Peter 2: 25.

April.

- 3—The Lord's Prayer: Hallowing God's Name. Psalms 91; Matt. 6: 9; John 17: 25, 26.
10—Around the Cross of Jesus. John 19: 16-30.
17—Love Triumphant over Death. Acts 2: 22-36; Rev. 1: 18.
24—Lessons from Nehemiah: The Sword and the Trowel. Neh. 4: 13-23.

May.

- 1—God in Nature: The Trees of the Forest. Ps. 104: 16, 17; 92: 12-15.
8—The Lord's Prayer: The Coming of God's Kingdom. Matt. 6: 10; 13: 31-33; 44-47; Rev. 11: 15.
15—The Word that Builds Up. 2 Tim. 3: 14-17.
22—Lessons from Nehemiah: Rolling away a Reproach. Neh. 5: 1-13.
29—"Reconciled through Christ." Rom. 5: 1-11.

June.

- 5—"Tongues of Fire." Acts 2: 1-21.
12—The Lord's Prayer: God's Will on Earth. Matt. 6: 10; Heb. 10: 5-25.
19—Lessons from Nehemiah: The Sin of Evil Speaking. Neh. 6: 1-9.
26—The Blessedness of Giving. Acts 20: 35; 2 Cor. 9: 1-15.

LESSONS FROM NEHEMIAH. II.

Topic for February 20.

Daily Readings.

Every Christian a worker. 1 Cor. 3: 9-15.
The work which God blesses. 1 Thess. 5: 14-24.
Well-doing never wasted work. Gal. 6: 1-10.
Prayer which was work. Col. 4: 2, 3; 11: 12.
Work which was prayer. Acts 20: 17-21, 31, 32.
The Master Worker. Mark 1: 32-39.
Topic—Lessons from Nehemiah: Praying and Working. Neh. 2: 1-20.

What is the test of true work?
Who are the people whom God helps?
Do you know an idle CHRISTIAN?

Victorian Churches of Christ C.E. Union.—The annual Council meeting will be held on Monday evening, Feb. 6, at 8 p.m., in the lecture hall, Swanston-st. Every delegate is urgently requested to be present. Business: Election of officers for 1911; arrangements for Easter rally; also to arrange for syllabus. Kindly make it a point to be present.—Arthur J. O'Neill, Gen. Sec.

Here & There.

Home Mission Sunday.

One confession at Casino, N.S.W., Bro. W. Rothery preaching.

The secretary of the Blackburn Church is now H. Edwards, Mary-st., Blackburn.

W. Waters has accepted a short engagement with the Zillmere church, Queensland.

W. G. Hastie, evangelist of the Tabernacle, Dunedin, N.Z., is leaving for America some time in March.

P. A. Dickson has been in Sydney on holiday; he addressed the church at Enmore last Lord's day morning.

Will all who have $\frac{1}{2}$ -H.M. collecting books in N.S.W. please return before the end of the month to Thos. Hagger?

Isolated members will please remember that it is their duty and privilege to assist in carrying on the work of the Lord in their respective States.

One more N.S.W. church has sent in the result of the annual offering for Home Missions; the total now stands at £224/4/11; £68/3/9 more than last year.

Will any speaking brethren who intend visiting Sydney for the N.S.W. Conference at Easter please communicate with Thos. Hagger, Francis-st., Marrickville?

Ersleville land fund has now reached £193 16/-. If you do not hurry you will be too late to have a hand in this splendid work. Send promises to H. G. Payne, 8 Pine-st., Newtown, N.S.W.

Fleming MacDonald, of Dunedin, N.Z., and formerly of Cheltenham, Victoria, paid us a visit. We were glad to see him and have a talk about Sunday School work, in which he is intensely interested.

Albany Bell, of Perth, W.A., while in Melbourne paid a visit to the College of the Bible. He expressed himself as highly satisfied with what he saw, and gave his annual cheque for £50 to the college funds.

Owing to an invitation from the church at Hampden, N.Z., D. M. McCrackell will make a short stay there of a few weeks. Therefore, until the end of February, his address will be Post Office, Hampden, N.Z.

T. G. Mason and W. A. Strongman have accepted engagements with the Richmond-Tweed Rivers (N.S.W.) District Committee. These, with another evangelist at Lismore, will make a fine team for that important district.

The annual Home Mission collection will be taken up in the Auckland Province on Sunday, Feb. 19. Any brethren unable to make their contribution on that date may forward direct to the Treasurer, F. Allen, Home-st., Grey Lynn.

E. Brownbill writes:—The church at Geelong has just had electric light installed into the building, and it is a great improvement on the former lighting. They also have the aisles laid with red carpet, which sets the church off to perfection.

F. Coxhead, agent for the CHRISTIAN at Ersleville, N.S.W., writes: "We are having a glorious time here; Bro. Hagger is holding a six weeks' mission. Twenty-four additions to date. I have got eight new subscribers to the CHRISTIAN through Bro. Hagger urging members to take it."

Bro. Strutton delivered a very interesting address on the work in Baramati in the Vivian-st. church, Wellington, on Wednesday, Jan. 18. Over a hundred lantern views were shown, illustrative of the place and the work. W. Mansill also spoke, and in his own characteristic way emphasised the imperative necessity of churches interesting themselves in Foreign Mission work. There was a good attendance, and both addresses were much appreciated, and calculated to stir up fresh interest.

In this issue we publish an interesting letter from G. P. Pittman. We are glad to hear of his work in his new sphere of labor, and pray that the blessing of God may rest upon him and Sister Pittman in the great missionary field in which their lot is cast.

S. G. Goddard writes:—Hamilton, N.S.W., is the leading suburb of Newcastle, the second city of that State. There is no Baptist Church there, and only 50 disciples of Christ. We have no church in Newcastle. One shilling from you will help make Hamilton meeting permanent.

The church at Toowoomba, Qld., is evidently a live church. It is aggressive in its work, and shows an interest in matters outside its own borders. C. M. Gordon reports that in response to his appeal on behalf of the College of the Bible it has promised £20 per year to its support. Its membership is not numerous or wealthy.

The N.S.W. Home Missionary books will close for the Conference balance sheet on Feb. 28. All contributions to be included in this year's account must be in hand by that date. Special contributions, whether large or small, to clear off the deficit will be welcomed very much during the month. Send to Thos. Hagger, Francis-st., Marrickville.

We regret to have to record the death of our young brother, Alexander McArthur, second eldest son of Wm. McArthur, of Terang. Though only fifteen years of age, he was an active worker in the church and gave promise of developing into a good preacher. He has, we understand, done some preaching at Terang. Our deepest sympathy goes out to his parents in the loss they have sustained.

A farewell meeting to H. G. Harward will be held in the Christian chapel, Swanston-st., on Monday next. The meeting is held under the auspices of the Victorian Conference Committee, and the President of the Conference, J. W. Baker, will take the chair. Bro. Harward leaves the following week for New Zealand, where he will fill an appointment as State Evangelist for the Southern Province. Bro. Binney will be with him as singing evangelist.

A final word for Victoria.—The day for an offering for Home Missions is at hand—Sunday, Feb. 5. It is expected that every church in the State will make an earnest effort to win Victoria for Christ. £500 is our aim. It can be raised with a little effort. Let us all do our best. We have a large number of isolated members scattered over the State. We trust they will all have a part in this good work. We earnestly invite them to forward contributions direct to the Treasurer, W. C. Craigie, 263 Little Collins-st., Melbourne.—T. Bagley.

Archbishop Carr, at the opening of a new Roman Catholic school, made the following statement: "Catholics could admit of no interpretation of the Scriptures other than that given, not by unaided human reason, but by the Church inspired with the spirit of truth." In the light of the history of the Romish Church this assumption of inspiration is rather ridiculous. Its blunders and crimes stain the pages of history to such an extent that the human element is seen to be its dominant characteristic. In no other religion, professing to be Christian, does the human element show such baneful results. The history of its popes is sufficient to disillusionise any one as to the infallibility of the church in either doctrines or morals.

The following from the London Christian is a testimony to the value of Christian missions:—His Excellency the Governor of Madras opened, on November 26, the new depot and offices of the Christian Literature Society, which have been erected near the Memorial Hall in Madras. He congratulated the Society and its secretary, Joseph Passmore, on the "holy and admirable work" done in South India through its operations. He had seen a good deal of missionary work, and could repeat his testimony, often given, to its far-reaching and abiding value. It had always excited his whole-hearted admiration. In education, particularly, missionaries were "the

most stalwart and valuable allies" to the Government. He commended the school books of the Society as an excellent instrument for improving moral character. The Lord Bishop of Madras stated that the C.L.S. in India was distributing seventy-five million pages a year, and the benefit was immense. There was present a large gathering of the leading citizens of Madras.

In his recent presidential address to the Jewish Historical Society of England, at the annual meeting at University College, Mr. Lucien Wolf, the eminent historian, threw some important light upon the world-wide ramifications of the Inquisition. He gave a lucid account of the discovery of documents and records in regard to the establishment in the Canary Islands of a branch of the "Holy Office," and of its efforts there, by means of rack and martyr-fire, to exterminate heretics. Some of the offenders who were arrested in the Canaries were, however, burnt at Cordova, there having, naturally enough, been very close relations between the Canariote Inquisitors and those in Spain. The sight of an *auto-da-fe* was by no means an unusual one, and the martyr-roll became a long one; but the intensity of the persecution slackened somewhat after 1534, for many refugees, Hebrews and others, had made their escape to England. Thus, from time to time, the researches of students are resulting in the widening of that crimson area in which the Church of Rome brought to the stake Protestant and Jew alike.

Writing in the *Christian World* a description of Sydney, Mr. F. C. Spurr says: Religious work is not easy in Sydney. The churches have to compete with the harbor. There are no old church traditions to bind the young people as "at home." Young people, for the most part, do as they like. From the spectacular point of view it is striking and attractive, this wooing of the harbor. From the moral point of view it is disquieting, for it means that a generation is arising which knows neither the form nor the force of religion. And this for a young nation is a serious menace. The climate is the handicap upon all strenuous living. There is one form of religion, however, that compels attention, Mr. Spurr adds, even from the harbor—that is the Roman Catholic. At Sydney, as everywhere else in the Commonwealth, every conspicuous site is occupied by a Roman Catholic cathedral, or a church, or a college, or a convent. I stood in my friend's launch and picked out the chief sites—the dominant positions. At the extreme left was a castle with a turret, the home of Cardinal Moran. To my right an imposing cathedral—St. Mary's Catholic. In front of me a huge convent. It is simply surprising, this capture of chief positions by the Catholics. Everywhere it is alike—while Protestants have been quarrelling over the dotting of i's and the crossing of t's, the Catholics have worked with infinite patience to establish themselves and to command attention. And they have succeeded. Unfortunately, the Catholics are an unhelpful influence in the Sunday question. What with their easy religion and the native light-heartedness combined, we are in danger of losing our Sunday.

AN APPRECIATION.

I have recently had the joy of spending nearly three weeks with the church at Narracoorte. The stay was made much more pleasant because of the mission being conducted there by S. G. Griffith, State Evangelist for South Australia. I wish to express my appreciation of the splendid services Bro. Griffith is rendering. Let it be understood, however, that nobody will be more surprised than he to see this in print, and I feel quite sure that had I informed him of my intention of writing this, he would have opposed such an idea. My idea in writing is not simply to praise Bro. Griffith. The *CHRISTIAN* would be full of good men's praises were such a practice permitted. One in such a position as he needs to have the confidence of the brethren. Churches anticipating holding missions are anxious to know what to expect that they may prepare accordingly. As a result of three weeks' daily intercourse with Bro. Griffith, I can assure the

churches that he is most worthy of the position that he occupies. Our brother's heart is filled with zeal for winning souls for Jesus Christ. Every message he gives convinces one of that. He speaks the truth in love. I visited and conversed with many people belonging to different bodies, but never met or heard of one who was offended at his words. He deals with queries in an able and tactful way, and all that I heard express an opinion classed him as the best of preachers. The Narracoorte brethren scarcely knew what to expect. The result was that they expected too little. To those now preparing for missions let me say, Don't be afraid to speak too highly of the missioner's ability, and we are sure that God will use him in your midst in such a way as to fully justify your highest expectations. Bro. Griffith appeals mostly to the intellect, and not to the emotions, and as a result he is able to win a good class of convert, the one that is seeking for the truth.—F. E. Thomas, Milang, S.A.

A CHAPEL TO BE BUILT IN ONE DAY.

Carpenters, Plumbers and Painters Wanted.

What can be done in America can be done in Australia. The brethren at Preston are in need of a chapel. We propose to come to their call for help. In America splendid buildings are erected in *one day*. This can be done for Preston if the required number of tradesmen will volunteer their services for *one day*. About 30 carpenters, 16 plumbers and 16 painters will be required. One Saturday early in March would be the suggested day. Carpenters would start about 6.30 a.m. Plumbers and painters about mid-day. The building would be erected and receive two coats of paint on the outside, stained and varnished inside, and opened for worship on the following day. Dinner and tea will be provided for the workers by a band of ladies. Tradesmen and improvers who are willing to participate in this enterprise kindly forward their names at once to T. Bagley. A meeting of all workers would immediately be called and the scheme thoroughly discussed. Workers who could not give the whole day may come about noon. Don't hesitate to send your name because you think the plan is not practicable. Decide if it can be worked you will be one of the number and then come to a meeting of which you will receive notice. At the completion of the chapel a gospel mission will be held. Here is an opportunity for carpenters, plumbers and painters to do a great work. The effect of such a unique method of erecting a place of worship would stir the community more than ten years of ordinary work. The cause at Preston would be put on a good basis, and great enjoyment would be found in the undertaking. Don't let this day pass without sending your name or the name of a tradesman to act in your stead, and then attend the first meeting, which will soon be held. Write at once to Thos. Bagley, 88 Page-st., Albert Park, Melbourne.

COMING EVENTS.

FEBRUARY 6.—On Monday evening, Feb. 6, in the Swanston-st. chapel, at 8 o'clock, a public meeting to H. G. Harward, who leaves for New Zealand on Wednesday, the 8th. Speakers, A. R. Main, F. M. Ludbrook, F. G. Dunn, H. Kingsbury, T. B. Fischer, Mrs. Ludbrook and H. G. Harward. J. W. Baker, President of Conference, in the chair.

FEBRUARY 12-14.—Brethren in South Australia are reminded of the Anniversary and Conference services to be held at Milang. The anniversary services will be conducted by A. G. Day, of Balaklava, on Sunday, Feb. 12, and the Conference of the Southern District Churches of Christ will be held on Tuesday, Feb. 14. T. J. Christ will be held on Tuesday, Feb. 14. T. J. Gore, W. C. Brooker, A. G. Day, and J. E. Thomas are expected to be present. Excursion fares on Saturday, 11th, or Conference reduced rates. Visitors invited, and will be made welcome. Accommodation provided by previous application.—W. Yelland, Sec.

WANTED.

A girl to assist with children. A general kept. Apply by letter. Mrs. Campbell Edwards, Alicia-st., Hampton.

H. Urquhart Rodger, late evangelist, North Sydney church, is open for engagement for special missions, etc. Would go to any church or district where expenses would be paid. Address, 280 Miller-st., North Sydney, N.S.W.

IN MEMORIAM.

CLARKE.—In loving memory of our dear father and mother, and our dear grandmother, Mrs. Allan, and our loved friend, Mr. A. Bowman, who have entered into their rest.

Farewell, dear loved ones, your days are past. You loved us while your days did last; You always strove to do your best, And now in heaven you have gone to rest. When days are dark and friends are few, Dear loved ones, how we long for you. Rest, dear loved ones, sweetly rest, They miss you most who loved you best.

—Inserted by R. M. N. Clarke, North Fitzroy

CARR.—In loving memory of my dear mother, who passed away Feb. 2, 1908; also father, who fell asleep Nov. 15, 1899; also my dear sister Lizzie, who died Dec., 1909. Behind the shadows stands God.

—Inserted by their loving daughter and son-in-law, M. and H. Tuck.

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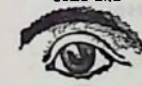
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Obituary.

YOUNG.—One of our oldest Queensland members, Bro. Robert Young, passed away very quietly, after a short sickness, at noon on Jan. 10, at the age of 65 years. The deceased was an active worker when the cause was first started up this way, when Stephen Cheek and D. A. Ewers were laying foundations upon which we are now building, in the Warwick and Killarney districts, and he had many quaint tales to relate of those stirring times. Our late brother lost no opportunity of speaking for his Master, and up to the day before his death was seeking to win members for the church. He leaves a widow and numerous children, most of whom are members of the church. We pray God to speak the necessary words of consolation to the sorrowing ones.

Toowoomba, Qld. J. W. PARSLow.

NORTON.—On December 14, John Norton, of Dumaresq Island, passed away peacefully. Over a quarter of a century ago he was led by G. Newby to obey Christ in baptism, and since then he has continued faithful. With his wife and son and daughter, his place has seldom been vacant at the Lord's table. As a presiding brother he gave clear testimony to the simple faith of Christ within him. As a cheery friend of young and old, he will be long missed within the church and without. His neighbors were quietly impressed with the consistency of his God-fearing character. He was laid to rest in Dawson Cemetery on December 15, among a widely representative company of mourners.

Taree, N.S.W. H.E.

McKAY.—On December 15 A. McKay, of Killabakh, passed away. He was baptised by Bro. Williams about two years ago, on confession of his faith. He has been a sufferer for some time from consumption, and gradually sank in his father's home among the hills till he passed away in the flower of young manhood. Bro. Williams officiated at the funeral at Killabakh Cemetery, among a representative gathering of friends and kindred.

Taree, N.S.W. H.E.



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