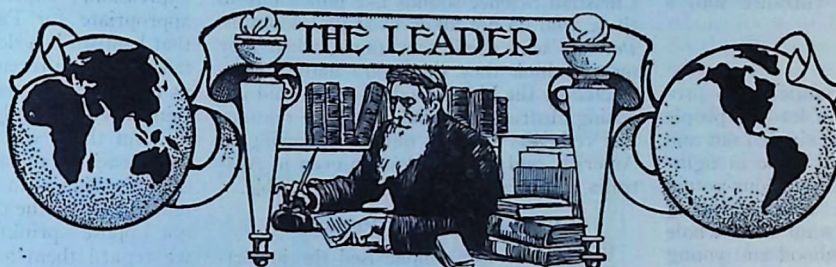


# The Australian CHRISTIAN

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The chief factor in the development of crime is to be found in the drinking customs of society.



"Every political question is rapidly becoming a social question, and every social question a religious question."

## THE PROBLEM OF INTEMPERANCE.

The reading of the daily papers has not been a pleasant occupation of late. We have been startled and shocked by the epidemic of crime that has broken out in our midst. Crime of the most horrible and callous kind has been of frequent occurrence. Old and young alike have been concerned in deeds which are a disgrace to our advanced civilisation. It may not be true that crime is more rampant to-day than it was in the past; nevertheless, such outbreaks as have lately come under our notice demand enquiry as to their cause, and insist upon means being adopted to prevent their recurrence. Those who have made the causes of crime a study and are in a position to judge, do not hesitate to affirm that the chief factor in the development of crime is to be found in the drinking customs of society. A murderer while awaiting execution in Wales sent this message to a preacher of the gospel, "Tell the young men that strong drink brought me to this position." Strong drink may not be the cause of every crime, but there is no doubt that it is the cause of a very great percentage of it. It is so prolific a cause of wrong-doing that we view with alarm the baneful influences which the drink trade is exercising upon the community. And the worst feature we have noticed about it is the hold it is getting upon the young people of our land.

### Young people among its victims.

It is of what we have seen of late in regard to young men—in many cases, mere boys—and their drinking habits, that impels us to sound a note of alarm and to urge that something should be done to save the youth of the Commonwealth from the snares and temptations which the drink traffic is constantly setting before them. It is not an uncommon occurrence to see in our streets, especially on holiday occasions, mere youths staggering under the influence of drink. At almost any time, lads budding

into manhood may be seen frequenting the bars of the public houses of which our streets are so full. We are now speaking of what we have seen, and we have no doubt that hundreds of others can bear testimony in the same direction. In our opinion this is the most serious social question that can possibly engage our attention at the present time. It involves the question as to whether the Australian race is to be sober or intemperate—as to whether the publican is to be the shaper of our destiny, or whether the guiding hand of temperance shall lead us into higher and nobler paths. We are well aware that those who speak out boldly upon the question are liable to be regarded as fanatics, but we are inclined to hope that the public sense has been sufficiently educated to realise that this is a great social question in which all are deeply concerned.

### A political question.

It is not only a social question; it is also a political and religious one. "The curse of drunkenness," says J. M. Morgan, has now become a burning political question. Statesmen are compelled to think seriously what can be done to check it. The drink trade has had time and opportunity to grow until it is now a powerful and dangerous foe to the State. . . . Parliament has granted drinking facilities. Parliament must control them and protect our land from the awful curse of drunkenness. We claim from the politician effective measures to check it." So far, the drink trade has proved itself more powerful than our politicians. The brewer and the publican reign supreme. The few politicians who make a stand for temperance, and restrictive legislation, are over-ridden by the majority who are subservient to King Bung. The drink trade and all its attendant evils are protected and cared for by legislators whose moral sense is blunted by political patronage. There is no occupation in life they do not hesitate to lay their hands upon and regulate and restrict as they think fit, but to the

publican they are exceedingly kind and generous. They always remember that he has capital invested in his trade, and so they allow him to sell soul-destroying stuff hours after respectable tradesmen are compelled to close their establishments. Not that we object to the early closing movement. What we object to is the favor shown to a trade that is distinctly injurious in its results to the community. Pending the time when drink shops are abolished altogether, why should they not be brought under the same regulations as other business places?

### A religious question.

The drink question is not only a social and political one, it is also a religious one. And by that we mean that it is one in which the religious world has a duty to perform. Mazzini declared that "every political question is rapidly becoming a social question, and every social question a religious question." This is emphatically true in regard to the drink trade. It is a question which the church must help to answer. She cannot leave the answer to the politician and social reformer. These have done something, and may do much more, but the church has a duty to discharge which she cannot delegate to anyone else. In the first place, she must be uncompromising in her opposition to the drink trade. We do not take the ground that to be a Christian one must be a total abstainer, but we do say that a Christian fails in his duty who does not by precept and example set himself against this dangerous enemy to society. We would be glad to think that being a Christian involved also being a total abstainer. Unfortunately, it is not always so. Education and environment may have had something to do with making some think that the two ideas did not necessarily go together. Education, however, may create a higher sense of religious obligation. Especially may this be made true in the case of the younger members of our churches. In many of our churches are to be found Bands of Hope, but in a great number they do not



exist. Wherever they are found, they are doing a good work and should be encouraged. Many of us have got into the way of thinking that because we believe our Christianity involves total abstinence, we need not specially teach total abstinence principles in our churches. But because this may not be generally realised, we believe it would be well if all our young men and women were persuaded to become pledged total abstainers. It would be a safeguard for them in their entrance into a wider life.

#### The coming campaign.

The drink evil is so gigantic in its proportions and so insidious in leading people astray, that it requires to be singled out and dealt with specifically. Our hope in fighting successfully against it lies in our young men and young women. In the coming campaign against it we want the whole strength of our young manhood and young womanhood. We want them pledged by example and precept against this soul and body destroying traffic. The reign of greed and riot has lasted too long. Let it be succeeded by the reign of temperance and peace. The church's greatest foe is the drink trade; let it rise in its might and smite it to the death.

## Editorial Notes.

#### "She Fell into Error."

One of Mrs. Eddy's disciples in an American paper announced her death in these words: "She fell into error about a week ago, and so passed on." As Jessie Brown Pounds well says in the *Christian-Evangelist*, "This absurd statement is a fair sample of the teachings of Christian Science. It is a system of terminology. Sickness ceases to be sickness when it is called 'error.' Sin ceases to be sin when it is termed 'incorrect thought.' Christian Science is the substitute of mere meaningless words and phrases for the tremendous realities of life, death and eternity." People, as Barnum has said, "love to be humbugged," but unfortunately their self-deception cannot prevent them from "falling into error," and, following their leader, Christian Scientists "pass on" just the same as ordinary people like ourselves.

#### "They Think They Think."

The writer quoted above gives some special reasons for the popularity of Christian Science in the United States. "One is that it is expensive. A woman who insists on having the highest priced jewels and laces is likely to prize a religion which must be well paid for in dollars and cents." Another reason is that it brings its appeal to those who are in physical weakness. "When the body is clamorous because of pain the mind is incapable of clear decisions. Moreover, at such times Christian Science pre-

sents the little it has that is of real value, it is call to cheerfulness and self-control. It is the chronic invalid who is most likely to listen to this teaching, and it is the chronic invalid who receives its one really beneficent gift. Hence there is here a great recruiting ground for Mrs. Eddy and her disciples." "Perhaps most alluring of all the reasons, however, is the fascination possessed by a cult which is mysterious and supposedly intellectual. The teaching of Christian Science sounds like philosophy to those who do not know what philosophy is. Persons who think they think, when they merely think they think, are naturally attracted by the high sounding words and imposing abstractions." Whatever the reasons, this religious fad has quite a following in America, and is not unknown even in Australia. Humanity is wondrously gullible.

#### Every Christian a Preacher.

We have before emphasised the importance of personal effort to win souls. This is the work of every Christian. "What would you think of a salesman that never made a sale, a farmer who never raised a crop, or a carpenter who never sawed a board or drove a nail? Well, what about the Christian that never even tries to win another to his Lord?" It is a good thing to support a preacher both by finance and presence. It is still more unselfish to contribute freely for Home and Foreign Missions. It is exceedingly helpful to pray often and fervently for the unsaved. But, after all, no one of these, nor all combined, can be substituted for personal work. The divine injunction is, "Let him that heareth say come." The luminous tongues upon the apostles at Pentecost simply indicated that the light was to be distributed by language. It has pleased God by the foolishness of preaching to save them that believe, and preaching does not necessarily mean a pulpit discourse. "They that were scattered abroad went everywhere preaching the word," and this is the mission of every disciple of Christ to-day. There is a tendency to rest too much upon the fact that we give freely and attend regularly. "This ought ye to have done, and not to leave the other undone." Pulpit preaching has its work, a work scarcely to be over-estimated, but "hand-picked fruit" is often the soundest.

#### "The Mode of Baptism."

There is a sophistry in the current use of the expression "the mode of baptism" which needs to be realised, as has been frequently pointed out. To say that "immersion is the right mode of baptism" is an error our Baptist brethren commonly fall into, and even those known as Christians only occasionally stumble here. Immersion is not a "mode" of baptism, but is baptism itself. Sprinkling and pouring are not "wrong modes of baptism," they are not baptism at all. If immersion is baptism, and if baptism is immersion, as all lexicons tell us, how can immersion be a "mode" of baptism? If sprinkling is not baptism, how

can it possibly be a wrong mode of baptism? Again, if sprinkling, pouring and immersion are "modes" of baptism, what is the thing itself of which these are the modes? Of course there are different modes of baptism, or immersion. The Russian Baptists, we understand, cause candidates to kneel in the water up to their necks and the administrator then presses the head forward under the water. We prefer our mode as more like a burial. We sometimes hear the expression, "baptism by immersion." It is appropriate for Pædobaptists, who teach that baptism is a dedication or purifying, to talk about different "modes" of baptism, as they honestly think the action is not the thing itself but only a mode of performing it. But those who accept the plain Scriptural teaching must contend that the action of immersion is immersion or baptism, and not a mode of the ordinance. Hence we do not oppose sprinkling or pouring because we regard them as wrong modes of baptism, but because the scholarship of the world prevents us from recognising them as baptism in any sense whatever. Similarly we advocate immersion not as "the only valid form of baptism," but as baptism itself. It is just as well to be accurate in our phraseology.

#### Ten Tithe Points.

Paul says (Rom. 15: 4): "For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have hope." And if we can find anything in the Scriptures, Old and New, that will give us hope in financial ways, "a thus saith the Lord," it is certainly needed. And if you will read carefully 1 Cor. 9: 13, 14, and Numbers 18: 24-26, you will find this argument: 1. That "not to muzzle the ox," was "written for our sake." 2. That a "soldier," a "shepherd," a "vine-dresser," a "plowman," a "thresher," all had *hope* of partaking. 3. That sowing spiritual things gives as much *right* in material things to the minister as it does to others, and Jesus said, "Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's." 4. If Paul would not partake of this *right*, that he might cause no hindrance to the gospel of Christ, are we privileged to deny bestowing the *right* if it causes hindrance to the gospel message? 5. As the mere abstract of the *right* will not "pay charges," give "fruit," "milk" for use or "corn" for the laboring ox, neither will it feed a spiritual ministry. The goods must be delivered. 6. "How much is the proportion?" did you say. Paul says a tithe, or there is no point in his defence. The passage in Numbers shows that this was the portion of temple and altar ministry. 7. "Is it binding upon all?" If not, then upon whom is it binding? Paul says, "Even so did the Lord ordain a support to the gospel ministry."



To ordain a thing is to "appoint," "command" or "arrange" that it might be so. 8. The religion of the Jew was non-missionary, but it took a tithe to support it, and will it take less for a missionary propaganda? The tithe for them was a minimum. Our maximum is less than a fourth of a tithe. Is God a respecter of persons? and do we respect his religion when we deny that his Son was ordained? 9. The present system—we might say lack of system—is a failure. And there is nothing that so balks the way of every enterprise of the kingdom. Less than 30 per cent. give at all, and less than

15 per cent. bear the whole burden. The tithe would settle 90 per cent. of all the other problems of the church. 10. The tithe would lay a foundation for liberality, ease the burden of the givers, save the soul of the non-givers, pay all our debts, and impoverish none, save thousands of dollars now expended to get what we do, equalise the offerings of the various societies, and make possible a hundredfold of the work now needing to be done and anticipated only in prayer. You can begin a revolution by obeying the Lord's "ordinance." Will you? —R. H. Lampkin, in *Christian-Evangelist*.

world this principle holds good. In apostolic times when men turned to God the cause was the powerful or authoritative preaching of the gospel, which is the power of God unto salvation to every one that believeth. "It pleased God through the foolishness of preaching to save those who believed." Preaching will only have authority as we realise our commission. An ambassador at a foreign court speaks with power and authority, because he realises that the whole force of his country is behind him. So the Christian must realise that he has a commission if he would be a force for God. He must realise with Isaiah that "the Lord God and his Spirit hath sent him." He must feel the force of the "Go ye," and of the "As the Father hath sent me, so send I you." We must have this compelling and propelling force behind and in us. For just as an engine is useless without the propelling force of steam, so the machinery of the churches to-day is useless without the propelling power of Christ's authority. When the churches fully realise their authority, then and then only will we be a power, a force for God. Let us remember firstly then, that if we are to be a force we must realise our authority.

### AUSTRALIA: A FORCE IN PROPAGATING THE GOSPEL



An address delivered at Lismore District Conference, by A. Hutson.

In all Christian churches the dominant thought to-day is, "How can the kingdom of Christ be most effectually extended?" Many conferences have been held to discuss this subject, probably culminating in the World's Missionary Conference which was held in Edinburgh this year. All this bears evidence to the fact that the churches recognise the need of union and united effort if the world is to be won for Christ. In view of all these conferences, one can hardly hope to say anything new or more upon this subject, and all we can here hope to do is to reiterate what has already been so timely urged. All great and important truths need to be reiterated and emphasised—for we are slow to hear and perceive our individual responsibility.

#### Its possibilities.

Australia a force! The land of the Antipodes, the wattle, emu, and kangaroo! The land of perpetual sunshine, the land of the Southern Cross! Australia—a land of great resources and possibilities, having a most beautiful climate, a buoyant people full of vigor, zeal, resourcefulness and ambition. God has blessed Australia above many countries, and she is rapidly becoming a force. Her importance is beginning to be realised and her power felt in the commercial, political, and intellectual worlds. But our desire is to see Australia a force for God, religion and righteousness—a force in propagating the gospel in the world. Here is an outlet for our vigor, resourcefulness, energy and holy ambition. Australia is the field to begin with. "Charity begins at home," and if we fail here we shall fail elsewhere. How many towns and villages in our land are without the gospel in its primitive simplicity? In these days of railways and steamships, not to speak of

flying machines, our position as a land, isolated though we be from the old world, is after all no handicap whatever to our being a force for God in the heathen world. But I take my subject to mean the churches of Christ a force in propagating the gospel. In this I believe "our position" is one having a distinct advantage over our contemporaries. Have we not the truth of God committed to our trust? Do we not stand for the restoration and propagation of pure primitive apostolic Christianity, untrammelled by humanly devised creeds, rules and restrictions? Have we not gone to the fountain head for the truth? We are well aware that in the eyes of some we are considered narrow for having done this, but we believe that our plea will be consequently and correspondingly purer. A river at its mouth may be broader than at its source; but very often what it has gained in breadth it has lost in purity. Let us be as broad as the Book and no broader; as narrow as the Book and no narrower. But in advocating our plea let us speak the truth in love, avoiding all harshness of spirit. Having, therefore, the oracles of God committed unto us, we are laid under obligation to declare the same to all men, both to so-called heathen and Christians.

#### Our authority.

If we are going to be a force for God, we must have men.

1. Men who realise the authority of the commission—for authority is power. The law of causation demands that every effect must have an adequate cause. If the effect is slight, the cause it not necessarily great; but if the effect is great, the cause is necessarily great, at least corresponding to the effect produced. In the moral and spiritual

#### Men of vision.

2. We need men of vision—men who have a wide outlook and a clear horizon—men who have neither the mote of selfishness nor the beam of self-importance and hypocrisy in their eye. We need men whose hearts are pure so that they can see God; men who can see above the clouds; men who can see the chariots of fire and the glory and power of God, and say with Isaiah, "Here am I, Lord, send me." When there is no vision of God the people perish, for the word of the Lord is scarce in such days.

We need men who have a vision of the world and its need. It is said that Cecil Rhodes thought in continents, but Christ thought in worlds and dispensations. Christ had a vision of the world's need from the battlements of heaven. But he had another at Sychar, when he exclaimed, "Lift up your eyes and look on the fields, for they are white already to harvest." And again, "The harvest truly is plenteous, but the laborers are few." Yes, the laborers with this vision are lamentably few. "Pray ye the Lord of the harvest that he will send forth laborers with the vision into his harvest." Paul had a vision of Europe's need at Troas. He heard their cry, "Come over and help us." From that day his life was one of untiring effort to declare the gospel to Europe. Have we had our vision? Have we ever heard the wail of the countless thousands who pass into eternity every day? Have we ever had a vision of the millions of China and India crying "Come"? Have we never seen the needs of Australia? Have we ever seen our next door neighbor in jeopardy and crying "Come"? Some Christians seem to think since all is well with themselves and their family that



all is well with the world. We believe "God is on his throne," but what about the world that lies in the clutches of the evil one? Can we who have the "key to the missionary problem" at home and abroad look on unconcerned, unmoved? If you can, clearly then you have not had your vision. We should ask ourselves if our vision is obscured by any mote or beam. If it is, let us cast out the offending obstacle. We need to get out of our little back yard and get up on the hill top and view the world. Remember:

"A finger breadth at hand may mar  
A world of light in heaven afar,  
A mote eclipse a glorious star."

Take a lesson of warning from Bunyan's Christian. He was so busy raking together bits of wood, hay and stubble, that he did not see the shining one above him. We need the vision of the value of a soul. It cannot be calculated in £ s. d. In the Arabian Nights' tales there is a story of a remarkable ointment which, if rubbed on the eyes, makes one see all the riches of the world, the gold hidden in the mines, the diamonds hidden in secret places. We need to have our eyes anointed with the eye-salve of Christ in order to see the treasures there are in the souls of men—"to see what is the riches of the glory of his inheritance in the saints." Christ has given himself to redeem his treasure from destruction, and now we are laborers together with him in seeking their salvation.

#### Men of faith.

3. To be a force we must have men of faith in God and the gospel. A true and clear vision of the world's need will be followed by practical effort to save the lost. To do this effectively we must have faith in God and the gospel—the remedy for sin. We have heard of the Scotch woman who had the reputation of being a woman of great faith. But she quickly denied the distinction by saying that she was a woman of simple faith in a great God. So we have a great God and an all-sufficient gospel. Believe in both! Inscribed upon the Garfield coat of arms were the words, "Through faith I conquer." This was beautifully exemplified in the brilliant career of President Garfield. "This is the victory that overcometh the world, even our faith." We must have an unbounded faith in the world-wide power of the gospel, for our commission is to all the world, to every creature. The gospel is as deep as life and as wide as the world. It saves from the uttermost to the uttermost all who believe. In this the gospel is unique and without a parallel in the religions of the world. An interesting story is told of Morrison, a pioneer missionary to China. As he was about to land on the shores of the land of "Sinim," the captain of the ship said to him, "Morrison, do you think you will make an impression on these millions?" "No," was the quick reply, "but I believe God will." Have we Morrison's faith in

God and the gospel? It is true "the retrospect of our lives is filled with lost opportunities," but is it not equally true that the prospect of life is filled with opportunities? Grasp opportunity by the forelock. There is an old poem called "Opportunity" which tells the story of a man who would have fought bravely if he had had a better sword, and of a king's son who picked up the sword the grumbler had thrown away and fought with it so successfully that he turned defeat into victory. Is it not true that many to-day have lost faith in the Word of God—the sword of the Spirit, and have virtually thrown it away? But the call comes to you, brethren, to grasp the Book—the sword—and turn imminent defeat into glorious victory. To be a force "let the word of Christ dwell in you richly in all wisdom," for it is quick and powerful, sharper than any two-edged sword." Men who have faith in God and the gospel will be mighty through God to the pulling down of Satan's strongholds and the upbuilding of Christ's kingdom. Having God as your partner, says Moody, make your plans large.

#### Men of strength.

4. We need men of strength—men with courage and backbone—men with God-imparted convictions, and men with the grace of strength to declare them faithfully. In Christian warfare weaklings are as useless as they are inexcusable. The power of God is at our disposal, and in our weakness his power is made perfect. Since heaven's wealth is ours, there is no excuse for impoverished Christians. Since in Christ we are blessed with all spiritual blessings, there is no need for bankruptcy. The apostolic call is "Quit ye like men, be strong!"

"Be strong! we are not here to play, to dream, to drift,

We have hard work to do, and loads to lift.  
Shun not the struggle; face it; 'tis God's gift. Be strong!"

Be strong! It matters not how deep entrenched the wrong,

How hard the battle goes, the day, how long;  
Faint not, fight on! To-morrow comes the song.  
Be strong!"

Be not weary in well-doing, but be strong and very courageous.

The Bishop of Exeter's lines, "Give us Men," are very appropriate.

"Give us men! men, from every rank,  
Fresh and free and frank;  
Men of thought and reading,  
Men of light and leading,  
Men of loyal breeding;  
The nation's welfare speeding;  
Men of faith and not of faction,  
Men of lofty aim and action;  
Give us men! I say again, Give us men!"

Give us men! strong and stalwart ones;  
Men whom highest hope inspires,  
Men whom purest honor fires,  
Men who trample self beneath them,

Men who make their country wreath them,  
As her noble sons, worthy of their sires!  
Men who never shame their mothers,  
Men who never fail their brothers,  
True, however false are others;  
Give us men! I say again, Give us men!

Give us men! Men who when the tempest gathers  
Grasp the standard of their fathers,  
In the thickest fight.

Men who strike for home and altar  
(Let the coward cringe and falter),  
God defend the right!

True as truth, though lorn and lonely,  
Tender as the brave are only;  
Men who tread where saints have trod,  
Men for country, home and God.  
Give us men! I say again, Give us men!"

To be concluded.

## Union by Absorption.

By T. J. Bull.

At the meetings of the Congregational Union in October of last year in England interesting addresses on the great subject of Christian Union were delivered by Canon Hensley Henson (Anglican) and Rev. J. H. Shakespeare (Baptist). It is a notable sign of the times that an able Anglican preacher such as Canon Henson is should discuss this important theme on the platform of a Congregational Church, and before a representative body of Congregationalists! Writing of Mr. Shakespeare's address, the reporter of the Union's meetings for the *British Weekly*, Rev. F. A. Russell, said, "It sometimes seemed as if Mr. Shakespeare would press unity too far if he had his way. There certainly has been an abuse of denominationalism in the past. But the pendulum must not be pushed to the other side. The idea of unity through non-identity is no ideal. The gift of eternal life has been enhanced in us and for us by our denominations. Suppose, for instance, Baptists tried wholly to absorb Congregationalists, or Congregationalists tried wholly to absorb Baptists, each acting for a greater good to swallow up the other, what would be the probable result? Well, it might be what happened at the Zoo some years ago, when one boa constrictor tried to swallow another. One died. The other remained very sick. It is not wise to idolatrise anything, not even ideals." Mr. Russell's criticism and supposition suggest some interesting questions. Is it possible to press unity too far? Could it be pressed farther than our Lord pressed it in his great prayer under the very shadow of the cross? But perhaps it is uniformity, or some pseudo-unity, that Mr. Russell has in view. One would really like to ask Mr. Russell the meaning of that sentence about the gift of eternal life being enhanced by our denominations. Surely the gift of eternal life is precious to believers in spite of, not because of, their divisions. The value of eternal life would surely not be lessened if all denominational dividing



lines were swept away. One can most heartily endorse Mr. Russell's closing sentence. Idolatry is the supreme abomination in the sight of God. The idolatrising of denominationalism not less so than ideals whether of unity or of anything else. Surely Mr. Russell fell into an unfortunate simile when he compared the absorption of the Baptists by the Congregationalists or *vice versa* to the eating of one boa constrictor by another. One would fain believe that neither of these great churches are such deadly institutions as the reptiles referred to. Of course such an absorption would not cure denominationalism, but it would reduce our sad divisions by one, and perhaps bring appreciably nearer the day of ultimate and manifest unity, the only unity that will tell for the faith of the world in Jesus as the Son and Sent of the Father.

Unity by absorption is not, however, an attractive ideal, and one can appreciate Mr. Russell's supposition. To make definite advances towards unity, it is by no means needful that the denominations should be merged into each other. Alas! that might only accentuate the evil. If the sin of division were fully recognised and confessed by the different churches, and each set to work to rid itself of that which separated it from its fellows, definite and real progress would be made towards the desired end. Under such a process no church would have to give up bed-rock convictions, nor anything of real value to its life as a church. It would be discovered that the separating things are largely, if not exclusively, things about which there is legitimate room for difference of opinion and upon which unity is not necessary nor desirable. Especially would churches acknowledge the supreme value of the Scriptures as revealing the mind of God approach nearer and still nearer to each other and find themselves standing at last on the same ground, none of them being dead boa constrictors, but all vitalised with the life of God.

## South Australian Letter.

By D. A. Ewers.

This is written the day before our Home Mission offering, and of course it is impossible to forecast the result. Some have thought that the £250 donated in response to the Conference appeal last September will materially affect the amount to-morrow, but I sincerely hope not. Another harvest has come since then, and although it is not quite as good as the one previous, and wheat is a little lower in price, it has been on the whole a splendid harvest.

Our Church Extension Fund is doing a good work. By its aid Broken Hill is altering its building to accommodate many more hearers, and Croydon has arranged for a very substantial loan for the new chapel, the erection of which has been delayed owing to the pressure of building operations. The building boom which has been quietly going on for the last two or three years shows no signs of abatement, and notwithstanding the hundreds of new houses in the suburbs it is well-nigh impossible to secure one even at an almost exorbitant rental. Semaphore church, having secured a suitable block, is desirous of building, and I hope to hear of the way opening up for them to do so before long. C. L. Thurgood is doing a good work there.



P. J. Pond and Family,

who are about to return to Australia from America.

S. G. Griffith's mission at Narracoorte has been very encouraging, and in spite of sectarian opposition the church has had a great spiritual and numerical uplift. The worthy clergyman who so strongly opposed us was evidently unacquainted or altogether misinformed about the movement he antagonised. It would be a splendid thing if some well-to-do brother would donate a few pounds to send a copy of "That they All may be One" to every minister in Australia. Nothing is so well calculated to disarm opposition as accurate information concerning our work and aims. I believe the Austral Company still has copies on hand, about 1/- each. Indeed, it would not be a bad idea to start a fund for the purpose if no single large donation is forthcoming. I know of no book better fitted for this purpose. "Let there be light."

It is specially interesting just now when we are studying the character of Ahab in our Sunday Schools to read of the unearthing of some of his private correspondence in Samaria, written 2800 years ago. It makes the story of his life seem more real to us. Just imagine our letters being read

A.D. 4700! It is simply wonderful how the Scriptural records are being substantiated by the pick and shovel in Biblical lands.

I notice my good brother, R. Barr, junr., of Bews, is after me about the apportionment. Let me say in the first place that I am not responsible for this method, whether good or evil. The system was in operation and working most successfully before I was secretary. The list was prepared by a committee, and the sum suggested to each church was carefully considered. To lay the praise or blame on me is simply a case of mistaken identity. Bro. B. seems also a little mixed about the meanings of the words "apportionment" and "assessment." Webster tells us the first meaning of the former is "The act of apportioning; a dividing into just proportions or shares," while that of the latter is "A valuation of property or profits of business, for the purpose of taxation," and the second meaning is "A tax or specific sum charged on persons or property." Now the Committee, in the wildest stretch of the imagination, never proposed to "assess" any of the brethren, that is to "set, fix, or charge a certain sum as a tax." The giving on the part of churches and individuals is purely voluntary and in no sense the payment of taxes.

Then, again, my fraternal critic, while endorsing my statement that the apportionment is "simply a suggestion to the churches to each pay its fair proportion of the amount required to carry out the work undertaken at their request," appears to have a defective conception of what constitutes

a "fair proportion." He takes the numerical strength as the only basis on which to compute what is "fair," but surely the financial position must also enter into the reckoning. If we suggested to a church of 10 well-to-do members an offering of £10, would it be a "fair proportion" to ask a congregation of 100, struggling for a living, to give £100? Some churches have preachers of their own to support, while others have none; some have heavy building debts, of which others are free. All these things have to be considered. Then, some churches are better educated, or have a higher sense of duty in the matter of liberality than others, younger in the faith or slower to appreciate their privileges. I have sometimes thought this also should be taken into account. The church Bro. Barr is connected with is one of the very best supporters of Home Missions in the State, in proportion to its numerical strength. In fact, last Conference year it gave for all purposes about £3 2/2 per member, far more than any other congregation. I fancy if we acted on his proposal and only suggested 2/9 per member for the Home Mission offering, or



even double that amount, they would feel deeply hurt, or else hugely amused, and in either case "our genial Secretary" might get into trouble.

Of course there are difficulties in any plan, and the apportionment is merely a suggestion. With all its faults, it has answered fairly well and met with generous and hearty response. From a pretty wide

experience I feel confident that our good brother's suggestion, if adopted, would not result so favorably. In the meantime let the brethren everywhere realise that the Committee is honestly trying to carry the will of the Conference into effect, and let them be "to its virtues very kind, and to its faults a little blind."



## Great Men and their Mothers.

By John T. Faris.



When David Livingstone was a boy at home, he did all he could to lighten his mother's work, generally sweeping and cleaning for her, "even under the doormat," as she gratefully recorded, with the thoroughness which never left him. "Happily for us all," says Thomas Hughes, his biographer, "no character is without its weak side, and even David would say, 'Mother, if you'll bar the door, I'll scrub the floor for you,' a concession to the male prejudice of Blantyre which he would not have made in later life."

Arminius Vambéry, the Hungarian explorer in Asiatic lands, was never weary of speaking of his debt to his mother, always his inspiration. He was a cripple, and very poor. But she would not let him be discouraged.

"Thou canst not and darest not be an ordinary man," she said. "The spirit of thy learned father is in thee. In order to commence thy studies thou must earn a few florins first, for I can give thee at best only a change of linen and a suit of clothes for the journey. Thou wilt have much to fear, many hardships to suffer. But mark what I say; we must not mind the trouble. During the first part of the night we must prepare the bed on which to stretch ourselves during the latter part." Nerved by these words from the mother whom he honored, Arminius started on his career of struggle and triumph.

Andrew Carnegie was always on intimate terms with his mother. With her he shared all his boyhood joys and sorrows. When he had been working several months as a telegraph messenger boy in Pittsburgh, his pay-envelope at the end of one month contained two dollars extra; his wages had been raised.

His first thought was of his mother. "I ran more than a mile to my house," he says. "Crossing the Allegheny River I could not take the narrow side-walk, but ran the whole way across on the broad waggon road. Arrived at the little cottage where we lived, I handed my mother the usual \$11.25." Evidently he had determined that he must keep the news over night. "The next morning we were all sitting at the breakfast table, and I said, 'Mother, I have something else for you,' and then I

gave her the \$2.25, and told her how I got it. Father and she were delighted to hear of my good fortune; but, mother-like, she said I deserved it, and then came tears of joy."

Oliver Hazard Perry, the hero of Lake Erie, and Matthew Calbraith Perry, who commanded the expedition of 1853 to open the ports of Japan to the trade of the world, had the advantage of the careful training of a mother of whom they were very proud. They took so full advantage of her training that their lives showed her influence. After the battle of Lake Erie, a neighbor insisted that "it was Mrs. Perry who licked the British." And the hero of the battle was ready to agree.

The mother of Robert E. Lee was an invalid; and, as the father was frequently absent from home for long periods, the boy looked after her most tenderly. His biographer says that, "discarding schoolboy frolics, he would hurry home from his studies to see that his mother had her daily drive, and might be seen carrying her to her carriage, affectionately arranging her cushions, and earnestly endeavoring to entertain her, and gravely asserting that, unless she was cheerful, she would derive no benefit from her airing. In her last illness he mixed every dose of medicine she took, and he nursed her night and day."

Abraham Lincoln was never tired of telling of the debt he owed to his mother. "God bless my mother," he once said to his law-partner; "all that I am or ever hope to be I owe to her."

Robert Louis Stevenson was devoted to his mother, and well he might be. He was a sickly boy, and she cared for him constantly and lovingly. She was the companion of the dreary days of winter when he never left the house, but played in the nursery. She relieved the tedium of one Sunday, when he felt he ought to forego his playthings, by suggesting that he fasten a pack to the back of one of his wooden soldiers and play "Pilgrim's Progress." She was always thus inventing some new play to beguile the weary hours. No wonder his memories of her were always tender.

Henry Drummond's loyalty to his mother was evident to all the friends of his boyhood. He delighted to be in her company;

he told her all his plans and purposes; the thoughts which were locked away securely from all others were revealed to her. When, at twelve, he left home, he began his weekly letters to her, which were continued to the end of his life. He planned to have a message reach her every Saturday night if it was at all possible. She would be looking for it, he told himself, and she must not be disappointed.

Dwight L. Moody was always on the most intimate terms with his mother, to whom he was a loving son. She was a widow with five children, and Dwight always did his best to make her burdens easier. She was a remarkable woman, who taught her children to be generous in their poverty, and to be strictly honorable. Dwight thought her training just a little severe, especially when she insisted on his going to church to hear a sermon he didn't understand, after working in the field all the week. Like many another boy, he thought that when he was absent from home he would stay away from church. But, when at last he was out in the world, he found he was so in the habit of church-going that he could not stay away. After one or two Sabbaths of absence back again to the house of God he went. "I have often said since, 'Mother, I thank you for making me go to the house of God when I didn't want to go,'" he wrote to his own children.

Phillips Brooks's love for his mother is abundantly evidenced by several letters to her, preserved and now shared with the public in his biography. When he was six years old, he wrote her a childish letter signing himself, "Your affectionate friend." When he was eleven he joined with his two brothers in writing her this Christmas letter:—

"Dear Mother: Being sensible of the many kindnesses which you have bestowed upon us and the interest you take in our studies, we feel thankful to you for them, and wish you to accept the accompanying pencil-case as a Christmas present from

Your affectionate sons."

Samuel Smiles was just finishing his medical course when his father died. Financial difficulties made him hesitate as to the wisdom of finishing his studies. In telling of this he speaks of his indebtedness to his mother. "You must go back to Edinburgh," she said, "and do as your father desired. God will provide." She had the most perfect faith in Providence, and believed that if she did her duty she would be supported to the end. She had wonderful pluck and abundant common sense. Her character seemed to develop with the calls out the essence of her nature. "I could not fail to be influenced by so good a mother," Dr. Smiles said.

When Thomas Carlyle's mother was nearing the end of her life, he sent her this letter, which told of the beautiful years of their love:—



"Dear old mother, weak and sick and dear to me, what a day this has been in my solitary thought! for, except a few words to Jane, I have not spoken to any one, nor, indeed, hardly seen any one, it being dusk and dark before I went out—a dim, silent Sabbath day, the sky foggy, dark with damp, and a universal stillness the consequence; and it is this day gone fifty-eight years that I was born. And my poor mother! Well, we are all in God's hands. Surely God is good. Surely we ought to trust in him, or what is there for the sons of men? O my dear mother, let it ever be a comfort to you, however weak you are, that you did your part honorably and well while in strength, and were a noble mother to me and to us all. I am now myself grown old, and have had various things to do and suffer for so many years; but there is nothing I ever had to be so much thankful for as for the mother I had. That is a truth which I know well, and perhaps this day again it may be some comfort to you. Yes, surely, for, if there has been any good in the things I have uttered in the world's hearing, it was your voice essentially that was speaking through me; essentially what you and my brave father meant and taught me to mean, this was the purport of all I spoke and wrote. And if in the few years that remain to me I am to get any more written for the world, the essence of it, so far as it is worthy and good, will still be yours. May God reward you, dearest mother, for all you have done for me. I never can. Ah, no! but will think of it with gratitude and pious love so long as I have the power of thinking, and I will pray God's blessing on you, now and always, and will write no more on that at present, for it is better for me to be silent."

## Correspondence.

### EXALTING THE CHURCH.

If we love the church, it should be our earnest desire to exalt it in the eyes of the world, in every possible way.

This brief article is written to suggest a way, in which special attention could be drawn to this, the greatest institution on earth. It is a well-known fact that the majority of the members of the church are in the habit of giving to the various charitable institutions of the State either under a *nom de plume* or by means of collections. They give, it is assumed, in the name of Christ, but, does the church get the credit for it? In some cases, yes; but in the majority of cases, no. Can this be remedied? Yes, in a very simple way. "By making the church the channel through which all our contributions are passed."

If every member of the church made an estimate of the amount per year he could give to church, missions, and charities, divide the total by 52, and each week place the proportion in the collection box, it would simplify matters, and the church would get the credit instead of individuals.

To make this clear let us suppose a case.

|                                       |     |     |
|---------------------------------------|-----|-----|
| Bro. A. gives per year to—            |     |     |
| Weekly Collection, Lord's Table ..    | £13 | 0 0 |
| Special Home Mission Collection ..    | 3   | 0 0 |
| Special Foreign Mission Collection .. | 3   | 0 0 |
| Church Extension Fund Collection ..   | 2   | 0 0 |

|                                       |     |     |
|---------------------------------------|-----|-----|
| Bible College Fund Collection ..      | 2   | 0 0 |
| Various Charitable Collections ..     | 3   | 0 0 |
| Hospitals Collections ..              | 10  | 0 0 |
| Y.M.C.A. and Y.W.C.A. Collection ..   | 10  | 0 0 |
| Institutions for Blind, Collection .. | 5   | 0 0 |
| City Missions Collection ..           | 1   | 0 0 |
|                                       | £52 | 0 0 |

Notice £26 only of this is credited to the church. Why not the other £26? As far as he is concerned, the world may probably imagine it is the gift of a worldly man, for few Christians like to have their names mentioned, and even if they did, unless well known, it would mean nothing to the onlooker. But let this contribution go through the church, and he realises at once that this great institution is using its power for the uplifting of humanity and the relief of the suffering.

Our idea, then, is that the brethren should put the full amount of their gifts into the Lord's treasury.

How could the money be distributed? Let all applications for Home and Foreign Missions, Church Extension Fund, Bible College, and for all charitable institutions, and every needy case in the church, and in the world, come to the church secretary, then at a special meeting the funds could be distributed according to the wisdom of the members. It could be used for the benefit of needy members also. Every family in the church could be supplied with a copy of the "Christian Use of the Tithing System," by Wharton. As we think of the advantages of this system of giving all to the Lord's treasury, they widen and increase upon us. Financially, and with little cost of working, the church would be the greatest power in the world. The advantages of this plan are—

1. It would be more consistent with apostolic financial methods.
2. It would encourage the habit of systematic giving.
3. It would increase the giving of the church.
4. It would save the multiplication of collectors, also money for printing and advertising.
5. Best of all, the money going direct from the church to the various charitable organisations would cause the man of the world to say, "There must be something in this Christianity; see what that small church is giving to the needy and suffering. All may not agree to a proposal of this kind, but let those commence who love the church and desire to see its finances collected and distributed on a proper business-like basis, and others seeing the good resulting would soon fall into line."

Glenelg, S.A., Jan. 31, 1911. WM. BURFORD.

## The Society of Christian Endeavor.

### THE MIRACLE OF HARVEST.

Topic for February 27.

Daily Readings.

Annually repeated. Ezek. 34: 25-27.

Never suspended. Gen. 8: 20-22.

Frequently ignored. Acts 14: 13-17.

A parable of the kingdom. Matt. 13: 24-30.

A promise of resurrection. 1 Cor. 15: 42-44, 54.

A portent of the end. Mal. 4: 1-3.

Topic—The Miracle of Harvest. 2 Kings 4: 42-44; Mark 6: 35-44, 52.

Name four lessons the seasons teach us.  
Follow the process of growth in the vegetable world.

Apply this in the spiritual.

## ACKNOWLEDGMENTS.

### FOREIGN MISSION FUND.

Victoria.—Churches—Bayswater, per Mrs. Clements, 7/6; Dunnmunkle, per Mrs. Rowan, 11/6; North Fitzroy, £11/12/10. Schools—North Melbourne, 17/9; Cheltenham, £1/11/-; Newmarket (for G. P. Pittman), £1/1/6; Brim, 15/-. Other—F. Collins, St. Arnaud, 3/9; Bro. Kenney, £1; H. W. Crouch, Doncaster, £19/11/-. C.E. Societies, per Miss Morris, £15/18/2. Received by C. J. Garland, Treasurer, West Australian Committee.—Churches—Gooseberry Hill, 5/-; Fremantle, £2/10/-; Subiaco, £2/1/-; Sisters' Conference—Mite Boxes—Collie, 18/-; Fremantle, 8/5; Claremont, 6/-; Beverley, 1/1; Gooseberry Hill, 4/-; Subiaco, 14/6; North Perth, 8/3/2; Maylands, 2/4; Perth, 1/3. Sewing Rally Collection, £1/9/3. C.E. Societies—Native Helper Fund—Subiaco, 20/-; Perth, £1/12/-. Isolated Members—Bro. and Sister Robinson, 2/-; Sunday Schools—C.D.E. Collections—Perth, Lake-st., £3/15/2/4; Subiaco, £1/10/-; Kalgoorlie, £1/9/9; Northam, £1/4/-; Bunbury, 11/-; Fremantle, £2/3/-; Claremont, 11/6.

F. M. Ludbrook, Collins-st., Melbourne.  
T. B. Fischer, Cheltenham.  
R. Lyall, 39 Leveson-st., Nth. Melbourne.

### VICTORIAN MISSION FUND.

Churches—Warragul, 40/-; Shepparton, £12; Colac, £6; Blackburn, per Bro. Adams, 15/9; Taradale, 40/-; Sisters Miss Stevenson, W.A., 20/-; Mrs. E. C. Connell, Lake Boga, 4/-; Bro. Thos. Hair, Clear Lake, 63/-.

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

### N.S.W. HOME MISSION FUND.

Annual Offering to Jan. 20.

Churches—Auburn, £5; Albury, £1; Belmore, £18/11/3; Bungawalbyn, £1/18/-; Bangalow, 12/6; Canley Vale, £1/15/3; Casino, 11/-; Chinese Brethren, £1/1/3; Corowa, 17/6; Erskineville, £4 7/8; Enmore, £57/12/1; Hurstville, £1; Hamilton, £2/0/1; Hornsby, £13; Inglewood Forest, £10; Junea, £4; Katoomba, 13/6; Killabakh, 11/-; Lilyville, £2/10/-; Mosman, £4/18/-; Marrar, £1 10/6; Marrickville, £5/6/-; Merewether, £2/4/9; North Sydney, £5/5/-; Paddington, £6/14/5; Petersham, £17; Rockdale, 14/-; Seven Hills, £2/0/8; Sydney, £21/6/6; Sydney Sisters' Sewing Class, £3/3/-; Taree, £3/9/7; Tuggerah, 17/6; Tyalgum, £1/2/5; Wagga, £1/11/-; Wingham, 18/6. Total Churches, £198/3/5. Total Individuals, separate list, £22/9/6. Total to date, £220 12/11.

Individuals—Sister H. James, Dunoon (Bangalow), 10/-; R. T. Wilson, Yerranderie (Enmore), 10/-; F. Marchmont, Wauchope (Enmore), £1/0/3; Bro. Cosh, Inverell, £1/1/6; Sister Mrs. Ferguson, Byron Bay, 5/-; H. Browne, Hay, £1/1/-; C. V. Roberts, Temora, £3/10/-; Sisters Mrs. and Miss Kingston, Baan Baa, £1 10/-; G. S. Warren, and Family, Cairn Mt., £2; Anonymous, 4/-; Sister W. A. Ewers, Condobolin, £1/5/-; Sister A. Ewers, Condobolin, 5/-; Bro. and Sister C. J. Morris, Peak Hill, £3; A. Grant, Warge Park, £1; Sister R. H. Nixon, Gumbur, 5/-; Sister Mrs. Young, Dubbo, 12/-; Sister Burtt, Marulla (Mosman), 10/-; Sister McLean, Kurri Kurri (Merewether), 2/6; Sister S. Butler, Mungindi, £1; S. Butler, Mungindi, 10/-; Sister Bertleson, Illabo (Paddington), 2/6; Sister Flecknoe, Coolamon (Paddington), 2/6; Bro. Bertleson, Illabo (Sydney), 2/6; Bro. and Sister L. J. Stimson, Dubbo (Sydney), £1/10/-; J. C. Layzell, Dubbo (Sydney), 6/6; Sister V. Burtt, Manly (Paddington), 4/-; £22/9/6.  
Chas. J. Lea, Treas.

He that is afraid of solemn things has probably solemn reason to be afraid of them.—Spurgeon.



Any vision of Christianity that leaves the heart of it out, to carry the gospel to another, is far too meagre.



Address communications to

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Victoria.

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### Common Prayer.

We invite churches, Endeavor Societies, Bible Classes, and Sunday Schools and friends of missions everywhere to pray for definite objects during the month of February. In a letter from Miss Terrell, she says:—

"I believe the success of our work at Baramati will depend largely upon the prayer life of the workers, and if all the workers join, which means every member of the church, or should mean this, what a great praying band we would be. Time seems to pass away all too quickly for us to accomplish that which we would, and it seems to me that in a few years so many opportunities come, and if we do not use them they are lost for ever."

Was it not Chrysostom who said, "Let us draw nigh in season, out of season, for it is unseasonable not to be continually approaching. For of him who desires to give, it is always seasonable to ask; yea, as breathing is never out of season, so neither is praying unseasonable, but rather not praying."

The following special topics are suggested for this month:—

Let us pray

For Sister Mary Thompson and her fellow missionaries in the midst of plague stricken Harda, that she may be kept in safety.

For Bro. and Sister Strutton, as they visit the churches of Queensland and New South Wales on their lecture tour.

For the Committee, that they may be guided with wisdom in the choice of new workers.

For Sister Filley, our new worker in Baramati, that she may have great success amongst the children, in her special work.

For Bro. Purdy, that his health may be restored.

For Bro. and Sister Filmer, and Bro. Purdy, that God may bless them in their desire to extend the work to Maewo.

For Sister Terrell, that she may be successful in her language study.

For Bro. and Sister F. M. Rains, on their missionary tour of the world.

For Bro. and Sister Davey, in Tokyo, and Sister Tonkin, in Shanghai, that God may give them an entrance into many hearts.

For Bro. Jame, that his stay in Sydney may lead many Chinese to Christ.

For all of our native teachers in the New Hebrides, that God may use them to win their own countrymen.

### 58 Baptisms at Aoba.

The busy season is upon us. Baptisms, picnics and other festivities are frequent. Many of the Christians are celebrating Christmas by making a feast, and gathering many together, at which gathering they hold a testimony meeting, and many speak. The people at Matanawara and district will make a lot of food ready for the baptisms there on Christmas Sunday, so that all who go to the ceremony, which will be the baptism of about 60, will have food to eat. That will mean the feeding of about 400.

Last Lord's day I visited Lolokaro again, on the weather-side of the island, and baptised 18. There was a good attendance at the meeting in the chapel prior to the baptising in the sea, after which we returned to the chapel for the Lord's Supper, at which about 70 were present and partook. Their offering was £1/10/4.—Dec. 10, 1910.

Later.—Some time has elapsed since the former part of this letter was written. I am now on my way to Norfolk Island, where I hope to spend three weeks, till the return of this steamer from Sydney. I was not at all well for some time before Christmas. I managed to baptise the forty at Nduindui, on December 18, but felt too ill to go to Matanawara on the 25th to baptise the seventy there, and as the steamer came on the 24th, I came away in her. I asked the teacher there to baptise them, but he was not quite sure whether to undertake it. However, he said he may do so; if not, wait till I returned. I was very sorry to be compelled to miss it, but my nerves were very much out of order, and I felt I must get away. Lonie, our little girl of 4, is with me, and enjoying the sea voyage.

Earthquakes have been very common and there must have been 100 since Nov. 9. Only a few days ago there were 15 in one day at our island. On the island east of us Nov. 9 was a memorable day. Many houses were wrecked, and even some natives killed. The yams and taro were heaved up out of the ground. It was very near to a big upheaval. Christian love to all the brotherhood.—F. J. Purdy, Aoba, New Hebrides, Jan. 10, 1911.

### Christmas Doings at Harda.

We have plague in our midst once more. A number of our Christians have been inoculated as well as others, and to-day some more will be. The Christmas festivities passed off nicely.

As the high caste girls are not allowed to mix with all classes, we had their treat in the girls' school on the 23rd. About 100 girls were present. Some of them recited very nicely, and after singing and games, each one was given a packet of sweets, and those whose attendance and progress had been good were given prizes, and a very happy crowd left for their homes.

The Christians made all arrangements for the young people's entertainment, Christmas Eve. A committee had been appointed to arrange for that and our dinner, which we had together on Monday. The following charges were made of five pence each for grown persons, two pence for those between the ages of six and twelve years, and one penny for those under six. The missionaries gave a little more, and had no further care. The parents provided presents for their own children, and there was also something provided for the children of those who were too poor to buy anything. A number of the children and some of the young men and women sang and recited, after which those who cared to had tea and sweets. Tuesday afternoon a number of us met together to see the Sunday School boys and a few girls who attend the low caste schools enjoy their games and hear the recitations and singing and receive their prizes and sweets. There were nearly four hundred children present, and they had a happy time.

Wednesday evening Miss Franklin and myself had two brides and bridegrooms, and another couple who had been married three weeks before, in to dinner with us. We had meat cooked with rice that evening, and then meat with chillies and spices and potatoes, cooked together, dahl (pulse) and some sweet cakes and guavas. After dinner we had games, singing and prayer, and gave each of the bridegrooms a Bible and two large Scripture mottoes that had been sent me by Mrs. Albany Bell of W.A. Twelve smaller mottoes that had been sent with them had already been given in as many homes.

Thursday, some of the Christians had a picnic, after which they marched through the streets with banners, singing hymns. Friday afternoon we had a gathering that was hastily planned. About 45 of us were inoculated, after which some of us went up to the English chapel, where the English children had their annual celebration. Mrs. Cunningham had charge of this. A number of the parents were present, and helped entertain the young people. After the games and tea were over, a very nice entertainment was given by the young people. Saturday evening a social was held for the English people, and they stayed on to a watch-night service. The Hindu watch-night service was held in our bungalow, but was not as well attended as usual, as several were feeling poorly after their inoculation.

Brethren from all the States had sent special gifts, so a number of students had been made happy, and we had provided blankets and clothing for needy cases, so that they could have them as soon as we had cold weather. One who received a blanket and some money said he wished to become a Christian, but he was very ill, and died before I visited him again.—Mary Thompson, Harda, India, Jan. 2, 1911.



## In the Realm of the Bible School.

### "COVETOUSNESS, WHICH IS IDOLATRY."

Sunday School Lesson for February 26,

"Elijah Meets Ahab," 1 Kings 21: 1-19.

A. R. MAIN.

This is our last study of Ahab, the king of notoriety who "did that which was evil in the sight of Jehovah above all that were before him." Not the least of these evil deeds is that of our lesson, when the powerful ruler, with riches and honor in abundance, set his heart to covet a poor man's goods, and increased his possessions at the cost of a fellow creature's blood. The sacred writer says, in connection with this foul murder and wrongful seizure, that Ahab "did sell himself to do that which was evil in the sight of Jehovah" (1 Kings 21: 25). That is a striking phrase. Ahab offered to purchase Naboth's vineyard, or to barter it for a better vineyard. His pecuniary transactions were more extensive than he wot of: he offered to buy a piece of ground, and ended by selling himself. Sin—as Mark Guy Pearce says—"Sin has only one price, it takes the man."

"Still as of old  
Man by himself is priced;  
For thirty pieces Judas sold  
Himself—not Christ!"

#### Character studies.

The selected Scripture yields a splendid series of clear-cut studies of character. We have Elijah, Naboth, Ahab, Jezebel, the elders and nobles, and the sons of Belial. *Elijah*—no longer discouraged, but once more the brave representative of Jehovah and champion of right. *Naboth*—a brave man too, in humbler place. I fear there may be some who imagine that Naboth was just a little pig-headed. We all have met at times mistaken individuals who thought stubbornness a virtue. Naboth was not of this class. Still, one may question, was it not carrying decision too far to hold out against his majesty the king's request, and risk death for a bit of land, especially when there was no principle involved? But was there no principle involved? Even if Naboth had only had sentimental reasons for holding on to his father's inheritance, the place of his boyhood's play, I think he would have done well. But he had regard for what he believed to be the word of God (Num. 36: 7). We can and should honor the man who will not be seduced even by a monarch's reward from doing the will of God, the man whose freedom and dignity and self-respect cannot be bought. All honor to Naboth! *Ahab* shows up badly, wicked and weak. A pampered child seeks a toy to add to its already too great store, is refused, and sulks. We feel sorry. One called a man and a king believed his happiness depended on annexing a poor man's land; he was refused, and "he laid him down upon his bed, and turned away his face, and would eat no bread." We feel mad. The baby! "When I became a man," Paul wrote, "I put away childish

things." But the same apostle thought some of his fellow Christians had not got past the childish state. Stunted growth is a terrible thing. The king's weakness was shown in leaving the whole matter to Jezebel, and then, without enquiry, taking possession of the vineyard. Note that Ahab's ignorance and weakness were not taken as an excuse. He did not personally kill Naboth, yet Elijah asked, "Hast thou killed and also taken possession?" If he did not know, he should have known. If he did not kill, he by criminal negligence allowed a murder which he should have prevented. *Jezebel* was not weak. She would stick at nothing. We never read of her sulking. She had a kind of contempt for her weak husband ("Dost thou now govern?" v. 7). For her to desire was to devise, to think was to act. So Naboth died. The relative strength of character of Jezebel and Ahab is seen in the phrase of v. 25: "Ahab...whom Jezebel his wife stirred up." G. Campbell Morgan has a suggestive comment:—"The action of Jezebel is a new revelation of the awful capacity for evil in the nature of a strong woman. When she falls, the fall is great, because the height from which she falls is great. The possibilities of goodness in a strong woman are almost immeasurable; and when the central principle is evil, this great strength affords a commensurate possibility of sin." The *elders* and *nobles* and the "sons of Belial" (i.e., "sons of worthlessness" or "wickedness") are indications of the corruption of the day. It is a shameful thing when judges are open to bribery or witness to perjury in cases involving a man's life. The whole iniquitous proceeding was rendered worse in that the murder was concealed under a professed reverence for God and his law. "Simulation of holiness doubleth a villainy." God had decreed punishment by stoning for blasphemy (Deut. 13: 10; 17: 5).

#### Found out.

"Be sure your sin will find you out." Convince men of the truth of this, and crime would marvellously decrease. Sin deceives, and one of its chief instruments of deceit is the suggestion that, whatever others may have found, the present sinner may escape. If there is even an apparent exception to the rule, it is simply because we have not waited long enough.

That was a dramatic meeting between prophet and king. It was well timed. All seemed well: Ahab's spirits had returned; he walked to view his new property (apparently forfeit to the crown on the death of Naboth and his sons); the world once more was a beautiful place; of course Jezebel was right; it was a silly thing ever to have had scruples. So he was thinking—when the herald of doom appeared. He gasped at Elijah, "Hast thou found me, O mine enemy?" "I have found thee," declared Elijah, and with dramatic fitness he sped the message of God: "In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine": "The dogs shall eat Jezebel by the rampart of Jezreel." That was a speedy finding out. If God always struck at sin

as on this occasion, if at the very time and place doom were pronounced, would we be better or not? When Ananias and Sapphira died with a lie on their lips, I suppose other would-be liars kept away from church meetings for a while. Perhaps what we most need to remember now is that sin will inevitably bring its punishment. Delay is no sign of reprieve. "The soul that sinneth, it shall die." That is just as true if long years of seeming prosperity elapse as it was in Ahab's or Ananias's case.

"Though the mills of God grind slowly  
Yet they grind exceeding small;  
Though with patience he stands waiting,  
With exactness grinds he all."

#### "Covetous man, who is an idolater."

Considering that covetousness—the sin of Ahab—is so severely reprobated in the New Testament, since Paul calls the covetous man an idolater and says he shall not inherit the kingdom of God, why do we to-day take so little notice of it? Is it because modern Elijahs fear up-to-date Ahab's? Or is it because the modern prophet thinks he will stand a better chance of a contribution from Ahab if he says nothing at all? Or is it simply because we hesitate more to judge a man's heart, and decide to leave him to his Maker? We can at least plainly direct attention to what the Bible says about it.

Are no such awful things done now as of old? Was Ahab's sin more conspicuous, even, than some of the actions of modern trusts and combines? Have no large shopkeepers been known to seek to close up smaller businesses, and then try to justify the shameful transaction by saying, "Well, we offered to buy them out"? Are none now like grasping Lot seeking good markets even if it means Sodom? Are none deliberately cutting themselves and family off from godly company and help for the sake of greater gain and better grain?

What is covetousness? Without dodging, it is something of which all may be guilty. We do not need to possess much. "Covetousness is the over-strong desire for more, uncontrolled by reason, or conscience, or the word of God,—a desire that is willing to gain for itself (a) at the expense of others, (b) at the expense of higher and better things."

Why is covetousness classed with idolatry? Macknight says: "The covetous man is he whose chief care is to amass money, whether he spends it on his lusts or hoards it. Such a person is justly reckoned an idolater, because, instead of trusting in God for the support of his life, and for his enjoyments, his whole dependence is on his riches; they are the objects of his strongest affection, and all his cares are employed about them." Our Golden Text has the gist of the lesson and is of perennial importance: "Take heed, and keep yourselves from all covetousness."

#### Sentence Sermons.

Weakness will darken into wickedness.—*Alex. McLaren.*

"A strong woman fallen is the most terrible thing in human failure."

How potent a woman's influence is for good or ill; but an evil woman will more quickly debase her husband than a noble woman will uplift him.—*Meyer.*





## Tasmania.

**NUBEENA.**—On Jan. 31 we gave a farewell social to W. Moffit, who is leaving to visit some of the northern churches by invitation. The chair was occupied by W. Clifford, from Bream Creek, and speeches were given by Bros. Williams, G. Greatbatch, and others. We had an enjoyable evening. When Bro. Moffit arrived here about nine weeks ago, he found the church was not organised on New Testament lines. He gave a series of discourses on a properly organised New Testament church. The church was asked if it desired to be placed on the above lines, and it unanimously responded in the affirmative, and chose five elders, viz., Bren. Joseph Williams, G. Greatbatch, James Cook, F. H. Burdeu, and F. Elwick Smith, and as deacons, Bren. J. Harwood, M. Smith and T. Spaulding, and Sisters James Cook, W. E. Woolley and A. Dodge as deaconesses. Bro. Moffit then (with the elders) visited the members who had been neglecting the ordinances of the Lord's house in order to restore them to the fellowship of the church, and up to the present about thirteen by restoration and first obedience have been added to the church. We are pleased to say that all the meetings have been well attended. Sometimes five services have been held in the week, and the Sunday evening the gospel meetings have been exceptionally good. Since Bro. Moffit has visited this State this time he has ridden over many miles of rough country, preaching and teaching publicly, and from house to house, the things pertaining to the kingdom of God. He has delivered over 200 public addresses. He also held an eleven nights' public debate in Launceston with Pastor Butz on the Sabbath question. In that debate the plea of the churches of Christ was kept well to the front. His labor has not been in vain in the Lord. The churches he has visited have been built up and set in New Testament order, and thirty-two have been added by restoration and first obedience. We are pleased to say that although Bro. Moffit has crossed the three score years and ten, he is hale and hearty, his voice clear and strong and impressive. The elders of the church wish to thank Bro. Moffit for the work he has done whilst among us.—F. Elwick Smith, Feb. 1.

## New Zealand.

**MATAURA.**—We closed our Bible School year for 1910 by a distribution of prizes and gift books on Christmas Day. Prizes were awarded on the basis of a written examination on two months' lessons; home work and attendance. The annual church and school picnic was held on Dec. 26 in the beautiful grounds of Bro. Henry Osborne. There was a good attendance of scholars yesterday, when the school resumed after a brief holiday recess. At the annual business meeting of the church on the 24th inst., an invitation was extended to the writer to continue his services as evangelist for another year, commencing March 1 next.—T. J. Bull, Jan. 30.

## West Australia.

**EAST PINGELLY.**—Pleased to report progress of the church here, our membership having increased by five since last writing. Bro. Manning, who comes along monthly, is highly es-

teemed here, and people come for miles around to hear him preach. We are looking forward to the time of reaping, praying that God will crown our labors with success.—H.J.V., Jan. 27.

**PERTH.**—We had as visitors in our meetings last Sunday at Lake-st. Bro. and Sister Thomas, of the Park-st. church, Unley. They are the parents of the able evangelist of the Grote-st. church, and are visiting their son Alfred in this city. They report a fine trip across the Bight, and are enjoying what Bro. Thomas calls their honeymoon. Sister Miss Klose, of the North Adelaide church, was also a welcome visitor with us.—W.B.B.

## Queensland.

**ZILLMERE.**—Annual meeting held Jan. 23. Bro. Tuck in the chair. All reports satisfactory. Officers elected:—Sec., J. Bruce, re-elected; treas., W. Somerville in place of W. Albury, who was treasurer 11 years. A vote of thanks was accorded Bro. Albury for his faithful service. S.S. staff all re-elected. The church offered Bro. W. Waters six months' engagement, which he has accepted.—J.B.

## South Australia.

**GLENELG.**—Since last report we have had splendid meetings, and the following have been received into fellowship: Mrs. Douglas and Mr. A. Whittington, from Grote-st., also Mrs. Hogan and Miss Muriel Vincent, whose confession has already been reported. On Jan. 30 we took the Bible School for a picnic by road to Glen Osmond, and spent a most enjoyable day. We were favored with the attendance of a large number of scholars and friends. The teachers worked hard, and the sisters of the Dorcas Society superintended the provisions, which were catered for by Bro. Vincent. Our school is growing, and the teachers are working harmoniously together.—E. W. Pittman, Feb. 1.

**UNLEY.**—A. C. Rankine gave a good address on Jan. 29, on behalf of Home Missions. Mr. and Mrs. David Finlayson, from Owen, were received into fellowship. Mr. Finlayson has been a much-esteemed member of and a splendid worker in the church at Owen, and his wife, who has been an earnest Christian for many years, desired to fully follow her Lord, and was baptised on Friday evening. We are glad to have these two with us. Several of our members have been visiting Western Australia. Mrs. John Sanders has just returned from a visit to her son there, and Mr. and Mrs. Geo. Thomas are now in the West.—P.S.M.

**NORWOOD.**—Good meetings on Jan. 29. J. E. Thomas spoke in the morning in the interests of Home Missions, giving an address which was much appreciated. At night A. C. Rankine preached; subject, "The Valley of Decision." Miss A. Thomas, soloist, assisting in the service. A young man, son of J. H. Moore, made the good confession. Since last report two have been received into fellowship—one by confession and one by letter.—G.H.J., Jan. 29.

**WALLAROO.**—We had a fine meeting this morning, our room being well filled. There were 25 present; 18 of these were members, and the rest were young people who show a deep interest

in the worship, and I believe their young minds are impressed. Bro. Trenwith, of Kadina, gave a good earnest address. Have been urging the importance of Home Missions the last three Lord's days, the result being splendid enthusiasm and a liberal response to the appeal made, realising £14/4/6. We are hoping that the brotherhood throughout the State have responded as liberally, in order that a cause may be established in this promising field.—E. J. Killmier, Feb. 5.

**TUMBY BAY.**—On Jan. 29 Bro. Thos. Burt addressed the church in the afternoon. He and his wife and family, who are all members of the church, have come to settle on this side and will strengthen the brotherhood on Eyre's Peninsula. On Thursday evening, Feb. 2, we held the first of a series of cottage prayer meetings in the writer's house. We had a good attendance, and hope that thus the spirituality of the members may be increased.—R.H., Jan. 3.

**UNLEY.**—Small attendance this morning, quite a number of our members, including Bro. Gore and family, being away on holiday. This evening Norman Noble, one of our students at the College of the Bible, preached to a fair audience, his subject being, "True Freedom." Collection for Home Missions amounted to £32/16/-, and last Sunday, £1/1/- was received.—P.S.M., Feb. 5.

**NORWOOD.**—Very good meetings to-day, A. C. Rankine speaking morning and evening. Two young men received into fellowship. Home Mission offering reached £47/2/2 so far.—G.H.J., Feb. 5.

**KADINA.**—Good meetings to-day. We had Sister Mrs. T. Pedler and Bro. Edward Grigg, from Butler church. Bro. Grigg was a deacon here some few years ago. We were pleased to have him with us again. Bren. Cliff and Pridoux, from Baptist Church, W.A., also met with us. To-night we had a good meeting; not quite so many out on account of hot weather. The prospects are bright.—E. G. Warren, Feb. 5.

**NARRACOORTE.**—Last night Bro. Griffith closed one of the greatest missions ever held in Narracoorte. The building was full, and at the close of the meeting two men and a lad confessed Christ. The interest throughout has been splendid. At the end of the second week, when the mission should have closed, the interest had assumed such proportions that it was thought wise to continue. Thirty-three have confessed Christ, and one by statement. Twenty-eight have been welcomed into our midst. The others will be later. The ministers of the denominations helped us by calling an unusual number of times upon their parishioners and endeavoring to teach them in the way of their church more perfectly. The Presbyterian minister undertook to explain the meaning of baptism the first night of the mission. The English clergyman pleaded with his people to speak to him before they thought of accepting other teaching, and both men volunteered to immerse any who wished. The converts have come from the English, Presbyterian, Methodist, Congregational and Catholic Churches. The convert from Catholicism was here on a visit, and returns to Rainbow, Victoria, to-day. Regarding the magnificent work done by our Bro. Griffith I need say little. The number of converts; the interest aroused; the opposition of other churches; the fact that we hear of those who have not been inside our building making a very close study of the Bible, indicate better than I can tell the power and influence of our State Missioner. We must F. Thomas. His visit was opportune, and through his efforts we know of at least one who was brought nearer to her Saviour, and she in turn the church members and our organist, Sister organised choir, are worthy of mention, and most enjoyable of all was the wonderful spirit of unity T.E., Feb. 6.

**SEMAPHORE.**—The work under C. L. Thurgood is making steady headway, and by the time Bro. Taylor arrives from America everything will



be in order. Our Bible School picnic at the Botanic Gardens was a success. Quite a number of members, including D. A. Ewers, J. Hawkes and Queenstown folk, added to the pleasure of the outing. Lord's day, Feb. 5, the attendance was good, notwithstanding the heat, and the beach being so handy. At the morning meeting 50 broke bread. C. L. Thurgood exhorted, and at the gospel service spoke on "The Conversion of a Black Prince." Increased interest is being taken in mid-week meeting and the Bible School. Splendid response to the Home Mission collection.—Feb. 6.

**QUEENSTOWN.**—The quarterly business meeting was held on Wednesday last, W. C. Brooker in the chair. Large attendance. Reports by secretary and treasurer show increases in membership and receipts, with all branches on the up-grade. The building fund shows a satisfactory credit balance. It has been decided to install the electric light into both church and class rooms. C. E. Lawton was appointed to make arrangements to carry out the work. Our choir master, Bro. Pilkington, has resigned his position owing to ill-health; we hope for his early recovery. In the meantime Bro. Ward has taken up the duties. Sister Wilson has carried out her duties as collector to Home Mission Fund satisfactorily, and as a result some £7 has been handed in. An adjournment was made to accept the hospitality of the sisters, who had provided a coffee supper. Lord's day, Feb. 5, at our morning meeting we had a fine attendance. W. C. Brooker exhorted. In the evening the chapel was crowded. W. C. Brooker delivered a stirring address. At the close a man made the good confession.—Feb. 6.

**GROTE-ST.**—On Lord's day morning, Jan. 29, addressed the church on Home Missions. Bro. Thomas preached in the evening, both attendances being good. At the close of the service two fine young men (brothers) came forward and made the good confession. On Wednesday, Jan. 25, the church held its quarterly business meeting. The reports presented were very encouraging. The resignations of Bren. Geo. Toxland, E. H. Harding, and T. Ryan, M.P., were accepted as deacons of the church. We regret very much at losing these able brethren. Bren. Toxland and Harding have taken up land in various parts of the country, and Bro. Ryan expects to leave shortly for the Old Country. Owing to the resignation of these brethren as deacons, the church called for nominations, and the following were nominated and duly elected:—Brethren H. Morphett, A. Morphett, E. Barnes, W. Jordon, G. Kersley. The church has decided to hold a gospel mission about May. E. Ross Manning, supt. of the S.S., finds it necessary to call for an assistant supt. and assistant secretary. The school is ever increasing, and more help is needed. Who will volunteer? To-day, Feb. 5, good meetings. Four were received into membership with us. Bro. Thomas gave a stirring exhortation on Home Missions. The collection amounted to £78. We expect it to go higher yet. Bro. Thomas preached in the evening, taking as his subject, "The Man Who Miscalculated." At the close of the service two men and one woman made the good confession.—W.J.M., Feb. 5.

**STIRLING EAST & ALD GATE VALLEY.**—Meetings continue to be well attended. Last Sunday evening at Stirling one young man came forward who had been previously immersed but had wandered away. The Committee allotted us £25 for Home Mission collection, but owing to increased prosperity we received £29/12/-. The meetings at Summertown are keeping up, and the brethren at Stirling cheerfully do all they can to assist. A good number of delegates are expected to be able to make the trip to Milang to attend the Southern Conference on Feb. 14.—A.G.R.

**NORTH CROYDON.**—We are still having good meetings. W. Cosh, from Henley Beach, gave us a splendid address on Lord's day morning. The Home Mission amount allotted to us was £3; we collected £5/7/6. We are also pleased

to state that the Committee of the Church Extension Building Fund granted us the sum of £650, for which we are very grateful. Our desire is to see the building started. The contractor has signed the contract, so we hope to see a start made very shortly.—F. Plant, Feb. 6.

## New South Wales.

**LILYVILLE.**—The annual business meeting of the church was held to-night, Bro. Walter Fox in the chair. Reports from the treasurer and secretary were read, showing a credit balance in the bank after paying all liabilities for the year, including the sum of £36/13/- balance owing on land. As this land covers half an acre, situated on the two leading roads in a rapidly growing suburb, the church realise their responsibility, and have decided on a forward movement. The following officers were elected for the ensuing 12 months:—Deacons, Bren. J. H. Wilkins, J. Fox, Browning and Dane; treas., Bro. J. Fox; sec., Bro. Dane; organist, Sister Etta Fox; school supt., Bro. Dane.—W. C. Dane, Feb. 1.

**PETERSHAM.**—We are still going on, though we have not announced ourselves lately. Things middlingly prosperous. C. M. Gordon gave us two addresses, one on Sunday, 8th, and one on Monday, 16th; both very much enjoyed. If any went home on Monday thinking lightly of the College of the Bible they should be pitted and prayed for. No confessions for several Sundays now. The church is not praying for them and not expecting them. "Blessed is he who expecteth little, for he shall not be disappointed." The writer has started a "Prayer Meeting League." The members pledge themselves to attend three prayer meetings in the month, and to speak to some church member each week about attending also. May it cause a moving among the dry bones. The C.E. Society is flourishing.—G. E. Burns.

**BROKEN HILL.**—Our meetings have not been so well attended since the holidays. Over 20 of our members have been away on holidays, but are now getting back home again. Sister Mrs. Harrison has been very ill in Adelaide for some time. We pray that she may be spared to us. Two confessions since last report. We are preparing for our church anniversary on March 5. We also hope to start building our new class rooms for the Sunday School. Had a good downpour of rain during the week, for which we thank the Lord.—R. J. House, Feb. 4.

**MEREWETHER.**—This morning Bro. Goddard addressed the church on "The Place of the Weaker Brother." Bible Class attendance improving still. A talk from Bro. Fox (Lilyville) on "The Loss of Power" was enjoyed by all. To-night Bro. Fox preached. Fair meetings.—Feb. 5.

**HAMILTON.**—Bro. Fox, from Lilyville, spent the week-end in this district, and gave the church a fine address. Splendid interest in the Bible Class. Bro. Strongman spoke on "The Unpardonable Sin" to-night. Sunday evening meetings are keeping up well. One addition by letter. Thanks to Sisters Holden, Preston, and H. Goddard, and Bros. C.M.G., Allan, S.A.W., S.L., and S. Wilkinson, 1/- each; Bro. Hagger, 3/-; Bro. Mantover, 3/-; and Bro. and Sister Jos. Goddard, 5/-. 137 shillings have arrived so far, but 3863 are still needed. Land is £200 a block. Is 1/- too big an amount for you to give? or must the work suffer for lack of your gift? S. G. Goddard, Swan-st., Hamilton, awaits your shilling.—Feb. 5.

**LISMORE.**—Very fair congregations last Sunday. In the morning we received a baptised believer into fellowship. At night Bro. Saunders took the confession of a married lady. E. C. Savill has been unanimously elected church secretary, and F. R. Furlonger treasurer, envelope secretary, and editor *Friendly Visitor* pending the arrival of a successor to Bro. Saunders. T. G. Mason, of West Moreton circuit, Queensland, has accepted an engagement under the District

Conference to labor in Casino. With the engagement of a preacher for Lismore we anticipate a big progressive movement on these rivers. Bro. Saunders leaves for North Sydney next week, closing his labors here on Sunday, 29th. J. H. Hamblly having resigned his position as Bible School secretary, F. W. V. Stratford has been elected to that office.—E.A.P.

**PADDINGTON.**—At the morning service Bro. Albany Bell, of W.A., gave a fine exhortation on the keyword "Inasmuch." We received into fellowship Sister Davis, from Grote-st., S.A. Our visitors included Sisters Brockway, W.A.; Cook, Inverell; Winter, Moree. Rain spoilt to some extent the attendance at the evening service, but we had a good meeting, and C. M. Gordon preached a beautiful discourse on "The Difficulty of Losing our Souls." Church anniversary services are fixed for Tuesday, Feb. 14. At the public meeting Bros. Burns and Saunders will speak.—A.E.I., Feb. 5.

**CANLEY VALE.**—The annual meeting was held on 3rd inst., when the following officers were elected:—Elder, W. H. Wooster; deacon, G. Stimson; treas., D. Wakeley; sec., T. Alan Ferguson; Bible School supt., G. Stimson; Bible School secretary, Sister M. Stimson; Building Fund collector, Sister G. Christopherson. The late Bible School secretary, Sister M. Christopherson, has resigned on account of her approaching marriage. Our very best wishes go with her in her new life. The treasurer's statement was satisfactory. No additions to the membership for some time past; we have been severely handicapped owing to the need of an evangelist. W. J. Williams, of Taree, N.S.W., is expected to take up the work here and at Rookwood on March 12. A welcome meeting is being arranged for March 11, and we are looking forward to a time of great spiritual activity.—T. Alan Ferguson.

**ERSKINEVILLE.**—Fourth week of the mission closed on Feb. 4. The confessions up to that date were 27, and 1 baptised believer and 1 restoration added; total, 29. On Sunday we entered our last week, which we believe and pray will be our best. The rain came down all day Sunday, and to a large extent spoilt our meetings, although at night our audience numbered just on 300. Bro. Hagger gave us a splendid address, at the close of which our hearts were gladdened as we listened to five making the good confession (three from the Bible School). This makes total 34. We are sorry to have to report that Bro. Payne had to go to the mountains on account of his health. We pray that God will richly bless him and bring him back to us in health and strength to carry on the good work.—Geo. Morton, Feb. 6.

**SYDNEY.**—For the past month have to report good meetings. Glad to have back with us again quite a number of the members who have been holiday making. We have had a number of State and Interstate visitors during the month. Last Lord's day we had with us in fellowship our aged and esteemed Sister Morris, also Bro. T. Morris, from Victoria. Glad to see at one of the night meetings Bro. and Sister Knapp, from New Zealand. C. M. Gordon spoke on College of the

Continued on page 98.







## The Castle on Norval's Point.

By Victor Lauriston.



Vera glanced lazily across the rippling waters of the river's mouth to the great promontory of Norval's Point.

Don's gaze followed hers.

"That will be a fine place for my ten-thousand dollar mansion," he said with an affectation of carelessness.

Vera's mood was manifestly practical.

"The north winds will make it very cold in winter," she suggested.

"We can go to Mexico for the winter," replied Don.

"We?" repeated the girl inquiringly.

"You and I," the man explained.

The girl laughed nervously.

"Don't be foolish," she said with an air of reproof.

For a moment before answering Don surveyed in rather critical fashion the fair face of the girl before him. Vera seemed unconscious of his scrutiny. Her brown eyes were still fixed, beyond the waters, on Norval's Point, with its crest of dark cedars.

"Intimating," said the man at last, "that you want me to be serious. That is just what I am. I was never more serious in all my life than at this very moment."

"It certainly sounds serious," replied the girl, with a mocking laugh, "for you to talk of ten-thousand-dollar mansions when you've just finished telling me that with another year's hard work on the paper you expect to clear off the debt and come out a little ahead. Where is the ten thousand dollars to come from?"

She paused, and smiled at him. Indulgence seemed to mingle in her reproof. He rather resented the smile. He resented, too, her disposition to treat him as a big brother.

"I'll have that mansion in a year's time," he responded doggedly.

She laughed.

"A castle. In Spain, I suppose," she cried gleefully.

He flushed, and gazed down at the sand. A moment of perplexed silence followed. Vera poked among the stones with the tip of her parasol.

"Vera!" said the man hesitatingly.

"Well?" she demanded, with an air of impatience.

"I dare say you're right. I dare say it does sound foolish for me to talk of ten-thousand-dollar castles. But the rest of what I said I honestly meant. And, whether my house is a castle or not, whether it's on Norval's Point or not, I want you to share it with me."

Again the girl poked at the stones with her parasol. For a long time she was silent, while the brown on her fair face deepened.

"I wish you wouldn't talk of such things," she said at last. "We're good friends, just as we've always been ever since I can remember. Isn't that enough?"

"No," he answered with a sudden access of boldness. "You must be all to me—or nothing."

Vera smiled gravely.

"Then I fear I must be nothing," she responded in low tones. "I don't like you enough for me to be all. We've been good friends; but you've never—honestly you've never done anything to impress me. I like men who do things."

"And it is impossible—" he began.

"It is impossible," she answered calmly. Then, suddenly, as if it were an afterthought, "It's just as impossible as—is it is for you to have a castle on Norval's Point in a year's time."

The man had risen, and was pacing to and fro excitedly. At her last words he halted, facing the girl. His eyes were suddenly bright.

"Impossible. Just as impossible," he muttered.

Then, with a sudden energy: "You say you can't care for me because I've never done anything to impress you. Suppose I do the impossible. What then? Will you care then? If I have that castle on Norval's Point for you in a year's time, will you care for me?"

A soft light glowed in the girl's dark eyes.

"How can I tell?" she asked. "I might love a man if he came to me penniless; I might despise another if he came to me with a dozen castles. Till the time comes, and the man comes, how can I tell whether I'll care or not?"

"Then," he demanded tensely, "will you marry me, whether you care or not? You've laughed at my notion; you've termed it impossible; you know I've only the *Tribune* to rely on, and it's not clear of debt. I myself said that it sounded foolish to talk as I did. Won't you give me this lone chance? It's likely to cost you nothing."

Vera gazed at him in silence. Irresolution was written on every line of her face; yet even behind her irresolution she seemed to smile; and to him, as he watched her, her smile was enticing.

He waited in suspense for her answer.

"And," he added suddenly, as she still stayed silent, "if I fail, I'll never speak to you of these things again; even though it kills me, I'll never again come near you. Come. A bargain is a bargain. Will you marry me, love or no love, if in a year's time I have ready for you a castle on Norval's Point?"

The girl, gazing on his tense face, laughed banteringly. Manifestly the bargain was in her eyes a jest.

"I will," she said.

### II.

Editor Donald Granville glanced up from his desk.

Contractor Morrison, slouching into the sanctum sanctorum, took the seat proffered him, and cast his small eyes furtively toward the stenographer in the outer office. The editor, in response, rose, and closed the door.

"You're getting out a pretty good sheet, Granville," said the contractor patronisingly, as he

mopped the perspiration from his bald forehead. "Mighty good sheet. If you keep from running amuck among the men of influence, you're going to make good here, and no mistake."

Granville's answering smile was a trifle suspicious. He looked on Contractor Morrison as a friend, it was true, but as a friend who would bear watching.

"Thanks," he said with a short laugh. "If the *Tribune* is doing well, I am pleased to hear it. What can I do for you to-day?"

Morrison smiled uneasily, then drew his chair a little nearer, and dropped his voice to a whisper.

"Business," he said. "Plain, every-day business. A friend of mine wants something, and another friend of mine has it to give."

He paused expectantly.

"Your business will have to be plainer before I understand it," said Granville composedly, looking his visitor straight in the eyes.

"Very well," said Morrison, manifestly ruffled. "I'll put it plainly. It has just come to the knowledge of a mutual friend of ours that one of your reporters has secured certain papers relating to the proposed United Traction Company franchise. I've called to see that you didn't get yourself into trouble by using them. I'm right about your having the papers, I suppose?"

Granville smiled quietly.

"I believe you are," he said. "In fact, they're here in my desk at this very moment."

Morrison nodded.

"Just what I thought. Well, I'll take them with me if you don't mind. As you have no use for them, I don't suppose you'll want to keep them; and, as they were handed out under a misapprehension, why, of course the company has a right to get them back."

The editor gazed in silence at the big man's hand outstretched for the papers.

"They don't belong to the company," he responded in gravely serious tones. "They did not come from the company. We received them from a certain party whom I needn't name in the regular course of business; and, while we're very sorry to disoblige you, Mr. Morrison, the fact is, we intend to keep them."

"You do?" ejaculated Morrison, his fat face turning suddenly scarlet. "Stolen documents. Nice dealings for a reputable newspaper to be engaged in."

Granville looked at him queerly.

"You know very well," he said sternly, "that these papers were not stolen. More, they concern a matter of vital public interest; and, as a journal serving the public interest, the *Tribune* must publish them. We have no alternative."

"Publish! You don't mean—"

The contractor spluttered off into vengeful expletives. Granville watched him calmly.

"Why not?" he said. "Here are two traction companies, both anxious for a franchise over Chattenham's streets. United Traction are after the franchise; so is the Western Electric Railway. There's a deadlock in the city council on the question of granting a perpetual franchise. Just when public excitement is at top notch the *Tribune* receives certain papers which prove conclusively that United Traction has bribed two aldermen. We also received inside information to the effect that the Provincial Government intends limiting such franchises to twenty-five years after the next



session. Aren't these facts which the public have a right to know? Are they facts which a newspaper, purporting to represent and serve the public, can consistently suppress?"

Morrison's face whitened perceptibly. For a moment he gazed at the young man before him in angry silence. Then his aspect changed; and his voice, when he at last spoke, was insinuatingly smooth.

"See here, Granville," he said argumentatively, "I've always been a good friend of yours. You'll admit that. I want to be your friend now. I don't want to see the *Tribune* run up against a snag just when you're getting it on its feet again. It's foolish of you to take such a stand, which will antagonise men who are your very best friends."

"I don't want to antagonise any one," Granville answered slowly, "but the honor of the *Tribune* is at stake."

"Are you going to sacrifice its honor to its interests?" flashed the contractor. "Suppose you publish these papers. What then? I've been working to get you the company's printing. You'll be cut out of that. A lot of the biggest and most respectable business men in the city are behind United Traction. You'll lose their patronage. Some of them are prominent in the party. There have been kicks already, I understand, among the leaders, that your sheet is too blamed independent. If you make them sore over this, too, it's a dead certainty that there'll be another paper here in no time, with plenty of capital behind it. You know what that means better than I do."

He paused. Granville, staring at him, remained stubbornly silent.

"Maybe United Traction did spend a little money," went on the contractor plausibly. "If so, the other fellows did the same. Both companies are tarred with the same stick. It's all in the business. If we want a right of way, we've got to buy land; and, if we want a franchise, we've got to buy votes; and I don't see that there

is much difference, and you won't when you think it over."

He mopped the perspiration from his forehead and neck with a gaudy big handkerchief.

"It isn't as if you were in a big American city, with plenty of capital behind you. Then you wouldn't need to care. But in a town like Chatenham, with just twelve thousand people at most, every enemy counts. You know it. You know what money can do. And then whom are you making the sacrifice for? The people. When it's all done, what will the people do for you? Ten to one, they'll follow the leaders, and join in hounding you down as a libeller. The people are grateful, you know," and the contractor laughed cynically. "At best, they'll present you with a gold-headed cane, and then subscribe for the rival paper because it's something new."—*C.E. World*.

To be concluded.

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*From the Field—Continued.*

Bible on Jan. 15. At a social evening to bid God-speed to Bro. Macindoe, who has been a member and deacon for many years, a beautifully framed group of the deacons was presented to our brother, and a nice marble clock to Mrs. Macindoe. Our best wishes go with Bro. and Sister Macindoe in their new life in the country. We are indebted to Bro. Illingworth and Bro. Burns for filling the platform during Bro. Franklyn's absence on holidays. The Lord's day School picnic will be held on Feb. 11.—J.C.

LISMORE.—F. T. Saunders closed his work with the church here last Lord's day, when he gave a splendid exhortation on "Steadfastness," and in the evening on "No Condemnation in Christ," which was listened to with great interest by a large congregation. At the close the husband of our Sister Hancox made the good confession, and was immersed by Bro. Saunders the same hour. On Monday evening a good number of brethren and sisters and friends assembled to bid farewell to Bro. and Sister Saunders. The writer presided, and a splendid programme was arranged and presented by the choir under the direction of E. C. Savill, assisted as soloists by Sister Elphis Higgins, E. C. Savill and C. L. Savill, and an anthem by the choir. Bro. and Sister Saunders were presented with a beautiful clock and cake basket from the church, bag with engraved plate from Y.P.S.C.E., enlarged photo. group of Bible Class. Bro. and Sister Saunders left per S.S. "Brundah" for their new sphere of labor on Feb. 1.—E.A.P.

**Victoria.**

HORSHAM.—The church here have for the last four weeks been without an evangelist. Bro. Coates has been laid aside with an injury to his knee and is now an inmate of the private hospital, and it will be some four or five weeks before he will be able to take up the work again. The Bordertown brethren have very kindly granted Bro. Edwards permission to come and hold a short mission here, extending over two weeks. We are looking forward to a good spiritual time, and ask for the prayers of the brethren for the success of the mission. We also expect to have Bro. Quick, of Fitzroy, to occupy the platform for the two following Sundays, which will then carry us on to the time when Bro. Coates will be ready to resume work.—A. E. Gallop, Feb. 5.

NORTH RICHMOND.—Feb. 5 was a day of great blessing. The day opened with a large assemblage around the Lord's table. In the evening a memorial service was held for our late esteemed Bro. Jim. Armstrong. Bro. Davis preached a soul-stirring sermon on the subject, "What is Your Life?" In response to the invitation seven confessed their faith in Jesus as their Lord; of these, six were males. The church will soon be entering into a tent mission, and we ask the prayers and sympathy of all the brethren. We desire to express our thanks to Bro. H. Swain, J. Pittman, W. Mantell and C. Anderson, who occupied the platform during the absence on holiday of our evangelist.

BALLARAT.—On Jan. 30 we held our Bible School picnic at Burrumbett and had an enjoyable time. On last Lord's day the Home Missionary collection amounted to £20, which is a great improvement upon last year's offering. The meetings are keeping up well.

BERRINGA.—On last Friday evening A. W. Jinks held an open-air meeting here, and had a fairly large number of hearers. The Salvation Army captain kindly loaned the torches. Bro. Jinks walked over hills and down dales visiting the members.

MELBOURNE (Swanston-st.).—During the month of January we were greatly indebted to H. Swain and T. B. Fischer for their services as preachers. Last Lord's day we had much pleasure in having Bro. Harward both morning and evening. He gave very excellent addresses on

both occasions. Best wishes were expressed for his success in the mission field in New Zealand, whither he leaves Melbourne during the week. Bro. Binney, who accompanies Bro. Harward, was also present. Amongst other visitors were Sister Weir, from Norwood, S.A., and Bro. and Sister Rapley, from Wagga, N.S.W. The offering for Home Missions was taken, and will amount to over £60.

SISTERS' PRAYER MEETING COMMITTEE.—In connection with the above a pleasant social afternoon was spent on Jan. 25, through the kind invitation of the president, Sister Trinnick, at her home at North Fitzroy, to bid farewell and Godspeed to Sister Harward before her departure for New Zealand. Sisters F. M. Ludbrook, Davies, Pittman and Hill were present. Several sisters spoke highly of their appreciation of Sister Harward, and the help her readings had been to them personally. Sister Trinnick, on behalf of the committee, presented her with a small token of esteem and souvenir of past happy fellowship in the work, speaking very highly of the help Sister Harward had been to the committee. In responding, Sister Harward spoke of the help she too had received through her connection with the work. Thanks are due to Sister Trinnick for her hospitality and arranging the meeting.

CARLTON (Lygon-st.).—Splendid meetings on Sunday week last. Many of the members and friends who have been away on holidays have returned. We were pleased to have back with us Bro. Horace Kingsbury, who spoke morning and evening after an absence of nearly four weeks visiting his parents in Sydney; also Bro. Larcomb and son, from Rookwood, N.S.W.; Sister Norman, of York, S.A.; Sister Mitchellhill, from Mosman, N.S.W.; Sister Annear, of Geelong; also Bro. Albany Bell, of Perth, W.A., and Bro. Scurrah, of Enmore, N.S.W., at the evening meeting. We feel indebted to the brethren who so ably filled the platform during our preacher's holiday. On Sunday last, the 5th inst., we again had a fine attendance at both services. In the morning there were several visitors from a distance, amongst whom were Sister Crowe, from Hobart; Sister Streader, from Bendigo, and Bro. and Sister Bullock, from St. Arnaud. Two were received into fellowship (one previously immersed, the other by letter). Bro. Kingsbury exhorted the church in the morning, and preached a fine discourse at night upon "Sowing and Reaping." The claims of the gospel were responded to by three who stepped out and made the good confession. The offering for Home Missions was a record one. On Thursday evening last the week-night meeting was more impressive than usual, when Bro. Kingsbury had the joy of baptising a brother who had been preaching for the Presbyterian Church. The Century Bible Class welcomed their teacher back on the 31st ult. with a social. A varied programme was gone through, and a very pleasant and profitable evening was spent.—J.M.C.

SWAN HILL.—We had fair meetings yesterday. 19 broke bread at the morning service. Good meeting at night. Bro. Alan Price spoke and gave a good address, at the close of which one young lady confessed her Lord. Bro. Shipway was so far recovered as to be present at the evening meeting. We were pleased and thankful to God for restoring our brother so far to his usual health. We have missed him much during his illness, and now we are looking for him soon to be again in the Master's vineyard to labor for him.—C.McD., Feb. 6.

CHILTENHAM.—Good meetings all day. Visitors, Sister McDonald, N.Z.; Bro. and Sister Simpson, and Sister Lindsay, of Lygon-st. H.M. offering, £11/7/5, with more to come in.—T.B.F.

WARRACKNABEAL.—Our meeting for worship last Lord's day morning was one of the nicest meetings I ever attended. Nine members were present at the meeting, including Bro. Baker, who took full charge. His word of exhortation was very encouraging to us as beginners. We are looking forward to a good time in March, when in all probability the Circuit Con-

ference will be held in Warracknabeal. We also hope that before long gospel meetings will be held here.—Victor A. Beard, Feb. 6.

PRAHRAN.—Our mission was brought to a close on Sunday. On the whole, owing to the unfavorable weather, the meetings were not attended as well as we would have liked, but the closing meeting was a splendid one, there being about 200 present. We are pleased to report that three have come out on the Lord's side; one of these was previously baptised. We feel very grateful to Bro. Swain for conducting the mission, also to Bro. Lang, for so ably conducting the singing, and we desire to thank all our sister churches for so freely coming to our assistance, and also all those who have helped us as soloists, etc. We are looking forward with pleasure to having Bro. Gordon with us next Sunday.—E.M., Feb. 6.

DANDENONG.—On Friday evening, Feb. 3, a welcome home meeting was tendered to Bro. H. Gray upon his arrival from an extended holiday in Queensland. The chapel was filled with a happy gathering of brethren and friends, who met to express their pleasure at the preacher's return. An enjoyable programme was rendered. Bro. and Sister Quick, Sisters Mrs. Roy Thompson, Mrs. Brown, the Misses Hart, and Messrs. Barrett and Shurman contributed items to the pleasure of all. Mr. J. Proctor, on behalf of the church, C.E. Society and friends, presented Bro. Gray with a purse of sovereigns, and feelingly voiced the welcome and good wishes of all. Mr. E. Smith also made a personal gift of a skillfully wrought valuable rug to Mrs. Gray. The church desires to heartily thank Bro. Penny, Judd, Hall, Ludbrook and Sharp, who so kindly and efficiently filled the platform during Bro. Gray's absence.—R. A. Smith.

GEELONG.—We had with us last Sunday morning Bro. Bannell, from the church at Warrnambool, whom we were pleased to see. We had a good meeting in the evening in spite of the oppressive weather, when Gifford Gordon preached a fine address on "The True Basis of Religion," which was listened to with great attention. We did not take up our annual offering for the Home Missions last Sunday, as we have set apart the last Sunday in March. As the church becomes self-supporting after Conference, the offering this year is to be a thanksgiving offering to the Committee for its liberal support in the past. Great interest is being taken in the offering, and we hope to be able thus to show our gratitude to our Home Missionary Committee.—E.B.

SOUTH YARRA.—Since last report the meetings for worship have been well attended. The gospel meetings are hardly up to what we would like to see them. We had a special offering (golden) to pay off the debt incurred by alteration and additions. £14/10/- was realised. We had a visit from Bro. Bagley, who gave a very interesting address on Home Missions. On Jan. 25 we held a social. This afforded us an opportunity to show our appreciation of F. M. Ludbrook's services in conducting a three weeks' mission for us. All the choirs of the East Suburban Co-operative who assisted during the mission were services were very much appreciated by all. W. Nightingale presided. A very good programme was provided, in which the visitors took a prominent part. Bro. Lewis, on behalf of the church, presented Bro. Ludbrook with several thanks to Sister Thompson for her help, the mission, and also all those who assisted in making the evening the success it proved to be.—T.M., Feb. 6.

CASTLEMAINE.—Good meetings yesterday. The envelope system, on the suggestion of our connection with the Bible Class, your scribe being elected president; first meeting on Monday night dress of a series on the 23rd Psalm.—E. H. Baldock, Feb. 6.



## Here & There.

T. Bagley and C. H. Pratt commenced a week's mission at Wonga Park last Lord's day.

H. G. Harward's address will be c/o L. J. Schulenburg, 343 Leith-st., Dunedin, N.Z.

G. Dickens, Station-st., Preston, is now the secretary of Preston church, Vic., T. W. Greenway having resigned.

The campaign to secure land for the church at Erskineville, N.S.W., is still on; the fund has now reached £208/15/-.

D. A. Ewers telegraphs:—"Record offerings, magnificent response; church, Grote-st., over ninety pounds. Hallelujah!"

By letter we also learn that Norwood has reached £47 so far, and Unley over £32. South Australia promises well. The indications in Victoria are also good. The other States we have not heard from yet.

Members of the Teacher Training Class are requested to meet next Monday evening, at 8 o'clock, Swanston-st. chapel.

The Victorian General Dorcas will meet on Thursday, Feb. 16, in the lecture hall, Swanston-st., from 10.30 a.m. All sisters welcome.

W. G. Oram is terminating his labors with the church at Doncaster, Vic., at the end of April. His movements after that date are for the present uncertain.

The Churches of Christ Almanac for 1911, of which over 5000 copies were printed, has been sold out. We regret therefore that we cannot supply any further orders.

The West Wimmera District Conference of the Churches of Christ takes place at Kaniva at the beginning of March. Gifford Gordon has been asked to preside and deliver the Conference address.

Two more amounts have been received for the annual offering for Home Missions in N.S.W., the total received to date being £227/5/2, an increase of £71/4/- on last year's offering. There are still three churches to be heard from.

Did any member in any of our churches overlook or omit Home Mission Day? It is not too late. Wrap your offering in paper, marked "For Home Missions," and drop it in first opportunity. Isolated members have also the same privilege. Act promptly.

A mistake was made in our last issue in referring to the death of Bro. McArthur's son. We were wrongly informed as to his being a member of the church and a preacher. Our informant was referring to the father, but the construction of the sentence led us astray.

A. G. Rudd writes:—"The many friends of T. B. Vero will no doubt like to know he is progressing favorably. We regret to hear of his illness, but trust now he may progress rapidly towards recovery." We had not previously heard of Bro. Vero's illness, but we are now glad to hear that he is on the road to recovery.

Secretaries of Victorian Dorcas Societies are requested to send their annual reports to Mrs. Downes, c/o Mrs. Greenwood, Carlton-st., Carlton, not later than March 1, that they may be included in souvenir programme. Sisters' prayer Meeting reports to be sent to Mrs. Trinnick, Barkly-st., North Fitzroy, by same date.

Some time since, Mr. J. Alexander Irvine, a preacher of the Presbyterian body, called in at this office, seeking information about the plea of Churches of Christ. We gave him some of our distinctive literature, and put him in touch with one of our preachers. After careful consideration he decided to be immersed upon the first opportunity presenting itself. On Thursday evening last he stated his position at the Lygon-st. prayer meeting, made the good confession in the sight of many witnesses, was buried with his Lord in baptism, and afterwards went on his way rejoicing.

A very pleasant social evening was spent on Thursday last in the Swanston-st. chapel, Melbourne, on the occasion of the silver wedding of Bro. and Sister B. J. Kemp. Both of these have been associated with the Swanston-st. church for many years, besides being prominent workers in connection with the Victorian Conference. F. G. Dunn, on behalf of the church, congratulated them on the occasion of their silver wedding. R. Lyall, on behalf of those assembled, presented them with a handsome piece of plate, and A. Millis conveyed the congratulations of old associates. It was a very happy function, and expressive of the esteem in which Bro. and Sister Kemp are held.

It is remarkable, says the *Christian Advocate*, how in these modern times many circumstances, including the spade of the excavator, are combining to corroborate the testimony of Scripture. Thus on the summit of the Mount of Olives the remains of a Christian church dating from the year 330 has been discovered. This building is believed to contain a portion of the church erected by the Empress Helena. Then at Rome the proprietor of some land at the entrance of the Appian Way, in trenching the ground more deeply than usual for vegetables, came on some slabs which proved to be the roof of a large sepulchral vault, which contained an inscription—"For the members of Caesar's household." On entering the vault many tombs were found with inscriptions to Tryphena, Tryphosa, Urbane, Hermas, and Patrobas, five of the persons mentioned by Paul in Romans 16. The dates on the tombs also corresponded with the period in which the Apostle Paul lived. In this way the quibbles of sceptics are being upset and the authenticity of the Bible is being established.

A meeting to bid farewell to Bro. and Sister H. G. Harward and J. Binney was held in the Swanston-st. chapel on Monday night last. As previously notified, Bro. Harward is leaving for New Zealand to conduct missions in the Southern Province of the Dominion, and Bro. Binney is accompanying him as singing evangelist. The meeting, which was a large and representative one, was presided over by J. W. Baker, and C. A. Quick led the meeting in prayer. The speakers for the evening were Mrs. F. M. Ludbrook, representing the sisters of Victoria; T. B. Fischer, President of the S.S. Union; A. R. Main, Principal of the College of the Bible; H. Kingsbury, representing the preachers of Victoria; F. G. Dunn, representing the Victorian H.M. Committee; and F. M. Ludbrook, the F.M. Committee. All the speakers testified to the splendid work done by Bro. Harward, and the high esteem in which he was held by the brotherhood. Hopes were expressed that he would soon return to take up work in Victoria, and that in the meanwhile he might be the means of doing much good in his new sphere of labor. During the evening R. Lyall presented Bro. Harward with a purse of sovereigns which had been contributed by some of the brethren. Bro. Harward replied at some length, and expressed his gratification at the fine gathering and the cordial things that had been said about him. On behalf of himself and Mrs. Harward, he thanked them for their expressions of esteem. Bro. Binney also expressed his thanks, and the meeting concluded with the Benediction.

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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.

Two sisters would like a furnished room at seaside few days with private family, with or without meals, 3rd or 4th week in February.—A.M., Armadale P.O.

### BIRTH.

HORNE.—On Feb. 3, at Harris-st., Exeter, South Australia, Mrs. C. A. Horne—of a daughter.

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### MARRIAGE.

BOSANQUET—SHERWOOD.—On January 28, 1911, at Church of Christ Tabernacle, Enmore, Sydney, by G. T. Walden, M.A., Maud Edith, only daughter of the late J. G. Bosanquet, of Melbourne, to William Apted, eldest son of W. T. Sherwood, North Fitzroy, Melbourne.

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## Obituary.

**JOHNSON.**—We regret to report the passing away of our esteemed Sister Mrs. Johnson, on January 6, under specially sad circumstances. With the members of her family our sister had gone into the country for the Christmas vacation, and while away from home, and many miles from a medical man, contracted pneumonia, to which she succumbed after a few days' illness. Sad indeed was the home-coming from a holiday which had promised so well. Our sister was connected with the church here for many years. She was seldom missing from any of the meetings, and took a lively interest in all concerning the work of Christ's kingdom. Only a few months ago a beloved daughter was laid to rest, and our hearts are full of sympathy for our Bro. Johnson and his family, all of whom are members with us.

Williamstown, Vic.

R.E.

**PEARCE.**—The church at Point Sturt and the wife and family of our late Bro. W. Pearce have been called upon to part with a beloved sister recently, Sister Emily C. Pearce, the second daughter of Sister Pearce, of Point Sturt, was called away by the Master on Dec. 15, to engage in higher service above. She was 38 years of age, and has spent 24 of those years in devoted service to the Master whom she loved so well. She was well adapted for Sunday School work, and has always been an active worker in that part of the Lord's work. For twelve years she has faithfully and successfully taught the infant class. She loved her scholars, and they loved her. Many have received lasting lessons of the Saviour's love from her lips. Even while visiting Adelaide to interview the doctor, she purchased Christmas cards for her scholars. The Lord called her home before she could give them. Not only in this, but in all departments of the Master's service was our sister a willing and an able worker. She often led the church in song; now she sings with the angel choir the song of the redeemed. The sympathy of the churches at Point Sturt and Milang goes out to those who have been called upon to suffer separation for a while. We realise, at the same time, that the sting of death is removed from them by the hope of meeting as an unbroken family when the Lord gathers all his loved ones home.

Narracoorte, S.A.

F. E. THOMAS.

**SULLIVAN.**—On the morning of Jan. 30 Sister Daisy Mabel Sullivan departed this life. For a long time our sister had been a great sufferer from consumption, yet bore her affliction with remarkable patience. Deciding for Christ some years ago at Kyneton, our sister united herself with the church there. Since removing to Sandringham, illness has prevented her regular attendance, yet she remained faithful to Christ till life's latest hour, dying in full hope of a glorious resurrection and reunion. On Jan. 31 we committed her mortal remains to the tomb in the Kyneton Cemetery. Deep sympathy is felt for her mother, Mrs. Marris, sisters and brothers, in their sad bereavement.

Sandringham, Vic.

F.P.

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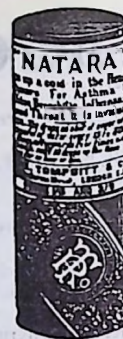
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