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If Christianity confronted and defied the philosophy of the early centuries, what need is there that it should humble itself before the philosophy of the twentieth century?



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MODERN THOUGHT.

"Foundations" is the title of a book recently published. It consists of essays written by seven young men of Oxford, who undertake the task of expressing Christian belief in terms of modern thought. The subjects treated are of the utmost importance, and may properly be regarded as foundation truths. Brought under review are such themes as the Bible, the historic Christ, the Atonement, and Reunion. As might be expected, the book has been much discussed, and favorably received on either side accordingly as the reader is a liberal or a conservative in religion. Probably the impression that will be left upon the mind of the orthodox reader will be that the writers of the essays would have been better equipped for their work if some of their conceptions of the foundations of Christianity had a more solid basis to rest upon. Professor James Denny, reviewing the book in the *British Weekly*, expresses the opinion that "It is a defect of 'Foundations' as a whole that in its reconstruction of Christianity it does not keep close enough to New Testament lines." This is a fatal defect, and destroys the value of anything else that is said of a helpful character.

Paul's Logic.

A book that undertakes to deal with foundations only to show a tendency to move away from them, is not calculated to be of signal benefit to the religious world, even though there may be in it many instructive passages. We are not disposed to attach much value to the opinion of a writer who is rash enough to underrate the logical faculties of the Apostle Paul, as Mr. Rawlinson, the writer of one of the essays, does. This gentleman has the tenacity to assert that Paul "was not a strictly logical thinker." Professor Denny very properly reports that the logical deficiency is not with Paul, but with Mr. Rawlinson. "What Mr. Rawlinson does, in point of fact," says Professor Denny, "is to ascribe some illogicalities of his own to the apostle, and then to

crave indulgence for him on the ground that logic was not his strong side. It is an amusing way of adding insult to injury, but it will not keep the church from building on Paul, rather than on those who explain to the apostle what he really meant, and who when they are confronted with his refractory expressions, have the courage to assert that they know his mind better than he did himself." It is errors of this kind that will cause those who read "Foundations" to conclude that a very much more appropriate title might be found for it.

What is modern thought?

When we are asked to consider Christian belief in terms of modern thought, it seems desirable that we should be informed as to what constitutes modern thought? What Christian belief is we know, but modern thought is a rather vague expression. That is, of course, unless we mean by modern thought the old infidelity. If this is meant, the expression is sufficiently definite, and we know what we are dealing with. Modern thought, however, in this aspect of it, is not new. In some phase or other it has always confronted Christianity. But Christianity has kept on its way, and has only suffered loss when it accommodated itself to what is called the spirit of the age. The foundations or fundamentals of Christianity are not called upon to adjust themselves to any prevailing scepticism. If there was any need for it doing so now, it might just as well have surrendered at the beginning. If Christianity confronted and defied the philosophy of the early centuries, what need is there that it should humble itself before the philosophy of the twentieth century? What argument has the twentieth century to present that was not, in some form or other, met in the first? That ancient Episcopalian and keen-witted critic, Celsus, has no rival in modern times. Of him Floner, the great German critic, does not hesitate to say: "In acuteness, in dialectical aptitude, in many-sided culture, at once philosophical and general, Celsus stands behind no opponent of Christianity." And yet he failed. "So far

as we can see," says Professor Orr, "his book had absolutely not the slightest effect in stopping the triumphant progress of Christianity in the Empire." Celsus in the second century represented "modern thought" in his day, but we do not hear of any weak-kneed Christians advocating the translation of Christian belief into terms of the then modern thought.

In the house of his friends.

The authors of "Foundations" present a case where Christ is wounded in the house of his friends. There are too many of this kind in the present day. We do not question their honesty or sincerity, but we question their judgment and their fitness to be exponents of gospel truth. Men of stalwart faith do not bend the knee to modern thought, but stand upon the impregnable rock of Holy Scripture. They surrender nothing of the claims of Christ, nor do they impugn the authority of his inspired apostles; nor do they admit that modern thought finds its highest expression in the ranks of noisy doubters, whether the doubters be in the church or out of it. The Christian thought of the age in which we live, which stands firmly on the foundations and makes no attempt to undermine them, is at least as worthy of as much respect as the other class. And the first-mentioned requirements must adapt themselves to the requirements of Christianity, and not vice versa.

Apostolic succession.

It is interesting to note, however, that the writers in "Foundations," though High Churchmen frankly discredit the validity of apostolic succession. Mr. Rawlinson says: "As to the form and manner of ministerial appointment and the sense, if any, in which what is called apostolic succession may be asserted as a legitimate fact of history, the evidence is almost, if not quite, non-existent." This is only saying what every unbiased student of the New Testament is quite aware of. The admission is worth giving, though the weight of it is minim-

ised by the writer's loose conception of New Testament polity. The church, it is contended, created the ministry, and what "the church has determined the church might conceivably alter." This is equivalent to saying that the apostles of our Lord have no jurisdiction over the church of the present day. In the first place, the church, as a church, did not create the ministry, but divinely inspired apostles instructed the church as to its form of government. We are not aware that any set of men are in existence now who are clothed with authority to undo what the apostles did. The assumption that the church is above the apostles of our Lord smacks too much of Roman Catholicism to be acceptable to any people worthy of the name of Protestants. In this matter, as in others, we take the stand that "the Church of Christ was complete with the close of the New Testament. So far as revealed to us there has no change been made since, by any authority in heaven or upon earth.... Christians are called upon to build upon the same foundation, having the same Lord, the same name, the same officers, chosen in the same way and observing the same ordinances in the same way." If modern thought is against this, the sooner modern thought changes its attitude the better will it be for modern thought and the world at large.

Editorial Notes

A Diabolical Business.

"The man returned home under the influence of drink and shot his wife and six months' old child, and then himself." In these brief words a press telegram described an awful tragedy at Fitzroy, Melbourne, last Friday. Only one more added to the thousands of dreadful crimes and fatalities directly attributable to this most fruitful source of misery and death. And yet we continue to license the hellish business that brewers and publicans can fatten on the degradation and woe of its unfortunate victims, while as a community we derive revenue from their blood money! How long, O Lord, how long?

Long Prayers.

In an American exchange on long prayers the editor argues that the length of many public prayers in our churches is calculated to remind one of the words of Christ concerning those who indulge in prayers "to be seen of men," and recalls the report of a Boston paper of a certain doctor of divinity who "delivered one of the most eloquent prayers ever offered to a Boston audience." Our contemporary says: "Just why a pastor should continue his public supplications for fifteen minutes, or why an elder who is called upon to return thanks at the Lord's table shall ramble all over creation in a prayer five minutes' long, is beyond the imitated." This, by the way, is not an evil ex-

clusively confined to America. A long prayer in public is only less wearisome than a long sermon. Indeed, where the Scriptural practice of standing during prayer is observed, it is even worse. There is a text we commend to our preachers and prayer leaders as a suitable one for their profound meditation, though we cannot quote the chapter and verse. It reads, "Where weariness begins, devotion ends."

The Yoke of Militarism.

Frederic C. Spurr, the well-known Baptist minister of Melbourne, says some strong things in last week's *Australian Baptist* on "the impudent attempt which is being made to fasten the yoke of militarism upon us." He points out that "the Commonwealth Defence Act, as passed by Parliament, expressly forbids the use of cigarettes and intoxicants on the part of cadets while in camp." "But now enter the military authorities. The Governor-General, yielding to the plea of 'urgency,' pressed upon him by the Federal Council, has issued an order revoking the prohibitions of the Act of Parliament. And now the cadets may drink and smoke 'on the premises.' Militarism has impudently overridden the decision of the people as expressed by their representatives in Parliament. But this is what the military authorities are aiming at everywhere. They want to hold in their hands the supreme power. The civilian does not count. The soldier is all in all." Mr. Spurr is convinced that what the militarists are after, here and in England, is conscription, complete and final. "And when that comes, farewell to the liberties of the British people." His final warning is, "Let Australians beware. I am not discussing the Defence Act, but the impudence of the military authorities in daring to set aside the Act of Parliament under the plea of 'urgency.' Urgency! What unutterable cant! Is it urgent that cadets should smoke cigarettes and drink intoxicants? Or does the 'urgency' concern the officers? Vigilance is the eternal price of liberty. If we want to keep our liberty, let us watch."

Education and Evangelisation.

The "Easy Chair" editor of the *Christian-Evangelist* puts the matter of an educated ministry well in an article on the sign "No Thoroughfare": "There are some good people who hold the idea that an educated ministry is not necessary to the triumph of the gospel. It is so 'simple' that anyone can preach it! Hence if they do not oppose colleges outright, they do little or nothing to support them. This is another blind alley. It leads nowhere that a church biggest job in the world and the most difficult mankind deserves and demands the ablest and best-trained minds. The church has not only to evangelise ignorant and unlearned people, but it has to evangelise and Christianise learning itself, with its sciences and philosophies, and all the agencies of culture. The religious body that neglects its colleges and universities and seeks to carry on its

work without the aid of an educated ministry, is courting obscurity, ineffectiveness, and ultimate failure. That policy should be labelled 'No thoroughfare.' It is granting to know that from the beginning of the history the disciples of Christ have been committed to the policy of founding colleges and looking to them for an educated ministry. It must be confessed, however, that we have neglected our schools in our zeal for evangelisation until recently, when there seems to be a revival of interest in education. We must both evangelise and educate."

Conferences and Fellowship.

Not the least of the benefits arising out of our annual Conferences is the promulgation of Christian fellowship. While their primary object is the extension of the gospel at home and foreign lands, they have a marked influence in the direction of binding the brethren more closely together. There are two facts which stand out prominently in connection with our work beneath the Southern Cross: One is the rapid progress that is being made, and the other is the manifestation of the spirit of union and fraternal co-operation. These are associated as effect and cause. There are several factors contributing to the hearty fellowship existing among our churches, not the least of which is the influence of our weekly paper, but no less prominent is the fact of our annual gatherings. Unlike the legislative assemblies of some religious communities, which are chiefly composed of officials, ministers and accredited delegates, our Conferences partake rather of the character of mass meetings where the brethren gather in large numbers and hold social intercourse, as well as attend to the business of home and foreign evangelisation. There is a delightful informality about these assemblies, and a general feeling of fraternity that tends to advance the cause in the interests of which they are held. We are persuaded that one of the secrets of our progress is the spirit of unity existing among the brethren: "Union is strength," while our churches as a whole remain closely united, no power on earth or in hell can prevent their onward march. The cords of brotherly love are far more effective in the Lord's work than the shackles of sectarian creeds or of legislative assemblies.

"The resurrection of Jesus is the assurance of our own resurrection, with spiritual bodies like his glorious body, as shown in the Mount of Transfiguration and described in the first chapter of Revelation—all weakness, weakness, and pain gone; but new powers, new joys, beyond our highest conception, as much beyond those we now have as the flower in the sunshine, beautiful and fragrant, is beyond the seed buried in the ground. May it not be that the world's development of our natural power is the inventions of Christian civilization are the hints and glimpses and foretastes of the larger powers of our spiritual bodies?"



A Visit to the Orient.

By T. B. Fischer.

More Scenes by the Way.

In this, the concluding article of the present series, we desire readers, in their imagination, to take a final view of further sights and scenes met with in the course of our travels. One might continue these articles for many weeks, and then the half would not have been told; but we think readers for having in imagination gone with us as we have visited the teeming millions of India.

In passing from Bombay to Calcutta our first point of call was Harda, the city where Miss Mary Thompson has now been laboring for the past 21 years. With Miss Thompson we went into the homes of the people she visits, and were also highly interested in seeing the great work amongst the children engaged in by the F.C.M.S. There are no less than eight day schools under the control of the missionaries, and these occupy buildings in different parts of the town, and in these schools the following languages are taught: Sanserit, Hindoo, Persian, Marathi, Urdu and English. There are 147 in the High School, where the pupils are taught up to the matriculation course. We were highly interested in the splendid building occupied by one of the schools, and on a tablet we read the following inscription: "In memory of G. L. Wharton, pioneer missionary of the Christian Mission, and organizer of the work in India." Amongst the schools is a primary girls' school with E-therbai, the daughter of Sarubai our Bible woman, as head-mistress. The little Hindoo and Marathi-speaking girls gave us quite a demonstration, singing songs, giving action pieces, and telling in story form the parable of the sower sowing his seed by the wayside, the thorny ground, among the rocks, and in the good soil, and giving suitable actions as the story progressed. Every one of the 611 pupils in the schools receives direct Bible teaching every day, by one of the missionaries, or native evangelists. Some have been deeply impressed, and only the influence of environment and intense caste prejudices have kept them from open confession.

These pupils are drawn from the various castes of the town, and as a result of the school, the students' whole attitude towards the mission and towards life has been changed, and many of the scholars, whilst not yet professing Christianity, are boldly opposed to idol worship, and many of the evils associated with that worship. We had tea with Bro. and Sister E. A. Eichler,

who has charge of the high school, and from him learnt many interesting facts. The whole of the school work is under Government supervision, and subsidised by the Government, and the Director of Public Instruction in a recent visit complimented the missionaries on the school work. Bro. Eichler also showed us the church building in Harda, where the English service is conducted every Lord's day. The offering at this service is taken up by the deacons, who have a long stick in their hands, with a bag fastened at the end. We were told at Harda that one Sunday morning A. C. Rankine was there, and by the time the collection bag reached the last contributor nearly every coin was filled with laughter, for every coin that dropped into the bag produced a squeak, and the bigger the coin the louder the squeak, and no explanation was forthcoming until the bag was examined, and it was found that a mouse and her family were occupying the bag as their house, and were the cause of the unusual disturbance on that occasion.

At Harda we were glad to meet Dinka B. Garde, who is being supported by us, and for whom the Perth C.E. pays. He is in the high school, and is making good progress. A few days after leaving Harda, we were privileged to visit Jubbulpore and be the guests of Dr. and Mrs. G. W. Brown, of

the F.C.M.S. Jubbulpore is the "Glen Iris" of our missionary societies in India, for here the Bible College is placed. As time goes on, the importance of this College becomes more and more evident. At present two-thirds of the trained evangelists of the F.C.M.S., or 19 in all, are graduates from the Bible College. Last year there were 20 young men and 15 young women in training. We had the opportunity of speaking at a devotional meeting of the college, and found a most interested body of students assembled. Dr. Brown is a most busy man, and is valued very highly in the missionary life of India. There is scarcely an educational movement in mission circles, but Dr. Brown assists in its deliberations. He is on the committee of the National Conference of the Continuation Committee of the Edinburgh Missionary Conference. He is secretary of the committee, and the main revisor in the revision of the Old Testament into Hindi. He is also the editor of a weekly Christian paper, called the *Christian Siharayak*, meaning "the Christian Helper." This is printed in our own F.C.M.S. printing press at Jubbulpore, of which Dr. Brown, in addition to all his other work, is supervisor. The printing establishment is quite a feature of the work, and takes a good deal of oversight. Printing is done in several languages, the Hindi language taking no less than 500 different characters for ordinary work, whilst for the full work about 1000 characters are required. Unfortunately, a few weeks after we had left Jubbulpore the whole of the mission printing press property and contents were gutted by fire, which meant a serious loss. The missionaries, however, with commendable enterprise, immediately started about the erection of a new building, which whilst not being much larger than the old one, will be more suited to the work.

Together with Mrs. Brown, we spent an hour or two in viewing this important town



A Mode of Conveyance in the East.

As Others See Us.

From the Sydney Daily Telegraph.

The denomination known as Churches of Christ in New South Wales and the rest of the Commonwealth, New Zealand, and Great Britain, and America as Disciples of Christ, is firmly established in this State. It made steady progress in the past years, and last year was marked by the same advance. The figures of the last census revealed an increase for the decade of 85 per cent. as against a population increase of 20.94 per cent. This shows strong vitality and a spirit of progress that ought to bear great results in the future work of this denomination, which is largely evangelistic in its methods.

A comparison between the years 1902 and 1910 shows an interesting table, as follows:—

	1902.	1910
Churches	19	31
Church Members	1739	4090
Bible Schools	15	28
Bible School Teachers	141	393
Bible School Scholars	1583	2869
Chapels	10	21
Evangelists	9	22
Home Mission Receipts	£357/13/10	£117/2/0
Foreign Mission Receipts	£106/18/6	£116/12/0

That the church intends to maintain this very satisfactory position is gathered from the attitude of ministers, and the gradual improvement of organisation affecting various departments.

The position of the church is that in this State there are 36 organised assemblies, with an official membership of 4250. The number of adherents is not available, although the visible position is regarded as satisfactory, especially in view of the spirit of aggression evident in many places. It was this spirit that provoked the Federal Executive Committee to bring to Australia last year Mr. Charles Reigh Seville, a noted American evangelist. He, with his staff of workers, conducted missions in New South Wales and in other States, with beneficial results in many of the churches in the form of increased membership and more vigorous life. The progress of the church's work has been greatly helped by an energetic Home Missionary Committee. For the past year the income available to this Committee was £700—a growing amount. Its agents have been doing their work in new districts. Chapels have been erected at Narrabri and Tyalga, and sites for other buildings secured at Harolds Creek, Mosman, Wagga, and Erskineville, where already the church has been holding regular meetings in temporary premises.

Work amongst the young people is here, as in other denominations, a very important feature, and each year it secures a greater amount of attention. What is known as a Bible School Committee has charge of the movement. Last year this committee was actively interested in the work of Mr. Archibald and his party, in furtherance of Sunday School work, one result of which in connection with this denomination already has been the endeavor to re-grade the classes. A Sunday School organiser has been engaged to compare the results of last year's special gatherings and assist the several churches in their young people's societies. The step is regarded as a matter of special interest, particularly as the denomination has hitherto received its principal impetus by conversion. When the more effective care of

of Jubbulpore, with its population of 65,000. There is a famous Thuggi or 'Thieves' Jail in the town, and some famous marble rocks. We were mightily interested in a rajah's palace we were able to visit. This palace was the property of the Rajah Gokaldas, the richest person in Jubbulpore, and we can quite believe this after having gone through the building. The residence itself is about six stories high, and is full of most beautiful and chaste work. The columns and the staircases are of white marble, and the bedsteads are of pure silver. We went into the hall-room, which is darkened even in daylight for great occasions, and then artificially lighted up, and the glass chandeliers and mirrors reflecting the lights among the Oriental trimmings makes a beautiful sight. Indian and other music, singing birds (some of which cost hundreds of rupees), and perfumes, and scents spread about the room all assist to appeal to the senses of the guests assembled at the functions of the rajah. A few days before we were there they had two days' special festivities, and during those two days a prominent and favorite dancing girl had been engaged for the sum of 15,000 rupees, or £100 for the two days. The view from the top of the palace was very picturesque, and looking on to the tops of the houses surrounding the palace one could see scores of monkeys, which belonged to the sacred monkey temple adjoining the rajah's palace. There were 60 Arab and other steeds in the horse stables, and motor cars in abundance, and traps of every description. It is reputed that the upkeep of this residence is very expensive, and that no less than 3000 rupees is paid to the servants and attendants per month. When one considers that a servant in India is usually well paid at about 10 rupees per month, one can imagine how far the above mentioned sum will go.

In going round the various towns we were always very interested in the purdah women which we met, but did not see, for these purdah women will never allow any man save their own husband to see their face or features. Sometimes they drove past in a closed vehicle, through the shutters of which they were able to look out and see things, but through which shutters the outsider was unable to get even a glimpse of the women therein. Sometimes we saw these women walking along with a special cloak drawn over their head and face, and covering the whole of their bodies, and where their eyes would be, two small holes are cut in the covering to allow the women to see where they are walking. One medical man in India told us that he had treated some of these purdah women, who are always kept in seclusion, and when he was brought into the home he would not see the patient, for a thick, non-transparent curtain would be hung between himself and the one he was supposed to treat. After preliminaries were discussed, with usually a "good-bye," the patient would put her hand through a slit in the curtain to have her pulse felt, and then would poke her tongue through a hole for it to be examined. We

often also saw these women carried along in a palanquin, which is a kind of a box suspended on long poles and carried on the shoulders of two or four men. There would usually be a covering put right over the palanquin box. Suppose the occupant intended travelling in the train, the bearers would bring the palanquin alongside of the carriage door, and then, lifting up the covering on one side, the occupant would nimbly slip into the carriage without anyone seeing her face at all. We tried to secure a photograph on one or two occasions, but not once did we manage to photograph the face, although we secured photographs of the persons of these purdah women. It is among these women that the lady missionaries are able to do their best work. Miss Mary Thompson, Mrs. Watson, Mrs. Stratton, Miss Tilley and Mrs. Pittman are able to enter into the homes of these women, and are able to do work among them which no man would ever be able to engage in. So used to this kind of life have these women become that whilst we are inclined to pity them, they themselves look upon it as part of a great system, and in thousands of cases have no desire for anything different. In one of the large cities in India, it was proposed by a number of good-hearted Europeans that a large park might be restricted for the use of these purdah women, so that they might go there, and in assured privacy avail themselves, and enjoy the sunshine and air which they had never enjoyed before. The proposition was not accepted, but courteously refused by the very ones who would have benefited most, and for whom the reform was intended. It shows how deep a hold custom has upon the lives of the women. Gradually, however, the missionaries are reaching this class, and in the minds of many it is the work amongst the purdah women that is going to tell most in the years to come, for the family life of India is partly what these women like to make it; and if one can convert the women in the zenanas, the gospel will have a readier acceptance by the people in the homes. Whether this is so or not we feel unable to judge, but this thought has been forced upon us, that in order to do the very best work, we must engage in every legitimate work for the evangelisation of the people of India. We must start with the children and do the work amongst the young, establish schools, and if necessary orphanages; we must work amongst the women in the zenanas; we must endeavor to reach the men by bazaar services, wayside preaching, and by every other possible means. We must endeavor to care for the suffering and the sick, bringing medicine in one hand and the gospel in the other, and in this and in every other way, try to reach those who are precious in the sight of our Saviour, and for whom Christ died.

Here we close our articles, and trust readers of the "Christian" will have received pleasure from the things we have been privileged to tell concerning our visit to the Orient.

the children is added to this, future operations are expected to show even more satisfactory results than have been achieved in the past.

Foreign Mission work is another object of special concern, the churches having agents in India, Japan, China, and the New Hebrides. The New South Wales Auxiliary Board raised £1000 last year to maintain and further increase the enterprises of the Foreign Missionary Committee. The training of missionaries is carried on in conjunction with that of ministers, all the States uniting in the maintenance of the "College of the Bible" in Melbourne, under the control of Mr. A. R. Main, B.A. Last year there were 60 students on the roll, of whom 11 had gone from New South Wales.

Temperance reform is strongly supported by the churches. To this they add social work and other efforts of a humanitarian character. The importance of these was so powerfully impressed upon them last year that it was decided to engage a special agent to oversee them. Mr. H. G. Harward, a noted evangelist and temperance lecturer, of New Zealand, will arrive in Sydney at Easter, the purpose of his coming being to conduct missions and organise movements throughout the State. Temperance work amongst the children also has been enthusiastically and effectively carried out in connection with many of the churches.

A step that is expected to lead to more aggressive work is the proposal to inaugurate at the Conference of the churches at Easter a new form of church finance under a limited liability company. The exact constitution of the company is not known, but it suggests a novel departure in church development. Still, it may serve to solve one of the great difficulties of church extension—the financial one. Many matters of common interest in connection with the churches are federalised, one of the most efficient agencies of this kind being the literature department, in Melbourne, which sends out many publications and tracts throughout the Commonwealth. By no means the least of these is the "Australian Christian," the official organ of the Australasian churches, which is ably edited by Mr. F. G. Dunn. The churches, too, have taken their places with other denominations in the public movements intended for the betterment of religious, social, and moral conditions, bringing to the task an enthusiasm and understanding that have had to be fought in these connections.

The Bible in State Schools.

By Herbert Grinstead.

Canon Garland is in New Zealand pressing the claims of the Bible in Schools movement on the same lines as the N.S.W. scheme, one part of which allows for definite sectarian teaching. Many of us in New Zealand view the proposal with extreme disfavor. We cannot understand how any system which gives the right to large churches to go into schools and give denominational teaching can be supported when we remember that the smaller churches must inevitably be penalised. Let me make this plain. There are approximately in one class Anglicans, 20; Presbyterians 25; Methodists, 15; Baptists, 10; Catholics, 4; our own members' children, 4. There are five standards. How can any church except a church which has



The Healing of the Leper.

When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.—Matt. 8: 1-4.

plenty of money in order to support its ministers give to children its own definite teaching? I am told that in N.S.W. there is an arrangement by which ministers take different classes. I presume this has reference to ministers of the smaller bodies, as with the knowledge I have of Presbyterian and Anglican ministers in the homeland, I do not think they would agree to such an arrangement. My first objection is that it unjustly penalises the smaller bodies.

Another difficulty in the way of supporting that scheme is that believing as we do that denominationalism is sinful, we have no right to offer to anyone our support for a system which is sectarian in the extreme. I have asked leading men in the Anglican Church in Auckland and Wanganui if they would support simple Bible reading in school without the right of denominational entry, and they have assented without any hesitation. "Most decidedly not!" My second objection is its sectarian proposals.

It seems to me that the granting of such facilities to the Protestant bodies most inevitably leads to the subsidising of Roman Catholic schools. I know many men are in this because they imagine it will safeguard our national system against the Roman Catholics, but it seems to me inevitable that if the N.S.W. scheme is adopted here which

gives to the Protestants religious teaching, viz. Bible reading and denominational instruction, we must in common fairness give to the R.C.s the right to religious teaching according to their judgement. It is no answer to say, How would they treat us? They have conscientious convictions and they must be respected. The conclusion seems inevitable. My third objection is the fear of having to subsidise R.C. schools.

Having now stated my objections, I would like to ask for information, and I will deem it a personal favor if any schoolmaster in Victoria or New South Wales would send it me. Is the New South Wales scheme carried out? I am told that it has been modified, and that there is an arrangement by which denominational teaching is given. If it is so, it probably accounts for Speaker Willis's N.S.W. statement recently in New Zealand, that the educational system in N.S.W. was Godless. I understand that Speaker Willis is a High Churchman. What is the practice in country schools? Do the parents of the children take advantage of the conscience clause? and if they do, what special instruction is given to them? I know what we used to get as boys in Wakefield, and we were soon wise or wicked enough to say that father didn't mind us taking religious instruction.

I have written you somewhat fully, but I would explain that Canon Garland as he goes from town to town and finds our men in antagonism to him, a letter something like the following is sent:—"Canon Garland is surprised that you are not with him; you are the first Church of Christ man he has met who is opposed to the N.S.W. system. The Church of Christ Conference in Queensland deliberately committed itself to the movement there, and he has just received a report which shows that the Church of Christ Conference in South Australia has done the same. The Federal President of the Churches of Christ in Australia is also a supporter of the movement."

This is somewhat discerning, and puts us in a strange position here, especially when you remember that at the General Conference we had a long discussion of the question with such leaders to guide us as the headmaster of Nelson school, Bro. Knapp; the headmaster of Parnell, Bro. J. L. Scott, and Bro. Saxby, of N.S.W., a headmaster for many years. The resolution that was passed then was that we support the Nelson system, which in a word is giving Bible lessons outside school hours. The teaching is absolutely unimmaculate, and though many of the boards will not allow it, the number that will is greatly increased.

Contact, but Not Communion

By Dr. J. H. Jowett.

Here is a field, and here is the sower sowing the seed. "And some seeds fell by the wayside." And there the seed lies, pregnant with life and fruitfulness, but it cannot get into the ground. The vitalities in the earth and in the seed do not come into fellowship. The miracle of quickening and growing is nearly happening, but it does not happen. A harvest is all but at the birth, but it is not born. So near and yet so far! The seed and the earth touch, but they do not combine. There is contact, but no communion.

And so it is, says the Master, in the field of human life. Great happenings may be exceeding near and yet appallingly remote. Truth may be up against the soul, and yet there may be no fellowship. The human and the divine may be in immediate neighborhood, and there may be no acquaintance. We may brush against God and nothing more. The divine may be as near the human as the seed to the wayside ground, and still there may be no apprehension. There may be contact, but no communion.

And so this appears to be the character suggested in the Master's words. There is a soul in touch with truth, but not free; in touch with life, but not effect; in touch with God, but not sharing the nature of God. God is near, but the soul does no business. Hands touch, but they do not clasp in holy covenant. There is contact, but no communion.

It is true in the realm of our material environment. God is immediately near in his created world. There is a mystic Immanence which touches us on every side. The desert furze-bush is inhabited by holy flame. Every compasser is the home of Deity. "He rideth upon the wings of the wind." "The clouds are his chariots." We may call this poetry, if we please, but we do not banish it from the realm of reality. Men and women of sensitive spirit are aware of a ubiquitous tenant, of an august Presence light-

ing up the plainest road. God is very near. We are touching him every moment. But there may be touch and no perception, no fellowship, no interpenetration of relations, no vital correspondence. Tremendous happenings may be near the birth, but nothing is born.

It is equally true in the mystic realms of conscience. The truth in conscience is immediately near to me, as near as the seed that rests upon the wayside. The divine is in contact with the human. What may we do with it? First, we may not recognise it. It may be a seed just like many other seeds which have been wafted to us on the wings of the wind. God's saying is mixed up with other sayings. His decree is lost amid the maxims and expediences of the world. His truth is buried among human guesses and opinions. Or, in the second place, we may give the distinguished Presence in conscience an undistinguished name. We may use some word that will encourage us in lax familiarity and indifference. The Prince of Wales has been given a college name in Oxford, in which all Royal significance is concealed. It is a half-fellow-well-met name, in which the coming King becomes an ordinary man of the street. Thus may we act with conscience. We may give it a trifling name, and then begin to trifle with it. We may strip it of its imperial purple, and clothe it in a common dress, and then take liberties with it. We may call it a "bogey," and laugh it to scorn. Yes, we may say "bogey," and dismiss it to the delusive shades. Or, thirdly, we may just take the truth into the vital powers of life. We may receive the heavenly Presence and entertain it. We may take the truth into the realm of judgment, to determine our actions. And so we may glorify the life in the holy likeness of God. What shall we do with the truth? Shall we take it in and assure a harvest, or shall we leave it out and assure a desert? The seed touches! Shall it be only contact or communion?

Mark again how the Word of the Lord applies to the secret exercises of worship when we meet together for public communion. God is near, how near we cannot express. We cannot help but touch him. We are brushing against him in every moment of the sacred hour. I say we cannot help the contact, but we can refuse the communion. There may be interest, but no reverence. There may be graceful postures, but no sterling homage. When we bow to pray there may be touch, but no grip. In the feast of the holy sacrament we may handle the bread, and so touch the very hem of his garment, and yet there may be no sacred union. We may go away from the service in the assumption that we have had communion when we have only been in contact with the Lord. The seed touched the wayside, but it was not taken in.

The Terror of the School.

Daniel Muglin was the terror of the school. His teachers had divided their time over him between threats and tears. Daniel—always Daniel, never Dan—was a roly-poly, freckle-faced, blue-eyed little fellow of twelve, who lived in a hovel near the mill, and whose mother spent her time mostly in washing clothes and beating Daniel. He was her despair.

Daniel was ill-fed, ill-dressed, and unnumbered with material possessions of any sort, but he

was wonderfully gifted in mischief-making. A boy in the school could answer questions more seriously, or kick over a chair with more nonchalance while he was looking earnestly into the teacher's face. A lunge across the class, an eye set from Daniel, was not nearly so uncommon as a quiet session in that group.

Daniel dearly enjoyed a rush for the discipline school was over, and he went at it like a bull back, head down, jaws set, and gloriously reckless. Oh, yes, Daniel Muglin was a bad boy, the bad boy of the school. And he knew it. Only a few had forgotten to tell him.

Our lesson one day was on the crucifixion. I got from a friend of mine a crown of thorns brought from the East, woven brambles with thorny spikes sticking sharply out in every direction. In the little afternoon following the lesson I showed that crown of thorns to the school. All in that room were old enough to consider what such a thing might stand for, and there was a solemn silence over the crowd as I told of the suffering that He went through for us. In the hush of the moment the session was brought to a close, and the scholars began to disperse.

Some of us were usually on the watch for Daniel, when things were over for the day, to head off his rush; but now the boy sat still in his seat. Then I saw him pushing patiently through the group and around the platform, making his way to the desk. He stopped just before me and looking up, he said:

"May I see it?"

"Yes," I answered, "you may see it, Daniel, and you may take it in your hands."

Up came the outstretched, soiled hands of the "bad boy," and I placed the thorn-crown within their hold. The boy turned it round and round, touched the sharp spikes here and there, gazed soberly at it without a word, and then, lifting it to the desk again, he said with quivering lips:

"My! If He wore a thing like that, I'd think He did have pain!" And then the little chap turned away, and for the first time in many Sundays he went quietly out.

We never had a bad boy in him again.—*Miss Nell G. Brainard, in Sunday School Times.*

Temptation.

A great many temptations come to man from his bodily or merely animal life, but every one who is acquainted with himself finds within his tendencies to sin which cannot be referred to the body—tendencies to pride and envy and hatred and many sins which find nothing to correspond to them in animal existence. Since these sins cannot be referred to the body, nor to the soul, they must belong to the spirit. Even that part of man which raises him above the brutes is tainted with sin. So Paul's prayer for the spirit was just as needful. Since the spirit of man is tainted with sin, in order that the whole man should be sanctified, the spirit must be preserved immaculate. To enjoy God and heaven it does not require that we wait till the last touch of death reveals all things in the light of eternity. We may take God into heaven along with us every day, and carry our peace and glory into all the dull and dreary scenes of earth.—*Thomas Lathrop.*

In the Realm of the Bible School.

JACOB AND ESAU.

Sunday School Lesson for April 6,
Genesis 25: 27-34; 27: 1-45

A. R. Main, B.A.

Our present lesson is one of extraordinary interest. As a character study, it is fascinating. It brings us to that mysterious borderland where human strivings and divine purposes meet. It introduces us to the great theme of divine election and the principles whereon such election is based. "Jacob have I loved, and Esau have I hated" (Rom. 9: 13) will be ringing in our ears as we study our text.

The birthright.

The incident of the bartered birthright throws much light upon our later Scripture and upon the characters of Esau and Jacob. Esau had been out in the fields engaged in his congenial occupation of hunting. He came home famished, "ready to die," as we with similar puerile exaggeration are apt to say when dinner is fifteen minutes late. Jacob had a savory dish prepared. Esau saw it and exclaimed, "Feed me, I pray thee, with the red, this red." So he got red portage, and a red name (for Edom means "red"). With shrewd yet despicable cunning, Jacob took advantage of his brother's hunger and impulsiveness. Jews have proverbially been eager for trade and profits; and their father Jacob had the national characteristic in a marked degree. He said to Esau, "Sell me first thy birthright." Deltish says, "The first-born is the head of the patriarchal family, and the right of the first born includes the representative privileges derived from this exalted position." The importance of the birthright has to be remembered when we seek to compare the characters of the brothers. People will be so lost in contemplation of Jacob's trickery and cunning as to fail to see the enormity of Esau's offence. It is not true that the Bible writers condemn the fault of Jacob, but surely it is clear that they deem the offence of Esau the more heinous. He is called a "pre-fane person" (Heb. 12: 16). "So Esau despised his birthright: how the author of Genesis classifies his account of the incident. Smith has put it thus: "Esau was, by right of birth, the head of the family, its propit, priest, and king; and no man can renounce such privileges, except as a sacrifice required by God, without 'despising' God, who gave them. But more than this: he was the head of the chosen family; on him devolved the blessing of Abraham that, in his seed all families of the earth should be blessed"; and, in despising his birthright, he put himself out of the sacred family, and so became a "pre-fane person."

We should read the story of the barter of the birthright with thought of our own case. Hebrews gives the warning that we may sell our birthrights. Men have bartered religion, conscience, hopes of heaven, for pleasure, honor, worldly gain.

Family weaknesses.

It has to be confessed that every one of the persons mentioned in our lesson shows up badly. It is well that we be warned from as well as guided to imitation. The fairness of the Bible writers is seen in this, that they record the truth about their heroes; weak points are indicated as well as good traits. There is a certain consolation about the fact. If God could turn Jacob into "Israel," there is hope for us. If Jesus could convert a Boanerges into the beloved apostle, then we need not despair.

Isaac had not so lovely an old age as we would like. He sat there blind and somewhat lonely; able to distinguish only by touch, sound and smell. He had seemingly two chief objects of earthly affection—Esau and venison! The partiality of Isaac brought much suffering in its train. Favoritism in family or out of it—but especially in a family—is bound to result in ill. But read a verse like this: "Isaac loved Esau, because he did eat of his venison" (Gen. 25: 28). What an unlovely reason! Again: "Make me savoury food, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die" (27: 4). Is Skinner wrong when he states that "Isaac's purpose to bless Esau is explained partly by his partiality for his first-born son, and (more naively), by his fondness for venison." A man can be godly, even if he like a good dinner; and Isaac was a godly man. But we could wish that, if we should be spared to be as old as Isaac was, we should have got a little further on, possessing a spirituality which would relegate all bodily indulgence—even in venison—to the background.

Rebekah was worse than Isaac. She was as partial to Jacob as Isaac was to Esau. We are not expressly told why Rebekah loved Jacob; possibly it was because he possessed, and indeed improved upon her traits. Jacob's guining and trickery came from Rebekah. We are ashamed to read of her deceit and her school of lying and fraud. We can be so, without overlooking her better qualities.

Jacob's sin has been already described. "Supplanter" was his name, and in a double sense he was true to it. He acted a lie. Despite the thought of some, we consider that this was as bad as the utterance of an untruth. Jacob both acted and spoke a lie: "I am Esau." More, Jacob uttered the worst kind of lie—a falsehood in the name of the Lord. While pretending to be Esau, he accounted for his speedy provision of the venison by saying, "Because the Lord thy God sent me good speed." To use God's name in conjuncture with a thing which God has spoken against; or in regard to a thing which God has not authorized, seems dreadful to us.

We have already touched on Esau's faults. In the former part of our lesson his weakness is apparent. In the second part, he appears better than any of the others. Our sympathy must go forth to him. His beseeching for a blessing is most pathetic. Yet he failed to place for repentance (in Isaac) though he sought it diligently with tears (Heb. 12: 17). Why?

Why was Jacob accepted and Esau rejected?

Some would say that the best answer to this question is, "Even so, Father, for so it seemed good in thy sight." Yet we may reverently enquire further, and may come to see that it was not simply an arbitrary decree of God.

If we fasten our attention on one incident, we shall probably think that Esau was the better man of the two. But on an extended view, the great superiority of Jacob is seen. Matheson calls Esau "the man of the present," and says that "Jacob is the man of the future." Dean Stanley gives a very fine summary: "In Jacob and Esau the good and evil are so mingled that at first we might be at a loss which to follow, which to condemn. But yet, taking the two from first to last, how entirely is the judgment of Scripture and of posterity confirmed by the result of the whole! The more impulsive hunter vanishes away like a hare. The substance, the strength, the chosen family, the true inheritance of the promise of Abraham, was interwoven with the very essence of the character of the 'plain man, dwelling in tents,' steady, persevering, moving onward with deliberate, settled purpose, through years of suffering and of prosperity, of exile and return, of bereavement and recovery. On the one hand, fickleness, unsteadiness, weakness, want of faith, and want of principle ruin and render useless the noble qualities of the first; and, on the other hand, steadfast purpose, resolute sacrifice of present to future, fixed principle purely, elevate, turn to lasting good even the baser qualities of the second."

Tarbell gives the following character study: "What can we see in Jacob? Self-seeker, schemer, liar, cheat was he; devoid of a sense of honor, filial love and duty; crafty, unscrupulous, greedy, grasping. All this was his in the early part of his life. Yet there is another side to his character; he possessed many good qualities, and in our later lessons we see their development. He was a man of indomitable tenacity of purpose, able to pursue his aim year after year until at last he attained it; he had great self-reliance and moral courage; he was constant; and true in his affections, serving fourteen years for the woman he loved, and no hardship quenched his love-loyalty, when a whole life-time intervened, and he lay dying in Egypt, his constant heart still turned to Rachel, as if he had parted from her but yesterday. Above all, he was devoted to the ever-living God of his fathers, and keenly sensitive to spiritual influences."

"And what of Esau? Admittable are some of his qualities; for he was free and generous, frank and genial. But he was weak and inconsistent and shallow-witted, and wholly without consciousness of God. He was led by impulse, betrayed by appetite, everything by turns and nothing long. Today despoiling his birthright, tomorrow breaking his heart for his loss, to-day swearing he will marry his brother, to-morrow falling on his neck and kissing him; a man you cannot reckon upon, and of too shallow a nature for anything to rest itself in." His good qualities, the Rev. Hugh Black points out, "were of the kind easily recognised and easily popular among men, but being largely a creature of impulse, he was in a crisis the mere plaything of animal passion, ready to satisfy his desire without a thought of conscience. Without self-control, without spiritual insight, without capacity even to know what spiritual issues were, judging things by immediate profit and material advantage, there was not in him depth of nature out of which a really noble character could be got. Jacob, on the other hand, as we have seen, was a man of great possibilities. In the case of these two brothers, as in all cases, God's judgments are true and righteous altogether. As we follow the story of their lives we see that the tendency of Esau, with all his good qualities, was downward, while the tendency of Jacob, with all his evil qualities, was upward. In his own mind, Esau was never brought to a standstill; Jacob became Israel, a prince with God."

Missionaries have translated the Bible into about seven-tenths of the world's speech.



Address communications to
T. B. FISCHER,
Chatterville-st.,
Cheltenham,
Victoria.
Phone, Cheltenham, 22.

Report of Twelve Months' Work at Diksal.

It is now twelve months since we came to Diksal. While we have been here the Lord has graciously answered prayer and blessed the work in all its branches and enabled us to reach a goodly number of people with the gospel.

At first we were looked upon rather as a nuisance in the district, because the Brahmins especially reckoned that we were going to disturb the people in their belief in a heathen manner and on account of our being Christian missionaries they showed their open dislike to us in various ways.

We began the medical work, and this has been a great help to us in dispelling fears and prejudices and opening the hearts and homes to the sound of the gospel. When we first opened this work in January, 1912, we had a very small attendance of 30 patients, to whom we gave out 20 treatments.

We have endeavored, during this year, to give the best medicine procurable for the different complaints, and we have been delighted with the results. The people came from miles around to obtain remedies from the Church of Christ dispensary at Diksal. During the year our little dispensary had eleven hundred and fourteen patients suffering from various complaints, from the proverbial mosquito bite to a broken leg, and also many of the dread diseases of the Orient.

The Lord has helped us to relieve many a poor Indian sufferer, and to show him the way of salvation, and now many a patient respects the name of Jesus Christ, where once he hated the very sound of it. We were enabled, with the money the Committee sent to us, and the amounts paid in by patients who could well afford it, to give out during the year two thousand, three hundred and thirteen (2333) doses of medicine, besides leaving a small stock of medicines on hand for the new year, and 43 worth of instruments, etc., all paid for. The patients contributed 65/12 towards re-stocking with medicines.

Truly the Lord has answered prayer for the effort put forth. We thank the brethren for their hearty support and sympathy with us in this task. On April 2 we began the day school for the little heathen lads of the village. The first day we had ten scholars, and now we close the year with 20 scholars on the roll, these are under the influence of a good Christian schoolmaster. The parents are delighted with the progress the boys are making in their studies. We are teaching the usual subjects up to the 7th standard, and also English to 5th standard. The little fellows are daily influenced towards Christ as their Saviour. I notice this influence in many of their actions now.

We had the great joy of the decision for Christ of two of the older boys, and also a Hindu and his wife, the parents of one of the boys. These

were baptised during Christmas week. Pray for these dear lads, that they might indeed live and earnestly desire Christ, and also for the other three who were baptised. Our hearts are filled with praise to God for his great goodness to us in the work. During the year the heathens contributed 41/8/2. This year they are likely to do better, as better conditions prevail for harvests, etc.

The preaching in the villages continues steadily. We notice a great difference in the attitude of the people towards the gospel. Twelve months ago these very same people told us to leave their village, and used some insulting words. In another village our preachers were stoned out and did not to come back again; however, after 12 months

We have a nice little company of Christians in our compound now, 13 adults, besides children. We have our daily Bible reading and prayer meeting and it is an enjoyable time, I believe, to all of them.

I make it as interesting and as practical as possible. Three have decided to take up regular Bible study to enable them to preach the gospel to their people, so I am beginning a Bible class on February 1.

Last year our collection for the Lord's fund amounted to 17/3 in English money. We are trying to show these dear people the need of helping this work. In time we hope to be able to pay support a native evangelist for their villages and their contributions.

The Lord has blessed our little country with good health. During the past year nothing of a serious nature attacked any of our number here.

We cannot but praise God for his great goodness to us all in sparing us to see another year of service for him.

We all again thank you, brethren, for your prayers and help to us during the past year to bless you all abundantly during the new year.

With Christian love from Mrs. Watson, Nani and myself. Yours in his hands,—H. Watson, Diksal, India.



THE ANNUAL OFFERING takes place on JULY 7.

Let every church in every State begin now to plan for a worthy offering on the 1st Lord's day in July.

Attempt great things for God.
Expect great things from God.

of patient tending, we can now go to any village in this district and receive a hearty welcome. It is the Lord answering the many prayers offered up by God's people for us. He has used the medical work to break down opposition. In the villages, out of which our preachers were stoned, we have 15 people who have been entirely cured by our medicines, and these are living witnesses to the people that we have come to help them both in body and soul.

We have held 49 meetings amongst the people. These have varied in number from 3 to 150 heathen listening to the grand old gospel.

In addition to the work above, we are opening a Sunday School for the little Christian children here, and will welcome any heathen children who will attend.

We are also starting a systematic visiting of the homes of the people by two Christian women who are anxious to reach their heathen sisters. We are all doing them a small but not a whit less for this work of Bible woman.

"The heathen perish day by day
Thou canst be Commanded pass away!
O Christians, to their rescue bid,
Preach Jesus to them ere they die

Wealth, labor, talents, freely give,
Yes, life itself, that they may live.
What hath your Saviour done for you?
And what for him will ye not do?

Thou Spirit of the Lord, go forth,
Call up the South, waken up the North!
Of every clime, from east to west,
Gather God's children into one!"

In Japan, religious festivals are generally accompanied with dancing, juggling, prayer singing and various kinds of side shows.

One of Japan's 80,000,000 gods is called Amomikamushinokami. (Don't forget it.) This is the god who dwells in the centre of the Inarishi Hill, so the missionaries tell the Japanese that God is he who dwells in the centre of the Inarishi Hill.

"Who Will Go?" On the tombstone of a little Irish boy these words, in which he had expressed himself before his illness, were placed: "I was to be a missionary when I grew up to be a doctor, but if I die before I am old enough, I want you to wish put upon my tombstone, so that somebody else may see it and go in my place."

held our harvest thanksgiving services. The church was nicely decorated by the sisters. E. Isaacs exhorted in the morning on 2 Cor. 2: 14. J. Caldwell conducted the afternoon service. His address to parents and children was a treat. Bro. Butler preached a splendid sermon in the evening to a large congregation on "The Joy of Harvest." On Monday night a fine programme concluded the festival. The choir sang the anthem, "Ye Shall Dwell in the Land," and Mr. Jolly, of Northcote, sang "The Hour of Peace"; directed by Messrs. Midillin and Jolly. Miss Jensen favored with a solo. Bro. Butler gave a short address on cooperation, and took as his text John 4: 36. The choir sang "Oh Lord, How Manifold," followed with a duet by Mr. and Mrs. Midillin, "A Word of Parting," which called forth hearty applause. Mr. Midillin also favored with a solo. Miss K. Johnson and Miss Jolly were the accompanists for the evening. After a vote of thanks, moved by Bro. Burns, supported by Bro. Chandler, the meeting closed, and the gifts disposed of by the deacons.—R. Goldsworthy, March 10.

NORTHCOTE—Lord's day, March 9, meeting of members to remember our Lord well up to the average. F. G. Dunn exhorted, the address being much appreciated. Good meeting at our gospel service, when Bro. Anderson preached.—R.C.

NEWMARKET—One formerly immersed believer has been added since last report. Two new societies have come into being—a Junior C.E. meeting Wednesday afternoons, and conducted by the preacher and his wife, and a Girls' Friendly Society. The officers of the G.F.S. are: President, Mrs. Mumford; vice-president, Mrs. G. Mitchell; secretary, Miss K. Mitchell; treasurer, Miss Harty. Teachers' preparation class meets after mid-week meeting under the leadership of Mr. James Harty. We are now issuing a church paper monthly, with a circulation of 1500.—J.M. March 10.

CARLTON (Lygon-st.)—Large meeting at the breaking of bread. It was a great pleasure to have amongst our visitors Bro. and Sister Harward and daughter, also Sister Collins, from Echuca. J. W. Baker gave a fine exhortation. Five welcomed into fellowship by obedience. There was another fine attendance at the Century Bible Class (120 present). G. T. Walden, who was passing through to Sydney, addressed those present, his talk being greatly enjoyed, and afterward spoke a few words to the scholars of the Bible School. The night meeting was crowded, when Horace Kingsbury gave a great address upon "David Lyngstone." Bro. Walden and Euniss also assisting. Appropriate prayers were beautifully sung by the choir, and a gospel solo by Miss Moley, who has been helping in the Limestone mission. Bro. and Sister Jerry Davy were present at the mid-week prayer meeting on Thursday, and delighted us with their talk upon the work in Japan. After more than three years of great usefulness, during which time the church has grown in numbers, spirituality and efficiency, as perhaps never before, Bro. Horace Kingsbury has decided to conclude his work with the church, many unsuccessful attempts having been made to dissuade him from his intention. At a recent church business meeting his resignation was accepted with the deepest regret. At the same meeting it was decided to invite S. G. Griffith to labor with us, and his acceptance of the position is a great help. The church is glad to know that Bro. Euniss, as associate evangelist, is willing to continue his work here, and we feel that the united efforts of these two brethren will ensure the continued success of the work.—J.M.C.

HAWTHORN—A very enjoyable picnic was held on Saturday last by the Adult and Junior Bible Classes. We went in vans to Doncaster, and were joined in the large hall by a number of the Doncaster members. A season of good fellowship was much enjoyed, and the Doncaster members heartily thanked for their kindness. Bro. Allan responded. Two of our largest meetings were held yesterday since coming here. A young brother was received by obedience, and a special welcome given to Bro. Edwards, of N.Z., whose father was one of the elders at Hawthorn. Amongst our visitors were Bro. Gray, Pt. Fairy; Bro. Morton, Moar, Combridge, A. Holman, at

the Bible College; Sister Peters, Ascot Vale; Sister Terrill, Swanston-st.; and Mrs. Davy, vice Miss Taylor, late of Norwood, and Mrs. Davy, vice Mrs. Pennington. Our choir is doing well under Bro. Warburton.—A. C. Rankin, March 17.

MELBOURNE (Swanston-st.)—On Sunday we held special harvest festival services, which were very largely attended. To our surprise we had a visit from Bro. Walden, who gave us a splendid address. There was a good school in the afternoon, and a crowded meeting at night to hear Bro. Allen speak on "The Harvest Field." There were two baptisms. On Saturday evening the choir gave a special tea to welcome back home Bro. and Sister Davy, our missionaries from Japan. This was a very pleasant gathering, and speeches were made by Bro. A. R. Lyall and Bro. Allen, after which Bro. and Sister Davy made suitable responses. On Tuesday evening of this week the choir is giving a sacred concert at the Auburn Presbyterian Church, and on next Sunday evening after Bro. Chandler's address, they will render "The Cuckoo" under Bro. Timmott, in the Swanston-st. church.

NORTH MELBOURNE—The harvest thanksgiving services were a great success, a record in attendance being reached at both morning and evening services. The church was suitably decorated with sheaves, fruit, vegetables and grain of all kinds. At the evening service the choir, led by Bro. McGregor, sang a number of harvest pieces, and Bro. Bieford, of Brunswick, and Sister Mrs. Koble, sang solos. The social held on March 4 was a very pleasant and enjoyable one. The programme was varied and interesting—solos, recitations, games, and refreshments. The gifts so generously given for the harvest thanksgiving were sold at the conclusion. We expect a balance of at least £4 towards church improvements. The complete returns of the Scotch lantern lecture are to hand, and show a credit balance of £5. Work in progress has been held at the chapel, and quite a number of necessary improvements have been effected, including painting job and doors, re-covering platform chairs, while the sisters meticulously finished the evangelist's room. On the 21st inst. Mr. Hutson preached in an memorial service to our late Sister Mrs. Sayers, who died at the advanced age of 77 years. Arrangements are already being made for the Hagger-Clay mission to be held in July, when we are looking for a time of ingathering. Increased interest is seen at all the usual services.

MIDDLE PARK—Good gatherings at both services yesterday; over one hundred at the breaking bread at morning meeting. B. W. Hootman spoke morning and evening.—J.M. March 17.

BET BET—Our annual Sunday School picnic was held on Wednesday last. There was not such a large attendance as usual on account of the weather. Good meeting this morning, when Bro. Leng gave a good exhortation.—G. A. Sewell, March 9.

HARCOURT—Bro. Manning was away in Melbourne today, and we had the pleasure of having Dr. James Cook, from Bendigo, who gave us a splendid address. The doctor drove down in his motor and brought a party with him. We had a good meeting.—A.E.P. March 16.

BALLARAT—Good meetings to-day, F. E. Thomas speaking morning and evening. At the close of the evening service, two visitors who had previously confessed their faith in Christ were baptised. Bro. Thomas' work with us is being felt, and interest increasing.—A.E.P. March 16.

MALVERN—Increased interest is being shown in both church and Bible School. At our business ward move, and would be glad to welcome any members living in and around Malvern to come along and help us. We have arranged with C. Mills to take up the work here for the next three months.—W. J. Richards.

SWAN HILL—At the invitation of Bro. and Sister Chas. McDonald, a number of friends met and spent a very pleasant and enjoyable time on the evening of the 7th at their home; the occasion being their silver wedding. Vocal and musical items were given, until supper time, when the company sat down to a table laden with good

things, after which W. G. Oram proposed the health of "the bride and bridegroom twenty years married." Our evangelist exchanged the Baptist minister at Lake Charm on the 10th. The church was much helped by the address of this promising young preacher, Mr. C. Lyngstone.—W.G.O.

ECHUCA—The church here is very well helped now. There has been a migration of members from the district, to the extent of one-third or more; there never was but a very small proportion of male members (at least since the present here), now there are about three left. It seems not possible to get any additions, although until quite recently very fair congregations in the evenings. I wish it were possible for some to be given, otherwise the time must shortly pass when the church in Echuca must cease to exist.—W. W. Davy.

BERWICK—After an earnest address from Bro. Bennett last night, one young lady confessed her faith in Christ.—E.E.H. March 17.

PRAHRAN—30 additions to membership since the new year. Our Bible School holds a record for growth amongst our churches in Victoria during the past twelve months. It has a clear gain of 100 scholars. The average attendance at Adult Bible Class during the last 12 months is 91, and with Bible School makes an average of 110 adults present at each Sunday, or more than our total church membership at the beginning of count.—F. J. P. March 17.

ABBOTSFORD—The church here is developing in her spiritual life, the devotional side developing favorably. The Young Peoples' Class held an eight nights' campaign, which was successful. Lord's day morning Bro. Purdie spoke with the subject, "The Causes of Church Regression," a series of addresses which are appreciated. In the evening our brother conducted an interested congregation; subject, "The Steps," after which there were 12 confessions. The Bible School is growing larger; 100 pupils in the afternoon.—W. Andrew, March 10.

FOOTSCRAY—Work in all branches is steadily improving. Sunday, 6th, Bro. Way addressed the church. The Bible School have found it necessary to draw from the Bible Class, as the number of members have been appointed; the attendance is steadily increasing. "The church choir have been the services of G. Brown, who for some time in the position of leader and organist, and has instead secured the services of Bro. Gray, of the same line, late of Middle Park. The Junior Bible Class under Miss Jessie Sharp, held a picnic at Hamstown on Saturday, 8th. At this time, this morning it was decided to donate £100 to the Foreign Mission Fund. On Saturday, 11th, the teachers held a social, and a presentation to Miss Nellie Livett, a teacher in our school, who is now retiring to be married on the 15th. The Bible School have decided to hold their anniversary on the last Sunday in May, which will be on the Tuesday following. The singing will be conducted under the able baton of T. B.erton.—A.J.T., March 9.

GEELONG—On Saturday last, the N. Richmond Mutuals Cricket Club paid their first visit to Geelong. Owing to the heavy rain, the cricket match against our Sunday School was had to be abandoned, and the afternoon was spent in our club rooms, where parlor games were indulged in. In the evening a social was held at the Sons of Temperance Hall in their honor, a most enjoyable time was spent. There were quite a number of visitors at our morning service last Sunday, amongst whom were young men from North Richmond church; Bro. F. Fitzroy, J. Goldsworthy, of Kaniva; Sister G. F. Fitzroy; Bro. Cox, of Pineroo; Miss L. H. H. in behalf of the church, extended the social to the right hand of fellowship. In the morning the fine inspiring address. In the evening the subject was "Let us go on." The church was full at night.—Turn ye, turn ye, for why will ye slay the Lord's people? There are quite a number of our members coming to Melbourne this week for the anniversary, where Geelong will be well represented.

Obituary.

MARSON.—William H. Marson, of the Church of Christ, Pongakby, N.Z., who for 15 years was superintendent of the Bible School, Deacon, choir leader, and for 25 years was a committee-man of the Temperance Band of Hope, died on February 23, aged 47, after a short illness, for he gave the address to the church on Feb. 16, and was one of the workers in the building job elsewhere reported. Bro. Marson used his great abilities in the service of the Lord effectively and unobtrusively. He was much respected by many non church members; over 300 persons attended his funeral. Many relatives in the church lament their loss, for the family have been connected with the church nearly 50 years. Bro. Marson's father and grandparents were, like himself, zealous workers, and his children, also church members, make four generations in the one assembly—a unique circumstance.—E.C.

PETTY.—The church at Doncaster has sustained a very severe loss in the death of Sister John Petty, which took place on Feb. 22, after a short illness of six days. She was stricken down in the chapel on Sunday evening, the 16th, with pneumonia poisoning, just after the choir, of which she was a leading member, had finished singing an anthem, the last words of which are: "With the cross of Jesus going on before us." Our sister was a member with us for 31 years, and was connected with the Sunday School for many years as scholar and teacher, and of late years took a prominent part in preparing the younger scholars for the anniversary. She was always willing to help in every good work. The end came very suddenly. On Saturday afternoon she was reclining on a couch on the veranda in the parlour, as though she was on a fair way to recovery. About 4 o'clock she expressed a desire to be put to bed, as she felt a little tired. She was carried to bed, and about 4 o'clock suddenly collapsed and died. She leaves behind to mourn her loss her husband and a family of four. To these we tender our very deepest sympathy, and pray that the God of all consolation will keep and sustain them.—George T. Petty, Doncaster, Vic.

Sisters' Department.

SOUTH AUSTRALIA

The Executive met on March 6. Mrs. G. T. Walden led the devotional exercises.

Letters were received from Mrs. Wiltshire, Wallaroo; Mrs. Harkness, Tumby Bay; Mrs. Graham, Goolwa, telling good news of church work.

Sunday School Additions.—Mile End, 1; Unley and Goolwa, 7; total, 8.

Obituary.—Mrs. Durrall.—During the month the following sisters passed away:—Sister Glad leader, Queenstown church; Sister Hall, Owen church; Sister Arnold, Hindmarsh church; Sister Stevens, Balaklava church; Sister Jenner, Norwood church; Sister Willis, Queenstown church. Treasurer's Report, Mrs. Bond.—Home Missions Receipts for Feb. 5, £2/10/9; in hand, £10/1/3; total, £12/11/0; Feb. 12, £1/10/8; in hand, £11/10/8; total, £13/11/8. General Fund, collection, Feb. 5, 12/0/2; in hand, £6/13/8; balance, £7/10/8; total, £16/8/8.

Hospital. Mrs. T. H. Prooker.—The Committee thanks the Sisters' Executive for the donation of £3; the Robert's Darcas Society for cash and goods to the value of £2/2/0; and the Robert's Y.P.S.C.E. for goods and cash to the amount of 15s. We were able to give to the inmates of the Destitute Asylum a bag containing tea, sugar, biscuits, cheese, cake, sweets and fruit. Four of the Endeavourers came and decorated the wards with flowers, which was much appreciated by the suffering ones. The Consumptive and Cancer Home was also visited and comforts given. Visits have been paid regularly to the Adelaide Hospital.

Visits as follows for December and January:—Adelaide Hospital, 17; Destitute Asylum, 32; Consumptive Home, 9; Home for Incurables, 5; Consumptive and Cancer Home, 2; Mr. Gambier Hospital, 1; Sick and Aged, 23; Private Hospital, 1. Magazines, 24. February visits as follows:—Adelaide Hospital, 15; Destitute Asylum, 17; Home for Incurables, 5; Consumptive Home, 4; Consumptive Home, 1; Sick and Aged, 20; Sick, 22. Flowers, fruit, and many sick comforts have been taken to the various institutions. The Robert's C.E. Society sent cake, biscuits and sugar to the value of 7/6 to be given to the sick in the Destitute Asylum.

Foreign Missions.—During the month letters and mite boxes have been sent to country churches. A note has been received from the sisters at Long Plain enclosing £2/7/4. The latest report from Bro. Goodwin, now at Mr. Luby, speaks of decided improvement in health. A case lounge has been provided for his use by the York C.E. Society. We trust that he may soon be restored to health. In comparing receipts for the first six months of the present Conference year with the receipts for the same period in last year, we are pleased to state that there has been a considerable increase, viz. £2/5/3½ to March last year, and £7/14/6 to March of the present year. The last named amount includes the cash given for material for making up into garments for the lepers. During the month the following amounts have been received:—Long Plain, £2/7/4; Queenstown, 15/3; Hindmarsh, 6/2; Y. R., 10/10; Norwood, 4/-; total, £13/3/4.

Home Missions. Mrs. F. Thomas.—The total response to the appeal for the Home Mission offering has been £58/7/6, that is £108 more than was asked for, and £26 more than last year's Home Mission offering, which was itself a record. This means that we shall meet Conference with a much smaller deficit than we had feared, and will not have to reduce the number of workers in the field. The principal new work to report is the decision of the Committee to assist the church at Goolwa to the extent of about 100/- per week, and we are in communication with a suitable young man for the field. It has also been decided, with the help of the Northern District Conference, to place a man in Mounta as soon as we can find the right one. Our Conference Treasurer left on March 7 for a trip to England, and we all hope that he will have a happy time under our Father's care, and return in health and safety.

Leader for next devotional meeting, Mrs. Durrall.

Miss Norman tendered her resignation as Secy. of the Foreign Mission Committee, as she intends taking a trip to England on April 10, and expects to be away about 18 months. Miss A. Whitfield was appointed in her place. Will the country churches please take notice of the change. Miss Whitfield's address is Janette, Maylands.

A. E. Manning, Sec, N. Parade, Torrensvillie.

Emigrants.

H. G. Payne, Organising Secretary for N.S.W. Home Missions, received the following, and sent it to us for publication:—

Dear Bro. Payne,—At the last meeting of the General Evangelistic Committee (Eng.) it was decided that I be requested to receive names of brethren intending to emigrate to the C. Indies, with a view to placing them in communication with brethren who arrived at their destination. Consequently it is my duty that I write you respecting this and it is therefore of importance to see that those our brethren in the lands to which we are ministering that you have so kindly offered to superintend to myself and through me to my brethren in this matter. Your suggestions for our conduct in this regard to be issued to visiting brethren from your own going abroad, so that they may be recognised. We hope before long to have them ready. Our

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THE SILVER STAR STARCH

THE SILVER STAR STARCH

Committee are desirous to reciprocate your kindness in meeting brethren from our churches, and therefore would do all in our power to advise and welcome visiting brethren. In this case, of course, they would receive the necessary information through you.

As this is our first introduction to each other, and as I am so far only acquainted with your last letter, possibly your extended views may be beneficial to me. Personally I would like this arrangement to be extended elsewhere, that we may indeed be one great Brotherhood. If you have the names of the secretaries of the churches in the other divisions of Australia and New Zealand, would you kindly send them to me, and also to save time, communicate with them as to the suggested scheme.

As our year books are published, will send you that the latest information may be in your possession. Also it would be a pleasure and useful to me to receive such information that the brethren publish in Australia. In fact, any papers that would be useful in the work would be acceptable.

My own position here is that of representative of the North Wales and Cheshire churches of the G.E.C., so appropriately Old North Wales welcomes New South Wales. This is one of happy augury. I give my business address with my cable address, in addition to home address, so that you may put any correspondence which you desire into communication with me at either place. Wishing you all Christian greetings, I remain, yours very sincerely, (Signed) J. M. T. Burton.

ACKNOWLEDGMENTS.

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Churches: Cystemine, £6; Kaituma, £19 10s; Lillmore, £4 10s; Clary, £10 10s; Lingo, £8; Faraday, £2; South Melbourne, £10; South Hill, £5; Maryborough and Bel Bat, £1 10s; Prahran, per Sister Casey, 5s; Drimmond, £9 12 8; Kyneton, £2; Richmond South, per Miss Gladstone, 12/-; per Mrs. Conran, 6s; Conference: Kaniva, 10/-; Mill Hill Park, £1; Coler, £1; Bel Bat, 10/-; Stawell, 10/-; Wellbourn, 10/-; St. Armand, 10/-; St. John Yara, £1; Bending, £1; Lancelotti, 10/-; Br. A. C. Carr, £1 10s; Br. R. Carr, £1; Br. W. E. Fenn, £1; Bro. S. Wong, £1 10s; Bro. Phil. Ross, 10/-

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Victoria: Churches: Footscray, £5 13 6; Preston-st., per Mrs. Darney, £2 10s; per Miss Kemp, 10/-; per Mrs. Harrison, £1 10s; per Mrs. Grace, £1 10s; per Mrs. G. G. G. Miss Durnley, £1; School, Lygon-st., Carlton, 10/-

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From the Field—Continued.

timony to the worth of Bro. Paternoster as a preacher, teacher, and a man. Bro. Paternoster feelingly and suitably responded, and thanked the church for their support during the past year. During the meeting a male quartette rendered "Lead, Kindly Light," and the Young Men's Class rendered a chorus. Refreshments were handed out, and an enjoyable social hour followed. Wednesday evening was the night set apart for "An Evening with David Livingstone." The weather was so inclement that only 12 attended. The items were given as far as possible, but we have been promised the full programme at a later date. This morning A. Aird, president, and E. Mossop exhorted. E. J. Paternoster delivered the gospel address to-night. We held our S.S. anniversary next Lord's day, and the annual picnic on Easter Monday.—W.G.J., March 16.

Queensland.

ALBION.—A marked increase of attendance at the gospel meetings is being noticed. The writer paid a visit to the Bible School, and was agreeably struck with the growth and general prosperous appearance of this institution. Bro. Eichelmeir has a standing invitation to parents to visit the school any time. The children are keenly interested in the construction of an "attendance model bridge." Since last report Tannemeyer (Q.) sent along £2/10/- towards chapel building fund, which we gratefully acknowledge.—H.C.S., March 11.

New South Wales.

TYALGUM.—The first wedding in the new chapel took place on Feb. 5, when Bro. R. James and Sister E. Stewart were married by the evangelist. The heavy rains have interfered with the meetings on the Tweed, but on March 9 we had our largest meeting since the chapel was built, when Bro. Strongman preached his farewell sermon here. After the service at 1.30, Bro. and Sister James were presented with a big family Bible, and the departing evangelist was given a number of vouchers to purchase a travelling album and an overcoat as gifts from the church. The building accounts have been paid, the chapel and contents insured, and the bank loan reduced to £61. Latest gifts being Bro. Robinson, £2/10/-; Sister Ferguson, 8/6; Miss of Goffs, £1/8/6; Tyalgum members, £2 12/0; Sister Marion Stewart, £3. Bank interest and bill discounts also helped to reduce our indebtedness.—W.S., March 11.

BANGALOW.—Most encouraging meetings last Sunday. Bro. Will Stratford, from Enmore, preached excellently both morning and evening. At the latter meeting many strangers were present. To-night the prayer meeting was well attended. The room was filled with people.—W.S., March 11.

BROKEN HILL (Wolfram-st.)—March 16, two men and two women received into fellowship through Bro. Warren's mission. Adult Bible Class, improved attendance. Evening, splendid congregation. Writer speaking all day. Bro. McKee Dawson suddenly called home. On Friday he did his day's work, building in acid plant, and took sick on way home. Two doctors were sent for, but he never spoke again. He was received into the church by faith and obedience last July, and has been a constant attendant at Lord's day and mid week services. For his widow (to whom he has been married only 15 months) and his orphan children by a former wife, we extend our deepest sympathy. March 19 was our church anniversary social. Bro. Hunt presided. Bro. House gave annual report to end of the year; 70 additions, 20 lost by transfer, death and revision of roll. Membership, 182; of these 25 have left the State, and 30 are inactive. Since that 46 have been transferred to form new church at Railway Town, and 19 have confessed Christ here. The total amount raised for the year was £395/10/-; Wolfram st. property, which cost £1000, now owes £500 to S.A. Building Fund; and Railway

Town, costing £200, now owes £150. Brief addresses were given by T. Jones and E. J. Tuck. The choir supplied some good music, and a good supper terminated the proceedings.—E. J. Tuck.

ACHURN.—We are making steady progress here. We received into fellowship by letter from Swindon, England, on Lord's day, March 4, our Bro. J. Green, and the smaller cause at Parramatta, which is one of our out-stations, received a sister by faith and baptism on Wednesday, March 5. We held our Bible School anniversary on 9th and 11th of March. The church was well filled at all services by children and their parents, and members, with many strangers. Bro. Enos Coleman, of Petersham, spoke in the morning and afternoon of March 9. Bro. Collins, our evangelist, at night; and on the 11th we gave 70 prizes to the scholars, and we had a good time with the children.—W. Youngusband, March 16.

ST. PETERS.—We are having some splendid meetings of late. Good meeting around the Lord's table to-day. There is a great interest being maintained by the members in the work of the Master; our collections are very encouraging.—A. J. Fraser, March 16.

ENMORE.—Our meetings to-day were shadowed by the recent death of Bro. H. Marcus Clark. He was one of the most industrious business men in N.S.W., and was very highly esteemed and respected by the members of the church. He had been a member with us for over 30 years. Fine attendance at the gospel meeting. Bro. Reg. Killick was received into fellowship in the morning by faith and obedience.—March 16.

ROOKWOOD.—Our evangelist, W. J. Williams, is enjoying a month's holiday, and reports in "Christian," opening church building, Narrabri, 2nd vol., and lecturing there during the week, and then journeying to Manning River district meeting with the brethren at Wingham and Tarce, renewing acquaintances and addressing the churches. We were pleased to have him in our midst again this morning to preside and exhort. Among our visitors were Bro. Davis, from Tarce; Sister Kennedy, from Enmore; also Bro. and Sister Allen, of Hornsby. During Bro. Williams' absence the gospel series have been conducted by W. Green, T. Morton, and W. Day, whose efforts were appreciated by the church for their clear and plain presentation of the gospel. We purpose holding a grand concert in the local town hall in aid of the Bible School funds on Saturday, April 5.—M.A., March 16.

MARRICKVILLE.—Last Sunday, 9th inst., our meetings were small, owing to the floods, which were particularly severe in parts of the district. To-day our meetings were far larger than ever. There were 136 present at the Bible School, being a good increase, in which the "Willing Workers" Class participated. There seems every probability of the attendance reaching 150 by the end of the current month, which was the aim set a month ago. The Bible School anniversary will take place on Sunday, 30th inst., for which great preparations are being made. Next Lord's day we are to have special Easter service. Bro. Williams, also, a special address by the way to the gospel service, also a special address by the way. All the auxiliaries of the church are sharing in the general prosperity of the work.—W.H.H.

MEREWETHER.—The church is still being favored by the labors of Bro. Coleman, and being spiritually blessed by his Bible readings. His sublimely inspired message was "The Holy Spirit in the Believer." We were favored with a visit from Bro. Williams, evangelist of Rookwood. He gave us a lecture on the pioneers of Rookwood. He gave movement. We were pleased to have the Restoration fellowship again at the gospel service. Sister McKee Dawson, who are spending their holidays in Newcastle.—Jas. Fraser, March 16.

The *Christian-Evangelist* says:—"The Stewart brothers of Los Angeles, California, who are the tribute the series of pamphlets entitled 'The Firm Work and have circulated over 25,000 into the cells of the nine volumes published thus far."

Here and There

FEDERAL MISSION AT LAUNCESTON.

A. P. Wilson cables:—"Weather good, message excellent, results marvellous; twenty-six welcomed yesterday; confessions, two hundred and ten; interest continually widening; seven confessions last night, six men; consensus of opinion outsiders greatest mission ever seen here, many converts representative people; urgent and settle building; ask continuance of prayer."

T. Hagger wires:—"Stowell mission closed Monday; seventy confessions, two baptised believers, one restoration; twenty-three new subscribers to 'Christian.'"

S. G. Griffith has accepted an engagement to the church at Lygon-st., Carlton, Vic.

We were pleased to have a visit from G. Walden, who was passing through Melbourne on his way to Sydney.

We regret to hear of the death of Miss Clark, a member of the church at Enmore, and prominent Sydney business man.

Unqualified allegiance to Christ demands the abandonment of all religious forms and institutions, which rest upon human authority, and complete reproduction of Christianity as it is revealed in its only authoritative document.

H. E. Phillips is now preaching at a church in Central Indiana. He is located in a town of a population with seven churches, three have no high school. The church is considered the strongest, healthily little cell. He is only 20 miles from J. T. C. McCallum.

The Adelaide *Daily Herald* devoted part of a page for church news to a history of the prospect church and preacher last Sunday, and a popular idea of this paper, for by it the work of the churches is becoming better known to a class of non-church goers. Good must result.

The Melbourne Church of Christ Mission Society's concert, which is one of the features of our Conference gatherings, promises to be the usual standard this year. A splendid entertainment is assured to all who care. Entertainment can be obtained at the door, or from the members of the society.

The 21st annual Conference of Churches of Christ in the Northern District of S.A. will be held at the Klava on Tuesday and Wednesday, 26th and 27th March. Visitors will receive a hearty welcome. "Coming Events" for further particulars. Will those desiring acknowledgment please name to W. L. Ewers, Adelaide.

One good result of the Sydney gathering has been that churches which were compelled to dispense with open-air services have been impressed with the possibilities of such meetings. This may mean churches shutting up their churches on Sunday evenings and conducting the best of the work in more practical open-air gospel promotion.

In a letter written early in the new year, C. Reign, Seville writes:—"Our first mission at Frankfort, Ind., reached 600 converts, and 323 here to date. Will go from here to Chicago next and help in our own work there. I am back of the letterhead, Bro. Seville, has written R. Main's words of appreciation which appear in the "Christian" printed in full.

W. S. Yelland writes:—"It was stated in a report of the Southern Conference of S.A. that there was no report from Naracoorte, and in their behalf to state that the cause of the day after Conference, hence the cause of the church work are in a healthy condition and prospects bright. "The Lord is blessing us," Bro. Wurchurt."

The address of Ethelbert Davis is now 87 Page-st. Albert Park, Vic.

Sister H. Vine, in Wanganui, N.Z., has just passed her LL.B. degree, and will be admitted to the Bar in June.

To work with Christ's programme and ignore Christ is to utilise the sun's light without its energy.—*Professor Drummond.*

Will not some of our letter-to-do brethren undertake the support of an evangelist call through the Home Mission fund of their respective States or districts during the incoming Conference year? In N.S.W. two brethren have done this during the past year, but what about the other States and the Dominion of New Zealand?

The young men associated with the Bible Classes in Ascot Vale and Moonee Ponds on Sunday week began the movement to hold monthly services for men in the public hall, Puckle-st., Moonee Ponds. A. J. Dalgleish presided, and R. Clark, general secretary of the Melbourne Y.M.C.A., delivered an interesting address. The singing was led by Mr. W. L. S. Hanlin, an old soloist. There was an attendance of about 150 youths and men, and the meeting was a pronounced success, the promoters being warmly congratulated on its enthusiastic character. It is expected that future meetings will be even more largely attended, as those responsible for the organising work are all earnest men, who state their determination to leave nothing undone to make the departure useful to the district.

The practice of storing grain in times of plenty against possible famine years, is the *Bombay Guardian* reminds us, a very ancient one in India. Just as Joseph is described as saving up surplus wheat in the granaries of Egypt, in view of approaching scarcity, so a similar process has been observed in many of the Indian States. The Maharaja Raj Sahib of Vanavner, in Kathiawar, since his accession, yearly stored large quantities of grain in wells and cellars. When the last famine was declared, he had 50,000 manns of grain available in his underground stores. Farmers were supplied with this through the time of distress.

A very large well, capable of holding 17,000 manns of grain, is being dug out in the compound of the old royal palace to provide a still larger supply if it should be again needed.

A striking testimony to the value of Foreign Missions was borne in a remarkable speech at Liverpool by Rear-Admiral Wilmington-Ingram, who described himself as "a naval officer simply—not a hot upon Foreign Mission work, as a result of what he had seen himself." The open door at present in China had been caused by the missionary work and by the Bible societies. For years they had been distributing missionary literature, which had taught the natives that there was something they were missing. The Rear Admiral expressed the opinion that Korea was going to be "a Christian Power in the East, and he believed that it would repay itself in the end by exerting an influence upon Japan." "I have a great admiration for missionaries," he added, "I would rather take off my hat to a missionary than to anyone."

"For the people had a mind to work" was the text which received a practical exposition on Pong-pong-to-day. Quite a stir was created when at 7 a.m. a number of builders, carpenters and plumbers assembled at the Church of Christ as volunteers to erect another new building at the rear of the present meeting house. As the structure is two-storeyed, the foundations and scantling framework had been done previously, under the supervision of J. B. Allen, contractor. As already indicated, the volunteer workers started operations early this morning, weather being as promising, and did other necessary tasks in connection with the construction. The pastor could be seen with his coat off amongst the workers. The new building is a large one, providing 15 class-rooms for the Sunday scholars. The ladies of the church prepared coffee at 8, breakfast at 8.30, dinner at 12, and tea at 4, as the workers were going on in the evening. After dinner time the work was pushed along with great speed, and the place looked like a new complete building. The school intend to use the building to-morrow.

There are fifteen class and three large rooms, and the plans and fittings are right up to date.—*The Auckland Daily Paper, Feb. 17.*

THE STAWELL MISSION.

The fifth Sunday of the mission closed with 50 confessions. To-day (8) broke bread, and 22 received the right hand of fellowship. This is a record for Stawell church, which until five years ago only numbered seven members, and only six years ago commenced meeting in its private home. This afternoon Bro. Hagger and Clay conducted a splendid men's meeting, about 150 present. At this meeting there were 24 confessions. To-night about 450 sitting and standing in the tent, many turned away, and many standing outside. Bro. Hagger estimates all at about 600. The meeting continued till about 9.30 pm, when Bro. Hagger gave an opportunity to any desiring to go to do so. Few went, and their places were quickly taken by some of those standing. It was a wonderful meeting, at which there were eight confessions. The week night meetings have been splendidly attended, usually about 200 present. Our special season closes to-morrow with a thanksgiving service, but the missionaries leave it with the same great interest being manifested as was all through the mission. We expect a good gleanings in our regular meetings. We have had appreciated help from our Horsham brethren, the following helping us: Bro. Spicer, Lacy, Gallop and Gray and Sisters Gallop, Spicer, Miller, Wilson and Meeks. We have also had Bro. Cheetham and from Erskineville, Sydney, and Sister Pinkstone, from Ascot Vale.—V.P.A.B., March 10.

Bible School Notes, N.S.W.

By Enos Coleman.

The Bible School Committee has been successful in securing the services of Bro. William Gale, of Castlemaine, Victoria, for organizing work in N.S.W. Bro. Gale is a highly educated as well as an intelligent Bible School enthusiast and a capable organizer. Brought up in the State, he should know the local condition and give the best possible results from a practical application of his knowledge. Many in N.S.W. will know Bro. Gale, and will remain loyal to him for some of his history. He is an alumnus of the Campbell Edwards Training Class of Brisbane, whence he went to the College of the Bible, Melbourne. Having completed the College course, he took up work under the Victorian Home Mission Committee, and has done splendid work. His chief success, however, has been in the Bible School, from which the Committee concluded him to be the man for the work in this State. Bro. Gale is to address the Bible School demonstration in the City Temple on Saturday, March 23. His work will commence as soon as possible after Conference. Bro. Gale will visit the different schools as need will require. Those schools who intend availing themselves of these schools will please communicate early with the secretary, W. A. Smith, "Glen Iris," Gorrong-rd., Belmore.



W. Gale.

The Querist.

JOHN'S BAPTISM.

1.—Does Acts 19: 3, 4, 5 teach or sustain that all baptized by John's baptism were rebaptized by Christian baptism?

Answer—We are of opinion that it does not. We think we are warranted in assuming that those disciples were baptized into John's baptism after such baptism had ceased to be valid, and while Christian baptism was in full force, and while those disciples, like Apollas, had only a partial

knowledge of Christianity, and required to be more accurately instructed. They may only have come into contact with some of John's disciples, who, living remote from the centre of affairs, were themselves not fully enlightened.

2.—What are the main points of difference between John's baptism and Christian baptism?

Answer—The difference are these—

1. John required those who came to him to believe in a *Saviour to come.*
2. John required them to *confess their sins.* Christian baptism required those who came to confess their *faith in a present Christ.*
3. John's baptism did not require, but Christian baptism does, that it shall be *into the name of the Father, Son, and Holy Spirit.*
4. John's baptism prepared material for a kingdom to be established, or a church to be built. Christian baptism brings one into a kingdom already established and a church already in existence.

3.—When did Christian baptism begin?

Answer—Christian baptism began on the day of Pentecost.—Ed.

COMING EVENTS.

MARCH 25 (Easter Tuesday).—Don't miss the Grand Concert given by the Church of Christ Musical Society, assisted by Madame Nellie McClelland, Miss Eva Young, Messrs. Brod. Harry, John Annidis and Horace Stevens. Come early to avoid disappointment. Commence 8 o'clock sharp. Tickets, 1/- each, obtainable at the door or from member of the Society.

MARCH 24—Easter Monday Afternoon. A Conference for the Deepening of Spiritual Life will be held in the Pavilion, Parramatta Park, Parramatta, on Easter Monday, under the auspices of the Western Suburbs Churches of Christ Conference. Song service 2.30, and the devotional meeting at 4 pm. Speakers, H. G. Howard, Alan Price, E. R. Coleman, and others. Comfortable seating accommodation. Hot water procurable. Delegates to the Conference and all brethren are invited and expected. Bring your Bibles and Alexander's Bibles. Bro. F. Collins, President, will preside.—John R. Cattanach, Hon. Sec. W.S. Conference.

MARCH 25 & 26—Northern Conference, S.A. The 21st Conference of Northern Churches will be held at Baldahwa, 25th and 26th March. Tuesday, 25th, 7.30 pm. Bible School session, speakers, H. R. Taylor, S. Fleming, J. W. Walker. General Conference, Wednesday, 26th, commencing at 11.30 am. Paper, R. Taylor, 2 pm. Business session, 4 pm. Speakers, G. F. Walden, W. Morrow, W. L. Ewer. Dinner, 1.15, tea, 1.15, in Institute.—W. L. Ewers, Sec. Baldahwa.

MARCH 30.—The second anniversary of the Dix Hill Sunday School, 11 am, speaker, E. G. Dunn, 3 pm, F. M. Ludbrook, 7 pm, W. Rathclyffe also April, distribution of prizes, good programme. All welcome.

WANTED.

Situation by young girl with elderly couple, after Easter holidays, Melbourne preferred.—I.M., Kingston P.O.

IN MEMORIAM.

GALE.—In loving memory of our dear father, David Gale, who passed to the higher life on March 21, 1912, at Kaniva, Vic.

"When we shall Christ in glory meet,
Our utmost joys shall be complete;
When Landel on that heavenly shore,
Death and the curse shall be no more."
—Inferred by his loving son and daughter-in-law, Norman Gale and wife, Stawell.

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THE EASTER EVANGEL.

March 23-29.

Daily Readings.

Paying hush money. Matt. 27: 62-66; 28: 9-13.
 The key to the Scriptures. Luke 24: 41-48.
 The first preaching. Acts 2: 22-39; 5: 25-32.
 The turning of Saul. Acts 26: 8-23.
 Comfort for mourners. 1 Cor. 15: 50-57.
 Remember Jesus risen. 2 Tim. 2: 8-13.

Topic—The Easter Evangel. 2 Tim. 1: 8-11.
 Embrace a few "infallible proofs" of Christ's resurrection.

Who is the spiritual proof of the Resurrection?

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