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## MEN AND RELIGION.

The Men and Religion Forward Movement, which had its origin in America, is now being brought under the notice of the people of Australia by two of its great leaders, namely, Mr. F. B. Smith and Mr. Raymond Robins. The first of these may be regarded as the founder of the movement and the moving spirit in its subsequent history. Already this movement has been achieving good things among the business men of America, more particularly in regard to those who have had some sort of church connection. At first sight it may seem strange that the propaganda should be exclusively for men. This fact, however, is no slight upon women. It is rather a compliment to them, for it assumes that religion is more closely associated with the lives of women than it is of men. As the *Christian World* says, "This is a mission of men to men. In thus restricting it, no discount is intended to the women of our churches or country. It is in no satirical or captious sense that we affirm that missions on the ordinary lines appeal more to women than to men. We may thank God that it is so, for it would be a sad day for the world when women were untouched in their gentler nature by the ministry of song or the powerfully emotional accents of the revivalist preacher."

### Woman as a factor.

But while granting that there is great need for rousing the conscience of men in regard to the social side of Christian warfare, it must not be supposed that we overlook the fact that woman is also a powerful factor in social regeneration. For what she is and what she does, we have abundant reason to be thankful. But to conclude that she has reached the limit of her power in this direction would be altogether erroneous. The fighting power which she has lately developed in many misguided attempts to win the franchise for herself indicates a reserve force that, employed in legitimate ways against social evils, would go a

long way to eradicate them. It may be urged that winning the right to vote is regarded by her as a step in this direction. May be so. In Australia, where the right has been granted, we are still waiting for a social millennium. We do not say that the fault is theirs. We are inclined to think that the fault lies with our political leaders, who appear to relegate moral questions to the background, and refuse to let the voice of the people be heard in regard to them. Vested interests in social evils have more influence with them than the welfare of the community.

### Not a new society.

But to return to the men's side of the question. We are quite at one with the leaders of this new movement in their belief that the masculine element in religion wants reinforcement. It is a relief to find that the new crusade does not propose to call into existence a new society. Of these we have now more than enough. It was a pleasant surprise to hear Mr. F. B. Smith declare that he was only in favor of starting one new society, the object of which would be to prevent the formation of other societies. As we understand the matter, the object of the Men and Religion Movement is to arouse the religious conscience of the community in the direction of social service. This purpose was clearly set forth by Mr. Raymond Robins at the inaugural dinner in the Masonic Hall. In the course of a masterly address he said: "All over the world the position was arising in which social control was slowly taking the place of the old individual control of life. The quest of human hearts was for the cities, and young boys and women were coming into touch with the greater perils: were getting away from the home and church relationships of the past, and were seeking those pleasures which lead downwards instead of upwards. If the church did not go out and meet those conditions, it would fail to do the work of God. It was an era, too, showing an advance in factory life. Daughters and mothers very often were being taken more and

more from their sheltered lives, so to speak, into the full glare of life. There was a call for a new chivalry that reached out with more friendship and social protection."

### Vitalise the church.

It was made quite clear by both leaders of the movement that they were strongly of opinion that the gospel of Jesus Christ was competent to meet all the issues of the present time in all their aggravated forms. All that was required was to vitalise things inside the church. If this were done, the attractive power of the church would be irresistible. It would be a power both within and without. It is a fact we all realize that there are too many male drones within the church. The fault lies partly with the order of things which obtains in most of the churches of Christendom, and very largely, we are afraid, the fault is to be found in the religious indifference of the individual members; and much of the latter is the direct result of the former. In the existing order of things, a very great amount of energy is allowed to go to waste. As things are, a church member establishes a good record if he goes twice to church on Sunday and gives liberally of his substance. The preacher does the rest, and most church goers are content that he should. Might we venture to say that some preachers also are content with this division of labor? It is quite clear to us that if the church is to be vitalised, this state of things must be altered. Clerical exclusiveness will have to give place to a wider ministry. It is already doing so in many places. The Brotherhood Movement in Great Britain, which is somewhat similar in aim to the one we have been discussing, has already widened the area of Christian workers. The *Sunday at Home*, in an article on "Religious Work Among Men," says:—"One of the happiest features of the religion of the twentieth century is its advance among men. Inside and outside the Christian churches of Great Britain, tens of thousands of men are meeting every Sunday for the worship of God, the study of His Word, and the spread of rational and individual

righteousness. Fraternity is the new watchword of men, and true brotherhood is being realised under the banner of Christ. . . . Foreign observers have been greatly impressed by these evidences of a true religious renaissance among men." The great feature of this men's movement in Great Britain is the number of openings it has made for usefulness in religious and social service. It has utilised material that previously had been allowed to run to waste. If the Men and Religion Forward Movement can show the churches of Australia how to effectually use their Christian manhood, it will have done a great work; and if the churches are quick to learn the lesson, and thus become vitalised, it will mean many victories for truth and righteousness in this new land of ours.

## Editorial Notes

### "Essential Notes."

The *Christian-Evangelist* in an article on Essential Notes in Evangelistic Preaching emphasises the three—1. The nature and awful consequences of sin. 2. The love of God in Christ as the remedy for sin, and 3. The reamany of the human will. The points are well made. It is generally admitted that the sense of sin is not so keen as in bygone times. The tendency to minimise its guilt must meet with no mercy at the evangelist's hands. "Sin is lawlessness," and must be condemned as such. The current teaching about the influence of heredity and environment may be responsible to some extent for the prevalent idea that sin is not so very blameworthy after all, and it is necessary to give prominence to the Scriptural view of personal responsibility. The primitive teaching that "the wages of sin is death" and that the rebellious "shall go away into eternal punishment" must be as faithfully proclaimed to-day as in apostolic times. The provision for salvation in the sacrifice of Christ and the importance of the immediate exercise of will power on the sinner's part, that he may receive the benefit of this great sacrifice, must also be pressed home. Where these great truths are emphasised by the preacher, and his work is heartily supported by the church, additions will be frequent and progress substantial. It is because these "essential notes" are frequently lacking that many churches have to lament their slow growth, and the infrequency of conversions.

### Hindu Baptism.

Baptism means more to a convert from heathenism than it does to the majority of converts in civilised countries. Especially is this the case in India, where the caste system rules. A man may lose all faith in Hinduism and even embrace all the teachings of the New Testament without losing caste. But should he be baptised, he is at once excommunicated, and becomes an outcast from all that he has been taught to value. His

parents regard him as dead, and his brothers and sisters avoid him as a leper. Shut out from all communion with his former friends, ostracised by the whole community, and scorned even by the vilest of the rabble, he is doomed to a life of loneliness. Even in matters of business and commerce he is regarded as an outsider and shunned as a hopeless reprobate. Hence it requires an extraordinary amount of faith and courage to go down into the waters of baptism. To the Hindu baptism is the visible dividing line between the disciples and the opponents of Christ. And is not this a Scriptural conception of one of the chief designs of the ordinance? To the primitive believer, under apostolic teaching, baptism unmistakably was the line of demarcation between the church and the world—between the kingdom of God and the kingdom of Satan. His baptism brought him "into the name of the Father and of the Son and of the Holy Spirit," "into the name of the Lord Jesus." He was "baptised into Christ" and "into his death," and in his baptism he "put on Christ." He was directed to "be baptised in the name of Jesus Christ unto the remission of sins," or to "arise and be baptised and wash away thy sins," and the apostles even taught the believers that "baptism doth also now save us." It is certain that the water of baptism could not cleanse the soul from sin, and that it had no inherent virtue to save. But it was the one visible act by which the believer indicated his acceptance of Christ and rejection of all other leaders, and therefore valuable as the test of decision. Any attempt to restore primitive Christianity must be essentially defective that does not seek to replace baptism in the position it originally occupied as the dividing line between the old life and the new—the symbolical act in which believers, having died to sin, are buried with Christ in baptism, and rise to walk in newness of life. Unless we are mistaken, the plea presented by the churches among which this paper chiefly circulates owes a measure of its success to the fact that it has restored baptism to the position in which the Founder of Christianity placed it. The Hindus understand this design of baptism, and hence, as has been often pointed out, they bitterly oppose the ordinance.

### The Growth of the Church.

At one of the Men and Religion Conference meetings, Mr. Fred. B. Smith referred to the growth of the church. The following is an extract from a report of his speech, given by the *Herald*:—"The person who talks about religion dying out," said Mr. Smith, "is like the ignorant who, standing at the beach, watches the receding tides of the ocean and declares that 'this lake is drying up.' Men of that sort ought to revise a great cry for good throughout the world, and we are experiencing one of the greatest revivals of religion that we have ever known. And there are certainly no signs of it dying out in Melbourne. Melbourne, I think, is religiously one of the greatest

cities I have ever visited. I see in Melbourne the fulfilment of many of the things about which we talk. . . . This great work related to an interruption in the growth of the church. The church has not grown between 1890 and 1912, as it did between 1870 and 1890. Men were not coming into the church in such numbers now as they were in the sixties, seventies, and eighties. If any pastor in his audience was indulging in the thought that men were going to church twice every Sunday just to hear him and be good, he was making an awful mistake. He (the speaker) could imagine nothing more humdrum than going to church just to be good. They must go further and make men believe that they were part of the building power of the kingdom of God. They must be given some work and made to feel that religion was life. The church must give its men a working programme. There must be organisation. The gospel never changed, but there was a change in the accent, in the note of the gospel that bound men to religion.

### The Matter of Titles.

The *Australian Baptist* advocates simplicity in nomenclature, or what it terms "fore and aft adornments" in the matter of titles. It says:—"A correspondent having called attention in the *Chicago Baptist Standard* to the omission of the 'D.D.' in the case of a certain clergyman, the editor explains that for several years the *Standard* has omitted entirely the use of these letters. The reason for this is not so much that in the opinion of many the honorary degree of doctor of divinity has fallen somewhat into disrepute, but because it is in the direction of simplicity of style. In doing so we have most excellent precedents, for example, the annuals of the Northern Baptist Convention and the several States. The *Biblical World* and the *Journal of Theology* have gone even farther, and have omitted the title 'Reverend' as well. This latter course we have followed in the case of contributors, but in our news columns we have retained the 'Rev.' where our correspondents use it. In those cases, where for the sake of clearness it is necessary to designate one's office, we believe that Pastor Smith, Evangelist Smith, Secretary Smith, is simpler than the Rev. Dr. Smith, or that vulgarism of the daily press, 'Rev. Smith.' As we look at it now, we are inclined hereafter to omit all 'fore and aft' adornments."

There is a great humbugging, dis-infecting effect in our Sunday services that in the aggregate it would be hard to compute. If thousands of tons of quicklime were to be strewn in the gutters of a plague-stricken city, a handful at a time, the purifying effect would afford a good simile. I believe that if on Saturday night our police judges could sentence to church those miserable objects that appear in their courts on Monday morning, they would have no occasion to hold police court on Monday morning—  
*John P. Cowan.*

## LIFE OF DAVID LIVINGSTONE.

Sermon preached by J. E. Thomas in the Grote-st. Chapel, Adelaide.

There are some words found in the 20th chapter of Acts, 24th verse, that are always very suggestive to me. It is an account of the life's purpose of the Apostle Paul when he said to those elders, "Neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." As we look on the life of the Apostle Paul we see how this divine impulse moved him. He gave his life and counted it as nothing that he might fulfil the purpose for which God had called him, the preaching of the gospel of the cross of Christ. This has been the purpose of many men, who in all the ages like the Apostle Paul have willingly consecrated themselves to this great mission of making known the gospel of the Lord Jesus; and if we were to single out in history men who were nearest to him in their lives and conduct, we might think of the great missionaries that have gone into distant lands to make known the gospel of Christ. They were the heroes of the cross of Christ, they were pioneers of the great armies that have followed them. Perhaps David Livingstone is one of the greatest that we can study, and it is to this end that I desire to draw your attention to a brief review of his life and to some helpful lessons which can be gathered therefrom.

He was a pioneer missionary in the great dark un-stricken continent of Africa. As a boy we can see the early developments of the thing, that afterwards made for greatness in his life, for missionaries are trained from their childhood. The work of the missionary is no sudden impulse. It is no spasmodic thing that would lead a person to go out in the jungles of a dark continent and bury his life there for 30 years for the sake of Jesus Christ. There must be something at the very springs of life that influences, and we find this in his life.

He was born in the little village of Blantyre in Scotland on March 19, 1813. In his childhood he was cared for by a godly father and mother, Neil and Agnes Livingstone. To their early training he owes very much. The world, too, owes much to such a mother who cared for such a son and gave him to the service of the Lord Jesus Christ. Perhaps, too often, we forget the debt we owe to the mother as well as to the son. He was cared for, too, by others who took an interest in him. His godly Sunday School teacher gave him the advice to so fashion his life that religion would be a

thing for every day alike, and not a thing that was taken in fits and starts. It was a time, too, in which missionary societies were being born; for if you will study the history of missions, you will remember that Carey went out in 1799, and from that time on, in the life of Duff and others, we have manifested missionary enthusiasm. At first the fires burned exceedingly small, and men were sceptical as to what their purpose was, but David Livingstone was satisfied that



A. P. Wilson,  
Lancaster Mission.

that was God's plan for him, and early in life he pledged himself before God that he would go wherever God led him as a missionary of the gospel of Christ.

He read in his early life books concerning missions, and many of them had influence on him in after life. A book that helped him much was "Life Among the Hottentots," a race of people who were needing Jesus Christ, and there were no missionaries to go to them. He read the life of Henry Martyn, who was only spared a few years to work in Persia. His cry was, "Lord, let me burn out for thee," and he gave his life there as an offering in the service of Jesus Christ. He read, too, the calls of China that came from the life of Dr. Chas. Gutzlaff, the missionary doctor who called for workers to labor there. All this tended

to influence his life, and I stop to say to parents that one of the greatest influences that can have an effect on the future life of a child is what they read. The books we give them to study mould their thoughts in early life, and we are too careless as to what we give our girls and boys to read.

His good Sunday School teacher who founded this little missionary society in the church in which Livingstone lived as a boy was responsible for filling his life and mind with the things concerning Jesus Christ; his name was Deacon Neil, and he gave to this boy many things that influenced his heart and life and led him into the paths that were most fruitful in the service of Jesus Christ. He went on seeking to get his education in the best way he could. At ten years of age he went to work at a cotton mill. He persevered in the reading of his books, and mastered Latin almost without assistance, except from a school that the proprietors of the factory had founded. He wrote at this time, "All that I can earn and save I will use to try and preach the gospel in heathen lands."

It was the time when the Bible Society was established in 1804. The Scriptures were spreading as Livingstone was growing up to boyhood and manhood. The London Missionary Society and other far-reaching organisations were founded about this time. The modern missionary movement was gradually becoming stronger. There was the heroism of the missionary that was influencing him, and he could not get away from it. In 1840 he graduated as a doctor and was ordained as a minister of Jesus Christ to go out to the dark lands of the earth. He said, "I thank God that I have entered a profession that has in all ages tried to help those who were in suffering." He gave himself and his profession to Jesus Christ. For that end he prayed. We have young men and women who are doing the same thing. Let us encourage them.

He would have gone out to China, but the opium war shut the door there. Christ forbade Paul to go into Bithynia, and I believe he closed the door for Livingstone in China that he might go and be the pioneer in Africa. He was associated with Robert Moffatt, and the statement of R. Moffatt that influenced him most was that at the morning sun he had seen the smoke of a thousand villages in which no one had ever heard of Jesus Christ. Always before Livingstone was the thousand villages, and he resolved that he would try to take Jesus Christ to them. He left his home in November, 1840. He spent all night prior to his departure with his father talking over his father's love, and his father talking of the day when he believed that men and women would go out in armies to proclaim the gospel of Jesus in the dark places.

His father encouraged him, and in the morning they read together the 121st Psalm and had family worship, and the father prayed for his son, and parted with him for the last time in this world. He went out to Africa, and they offered him a church in Capetown, but he said he must not stop

there, and he went northward 700 miles to preach the gospel. His plan was to make a path upon which missionaries might travel. He believed that exploration was the great thing. He said that "the end of exploration would be the beginning of the enterprise," and that when the country was opened up messengers of the gospel might go and preach. In 1844 he married the daughter of R. Moffat, and she became a true and faithful helper to him.

It was in 1852 that he sent his wife and four children back again to England, and when they left people thought it was an heroic and sad thing; but he said that if sailors, scientists and tradesmen could be separated from their homes for the sake of gaining wealth, could not he be separated for the sake of Jesus Christ? It was not for years that they met again. He went out into the heart of Africa, and went to the East Coast for seven months into the unexplored forests and swamps. In this journey he was bitten upon the shoulder by a lion, and for thirty years he felt the effects of that attack. His arm was broken again later; and when they brought his old body to Westminster Abbey for burial, surgeons said they identified his body by the scars of the lion's teeth. Thirty times was he stricken with fever, and he spent a great deal of time in sickness, and was almost at the point of death. His native companions said they would go back and come no further with him. He said he would go with them, and at last he came to the coast. When he arrived he refused to go on to England, having pledged to go back with these natives if they would come back with him to the coast. It took him two years to go back to his native home. The people received him as a hero, and yet he was the humblest of men. After two years he returned to Africa again. They made him an F.R.G.S. He had travelled 11,000 miles in Africa, over stream and through marsh and through reeds and rushes. He was sick many times, and often times he was near unto death. He travelled to England again in 1854, and after six months his wife died. His work was not finished, and he went on. He was stricken with fever again, but he said, "Lord Jesus, if it is thy will, spare me a little longer for the sake of Africa, for I have done so little, and there is so much to do." In 1871 he was lost sight of, and found at last at St. Paul de Loango. He had been for eighty days sick, during which time he had read the Bible four times. He was the means of the conversion of Sir H. M. Stanley, the discoverer, who said, "You can look at his life from whatever standpoint you like. I have seen him and watched him closely, and I think his life is as nearly faultless as any man I have ever seen." Stanley, the explorer and newspaper representative, went back again a Christian man. Livingstone died in his tent praying, on the morning of May, 1873. His native boy came in early and the candle was still alight, and there he saw his master kneeling in his tent praying for Africa, that God would bless Africa. He had prayed before

that God would bless anyone, whether American, English or Turk, who would do anything to heal this great open sore of the world. The faithful Sun and his noble fellow-servants took the body of Livingstone and dried and prepared it for burial and carried it to the coast, and from there sent it to England. He is buried in Westminster Abbey, among the great heroes of the nation. He has marked out a track in the dark continent, and though his footsteps may fade away, his memory will never fade. Many others have gone out for the same purpose, that they may lead the people to Jesus Christ. I heard Donald Fraser a successor of Livingstone, tell of many villages that have been won for Jesus Christ in that dark continent; where 100 years ago there were no Christians, there are now thousands who rejoice in their Saviour Jesus Christ. They praise God that a man like Livingstone ever went to take the message of a Saviour's love to them.

His was a life of consecration to a great purpose, and he gave it up earnestly and faithfully to Jesus Christ. It was a life of determination in which nothing would drive him back. It was a life in which he showed that a man determined to do something for Jesus Christ under his blessing could make his life count. It was a life of earnest de-

votion to purpose. He believed the purpose was to go out and make known the gospel of Jesus Christ to men, and from the time that he learnt the 119th Psalm at ten years of age, he went on and said, "What I learn and what I get and what I do I want to be to this end, that I am fulfilling the purpose to make known the purposes of Jesus Christ wherever he will send me." He was earnestly devoted in his noble life to this one great purpose, and by his life and work he helped to spread the truth over the whole continent.

His was a life of self-denial. He was willing to give up home and loved ones all for Jesus Christ. He was moved with their cry. He heard a chief say, "My heart is so wicked and sinful always, will you not give me medicine for my heart?" and Livingstone said, "All that I can do is to give them the message of Jesus Christ." He could say, like Paul, "I count not my life as dear unto myself," etc., and we ought to thank God that he gave a man like David Livingstone to the world.

May we be led to work with the same consecration and earnestness and devotion and self-sacrifice, and give ourselves to Him that his gospel may be made known in all the world.

## Things That Concern the Kingdom

(Acts 8: 12.)

Address delivered by A. E. Illingworth, as President of the N.S.W. Conference.

The year just closed has been full of sensations in the civil, religious, and political world. This Conference does not concern itself, primarily, with general topics, but there are two public matters which demand our constant watchfulness, namely, education and temperance reform. We need to watch closely the tactics of the Roman hierarchy, and not allow an undue encroachment upon our religious liberties. This body is get a stronger hold upon the State.

Another No-License poll will be taken up before next Conference, and it is to be hoped that our churches will have a live interest in that great fight. Meantime we do general work from week to week.

At last Conference we talked much about immigration, but I am sorry to say nothing very practical has been done to cope with the special difficulties connected with this sphere of influence. I wish we could devise other bodies in establishing and maintaining other bodies in establishing and maintaining practical working of the same would be too expensive for us and possibly not be satisfactory.

Since last Conference we have lost two of our most able evangelists—Bren Walden and Hagger. We miss Bro. Walden's energetic leadership. We are weaker without Bro. Hagger's missionary enthusiasm. We are, therefore, all the more pleased to welcome to the State at this Conference our esteemed evangelist, H. G. Harward. We ask the brethren to rally to his call for a forward work.

There have been two great revivals, the Scoville and Chapman missions. The report of the one that most vitally concerned us is printed for your information. We did not get the best results from this effort for reasons therein stated.

The danger of revivalism of this type is the relapse. I have read two extracts from Mr. J. H. Jowett that have a bearing on this point. One on Acts 2: 42—"They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and the prayers." I have sometimes heard of converts and workers at exciting revivals who afterwards became limp and languid. When the missioner had departed they felt like a wedding party when the bride and bridegroom have gone. When the bridegroom was disbanded the little chapel choir appeared so tame and commonplace, and

worship indeed had come to its dregs! But here in the apostolic times the exciting day was over, the wonder had somewhat passed, but there was no perilous relapse. They continued in the same road, stepping out determinedly, continuing steadfast in the way of life." The other on Phil. 1: 27: "There are many Christians, who seem as though they cannot live without sensations. When the special convention is being held their devotion and regularity are admirable; but when the special speakers have gone home again, and the multitudes have melted away, and there is just the little church or chapel left, and the average minister, and the common round of Christian labors, they become lax and lukewarm; and they frequently degenerate into cynics, and assiduously practise the perilous exercise of criticism and censure."

Paul recognised this danger and faithfully proclaimed it. It is a danger. We trust no such relapse will follow Bro. Harward's approved methods.

The reports, financial and statistical statements of both Home and Foreign Mission work, will be submitted to you. I only wish to here thank the respective churches for their support to the Committees.

An important scheme will be presented by the Church Extension Committee.

Bear with me whilst I speak about some other things that concern the kingdom.

First, Administration. I met recently a man who told me frankly that although he believed in Home Missions, he could not support them, as he disapproved of the administration. I think that spirit sometimes creeps also into our churches. I trust we shall fight against it. Do you approve of the principle? I presume you are all agreed that it is right for us to evangelise the State and the world? that as disciples of Christ we are bound by our Saviour's commission to go and preach the gospel? Whether a church is subsidised or self-supporting it is by virtue of the Master's last will and testament committed to the principle of evangelism. Is it right to withhold money from the Committee as a protest against faulty administration? Certainly not in the way that our Committees are elected. They are chosen only for twelve months in open Conference, and their reports are open to praise or blame. If their work is not all you desire, you have the chance to elect others.

It may be well to speak a word on the main business of these committees. Every Conference committee has four things to consider: 1. The churches as a whole; 2. The calls for help; 3. The men available, and 4. The means. I have been on the H.M. Committee for twenty years in this and other States, and I know that the calls are always greater than the men and money available. The decisions arrived at are invariably the result of careful consideration of all the facts procurable, official and private. If some local church, therefore, finds a proposal rejected for the time, or postponed for want of men or money, why say, "We will not give any more to Home Missions"? We sing, "We are not divided, all

one body we," yet very often we act as though the assisted member of the body corporate were actually an alien sect.

The same applies to evangelists. Unfortunately, the Committee has to discuss the merits and demerits of fields and laborers. How imperfect are the men. Yes, and how exacting are the churches. We forget that we believe in mutual edification, and instead of using the gifts of both preacher and members, we condemn the man who is doing his best to lead the church into avenues of influence. We would get better service from our preachers if we could pay them better. Many a man's noblest resolutions are "killed at birth" because he is financially embarrassed. If perchance he slips, and gets overdrawn in his bills, we cry out about his honesty or integrity. Men in the field are human. Yes, and how hard it is for churches to supply local needs. All this is true. But good-bye to co-operation in evangelistic work if each church is only going to "look to the folk down our street." We appreciate the efforts to get houses for the congregation in each centre, but I hope we will never come to a time when we shall cut off supplies from the work of the Lord elsewhere. This Conference has to consider the practical matter of administration; and I hope we shall face it in the best possible spirit and devise ways and means for future progressive work in the interests of the kingdom of our adorable Redeemer.

Now for a word of Admiration. There are other things that "concern the kingdom." If Sydney and New South Wales are to be stirred and moved as were the Samaritans under the preaching of the gospel by Philip the evangelist, we shall all need to develop

First, more faith. Let us not be afraid to "start causes." We are apt to shun "small beginnings." "There is too much of a disposition to discount the day of small things in church work. A massive pile of masonry, with its tower at the corner, or steeple pointing into the sky, is impressive enough. But churches do not begin that way. They have their day of small things. There is a little Sunday School gathered in a vacant store, or in a hall upstairs. There are two or three dozen chairs begged or borrowed, or bought second-hand. The superintendent sweeps out the room and pays the rent, when the treasury is empty. But the school grows, and then ten or a dozen people get together and organise a church. A young preacher practices on them until he has learned to preach, and then he is called elsewhere. But the faithful few hold on, and the congregation grows and keeps growing until at last there is force enough in the enterprise to command the situation. Without these faithful few, however, who do not despise the day of small things, whose patience and loyalty only the recording angel fully knows, there would be no church."

Let us not rest satisfied with small things. We are apt to get limited in our vision. "The measure of our Christian growth may be estimated by the circles of our sympathetic in-

terest," says a great American preacher. What is the circumference of our outlook? Are my sympathies represented by my neighbourhood, and do they merely cover myself or are they something like a garden tent, and do they cover a family? or are they like a marquee, and can all the people in the village find shelter beneath its roof? or still grander and nobler, do they find their symbol in the over-arching firmament, and do they embrace all nations and kindreds and tongues? What is the scope of my sympathetic circle? They tell us that the concentric rings in the interior fibres of a tree record its age and the story of its growth. And most sure am I that the concentric rings in the soul interests of a Christian tell the story of his growth in grace. How large is the circle of our prayers? Are they most concerned with "our things," or do they reach out to grasp the needs of the race? As it is with our prayers, so it is with our services. How far does our beneficence reach? Over what distance do we feel the pangs of the race? Can we hear the call from afar, or is the far-off land a silent land in which we have no interest, and to which we render no service? If that be so, then we need the great Renewer to restore our souls, to open out the blocked senses, to clear away the impediments from the highways of our life, in order that we may have ready communion with our brother. "A highway shall be there." Oh, my brethren, we need to have more faith, and not rest so complacently satisfied with our own little convenience. The gospel is for all. Let us all aim to grow "big" so as to do "big" things for Jesus.

Second, more fire. Dr. Haigh, President of the Methodist Conference, Eng., in reviewing his year of office, said: "Membership in the church must not be counted an incidental item in a life of crowded relationships, but must be regarded as of its vital substance. Of late years many have observed the rise of a baneful spirit among Christian people and workers—the giving to the church the remnants or the dregs of one's time and thought! Civic and political work are necessary and important, recreation and innocent pleasure are not to be condemned, but when that disastrous spirit arises which says of a church meeting, 'Well, if I have nothing else on, I'll be there,' it reduces church membership and church work to the lowest level of all. To make the work or duty 'incidental' rather than 'supreme,' is to forget that it is God's work and should therefore always have the pre-eminence."

John McNeill in his farewell sermon at Westminster prior to going to Toronto, has one characteristic utterance on Simon Peter. "I would rather have three grams of Simon Peter at his worst, because there is some blood-heat and spontaneity in it. It is not a parrot rhyme. No, he didn't shout Hallelujah. Of course all these people are Presbyterians, and Presbyterians don't shout—this is why the Lord sent the Methodist. Going on in this year, he pleaded for more fire and zeal in things divine."

# The Preacher as a Student.

Paper Read by H. R. Taylor,

at the Adelaide Preachers' Meeting on April 7.

"Our business," said Hugh Price Hughes on one occasion, "is not to coddle the saints, but to collar the sinners." This is bluntly put, but it suggests that the whole church has need to read again the great commission, "Go make disciples."

The first duty—not the whole, but the first—duty of the church is evangelisation. Its chief end is like its Master and Lord, to seek and to save that which is lost. However it may excel as a social club, or as an ethical school, if it fails in this, it has missed its chief calling. We need more glow and heat in our efforts to win men to Christ. We need to be veritable flames of passionate enthusiasm.

Lastly, more fervor. The needed faith and fire are generated at the foot-stool of the Redeemer. There is a great article in the last issue of "Fundamentals" by A. T. Pierson, on "The Divine Efficacy of Prayer." I have read it, and re-read it, and re-read it again, and it has gripped me strongly. "All the greatest needs, both of the church and of the world, may be included in one: the need of a higher standard of godliness; and the all-embracing secret of a truly godly life is close and constant contact with the unseen God; that contact is learned and practised in the secret place of supplication and intercession. Our Lord's first lesson in the school of prayer was, and still is, 'Enter into thy closet.'"

Praying feeds missions at home and abroad. It promotes giving. Parsimony is stifled in the atmosphere of God's presence. Gifts are multiplied and magnified when the giver is consecrated. When disciples begin to pray for souls, they begin to yearn over them and to be willing to make sacrifices for their salvation. The key that can unlock the treasury of God's promises has marvellous power also to unlock the treasury of hoarded wealth, and makes even the abundance of deep poverty to abound into the riches of liberality till the widow's mites drop into the Lord's hands—earn more freely than the million of merchant princes. No man can breathe freely in the atmosphere of prayer while he stinks beneath impurity. The giving of money prepares for the giving of self, and this prayer makes missionary workers as well as missionary givers and supporters.

At the throne of grace we develop our fervor for the things that concern the kingdom. All cannot engage in the actual battle at the front, as in the great contests on the Home Mission border and the Foreign Mission field; but those who at home tarry with the staff and guard the base of supplies shall share alike. The spirit of the old statute and ordinance of ancient Israel still holds good: "As his part is that goeth down to the battle, so shall his part be that tarryeth by the staff; they shall share alike."

With these remarks I now commend to you the deliberations of this Conference. I hope that the year it inaugurates will be one full of joyous ingathering, that "the kingdom may come with power" into this great State as a result of our united labors.

I might speak of the difficulties of maintaining the student life in the ministry, but these are already too familiar to need repetition in this paper. Neither will I attempt to instruct men of long experience in the work as to the manner in which the pastor amidst the multifarious duties of his ministry shall remain a student. Let it be said, in introducing the subject, that college or university life does not possess its chief value to the prospective preacher in the amount of knowledge that he is enabled to obtain within the halls of learning, but rather in the tremendous asset of habits of study and utilisation of time with which he commences his ministry. During his college days the student will plan to occupy wide fields of thought after he is established in the work, but alas! "The best laid schemes of mice and men gang aft agley," and the young preacher suffers his first bitter disappointment in the realisation of the fact that every hour devoted to his books must be snatched from the grasping hand of insistent duty, as she binds his conscience to her royal demands. To be a student, concentration of mind is absolutely necessary, but the distractions and cares of the busy pastor often make this as absolutely impossible as it is necessary. If there were no visitation required from the preacher, if no one got sick, or lazy, or indifferent among the church members; if there were no deaths and no marriages to call for the presence of an officiating minister, etc., to maintain the student life in the ministry might be a trifle easier than it is under present conditions.

Why should we, as preachers, preserve the student life? Simply because we are preachers as well as pastors. It is our duty to win the world back to God through that which is counted foolishness by the "wise," but which is the power of God—the Word of the cross. We would be faithless messengers if we did not devote sufficient time to the preparation of the soul-searching and power which through its witness-bearing relationship is designed to restore the broken full race. There are minor reasons, however, why the preacher should foster student habits. Scrupulousness in presenting the message of life should be carefully avoided. There is a strong temptation to neglect works which require patient effort from the monthly or weekly religious publication, short homiletical treatises. The seraphob, and scissors and paste pot are useful accessories in a preacher's study, and many church-goers are content to receive what is gath-ered in this way, but scraps are a poor substitute for well prepared, strengthening

It is always a puzzle to me how far a preacher can go in borrowing and clothing other men's thoughts and still not be said to plagiarise. The dictionary defines a plagiarist as "one who steals the thoughts or writings of others and gives them out as his own." Where must we, as preachers, stop if we desire to escape this cognomen? Original thoughts are more scarce than diamonds, and consequently of greater value. Most of us must be content to draw on the treasure pile which is accessible to all, and refashion and impress with our image the current coin of the realm of thought. The fact remains to be stated, however, that the more industrious we are in our studies the less will be the enticement to use without acknowledgment the results of other men's thinking.

Our effectiveness as preachers in our pulpit work depends to an appreciable degree upon our habits as students. A thought which is hashed and relished loses flavor, much as does a piece of meat which is served to-day as a roast, to-morrow as a mutton pie, and the next day is discovered in the soup tureen. The people want something which they have not heard before, or at least which was not presented a few weeks previously. The greater the variety that can be put into a sermon composition, the better the preacher can interest an audience and reach the diverse needs of the human heart. Long pastorates are rarely possible to a poor student. The pastor's frequent visitation of the church member and persistent personal work among the non-professing Christians who compose his congregation may partly supply a deficiency in platform speaking, but where the sheep are often turned away unfed, a great number of them will seek better pasture elsewhere. Then, too, the disappointments which come to the preacher in attempting a long pastorate without burning the midnight oil may bring bitterness and hardness of soul to the man whose tenderness of heart and susceptibility to the influence of the Holy Spirit are his chief claims to recognition as a preacher of the gospel. We are already so well assured of the advantages of a long pastorate that remarks on this point are unnecessary.

The practical side of the subject awaits our attention—How shall we preserve the student life in the ministry? Many of the preaching brethren have doubtless solved the problem during their long experience. Laziness is looked upon as the besetting sin of the preacher. Those who have no sympathy with the "clerical caste" usually make this declaration. To say the least, we possess more opportunities for laziness than most workers, and the dishonest preacher is quick to avail himself of this freedom.

Above everything else, the preacher must make a firm determination to spend a portion of his time in study. I have been told that during a leading Australian preacher's recent visit to Adelaide he gathered enough fresh material in three weeks to supply his pulpit for twelve months. He religiously reserved the whole of his mornings for study, and even the attraction of a motor drive through our glorious Adelaide hills could not tear him away from his books. A preacher should be as conscientious about his hours of study as in the visitation of the sick, for is he not preparing to declare the message of eternal life to dying men? Can anything be more important than this task?

In his study the preacher should follow some system. It is wise to plan months in advance. Perhaps a course of study could be undertaken through the winter. There is a wide range of subjects, any of which would be profitable as special studies, e.g. Doctrine, church or secular history, biography, etc., or which would be most preferable, portions of the Scripture where we are least familiar with the teaching of the Holy Spirit. It might be said, "What is the use of making a plan which can never be followed?" We are no worse off for having planned and then failed, and there is the possibility, if our scheme is not too visionary, of following it with immense profit. Most preachers rise too late in the morning, consequently the best part of the day for brain work is lost. The afternoon and evening are usually occupied with visitation and other engagements. It is difficult at times to reserve the forenoon, for pestiferous chance callers cause considerable interruption and at times are an unspeakable annoyance. Happy is the man whose sympathetic life partner is a jealous and watchful sentinel to keep the preacher beyond unnecessary interference.

In the study itself time may often be wasted. Something is gained if we know how to go about our work. It is taken for granted that certain tasks are reserved for certain periods. Each day should have its special work. Slipshod methods and lack of thoroughness often characterise us. In our reading we should peruse some books that tax our mental capacity. By this means we learn concentration of mind. The medicine may be disagreeable to the taste, but it is necessary and helpful. I believe that the mind is the best storehouse for knowledge. Everything contained in the memory is ready for instant use. There is a place, however, on the study table for a simple index system, by means of which, like the ants and the bees, we set aside material for future needs. The memory can be easily overtaxed with "facts that tell," or with information made available by systematic arrangement.

In these modern days there is an imperative call for preaching of the highest order. The pulpit must stand on its own merit, but custom, inherent tendencies, and home influences have lost much of their potency as auxiliaries to the church. Wide as his range of knowledge must be to safely guide the

people of God as they become more and more the chief factor in human progress, the preacher should never forget that he is pre-eminently a student of the living and powerful Word. The message of God to Joshua is applicable to us, in this advanced age. "This book of the law shall not de-

part out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success."



### IN THE HOLY LAND.

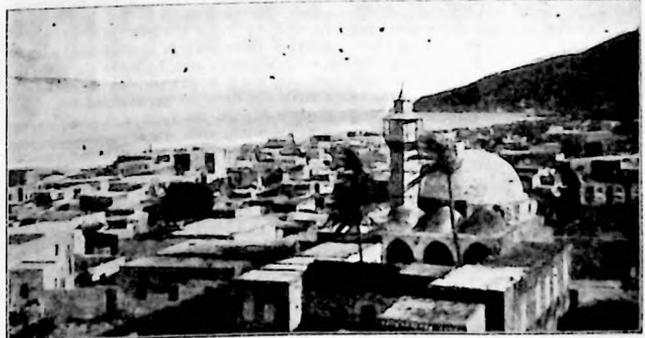
There are few more picturesque sights in the Holy Land than the primitive fishing boats which may be seen upon the waters of the Sea of Galilee. This historic lake in northern Palestine is without question the most sacred sheet of water in the world. One has only to mention that on its shores stood Capernaum, Magdala, and Bethsaida, to show its connection with the earthly ministry of our Saviour. Then it was on the Mount of Beatitudes, close by the lake, where Christ delivered the Sermon on the Mount.

These historic waters, called the Sea of Chinnereth in the Old Testament, and referred to as the Lake of Gennesaret, the Sea of Galilee, and the Sea of Tiberias in the New Testament, are now easily reached by rail from Haifa. Passengers leave the train at Semakh, at the southern extremity of the lake, whence ferry-boats run to Tiberias, some four miles distant. This is today the largest and most important town upon these waters, and with its mosque, flat-roofed houses, synagogues and massive walls and towers is truly Oriental in appearance. It has a population of about 5,000, more than two-thirds of this number being Jews.

This is remarkable when it is remembered that when Herod Antipas founded the city,

when Christ was a boy in Nazareth, and called it Tiberias, after the Roman Emperor, the Jews refused to enter it. This was because the city was built on the site of tombs, thus rendering it unclean, and also because it contained a racecourse and a palace adorned with figures of animals, which heathen architecture and works of art were regarded by the Jews as an abomination. Antipas accordingly peopled it with a motley populace of foreigners and slaves. There is no record of Christ ever having entered it, and the only mention of the city in the New Testament is in John 6: 23, about boats coming from there.

Notwithstanding these early Jewish prejudices, it became, after the destruction of Jerusalem, the seat of the Sanhedrin and the chief place of Rabbinical learning. Here the famous Mishna was compiled at the end of the second century, and later the Jerusalem Talmud, and again later the still-accepted pointing of the Hebrew Bible was arranged here. It is one of the four sacred cities of the Jews, Safed, a little to the north, being another. Talmudical studies are still ardently pursued in Tiberias. In the hills behind the city are the tombs of several renowned Jewish teachers, among them the famous philosopher, Rabbi Naiminides.



The Town of Tiberias.



Tiberias and the Sea of Galilee.

Unfortunately, Tiberias, lying in a hollow, is extremely hot, especially in summer. We found it quite warm enough in spring. Everyone makes his way to the Greek convent, from which a magnificent view of the lake may be had. Pear-shaped in design, it has a length of thirteen miles, and its greatest breadth, which is from Magdala across to Geresá, on the east, is six miles. Its greatest depth is about 150 feet, while its surface is no less than 680 feet below that of the Mediterranean. The Jordan enters at a muddy current at the north end, and emerges at the south quite clear. The waters are sweet and cool, except in the neighbourhood of the hot springs, a little to the south of Tiberias, where they are unpleasant to the taste.

The whole region is extremely fertile and is green and beautiful. The enclosing hills, gently rounded, with villages here and there, and the blue waters and many tints of green conspire to form a scene of quiet, if not striking beauty. But it is the sacred associations rather than any scenic effect that form the charm and interest of this lake. To narrate in detail the events that have transpired along these shores and on these waters would be to rehearse the greater part of the gospel story.

Wander, in Capernaum, was the home of Jesus. Christ after he left Nazareth; walking by this beach, he called his disciples from their fishing to follow him. Here he taught and wrought miracles. Here he walked on the waters and stilled the waves. Here, too, was witnessed, after the resurrection, a final miracle, when Christ, standing in the early dawn upon the shore, bade his disciples cast the net on the right side of the boat, and they enclosed a great multitude of fish.

And the waters abound now, as in New Testament times, with a variety of excellent fish, some of them being a species only found in the tropics. Of particular interest

are the *Chromis Simonis*, the male of which carries the eggs and the young about in its mouth, and the *Clarias macracanthus*, the *coracinus* of Josephus, and the *barbur* of the Arabs, which emits a sound. Two methods are resorted to for catching the fish—from boats, and by hand-nets operated from the shore.

The boats are decidedly primitive, being manned by four to six men, and boasting of a single sail. They leave the city wharf at sunset, returning at dawn with their catches, taken, of course, in large nets. The fish is sold direct from the boats or in the market place at Tiberias.

Then along the shores one may see the fishermen who work by themselves. These men possess a circular net of fine twine, small in the mesh and weighted with pieces of lead around its edge.

To the centre of the net a long cord is fastened. The fisherman holds the net over his left arm and wades waist-deep into the water as the waves roll on to the beach. Soon he marks a shoal of fish swimming about. Stooping down so that he may not be seen, he creeps towards them or waits till they swim towards him. Then, with a swift, dexterous cast, he flings the circular net over the fish. The leaden weights sink swiftly and draw the net over the fish. The fisherman pulls the rope and the leaden weights are drawn together, shutting the fish in the bag of the net. These men dispose of their catches in the near-by villages. —"Quiver."

## Correspondence.

### THE PROPOSED FEDERAL UNION OF SUNDAY SCHOOL WORKERS

Bro. G. D. Wright's paper in your issue of April 10 was read by me with much interest. I desire to say that I am in hearty sympathy with Federal action in Sunday School work. But it is wise to bring into existence still another organi-

sation? Could not the work be done as well, if not better, without such? Would it not be better to appoint a Federal Sunday School Committee at each Federal Conference, that would occupy a similar position to that of our College Board of Management, and the Federal Foreign Missionary Committee? I would suggest that the matter be considered in this way by the South Australian Union.

And while I am writing, it might not be out of place to suggest that the various State Unions disband in favor of State Conference Sunday School Committees. N.S.W. has already done this, and I think with good results. That State is leading in this work in that she has appointed a Sunday School Organiser, and has had an annual offering taken up in the churches for this work for several years past. In that State every school conducted by the churches associated with the Conference is in association with the Sunday School Committee, without an application on the part of the school workers for such. In some of the other States there are quite a number of schools conducted by churches in the Conferences which are not associated with the Unions. The idea that the school is independent of the church is incorrect, and should give way to the idea that the school is part of the church's work. For Conference Committees to take the place of our present Unions would help in this matter, at least, it appears so to me.

Those who know me will understand that I am not writing in opposition to the Unions and the good work they are doing, but simply to suggest what seems to me to be "a more excellent way." —Thos. Hager, April 11, 1913.

## Northern District Conference, S.A.

The 21st annual Conference of the Northern Churches of Christ was held in Balaklava on Tuesday and Wednesday, March 25 and 26.

The Tuesday evening session was a new departure, and took the form of a Bible School evening. The meeting was opened by a 15 minute song service, led by G. P. Cuttriss. H. M. Thick welcomed the visitors and introduced W. J. Taylor, who took the chair. O. H. Finlayson led the Balaklava school in the singing of special hymns. W. J. Taylor brought greetings from the S.A. Bible School Union. His address emphasized the importance of the Adult Department, and also the Home Department so closely associated with it. He touched on accommodation, social life, finances, and the Adult Department as a source of supply for teachers and workers in the school.

S. Fleming, of South Port Pirie Christian Church, gave an earnest address on the subject, "The Children for Christ and His Church"—the importance of the child life. Drift can be overcome by winning the child. The boy and girl must be won before the counter attractions get them. Jesus recognised the value of the child, and the future of the church depends on a similar recognition. Teachers must realise their definite work is to win the boys and girls to Christ.

J. Wiltshire, of Wallaroo, took as his subject the one essential thing—"The Spiritual Equipment of the Bible School Staff." There may come a time to do without the cultured and clever, but the time can never come when the spiritual can be done without. It is possible to spend so much time on machinery that we forget Christ. In order to have a well-equipped staff we should see that they are well chosen. The position of school officer or teacher is a sacred thing.

## WEDNESDAY SESSIONS.

The day opened with a devotional service, conducted by G. Bridgman, from 11.30 to 12, when

H. M. Tuck, President of Conference, took the chair.

An application was received by the Port Pirie South church, asking for admission into the Conference. This was carried.

I. A. Paternoster kindly acted as press reporter for all the meetings.

D. A. Ewers read on behalf of R. Taylor, Port Pirie, a paper on "The Revival the Church Needs." The paper was well received and freely discussed, and the writer thanked.

The obituary report was read by A. H. Wilson, of Owen.

After lunch, which was provided by the sisters of Balaklava church, R. Daniel led a devotional meeting, after which the President took the chair and welcomed the visitors, and the following responded:—I. A. Paternoster, Sec. S.A. F.M. Committee; D. A. Ewers, Sec. S.A. H.M. Committee; W. J. Taylor, J. Wiltshire, and W. Ewers.

Greetings were received from Southern Conference, students at Bible College, A. G. Day, L. J. Curtis, and W. Marshman.

Delegates were present from 11 churches, and the reports given were encouraging.

The following officers were elected:—President, D. Gordon; Vice-President, F. M. Worden; Sec. and Treas., W. L. Ewers. Committee: A. Harkness, H. M. Tuck, S. Barr, E. G. Warren, G. P. Cuttriss, R. Daniel, J. Wiltshire, W. McGregor, A. H. Wilson, W. Morrow, S. Fleming and Pearce, senr.

The Treasurer's balance sheet showed receipts £50/0/4, as compared with £23/9/4½ last year, and expenditure £47/17/6, leaving a credit balance of £2/12/10.

The Executive Committee's report showed that satisfactory progress had been made during the year. The total additions were 297; by baptism, 199; letter, 81; formerly immersed, 4; restored, 13. Losses, 166; by death, 5; letter, 100; revision, 61, leaving a net increase of 131, and a present membership of 1177. There were nine Bible Schools reported, with 83 teachers and 901 scholars.

Aggressive evangelistic work had been done at the two mission points, Luchiel and Moonta, resulting in 23 additions.

Moonta will be supplied till the H.M. Committee stations an evangelist there, and Luchiel will have our assistance during the year.

A Bible School Committee was appointed to keep more in touch with the S.A. Schools Union, and to forward Bible School interests in the Northern schools. G. P. Cuttriss, G. Bridgman, A. H. Wilson, W. Harris and Jas. Gordon were elected.

D. A. Ewers made an appeal on behalf of proposed building at Moonta, and £30 was received in premises.

The following motions were carried:—

"That the Northern Conference nominate a member at next State Conference for election on the H.M. Committee."

"That A. H. Wilson be appointed Isolated Correspondent for Northern Churches."

"That the next Conference be held in Balaklava in March, 1914."

"That the thanks of the Conference be conveyed to Balaklava church for use of building."

A full house greeted the speakers at the closing meeting of the Conference on Wednesday night. H. M. Tuck introduced the incoming President, D. Gordon, who urged that "Forward" be the watchword for the new year. He appealed for an increase in knowledge and prayer.

W. L. Ewers took as his subject "Enlarging Our Vision," and emphasised the greatness of the work committed to the church and the need for broader sympathies and a greater realisation of our God-given task.

I. A. Paternoster, Sec. S.A. F.M. Committee, spoke on "The Gospel for All the World." No man coming into the church dare say he had no part in winning the world to Christ. Education was a great factor in this work. The starting of mission study circles was advocated as a great help in this direction.

"Beginning at Jerusalem" was the subject chosen by D. A. Ewers. In order to ensure success a strong base of supplies was essential. Before the work abroad could be a success, it must be strongly established at home. The New Testament order could not be improved on: first at Jerusalem, then places further afield.

During the evening O. H. Finlayson sang a solo, and a quartette was rendered by Messrs. O. H. and R. J. Finlayson, and Misses Smith and Loader.

## W.A. Sisters' Conference.

The eighth annual Sisters' Conference was held in Lake-st. chapel, W.A. on March 10. The President occupied the chair. We had good meetings. The feeling among the sisterhood was one of great interest in the day's business, and we were not disappointed.

The devotional was led by Sisters Mrs. Pallot, morning session; Mrs. Blakenore, afternoon session; Mrs. Scambler, evening session. Organists, Sisters Mrs. R. Berry and Miss Cook.

A large attendance of delegates were present from the various churches.

A resolution committee was formed: Sisters Banks, Pallot, Dickens, Payne, and Butcher.

The following recommendations were adopted:

1. That it be a recommendation to the incoming Temperance Committee, that they ask the general Temperance Committee to co-operate with them throughout this Conference year, with a view to the prosecution of an aggressive campaign against the liquor traffic.

2. That in view of the multiplied evils resulting from the grocers' gulf-licence and the fruiterers' and confectioners' licences, this Conference strongly urges upon every sister the duty of dealing only with unlicensed grocers and fruit shops.

Sister Mrs. Preston welcomed the visiting delegates, and hoped that they would take part in the discussion, and would feel one with the sisters. Sister Mrs. H. P. Manning appropriately responded on behalf of the delegates.

Reports were then read: Executive report, Miss B. Klase. Obituary report, Sister Mrs. Blakenore; after which the sisters sang "Asleep in Jesus." Home Missions, Mrs. H. J. Banks. Foreign Missions, Mrs. Manning. Prayer, Mrs.

Robinson, senr. Dorcas, Mrs. Preston. Hospital, Mrs. Morris. Finance, Mrs. D. M. Wilson. Mission Bands, Mrs. J. W. B. Robinson. Isolated Correspondence, Mrs. Payne.

Solos were rendered by Sisters Mrs. Heilbron and Mrs. A. Eaton during the afternoon session.

The officers elected for the next twelve months were:—President, Mrs. Blakenore; Vice-Presidents, Mrs. H. J. Banks and Mrs. T. H. Scambler; Secretary, Miss B. Klase; Assistant Secretary, Mrs. Winch; Treasurer, Mrs. D. M. Wilson; Home Mission Committee Supt., Mrs. H. J. Banks; Foreign Mission Committee Supt., Mrs. Manning; Prayer Committee Supt., Mrs. Robinson, senr.; Dorcas Committee Supt., Mrs. Preston; Isolated Correspondence, Mrs. C. A. G. Payne; Hospital Committee Supt., Mrs. Morris; Mission Bands Committee Supt., Mrs. J. W. B. Robinson; Temperance Committee Supt., Mrs. Cecil.

A vote of thanks was tendered to the retiring officers.

At the social gathering there was another large attendance, including many brethren. Mrs. Robinson, the retiring President, presided, and made an excellent speech, in which she paid a tribute to the splendid work achieved by the sisters during the past year, and trusted that in the coming year a greater measure of success would be recorded. Bro. H. P. Manning delivered a stirring address upon the work of women in the moral and religious world. He contended that good training was absolutely necessary in the home, and should be insisted upon if they wanted to offset the bad influences exerted upon the lives of our young women by certain circumstances and environments. Bro. J. E. Thomas, from Adelaide, also gave a little talk. Much interest was centred in the reading of the prize essay. Presentations were made during the evening to Mrs. Pollard, of North Perth, and Mrs. Cecil, of Subiaco, for their essays on Home and Foreign Missions, and musical items were contributed by the Fremantle Mission Band and Mrs. A. Eaton.

## Obituary.

**BARRINGER**—On March 12, 1913, **THOMAS W. BARRINGER**, of the church at Prahran, fell asleep in Jesus at the age of 40. He looked the picture of health right up to the time he went to the hospital, just four days before his death. He bore his sufferings with Christian fortitude, and when the end drew near, bade his washing with oil to feet, that if it was God's will for him to go, it was for the best. Though sorry to leave them, he was ready. Our brother was baptised by Jas. Pittman years ago, and has been a faithful Christian ever since. Of a gentle, courteous disposition, he made a large circle of friends and acquaintances. He leaves the goodly heritage of a godly life. The funeral service was conducted by the writer. The interment took place in the Brighton Cemetery. At this, as well as at the subsequent "in memoriam" service, there was a large gathering. Our sympathies go out to the bereaved wife, who is a daughter of our esteemed Bro. and Sister Aylwin, and the two boys left to nurture, to the father and sorrowing sisters and brothers—J. Pond, Prahran, &c.

## In the Realm of the Bible School.

### JOSEPH INTERPRETS DREAMS.

Sunday School Lesson for May 4. Genesis 40.  
A. R. Main, M.A.

He who will may imagine the terrible journey from Dodan to Egypt. It may well be that Joseph was carried along past Hebron and within sight of his old home—the home he was never again to look upon.

Possibly in Egypt Joseph was exposed for sale in the market-place. In some way which men may nickname chance, but in a way chosen of God, Potiphar, a high officer of State ("the head of the Egyptian State police") purchased Joseph as his slave. In his new home Joseph showed his sterling character and trust in God by rendering faithful service. He was an example of one who served "not with eyeservice, as men pleasers, but in singleness of heart, fearing the Lord" (Col. 3: 22). So thoroughly did he win the appreciation and confidence of his master, that we read that Potiphar "left all that he had in Joseph's hands." Moreover, we learn that a gaily servant may bless a household, for "Jehovah blessed the Egyptian's house for Joseph's sake."

### Persecuted for Righteousness' sake.

Joseph's is a conspicuous instance of a character such as that upon which Jesus pronounced his eighth Beatitude. He was not only suffering in exile, because of his brothers' unmitigated hate, but in Potiphar's house he was exposed to "the sorest temptation that can befall anyone—to sin and prosper rather than resist and suffer." Joseph kept his purity and his trust in God. A meaner man might have argued that God had not so far conspicuously shown his care for him. It was the thought of God which kept Joseph pure: "How can I do this great wickedness, and sin against God?"

Joseph was then charged before Potiphar with the very sin which he refused to commit. One of the hardest things to bear must have been the misrepresentation, the undeserved mistrust and punishment of the master whose interests he had so carefully regarded. It has been pointed out that Joseph's character is beautifully manifested in the silence which he evidently maintained. He did not repine. In pity for his loved master, he did not tell Potiphar of his wife's perfidy and lying. "More men could be found who could thus have spoken to Potiphar's wife than who could have kept silence when accused by Potiphar. For his purity you will find his equal, one among a thousand; for his mercy, scarcely one."

### "The Lord was with Joseph."

Several times as we told this in chapter 39, and it is about the biggest thing we can notice in connection with all Joseph's exile and prison experiences. Would not Joseph be tempted to doubt the Lord's care? God did not keep his brothers from selling him into bitter bondage; he did not spare him the loss of reputation and imprisonment on a cruelly false charge. But Joseph never doubted God, and the sacred writer in a word

full of comfort for all God's saints in sore adversity says, "The Lord was with him." Marcus Dods depicts Joseph's attitude: "You can hear him saying deep down in his heart, and almost unconsciously to himself, 'If the world is full of hatred there is all the more need that at least one man should forgive and love; if men's hearts are black with selfishness and ambitions, there is more reason for me to be pure and to do my best for all whom my services can reach; if cruelty, lying, and fraud meet me at every step, all the more I am called to conquer these by integrity and guilelessness.'"

When we look at the narrative more closely, we see proofs of the divine presence. I would first emphasize this point, that Joseph was kept from sin by God. It was proof of divine power that rather than sin he chose a dungeon. It needs, I fancy, greater power to keep a man from sinning than to keep him out of jail. Then the favor which Joseph received at the hands of Potiphar, the confidence his master for a long time had in him, is proof of it. Further, Joseph came to hold an honorable position even in prison. The man of God will be trusted as Joseph was. He cannot be kept in the background. Lastly, "In this very prison, where he came in the path of duty, God had fixed the step on which he should mount to a throne." The chief butler might not remember Joseph, but the Lord did not forget him. Surely the lesson is full of significance to those of the Lord's children who are now having a bad time in the world.

### Dreams.

Dreams are amongst the most curious of phenomena. The causes of them, the relation to the ordinary thoughts and daily duties of the dreamer, have been much discussed. The question of the significance of dreams is a yet more keenly debated question. From the days in which it was believed that the dream experiences were the experiences of the soul which had for a season left the body to go on a journey and adventure by itself, to the present day when some superstitious folk wonder as to the portent, there have been believers in the great significance of dreams.

Frequently in the Scriptures we read of dreams full of meaning, and of the interpretation of these. We have definite statements of the Lord's revelations being thus made to men (see lessons of to-day and next week, also Matt. 1: 20; 2: 12, 13, 19, 22). It would be in the highest degree unwise to argue from these texts to the special significance of all dreams now, just as it would be foolish in tenders to be able to interpret dreams. Joseph declared that interpretations belong to God. Daniel pleading his right to be heard as an interpreter by forth its meaning (Daniel 2). It is unquestioned the dream as a means of revealing his will to the future to men.

Marcus Dods contrasts Joseph's willingness to interpret under God's guidance with what we might have expected Joseph to do. We reflect

that his own early dreams inflamed his brothers against him, and so contributed to his present slavery. Dods writes: "What Joseph might have said: 'I won't meddle with dreams any more; I am not so young as I once was; doctrines and principles that served for romantic youth soon perile now, when I have learned what human life actually is; I can't ask this man, who knows the world and has held the cup for Pharaoh and is aware what a practical shape the King's anger takes, to cherish hopes similar to those which often seem so remote and doubtful to myself. My religion has brought me into trouble; it has led me my situation, it has kept me poor, it has made me despised, it has debarr'd me from enjoyment. Can I ask this man to trust to inward whisperings which seem to have so misled me? No, no; let every man bear his own burden. If he wishes to become religious, let not me bear the responsibility. If he will dream, let him find some other interpreter.'"

### Ingratitude.

The chief butler forgot Joseph. He who is in distress can easily promise to succor his benefactor, but prosperity easily forgets favors. Of men and nations in the Old Testament history it is repeatedly recorded that in their distress they turned to the Lord, who helped them; but that when they prospered, they turned away from God. "Jeshurun waxed fat and kicked." Charles F. Aked speaks of the most popular sin in the world. "Ingratitude is the most popular sin in the world, perhaps because it is so easy. Usually, it only consists in doing nothing. Anybody can accomplish so much. A child can let the fire go out. But the offence of doing nothing is one of the deadliest of the seven deadly sins. It is one of the worst crimes in the big black catalogue of wrong-doing. And the sin of ingratitude is the broad highway to envy, hatred, malice, and all uncharitableness, to the cowardly doubts of Peter and the bloody treachery of Judas. Guard yourself against it."

"Blow, blow, thou winter wind;  
Thou art not so unkind  
As man's ingratitude;  
Thy tooth is not so keen  
Because thou art not seen  
Although thy breath be rude."

We may see how even the ingratitude of the butler was overruled by God. Had Joseph been reported to Pharaoh earlier, perhaps the greater opportunity would never have come to him; he might have been released and retired into obscurity. J. R. Miller says that "The ingratitude of the butler, inexcusable as it was, left Joseph in the prison until the moment came when he would be needed for a work of stupendous importance. While God's purposes were slowly ripening in the world outside, Joseph's character also was ripening into strength and self-discipline within the dungeon walls." God, who makes even the wrath of man to praise him, can overrule for its evil the good.

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**Church of Christ Conference,  
 Jubbulpore, India.**

Mrs. Watson and I received a kind invitation from Dr. and Mrs. Brown to attend the annual Conference of American Church of Christ missionaries held at Jubbulpore from 7th to 11th of March, 1913. We accepted this invitation, and in a few days started for that town by rail from Dikal. When we had passed Bilwasal station we noticed a great change in the country. We had left behind us practically a desert, and we were travelling through large tracts of country sown with wheat and grain, etc. These green waving crops and the green grass and belts of fine mango trees and others gave a pleasing aspect to that part of the country. The journey occupied about 29 hours, with two changes of trains. We arrived at Jubbulpore at 5 p.m., on Thursday, and were soon on our way to the mission premises, where a spacious and comfortable tent had been erected by the brethren there for us to use. We were soon made to feel at home, and were comfortably settled.

After the usual greetings and an evening meal we retired to rest early to prepare us for the coming day's meetings. We had the great pleasure of meeting most of the Church of Christ missionaries in that field. There were some 66 all told. It was a great gathering of gifted and earnest spiritual men and women devoting their lives to the cause of Christ in India.

The devotional subject for the Convention was "The Glorious Gospel," in four divisions of addresses.

Friday, the 7th, at 8 a.m., the Convention opened with a devotional service conducted by Mrs. McLeod. The first division of the subject, viz. "His Note of Sacrifice," was clearly and touchingly laid upon by Bro. E. C. Davis, and was a good opening address for the Convention.

Sunday, at 8 a.m., the devotional meeting was led by Miss Johnston, when the second division, "His Note of Love," was ably dealt with by Bro. W. G. Menzies.

Sunday, 9.30 a.m., Sunday School in Hindi language was conducted by Dr. Mary McGarran. There was a large attendance of Indian scholars, also missionary children, and the missionaries themselves also attended and formed a class for the study of God's Word.

At 10.30 a service was held in Hindi, after which the Lord's Supper was partaken of by a fine lot of young men and women of India. It cheered our hearts to see this.

At 4.30 p.m., Bro. W. E. Gordon conducted service in the vernacular. The service was well attended by native Christians.

Monday, at 8 a.m., devotional service in English was led by Miss Griffiths. The third division of the subject, "His Note of Forbearance," was earnestly dwelt upon by Bro. O. J. Grainger.

Tuesday, at 8 a.m., the meeting opened with prayer and reading by Miss M. Thompson. Bro. W. C. McLeod took the fourth division of the subject, viz. "His Note of Victory." The thoughts expressed were very helpful. After these addresses and prayers, we rose up with more courage and faith in the power of the glorious gospel of Jesus Christ.

After the daily devotional services the time was spent in business of Convention, and reports of last year's doings. Some of the figures quoted give cause for praise to God for the great success



**SOLDIERS  
 OF CHRIST,**

what are you doing in the great army of the Lord? The Foreign Mission regiment is fighting nobly in the regions beyond. We are sending supplies from the home base. Are you with us in this matter? Are you engaged in this holiest of holy wars? Are you keeping step with the Master? Then do not forget the great Foreign Mission of the Lord's day in July. Let us make a big rally on the first Lord's day in July. Let us push the battle as never before. We dare not simply hold the fort. We must storm the strongholds of heathenism. Will you help us to plant the banner of the open cross where Satan's seat is? Begin now to plan a big campaign on July 6.

of the gospel. I will give quite a few to give you an idea of the work as it now stands.—

Educational work.—There is one high school with 145 Indian boys, also one normal school with 16 girls; in the middle schools, 205 boys and 110 girls; primary schools, 1283 boys and 402 girls; the staff consists of 18 missionaries, 28 Indian male Christian teachers, 47 Indian female Christian teachers, 55 Indian non-Christian teachers in secular subjects in schools. The great aim is to employ none but Christian teachers, and this is being gradually done as teachers are available. The total number of schools is 42. This means that many houses are being influenced by this work. All the children are paying small fees according to Government rules. Who can tell what

vast possibilities lie in these young lives, especially if they become devoted to Jesus' service?

Medical work.—The staff consists of three qualified medical men and four qualified medical ladies, also one qualified nurse. These have 16 Indian male assistants, 14 female assistants, managing 12 dispensaries. Last year 14,042 cases were treated. The number of treatments given total 143,179. A small fee is charged, and this helps to defray some of the minor expenses. It was recommended at Convention that a new large sanatorium be built at Bina, for cases of tuberculosis. This is a great need in many parts of India. These faithful brethren are risking their lives and health to save these people from some of the unnecessary suffering to which they are subjected by their ignorance, etc. Truly it is a Christlike work, and will bear rich fruit in its season.

Colporteur's work.—1491 Gospels and tracts were sold last year.

Church work.—There are now 10 organized churches, and one unorganized, and 1851 native Christians. Some of these churches are nearly self-supporting, and require very little monetary assistance.

Zenana work.—The staff consists of ten missionaries, two assistants, and nine Bible women. Good work was reported for the year in the number of homes visited and the interest in the gospel.

The Bible College.—This institution is training men and women to become pastors, preachers and teachers. There are 15 men in training and 11 women. Last year some of the students obtained high marks in their exams. This is an important branch of the work in training leaders for the church of the future.

Sunday School work.—There are 167 Indian Sunday Schools with 850 Christian scholars and 2664 non-Christian scholars, making a total of 3514 young people learning of Jesus. Many other encouraging signs of work are showing in that district, such as—Orphanages, Christian farmers' villages, leper work, women's homes, etc. God has greatly blessed the efforts of these our brethren. We greatly enjoyed the fellowship of these brethren, and had many pleasing and helpful conversations with regard to the work and its methodology. I believe such a Conference could not but be a help to any missionary in the practical and spiritual realm of mission work in India. We pray God to long spare the workers to further such a good work that the honor and power of Christ might be known and felt throughout India.—H. Watson, Dikal, India.

The following cablegram has come to hand from Norfolk Island, sent by Bro. and Sister A. T. Waters, en route to Oba: "Greetings; Philipians 1: 13, 14; all well."



[Correspondents are requested to condense their reports as much as possible.]

## New Zealand.

**WELLINGTON (Visitors).**—Like a bolt from the blue came the sad news of W. Mansell's death in South Africa the other day. Words cannot express our sorrow at the sudden loss, and our hearts go out in deepest sympathy to his mother, father, sisters and wife. His mother, a frail, aged woman, is bearing the loss of her martyr son with splendid fortitude. It is intended to hold memorial services on Sunday. Last Sunday evening Bro. Vickery delivered a clear, well thought out address, giving reasons why we should believe that Christ rose from the dead.—H.H., April 3.

**PALMERSTON NORTH.**—Bro. Johnston's tour has resulted in a building for Palmerston North. Donations have been received and plans promised amounting to £410. The following brethren gave direct to P.N.:—Bro. Jordan, £1; Bro. Grimshaw, 10s.; T. P. Hobbs, £2; Bro. McCleeson, 4/10s.; J. Griffiths, £2; Bro. Johnston's message fees, £4, making a total for the building of £410. On the 11th inst. Campbell and Day visited this place on behalf of the Home Mission Executive, and with some of the brethren here secured a suitable piece of land. We still need more capital before starting to build. The sisters are working hard for another sale of work to be held early in the spring. Bro. and Sister George Clarke, from Ilfracombe, were with us last Sunday. Bro. Clarke exhorted. They are residing in Marton. There are no brethren meeting there, but Bro. Clarke is an earnest worker, and with God's help he will soon establish the cause in that town.—E. Carter, March 30.

**NELSON.**—Delegates from the Associated Churches of Christ in the Middle District met in Conference in the chapel here at Easter. There were good attendances all the while, and a great interest was manifested. We were pleased to fellowship with our Brethren Lewis, Kruse, Griffiths, Hall, Grimstead, Johnston, and others who have been long time in the service of their Master. On the Lord's day most of the speakers were planned to meet with the District brethren. Our morning meeting was largely attended. Bro. Hall presided and Bro. Vickery exhorted very acceptably. Besides a number of visiting delegates, Bro. Peoples was also present. The scholars of the Bible School assembled in the chapel in the afternoon, when Sister Carter and Bro. Hall addressed them, urging an enthusiasm to a bright and higher service; these were listened to very attentively. The gospel proclamation was largely attended, and was presided over by Bro. Verco. Bro. Grimstead enjoyed. Quite a number of the local brethren shared the returning delegates at the seaside, and the visiting brethren and sisters were run and sisters here were as delighted to have access of the Fellowship with them. Much of the success in which some of the brethren and sisters prepared for and carried out the proceedings.—E.M.J., March 28.

**INVERCARGILL.**—T. J. Bull, after about eight years' faithful service with the Marine Brethren, has accepted an engagement as evangelist with the church here. He commenced his labors with us yesterday, and addressed appreciative audiences both morning and evening in the chapel, Bowmont-st. We are tendering Bro. Bull a welcome social on Wednesday evening, when an opportunity will be afforded us of introducing our brother to other church and social workers in this town.—P., April 7.

**AUCKLAND (Pomsonby-rd.).**—Since last report there have been nine additions by faith, confession, and baptism. Three of these were the outcome of Bro. Urquhart's labors in the Dock-st. mission, a work carried on by a few brethren in a district much needing it. Bro. Turner gave an address on singing, which was so approved by the brethren that they requested him to send it to the "Christian" for publication.—E.C.

**SOUTH WELLINGTON.**—The church here mourns the loss of our late Bro. Mansell, who for many years was a member of the South Wellington church. He gave himself to Christ while very young in years, and immediately became a very active worker. He had no enemies; all who knew him loved him, and those who knew him best loved him most. He was a quiet, deep-thinking, earnest and zealous disciple, often sacrificing many of this world's comforts in order to extend the borders of the kingdom of our Lord and Saviour Jesus Christ. An in memoriam service was held this evening, and notwithstanding the inclemency of the weather, a goodly number turned out to the meeting, when S. H. Mudge delivered an appropriate address touching on the life, work, and death of Bro. Mansell. We tender our heart-felt condolences to the bereaved ones, to his young widow in South Africa, and to his young wife in Wellington. All the auxiliaries of the church are in a healthy condition, and the meetings are fairly well attended. The young people of the church got up a concert recently, in order to raise money in support of the Palmerston North Church of Christ building fund, when a good programme was rendered, and the sum of £1 was raised.—Alfred Lang.

**NELSON.**—Lord's day, March 30, meetings fairly well attended. Visitor, Sister J. Farley, of Lower Moutere. Bro. P. Bolton was the speaker at both the worship and proclamation services. Bro. Verco taking the meetings at Tadmor. Bro. Bolton is to be commended for his addresses. In connection with the stress at our South African mission, special offerings were taken up during the day, and realized splendidly. The Bible School scholars contributed £1, and this without notice to the large majority.—E.M.J.

## West Australia.

**MAYLANDS.**—Another splendid meeting last night, building crowded. Bro. Scambler, taking as his text John 1:9, gave us a stirring soul-winning address, the message of love reaching the hearts of three scholars from our Bible School, who now have taken their stand for Christ. Our hearts were gladdened this morning when we received Sunday night put on Christ. Our open air meeting is attracting a nice crowd of listeners. Our 105 on the roll, and under Sap. We have now guidance, both teachers and scholars. Lightfoot's take their part in the good work so fittingly devoted as the nursery of the church.—W.

**PERTH.**—Good attendances and interest continue. Mr. E. Thomas, of Grote-st., S.A., is now in encouragement, having contributed much of the words of the cause in Lake-st. The Bible School's good has a big share in our interests. The primary de-

partment's demonstration at the Conference was a very interesting and delightful feature. This morning the exhortation was given by A. Bell, who said that the blessing of the morrow would not be ours unless we acted well to-day. In the evening Bro. Thomas delivered an impressive address before a large attendance, his subject being "The Meaning of Calvary." He is to speak next Lord's day night upon "The Price of a Kingdom." Our visitors have been Bro. and Sister J. Ewers, Cuddledin; H. Davis, Greenbushes; J. Platt, Pingelly; E. J. Hart, a former member, but now of South Australia.—W.A., April 8.

## Queensland.

**BRISBANE.**—The meetings are well attended, and W. H. Nightingale's discourse to men, as a sequel to the Smith-Robins campaign, was highly interesting, and we hope, will be the means of stirring the brethren to greater activity. A debate was held on April 7, in connection with the Y.P.S., the subject being "Is a Miser Wiser than a Spendthrift?" the affirmative, Bren. Gale and W. C. Swan, being adjudged the winners by the narrow majority of one vote, after a highly enjoyable discussion. The negative vote was taken by Bro. Huntley and Nightingale. The Sisters' Class opened the new year of service with an "at home." A large number of ladies gathered and spent a very profitable hour in planning for the year. At the business meeting the former officers were re-elected, and departments of work were organised, viz., prayer meeting, visitation, Dorcas and missionary.—W. J. Huntley, April 7.

**EEL CREEK.**—Increased interest in all the meetings of late, the fortnightly visits of the writer being much appreciated by the brethren. On April 6 we had the joy of seeing two baptisms who made the confession on a former visit of the preacher. A deep interest was taken in the service. Bro. Johnson, senior deacon of the Gympie church, is now very feeble, he having been confined in his room for many months past. On a recent visit of the writer to the sick brother, he was much touched at his strong faith in God.—W. B. Hayes, April 9.

## South Australia.

**MOONTA.**—Good meeting to-day. Bro. Wilson, from Owen, was with us, and gave fine addresses morning and evening. Eighteen took bread this morning. We had, too, Sister Mrs. Read, from Broken Hill, and Sister Mrs. Cook, from Kadina. Splendid attention, good sermon and good prospects.—C. W. MacGregor.

**BALAKLAWA.**—Good attendance at the Lord's table this morning; H. Carter presided, and Bro. Ewers exhorted, his text being, "Our Father." A good attendance to-night, when Bro. Ewers delivered a fine address based on the theme, "Men Judged by the Gospel." At the close a married woman took her stand for Christ.—P.H.R., April 13.

**WALLAROO.**—Interest in the work here is increasing, and the prospects are most encouraging. The attendances at all meetings, also the Bible School, are improving nearly every Lord's day. A splendid gathering to-night, and a most earnest sermon from Bro. Whitehead, at the close of which a man made the good confession.—E.J.K., April 13.

**TUMBY BAY.**—Meetings are keeping up well. Last Lord's day Sister Elsie Hammond was received in from the church at Long Plain. Bro. Raymond reports good initial meeting for gospel service at Port Neill. The work is being extended on Eyre Peninsula.—H.H., April 11.

**LONG PLAIN.**—Hilberto the C.E. Society has met Sunday afternoons. In future the Endeavour will hold their meeting on Friday evening. The Bible School has been completely reorganised, and a competent staff of teachers appointed. To-day the different meetings were fairly well attended. Bro. Cuttriss preached on "Salvation: Its Condition and Possession," to an interested audience this evening.



FOREIGN MISSION FUND—FEDERAL STATEMENT.

RECEIPTS.		EXPENDITURE	
Balance, March, 1912	£499 16 2	Amounts Expended to March, 1913—	
Contributions Received to March, 1913—		<b>INDIA—AUSTRALIAN STATION, BARAMATI—</b>	
<b>NEW SOUTH WALES—</b>		H. H. Strutton and Mrs. Strutton—	
Received by N.S.W. Com. 3s per Treasurer's Statement—		Allowance	£150 0 0
From Churches, Members, Endeavor Societies, Schools, etc.	731 8 4	For Bible Woman	8 0 0
Balance due Treasurer	18 3 4	For Native Workers and Colporteurs	25 0 0
		For Benevolent Work	59 0 0
		For Buildings, etc.	92 10 0
		For Industrial Work	40 0 0
		For Rent, Reading Room	9 0 0
Received Direct by Federal F.M. Com.	749 11 8		£254 10 11
	9 14 6	<b>MISS TILLEY—</b>	
<b>QUEENSLAND—</b>	759 6 2	Allowance to 30th June, 1913	80 0 0
From Churches, Members, Endeavor Societies and Schools	187 8 3	<b>DIKSAL—</b>	
<b>SOUTH AUSTRALIA—</b>		H. Watson and Mrs. Watson—	
Received per S.A. Committee—		Allowance	140 0 0
From Churches, Members, Endeavor Societies, Mission Bands and Schools (including £183/8/- remitted by S.A. to N.S.W. Treasurer direct)	1127 11 5	Bible Woman	4 0 0
<b>TASMANIA—</b>		For Benevolent and Medical Work	25 0 0
From Churches, Members and Schools	55 6 9	For Native Teacher	10 0 0
<b>WESTERN AUSTRALIA—</b>		For Deepening Well	10 0 0
Received per W.A. Committee—			189 0 0
From Churches, Members and Schools	137 10 5	<b>HARDA—</b>	
<b>VICTORIA—</b>		Miss Mary Thompson—	
From Churches, Members, Endeavor Societies, Mission Bands, Schools and Sisters' Special Contributions	1111 14 11	Allowance	104 0 0
<b>SUNDRY CONTRIBUTIONS—</b>		For Bible Women (2)	14 0 0
Refund in Connection with Mission Property, Chinese Mission, Melbourne	5 5 0	Bro. Shah, Allowance	48 0 0
Other Amounts (including interest on Invested Funds, £38/15/-)	47 12 8	For Native Teachers	15 5 0
Missionary Candidates' Advance Account	52 17 8	For Lantern Slides, etc., for Bro. Shah	3 5 0
Refund	15 0 0	For Improvements to Buildings	20 0 0
		For Benevolent Work	10 0 0
			214 10 0
		<b>DALTONGANJ—</b>	
		Mr. and Mrs. G. P. Pittman—	
		For Bible Woman	5 0 0
		For Native Worker	10 0 0
			15 0 0
		<b>CHINA—SHANGHAI—</b>	
		Miss R. L. Tonkin—	
		Allowance	120 0 0
		For Bible Woman	15 0 0
		For Training Bible Woman	5 0 0
		For Support Orphans	25 0 0
		For Benevolent Work	5 0 0
		Remitted by N.S.W. Committee	1 19 3
			171 19 3
		For Native Preacher, under direction Bro. Jas. Ware	25 0 0
		<b>JAPAN—</b>	
		P. A. Davey and Mrs. Davey—	
		Allowance	120 0 0
		For Support Native Preacher	23 0 0
		For Benevolent Work	6 0 0
			150 0 0
		<b>SOUTH SEA ISLANDS—NEW HEBRIDES—</b>	
		<b>PENTECOST—</b>	
		F. G. Filmer and Mrs. Filmer—	
		Allowance	130 0 0
		Native Teachers	90 0 0
		For Purchase of Land	21 0 0
		For Purchase of Bust	18 0 0
		For Buildings and Improvements	18 0 0
		For Other Expenses as detailed in N.S.W. Treasurer's Statement	254 4 8
			516 4 8
		<b>ODA—</b>	
		F. G. Goodwin and Mrs. Goodwin—	
		Allowance	140 0 0
		Special Allowance	30 0 0
		A. T. Waters and Mrs. Waters—	
		Allowance	110 0 0
		A. B. Chappell—	
		Allowance	31 13 4
		Native Teachers	140 0 0
		Sundry Expenses	4 11 0
		Other Expenses as detailed in N.S.W. Treasurer's Statement	203 10 7
			688 14 11
		<b>CHINESE MISSION—MELBOURNE—</b>	
		Sundry Expenses of Mission	23 4 1
		Interest on Money owing on Mission Property	39 0 0
			62 4 1
Forward	£3971 11 9	Forward	£2517 2 11

FOREIGN MISSION FUND—FEDERAL STATEMENT—continued.

Forward . . . . .	£3971 11 9	Forward . . . . .	£317 2 11
		CHINESE MISSION—SYDNEY—	
		W. James—	
		Allowance . . . . .	143 14 0
		Other Expenses of Mission as detailed in N.S.W. Treasurer's Statement . . . . .	25 11 6
			<u>169 5 6</u>
		CHARGES—	
		VICTORIAN COMMITTEE—	
		Proportion of Allowance to Secretary . . . . .	39 0 0
		Proportion of Allowance for Typist . . . . .	32 10 0
			<u>71 10 0</u>
		FEDERAL COMMITTEE—	
		Proportion of Allowance to Secretary . . . . .	30 0 0
		Proportion of Allowance, Typist . . . . .	32 10 0
		Special Allowance to Secretary in connection with Visit to India . . . . .	24 0 0
		Travelling Expenses, Secretary, Visit to India . . . . .	80 3 1
		Postages, Exchange, Bank Charges, etc.	53 10 4
		Allowance to A. E. Seddon, Paris Mission . . . . .	10 0 0
		Periodicals for Missionaries . . . . .	5 0 0
		Printing—including Special F.M. Number "Christian," and Children's Day Exercises . . . . .	90 9 8
		Sundry Charges . . . . .	20 10 0
			<u>370 3 1</u>
		MISSIONARY CANDIDATES' ADVANCE A/C	
		Amounts Advanced . . . . .	101 0 0
		CHARGES—N.S.W. COMMITTEE—	
		Expenditure as detailed in N.S.W. Treasurer's State- ment . . . . .	146 5 1
		SOUTH AUSTRALIAN F.M. COMMITTEE—	
		Note.—Full details of expenditure will be given at South Australian Conference in September next.	
			<u>£3178 6 7</u>
		Balance in hands of Federal Treasurer . . . . .	590 5 7
	£3971 11 9		£3971 11 9

R. LYALL, Treasurer. Melbourne, 17th March, 1913. THOS. W. SMITH, Auditor. Audited and found correct.

CHINESE MISSION BUILDING FUND, MELBOURNE.

Amount Owing on Building . . . . .	£650 0 0	Balance, March, 1913 . . . . .	£650 0 0
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BEQUEST AND ANNUITY FUND.

Amounts received to March, 1913 . . . . .	£700 0 0	Balance, March, 1913 . . . . .	£700 0 0
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INVESTMENT ACCOUNT.

Amount of Loan and Interest . . . . .	£600 0 0	Balance, March, 1913 . . . . .	£600 0 0
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R. LYALL, Treasurer. Melbourne, March 17, 1913. THOS. W. SMITH, Auditor. Audited and found correct.

MISSION PROPERTY ACCOUNT.

Amount Owing on Chinese Mission Building, Mel- bourne . . . . .	£650 0 0	VICTORIA—	
Balance, being total amount expended on Mission Property (including Oba Property, value £200, handed over) . . . . .	2091 17 6	Chinese Mission Building, Melbourne, Land and Building at Cost . . . . .	£1301 17 6
		INDIA—	
		Land and Buildings at Baramah, at cost . . . . .	613 0 0
		Land and Buildings at Tandilwadi, at cost . . . . .	20 0 0
		Land and Buildings at Dikwal, at cost . . . . .	145 0 0
		SOUTH SEA ISLANDS—	
		Land and Buildings at Portecost Island, at cost . . . . .	204 0 0
		Land and Buildings at Oba Island (partially used) . . . . .	232 0 0
		Motor Boat, Portecost, at cost . . . . .	191 0 0
		Boat at Portecost, at cost . . . . .	18 0 0
			<u>£2741 17 6</u>
	£2741 17 6		

Melbourne, March 17, 1913. R. LYALL, Treasurer.

## From the Field—Continued.

working less, which commenced operations last Saturday in building new seats in connection with our new chapel. We had a visitor, Sister M. Morton, from the church at Belmont.—W. Hudson, April 13.

**LILYVILLE**—Another week of the tent mission conducted by Bro. Howard, assisted by Bro. Stringman. The nights were rather wet, marred the attendance, and causing us to adjourn to the chapel building. Yet we have had the joy of our first baptism since Bro. Howard has been with us, a sister putting on Christ in that ordinance. Last Sunday night we had fine weather, good attendance. Splendid gospel address, which seems to be falling between two opinions. We trust they will soon decide to follow Jesus. Bro. Howard and Stringman have thoroughly canvassed the district, inviting people to the meetings, and Lilyville has been aroused. Many strangers are coming to the gospel meetings, and we are anxiously looking for souls to step over the line of sin and seek. The choir of the various churches around have rendered special aid in the song service—Emore, Belmont, Petersham, Western Suburbs choir, Paddington. To each and all of these we are more than thankful. The fellowship meeting last Lord's day morning was a record one for Lilyville, several visitors from other churches being present. Bro. Stringman gave a very helpful address.—J. Fox.

## Victoria.

**WILLIAMSTOWN**—Last Lord's day we had good services. Record attendance at morning worship. Bro. Hilder gave Conference address. "Our Plan" was presented by our evangelist at the evening service, when a number of strangers were present. One was received by faith and obedience. Quarterly business meeting held on April 10. Splendid reports were presented. All departments doing good work. Record average, Lord's day offerings for past quarter. Building cost reduced by 10 per cent. in quarter, only £29 remaining. Sisters' Seating List announced by Church Secretary, April 13, 15.—B.W.

**NORTHCOTE**—Splendid meeting of members at worship. Bro. Smith, Secretary of Conference, exhorted. His visit was much appreciated. Big crowd at gospel service, when after a good earnest address by Bro. Anderson, one boy made the good confession. During the week our Young Men's Mutual Improvement Society were successful in defeating the North Fitzroy Society in a public debate.—H.C., April 13.

**CHELTENHAM**—Splendid meetings on Sunday. Visitors: Ben and Sister Fisher, of York, S.A., who assisted at worship and school. Two received by faith and obedience. On Thursday the F.M.I. Children's Day Exercise was given to a good and interested audience. During the week the Catholic Club had an enjoyable social, and presented Bro. Buck, as capt. of the school, with an enlargement of photo of the club.—T.B.F.

**CARLETON (Lygon-st.)**—We had our usual large meetings on Sunday. Good number of visitors present at the breaking of bread, amongst whom were Bro. J. W. Ennis, of Gawler, S.A., was greatly appreciated. Two received into membership by obedience. Splendid attendance of the Century Bible Class, although many of the men were present at the "Men and Religion" meeting in the City. In the evening Bro. Hilder's interesting lecture a fine discourse upon "A Father's Land" and was attentively listened to by a great one confession.—J.M.C.

**MIDDLE PARK**—We had splendid meetings both morning and evening, yesterday, about 100 breaking bread in the morning and the building packed in the evening. Bro. Huntman has started an Adult Bible Class, for which we have accommodation in the State School building opposite.

**HAWTHORN**—We had good meetings yesterday. Several visitors in the morning, including Bro. Fisher, of North Richmond, and three

sisters from Richmond. At the gospel service there were two confessions.—A. C. Rankine, April 14.

**GEELONG**—Last Sunday morning we had the pleasure of welcoming four into fellowship. There was also a good attendance of members. Bro. Frank Thomas had charge of the Bible Class in the afternoon. In the evening Gifford Gordon gave the second of his series of special addresses to a full church, his subject being "Everybody's Preacher," which was listened to with rapt attention. During the service a special quartet party rendered special music, which assisted the service materially.—E.H.

**NORTH MELBOURNE**—Interest is still being maintained in the meetings here, and all activities are slowly being strengthened. The Bible School attendance is also encouraging. Last Lord's day morning we had Bro. Rothery with us again, from whom we received a helpful exhortation. We also had present with us Sister Parkes, from Kyneton, who has moved to this district. Sister Holloway, from Carlton, helped us acceptably at the gospel service with her sweet singing, which we much appreciated.—H.V.G.

**SWAN HILL**—The Hagger-Gay mission entered upon its second week yesterday. The audiences throughout the first week were good. The sermons were of a very high order. Especially might we mention two, the subjects being, "The Wonderful Jesus" and "God's Idea of the Unsaved!" On both these nights Mr. Downey, Presbyterian minister, was present, and heartily thanked Bro. Hagger for the help he had received. Bro. Clay has captured us all by his happy face and genial manner on the platform. Sister Clay presides at the piano every night, assisted by Bro. Alford with the violin. No confessions for first week. Yesterday the second week opened with a splendid meeting for worship, bedrims coming from Ulmarra, 20 miles, Kunal, 18 miles, and Bro. and Sister Birdan, Sister Lewis, from North Richmond, who drove 27 miles, and arrived for the evening meeting. Bro. Clay presided, and "Purity" gave a magnificent address on "Fidelity." A true believer was received in nearly sixty men were present at a special meeting in the afternoon, when the mission speaker said: "Playing the Fool." However, the best meeting so far was at night, when the chapel was full. At the close a young man made the good confession.—W.G.C.

**FOOTSCRAY**—Good meetings at three services today. This morning at 10, Bro. Jones, from South Richmond, addressed the church, several visitors from sister churches being present. Our young sister, Miss Maxwell, received into fellowship, having been baptized the previous Sunday evening. Bible School still growing; two new scholars enrolled to-day, and another church again full. This evening's meeting, makes the meeting very attractive. The sick and convalescing are getting on well. The Junior League and Sister Endeavor are really the Bible School's mainstay to the anniversary now in prospect, all scholars enthusiastic, and looking forward to their meeting in May.—A.J.T., April 15.

**BRUNSWICK**—Last Lord's day James Holloway exhorted. At night we held a flower service. Bro. Ray preached an appropriate sermon with flowers and chapel were nicely decorated. South Melbourne, exhorted. 10-day E. Davis, by letter. W. Way presided.—W.L., April 15.

**STAWELL**—Owing to the growth of church central duties. Bro. Burdett will continue as Willmott and minute secretary, and W. J. Retary. T. McPhail will be treasurer, vice Bro. Williams. Meetings continue good. One confession last night (Thursday). This sister was a frequent attendant at the mission. A very successful and greatly enjoyed church social was held on Wednesday.—A.P.A.B., April 11.

**MALVERN**—Since last report four have been received into fellowship, three by letters, and one formerly immersed. On Sunday, April 11, we were pleased to have with us R. C. Edwards, who gave a very interesting and helpful address. Good part of the work is on the upgrade. Good attendance at all meetings. Bro. Milne was in good form last night, and gave a splendid address on the death and burial of Christ.—W. J. Richards, April 14.

**BURNLEY**—The evangelistic work of the church at Burnley has been taken over by the students of the College of the Bible. A special meeting to mark this was held on Tuesday, April 8. About 120 were present. A. R. Main and J. J. Pond spoke. R. C. Edwards, presided. E. Winch, 111 Berlin-st., Richmond, is secretary pro tem.

**PRAHRAN**—Fifty-six decisions yesterday in the Bible School, being Decision Day. The signs were mostly to 16 years. They will be left to come forward of their own accord at the gospel meetings. Three of these and one young boy made the good confession last night. Our church now under the capable leadership of J. N. Ennis, whom we recently had the joy of baptizing. We are also indebted to C. J. Payne for a fine choir platform, put in free of cost. We are having the largest meetings here for years.—P. J. Keel, April 14.

**PRESTON**—Good meeting on Sunday morning. Bro. Clarke, of Brighton, exhorted. In the evening J. Abernethy relieved J. Holloway, who has been earnestly and faithfully preaching for the last three months, and delivered a powerful discourse on "Knowing Christ." We are looking forward to J. Binney's arrival, who is to begin his labors on May 4.—G.A.D.

**CASTLEMAINE**—Splendid meetings were had again to-day. This morning Bro. Mansfield of Harcourt gave a fine exhortation. This evening Bro. Gale gave a fine address. His theme, "The Definite Call," was very much appreciated. Bro. Gale will deliver his farewell address next Sunday. We have begun practicing for the anniversary, which is expected to take place in the second week in May. A nice collection of hymns has been chosen.—M.M.K., April 13.

**NEWMARKET**—Since last report we have celebrated our 25th church anniversary, at which good meetings were the rule. Bro. Hilder, Hagger, and Luntzman, together with a number of singers and chorists, rendered valued assistance. We have adopted the following aims for our 25th year: 1. Fifty souls for Christ. 2. Free of building debt. 3. Century Bible Class. 4. Two weekday evenings. 4. Every member regular at the Lord's table. 5. A deepened interest in the Lord's work everywhere. Sister Mrs. Key received into fellowship. Other brethren, now resident in our district, are taking membership with us. Our Bible School anniversary is fixed for June 22 and 23. Meetings of the Junior Endeavor, Girls' Friendly, and Men's Societies keeping up well. The last mentioned held an enjoyable "open night" on the 7th inst. The Referenda proposals were debated, the negative side (Bren. R. Mitchell and Adam Jas. Hadden, J.L.M., April 15).

**BOX HILL, J.L.M.**, April 15. On the evening of April 15, Sunday School anniversary was continued, C. E. Sunday presiding. An admirable programme of the scholars was presented to a large audience. Proceedings were very enthusiastic, and prospects for the coming year are very bright. At the conclusion of the meeting members of the church said farewell to Sister E. Gill, who is leaving for an extended trip to Europe. Sister Gill has served in all departments of church work, and will be greatly missed. Our services to-day were of high order. Record attendance of the Sunday School, and the gospel service the largest yet held. At the conclusion one was baptized.—A. W. Smith, April 13.

**DANDENONG**—The anniversary services of the Bible School were held yesterday and this evening. Bro. Allan, from Doncaster, was the speaker, morning, afternoon and evening. The children were well and protected. The children had been well trained by A. Crisp, and sang

splendidly. Our unflinching helpers, Sisters Ella and Hilja Hart, and Sister Vears, came from the city and contributed much to the success of the musical part of the arrangements, Bro. Shurman also helping with cornopion, while Bro. Pearl gave valuable help in the vocal department. The chapel was full to overflowing. As visitors we had Sister Carmichael, from Adelaide, and Sisters Martin and Tuck, from Cheltenham. This (Monday) evening we again had a crowded house, when the children sang, gave recitations, dialogues, and action songs. General verdict, "one of the best" anniversaries we have had.—J. Proctor, April 14.

## Here and There

In all probability the chapel at Boort, Vic, will be opened on May 4.

A tent mission will be commenced with Mildura church by Bren. Hagger and Clay on May 11.

One restored last Sunday morning at Swan Hill, and one confession at night. Good meetings.

Last week, W. H. Allen addressed the men at the Railway Workshops, Newport, and had a good reception.

H. G. Harward is conducting a tent mission at Lilyville, N.S.W. The weather has been favourable, but good meetings are reported.

The Federal F.M. Secretary, T. B. Fischer, is anxious to hear from anyone in Australia who has any new suggestion for working up the annual F.M. offering.

The Foreign Mission Committees, both Federal and State, are now busily engaged in laying their plans to work up record offerings for this year. July 6 is the appointed day for the offering.

Bro. and Sister C. Adams, who suffered the loss of their house by fire at Tunstall, desire to thank the brethren of Doncaster and Blackburn for their practical help, which was much appreciated.

A number of brethren from a distance have attended the services at Swan Hill, Vic, the two last Sundays of the mission there—some driving as far as 27 miles to the meetings. This shows interest in the Lord's work.

The New Testament is the only book of authority in religion. Everything taught and practised should be tested by that; if not in accord there with, it is wrong, and should be rejected; if in harmony with that book, it should be joyfully accepted. "What saith the Scriptures?"

Only those now living can be held responsible for the salvation of this generation. One father's sins are gone, and the children are not too young. In view of this, a misdeed interest should be aroused by all concerned in the coming annual offering of the Foreign Missionary Committee.

J. Y. Potts writes: "I would like to draw your attention to an error in our part in not sending along the following names, viz.—(J. H. Drummond, T. B. Fischer, W. D. More, Bro. Sampson, Sister Jerome, Sister Remond), who were chosen as members of the Bible School Union Executive at our annual business meeting for year 1912-13."

Bible School Union, Victoria.—The next meeting of the Executive will be held in the new hall, Swanston-st., on Monday, April 28, at 7 p.m. Business, important. All members requested to attend. The next meeting of the general committee will be held in the same place, on the above date, commencing at 8 p.m. Full attendance of delegates expected. W. D. More, of Footscray, has kindly consented to deliver an address on "Native Work in the Bible School." Do not miss this.—J. Y. Potts, Hon. Sec.

D. J. Butler, of Warwick, Gilgandra, N.S.W., sends us the following:—"I am writing you from Gilgandra, N.S.W. There are ten church members of us here, having come from Polkennet,

in Victoria. We held our first meeting for the breaking of bread on Sunday last, and we intend to start a Sunday School as soon as we are properly settled. If you know of any members up this way, we would be very pleased to hear about them. We have no public speakers, so we will try and do our best to form a church in this part of God's vineyard, with his help. If you should hear of any members coming this way, you could let us know, and we will try and get in touch with them."

D. M. McCracken's address is 53 Chapel-st., Balaklava, Vic.

Bro. and Sister K. McKay write to say that they have now settled in Warrana Town, Victoria, and will be glad to hear from any brethren in that locality, or from friends and relatives who know of any.

Bible School Day, Victoria.—By resolution of the recent Conference, a Bible School Day will be inaugurated on Lord's day, May 4, when special addresses, of an appropriate character, will be given for as possible, at our morning, afternoon, and evening services, and an offering taken up for Bible School work, 80 per cent. to be devoted to local school work, and 20 per cent. to the work of the Bible School Union. Circulars, posters, and envelopes are being forwarded to the secretaries of churches, and it is sincerely hoped that secretaries and church and school officers will do their utmost to ensure an enthusiastic launching of this new enterprise.

On Monday, April 7, the members of the Victorian Baptist Preachers' Fraternal Union and the Preachers' Association of Churches of Christ in Victoria, met in joint session. By invitation of the Baptist brethren, Principal A. R. Main, M.A., gave an address on "The Seat of Authority in Religion." He was listened to with the keenest interest by all present. Very favorable comments were made by different brethren, and hearty and unanimous appreciation was shown. One good result of the meeting will be the closer acquaintance of preaching brethren of both sides, and another the satisfaction of knowing that an almost identical position is held with regard to "The Seat of Authority in Religion." A similar meeting is planned for August 9th, when Principal Holdsworth, M.A. is to give an address on "Preachers' Problems and How to Solve Them."

South Australian S.S. Union.—Synopsis of meetings, March 14 and April 11. Nearly all schools holding Y.P. services, May 4. Mile End reported opening new kindergarten and Norwegian visit from Miss Jones, an expert on Junior High. Reports received of interesting visit to Northern and Southern Conferences, and intimated the fact of appointment of S.S. Executive at the former. Discussion of Defence Act resulted in a motion that the age for training was too young, and that the years 18 to 21 should be sufficient. Owing to so many schools being unable to enter, it was decided not to hold a Scripture examination this year. Letter received from Secretary of H. M. Committee, re Sunday School organizer, and J. B. Taylor and W. B. Blakemore were asked to confer with Bro. Ewers, H.M. Secretary. At meeting, April 11, Bro. Blakemore, of Perth, gave a very helpful talk on Sunday School work, which was attentively listened to, and discussion ensued.—A. L. Read, Sec.

We regret to inform our readers of the sudden death of W. W. Mansell. Concerning this sad event, J. Inglis Wright, of N.Z., writes:—"It is with deep sorrow that I advise you of the receipt during the week of cablegrams from South Africa, conveying the mournful news that Bro. W. Mansell had died suddenly from the effects of an aneurism. He fell asleep in Jesus on the 26th of last month, but we have no details further than that. Most sad was the result of aneurism. Bro. Mansell was a student of the Bible College, and the first missionary which went out from it, and he has this early laid down his life in the service of the Lord Jesus among heathen people. He had been married about nine months, and his young son from him at the mission station at wife was now with him at the mission station at Ingoure, on the Bhekene Native Reserve. We Ingoure, can only comfort her and sustain the pray that God may comfort her and sustain the

other workers who are left to carry on the task of extending the kingdom of Christ in this part of South Africa. I hope on receipt of letters to supply you with further information, and at the same time a short sketch of our deceased brother."

One of the proofs that China is under a new regime is, says Mr. F. W. Buller, in *China's Mission*, the throwing open to the public, from January 1 to 10, of the "Altar of Heaven," where none but the "son of Heaven" (the Emperor) had for centuries been permitted to sacrifice. It was a "sacred" enclosure. "In the centre of the temple is a raised platform, on which the Emperor prostrated himself in worship. Fancy our feelings when we saw on two of the posts the words, 'The Christian Evangelistic Association,' and on the platform itself two large sheets containing a statement of the gospel and a patriotic hymn! In front of these were large sheets of paper, giving the names of those who were to preach the gospel in turn. The churches in Peking, or rather the Evangelistic Association connected with them, had arranged for a series of evangelistic meetings on the spot where formerly the Emperor had worshipped he knew not what."

### COMING EVENTS.

APRIL 23.—A grand public welcome to H. E. Proctor, of England, will be held in the North Richmond chapel on April 23. Prominent speakers and a good programme. All welcome.

MAY 4.—Bible School Day, Victoria, will be inaugurated on May 4, 1913. Special addresses. Collection in aid of local school work, and Bible School Union.—J. Y. Potts, Hon. Sec. and Bible School Union.

MAY 4.—S.A. Sunday Schools—Young People's Services, May 4. Afternoon offering for our Children's Hospital Co. Give the scholars peace envelopes, April 27.

### WANTED.

The Austral Publishing Co., 528, 530 Elizabeth-st., Melbourne, has a vacancy for a young girl for folding and other light work.

### MARRIAGE.

LEWIS—LEWIS.—On the 22nd March, at the Church of Christ, South Yarra, by A. W. Cameron, of Bendigo, Edward Herbert, twin son of Mr and Mrs. David A. Lewis, of Caulfield, to Frances Mary, eldest daughter of Victoria and the late Evan Lewis, late of Castlemeane, present address, "Lisette," Grant-st., Geelong.

### DEATH.

CHALLINDER.—On Feb. 11, 1913, at Alherton, Katherine, beloved mother of Valda, E. and Joe, W. Challinder.

A patient Christian sufferer. At rest.  
None know how I miss you, Mother.  
More and more, as the days go by,  
But I know you are safely sheltered,  
Where pain cannot hurt you now.  
Soon I'll come to that great eternal, and  
I know Christ will bestow me some.  
Then I'll meet you, my own dear Mother,  
When the bells of my life are done.

—Valda, E. Challinder.

### Church of Christ, Hampton.

Meets in the Hampton Hall, Hampton-st., just through railway gates. Morning at 11; evening at 7; Sunday School at 3 p.m. Brethren visiting the district will be most cordially welcome.—J. H. Tinkler, Secretary.

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## Marcus Clark: An Appreciation.

By Geo. T. Wallen.

Marcus Clark is dead! The news came like a shock to us all. I could not believe it; only a few days before he had written me he was then in the best of health. But it was true, and was the saddest of news to the thousands who knew and loved him! Marcus Clark was the founder of one of Sydney's greatest distributing houses, and a Napoleon in building and business enterprise. Though so great, he was the most modest of men. But he was more than a great man, he was a good man, one with the largest sympathy and kindest of hearts. "The poor blessed him." He was a benefactor to hundreds and a friend to all. He loved his own country and empire with an unyielding affection, but he knew and was interested in the whole world.

I have known him for twenty-five years, and somewhat intimately for over ten years. He was a big man, in heart and brain and dead-but-in-life ideas, in benevolence, in patriotism, and a man of great genius. Had Marcus Clark chosen the army, he would have been a Lord Roberts; if the Law had tempted him, he would have won the crown. Marcus Clark could attend to the smallest detail, but only as it had relation to something great. He was built on big lines. One could not conceive of Marcus Clark doing anything mean. A great big Britisher was he—a Cecil Rhodes in his empire outlook. He loved the empire; her successes made his heart glad; her reverses took the sunshine out of his own life. He was a man of lightning-like judgment—his genius enabled him to leap over the ordinary man's processes of reasoning, and reach by one mental act the right conclusion. Wholly most men were still discussing the plans and specifications, he would have the building erected and opened for business.

Many of the things in which he excelled he had not learned; he found them in his path of progress, and he did them. This innate genius was the explanation of the wonderful achievements of thirty years. To build up in such a time by a man with practically no resources and with little experience of business, such a mammoth concern as Marcus Clark Limited, and for that man to act as his own architect and build by day labor ten acres of floor space buildings to house his business, and when to all this we have to add that Marcus Clark during all these years suffered intensely from the physical trouble that finally caused his death, such success we cannot explain, we can only wonder at such a marvellous achievement.

The ethical student will find much to admire in Marcus Clark. If he prospered, he helped others up the hill with him. Greater than any material gain was the thought that he was providing work for others. When his company succeeded, he was happy in the thought that hundreds of others shared the prosperity. His shareholders and employees were to him members of a great family. When he died they knew they had lost a real friend as well as a successful general. The letters received from employees and business men indicate how this man had endeared himself to them. One wrote, "I have lost a dear friend"; another, "His interest and great kindness to me in my illness cannot be to regard him as especially kind benefactor. I will never, never forget him"; "Our late dear chief was a most con-

siderate and good employer; we all feel we have lost a good friend"; "Our beloved chief." These are a few extracts from employees' letters. Business friends wrote, "Your great chief, considering his many great attainments was one of the most modest of men"; "We greatly respected and esteemed him"; "The business acumen, strict integrity that characterized the daily life of Mr. Clark"; another wrote, "Intimately associated with Mr. Clark for many years, was ever impressed with his business zeal, strict integrity and close concern that the business now being a public one, should be entirely without reproach."

Marcus Clark was a strong man physically, mentally, ethically, but above all he was a big-hearted man. He gave prodigally to needy ones. One of Sydney's leading doctors wrote, "I have come across innumerable instances of his quiet generosity and goodness to others." He gave liberally



The Late Marcus Clark.

to organised charities, but the greater part of his giving was direct to the needy one, mostly anonymously, as he disliked being thanked for anything

Mr. Clark was born in Lancashire, England, in 1839, and came to Australia in 1889, landing in Victoria. Two months after he accepted a position to manage a store in New South Wales. The spirit of adventure led him into sheep-droving, mining and general bush experience in the days of bushrangers, and in bush that was bush indeed. In 1883 he came to Sydney and entered the employ of Mr. John Kingsbury, but soon after the foundation of the colossal distributing house that now bears his name. Early in his Sydney life he met, through a friend, a girl who was to become acquainted with and married Miss Patricia Penney, daughter of Mr. George Day, one of our then, four of whom are now living—Mr. Reg. Clark, director of Marcus Clark Limited and his father's right hand, Mr. Roland Clark, of Marcus

Clark Limited, Mr. Leslie Clark, a farmer of Dubbo, N.S.W., and Mrs. Philip Verco, of Adelaide, South Australia. Mrs. Clark died in 1902. Some years after Mr. Clark married Sister Miss May Day, who survives him with one little son, George Clark.

Mr. Clark's Sydney home was "Sefton Hall," Dulwich Hill, a delightful house designed and built by Mr. Clark. His country houses were "Mount Wilga," Hornsby, and "Sefton Hall," Mount Wilson, Blue Mountains. The latter he delighted to throw open for others to enjoy, and his guests were often those who could not reciprocate his abundant, generous and gracious hospitality. The weary ones, tired, run-down folks, were invited to share the delights of these lovely homes. The delegates to our Centennial Conference will never forget their visit to Mount Wilga, as Mr. Clark's guests. In his last illness, received a few days before his death, he said, "I need not tell you how pleased we will be to have you with us at Mount Wilson." He was great in his unselfishness. "He was always kind to everybody."

Mr. Clark was a deeply religious man; though he seldom spoke his thoughts, he loved and worshipped God. He was a reverent man, and disliked any lightness of speech about sacred things. He was one of the most appreciative of listeners, and always ready with a kind word for the preacher. He had selected one of the beauty spots near his home, Mount Wilson, and on it he proposed erecting a church building in which services might be held by ministers of all churches. All of Mr. Clark's children, except the youngest boy, are members of the Church of Christ, Enmore.

Marcus Clark has left material wealth to his children, but the greatest heritage was his noble life. In public and private life he lived up to the highest ideals. He was the soul of honor and purity. To have had such a man as a friend was a priceless gift, but to have had him as husband or father was a benediction from heaven. His children can say of him what John Ruskin said of his father; "Here rests from day's well-earned burden, Marcus Clark. He was an entirely honest merchant, and his memory is, to all who keep it, dear and helpful. His sons and daughters whom he loved to the uttermost and taught to seek truth say this of him." His friends can say he was a Christian gentleman, actuated in what he thought and said and did by the highest and most chivalrous spirit. But when all is said, we have to confess (as was said of Ian Macdunn) no man is able to show to those who knew him not what he was; and no one can show to those who knew him what he was, in a way that they will feel satisfying. His genius, his goodness, his kindness, were inseparable from his presence, and all attempts to describe him must be sadly inadequate. But for the friendship with which he honored me, and for the love I bore him, I have done my best. He has left us the heritage of a name that will long live as an example of all that was best and kindest and kindly in human life.

"Oh, for the touch of a vanished hand, and the sound of a voice that is still!"

"The good die not; God calls our loved ones, but we lose not wholly. What He has given; They live on earth in thought and deed as truly As in heaven."—Whittier.

### ASTIGMATISM.



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