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Our Saviour knew, and we ought to know, that union to be of any advantage must have a proper basis to rest upon.



The only hope for a united church lies in steadfast loyalty to the Holy Spirit of which the Holy Spirit is the author.

ON GETTING A RIGHT BASIS.

There are two chapters in the New Testament that ought to be inseparably connected with each other. In general practice they are not. The reason why they are not is difficult to understand. Probably one reason why they are regarded separately is owing to that faulty exegetical system which indulges in a one-sided view of things, and has not sufficient breadth of mind to take in more than one aspect of truth. This is by no means an exceptional state of things in the religious world of to-day. It is unfortunate that it should be so in regard to the chapters we are referring to. The neglect of joining them together in the consideration of a great truth has had the most disastrous results. The question they deal with is that of Christian unity, and the chapters themselves are John 17 and Ephesians 4. The first of these contains a prayer for unity; the second tells us how this prayer may be realised. In the modern treatment of the question of unity the prayer receives considerable attention, but the practical question of its realisation on apostolic lines receives very little attention.

The question of emphases.

It is a distinct gain, of course, that in recent times so much prominence has been given to that phase of the union question which is embodied in our Lord's prayer, and which is summed up in the words, "That they all may be one." But even here, the pernicious system of only emphasising one part of a truth is too much in evidence. As we have pointed out on other occasions, the emphasis is misplaced. One verse, and frequently only a portion of that verse, is taken out of that prayer, and the connection in which it stands left severely alone. And so it happens, because of this faulty method of dealing with Scripture, the religious world has union placed prominently before it as the essential thing, without being reminded that union is a result of something antecedent to it. In other words, the emphasis is placed upon the result rather than upon the basis by which that result is to be obtained.

The least observant reader of the 17th chapter of John can easily see that the thought in the mind of our Saviour was that sanctification or consecration in the truth would result in the union for which he prayed, and that this union would be efficacious in causing the world to believe that he was the sent of God. Consecration in the truth is therefore the thought on which the emphasis is to be placed. Modern ideas reverse the order of things, and place union first, and truth in a secondary position.

The right basis.

Our Saviour knew, and we ought to know, that union to be of any advantage must have a proper basis to rest upon. This basis in regard to Scriptural union must be one of truth. Not any kind of truth, but truth that has to do with the great plan of salvation. This is clear from what Jesus said in his prayer, for he defines what is truth in this connection—"Thy word is truth." In the question of union, then, there is a distinct limitation in regard to the basis on which it is to rest, not man's word, but God's Word. And it is just here that Paul in his Ephesian letter comes to our aid and gives us the essentials of truth inseparable to Christian unity. What Paul says under this head may properly be regarded as an amplification of our Lord's prayer. The difference between what Jesus said about union and what Paul said is found in the audience they respectively addressed. Our Lord was communing with the Father; in such communion precise details were not necessary. Paul was instructing the disciples, and in the nature of things must enter into details. Jesus asserted a principle, Paul gives the details of that principle; and because of the intimate connection between what Jesus says and what Paul says on the question of union, we are not prepared to consider any suggestion in the direction of union that does not do ample justice to both.

A perfect exposition.

Seeing, then, that what the apostle says in regard to union is an amplification of

what Jesus said, and is to be recognised by us as of equal authority, we earnestly plead with the religious world that it give a more earnest and loyal consideration to this fourth chapter of the Ephesian letter, which in a note on this chapter in the Westminster New Testament is described "as the most remarkable utterance regarding the universal church to be found in the whole of the New Testament." The neglect of this portion of Scripture in the consideration of Christian unity is all the more remarkable from the fact that distinguished commentators have not failed to emphasise its importance. Thus, in Elliott's Commentary, we find the following: "We have here a perfect and exhaustive exposition of the unity of the church," and further, "the ground of that unity is laid in that spiritual communion of each soul with the 'one Spirit,' the 'one Lord,' and the 'one God and Father of all.' . . . The means of entering that unity is the 'one baptism' ordained by Christ himself. . . . The graces, which in germ are conditions, and in full growth are effects, of such unity, are the 'one hope,' the 'one faith,' . . . The exhortation to peace naturally leads to the conception of 'one body.'" Professor Blackie also, in his notes on Ephesians, says: "These seven elements constitute the true unity of the church."

Final and complete.

This great chapter, moreover, clearly indicates that the revelation of the will of heaven, given through the medium of inspired men, was final and complete. The many things that Jesus could not say to his disciples when he was with them in his earthly ministry, he said afterwards through the medium of apostles and prophets. The Holy Spirit guided them in the way of all truth, and thus the church became fully equipped for its divine mission. The truth was made known, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Higher than this no man can go, and there is nothing that human wisdom

can conceive of that can place before us a loftier ideal. No power on earth that can help us to reach this ideal. Only Jesus can help us to become like himself. It is because men do not fully realise this that so many are like "children, tossed to and fro, and carried about by every wind of doctrine." The only hope for a united church lies in steadfast loyalty to the ideal unity of which the Holy Spirit is the author. There must be authority and finality somewhere. Both are found just here.

Editorial Notes

Australasian Church Statistics.

According to the reports presented at the annual Conferences, the membership of Churches of Christ in Australasia is as follows:—Victoria, 8822; South Australia, 5824; New South Wales, 4293; West Australia, 1516; Queensland, 1199; New Zealand, Middle District, 1034; New Zealand, Southern District, 1569; New Hebrides (Aoba Roo, Pentecost 350), 1150. Total reported, 25,407. No figures were reported from Tasmania and the Northern District of New Zealand, but at a conservative estimate there must be at least 1000 more associated in those Conferences, making a total from Australasia of 26,407. During the past year the reported additions by faith and baptism, not including Tasmania and New Zealand North, were 3253. In the reporting States there are 18953 scholars in the Bible Schools. It is to be regretted that our Tasmanian brethren and those in the Northern District of New Zealand neglected to publish statistical returns. It will be noticed that the number of baptisms for the year exceeded those on the day of Pentecost. Can it be said also of them, "They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers?"

China and Christianity.

According to a cable message, the Chinese Government has set apart a day on which prayers are to be offered in all the Christian churches in China for the maintenance of the republican form of government and domestic peace in the land. Chinese authorities will attend the services. We have but to attempt to imagine such a proclamation five years ago to realise the great change that has taken place in that country. It is not long since Christians were in danger of their lives, and in the Boxer uprising many died for Christ. Now the Christian religion is not only protected and officially recognized, but the authorities publicly seek its support and attend its services. Truly this is the day of opportunity in the Celestial Empire. We are living in a wonderful age, in which the powers of idolatry, ancestor worship, and Mohammedanism are being set back while the old gospel of Christ

is coming to the front in large fields, hither to almost inaccessible.

Boys and Crime.

The *Christian-Evangelist*, commenting on the criminal statistics of the United States, says that while fifty years ago there was one criminal to every 1647 of the population there is now one to every 300. "One half of all crimes are committed by those under twenty-five years of age, and three-fourths of them by those under thirty, the great majority of them boys. Over against these appalling facts are the counter facts that there are few boys and young men in our churches. Our Sunday Schools lose them when they come to adolescence. Experienced judges are telling us that it is the rarest occurrence to find a young person before the bar of justice who is either in church or Sunday School." Conditions in Australia are similar to those in America, and it is likely that, in a measure, the above quotation will apply in our country. The age of adolescence is the critical age, and if we can but keep the youths of that period of life under the influence of the church and Sunday School, much crime may be averted. One of the proposals of the "Men and Religion Forward Movement" is that in every church there should be a committee of men to look after the welfare of the boys and youths associated with the congregation, and seek to direct their physical, moral, mental and spiritual development. This should be a practicable suggestion, and has the merit of providing useful employment for some who at present are at ease in Zion. If we cannot do the work along old lines, we must adopt new methods. Our boys are the most valuable asset of the churches, and must be effectively cared for if our progress is to be maintained in the future.

"Sane Evangelism."

American brethren have for some time been discussing evils in connection with evangelistic meetings. That such evils exist is admitted on all sides. Some methods adopted are open to criticism, and published reports have frequently been misleading. J. V. Coomb, Allen Wilson and other prominent evangelists have contended that "there is something wrong with our modern evangelism," and claim they have proved their point. Criticism has been directed to the methods adopted to secure the open confessions of little children, and it seems evident that in America it has been justified. But the reports of meetings as published in the church papers are especially criticised. Durers are hunted up who were formerly men and these, together with all who present letters of transfer, and the entire number of those who come forward to confess Christ, the direct result of the evangelist's labors. In many cases, not more than fifty per cent. of the latter are baptized, and so a false impression is produced. Our distinctively evangelistic work as conducted by "professional" missionaries, is in its infancy in

Australia, and we have so far been comparatively free from the excrescences which have disfigured some of the efforts in America. It will be well for us to learn from the mistakes made elsewhere, and keep our methods and reports within the bounds of a sane evangelism. While no efforts should be spared to lead our children to an intelligent discipleship, we must be careful to bring no undue influence to bear upon them in order to a public confession. And while reporting the number of confessions in each mission, we should also publish the number of baptisms, and of those who are actually received into church membership. Lying reports, no less than lying lips, are an abomination to the Lord, and an offence to all truth-loving people. There is a great and fruitful field for evangelistic enterprise in Australasia, and more men, specially qualified, are required for this work. As J. V. Coomb says in the *Standard*: "We are intensely evangelistic. We need fifty evangelists where now we have one. The church that is not evangelistic is not evangelical." And while we are careful to preach the old gospel intelligently and convince the reason as well as stimulate the emotions of our hearers, the work will continue to be a great source of strength to the churches.

The Quest.

Oh! that I knew where I might find Him,
And while our yearning souls thus cry our erring feet
Are seeking Him amid the haunts of rank and power,
Leaving the bye-ways, where He might be found,
Turning our steps at each illusive sound,
And while we seek, He flingers where we seek
Him not,
Within the heart of each day's common hour.

Oh! that I knew where I might find Him,
In mysteries profound we plunge, and
Keen insights of thought we seek His firm to trace,
 Ofttimes in darkness groping, all our care
To gain His presence, and yet everywhere
Amid the mundane things of life He may be found,
In every bush bird's song He has a place.

Oh! that I knew where I might find Him,
And while we yearn, we dream of lofty flight,
Forgoing step by step the heights are found,
That every holy act brings Him more near.
That even on the dusty highway dear
His prints are seen, moving among us as a guest,
But oft forgotten in life's common round.

—British Weekly.

I have said one hundred times, and am willing to say again, that if anybody will take charge of all the poverty and crime which result from drunkenness, the South Congregational Church, of which I have the honor to be the minister, will alone take charge of the poverty which needs relief in the city of Boston.—E. R. Hale.



"Preach the Word."

By the Late Howard Crosby.

(From "The Fundamentals.")

One of the latest injunctions of the aged Paul, just before his martyrdom, was that to Timothy, which constitutes the text of my address, "Preach the Word." Thirty years of Christian experience, fifteen years of apostolic survey, and the inspiration of the Holy Ghost, all spoke in those words. It was a command from heaven itself, not to Timothy only, but to all who fill the office of evangelists or preachers in the New Testament Church. The order, thus succinctly given, is a condensation of all that Paul had said to Timothy or to the Church on the subject of preaching.

The sound or healthy doctrine on which he lays so much stress, and the avoidance of fables and the world's wisdom, are both included in this curt command. There has been a tendency from the very beginning to conform the doctrine of Christ to the philosophy of man, to fuse the two together, and to show that all religions have the same Divine element at their roots. This was seen in gnosticism, in the Alexandrian school of Clement and Origen, and in a score of heresies that sprang up within the later Church.

Eliminating sin.

The distinctive character of Christianity has displeased the philosophic mind, and men have sought to explain away many of its features from the standpoint of the human consciousness and by an appeal to the teachings of nature. These efforts have certain marks in common. They diminish the heinousness of sin, they exaggerate the powers of man, and they suggest a uniformity of destiny. Sin is a defect, perhaps a disease. The defect can be supplied, the disease can be cured by human applications, the Divine help being valuable as an encouragement to the human effort. High civilization and moral reform are what man needs, and these can be obtained by the use of general principles common to our race, of which Christianity is only one of the forms.

It is natural and inevitable that, with this teaching, the written Word of God should be neglected, if not ignored. No one can study that Word and then use it for so broad and indiscriminating a purpose. No one can study that Word and then be contented with a superficial polish of society, and a universal brotherhood founded upon such a scheme. Paul saw this tendency in his own day, and he warns the Church earnestly against it. "Beware," is his language

—"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2: 8). The evil principle is ever at work. Human nature is ever the same. The Church is always subject to the same efforts of human nature within itself to remove the foundations of grace and substitute the inventions of pride. Whether it appear in the form of hierarchical assumption, or in the character of rational inquiry and scientific research, the evil principle hides, mutilates, or contradicts the Holy Scripture, the Scriptures, as they are, with their Divine claim and their uncompromising teachings, it cannot endure, and the appeal to Scripture it counts as a mark of credulity and an exhibition of ignorance.

Misuse of the pulpit.

One of the saddest sights in the Church of Christ is the yielding to this spirit of pride on the part of the ordained preachers of the Word. Many modern Timothys use the pulpit for discourses on art and literature; others take the opportunity for the display of rhetoric and oratory; others proclaim an ethics of expediency; while still others seek only to tickle the ears of an audience that desires to be amused. In all this you look in vain for the Gospel. Plato or Aristotle, and in some cases Lucian, could have said it all. Churches are filled by appealing to carnal desires and aesthetic tastes. Brilliant oratory, scientific music, sensational topics and fashionable pewholders, are the baits to lure people into the churches, and a church is called prosperous as these wretched devices succeed. The preacher delights to get himself into the newspaper and he accommodates his preaching to the newspaper level. Such churches will, of course, have worldly-minded officers and a worldly-minded membership, while godly souls either flee from them, or else mourn in secret, if they are not themselves chilled by the lack of Gospel heat.

Preach the Word.

It is directly against all this that the holy apostle utters his clarion cry down the ages, "Preach the Word." What is the Word? It is not man's philosophy nor man's rhetoric. It is the Divine revelation. It is called the Word of God, because it is not of man. As God's it has both authority and power—authority to demand attention, and power to convert and save the soul. It is not to be

pounded in man's mortar, nor run into man's mould. It is not to be twisted and fitted to man's preconceived ideas. It is not to be filtered through man's strainer, nor mixed with man's conceits. It is God's and as God's let no man dare add to it, or take from it, or alter it in any way. The Lord Jesus stands by his cross, where he offered up the sacrifice for sin, and points backward to the Old Testament, and forward to the New, as alike the Word of God. Of the former he cries, "Search the Scriptures"; of the latter he tells his apostles that the Paraclete would come and teach them all things, and they should bear witness. This Old and New Testament is one revelation of God—one Bible—one unerring rule of faith. God has not given us a doubtful and deceitful light for our path. He has not given us a bundle of truth and fabled tied up together. He has not left us to our weak and discordant reason, and thus made revelation superfluous. He has given his people a "sure word of prophecy" as the only reasonable guide for our weak reason and our sinful natures; and on this sure Word is his Church built. The doctrines of grace have neither human origin nor human support. They are altogether Divine, and are received only by the soul that becomes partaker of the Divine nature. To go, therefore, to human philosophy or to man's inner consciousness for their confirmation or explanation, is to go to the sentenced criminal to understand the excellencies of criminal law. The error of errors is the seeking for the truths of religion from man. It is but the adaptation of religion to the carnal heart. It is the essence of pride and rebellion against God. Thousands of tomes have been written by men who called themselves Christian scholars and Christian philosophers, which are but volumes of confusing metaphysics and specious rationalising from the basis of natural experience, and which have undermined faith in the Word of God, and utterly perverted the Gospel of Christ. Students of Christian theology waste precious time in studying the works of these conceited thinkers, whose names are lauded as those of giants in the Church, while they are corrupting and secularising the pew.

Bibliolatry.

It is a favorite charge of the advocates of this looseness that we are worshipping a book. "Bibliolatry" is the formidable word that they cast at us. But we worship no book. We do worship God who sent the Book, and it is no true worship of God that slights the Book which he gives. If we honor God, we shall honor the Word he has sent, and we shall be jealous for that Word, that not one jot or one tittle of it be distributed by the vagaries of dreamers or the impious hands of boasting critics. It is the Word of God, and, as such, we shall not allow, for a moment, the speculations, imaginations, and guesses of men, ever so learned, to weigh a feather's weight against it. They have been convicted over and over again of gross and fallacious in their low confidence to detract from the influence of the holy Word,

and their criticisms have returned upon themselves to their confusion. What gross absurdities have been promulgated by these learned enemies of Revelation! Myth, romance, the fiction of poetry; a patchwork of traditions, contradictory records, pious fraud, these are some of the labels that the strutting pride of man has affixed to the books of the Bible, while not one of his sneers has been sustained in the light of honest criticism. No scientific truth has been found opposed, and no historic truth mis-stated, in all the sacred writings, from Moses to John. The most microscopic investigations have been made by the most eager and learned enemies of the truth in order to find some inaccuracy, but not one has been discovered, except those necessarily resulting from the process of transcription, and those imaginary ones which are perfectly resolvable by ordinary common sense. Apply these tests to the Vedas, the Avesta, or the Koran, and the contrast is overwhelming. These fairly bristle with error and falsehood, but the Bible comes out from the crucible without spot, as the pure Word of God. Men just as learned as the inimical critics, and just as thorough in their investigation, men known and revered in the world of letters, have accepted the Bible, the whole Bible, as the inerrant truth of God. If the verdict of the inimical critics can be thus set aside in an equally learned court, the result shows that their learning goes for nothing in the matter.

We wish our young Timothys to go out to their work with the one controlling desire to put God's Word before the people and to avoid questions and strifes of words which do not minister to godly edifying, knowing that the power to convert and edify is not the wisdom of man, but the power of God.

A different sphere.

In these days when so much is made of science, let them leave science alone. All the knowledge of the material world, which science deals in, has nothing to do with the soul's salvation. That is in a different sphere altogether. While it is in accordance with propriety that a preacher should have a general acquaintance with life and things about him, which would include the main principles of natural science (which is simply to say that he ought to be an educated man), yet it is not through material science that he is to teach heavenly truths, nor is he to waste his time on protoplasm, lathylins, and natural selection, into which and like subjects Satan would gladly draw him, that he may not present the subjects of sin and the cross of Christ. If a preacher illustrate Scripture doctrine from facts in the natural world, it is well. He follows the Master's example. But if he puts the natural world in its scientific aspects forward as the text of his discourse, he is using a Bible of a very weak and uncertain sort, and of which he knows very little, and he is making the Word of God subordinate to his own inferences and guesses from nature. Science and religion are too often spoken of as if they

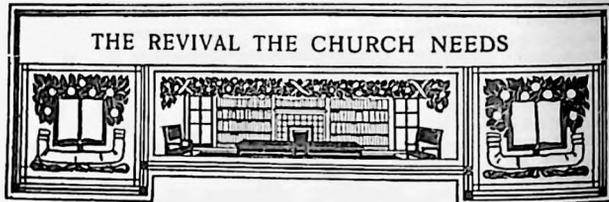
occupied the same plane. Both those who say they are antagonistic, and those who say they are at one, equally talk of the two as on a level. You might as well talk of bread-baking and religion as if they were co-ordinates. Of course there is a connection between science and religion. So there is between bread-baking and religion. The scientific man ought to be religious. So ought the bread-baker. Science can furnish examples of God's wonders in nature. So can bread-baking. But such connections cannot put the subjects on the same level.

Science is merely the study of matter, an examination into natural sequences; but what has that to do with man's immortal soul, and the Word of God to that soul? Who dares to bring the latter down to the level of the former? What has the analysis of any body and its division into carbon, oxygen, and hydrogen to do with my eternal relation to God as a responsible and sinful being? Why mingle things so utterly diverse? And yet this babble about science and religion (where science is always ever

put first) is heard *ad nauseam* from those who are commissioned to preach the Word. Is this Paul's way? Is this John's way? Is this Christ's way? Then why should it be the way of our modern 'Timothys'? Science at its utmost reach can never touch the sphere of the soul's pressing wants. All its trappings together can make no impression on a guilty conscience needing the Divine pardon. Nature is as dumb as any of its own stones in the matter of the soul's salvation. Then why meddle with it in the pulpit? Why bow to it as a teacher? Why be guilty of the blasphemy of putting it on a level with the Word of God?

It is as preachers depart from that Word that their preaching becomes barren and fruitless. The Divine Spirit will only accompany the Divine Word. His mighty power will act only in his own way and by his own means. The Word is supernatural, and woe to the preacher who leaves the supernatural for the natural; who sets aside the sword of the Spirit to use in its stead a blade of his own tempering!

THE REVIVAL THE CHURCH NEEDS



Paper by R. Taylor, read at the Northern District Conference, South Australia.

The church generally needs revival. Take the New Testament ideal of the church, and compare it with the actual as we are acquainted with it, and the need will be only too obvious. It will not be denied that the church is stronger numerically, wealthier, more highly cultured, more highly organized, and has more efficient machinery for doing its work than ever before; but with all these advantages, perhaps never in its history did the church stand in greater need. However optimistic one may be concerning its present condition and future prospects, it can scarcely be claimed that the church has realised the New Testament ideal. Paul testifies, "Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Dr. Brown, the eminent Baptist preacher, says: "The church first, a great yearning for that holiness, without which no man shall see the Lord, and secondly, a passionate zeal for saving mankind from sin and war." Is the church of to-day almost any church roll, and analyse it, and you will find: First, a few saintly souls, who contribute nearly all the money,

shoulder most of the responsibilities, and do the major proportion of the work; and these in many instances are in dire need of inspiration and encouragement. Many of the members, also, manifest little devotion to the Saviour, are irregular in their attendance at worship, and take no practical interest in the life and work of the church. Under these circumstances the spiritual life cannot be other than feeble and unsatisfactory. Is it surprising that while this condition of things exists, progress is slow, little aggressive work possible, and conversions all too rare? The picture I have painted is, I believe, absolutely true to the facts of the case. Surely the time has come when God's people should arouse themselves to prayer and diligent effort to transform the life and activities of the church! What I want to emphasise to-day is, that what is needed most of all is a revival within the church itself. And in order that this revival may be effective, it is imperative that we should have clearly before us what should be aimed at, prayed for, and by the grace of God accomplished.

I am convinced that the church needs a more Scriptural conception of the exceeding evil of sin. There was a time when preachers held and taught most unequivocally that there is an inseparable connection between sin and penalty. In the most unmitigable terms the punishment of the



Tent Mission, Stawell, Vic.

impenitent sinner was declared to be an eternity of suffering in literal flames of hell fire. In the reaction against this teaching, the pendulum has swung to the opposite extreme, and in some places the fact of sin and the evil of sin is belittled. "Sin is an accident, an infirmity, a something for which men are not responsible; God is infinite in mercy, and ultimately everything will end satisfactorily, and all will be well with everyone." I affirm that the influence of this pernicious teaching is making itself felt everywhere, and consciously or unconsciously, men are coming under the spell of it. Multitudes all around us are living and dying in sin, and yet how little some of us are concerned! According to God's Word sin is a blighting, withering thing, at the root of all the bitterness and tragedy of human life. It mars and ruins God's fairest creation—man. It is the one and only thing which can separate the soul from God in time and eternity. Study sin and its consequences in the light of history, sacred and profane. What has sin done for God's ancient people, for Egypt, for Assyria, and many other great nations? "The wages of sin is death." Study sin in the light of the incarnation, the cross, and the tomb of Jesus. We need a revival which will deepen the sense of sin. Whatever else may be dispensed with, I say most emphatically, this is indispensable, for—

2. Nothing but a Scriptural conception of sin will lead men to realise their need of a Saviour. Dr. Chapman says that his old college president came to him one day and said, "I question if New York will ever be stirred; I question if men will ever be aroused from their indifference; I question if men will ever feel their need of a Saviour until we get back to the old days where we preach the exceeding evil of sin." Men do

not value the Evangel to-day because they have not felt the burden of guilt. According to Jesus one of the first offices of the Holy Spirit is to convict of sin. When men are convicted of sin they will listen to the glad tidings of salvation, and turn their faces towards Calvary. It is conversions of this order for which we need to pray and work. Converts thus made, when they come into the church will prove "steadfast, unmovable, always abounding in the work of the Lord."

3. I am persuaded that the church needs

a revival that will help us to realise the possibilities of the Christian life here and now. It is a great thing to be saved from the consequences of sin in the life to come. It is a blessed experience to be assured of eternal life with Jesus. But this is only a part of the birthrights of God's people. There are possibilities of spiritual blessings that many in our churches have never realised, and the result is unspeakable loss to themselves and to the kingdom of God. What conception of the Christian life do you suppose the average Christian has? Is it such a conception that weans him from all other ambitions, and inspires him with a determination to explore and take possession of the riches of the inheritance to which he is called? or, does his union with the church leave him as selfish, as worldly-minded, as pleasure seeking as before—vision and character practically unchanged? In too many instances I fear that if our church members were candid they would be constrained to admit that the religion they possess is eminently unsatisfactory, and the salvation they have experienced is one that should be written with a little "s." The New Testament teaches that Jesus calls his followers to a very different life from this. A revival is needed which will arouse professing Christians to a realisation of the possibilities of the Christian life in this world; possibilities of deliverance from unrest and worldliness; and sin; possibilities of peace and joy and fellowship with God, where prayer will be a source of inspiration and strength, and life in all its relationships will be hallowed and satisfactory. Has not Jesus said, "I am come that ye might have life, and that ye might have it more abundantly"? One of our poets testifies, as men by the grace of God have been able to testify in all ages.



Some Workers and Original Members of the Church at Stawell, Vic.

"I worship thee, sweet will of God!
And all thy ways adore;
And every day I live, I strive
To love thee more and more.
I have no cares, O blessed will!
For all my cares are thine.
I live in triumph, Lord! for thou
Hast made thy triumph mine."

4. The church needs a revival which will stir up its members to realise the duty and privilege of service for Christ. The church exists primarily for the purpose of saving men. We meet for worship and for the observance of the ordinances that we may be inspired and strengthened to labor for the establishment of the kingdom of God upon earth. How is the kingdom of God to be established here or elsewhere? It can only be established as the salvation of sinners is effected. Unless converts are made, the church of Christ is doomed to extinction. The church appoints its ministers and evangelists. It elects its officers and organizes its agencies and its finances, but the responsibilities of church members do not cease when this is done. Jesus Christ expects every follower of his to be a propagandist and a soul-winner. There is a beautiful legend—one might almost read it as history—in which it is imagined that when Jesus returned to heaven from his earthly mission, ten thousand angels sang his praises, and then there was made a great silence, and an angel asked him to tell them how the coming generations were to live the story of redemption, and he saved through his blood. The Master replied, "I have chosen twelve apostles, and they will go and tell others, and these will tell others, and so through all time men will hear the gospel!" But the angel said, "Suppose these men should fail you?" And the Master said, "I have made no other arrangements." So far as we know no other arrangements have been made, and the responsibility rests upon not only ministers and evangelists, but upon all Christians, to press home the Evangel upon the unsaved and to win them for Christ. The church needs a revival which will emphasize this fact. In some of the churches of Korea none are admitted to fellowship until they have won at least one soul for Christ. It is a question worth considering whether in the near future missions should be held in all our churches to emphasize: 1. The exceeding evil of sin; 2. The ability and willingness of Jesus to save from sin; 3. The possibility of spiritual blessing here on earth; 4. The duty and privilege of every believer to engage in the great business of soul-winning.

Make yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought, proof against all adversity—bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts.—*Ruskin*.

Planting the Cross in South Pole Lands.

How the frigid "Fire-Land" was baptised with Martyrs' Blood is told here by Prof. Harlan P. Beach, M.A., F.R.G.S.

The tragedy of Captain Scott and his gallant companions who, on returning from the South Pole, heroically starved and froze to death, and the news of Lieutenant Nimmo and Dr. Mertz's sacrifice of life in the interests of science as members of Dr. Mawson's Antarctic Expedition, have deeply stirred the sympathies and admiration of the reading world. "To what purpose is this waste?" the query of a prudent few, has been drawn by the universal chorus of the multitudes who always admire and acclaim heroic deeds and, at suffering—even though some one has boomed—of devoted servants of an important enterprise. The sad story recalls Christian tragedies of more than sixty years ago when "Hope deferred, not lost," was the motto and the answer to criticisms and prophecies of failure of the Patagonian Missionary Society—since known as the South American Missionary Society. As a parallel to recent Antarctic happenings, and as being one of the test cases of missions, the tale is worth retelling.

Scene first

carries us back to 1832, when Charles Darwin, on board H.M.S. *Beagle*, was participating in the survey and exploration of the unknown portions of the South American coast—a voyage which brought him the first crude hints of his evolution theory, and furnished much of the material used in his "Origin of Species." As they approached the last great island of the continent, fires were lighted along the shore as signals to other islands that a ship had arrived—which is one of the old explanations of its name, "land of fire"—"Tierra del Fuego."

As Darwin and his party neared the land, they were confronted by "the most interesting spectacle I ever beheld. I could not have believed how wide was the difference between savage and civilised man; it is greater than between a wild and domesticated animal." The discordant sounds of the Islanders, which the scientist hardly deemed an articulate language, were matched by their "stunted growth, ill-happen figures, filthy gray skins, long tangled hair, hideous, point-beaked faces, violent gestures, treacherous and pilfering habits, plundering and man-slaying of shipwrecked crews, and generally savage conduct—all combining to mark these Fuegians out as about the most repulsive specimens of humanity." Houseless, wretched wanderers, whose usual bill of fare ranged "between mussels and limpets," they were also devoid of any comforting religion. Their language contained no term expressive of the existence of a Supreme Being, nor did they possess any form of government. In times of war they were reputed to be cannibals, and when long

without food in snowy winter, rather than kill their dogs, they ate the old women, having dispatched them by holding them over the fire until choked to death. Their naive reason for this was: "Doggies catch others; women no."

Scene second

introduces us in 1850 to the same land and the still unchanged people. A company of six missionaries, headed by Captain Allen F. Gardiner, R.N., have come to take possession of Fuegia in the name of the Lord. Their intrepid leader had resigned from the Royal Navy in order to devote his life to mission work. Zululand, in Africa, had been left after three years of unavailing effort to bless the natives. Parts of the island world of the Pacific had been visited, and the mainland of South America had been entered and left again because of Romish and other insuperable obstacles. Twice he had been in Fuegian waters as missionary prospector, but now he and his six companions had come to remain.

After the Ocean Queen left them and their two launches, a long chapter of disasters confronted them, partly described by Paul's "liad of woes," changing Gentiles to Fuegians—in perils from the Fuegians, in perils in the sea, in hunger and thirst, in fastings often, in cold and nakedness—though ravages of the scurvy, destruction by ice and suffering from snow, would need to be added. The very people whom they had come to save were bent upon their destruction, and it was only through hair-breadth escapes that life was preserved. It now became their chief concern to find some spot whither their enemies could not come, there to wait a more favorable time, or the return of their supply ship, or some chance vessel, to take them away.

The nine months intervening between the departure of the Ocean Queen and the last entry of the sole survivor on September 6, 1851, are full of deepest pathos and of sublime faith. Saintry Dr. Williams was soon invaded by scurvy, to be followed by other victims of the disease. One after another died, partly from illness, but more through gradual starvation and infirmities preventing their leaving their poor, comfortless beds, but there was joy in Fuegia and song in the darkest night.

In May, Surgeon Williams writes: "My soul rejoices in the Lord, and I would not exchange my dying hopes, surrounded as I now am with all earthly discomforts, for the greatest luxuries and all the blandishments the world could possibly devise or act before me. . . . were the whole realm of nature and every monarch with his crown inviting me to linger for a while and taste of

honor, power, and earthly good." His last written words were penned on June 22: "He that believeth shall never be confounded. Here I rest my hope; and the Lord's will be done."

Captain Gardiner's birthday in June gave occasion for the petition: "Should we languish and die here, I beseech thee, O Lord, to raise up others, and to send forth laborers into this harvest." Nine days before his death he wrote in his farewell letter to wife and daughter: "He has kept me in perfect peace. . . . I trust poor Fuegia will not be abandoned. If I have a wish for the good of my fellow-men, it is that the Tierra del Fuego Mission will be prosecuted with vigor." Four days before the painful end he completed in his weakness a remarkable memorandum outlining a most statesman-like plan for the future conduct of the mission, which was later made the programme of its operations. He also wrote a long appeal to British Christians in behalf of South America, and to his Government to aid in the work.

Then follow the words of his last diary entry: "Great and marvellous are the lovingkindnesses of my gracious God unto me. He has preserved me hitherto, and although for four days without bodily food, yet without any feeling of hunger or thirst." And in the final scrap of writing scrawled by the dying man: "Yet a little while, and though . . . the Almighty to sing the praises . . . throne. I neither hunger nor thirst, though five days without food. . . . Maidment's kindness to me. . . . heaven. . . . September 6, 1851." No word from any of the gallant company of reproach for the failure to send supplies to save from starvation. God was their joy and support, and the salvation of Fuegia their prayer.

Scene third

shows that the seven grains of wheat had not fallen into the ground and died in vain. A schooner named the *Allen Gardiner* had brought a goodly company to the Land of Fire, though the plans of the ship's namesake caused them to stop in February, 1855, at Keppel Island in the Falklands, whither Fuegians were to be brought for full training and sent back as Christian witnesses to win their savage neighbors to Christ. After building mission houses, voyages were made to Tierra del Fuego to cultivate acquaintance and secure pupils.

A few of these were transformed by the Christian life, and teaching was received but when in 1850 a company were returned to their home, escorted by some of the missionaries, the savagery of heathen Fuegia manifested itself in a second tragedy. Rescuing the party with some cordiality, they coveted the belongings of the missionaries, and, when they were on shore, all of the eight who had gone thither for worship were foully murdered, the cook alone escaping, as he had remained on board. In one short hour they had passed from an earthly worship to the eternal praises of the heavens. Happily two of the pupils were better than the others, who were probably participants in the murder of the missionaries, and

these returned with a rescue party to Keppel.

Scene fourth.

is light after darkness, the clear shining of the Sun of Righteousness. Under W. H. Stirling, later the well-known superintendent and bishop of the Falklands for some two-score years, the long-delayed fruitage began. The voyages of the schooner, the return to the islands of those trained at Keppel, and finally in 1869 the actual settlement on the south shore of Tierra del Fuego of Mr. Stirling, were the beginning of better days for the land of Christian heroes and martyrs. It was true prophecy which he uttered when he paced up and down before his hut: "I fancy myself a sentinel—God's sentinel, I trust—stationed at the southernmost outpost of his great army. A dim touch of heaven surprises the heart with joy, and I forget my loneliness in realising the privilege of being permitted to stand here in Christ's name."

The sentinel remained until a tiny army began to gather about their heroic leader. Not many months thereafter, when he had been consecrated bishop and had returned, Fuegians to the number of thirty-six received baptism, to be followed in later years by many others. Nor was it alone a change in character that Jesus brought in his train to Fuegia. Education went on in books and in other practical lines which have made the archipelago a new world. Planting and fencing gardens, felling trees and sawing them into planks, building cottages, making roads, raising goats, erecting orphanages, etc., are samples of the activities of the transformed Land of Fire. No one was more delighted to learn of the miracle than Charles Darwin, who, before the advent of the missionaries, had often expressed to Admiral Sir James Sullivan "his conviction that it was useless to send missionaries to such a set of savages as the Fuegians, probably the very lowest of the human race." Until his death the great scientist contributed to the Society's funds, which, according to the London *Spectator*, was "about as emphatic an answer to the detractors of missions as can well be imagined."

To-day the fate of many weaker races is befalling Fuegia. The white man from all countries, especially South America, has come with his vices and evil habits, and decay has set in through this death-dealing contact. Chile and Argentina have divided up the archipelago, and on some of the more favored islands great ranches have taken the place of the old wilderness, and the islanders have been correspondingly limited. Their numbers are slowly dwindling, and it is possible that, like the Tasmanians, the last Fuegian may disappear in our generation. This passes once more the old question of wasted talent. One might reply in Jesus' own words: "In that she hath poured this ointment upon my body, she did it to prepare me for burial." If death is foredoomed, why should not this Indian race be prepared for its end and for the future where transitory winds and bring hunger and man's inhumanity to man are un-

known? If there is salvation only in the Saviour, we must haste to implant the glad news in the hearts, and not merely in the ears of these disappearing Red Men.—S. S. Times.

Men and Religion.

VICTORIA'S PRESENT OPPORTUNITY.

The visit of Fred. B. Smith and Raymond. Robins is likely to be memorable. Rarely, if ever, have visiting speakers so captivated their audiences. Personality accounts for a great deal of this fascination. Both men have that command of mystic spiritual force we sum up in the word "Personality." They are vital men, radiating like magnetic centres the electric forces of conviction that dominate them. They could not have come at a better time. The whole burden of their messages is the share of the Christian Church in the building in the city of God. At the great King's Theatre service, Fred. B. Smith stressed where the church should first turn its attention. "The warfare of a militant church that would build up a Christian State must be waged against gambling, intemperance and lust. While those 'vices that kill' have free course, and are entrenched by immense vested interests, there are no hopes of permanent reform. Victoria has a fine 'Gaming Act,' but its enforcement is a disgrace to our law authorities. With a new Chief Commissioner of Police it should be possible for a united and determined Christian Church to call for better adherence to the laws on our statute book than has hitherto obtained. Without the least doubt should the church fail to awake, we shall be met with a serious proposal to legalise the vice in the form of the totalisator, and possibly even a Government 'Tattersall.' Last and social vices springing from it have had a realistic exposure. There are two movements in our city that should receive great reinforcement by the trenchant and burning words of the missionaries—the Council of Social Hygiene, and the Conference to Prevent the Circulation of Impure Literature. Equally urgent is the call to those interested in temperance reform. We have legislation that while giving present reform promises a golden opportunity in the future. In my local opinion is present, but that will be repudiated unless the church is widely awake. The aim of the missionaries to vitalise existing agencies to meet the needs of these national evils is the hope of the present. The Victorian Alliance should be an alliance not in name only, but in fact, and covering every church in the State. In this connection the appeal for the creation of an Alliance Vanguard is most opportune. It is planned to nullify the existence of a fighting arm of the Alliance too strong, which shall be the left wing of the Temperance movement. Every Christian man, and many, of intense conviction, is asked to enrol by sending in his or her name to the Alliance office. From this regiment, speakers, canvassers, poll clerks, and the rank and file of a strong working contingent will be sent to every electorate throughout the State. No license leases will then be formed to cover every electoral district. We applaud this effort to capture the awakened Christian conscience for this great work of the kingdom, and trust our own church will send picked men and women to form this new regiment of Victoria's temperance army. No one will be sought out for this work. Volunteers who will simply write and say, 'You can count on me for this,' are asked to send their names to Rev. J. C. Martin, or Mr. J. G. Barrett, Victorian Alliance Office, Collins-st., Melbourne.

In the Realm of the Bible School.

JOSEPH MADE RULER OF EGYPT.

Bible School Lesson for May 11, Gen. 41.

A. R. Main, M.A.

It is generally believed that Joseph came to Egypt towards the close of a dynasty of Asiatic rulers of Egypt, known as the Hyksos, or Shepherd Kings. This helps us to more readily appreciate the sudden rise of Joseph to greatness and his ready admission to the court. Had a native dynasty, having foreigners, been in power (as was later in the days of the oppression, Ex. 1: 8), it would have been more difficult to gain favor and admission. But Joseph as an Asiatic would not be so suspect at the court of a king of Asiatic descent. Of course we will not place the emphasis here in what God did for Joseph and in Joseph's faithfulness to God in the true secret of his advancement.

Joseph before Pharaoh.

For the third time Joseph had to do with dreams which affected his destiny. Pharaoh dreamt twice. First he saw seven cows, fresh and fat, come up out of the Nile. These were followed by seven thin, straggy cows, which promptly ate up their predecessors, and yet were as lean and ill favored as before. The second dream was like the former, only ears of corn appeared instead of cows. As a wise man of Egypt could interpret these. Surely the chief butler, who had been helped by Joseph, remembered how his dream had been read, and recommended the Hebrew prisoner to Pharaoh. Joseph was brought before the king and interpreted the two dreams. The seven fat kine and seven good ears represented seven years of plenty which were to come to Egypt. The seven thin kine and seven blasted ears stood for seven years of famine. The doubling of the dream betokened that it was established by God, and that it would shortly come to pass.

Everyone will know that through the centuries Egypt has been dependent upon the Nile for its harvests. Most of the land is practically rainless, and in part displays the character of the harvests has been determined by the proper overflow of the Nile. Should the flood be too great, property and life were destroyed. Were the overflow to fail, harvests were gone. In our own day, the British Government has spent a tremendous sum in the construction of the Assuan Dam, which has been a great boon to the whole land.

Joseph went beyond interpretation. He gave advice. The surplus corn of the years of plenty should be stored. Pharaoh should set a shrewd and capable man, with overseers under him, to work. We agree with Dods when he says it is impossible to believe that Joseph had himself in mind when he spoke of "a man discreet and wise."

Pharaoh's discernment.

It was to the credit of Pharaoh and to the saving of his people that he had a discerning mind and a reasonably unprejudiced heart. He saw the wisdom of Joseph's advice, and argued that the man who could propose such a statesmanlike policy was not unlikely to be the best man to carry

it out. So the foreigner, the slave, the reputed klan, was set over the land.

Pharaoh's question was, "Can we find such a one as this man, a man in whom the Spirit of God is?" Perhaps the king spoke more wisely than he knew. He has given one of the best tests of life. Character counts, and fear of God reveals in character. We need to realize the potency of the Spirit of God. He who has the indwelling Spirit will command the respect of others, as Joseph did that of Pharaoh. Some years ago a successful lawyer in an Indiana city said he became a Christian just as he was beginning practice. "What do you want to be so foolish for? You'll spoil your business," was the warning of a friend, the proprietor of a saloon. "Be a Christian if you will, but keep quiet about it. No one wants a Christian lawyer." The lawyer did not keep it quiet. His practice grew. The saloon-keeper, however, gave his work to an atheist practicing near by—until he wanted to make his will. Then he sent for the Christian lawyer. "I want a Christian for this work," he said. "I must have a man on whom I can depend."

Joseph's great secret.

In a former lesson it was remarked how Joseph was ever willing to exalt the Lord. He gave him the glory, attributing all wisdom and blessing to him. To this Joseph owes his greatness. His life is a living commentary on the words of the Lord, "Them that honor me I will honor." As one puts it, "Joseph honored God before Pharaoh, and then there God honored Joseph." Our present lesson illustrates this in beautiful fashion. We are repeatedly arrested by Joseph's words, "It is not in me" (Gen. 41: 16). "What God is about to do, he hath declared" (v. 25). "What God is about to do, he hath shewed" (v. 28). "The thing is established by God" (v. 32). Joseph never forgot God; his heart was never lifted up. This has been called Joseph's great secret—"not in me, . . . God." S. D. Gordon has this helpful word upon it:—"It was worth all those weary, prison years to have gotten this grained in deep, 'not in me: God'! Paul learned the same thing, 'It is God that worketh.' Not in me, but through me. We are channels that God uses. God needs channels. It is a wonderful privilege to be a channel; but the power is all in God working through the channel. The thirty time-sitting on the edge of the well, nor think the water, but uses it, lays it aside, is grateful for some greatly impressed with what fine tin cups they are, to pass out the water of life with. Our success or achievement is not primarily because of anything in us, but because of the God working through us. A man may ignore God. But God in his great graciousness never ignores any man. His only as he is all-well-way in the life, come."

Joseph's exaltation.

The exalted slave became Prime Minister. Pharaoh gave him power over all his house, say-

ing, "Only in the throne will I be greater than thou." With great ceremony the grand office was invested—with signet ring, garments of wondrous material, golden chain. A new name was bestowed—Zaphenath panach (which is variously interpreted as "God, the Living One, has spoken"; "Preserver of Life," "Governor of the Living One," "Bread of Life," and "Saviour of the World"). A matrimonial alliance was arranged, whereby Joseph became a member of one of the most aristocratic families in Egypt. Joseph's wife was Asenath, daughter of the priest of On. So, in the words of Gordon, Joseph became "a *has autoerati*." He ruled by the grace of God, for the good of the people; and under the divine providence was the means of saving the folk who enslaved him, and the brothers who sold him.

Getting along in the world.

In our study there lie lessons of perennial interest and importance. The career of Joseph may be viewed from numerous standpoints. One may be led to regard the beautiful character of Joseph and so be encouraged to imitate it for its very excellence and beauty that shine in it. Another will read it for the enthralling interest which the study of antiquities has in it; and in truth there are very many points in which our present lesson raises questions of Egyptian manners and customs. There is, however, one thing in which we shall all be interested. Joseph's is a conspicuous case of a man who made his way in the world. From a dungeon to a palace—that is a mighty transition. How was it effected? Was Joseph lucky? Did the thing happen by chance? Not a thousand times no. It is, as a general rule, the inefficient, the unreliable, the lazy, who talk about luck being against them. I grant that even if we strive our utmost we shall not likely be the companion of earthly kings; we shall not have a position in all points like Joseph's. But we must succeed if we try Joseph's method. There is no royal road to success, to learning—to anything that is worth going to. He who will try Joseph's plan will be successful. What was that plan? The following points have been suggested by P. Schuet as setting forth the steps by which Joseph advanced: (1) He was not discouraged and downcast by adverse circumstances. (2) He did his best wherever he was. (3) He made friends by his readiness to help. (4) He trusted God, and was always ready to acknowledge him. (5) He was modest, and waited for others to suggest his advancement. (6) He was patient, and waited God's good time. (7) He made use of the fully opportunities, and so was all ready for the great ones when they arrived.

We might, if we considered the case carefully, add to this list; but it contains the essentials. "Succumb to a man diligent in his business; he shall stand before kings, he shall not stand before mean men" (Prov. 22: 29). It is no use to let little opportunities slip by, and then complain because we miss the big chance. Fred B. Smith has just been telling us who will be the leaders of our country in twenty-five years from now. Who are they? Not the youths who waste their evenings in pleasures which but for the waste might be called harmless. They are the young men who use the precious hours, who give their minds to study, who are now day by day building up a character of industry and reliability. Perhaps we shall lose Joseph's reward because we will not use Joseph's method.

If Jews should come to-day, could you look him in the face when you have tried so little to send the story of his love to all the world? Begin even now to determine to give a great offering on July 6.



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Our First Christian Funeral.

Early in the morning of February 23 a little child was born to Waylio and Wali. It had been a sad night for Waylio, who feared his beloved wife would be taken from him, and the disappointment after looking forward to rejoicing over the first little one was great. Wali was very weak and ill, and had to be kept very quiet. The doctor who had attended her sent some medicine when she became feverish, and she was constantly attended by the missionaries. Sunday and Monday she seemed slightly better, and on Monday afternoon was brought over to the Bungalow so as to be under the oversight of the missionaries. She was so bright on the Monday evening, and all were cheered at the hope of her speedy recovery. After sleeping till midnight she awoke, and was very restless for some time, her husband and the missionaries doing all they could for her; but as the morning advanced it was clear at least to one that the life of her Indian sister was slowly going. About 4.30 the husband's brother and Miss Tilley and others were called in, and together they watched for the end. As it began to dawn on the husband that God was calling his wife, and that the parting must soon come, he broke down and sobbed. It was so sad to see that his sons awoke the dying one, who threw her arms over his neck and asked, "What is the matter with you, dear—what is it?" As the sunlight began to come in at the window she breathed her last, quietly and without a struggle.

The Indian idea is to let sorrow have its way in noisy crying and abandonment to grief; they don't even try to weep quietly. It was most pathetic to see could not help feeling for the bereaved who so lately were hoping she was improving. The husband was very violent in his grief at first, and it was feared he, too, would break down. Then he begged to be allowed to stay by the body and for the body to be left.

In India the funeral has to be hurried, and within a few hours the funeral must be. The missionaries said, "Waylio, if we left the body you would soon be the first to say, 'Bury it, it is corrupt'; you must remember she is not here, she has gone to be with Jesus; then have you forgotten what she asked you in the night—'Who is that singing?' Why, perhaps she then heard the angels who had been sent for her." He became quiet after soon after this, and sat with his eyes on the face of his loved one till the coffin was made.

The Christian boys had been busy. Some had gone to the burial ground and were digging the grave; others made the coffin under the school's instructions, and by 11.30 all were gathered in the chapel with the coffin on a raised dais in the middle. It was a solemn service, and yet there was also rejoicing, the keynote of which was summed when, after the service was over, the husband, quivering his lips, stood with his arms

on the coffin, and, with a face from which all the blood seemed to have receded, looked steadily to all around and said, "I am filled with joy because I know she is with God. She has been a good wife to me, and has helped me as a Christian. We have never had a cross word." There were Hindus around looking on from the outside of doors and windows; surely such a testimony must tell when contrasted with the agony of sorrow without hope. In a few minutes the lid was screwed down and the coffin raised on the shoulders of the four bearers, and the cortege left the compound for the portion of the field which had been set aside as God's acre, and there they laid

big tree, and I don't think I ever enjoyed anything so much as to see their faces. Some of them had never seen such a thing, and the cries of joy when they saw the dais, and the clapping of hands! Everybody had a present and a bag of cake and fruit, and they all thank the children in Australia who made it possible for them to have such a good time. But you will agree with me that the best of our time was on the Sunday previous, when five of the school children (Ani Bua was among them, with two young women, also the result of the school teaching) were baptised. I can assure you my heart was very full of gratitude, but it also brings added responsibility, as they, the little ones, are inmates of my home to train and teach. I had also a very happy piece of news. Ung Fuh graduated, and is now with me to help in the school. So you see what a really good time we had. There is no doubt but that the best results of mission work are going to come from work among the children. Last week a young Chinese Christian who is a Sunday School superintendent, in a paper he prepared maintained that the Sunday School is more important in China than in any other land, as through it people will be taught truths and come under its influence that could never be reached in any other way.—Yours in his service,—Rosa L. Tonkin.

Only a penny postage stamp, such as brings the missionaries' letters from Old and Pentecost every month, yet there is power even in a postage stamp. If out of our great brotherhood in Australia 20,000 were to put by the price of a postage stamp every day, from the day this "Christian" is issued till July 6, the great offering day, £208,174 would be given from that source alone. Most of us could do even more than this. Let us deny ourselves daily, to give a worthy offering on

July 6. July 6.

dear little Wali until the resurrection. Surely such a funeral could not have been had but the herald of the cross been sent to these shores and the message of life preached and accepted.

Pray on. God is working and will work, for he has his chosen ones here in this dark land, and they must be gathered in.

Within a day or two we sent Waylio down to Belgium to stay with some missionary friends for a month. It was with them he had lived as an orphan boy. Pray that the wounded heart may be healed, and that he may become a whole-hearted preacher of the Word.—Edith Stratton, Baranaki, India.

Blessings at Shanghai.

We had a lovely time at Christmas. The children gave an entertainment on Christmas Eve, and the building was packed. Then we had a fine

God Cares! Do We?

"Forget not that your first and principal business as a disciple of Christ is to give the gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes of bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether you would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with his precious blood. I warn you that it will go hard with you, when your Lord comes to reckon with you, if he finds your wealth hoarded up in needless accumulation, instead of being honestly devoted to giving the gospel to the heathen.—Dr. J. J. Gordon.

Think of these words, in view of the annual offering on the first Lord's day in July.

"Listen to what the Redeemer commissioned his disciples to do! Not to encumber themselves in comfortable buildings and invite the people to come, and if they would not come leave them alone to be damned. He said: 'Go ye,' which means 'Go after them.' Where, Lord? 'Into all the world!'"



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

South Australia.

UNGARRA.—On the average the meetings are being well attended. Lord's day morning, April 23, we had a very nice meeting. One confession at the close of the writer's address.—R.R.

OWEN & ALMA.—The work at Alma proceeds steadily. Since last report we have had the joy of seeing two young men come into the church by personal challenge. On April 10 we held a service at 10 o'clock. Bro. and Sister Howard, who are leaving the district. The church here is not what it once was, and we can ill afford to lose any members. On Thursday, 17th, at Owen, our first annual church rally and roll call was held. It was the occasion of our annual business meetings, and for election of officers, when J. Harkness and W. J. Markman were elected elders, and E. Richards and J. Gordon deacons, the whole roll was called and reviewed. All our isolated members had been written to, and many responded with a hearty greeting, which was read in response to their names. This procedure was helpful to all, and will prove to be a blessing to the church, as we are maintaining correspondence with our isolated members. The writer visited Mounta on the 13th. Attendance at meetings is well maintained, and interest is good. We were pleased that a married woman made the good confession, which took place in a cottage meeting after the evening service.—A.H.P., April 18.

FORT NEILL.—On Lord's day, April 6, we held a special service in the goods shed. Bro. Roy Raymond preached, the subject being "Jesus Only." There was a fair attendance—20 present. We have here now eight members, and hope to confirm these meetings, and to soon establish a church. D. C. and F. T. Hutt rendered a violin and accordion service. W. Harkness has promised to help us in this.—The Hurt.

HENLEY BEACH.—Since last report we have had the pleasure of receiving into fellowship Bro. and Sister Jenkinson, and Bro. A. Charlick, from North Sydney church. Last Lord's day we were pleased to see a many visitors with us around the Lord's table. To-day we were glad to welcome visitors. Bro. Noble presided, and Bro. Gore exhorted the church. We are glad to say that our Endeavor Societies are still moving onward. Our Bible School maintains its interest in the work of the Lord.—W. Stanford, April 20.

GROTE ST.—On last Wednesday the quarterly business meeting was held. Encouraging reports were received from the various auxiliaries. It was decided by the meeting to ask Bro. Cuttriss, of Mallsia, to take up the position of assistant evangelist to Bro. Thomas. Bro. Blakemore exhorted this morning and preached the gospel this evening to good meetings. We had with us an excellent table. Bro. Morrow, of Port Pirie, Dawsen, from Geelong, and also Bro. Dawson, from Geelong.—T.M.G., April 20.

SEMAPHORE.—A very enthusiastic working session was formed for last Saturday to start the creation of the frames around our chapel. The ladies provided cake and tea, while the men did the work. Quite an enjoyable afternoon was spent. To-day meetings were fair, the attendance at night being lessened by the welcome showers of rain. Miss E. Weeks sang two solos, which were well appreciated. At the close of the address on "Christ on Trial," a young lady made the good confession. The prayer committee of our C.E. have undertaken to visit those who are

unable to attend the meetings, on Sunday afternoon. Yesterday a very nice meeting was held with Bro. Ermaker.—W., April 20.

STIRLING EAST & ALDGADE VALLEY.—Last Tuesday eighteen Endeavorers paid a visit to the home of Bro. Stevens at Mylor. A meeting was held in his spacious dining room. Quite a number of friends were present. The brethren at Mylor contemplate commencing morning meetings there. The Institute Hall will be secured for the purpose. The church here will assist with speakers. A. G. Rudd is at Glenelg on holidays. Bro. Pinball is in Melbourne. Bro. Buchs' little daughter had the misfortune to be run over by a loaded vehicle, off which she had fallen. While sympathizing with the parents, we rejoice with them at the prospects of recovery.—T.E.

ALMA.—On April 9, a social, presided over by J. Harkness, was held in the chapel to say farewell to Bro. and Sister C. Howard, who are leaving the district to reside at Blumberg. Speeches were made by Bro. Wilson, Bro. Gordon, and president, making reference to their lives both in and out of the church. Bro. Howard responding. A splendid cup of tea was provided by the sisters. At the annual business meeting held on the same date, it was shown that the church, though small, was in a real live state, all the meetings during the year being well attended, and that there had been two additions from the Bible Class. The treasurer's statement showed that £150 had been collected for all purposes, being an average of about 47 per member of those attending, and that after paying all expenses there was a credit balance of nearly £20.—A.H., April 18.

WALKERVILLE.—At morning meeting, a fair number, Bro. Bradley presiding, Bro. Ludbrook exhorting, subject, "Growth of the Church." We had a profitable time. School still progressing. We hope to have a good vacation on May 4, anniversary. Service of song, "Building the Bridge," at 2.30 p.m. Public meeting and tea on Thursday, 7th. Tea at 6 p.m. Service of song after tea, at 8.30 p.m. The school children will have the treat on Saturday, May 10, in the Botanic Gardens. Attendance small. Bro. Dabb gave a very interesting address. Juvenile Endeavor had a good time last Thursday. Miss Spurr, supt. of J.C.E. Union, gave a chalk talk to about 15 members, which was thoroughly enjoyed.—J.H.T.

HINDMARSH.—Wednesday, April 16, the quarterly business meeting of the church took place. E. Freeman presided over a large attendance. The reports from the various organizations showed very satisfactory work. The financial statement showed income for the quarter ending March 31, including balance in hand from previous quarter, £122/5/0; expenditure, £114 standing liabilities on land and building, £114. Outstanding had been paid off the land during the quarter, £100 the money per-week fund. The secretary of the Y.P.C.C. gave a fine report on the working of the society, which showed that the young people were doing a splendid work not only at home but abroad. The proceeds from the pound nights held once a month has resulted in the Sunshine Committee, who visit the Destitute Asylum every week, being enabled to give to the inmates extra food, which are much appreciated by them. The treasurer's figures are in a very healthy state, the is to be devoted to forwarding Bibles to other

parts. The evangelist's report showed good average attendance at the Lord's day meetings, more interest in the mid-week services, addition by baptism 1, by letter 1, removals by death 4, transferred to other churches, principally through members removing to other localities, 18 leaving number now on roll 391. The envelope secretary reported that out of a total of £74/0/5, contributions received, £54/10/1 had been received from those using the envelopes. Young Ladies' Service Class report showed good steady work being done by the members, garments to the value of £1/15 having been made up, and two parcels to the value of £1/18/8 having been given away to needy cases, and that there had also been an increase in the number of members. By a substantial majority it was decided on a ballot being taken to retain the services of H. D. Smith as evangelist for another year from the expiration of his present engagement on August 31. Bro. Smith is doing a good work amongst the members, and his re-engagement will be appreciated by them. We regret to report the death of W. Goodall, who passed away after a very long and painful illness. He was caretaker of the church, and carried out his duties conscientiously and to the satisfaction. On account of failing health, he resigned after several years of faithful service. The church deeply sympathizes with the bereaved family. Sunday, April 20, good meetings. The church had a visit from A. P. Wilson, of Tasmania, who spoke at the morning service. Two Bible School scholars who were baptised during the week received the right hand of fellowship.—J. W. Snook.

MILE END.—Good meetings the last two Lord's days. On the 13th, Bro. Walden delivered a much appreciated address to the church. Bro. and Sister W. Verey were received by letter from Walkerville. On the 20th Bro. and Sister Hart, of Riverton, were received by letter from Glenelg, and at night a lad from the Sunday School confessed Christ. A number of strangers are attending.—E.

UNLEY.—Bro. and Sister Wm. Charlick and Miss Charlick returned from their trip to England on Tuesday last, and were present at the evening meeting. Among the visitors were: Sister M. W. Wood, of Ellimur, and Miss Wylie, of Bordertown, and Bro. Urey. Five were received into our membership—Sister Prisk and her two daughters, and Bro. and Sister A. J. Cosh. This evening Bro. Walden spoke on "The Wonderful Book," with special reference to the splendid work done by the British and Foreign Bible Society.—P.S.M., April 20.

PROSPECT.—Last week the quarterly meeting of the church was held. All departments showed increased interest. Finances good. Decided to erect large room at the rear of chapel for Bible School purposes. Would like to borrow £200 at low rate of interest. Work for building will be done by members largely. K.S.P. concert a great success. Young men took their parts well. Good meetings to-day. Sister Mrs. Jacobs, of Norwood, received this morning. W. Morrow preached an eloquent sermon to a good attendance to-night. W. B. Blakemore addressed the Band of Hope last evening. There were over 100 present.—I. A. Paterson, April 20.

MOONTA.—Good meetings all day. One married woman made the good confession last Lord's day, the 13th, when Bro. Wilson, from Owen, was with us. She was immersed this afternoon at Kadina by Bro. Warren. To-day Bro. Neff, from Kadina, was with us. Good attendance morning and evening. We are increasing in numbers.—E. W. MacGregor, April 20.

NORWOOD.—We celebrated our 24th anniversary on Sunday, 13th, and Thursday, 17th. On Sunday morning A. G. Dick delivered a stirring address, and P. A. Dickey preached to a large congregation in the evening. Our public meeting on Thursday night was not so well attended as we expected. We attribute the small number to the fact that we dispensed with the annual for this year as an experiment, because the members did not appear to appreciate a tea meeting, but it was a mistake, and we will have a tea next year. D. A. Ewert was an excellent chairman, and his address was much appreciated, as also were the

addresses of W. B. Blackmore, G. T. Walden and P. A. Dick-on. The choir rendered two beautiful anthems. The secretary reported that the year had been a most eventful and successful one. The duplicate envelopes which were adopted early in the year had not only increased our ordinary funds, but had nearly doubled our Home Mission offering. The average attendance of members around the Lord's table for the year was 230. Our membership, which now stands at 681, including 97 isolated, has increased this year by 73, after deducting 39 transfers to other churches, and 10 who have joined the church above. The finances of the church are in a very solvent condition. The Sunday School has 414 scholars, and 30 officers and teachers on the roll.—S.P.W., April 20.

NARACOORTE.—The attendances to-day, for divers reasons, have been small, yet our hearts were gladdened to-night when a young woman having responded to the invitation, made the good confession, and, at the same hour, was baptised. Brethren, this field is really a foreign mission station, so isolated by distance are we, thus being prevented from personal intercourse with disciples in other churches, such as you have in your cities and suburbs; but if we can be assured of your sympathetic prayers, we shall be sincerely grateful.

Tasmania.

LAUNCESTON.—Since last report 133 have been received into church fellowship. All meetings are well attended, chapel nicely filled. Lord's day mornings, a Christian Endeavor Society has been started, which should prove of benefit to the young members. Our building fund is nearing £140. Thankfully received, 17/- from the church at Auburn, N.S.W.; trust many churches will be able to do likewise. The mission at Launceston has put up a record of books and literature to the value of £170, worth having been disposed of.—N.J.W., April 15.

New South Wales.

ENMORE.—Our visitors yesterday comprised Bro. and Sister F. Bull and son, from Unley, S.A.; Bro. and Sister Green, from Hurstville; Bro. Warren, from Swindon, England; Sisters Mrs. and Miss Greig, of Footscray; Bro. Saxby, of Taree, and Sister Mrs. Bray, of Ligon-st. We had the pleasure of receiving Sister Mrs. Allen by letter from Inverell. The weather at night was not favorable for a large audience, still she at attendance was good. Bro. Illingworth's splendid address on "Witness for Christ" was much appreciated.—E. J. Hiller.

SYDNEY.—At the conclusion of the gospel address by Bro. Bagley on "The Christianity of Christ," one young woman, Sister Molloy, came forward, and was baptised. One of the converts from the Chinese Mission conducted by Bro. Lane was also immersed. Visitors present during the day, Bro. Davis, June; Bro. Lockyer, Taree; Bro. and Sister Leslie Simons, Dublin; Sister Smith, Windorah; Bro. and Sister Friedler, York, S.A.; Bro. Green, who was baptised last Wednesday, was received into fellowship this morning. Sister Upton's son, Roy, who is a member, is laid aside with very serious illness, and is not expected to recover. Bro. Bagley will contribute on May 4 a series of ten discourses on "The Church of the New Testament," and judging by the symptoms of the same, should be most interesting to those privileged to hear him.—J.C.

NORTH SYDNEY.—On Sunday last the weather interfered considerably with the attendances, but the beautiful showers are appreciated. At the morning meeting we had the privilege of extending the right hand of fellowship to Bro. Sharp, from Erskineville, and Sister Cadlington, who was baptised on the preceding Wednesday. We regret that Bro. Saunders was unable to be with us, owing to an attack of influenza, but pray that he may be speedily restored. In the absence of the appointed speaker, A. E. Webber gave a helpful address. At the gospel service Bro. Lang came to our assistance and gave a fine address on

the theme "Kept Promises." Sunday, April 27, will be the last Sunday of Bro. Saunders' engagement with North Sydney, when we desire to see a large number present all day.—W.J.M.

JUNE-MARRAR.—We held a very successful gospel service at Marrar last night. Good attendance and interest. Sunday drivers eleven miles to be present, facing some drive home after service. At morning service we had as a visitor Bro. Walter Armstrong, of Taree.—T.G.M., April 21.

PADDINGTON.—This morning at the worship service we had a good attendance, and several visitors, some from New Zealand. Bro. Franklyn gave a good address, his subject being "Go Forward." At night Bro. Frasnlyn preached a fine discourse to a large audience on the subject, "Why We Exist." Our brother handled the subject in a masterly manner, and made a good appeal for Christian unity on Bible lines. We heard many expressions of appreciation after the service.—A. W. Shearston, April 20.

LILYVILLE.—The tent mission conducted by Bro. Harward has held its own for another week, contending against rain and other adverse circumstances. We have frequently been driven into the adjoining chapel, and last Sunday had to spend all day in the building, yet we have good meetings, faithful and earnest gospel addresses, but no donations. Still, in spite of all difficulties, addresses must be very helpful to the Christians gathered to the meetings, and productive of future good. The mission is to be closed at the end of this week. The various church choirs are continuing to render helpful service in song, for which we are thankful.—J. Fox.

HURSTVILLE.—Owing to the inclemency of the weather, there was a large number present at the morning service. We had Bro. and Sister Alan Price with us again, Bro. Price exhorting the church. The Sunday School is still being well attended. A cradle roll in connection with the Sunday School has been started. In last issue of the "Christian" mention was made that Bro. Green conducted the gospel service, this was an error, Bro. Garden conducting that service, but owing to the absence of Bro. Garden this evening the platform was taken by Bro. Green, whose address was greatly appreciated.—Eleanor J. Winks, April 20.

ERSKINEVILLE.—Last Tuesday evening the first meeting of our new Band of Hope children was a splendid success. We had quite a large attendance of members and interested friends. Deep interest was manifest throughout the meeting. Several splendid items were rendered. F. Taylor and J. Clydesdale gave invigorating addresses, dealing with many different phases of intemperance. A pledge signing service was conducted; many present signed. Fine spirit prevailing. Good solid work being done by working here, members of which are grateful to the Misses R. Funnell, O. Dell, and others for providing refreshments.—W. Budgett, April 20.

BROKEN HILL (Wolfram-st.).—Good attendance at all gospel services. On March 30, one had from Bible School baptised and received into fellowship. Sunday, baptised Mrs. Skewes, who made confession of faith during Bro. Warren's mission. April 6, received Mrs. Skewes into the church. Miss Dingle has removed to Moonta. We trust her voice may be used for the glory of God in the church there. April 8, Y.P.S.C.E. anniversary. Bro. Reynolds gave good address. Though we have had a number of removals, there are now 32 active, 17 honorary, and 2 associate members. Sisters Mrs. Flint, Mrs. Harrison, Miss Ball, Miss Hayward, and Bro. Harvey and Holland contributed musical items; Mrs. Hughes and Miss Stella Eyre gave recitations. Refreshments were handed round. April 8, a meeting in the morning, but a large number suffering from influenza.—E. J. Tuck.

GUILDFORD.—Bro. Cattanch has organised a meeting of members in this district on the Lord's day. On April 6 the first meeting was held at the residence of Bro. Walters, Rosburgh-st., and will continue there until other arrangements and details are made. The members at present are Bro. Walters and family, Bro. R. Steer and fam-

ily. The position of meeting is central. On the 13th, we had a very homely meeting. Bro. Cattanch gave an address on the need of all Christians having a direct personal knowledge of Christ. We are looking for other members who may be in this area, and intend despatching all collections to the purchase of a piece of land, which is at present cheap. When we can make further arrangements, we intend to start a Bible School. Any suggestions or help may be sent to R. Steer, Mitchell Library, Sydney, N.S.W.

Queensland.

ZILLMERE.—The church is still progressing. On Lord's day, April 6, Bro. Bulgin exhorted, and preached to a fine audience in the evening. Bro. Chalmers, of Brisbane, was with us all day. Strangers are coming along to our meetings. April 13, gospel meeting. Bro. Bulgin exhorted. Our esteemed Bro. Hutchinson is lying in the Hospital seriously ill. At our gospel meeting one of our brother's sons, a member of our Bible Class, confessed his faith in Christ. The Lord's day School is in good form. The rally is taking on well. We have had seven days of our weeks, with 13 additions. The scholars are in great spirits.—J. Bruce.

New Zealand.

ONEHUNGA.—We are glad to report the addition of two by faith and baptism. These are a young man and his wife, recent arrival from England. They confessed Christ at the close of earnest addresses by Bro. Creamer. Band of Hope starts again next Thursday, when a good beginning is expected to the winter's temperance work.—Mm. Guyan, April 8.

MORNINGTON.—The church had the pleasure of listening to one of its own products, W. E. Powell giving his maiden gospel address on April 6. The weather was unfavorable, but our young brother made a creditable first attempt on the text, "Choose ye this day whom ye will serve." More should be heard of him in the future as a mouthpiece for the Lord. Visible results of our sincere efforts in sowing the good seed are few, but we keep on scattering it broadcast. A resolution of deep sympathy with Sister Manill on the loss of her husband and co-worker at Invercargill, and also with Sister Manill, senior, on the loss of her son, was passed last Lord's day. We sincerely commended the bereaved to the God of all consolation.—T.J.M., April 8.

NELSON.—Lord's day, April 6, visitor, Sister J. Gardner. Instead of the usual exhortation at the meeting for worship the latest Foreign Mission report was read by Bro. Verco. The report disclosed a serious outlook for some time to come, owing to the long drought which has prevailed, and also the crop. A financial was made, and already a substantial offering has been forwarded to Miss D. District Treasurer. The very sad news of our Bro. Manill's decease is received with much regret. The church here expresses sincere sympathy with the bereaved, and with those at the mission.—E.M.J., April 10.

CHRISTCHURCH.—On Easter night, at the close of the address by Bro. Rhind, Bro. Goldie being absent at Conference, a young girl made the good confession. A good sign is the increase in attendance, especially of strangers, at the Sunday night services, and we are looking for much fruit soon in this direction. We have settled down again after the Chapman-Alexander mission, and the tone of the church is fairly enthusiastic. A young men's society was formed on April 2 to study and to learn, that the men might be fitted for better service. General Scriptural knowledge and training in homiletics are aimed at at present, and it is expected that this class, under the teaching of Bro. Goldie, will prove of great value in the work here. A meeting of members was given on April 8, to inaugurate the Band of Hope union. We have been shocked here to learn of the sudden call to Bro. Manill, of whom we think as a

Beginnings of Citizenship.

"I wish I were a man," said Geoffrey, laying down the newspaper.

"I wish I were a boy again," said Cousin John. For a few minutes there was silence, then Cousin John came over and sat on the sofa by the lad. "Do you know," he said, "boys have a much better time than grown-up men. Youth only comes once. Make the most of it while it lasts, my boy, years and their responsibilities will come soon enough."

"I was not thinking of good times," said Geoffrey, gravely. "I know boys have a better time than men. I was thinking of bad times, and bad things, and wishing I were a man to alter them."

"What would you do?" asked Cousin John.

Geoffrey took up the newspaper. "On every page," he said, "there is an account of something odd and something bad. If I were a man I would alter it all."

"How?"

"If I were in Parliament, I'd make different laws," answered Geoffrey, "and if I were a man there are such a lot of wrong things I would put right."

"Why wait?"

Geoffrey opened his blue eyes widely, and stared at his big cousin.

"What can a little boy do?" he asked. "I can't help make the laws, I can't be a judge, or a lawyer, I can't be a soldier, and fight for my country."

"But you can still do your part in putting wrong things right," answered Cousin John.

"Yes, when I am a man," said Geoffrey. "But I can't quite decide how I can help best. Cousin John, who do you think can do the most—a member of Parliament, a judge, a lawyer, a solicitor, or a preacher? It seems to me if wrong things have to be put right that one ought to be all of them, able to teach and fight and act and make laws."

"Every good man who does his duty helps forward the kingdom of God and serves his country," said Cousin John. "No one man can do everything, but we each have our bit of work to do, each in his own sphere, whether lawyer, preacher, business man, working man, or laborer. The thing that matters is whether we realise our responsibility—that it is our duty as far as lies in our power to set wrong things right—for the sake of God and our country."

There was a long pause. Geoffrey was thinking deeply.

"I love God," he said at last, "and I love my country, and I feel sad when I read of so much unholiness and wrong, but I can't see how I can do anything until I am a man."

"You forget the boy," makes the man," said Cousin John.

"I don't quite understand," said Geoffrey, in a puzzled tone.

"The boys of to-day are the men of the future," said Cousin John. "What the world wants to-day is honest, clean living upright men. Where are they coming from?"

"I think I understand," said Geoffrey. "Boys who do wrong and are mean won't grow up into the sort of men to make wrong things right."

"They are the boys who grow into men that make right things wrong," said Cousin John.

"If the boys of to-day grow into the sort of men

Jesus would like them to be, there would be no wrong things possible."

"Cousin John," said Geoffrey, earnestly, "I'll begin right away with myself. I'll ask God to help me put the wrong things in my life right, and I'll try and do my best in the school."

And it was this talk with Cousin John that earned Geoffrey his nickname of "Champion," for it soon became known that in his presence bullying of small boys was not tolerated, whilst any boys known to annoy people or worry animals were safe to deal with Geoffrey; whilst amongst the masters he was honored as the straightest boy in the whole school, and the one whose influence was the strongest and best for good amongst his companions.

N.S.W. Home Missions.

By H. G. Payne.

Additions for the month (incomplete, several reports not to hand)—Eskineville, one by faith and baptism; June-Marraz, one by faith and baptism; one baptised believer; one restored; Hornsby, five baptised believers; Lilyville, one by faith and baptism.

The Committee has held two meetings since Conference, at which the allocation of assistance and expenditure to fields was made.

In accordance with the arrangement made before Conference, F. T. Saunders leaves North Sydney at the end of the month to take the work at Lilyville. So far his successor has not been secured.

T. R. Coleman takes the work at Mosman at the close of his well-earned vacation. This will leave Norecille without a preacher.

Bro. Frost, of Melbourne, has accepted engagement in the Richmond-Tweed District. There is still a vacancy in that field.

State Evangelist.—The mission at Lilyville began on March 30, in the tent. For the first week the attendance and interest were satisfactory. At the beginning of the second week stormy weather set in, and made it impossible to use the tent. Meetings were held in the chapel, but the attendance was small. With better weather it is expected that conditions will improve. There have been two confessions and one baptism.

Finance.—Receipts, £46. Expenditure, £215. The credit balance of £5 at the end of last year has turned into a debit of £21.

The outlook is as great as the love of God and the needs of the homeland. The year will be a strenuous one, both in work and in cash expenditure, and by God's blessing, in results. Your assistance is needed.

"God's love hath us to wealth upheaved; Only by giving it is reaped. The body withers, and the mind, If put to us by selfish mind, Give strength, give thoughts, give deeds, give piety, Give love, give tears, and give thyself. Who gives not is not living. The more we give, The more we live"

Obituary.

GRAYDON.—We regret having to report the death of our esteemed Bro. J. Graydon, which occurred on Friday, April 11, after a very painful illness. When told of the seriousness of the case, and the slender possibilities of recovery, he recalled with Christian heroism and assurance, "It's God!" He was a very quiet, God-fearing, intelligent man, and lived of the church. Because of who can appreciate the essentiality of Christian work on April 12. The church expresses heartfelt sympathy with the aged mother, widow, and

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all the family.—J. J. Franklyn, Paddington, N.S.W.

HOWMAN.—George Arthur Bowman was born in Sussex, England, 79 years ago. He came out to New Zealand in 1846, in the barque "Ida Zeigler," and soon after settled at Dome Valley, near Warkworth, where he has lived ever since. After attending our meetings for some time, he was inspired about five years ago, and his place at the Lord's table was seldom vacant. He had scarcely known what sickness was till about three weeks before his death, which occurred on March 30. We laid him to rest in the Warkworth Cemetery in the presence of a good number of relatives and friends. He leaves a wife, three sons and two daughters to mourn their loss.—Thomas C. R. Oakes, Warkworth, N.Z.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

From Churches, towards support of preachers: Castlemaine, £13; Shepparton, £5/8; Colac, £11 18/4; South Melbourne, £8.
From Churches per Collectors: South Melbourne, per Sister Davis, £1/12; North Melbourne Sisters, per Sister Dale, £1/6/3.
Individuals: M. E. Goudie, £1; Mrs. Eliza C. Connell, Lake Boga, 4/-; J. T. Barnes, Avoca, 5/8. Total, £32/7/2.
Thos. W. Smith, Sec., W. C. Craigie, Treas., "L'Allegro," 720 Rathdown-st., 295 Lit. Collins-st., North Carlton, Melbourne.

N.S.W. HOME MISSION FUND.

From Churches, on account of their Preachers: Rockwood, to March 30, £13; Merewether, to March 6, £0.
From Churches, per Collectors: Auburn, 1/2; Lismore, £2/7; Marrickville, 15/6.
Annual Offerings (made separate list), £29/6.
Conference Contributions: Rockwood, 10/-; Taree, 10/-; Lismore, £1; Lilyville, 10/-; Narrabri 5/-; Marrickville, £1; £3/15/-.
Individual Contributions: Bro. and Sister Rawlstone, Adelaide, £10/6/8; "Disciple," £1.
Bungawalbyn Mt.-on Thank-offering, £1 11/7/-; Lismore Y.P.S.C.E., 4/-; Sisters' Conference, £2 11/6; Advance account, £8 15/-; Conference Offering, cash, £17/10/10; Sundries, £8/13/2. To April 14, £76/15/1.
*Total cash and promises, £488/15/6.

ANNUAL OFFERINGS.

From March 1 to April 14
All received: £0 10/- for Conference balance sheet.
Auburn, 1/6; Lismore, £1 10/-; Rockwood, 1/-; North Sydney, £49/0/8. Previously acknowledged, £489/0/4. Total, £501/8/4.
*Additional.

Memo.—The following particulars in regard to recent N.S.W. annual offerings will be read with interest.—1911, £21/11/8; per member, 1/2 1/3. 1912, £41/1/7; per member, 1/8 2/3. 1913, £303 18/4; per member, 1/10.

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message on "A Plea for a Larger Vision." Bro. Beiler preached to a large congregation on "The Universal Gospel." Special anthem singing by the choir, "Sweet is the Sunlight," and "Lift Up Your Heart," Miss Johnson took the solo selections. Great praise is due to Bro. Midglin for the progress the choir is making under his leadership. Tuesday evening the anniversary was further celebrated with a stereoscopic lecture by T. B. Fischer, entitled "Through India with a Camera." Thursday evening a church social concluded the celebration, and a large gathering of members and friends were present. We had Bro. Main with us, and his address did us good, his theme being, "Elements of a Successful Church." Miss Moyses favored with a solo, "The Land of Home," and Mr. Midglin sang "O Song Divine." Both soloists were heartily applauded. The choir repeated the anthems sung the previous Lord's Day. Bro. Midglin taking the solo part. Bro. Beiler gave an interesting address on the history of the church from the time when Bro. Ward, of Foxesray, presided over the first gathering of twelve brethren, who met in breaking of bread on June 13, 1888, in the North Williamstown State School. At the close of his address, the gathering adjourned to the lecture hall and partook of refreshments provided by the deaconesses. A comprehensive vote of thanks, moved by the writer, supported by R. W. Payne, to all who helped to make the season a success (special mention being made of services rendered by Bro. Dunn, Fischer, Main and Midglin) brought the meeting to a close. Saturday afternoon, about 50 delegates from the various local C.E. Societies met in Conference, and dealt with the work of the Look-out Committees. Our Society provided tea, and a profitable evening was spent.—R. Goldsworthy, April 20.

HURNLEY.—Things are shaping very nicely with the work at Hurnley. The college students are meeting with increased audiences. E. J. Pond held five meetings last week to draw the old members together, and it is expected that the number meeting at Hurnley will now be as large as ever it was.

PRAHRAN.—Three more children made the good confession last night. Among the visitors a morning worship service was held by Bro. J. H. Goodville, N.S.W.; Sister Prarkin, W.A.; Sister Beldome, Grote-st.; Mr. Aldrich, S.A.; Bro. Morrison, Ballarat; Sister Stead, Gawdon; Sister Sewell, Bel. Bel; Sister Ellmore, Ballarat; and also Bro. Coventry, from Hindmarsh, S.A., and Sister Miss George, Warrawee, both from the College of the Holy Trinity, and worshipping with us.—P. J. Pond, April 21.

ASCOT VALLEY.—Since last report three have been received in by letter. On Monday evening, April 14, a most enjoyable social was tendered to Bro. and Sister Gillespie, who left for England on the 17th, on a six months' tour. Bro. Knott, Kemp, and Brown spoke in edifying terms of his labors in church and Bible School work, and wished them a pleasant trip and a safe return. Our brother cordially responded, and thanked us for the many kindnesses bestowed upon them since their coming in amongst us. During the proceedings an excellent programme was gone through, consisting of songs, readings, quartets and a solo by the choir. The children on the whole did the most to put over to the sister with a handsome travelling bag. Refreshments were partaken of, and the gathering dispersed after hymn and prayer. Pleased to mention that our Lord's Day services are well attended.—J.Y.P., April 21.

The secretary of the church at Harecourt, Vic., is now F. Pritchard, Barker's Creek. Ten confessions and one restoration up to last Sunday in the Swan Hill, Vic., mission.

G. P. Cuttriss, of Mallala, has been invited to take up the new work at Moonta, S.A.

Good meetings at Middle Park, Vic., on Sunday last. Two confessions at the close of the evening service.

D. Stewart is now secretary of the church at Castlemaine, Vic. His address is Doveton-st., Castlemaine.

The Mile End church, S.A., has decided to fall into line with several other churches in the State by adopting the duplex envelope system.

This is the day of opportunity in Home evangelisation. One pound spent now on Home Missions will do as much as five pounds in a few years.

Bro. Proctor, of England, called at Adelaide on his way to North Richmond on the 16th, and delivered a thoughtful address at Mile End that evening.

More than half the people of the world have not yet heard the gospel story. Let us think of this and resolve on a liberal offering on the first Lord's day in July.

Mr. and Mrs. Moss wish to convey their heartfelt thanks to the members of the Churches of Christ at Blackburn and Doncaster for the kind assistance afforded them in their recent trouble.

The latest news from Shanghai, China, bears the information that Bro. W. Ware, the missionary, there is on the verge of a serious breakdown in health, and has had to leave China for the coming summer.

Denominational names and human creeds are two great hindrances to Christian unity. We must continue our witness against these two great evils in order to be true to the work to which God has called us.

The various States are now fixing their Foreign Missions for 1913. The following are decided so far: Tasmania, £70; Queensland, £250; New South Wales, £150; Victoria, £150; South Australia, £150.

J. Hunter, of N.S.W., writes:—"Will you please intimate through the 'Christian' that Bro. J. E. Ashwood, treasurer of the Aged and Infirm Evangelists' Trust, has gone to Europe, and it is requested that all donations to this fund be forwarded to me."

We are informed by W. H. Allen, of the Swanston-st. church, in regard to the Men and Religion Movement that one of our own brethren in America (Mr. R. A. Long, of Kansas City) is largely responsible for the presence of Mr. E. B. Smith and party in Australia, Mr. Long having offered to be one of five business men to finance the trip.

The next visit to the Cheltenham Benevolent Asylum, Vic., will take place on Wednesday, April 30. The visit this time will be undertaken by the Brunswick church, and W. J. Way will be the speaker. Take train for Cheltenham, leaving Flinders-st. at 1.12 p.m. Cabs at 6d. per passenger are available on arrival at Cheltenham. Friends and visitors welcomed.

Here are full and very valuable items taken from Dr. L. E. Meyer's latest issue of the *Survey, Missionary Review of the World*: Number of Protestant foreign missionaries in 1912, 21,992; native workers associated with them, 111,862; communicants, 2,611,710; total communicants and adherents, 6,055,425; home income of Protestant foreign missionary societies, 39,394,491 dollars; income on foreign fields, 7,962,570 dollars.

The Hagar, Victorian Home Mission Organizing Secretary, will speak on Home Missions at Bendigo on Tuesday, April 29; at Footscray on Wednesday, April 30, and at North Carlton on Tuesday, May 6. At the suburban meetings it is expected that Mrs. J. Pittman, the Victorian Women's Conference Home Mission agent, will also be present. The members in these districts are urged to make these meetings a success by their presence and prayers.

Bible School Union, Victoria.—Executive Committee will meet in the new hall, Christian chapel,

Swanston-st., on Monday, April 28, at 7 p.m. Business important. General committee meeting will follow, commencing at 8 p.m. All delegates are asked to attend. Address by W. D. Moss. The inauguration of Bible School Day will be commenced on Lord's day, May 4, when special addresses relevant to Bible School work will be delivered in all churches in this State. If unable to do so on date mentioned, would like all such to observe same as close thereto as practicable. Collection will be taken up in aid of local school work, and of Home Union, in the morning service. Central secretaries are requested to note the above arrangements.—J.Y.P.

A well dressed young Tunisian, says Mr. A. V. Liley, quoted the words from the Koran which state that the Lord Jesus spoke of "an apostle who shall come after me and whose name shall be Ahmed." Mr. Liley asked the young man to show him these words in the Koran, so he immediately turned to John 16: 7, for the Muslim doctors unanimously teach that the *Parakletos*, which they pronounce "Fardelle," is Mohammed. However, I took this young man back to John 14: 16, 17. After reading these verses, I asked him if he could say that Mohammed was speaking with him, as he is not doing so. "No, he is not," said my visitor, "but passed away." He confessed to him, however, that Mohammed was dead. We then read verse 26, after which the young man started off on another line, protesting that there was a lot of contradiction in the Bible. "I don't show them to-night, as it is late, and I have not my books with me," said he.

J. Inglis Wright, of New Zealand, writes:—"Have just received a further cable from Bro. Hadfield, in which he states that the cause of Bro. Mansell's death was 'sunstroke,' and that he had been ill twelve days. The information that came from Bro. Anderson that the cause of death had been 'sunstroke,' suddenly, by a coincidence, Bro. Anderson evidently received this information from some source other than our Bro. Hadfield. Probably some of the mail messages from Bendigo had brought down the news, and they assigned the cause of death to sunstroke. I very much fear that the depressing conditions brought about by the drought and famine have contributed in no small measure to the death of Bro. Mansell, almost entire absence of fresh food of any kind and of many other of the ordinary necessities of life, together with the extremely heavy rains after a lengthened and intense heat, have no doubt had their part in contributing to the death of our dear brother."

COMING EVENTS.

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

MAY 4 & 8—The second anniversary of the Box Hill Church of Christ, Speakers, A. R. Main, A. C. Rankin, S. Hill, Mrs. Ray Thompson, Chairman, A. E. Allan, All welcome.

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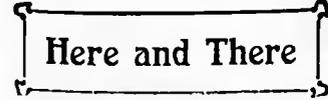
IN MEMORIAM.

JUDD.—In fond and loving memory of my dear husband, Richard Langridge, who departed this life on April 23, 1910.

—Not gone from memory.
—But gone to his Father's home above.
—Inserted by his loving wife, M. A. Judd.

MARRIAGE.

TEWISBURY—WAPPETT.—On March 22, at Holy Trinity Cathedral, Warragatta, by the Rev. Canon Cox, Abraham G. G. Black, Esq., Blue Mountains, N.S.W., to Gladys A., only daughter of Alex and the late Robert Wappett, Present address, Warragatta.



H. G. Hargrave's address is 20 Warragatta rd., Moyston, N.S.W.
H. D. Smith has been invited to remain another year at Hindmarsh, S.A.
J. E. Thomas, of Grote-st., is expected back from West Australia on the 25th.

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Arctic missions. Psalm 147: 15-18.
Latin America. Romans 13: 10-21.
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