

# The Australian CHRISTIAN

Vol. XVI., No. 3.

Thursday, January 23, 1913.

The evidence which the church has to bear to Christianity is both internal and external.

## THE EVIDENTIAL VALUE OF THE CHURCH.

"The Church as an Evidence of Christianity," was the title of a lecture recently delivered before the Congregational Union of Great Britain. About the lecture itself we have little or nothing to say. It was the suggestiveness of the title that attracted our attention rather than the lecture itself. It seemed to us that something might be said from a different standpoint to that taken by the lecturer, and that it would be worth while to ask for ourselves to what extent is the church an evidence of Christianity, and to further enquire as to how that evidence may be made more effectual than it is. In this connection the word church is used in the more comprehensive sense; and used in this sense it is found that the evidence is varied in its character, and not uniformly as strong as it might have been. Indeed, in many cases the evidence which the church has borne to Christianity has not been of the most favorable kind. It may be said very truly that the church in many ages and in many ways has given that kind of evidence which misrepresents rather than illustrates the genius of Christianity. Frequently its evidence has been destructive rather than constructive.

### The ideal church.

It would be a mistake to think that what we have said is only applicable to a bygone age. Unfortunately it also applies to the church of the present day. And yet it may be said that both in the past and the present the church has in important essentials given valuable evidence to the truth of Christianity. It was Christianity in the first place that made the existence of the church possible. The church is a New Testament idea, and as originally conceived, brought into being an institution of an altogether unique kind. The church of the living God—described by the Apostle Paul as "the pillar and ground of the truth." It has been well said of this passage that "the truth that has been brought to men in Jesus-Christ is here



conceived of as a building. Under the shadow of its roof, within the shelter of its walls, the soul of man finds his home. Outside that dwelling he is a wanderer, homeless and disturbed, weather-beaten and lonely. He goes to and fro in uncertainty, seeking rest and satisfaction and never finding it, sometimes stumbling pitifully in the darkness, sometimes following with mistaken confidence false lights, now going for a time over a pleasant piece of path, now falling among enemies that lay him low. But then, by the mercy of God, he is brought out of his wanderings into the truth as it is in Jesus, and he finds there a home in which his soul was made to rest."

### The evidence of the church.

The foregoing is an ideal picture of what the church was intended to be. It was part of the evidence the church was intended to bear in reference to Christianity. To a very large extent it does give this kind of evidence. There are many thousands of people who find the church, with all its faults, the home in which their souls find a resting place. Unfortunately it has been true in the past and is true now that the church has not always presented itself as an abode of peace wherein the weary soul might find a resting place. Sometimes the church is worldly, and the evidence it gives is worldly. Sometimes it is not "a pillar and ground of the truth," but the very opposite. Composed as it is of men and women who are liable to err, its evidence is not always of the best kind. Nevertheless, when all this has been said, the church remains as the great evidence of Christianity. It produces the finest type of men and women. It stands for the progress of the world in morals, in politics, and the highest kind of civilization. That which distinguishes Christianity from all other religions is this, that while the followers of all other religions may easily rise higher than their religion, the followers of Jesus never quite rise to the altitude which Christianity sets before them. The ideal is so high that it is easily seen when the church falls below it; and though this may be re-

garded as evidence against the church, it is evidence which tells for the supremacy of Christianity above all other forms of religion.

### Internal and external evidence.

The evidence which the church has to bear to Christianity is both internal and external. The church is not to be regarded simply as a quiet resting place—a view which, we are afraid, too many of its members take of it, but it is to be regarded as a centre radiating outwards of active, unselfish work for the redemption of mankind. That church fails to give evidence of the power of Christianity if it is a self-centred body of people, selfishly thinking of its own welfare, and indifferent to the welfare of others. In regard to this, Harold Begbie says something worth listening to. "Let us see," he says, "what is the teaching of Christ's religion concerning its central purpose—the saving of mankind from destruction, the danger and the calamity of sin. It is a method of living. We are told not to think of ourselves, but of other people. We are continually to seek opportunities of being kind. We are to escape from ourselves by sending our powers helping those who are in sorrow. We are to love our fellow men. We are to seek the welfare of others, not to struggle and push for our own advantage. The world's method of living is to think first of self. Christ's method of living is to think only of other people." It is just here and on these lines that the church gives its best evidence for Christianity. The church saves itself just to the extent that it is the saviour of others. The Christian men and women who give the best evidence for Christianity are those who are intensely in earnest in their belief and practice of the religion of Jesus; who are not content with securing their own salvation, but are deeply anxious about the salvation of others. Woodrow Wilson, the newly-elected President of the United States, in a recent address, said, "We ought to bless our churches. We ought to think of them as the instrumentalities by which miracles

are wrought—those miracles of regeneration." It is the church, as represented by its individual members, deeply and widely engaged in the work of regeneration, that gives to the world the supreme evidence of Christianity.

## Editorial Notes

### A Word for the Isolated.

There are many hundreds of disciples of Christ scattered abroad throughout the Commonwealth and Dominion. These have not the privilege of meeting in church worship with their brethren, but they should keep up their connection with their home churches. Being themselves deprived of many church privileges, they are in a position to appreciate the efforts of the various Conference Committees to extend the plea for simple New Testament teaching throughout the home land, and should gladly avail themselves of the present opportunities to partake in the fellowship of Home Missions. Their money could be sent to the churches in which they hold membership or direct to the Conference Secretary of the State in which they live. A faithful realisation of their privileges and responsibilities on the part of our isolated members should materially swell the Home Mission receipts on February 2.

### Aggressive Evangelism.

No religious people have been more successful in evangelistic work than those who advocate a return to the spirit and practice of apostolic Christianity. And this is in harmony with the fitness of things. The apostolic church was aggressively evangelistic. Those who were scattered abroad "went everywhere preaching the word." No church can truthfully claim to be on New Testament lines that does not make the recruiting of converts an essential feature of its programme. Thomas and Alexander Campbell devoted their attention rather to the need of Christian union, and in order to this they advocated the abandonment of sectarian names, creeds, and usages, and a return to the correct teaching of the New Testament. The Barton W. Stone movement was noted rather for the zeal of its preachers to win men for Christ. The union of these two distinct parties gave the Restoration movement a great uplift. Says B. L. Smith: "Barton W. Stone was full of evangelistic zeal; he gave it to John Secrest and Joseph Gaston, who carried it like a flaming torch, through Eastern Ohio, and into the Mahoning Association. Here they communicated their flaming zeal to Walter Scott, that prince of evangelists, and evermore it characterised our people, and may God grant it will never depart from us." There have been evangelists more widely known, such as Moody, Dr. Chapman, Gip-

sy Smith or Billy Sunday, whose fame has been gained rather by their inter-denominational work, but it is safe to say that no one body has such a large number of men devoted to purely evangelistic effort or devotes so much attention to the enlisting of men for Christ, with the possible exception of the Salvation Army, the permanency of whose success has yet to be proven.

### Evangelistic Blemishes.

The evolution of modern evangelism is very interesting. The single preacher has in most cases made way for the preacher and singer. Moody and Sankey did much to popularise this method, and the singing of the gospel soon came to be regarded as second only to the preaching. Of late years the preacher and singer have developed into the evangelistic company of half a dozen or more, and this has evidently come to stay. We notice from our American papers that there are several of these companies at work among the Churches of Christ. Of course the great object of evangelistic work is to win converts, and the preacher or company most successful in the furtherance of this object is likely to be in greatest demand. Evangelists have the failings of other men and are liable to devote attention to the number rather than the quality of their converts. Indeed there is much in modern evangelism that easily lends itself to abuse, and it is not surprising that some of the methods adopted meet with criticism often more caustic than kindly. Even the warmest friends of the system admit serious defects. At the Louisville Convention last October, Allen Wilson, himself a very successful evangelist, gave a vigorous address, reported in the *Christian Standard*, dealing with the blemishes of modern methods of evangelism. Among these, most prominent, according to Bro. Wilson, are the questionable means adopted to swell the numbers, little children being sometimes unduly pressed to go forward, while others, under the influence of sensational emotionalism, generated by impassioned appeals from the evangelist and persistent attacks from personal workers, go to the front, not fully realising what their action involves. The result is that a large percentage of those reported as "additions" are never baptised, while many who are soon drop out of the church. It is evident that some American churches have had experiences comparatively strange to us. Mr. Wilson quotes cases in which after evangelistic missions, glowingly reported in the church papers, the churches have really been worse off than before they were held. The subject was fully and freely debated, and the candid criticisms must do good. Of course it would be absurd to condemn a sane evangelism because some evangelists adopt questionable methods. As the speaker we have referred to says, "God has honored evangelism, even under existing conditions, and the church has been blessed too greatly by this special form of work to even dream of trying to get along without it." But he concludes: "We need an evangelism that will, in a dig-

nified and persuasive way, lay before human hearts the claims of Jesus; a deeper evangelism which shall stir the very core life of the people, and commit them in the deepest depths of their purposes to the real service of our Lord. The appeal must be a soberer appeal, and the challenge must be the challenge of difficulties which Christ asks us to surmount for our own good and for the sake of the world's redemption. God give us a baptism of the Spirit that will drive out the lust for the plaudits of men, the lust of money, lead us to preach the gospel fervently, and give the invitation insistently, fill us with a passion for men, and the power to lead them, not merely to the front seat, but from sin to Christ, to a life of spiritual service and moral power."

### The Land of Beginning Again.

By Louise Fletcher Tarkington.

I wish that there were some wonderful place  
Called the Land of Beginning Again,  
Where all our mistakes and all our heartaches  
And all of our poor, selfish grief,  
Could be dropped, like a shabby old coat, at the door,  
And never put on again.

I wish we could come on it all unaware,  
Like the hunter who finds a lost trail;  
And I wish that the one whom our blindness had done  
The greatest injustice of all  
Could be at the gates, like an old friend that waits  
For the comrade he's gladdest to hail.

We should find all the things we intended to do  
But forgot and remembered—too late,  
Little praises unspoken, little promises broken,  
And all of the thousand and one  
Little duties neglected that might have perfected  
The day for one less fortunate.

It wouldn't be possible not to be kind  
In the Land of Beginning Again;  
And the ones we misjudged and the ones whom  
we grudged  
Their moments of victory here  
Would find in the grasp of our loving hand-laps  
More than penitent lips could explain.

For what had been hardest we'd know had been best,  
And what had seemed less would be gain.  
For there isn't a thing that will not take wing  
When we've faced it and laughed it away.  
And I think that the laughter is most what we're  
after  
In the Land of Beginning Again!

So I wish that there were some wonderful place  
Called the Land of Beginning Again,  
Where all our mistakes and all our heartaches  
And all of our poor, selfish grief  
Could be dropped, like a shabby old coat, at the door,  
And never put on again.



### The City on the Hill.

By Dr. J. H. Jowett.

"A city set on a hill cannot be hid." But it is a city, mark you, shining in the light, every minaret, and dome, and tower, and private window catching the glory of the sun, and blazing with reflected splendor. It is like some uplifted hamlet of the Alps, bathed in the radiance of the rising sun, sparkling in the brightness, with a dark environment of pines which is still the prison-house of shadow and night. And such is to be the fellowship of the church, like an uplifted city flaming in the sunlight in contrast with the shadowy plain, the home of dubious twilight.

Let us retain this imagery of some city gleaming before pilgrims as they trudge across the plains. What would such a church be like? First of all, the church would possess the glory of God. Here the figure of the shining city fails, for the shining city only presents a shimmering surface, and behind the superficial radiance there may be the coldness of death. But the light of the church is to be the expression of her life. Her light would find its true symbol in the luminousness which bodies assume when they are intensely heated; it is the light of incandescence. The church is to be possessed by a spiritual enthusiasm which will reveal itself in moral luminousness. The energy of God within her is to be signified in the light of hope, of the glowing radiance of love. If the church is to shine as a city set on a hill she must be the dwelling-place of the eternal God. "Thy God, thy glory."

And then, if the church were to be as a city set on a hill, she would supply an enlightening ideal to the world. She would radiate beams of clear luminous principles into the common life of man. She would contravene the broad light in which the practical judgment is to do its work. She would deal, not so much with rules, as with laws; not with methods, but with standards; not with party politics, but with the principles which should govern all parties, and hold them all in enlightening bondage. She would send the light of her ideals, streaming into common life. She would illumine international relationships, by the lucid code of honor, and chivalry, and goodwill. She would illumine national relationships by unveiling the glories of the new Jerusalem, blazing out upon all the sordid quests of social selfishness and greed. She would illumine the wide realms of personal ambition, and she would see to it that vagrant men shall not comfortably follow false fires, or be left to the perils of a guttered candle,

or to the uncertainties of an inconstant lamp.

And as the shining church would supply enlightening ideals, she would also supply enlightening motives, the luminous constraints of an unworldly life. Men and women are often moved by the will-of-the-wisp of caprice, or by the dirty bonfire of passion, or by the colored deceptive lights of envy, perversity, and greed. It is the mission of the church to be as a radiant city on a hill, and to supply to life such clear motives that all the meaner ones shall be destroyed. Light is endowed with magnificent antiseptic power. Radium is the enemy of disease. And amid all the crawling things of subtlety, compromise, and simoniacal self-seeking let the church "send forth her light and her truth," and let the true motives shine before men like the illumined domes of some fair city in the sunlight of a cloudless noon.

If the church is to be as a radiant city, the individual believer must be as a shining lamp. He must be a diminutive sun shining in a smaller world, moving in the area of personal influence, in the circles of business and home. The disciple is to be a man lit up by Christ, a carrier and unweaver of the light of eternal day. "Ye are the light of the world." There is a very exquisite passage in a letter which Principal Reynolds wrote to Mr. Damney, of New Guinea:—"I like to think of you and Waller and Chalmers, . . . dotting the great tropic isle with points of light. I like to think of you as lights of heaven in a dark place—light-houses along the waterway. When I steamed down the Bristol Channel at night and saw the beams along the coast, the image was very much what you men are." Yes, and what all men ought to be, "lights along the waterway," dotting the great isle of our time "with points of light." The Christian's light is to be shining when others have spent all their oil, or when the flame has been blown out by the gusts of a stormy night.

Star of Hope gleam for the follow:

and the Christian must be that lamp of light sending out its hopeful beams amid life's wintry darknesses, in bereavements, in adversities, in staggering defeats. Who, if not the Christian, shall be as a lamp of light in the darkened ocean? And what may not such shining do? "And lo, the star went before them until they came, and stood where the young girl was." Our star may lead to the Christ.—Christian World Pulpit.

### Four Fine Outlines.

#### "CHURCHES OF CHRIST"

as organised by the apostles were independent, self-governed assemblies. Without distinctive denominational machinery or designation.

Composed of believers in the divine Son of God.

Entered by immersion preceded by repentance.

Unfettered by human creeds and articles of faith.

Without priestly or class distinctions.

Sustained by the freewill offerings of their members.

#### OUR PLEA.

1. An unqualified restoration of apostolic Christianity.

2. Adoption of Bible names as individual and churches. (See Acts 2: 29; Rom. 16: 16; 1 Cor. 1: 2.)

3. Acceptance of no creed but Christ; no guide but the Bible.—Matt. 16: 16; 2 Tim. 3: 16.

4. Insistence on adherence to the divinely appointed way of salvation.—John 3: 16; Luke 13: 3; Rom. 10: 9, 10; Mark 16: 16; Acts 2: 48.

5. The organic union of the followers of Christ on the basis laid down in the New Testament.—John 17: 11, 21, 22; Eph. 4: 3-6.

6. The simple, fraternal, weekly gathering of God's people around the Lord's table.—Acts 2: 42; 20: 7; 1 Cor. 14: 26.

The above is an outline of the plea urged by those churches which are simply churches of Christ.

#### THE CREED OF ONE ARTICLE

Confessed—Jesus asked his disciples, "Who say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God" (Matt. 16: 16).

Given of God—"Flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16: 17).

Divinely Attested—The signs in the Gospel of John were written to prove that "Jesus is the Christ, the Son of God" (John 20: 30, 31).

Foundation of the Church—"Upon this rock I will build my church" (Matt. 16: 18).

Only Foundation—"Other foundation can no man lay than that which is laid, which is Jesus the Christ" (1 Cor. 3: 11).

The Saving Confession—"If thou shalt confess with thy mouth Jesus the Lord, and shalt believe in the heart that God raised him from the dead, thou shalt be saved" (Rom. 10: 9).

#### THE BASIS OF CHRISTIAN UNITY.

(Eph. 4: 4-6)

1. The One Body—"For in one Spirit were we all baptised into one body, whether Jews or Greeks, whether bond or free" (1 Cor. 12: 13).

2. The One Spirit—"Know ye not that ye are a temple of God, and that the Spirit

of God dwelleth in you?" (1 Cor. 3: 16).

3. The One Hope—"That, being justified by his grace, we might be made heirs according to the hope of eternal life" (Titus 3: 7).

4. The One Lord—"To us there is one God... and one Lord, Jesus Christ, through whom we are all things, and we through him" (1 Cor. 8: 6).

5. The One Faith—"If thou shalt confess with thy mouth Jesus as Lord, and

shalt believe in thy heart that God raised him from the dead, thou shalt be saved" (Rom. 10: 9).

6. The One Baptism—"Then answered Peter, Can any man forbid the water, that these should not be baptised?" (Acts 10: 47).

7. The One God and Father—"We know that no idol is anything in the world, and that there is no God but one" (1 Cor. 8: 4).  
—*Rod and Staff.*

## Wonderful Days at Bolenge.

By Stephen J. Corey.

This is the busiest and most interesting place I have ever been in. Every hour since we came has had something in it worth telling.

We arrived on the steamer Oregon at Bolenge Beach on Friday morning at 10 o'clock. We had expected a warm welcome, but what we received went far beyond expectations. Bolenge is hidden in a little bay and cannot be seen until the steamer is close on it because the boat must hug the bank to avoid the strong currents. The people knew we were coming, for Dr. Jaggard, who was running the steamer, had sent a telegram from Irobu the day before. When we were a few miles from Bolenge Dr. Jaggard gave me the privilege of blowing the whistle, and the long blast I gave made the woods ring. The Oregon is noted as having the strongest whistle on the Congo. The people came together from every direction and, augmented by the people in from the back villages, at the quarterly meeting, a great crowd was massed at the beach to greet us. I can never quite describe the sensation that swept over my soul as we swung around the curve and heard that throng singing:

"Tosanjel' endo! Tosanjel' mpe!

(Bringing in the sheaves, bringing in the sheaves.)

### Great handshaking.

There were fully a thousand people on the beach. After greeting Mr. and Mrs. Hensey and Miss Eck, we went ashore. It was the greatest handshaking time I ever experienced. The people lined up by villages and all expected a handshake and greeting. The evangelists of Bolenge district were in for the quarterly meeting with their delegations of Christians and new converts wishing baptism. There were over 600 of these besides the people from Bolenge village. I never saw such enthusiasm. The regular greeting for the day is "Oleko," which we had learned for the occasion. However, the good people were not satisfied with this, but asked for a "losako" (word of wisdom). Dr. and Mrs. Jaggard had helped us each to learn one on the steamer and great was the joy of the good people when we answered in their own

tongue. Mine was "Il otome ele nzakomba." (Trust in God with all your stomach.) The location of the seat of affection with the native is the stomach, reminding one of the New Testament "bowels of compassion." Miss Eck had trained her little orphan girls to say, "Good morning, Mr. Corey," and they did very well. However, when Mr. Holder and Mr. Holgood, the new missionaries, came along they received the same greeting even to the name.

It was a wonderful welcome. The black faces were all aglow with joy. It took about an hour and a half to do the handshaking. One of the first to greet us was Mark Njoi who has many American friends. He is the young man who came home with Dr. and Mrs. Dye several years ago, and aided Mrs. Dye in the translation of the Gospels. He speaks very good English, and is one of the strong men of the church. He is an elder, and discharges his office in real Scriptural fashion.

### A charming place.

Bolenge is the most attractive spot on the Congo River. Being right on the Equator, there is no long, dry season as there is a little north or south of here and everything grows in profusion. The mission station is beautifully laid out and planted. Orange, mango and palm trees abound. A carpet of nicely cut green grass covers the whole station. The four houses stand first, fronting the river at the top of the high bank, and then distributed back of them are the other mission buildings, the new church occupying the centre.

### More missionaries.

Mr. and Mrs. Hensey and Miss Eck, who are the only ones on the station now, are well and happy in their work. They are busy from daylight until dark and after, far into the night. Our force is much too small at each station. We need fully twice as many missionaries: just to properly care for the work and take advantage of some of the great opportunities God has given us.

### Wonderful Endeavor meeting.

On Friday night we attended the greatest Christian Endeavor service of my experi-

ence. There were fully 800 Endeavorers present, besides several hundred other people. There were about 400 Endeavor members from Bolenge and vicinity and 400 more from the distant villages, all members of the Bolenge church and society. Mark Njoi led the singing, and what singing it was! No musical instrument and very few song books, but the people moved swiftly through our favorite hymns almost as one voice. The music was like ours, but of course the words in the Lunkundo tongue. Everybody sang; full throated singing, with the heads back and the black faces aglow with the joy of it. The testimonies were rapid and brief, and uttered with remarkable freedom. These people have a striking gift of speech. Nearly every Christian man or boy can give good public account of his faith in Christ. And the women do well, too, in testimony considering their condition of slavery before becoming Christians. The most beautiful part of the Endeavor service, however, was the prayers. I could not understand the language, but the spirit was very evident. It seemed that half took part in prayer. The moment one began, "O, Fafa" (O, Father) every head was bowed in quiet reverence.

One of the most interesting services was the Christian roll call and offering last Saturday night. The names of over 1000 people were called, and each came forward with his thank offering. The following was the offering: 56 chickens, 2 ducks, 70 sleeping mats, 54 eggs, 10 pieces of grass cloth, 2 bows and 12 arrows, 2 fighting knives with sheaths, 3 spears, 1 matchet, 1 large bunch of onions, 13 earthenware plates, 2 bottles, 1 small cash box, 3 bowls, 4 tumblers, 1 enamel cup, 3 spoons, 2 forks, 1 velvetten dress, 1 coat, 1 calico dress, 1 table knife, 3 pieces of soap, 384 brass rods, 128.15 francs in cash. Total value, about, 90.80 dollars.

### How they gave.

The people gave gladly and unambiguously. They filled two bath tubs, five collection baskets, and the corner of a room with gifts. Each one came forward in the church and put down the gift. Many of the people had come as far as six days' journey carrying their food and everything on their backs. Some of those from distant villages wore little clothing, but they brought an offering unto the Lord. Little boys with only loin cloths for clothing would give their brass rods. Women with a scant cloth about their bodies would give a much treasured dish worth far more than what they wore. One boy with only a loin cloth on gave a coat, the only one he had ever had. Some women who had fled from their cruel, polygamous husbands to the mission for protection and baptism, gave one tenth of their weekly allowance of ten cents. The ten cents had been given them in exchange for a little work, to help buy food.

These people give with real joy. Their wages are very small. They are poor, most of them having only gardens in the jungle

Continued on page 55.



### A Visit to the Orient.

By T. B. Fischer.

#### The Wonders of Mukti.

Nearly all the Christian world has heard of the great work which is being accomplished in India by Pandita Ramabai and her only daughter, Manoramabai.

We talk of the seven wonders of the world; and if we were to draw out a list of the seven wonders of the religious world, the Mukti Mission would surely be among that number.

For years we had heard of this work, little thinking that one day we would have the opportunity of visiting the institution. In company with Bro. Watson, our missionary from Diksal, we arrived by train at Kedgeon. The mantle of night was on the land when we reached our railway journey destination, where we found awaiting us a four wheeled wagon drawn by two well fed bullocks, and in this mission conveyance we journeyed to the home. Supper and a good bed in the comfortable guest chamber awaited us, and early next morning with the singing of the team prayer meeting waited into our room, we rose with great anticipations of spending a very profitable day in inspecting the operations of the famous institution we had come to visit.

The founder of this great work was Pandita Ramabai. She was born into the family of a Brahmin priest over 50 years ago. Contrary to the usual Hindoo custom, she was educated in Sanscrit, and all "holy" Hindoo learning by her parents, who afterwards died from privation in the famine of 1877. Ramabai, led of God in various ways, became an earnest follower of the Lord Jesus. Early left a widow, she pitied the forlorn condition of Hindoo widows; and, going forward in faith, has been used of God to bring many of this despised class into the light and freedom of the Lord.

We in Australia can scarcely comprehend the awful condition of the women of India. The Hindoo sacred books and poets are all agreed that women of high or low caste, as a class, are bad, very bad, worse than demons. The husband is considered to be the woman's god. This god may be the worst sinner and the greatest criminal, still he is her god, and she must worship him. Perhaps we can gauge the condition of the women just a little when we remember that the low caste women are considered to be even lower than the low caste men, and they are as low as it is possible to imagine any class of beings. They are looked upon as being very much like the lower species of animals

such as pigs. Even the shadow and the sound of their voice are defiling, and in order for them to gain merit in their next existence it is necessary that they should be contented to live in a very degraded condition, serving the high caste people as their bondservants, eating the leavings of their food in dirty broken earthenware vessels, wearing filthy rags and clothes thrown away from the dead bodies of the high caste people. They may sometimes get the benefit of coming into contact with the shadow of a Brahmin, and have a few drops of water from his hand or wet clothes thrown at them, and feel the air which has passed over the sacred persons of Brahmins. These things are beneficial to the low caste people, but the Brahmins lose much of their own hard earned merit by letting the low caste people get these merits. The low caste people are never allowed to enter the temples where the high caste men worship gods. So the poor degraded people find shapeless stones, broken pots, etc., smear them with red paint, set them up under trees and on the roadsides, or in small temples which they build themselves—where Brahmins do not go for fear of losing their caste—and worship in order to satisfy the cravings of their spiritual nature.

Imagine now the condition of the women being lower than the condition just mentioned, and you will grasp the condition of the women of India today. Do you wonder that Ramabai, converted to God and coming in touch with the rescue work in England, in a trip she took to that country, was led to found a great institution which would have as its aim and object the transformation and uplift of the down-trodden women of India? It was a great pleasure to see the heart of this faithful woman of God was so large that, expecting great things from God, she attempted great things for him, and has established the largest institution in India, devoted to the rescue of Hindoo widows, deserted wives, and orphans.

We went into the kindergarten apartment, and here

there were forty-eight little kinders, and at our request they sang some of their little action songs in Marathi. We could not understand the words, but the actions and interpretations by the kindergarten introduced us to some of the little pieces we were familiar with in the kindergartens of the home land, such as "This is the way we wash our hands," "Five little dickie birds," "Two little eyes to look to God," etc.

We next went into the school, which is held in the church building, a large and beautiful structure. We noticed on the foundation stone the top line was "Let the Lord be praised," and after mentioning the object of the home, there were many Scriptural verses, such as "Not by might, nor by power, but by my Spirit, saith the Lord"; and, "On this rock I will build my church." The school has over 300 scholars on the roll, and 22 teachers—teach the various classes up to the 7th standard.

We also visited the Bible training class and found sixty young women receiving tuition, and had the privilege of saying a few words to them.

We next visited the various industrial branches of the establishment, and we were highly interested in seeing to girls at work on 34 looms, weaving saris, of which about 68 are turned out every week.

The kitchen is near by, and there we saw the girls baking their daily supply of bread, and found that it is the practice in the home for every girl to grind her own grain and bake her own bread in preparation for the time when she will be married to some



Pandita Ramabai and Manoramabai and Some of their Rescued Children.

(Referred to in the article.)

young man from some orphanage, for this is the practice in India, and very often marriages are arranged between boys of one Christian orphanage and the girls of another, and Ramabai trains her girls for housework apart from their usual duties in the home, so that they shall be ready to occupy positions in homes of their own in future days. Just here one might tell of one very interesting little item. On the day of our visit there were 1364 girls and women in the home, of whom 1300 are immersed believers. A short time previous the secretary of the British and Foreign Bible Society had visited the home in order to interest the girls in the work of the Bible Society, not expecting a donation, for these girls for the most part own absolutely nothing and therefore have nothing to give. The girls, however, wanted to do something, so they consulted together, and decided to ask Ramabai to allow them to give one-fiftieth of all the grain they received as their allowance of food, and give this portion for a whole year. The one-fiftieth may not seem much, but multiply the value of one-fiftieth of one's food by 1300 and it quickly amounts to a tidy sum. Ramabai was only too glad to allow this to be done, and called the fund "Elijah's little cake," and it can be said to the everlasting credit of these girls that when at the end of the first month the amount was reckoned up, the value of the one-fiftieth which had been set aside amounted to Rs. 100. We may talk about sacrifice in the homeland, but this is an example of sacrifice well worth special mention.

We went outside the place and looked across to the consumptives' hospital, containing to patients. Further on we saw a tent erected in the public street, where from 7 a.m. till 7 p.m. inmates from the home carry on one continuous gospel service for the passer-by, as well as distribute leaflets and tracts to all who will receive them. Over the tent are the well known words of John 3: 16, and "What shall it profit a man if he gain the whole world and lose his own soul?" These girls, who gain experience by teaching here at the wayside, are also sent out as preaching hands to the villages round about, and on the Sunday also do evangelistic work, and many of them become trained Bible women, and are readily sought after by the various missionaries for their own special work.

We also saw the sad sight of 250 rescue girls who have been snatched from lives of sin, but we thanked God that they were being cared for by one whose heart is so much like the heart of our Saviour. We were struck with the idea of naming with Scriptural terms the various departments in the home. "Mukti," the name of the institution, means Salvation, and truly it has been a place of salvation for thousands. The dispensary is called the "Samaritan" department; the place where the blind are kept is called the "Bartimeus," and so on.

The thing that possibly interested us more than any other one thing was the printing department, where 100 compositors, all of them girls, were setting up Scriptures, hymn

books, and tracts, in Hebrew, English, Greek and Marathi. The various departments connected with the printing establishment, such as the stereotype, machine shop, folding department, binding department, and stock room, were the scenes of great activities, and showed that a master mind was controlling them all.

We had a conversation with Ramabai, and heard her tell, with her own lips, of the special work she was at the present time engaged in. She has translated the "Life of Christ" into the everyday language of the people. The translation is already complete, and press copies have been sent to leading missionaries for their revision, and as one by one these advanced copies are returned with corrections made, Ramabai carefully weighs the suggested alterations, and is gradually getting her "Life of Christ" ready for the final printing. We saw the book, which is now almost ready for publi-

cation, and it is the aim of this noble woman of God to send out thirty millions of copies of this Life of Christ, to be printed entirely in her own establishment, and to be given out free to all, so that whoever desires a copy might have the Word of Life.

Truly this institution is a witness to the power of the gospel of Christ. The last article showed the darkness of heathenism, but thanks be to God, the triumph of Christianity is making itself felt, and God, who has taken one of India's down-trodden women and raised her to be such a marvellous power, will yet raise many more to prove to the whole world that the gospel can lift up the down-trodden and raise the fallen, and prove to all that the gospel is still the power of God unto the salvation of every-one that believes.

The next article will deal with a trip to Kandy and the Temple of the Tooth.



By Frederick A. Atkins.

The crowning need of the world to-day is the faith that fights, the goodness that has a glow on it, the religion that is durable and serviceable. Christ does not expect us to be extraordinarily clever, but he does ask us to be faithful. He looks for no spectacular display, but he asks us quietly and loyally to follow him. He knows that what we are will talk so much louder than what we say.

The saints we need to-day are the intense, urgent, serviceable saints, not the people "who mean well, but mean well feebly," who spend their time in a morbid scrutiny of their own lives or in self-satisfied admiration of their own achievements, but the active, efficient, self-forgetting saints, who mean business, who are going to get things done, who are the servants of everybody, who squander their lives with glorious extravagance in the service of humanity. Carlyle said that the only hell that was really dreaded in his day was the hell of not making money. I believe the time is coming when we shall dread most of all the hell of being of no use to the world.

#### Heroines of the home.

Some of the most serviceable saints I have ever known have been poor women who kept a home sweet, loved little children into fineness of character, and endured drudgery patiently in order that the bread-winner should venture forth to his daily task untouched by care. They are unhonored and undistinguished, these humble heroines of the home; but their sons and daughters re-

member them in hours of struggle and temptation, and are kept clean and loyal by their inspiring example.

It is the same in the church. We talk of our "leaders," and I do not underestimate the value of their exhilarating ministry. They awaken our best enthusiasms, and nerve us for braver service. But the indispensable people are the obscure, unpretentious, unknown workers; the quiet devoted Sunday School teachers, working at the lesson late at night after shutting up the shop; the steadfast, faithful local preachers, tramping many a weary mile to preach the gospel in a remote village; the little seamstress who works for a bare existence, but who brings a sovereign to the minister for the missionary society; the tired mother on her feet from morning to night, whose simple goodness and undimmed cheerfulness make us ashamed of our petty complaints and our fretful, exacting selfishness. These are the serviceable saints, who, in spite of dragging limitations and heavy handicaps, go forward to do their tiresome tasks with undaunted courage and unflinching patience. It is this homely, commonplace goodness that tells in the end, and helps to redeem the world.

I think one outstanding characteristic of the serviceable saint is a certain combination of sanity and daring, of calm certitude and restless adventure. He sees things in their right proportions, and he is not inclined to be wildly hysterical.

He knows that the self-centred life is a

perverted, senseless, irrational existence that fails to satisfy the heart of man. He has discovered the feverish fatigue, the infinite weariness, of the pleasure-chase, and he knows that to live under the lordship and leadership of Jesus Christ is the wisest, most reasonable thing a man can do. He looks at life squarely, hopefully, and quite fearlessly. Instead of trying to make himself happy and other people good, he is rather inclined to help other people to be happy and to make himself good. He has plenty of grit and tenacity and self-restraint.

For the serviceable saint must possess real, open-eyed common sense, or he will not be serviceable long. Even his enthusiasm must be harnessed and disciplined. "You ha' need o' the Bible; you will ha' to study for that," said a Scotchman to a young candidate for the ministry; "you ha' need o' common sense; and, if you ha' no got that, you will ha' to go back where you came from." As Mr. Roosevelt has pointed out, the good man who has no common sense "will find himself at the mercy of those who, without possessing his desire to do right, know only too well how to make the wrong effective."

#### The saint in business.

Nowhere is the serviceable saint more useful than in the realm of business, for he refuses to recognise any separating barrier between Christianity and commerce. When he surrenders his life to Jesus Christ, he does not withhold anything from the rule of his Master. He brings to Christ not only his worship, but his ingenuity; not only the adoration of his heart, but the inventiveness of his mind. He serves his Lord, not only with the singing of psalms, but with his business initiative and resource. He concentrates his imagination to divine service, and he does not even withhold his money.

There are so-called saints who live in watertight compartments—in one a sleek and unctuous piety for Sunday, and in another a savage, selfish, and degrading lust for gold that tramples on human hearts six days in the week.

There was a man in America who refused to live like this; he remembered even the week-days to keep them holy. He had an enormous business, but it was not built up at the expense of sweated labor. When he died, his workmen wept. For this man was at all times much more anxious about the welfare of his employees than about the increase of his profits. He left his men a million dollars; but, better still, he gave them three million dollars beyond their wages in their lifetime. Once he noticed some men engaged in what seemed an unhealthy occupation; he immediately ordered a change of method, more comfortable to them, but very costly to him.

He used to tell his branch managers not to rush business too hard in competition with weaker opponents, especially in places where there were old established houses of good character. He was a healthy saint, spiritually sensitive, morally sound.

#### The saint at white heat.

The right sort of saint is never a feeble person, smilingly tolerant of tyranny, timidly remote from the conflict with evil, patient with social wrong, easily compliant with bitter injustice. He can blaze into a fierce and righteous indignation. There is a passage in one of E. V. Lucas's books which describes this kind of man.

"There is no journalist whom I follow so closely. He has a fearless mind and a hatred of injustice. Do you like him?"

"Well, he compels attention," I said, but he is a little too near white heat for me." "If he were cooler," said Miss Gold, "he would be tolerant—like you; and then he would be no use. There is so much comfortable tolerance, so little anger. I hope he will go on being angry."

The purposeful, efficient saint prays in the words of Chesterton's stirring hymn.

"From lies of tongue and pen,  
From all the easy speeches  
That comfort cruel men,

Deliver us, good Lord!"

And yet the serviceable saint has a very winning and gracious humility. He does not surprise the world with an occasional act of spectacular benevolence, and then wait for the applause. He does the divine drudgery, and bears the other man's burden, impelled by the dynamic of a great affection. He goes forward calmly with a steady tread.

As a matter of fact, no man who has ever really tried to follow Jesus Christ is very proud of himself. He knows that his only safety is in keeping very close to his Leader. Christ will supply him with the staying power necessary for steady service, but the secret of spiritual health and moral achievement is in never letting go.

It would be difficult sometimes to hold on but for the resource of prayer. It scatters our misgivings, and brings to the most impoverished and defeated life a tumultuous vitality. "When a crisis or an emergency comes," said a very shrewd business man to me the other day, "I refer it to the Lord." It is possible to pray our distractions and disquietudes out of the way.

The other day a friend of mine was being shown over a great American University. In one of the halls he noticed a beautiful stained-glass window; and in the centre of it, to his intense surprise, there was the picture of a very homely old lady.

"Who is that?" he said to the official who was showing him the buildings.

"Why, that's Florence Nightingale," was the reply. "We wanted to put the picture of a saint in that window, a real working saint, you know; and we thought we could not do better than get a portrait of the splendid old woman."

The authorities of that university had put the halo on the right head. They knew that there is no true saintliness without sympathy, service, and sacrifice.—The Endeavor World.

#### Wonderful Days at Bolenge.

Continued from page 52.

to furnish them food. Many of the native houses in the back country would not cost more than two dollars.

#### High tide day.

Last Sunday was the high tide day. At five o'clock in the morning a prayer meeting; at six a women's meeting and conference with evangelists, and at 8.30 the baptisms. Mr. Hensey, Dr. Jaggard, Mr. Holder, Mr. Hobgood, the two elders of the church and I baptised 209 people in the Congo River. It was a most impressive service. The Christian people were massed on the bank above and sang gospel hymns in their own tongue. When the baptisms were over, they all lined up and shook hands joyously with each candidate.

There were 1247 in Sunday School. The classes filled the fine new church building, the old church, and the classes were scattered everywhere under the trees. Ekumbaloka, evangelist and chief pilot for the Oregon, taught the adult men's class under a great mango tree. He had 266 in it. There were 244 in the young men's class. The adult women's class had 209 in attendance. All was quiet and orderly during the classes.

There were about 1400 people in and around the church building at the preaching and communion service. I had the privilege of preaching to the great throng, and Mr. Hensey interpreted. The sea of upturned black faces, so expectant and joyous, was almost too much for the preacher. The two elders, Mark Njaji and Bufe, presided at the Lord's table with dignity and grace. Njaji was the son of a great witch doctor. Bufe's people were cannibals. About 1200 people partook of the communion, and it was a service of deep meaning to these simple-minded people. Their reverence was good to see.

At night the church was crowded for an evangelistic service, and Intale, who is nearly blind, preached with eloquence and power to the attentive people. And so closed a wonderful day.

We go on to Longa, Lotumbe, and Monicka the last of this week. The evangelists will also be in for those districts and we are expecting great things.—Christian-Evangelist.

Am I to thank God for everything? Am I to thank him for bereavement, for pain, for poverty, for toil? ... He still, my soul, thou hast misread the message. It is not to give thanks for everything, but to give thanks in everything.—G. Matheson

What men have known of God is not in the books, but in the soul. What Jesus knew of God is not in the gospel statement, but did he ever intend that it should be. It was in him; and we see it, feel it, know it, when ever and whenever we meet him.—E. F. Hayward.

## In the Realm of the Bible School.

### GOD'S COVENANT WITH NOAH.

Sunday School Lesson for February 9.

Gen. 8: 1-9; 17.

A. R. Main, B.A.

Eight souls were saved through water. In God's good time, Noah came forth from the ark. We can attempt to imagine his feelings as he stepped on to solid earth once more. He had seen the punishment of sin, and received the reward of faith. He had experienced the goodness of God. Now the world receives a fresh start. It has to be noted that Noah made a good beginning. God, in the beautiful language of Genesis, had "remembered" Noah and his company; Noah's first act out of the ark was a remembrance of God; he "built an altar unto Jehovah, and took of every clean beast, and of every clean bird, and offered burnt-offerings on the altar." As the waters of the flood which bore the ark to safety were a type of the baptismal waters from which we rise to walk in a new life with Christ, so Noah's sacrifice pointed forward to the great sacrifice of Christ for the world's sin. God was pleased with Noah's act; and said he would not again curse the earth for man's sake; the continuity of the seasons was guaranteed. "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

It was a good start. We might have thought the world would never forget God after such a lesson. But Noah himself erred. His sons sinned. The worship and will of God were not regarded by all. God was true to his covenant, but only some of his people were true to him. So it has ever been, and so it is to day.

#### The covenant.

A covenant is an agreement between two parties to a definite contract. In our lesson, the covenant is little more than "God's binding himself to great mercies." This is obviously so in so far as the covenant extended to the lower creation. In his "One Volume Bible Commentaries," Diamond has a helpful note:—

"This word occurs some two hundred times in the O.T., and the idea lies at the root of the whole conception of law among the Jews. Covenants, as made between men, form the beginnings of civilized government (Chaps. 26: 26 and 31: 41). The word is also used of the relation of God to man: of his justice, his unchangeable nature, and his protecting power, on the one side, and the corresponding duties devolving upon man, especially as embodied in the law of Moses, on the other. A series of covenants (with Abraham and his successors, with Israel in the wilderness, with David) runs through the O.T. history. The particular idea in the covenant with Noah is that of the uniform working of God in nature (Chap. 8: 22), and of his loving care for his creation. On these two ideas are based all physical science, which could not exist if there were no laws of nature, and all religion, which otherwise would become mere superstitious dread of unseen powers. Jer. 31: 31-34 speaks of a new covenant which is to

take the place of the covenant of the exodus. The New Testament claims that this new covenant has been introduced by Christ (Luke 22: 20; 1 Cor. 11: 25; 2 Cor. 3: 6; Heb. 8). Hence the two divisions of the Scriptures are properly not 'Testaments' but 'Covenants.'"

We must note that God's promise, was not that there should be no more flood. We occasionally hear of terrible devastation wrought by floods, and of much loss of life being occasioned thereby. The promise was that "neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." We learn from the New Testament what the fate of the earth will be. Peter says: "There were heavens of water of old, and an earth compacted out of water and amidst water, by the word of God; by which means the world that then was, being overflowed with water, perished; but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men" (2 Peter 3: 5-7). As faithful men of old escaped the destroying deluge, so God's faithful ones will have naught to fear in the day of judgment; yet none of us have ground of boasting, or can afford to be lax in conduct; the righteous will scarcely be saved: "what manner of persons ought ye to be in all holy living and godliness!"

It is worth while noticing that God's covenant embraced the animal world, and not man alone. If the covenant was "with Noah," it was also "with every living creature." God's word was: "Behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, the fowl, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth." This would surely teach Noah that God's tender mercies were over all his works. Later in the Mosaic code, there were specific instructions as to the treatment of animals. Our Lord Jesus has taught us that God clothes the grass, that not one sparrow falls to the ground without our Father's care. Surely there is a lesson here for us all, a lesson worth bringing before the children as they learn that God's covenant extends to the least of the field. There is the lesson of kindness:

"Kindness—a language which the dumb can speak.  
The deaf can hear, and brute beasts comprehend."

#### The rainbow.

Coleridge spoke of "that gracious thing made up of tears and light." To all people the rainbow has been a phenomenon at which to wonder and admire. Children find a joy in its mystery and beauty. Nations in their infancy, ignorant of the optical laws which govern the appearance, have invented strange stories in explanation. The account in Genesis, when compared with these, is beautiful and impressive. We need not believe that the rainbow first appeared after the flood. God might take an existing and fairly familiar phenomenon and make it the sign of his covenant. The sign was specially beautiful and appropriate to the occasion. Many points have been referred

to. Marcus Dods wrote: "The bow being produced by the shining of the sun on the dark storm-cloud, was peculiarly appropriate as a sign of God's grace, reappearing after the storm of wrath had swept the earth. The bow appearing to unite heaven and earth has always seemed to the intelligent nations to be the messenger of grace from God to men; and, arching over the whole horizon, it exhibits the all-embracing universality of the promise." One or two more points may be given. "It is just in its conformity to natural law that the rainbow is a pledge that the order of nature shall continue." "The thicker the cloud, the brighter the bow in the cloud. Thus, as threatening afflictions abound, encouraging consolations much more abound." "The rainbow is after all only a deflection of the rays of the sun, whereby they become visible. The bright colors on the cloud but tell the presence of the sun! So the bright bows, that bring peace of heart in our darkest sorrows, tell the presence of God." The poet Montgomery gave a lesson in his well-known lines:

"Yet clouds will intervene,  
And all my comfort flies;  
Like Noah's dove I flit between  
Rough seas and stormy skies."

"Anon the clouds depart,  
The winds and waters cease,  
While sweetly o'er my gladdened heart  
Expands the bow of peace."

It is interesting and good to think of what this bow must have meant to the people of the earth in the years immediately following the deluge. When the dark clouds rolled across the sky, when the rain descended, and part of the land was submerged, when some men and animals were swept away and drowned by the waters, think what the feelings of the rest of men must have been! Was there to be another deluge jeopardising the lives of all? Men must have trembled and feared till they saw God's bow in the cloud and remembered his word: "The bow shall be seen in the cloud; and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh."

We should remember that God's promise holds good still. The rainbow may still teach us. Every bow seen should assure us that God, our loving Father, controls the universe. His word is sure; he is our covenant God. Whether the danger feared by us be a physical calamity or a spiritual trouble, we should trust him and his promises.

"Oh, ye who weep for sorrow's sake,  
Dread not the coming years;  
Doubt not that God's sunshine shall make  
A rainbow of your tears."

I presume that there are few Christians who ever see the rainbow without thinking of Noah's deliverance and of God's gracious promise. It is wonderful how the Bible's great truths are often so associated with common events or appearances that the lesson is forever remembered with the sign. So it is with the bow. It is thus also with the greatest truth of all. Who that ever read Isaiah's words of the lamb led to the slaughter and the sheep before her shearers, has seen such a thing without thinking of the Lamb of God who bore our sins?

**THE TEACHER'S BIBLE**  
A LIBRARY IN ITSELF.  
Post Free, 8/-. Austral Publishing Co

His dominion shall be from sea to sea, and from the river to the ends of the earth.



Address communications to  
**T. B. FISCHER,**  
 Chesterville rd.,  
 Cheltenham,  
 Victoria.  
 Phone, Cheltenham, 132



**WORLD  
 WIDE  
 NEWS.**



The latest news from Bolonge, Africa, is 100 baptisms at Bolonge, 112 at Lolumbe, 7 in Laoga district.

Read this: it breathes the spirit of sacrifice:—"Bendigo.—Please find enclosed 4/- from Sister Miss Taylor's class of girls, and 17/10 from the school. Miss Taylor's class went without something they were going to have at Christmas, such as ice creams, etc. to give the money to missions, as their Christmas gift."

Bro. and Sister P. A. Davey, of Japan, are expected home on furlough per the Burns Philp Liner "Montoro," about February 25.

Bro. and Sister O'Connor, of Vivian-st., Wellington, New Zealand, have been on a visit to India, and met some of our missionaries.

The building containing the printing press at our F.C.M.S. station at Jubulpore was burnt down since T. B. Fischer visited there. Whilst it means a loss, yet it will allow a more up-to-date press to be installed.

I consider that the service of song entitled "China," is the best that has been brought out so far. The people seemed very much interested in listening to it.—R.M. Harkness, Butler, S.A.

P. G. Goodwin baptised nine at the school of George Tavali on Ova on November 17. This is good news.

Mrs. Zelius, snr., of Doncaster, Vic., who for so many years has faithfully collected from the Victorian sisters for the support of Bible women, writes—"I am glad and thankful to hear good news of Miss Thompson, and her Bible women. It was very fortunate that she succeeded in getting such a good woman as Sarabai to be her helper, and time has proved the wisdom of her choice, for she has been working with Miss Thompson for over 11 years. May God bless her in her labor of love, and be pleased to spare her for many years to tell the glad news of Jesus and his love."

The Federal F.M. Secretary gave a lantern lecture on India to the preachers of Melbourne at their last meeting. Later on this lecture will be given to the Melbourne and suburban churches.

Bro. J. T. C. McCullum, one of our prospective missionary candidates, is now at Butler College, Indianapolis, U.S.A., preparing for his life's work.

By devoting Saturdays and Sundays to visitation of out-stations, we have called on them all recently and found things going well. Last Sunday the heathen people of Panewa requested us to commence operations in their village again. Through the murder of Arabian Usul during our furlough, the work there was discontinued, all the Christians going to other villages. We shall open school again at Panewa immediately after Christmas. Simon Boule-ko is doing well at Amley. We had 174 Christians to our morning meeting recently. Our educational work is going along nicely. We now have 19 young men and boys in training. They are on the whole making capital progress, and as we have only got the brightest of young men, we are expecting great things. Our students, workers, etc., now number 20 all told. Mrs. Filmer and Phyllis are both capital. As ever, yours,—P. G. Filmer, Pentecost, Nov. 14, 1912.

The following are among the reasons why the Committee have sanctioned Bro. Filmer training natives at Mammatat as native teachers.

He writes: "The people of the islands live in villages which are very scattered, and are very difficult of access, and it is impossible for a white missionary to do any efficient work for God without the assistance of native teachers. As the New Hebrideans have been for generations living in a degraded state of immorality, sin, witchcraft and cannibalism, it is necessary that they have trained native teachers living in their midst, that they might know what it is possible for them to rise to. As servants of Jesus Christ our recognised duty is to preach the gospel to every creature. We find by experience that in these islands this can only be done through the natives, therefore it is necessary to have at least one Christian in every village capable of pointing his fellow men to the Lamb of God."

The Federal Committee have sent Miss Tonkin money to train a woman who desires to become a Bible woman. Writing of her, Miss Tonkin says: "She is the widow of one of our Christians who died while I was home on furlough. I have been trying to win her these seven years, but her mother prevented her, and only this last January did she finally decide to become a Christian, let it cost her what it may. It cost her her situation, her house rent, her two children, whom her mother refused to let her have, but she is happy and bright and intelligent beyond my expectations. We have always felt that she would be a good addition to our staff of workers."

The young man supported by the Newmarket, Vic., young people at Delonganj, is named Mathura Prasad. He is a very interesting young fellow, of high caste, and good education. For three years he was seeking after the truth, and

had bought a Bible of a exporteur. He had almost abandoned the worship of idols. One day when his young wife had gone to a distant place on a visit to relatives, he shut up his shop, and taking a servant with a bundle of aluminia ware for sale on the way, he started off in search of missionaries, in order to enquire fully into the Christian religion. He walked over 100 miles to a Christian mission Church of England, only to find that the missionaries were away on a holiday. He attended the services on the Sunday, and was more than ever impressed with our religion. The native Christians there told him there was a mission at Delonganj, and he at once went on the remaining 100 miles, and at last arrived at the Bangalore. Bro. Pittman had long talks with him, and gave him books to read. Eventually he asked for baptism, and was baptised. His friends brought a pair of scissors to the warehouse, and asked Bro. Pittman to cut off the long lock of hair which all hindus wear as a sign of their religion. By becoming a Christian he is now an outcast. His means of obtaining a living is gone, and his heathen neighbors will not trade with him, so Bro. Pittman has given him the position of assistant in the mission, and will train him for this work.



A. B. Chappell.

Now christened, from the South Seas that Bro. Chappell is now well able to do his work on the West Coast shortly to receive his new position as pastor. See Mrs. J. B. Chappell.



## New Zealand.

**RICHMOND**—I am at present located in Richmond. We are having fair meetings. Last Sunday morning we baptised and received into the church a young man, who had confessed the previous Sunday evening. At the annual Conference of the Nelson District, held on Boxing Day, it was decided that the writer should spend the first six months of the year in Richmond, thus concentrating more work there.—J. G. Price.

**HOME VALLEY, WARKWORTH**—H. Milner, after being at Henessville for a month, spent another three weeks with the Warkworth and Woodstock churches, and the meetings were well attended. Three Sunday evenings and one Sunday morning were spent at Home Valley, near Warkworth, and two Sunday mornings and afternoons at Woodstock. The farewell service was at Home Valley, on December 22. The meeting house was crowded. H. Milner gave a splendid address on "The Birth of Christ and Its Lessons." Our annual tea meeting was held on December 18. There was a good attendance, and an enjoyable time was spent. Bro. Shepherd, of Port Albert, presided. Solos were given by Sister H. Cannell, from Auckland, and other friends. Addresses were given by Bro. R. Leung, of Warkworth; Bro. J. Jenkins, of Woodstock, and Bro. H. Milner. On Sunday, December 22, we had meeting with us Bro. R. Leung and Sister H. Cannell, from Auckland, and Bro. and Sister L. Wilson, from Waipā. On December 29, we had meeting with us Sister Joseph Wedding and Sister Lemax, from Dunedin; Auckland, also Sister Irene Phillips, from Mount Eden Baptist Church. On January 5 our Bible School scholars received their prizes.—T. R. Oakes.

**INVERCARGILL**—Good meeting this evening, when Mr. John McCurdy, one of Invercargill's Christian workers, gave an appreciative address on "This Man or Barbarian." At the close of the address a baptismal service was conducted by C. A. Butt, when a young woman from one of the Presbyterian Churches decided to obey her Lord in the divine ordinance of Christian baptism. We have not yet secured an evangelist, and the Sunday evening services are conducted by different members assisted by some of our young men from the Y.M.C.A., whose assistance at this juncture is highly appreciated by the church.—P. Jan. 12.

## Queensland.

**MOUNT WALKER**—Last Lord's day morning we had a splendid meeting. Good meeting at night. At the close of Bro. Bulgin's address on "What shall I do with Jesus?" two young ladies made the good confession. They were baptised by Bro. Belgin to-night.

**ALBION**—The past two Sundays we have had good meetings. A brother has been added to the family by faith and baptism, and together with his wife was welcomed into fellowship. On the 6th the church anniversary services were held. The Bible School, under the direction of Mr. Forbes, supplied an excellent musical programme. The Sunday School prizes were distributed by Bro. Forbes, and boxes of sweets were handed to the children. During the evening the organist, Sister Hazel Bowley, was presented with a gold bracelet on behalf of the church. The election of deacons resulted as follows:—Bro. Bowley, DuBois, Evans, Green, Harmon, Hill and Stett. For deaconesses, Sisters Bowley, Green,

and Forbes. Bro. Forbes and the writer were chosen as delegates to the Conference. Bro. Stitt has given notice that he intends to ask the church to bring before Conference the following matters: 1st. Direct church representation on the H.M. Committee; 2nd. The establishment of a State building fund; 3rd. Uniformity of names and rules of the churches' auxiliaries. The following donations are thankfully received towards building fund:—Bro. Gager, Brisbane, £1/8/-; Bro. Ruddle, Bundaberg, £1; Bro. Stae, Zillmere, £1; A widowed Sister, 5/-; Doonan, Q., £1/0/6; Mildura, Vic., £1/5/6; Total, £59/9/-. Owing to the high price of land values, the church officers are having a difficulty in getting land in keeping with funds.—I.C.S., Jan. 13.

## Tasmania.

**LAUNCESTON**—On January 15, the annual business meeting of the church was held. The following officers were re-elected:—Iren C. Nicholls, W. Tyson, N. Warmbrun, E. Nicholls, treasurer, and P. Orr, secretary. All reports were most satisfactory, showing gradual progress. During the year 1912/13 has been raised for all sources, which speaks well for this small church, now numbering about fifty. Last Lord's day we were glad to have Sister Tannell, of Nuhena, and Bro. Richards, of Lygon-st., Vic., with us. Tomorrow we commence our tent mission. Everything is in splendid order. Bro. Griffith, with Bro. Pearl and party, arrived this morning.—N.J.W., Jan. 18.

**LIORBAT**—We had good meetings last Lord's day. This was Bro. Main's last Sunday with us, and he gave splendid addresses morning and night, and also spoke to the Bible School scholars in the afternoon. After the gospel address three young people from the school made the good confession. Bro. Main was with us for five weeks, and the church has been greatly blessed by his labors. On Monday a largely attended social was held as a farewell to Bro. and Sister Main, and short addresses appreciative of the work done by our brother were given by brethren. We are looking forward with interest to the mission to be held in Launceston. Our prayers are for its success. It will mean much to this State if a strong and self-supporting church is built up in the North.

## West Australia.

**CLAREMONT**—Our young Sister Butterworth, who confessed her faith in Christ during Bro. Cecil's preaching, was on Friday evening, January 10, buried with her Lord in baptism by H. J. Banks. Bro. Henderson, of Mayland, is preaching at Claremont for a time.—E.H.E., Jan. 10.

## South Australia.

**MOONTA**—We have no organised church here at the present time, and little will be accomplished in this mining township of 6000 people until we organise, have a suitable building, and send a resident evangelist. We are glad to know that the H.M. Committee has this great field in view. After visiting the district, the writer has confidence in the success of a cause if prudent steps are taken. E. G. Warren took all the services last Sunday. Miss Nellie Bice is coming from Adelaide four consecutive Sundays to bring the gospel message for us.—B.W.M.

**HINDMARSH**—On January 13, the Y.P.C.E. Society extended an invitation to the older members of the church to spend a social evening with them. They greatly appreciated this act on the part of the Endeavorers, and enjoyed themselves very much. The meeting was in the hands of Mrs. J. Roberts, who carried out the duties of convener in a praiseworthy manner. Mr. C. Trembath occupied the chair. After an overture by Miss N. Duncan, Mr. W. Atchew extended a vote of welcome to all present. The following programme was then carried out:—Solos, Miss Dring, Miss E. Weeks, Mr. L. Weeks; duet, Misses L. and M. Doley; recitations, Miss P. Duncan, Mr. E. Freeman. A social cup was handed round by the Endeavorers. The attendance, including Endeavorers, numbered about 60.—H.R.C.

**WAMPOONY**—Last Lord's day we held our Foreign Mission Children's Day. Record collection, 41/14/6; fair attendance; good spirit.—F. R. Dinning, Jan. 11.

**NARACORTE**—Attendance not quite so good last Lord's day, on account of the extreme heat, but we had the pleasure of seeing a young lad come out at the invitation.—N.J.G., Jan. 13.

**KADINA**—B. Manning, from the Bible College, was with us on January 12. He spoke in both morning and evening services. On Monday evening he gave a very helpful Bible study at our C.E. meeting, which was much appreciated. This morning we had a good meeting. The writer taught on Home Missions. At this service another young man was added to fellowship, who was baptised last Thursday evening. To-night we had another good congregation.—E. G. Warren, Jan. 19.

**PT. STURT**—Our confession here last Sunday evening, and received to day. Bro. Ewers with us this afternoon. Fine attendance; several visitors: Bro. and Sister Webb, from Balhklava, and Sister Fairly, from Grote-st. Sunday School preparing for anniversary, to be held Feb. 16.—A.W.P.

**NARACORTE**—Good attendance last Lord's day. Several visiting sisters in the morning. Bible School attendance still going ahead. Baptismal service last Wednesday evening. Getting ready for H.M. Sunday. Expect to raise our amount.—N.J.G., Jan. 20.

**SEMAPHORE**—Sunday School anniversary was held to-day. E. A. Paternoster, of Prospect, exhorted, delivering a stirring appeal for Home Missions. H. R. Taylor addressed a good meeting in the afternoon. To-night the building was full. The writer preached on "Fidelity in Small Things." The singing of the scholars was highly appreciated, the training of them being a credit to H. Anderson. We are to hold our picnic at Mitcham reservoir on the coming holiday, and will be pleased to welcome all friends.—T. Jan. 19.

**BALAKLAVA**—Splendid meetings to-day. This morning W. L. Ewers presided. D. Gordon gave a very fine exhortation. We were pleased to have several visiting brethren and sisters meeting with us. We regret that Sister Mrs. Stevens, wife of our esteemed Bro. Stevens, is still laid aside on a bed of sickness. At the close of this evening's service a young lady who last Sunday evening made the good confession, was baptised. We are preparing for the Home Mission offering on Feb. 3, and hope to raise £30.—P.H.R., Jan. 19.

**BORDERTOWN**—Meetings keeping up to the average during holiday season. Several of our members are away on holiday, and others are busy in the harvest fields. We have enjoyed the fellowship of Bro. Claude Verco for a few days, and his preaching was much appreciated. At our Monday's gospel service on Jan. 12, a visitor from Broken Hill, confessed the Saviour. She will unite with the church in that town. Splendid service at Bordertown last night, when the writer preached on "The three Great Things." One young girl made the good confession, and was baptised the same hour.—E.E.

**GROTE-ST.**—Our meetings were good all day yesterday. Four who had been immersed the previous Wednesday were welcomed into fellowship: Misses Ida Thomas and Elsie Hewish, and two

Sisters Mavis and Daphne Hayes, who confessed Christ in the "Scottish Mission." At night Bro. Thomas spoke on "The Greatest Gift in the World," and at the close one young man confessed Christ. Bro. Hall, from the Bible College, is with us on a visit home. Bro. Oscar Holman, who has been marvellously healed of an impediment in his speech, and whose case has already been mentioned in the "Christian," gave an interesting testimony and a short address at our meeting on Wednesday night.

**UNLEY.**—The half-yearly church business meeting was held on Wednesday, 15th. Good reports of the work of the church and the various auxiliaries were read. During the six months 80 were added to the membership, viz., 51 (including 5 at Cotnamville) by faith and obedience, 10 baptised believers, and 19 by letter from other churches; while 5 were transferred by letter and 1 had died. The effective roll showed 410 at Parkville, and 28 at Cottonville. Although the contributions had been large, the half year ended with a small debit balance, owing to several unusual items of expenditure. Regret was expressed that W. J. Harris had not accepted re-nomination as supt. of the church on Sunday. He had held that position for six years (first in conjunction with Frank Verco and then as sole superintendent) in a most able and zealous manner, and will be much missed as head of the school; he will remain as a teacher. Bro. Walden has been appointed supt. pro tem. Eight deacons were elected by ballot (there were ten nominations), five of whom had previously served on the committee, and retired at expiry of the term of their appointment at the end of the year, and three others, S. J. Payne, O. W. Mann and W. H. Rich. This morning Bro. Walden spoke on the qualifications for deacons, and their duties, and this evening preached on "The Baptism of Christ." Miss May Holmes, from Emnure, who is on a visit to us, kindly sang, "Nearer my God to Thee."—P.S.M., Jan. 10.

**HINDMARSH.**—At the annual business meeting of the church on Jan. 10, T. H. Brooker presided over a good attendance. The reports from the various organisations showed good work and steady progress. The treasurer, J. Brooker, submitted a financial statement for the quarter ending September. Receipts, £168/2/7; expenditure, £151/0/3; due to the treasurer from previous quarters, £17/5/0, leaving balance in hand, £17/7/4. Quarter ending December 31, 1912: Receipts, £120/3/2, including balance in hand; expenditure, £155/10/7, leaving a balance, credit, of £17/3/7; outstanding liabilities on land and buildings, etc., £218/0/0, £10 having been paid off the property during the half year. It was decided to take up later on a petition to the landlord for the Grate at church hall rendered to the cause in granting the use of the building for any special meeting. Regret was expressed that the resignation of Bro. Goodall as executor in respect of Edding health, and Sister Goodall was appointed in his place, and it was decided to give Bro. D. W. the appreciation of the church for the services rendered by the carter and the way that he had carried out his duties. The election of officers, resulted in the following being appointed: Elder, E. Pierce, Deacons, H. Sweet, C. Biss, C. Parsons, E. Harding, C. Trembly, H. J. McDonald; deacons emeriti, P. Robinson, J. C. Brown, D. W. Mann, W. Mann, W. M. Mearns, J. C. Maxwell, L. G. Whitford, W. Dixon, H. Tarrant; deaconsess, Melmae Hills, Williams, Pierce, Young, Spook, Everett, sen., Decker, J. Brooker, Glasterly, McDonald, Smith, and Clark. Sunday, January 23, good meetings. The church had the pleasure of welcoming Sister L. Brandt by letter from the Owen church. J. W. Spook.

**PROSECT.**—Good meetings all day. My father-in-law had a much day's training. The quarterly meeting was held on Wednesday. The church decided to increase their subsidy by 5%, and to carry the duplex envelopes, erect a stable, and carry £15 to the building fund account. We now owe about £100 on the building, but hope to reduce this by £25 next quarter. The Roll of Port Pirie starts again this year. Officers were elected last Monday. The Bible School

treasurer reported a balance in hand of £15. The officers placed a new wardrobe in the vestry for the storing of the baptismal garments. The Kapiti Girls, or Men-Chib, promises to be a successful institution for the church. We have over 200 members. I would commend the organisation to the churches of Australia where there is a man or woman to organise the boys. Write me for a plan.—I. A. Paternoster.

**LONG PLAIN.**—Attendances at all meetings very satisfactory. Bro. Daniel, sear, presided at the table. The evangelist immersed four who had previously confessed, and welcomed five into fellowship. We regret the loss of some members of long standing. W. Parker and family are leaving the district to take up their residence in the city. Miss Sophie Parker was presented with an enlarged photo of herself and members of the senior class in the Bible School, of which she is the teacher. Our church is entering to a large and attentive congregation in the evening.

**MURRAY BRIDGE.**—During the week the meetings at our mission have increased in attendance and interest. On Friday night two married women confessed Christ. To-night, the closing night of our mission, was the crowning meeting of all. The attention was fine, and the address on "Christian Union" seemed to meet with the approval of the majority. We were happy in seeing three more come forward. We feel grateful to North Adelaide for the assistance rendered. Bro. Day's clear, forceful addresses have been greatly appreciated, and his kind, gentlemanly way has endeared him to all, and has done much to help establish the cause here. To-morrow night we have a thanksgiving service.—J.T.T.

**YORK.**—Our annual meeting was held last Tuesday. A large number were present. W. Jarvis was chairman. The reports were good; the financial ones excellent, over £500 being contributed by the church for the year. The cost of renovating building was over £60, all of which has been paid except £2. All the officers were re-elected. For the office of assistant secretary and treasurer, W. Jarvis was chosen, and organist, W. Biedler. The meetings to-day have been very good, 152 being present in the morning. M. Noble, of the Bible College, gave a very useful address. Among the visitors were K. W. Duncan, from Laura; Bro. Hall, from the Bible College; Sister Johnson and daughter, from North Park; and Sister Gray, from Brighton.

**NORTH CROYDON.**—We held our quarterly business meeting on Jan. 15, when G. Duncan, G. Batcup, and J. S. H. Ferris were elected deacons. It was decided unanimously that H. J. Horsell will be engaged as our evangelist for another twelve months. Good meetings, Sunday. J. S. H. Ferris presided. H. J. Horsell gave an excellent talk to the boys and girls, after which he made special reference to our late Sister E. Brettell. We received into fellowship two young girls, Vera Holman and Doris Battersby, by faith and baptism. At our Bible School we had an excellent attendance, 143 scholars present; two new scholars. At the gospel service H. J. Horsell preached on "A Great Discovery." This was a splendid meeting.—J. S. H. Ferris, Jan. 19.

**HENLEY BEACH.**—We were pleased to see so many present around the Lord's table on Sunday, January 12. We are having splendid meetings of late. M. Noble preached the gospel in the evening to a good gathering. At the close two confessed Christ. On Jan. 19, Bro. Cosh presided. Bro. Gore exhorted. The two who confessed Christ were received into fellowship, together with Sister Shearing. The Y.P.S.C.E. commenced their work again, after the holidays.—W. Hanford.

**MILANG.**—Bro. Bass is having a holiday on the River Murray. During his absence we have had the pleasure of a visit from W. Cosh, of Henley Beach, who took our services on the 12th inst. and was much appreciated yesterday. Bro. Favers of Mile End, was with us, and made a most appealing to the Home Missions. He also preached in the evening. We are expecting Bro. Morrison of Port Pirie, with his wife, on the 22nd of our missionary, the 22nd and 23rd of February.—S.H.G., Jan. 20.

**PORT PIRIE CIRCUIT.**—Bro. Taylor returned on the first Sunday in the new year, after a six weeks' rest, much benefited by his journey at the seaside. His assistant, Bro. Sanford Fleming, also took up his work on the same day. A public welcome was extended to him on Jan. 12, when Bro. Taylor presided. The chairman narrated the circumstances leading up to the call of our brother, and spoke words of confidence in and encouragement for him. Bro. Morrow and Hamp, Messrs. Clark (S.S.), McDonald (C.E.), Humble (choir), and Marshall (Pirie South), all extended hearty welcome. Mr. A. C. Hill, also represented the Northern District Baptist Association, and W. Morrow (President) the S.A. Churches of Christ Conference. All who knew Mr. Fleming were content that he would prove worthy of the high calling in Christ Jesus, and so we enter upon 1913 with high hopes. Mr. E. C. Hill, Methodist, and Mr. Turner (on behalf of Mr. Fearon, Presbyterian) spoke words of welcome. Solo's were sung by Miss Barber and M. Humble, and an anthem by the choir.—E.A.M.

## New South Wales.

**BROKEN HILL.** (Railwaytown).—At a conference, which meeting last Thursday evening held at Wolfram st., it was decided on the recommendation of the officers to formally declare the work here as an independent cause, the brethren here being prepared to take over all their own liabilities, and the necessary obligations of church government. We were glad to have our Bro. Jones here again with us to-day from his holiday. He is feeling greatly benefited by his spell, and gave us a fine exhortation this morning on "The Great Commission." We heartily thank all the brethren who helped us with the services during Bro. Jones' absence.—C. H. Hunt, Jan. 19.

**INVERELL.**—Meetings have been very fair since our last report. Last Lord's day morning Bro. Cosh presided. Bro. Waters gave a most useful word of exhortation. In the afternoon, Bro. Waters conducted a meeting at Okawood, and reports a fair meeting. Again in the evening we had the pleasure of hearing a splendid gospel address given by Bro. Waters. T. G. Cosh conducted meetings at Gravesend last Lord's day—G.W., Jan. 13.

**MEREWETHER.**—On January 12, T. R. Coleman, State evangelist, began a three weeks' mission with an address on "Calvary." There was a large attendance and fine interest. The preacher faithfully and patiently told the story of the cross, and near the close of the meeting four brethren bravely stood up for Christ and courageously answered the usual question put. The mission is likely to do much good, especially as Bro. Coleman is a decided believer in the Holy Spirit, inspiration of the Scriptures. On Jan. 14 a lecture was delivered by the preacher on "The World Revival," and great attention was manifested.—A. W. Jinks.

**TYALGUM.**—Wednesday evening, January 8, marked the entrance of the church at Tyalgum into their own home. On that day the school was thrown open for public use, and the services. The writer presided over the meeting, and after the usual musical and devotional items, Bro. S. Stevens, of Lismore, after complimenting the brethren on their achievement, addressed the meeting on the fundamentals of our plan. Refreshments were handed round. On Sunday, 12th, the services were continued. At the 1.30 p.m. communion service a roll-call service was held, when 48 members responded. Greetings were also received from L. H. Robinson, Bangawalybin. In the evening the writer preached on "The Restoration Movement, its Growth and Purpose," to an interested audience. The building is 40ft. over all by 20 in width, the auditorium being 28 x 20, with seating for 120. In the front is a piano and organ. The floor, 8 1/2 x 4 ft. 4 in x 10 ft. 8 in., is let into the platform. The windows are of cathedral glass in the Gothic design. The timber is red stringy chamber boards. The property of the church is valued at £200. The organ was the gift of Sister Ferguson; the table,

(Continued on page 62.)

## Conference of Churches of Christ, at Tadmor, N.Z.

The ninth half-yearly Conference of the Churches of Christ in the Nelson District was held at Tadmor on December 23. Fully 100 brethren and friends visited Tadmor on that occasion, most of them travelling by rail from Nelson and intermediate stations. Owing to the late arrival of the train, it was decided first of all to have lunch.

At 12 noon, the Conference opened with a short devotional session, led by Bro. Geo. D. Verco, of Nelson. Then the President, P. Higgins, in a few appropriate sentences, extended a welcome to the visiting delegates and friends. The churches connected with this Conference, with the names of their representative presbyters, are as follows:—Nelson—Sisters E. Pitts and O. Page; Bren. E. M. Jackson, F. V. Knapp, G. D. Verco. Richmond—Bren. Cooper and E. Tucker. Spring Grove—Bren. R. Crichton, G. R. Higgins, A. G. Knapp, E. McPherson.

Waikato—Bren. W. Bryant, E. Griffith. Tadmor—Bren. W. Angley, senr., Thos. Hodgkinson.

Lower Moutere—Bren. E. Farley, Geo. Farley. Motuka—Bren. A. Inglis, F. Marshall. Takaka—Not represented. Report sent. Bainham—Not represented.

S. Higgins and C. Bryant, of Kaikura and Rai Valley respectively, being invited members, had the privilege of delegates extended to them, on the suggestion of the President.

The minutes of the two previous Conferences were read by the Secretary, and adopted by the meeting.

The Treasurer, P. Bolton, submitted his report, and in making its adoption, referred to the fact that the amount of money received during the year had been larger than ever before. The year closed with a small deficiency, and the delegates present decided to refer this matter back to the churches, with a request that it be made up during the month of January. The Treasurer was congratulated for his clear and concise statement and report.

The District evangelist, J. G. Price, gave an interesting account of his labors during the past six months. He had visited all the churches in the district, preaching in the various centres, and doing a considerable amount of private work. The good seed was being faithfully sown, and three persons had been added to the church by faith and confession.

The delegates also furnished reports from the churches, together with the names for evangelistic work during 1913. This amounted to £113, and there are three churches to be heard from.

It was resolved that Bro. Price be re-engaged for a further term of twelve months, the first six months to be spent at Richmond.

The following (7) were elected members of the new Executive Committee:—President, Geo. D. Verco, Nelson; Vice President, Geo. Russ, Richmond; Treasurer, E. F. Tucker, Richmond; Secretary, W. R. Glover, Tadmor; P. Higgins, Waikato; C. Limmer, Lower Moutere; J. S. Bryant, Richmond. Auditors, E. M. Jackson and F. V. Knapp were appointed.

It was decided to hold the next C. A. Fair at Waikato, on Tuesday, June 3.

Votes of thanks were tendered to the members of the Tadmor church, to the retiring Executive, and to the brethren who during the year, had hospitably entertained the visiting speakers. The business of the Conference concluded at 4 p.m. by all present singing a hymn, and the President leading in prayer.

An early tea was spread in the tent alongside the chapel, and the ladies served and appreciated the beautiful supply of delicacies provided. Then for an hour after tea, the time passed all too quickly. The people assembled outside the chapel, under the shade of the willows, and a very happy time was spent. Recitations were given by Sister Muriel Ames and Bro. S. J. Matheson. A quartette was pleasingly rendered by Sisters Ruby Hill, Jeanie Dickson, of Melbourne, and Bren. G. D. Verco and W. R. Glover. Another quar-

tette was contributed by the four sisters, Miss J. Dickson, Mrs. Ames, Mrs. C. Telenius, and Mrs. E. V. Knapp, and greatly enjoyed. When this pleasant social function was over, our aged veteran, Bro. Edward Lewis, led in prayer at the throne of grace, and invoked the divine blessing, after which the visitors left for the railway station, arriving in good time for the Nelson train and its journey of 42 miles.

The outstanding features of this Conference were: (1) The large attendance of members and friends. (2) The keen interest displayed in the work. (3) The courteous, considerate, and Christlike spirit shown by everybody; and the hospitality and kindness of heart manifested by the members of the church at Tadmor.—W. R. Glover, Sec., Nelson District Conference Executive.

## Obituary.

BARTLETT—Sister Sarah Jane Bartlett, the wife of our esteemed Bro. Edmund Bartlett, died in Christ on January 8. She was 59 years of age. She was baptised at Bentham-st., Adelaide, about an year ago, and was married in the year 1875. With her husband, she has been associated with the churches at North Adelaide, Glenid, Norwood, and Hindmarsh, in South Australia. When the church was formed at Croydon on July 31, 1910, Mrs. Bartlett became one of the charter members. She was a good woman. Her regularity and punctuality in attendance at the house of prayer have been most commendable. She was consistent, ever ready and willing to do what she could. She frequently spoke words of encouragement that cheered others, and many a kind word has helped the writer. The church at Croydon has lost a genuine friend. She has left—with her husband—four daughters and two sons, to whom we tender our Christian sympathy in their sad bereavement. May the God of love, who is "our refuge and strength in the time of trouble," be very near to them.—H. J. Horsell.

ROBINSON—On December 16, 1912, after a brief but severe illness, our respected Sister Eliza Robinson, of Welland, near Hindmarsh, South Australia, peacefully yielded up her spirit to Jesus Christ for Lord and Saviour, aged 67 years. For a long while, increasing infirmities prevented her from meeting with the Robert-st. congregation, with which she became a member in 1891. She was a motherly, good woman, cheerful under many trials, much devoted to her household. Many relatives and friends will miss her encouraging and Christlike example. We commend them all to our heavenly Father's love.—S.

POULTON—Another old member of the Church of Christ in Hindmarsh, S.A., James Poulton, fell asleep at his late residence, Four-st., Croydon, on January 5, aged 65 years. He was brought to Christ by D. Finlayson, at Owen, and was for some time a member of the church in that place. Removing to our district in 1891, he came into membership at Robert-st., where his wife and three daughters also have fellowship. For many years he conducted a large business in milk, which did not permit him taking any active part in church life, although much interested therein. He was a hard working, upright man. For thirteen months he was laid aside with a mysterious wasting ailment, yet he faced prospective death with a cheerful and resigned spirit. All who visited him profited by his example. May the God of all consolation uphold his bereaved wife and eight children.—S.

TUCKER—On December 21 our Bro. and Sister Tucker were called upon to part with their little son, Clem, after a very brief illness. Although only three years and nine months old, he was a general favorite with all who knew him, and was loved by every member of the church and school. Our deepest sympathies go out to our brother and sister, but all realize that Jesus has taken him, and all must be well. The consolations of Jesus Christ are very precious to the parents, who are sure that in the coming days all will meet again.—J.G.P., Richmond, N.Z.

## Now Ready!

## BAPTISM:

### OUR LORD'S COMMAND.

Containing a reply to "The Question of Baptism," by Mr. A. Madson, Methodist Minister, by A. R. MAIN, B.A.

The above book consists of 108 pages of printed matter, and is a comprehensive refutation of paedobaptist fallacies and misrepresentations.

Price, 6d.; post free, 7d.

A limited number of copies are being neatly bound in cloth, and can be had at 2/- each.

AUSTRAL PUBLISHING CO.,  
528, 530 Elizabeth-st., Melbourne.

## Bibles & Testaments

NEW TESTAMENT, profusely illustrated, Nearly bound, size 3½ x 4¼in, post free	1/6
BIBLE, Text only, Yapped, size, 3½ x 5½in, post free	2/6
BIBLE, References, illustrated, Yapped, size 4 x 6in, post free	4/-
BIBLE, References, Yapped, thumb index, size, 4 x 6in, post free	4/6
THE WORKER'S BIBLE (with helps), Yapped, size, 4 x 5½in, post free	4/9
Do, do, with thumb index, post free	5/9
THE TEACHER'S BIBLE, A library in itself, post free	8/-
THE SCOFIELD REFERENCE BIBLE, with a new system of connected topical references to all the greater themes of Scripture, etc. etc. A helpful book for preachers and workers. Well bound, size 5½ x 8in, post free	2/-

AUSTRAL PUBLISHING CO.,  
528, 530 Elizabeth-st., Melbourne.

## CHURCHES OF CHRIST ALMANAC 1913.

Beautifully illustrated with a large central picture, "Towards a Better Country," and six smaller pictures illustrative of the life of Christ.

Suggested Readings and Hymns for the year.

Price, 2d., post free.

AUSTRAL PUBLISHING CO.,  
528, 530 Elizabeth-st., Melbourne.



### Campaigning for Christ in Castle-maine.

By William Gale.

During the months of November and December Bro. Hagger and Clay conducted a tent mission in the Market Square, which was eminently successful. Castle-maine is an old mining town, famous in the early days for its rich alluvial deposits, and the notorious "Castle-maine Ales." The mining industry is now almost dead, but the brewery still turns out its gallons of pale ale, palming the future of all who taste it. It was fitting, then, that the evangelist should lift his voice in strong denunciation of the liquor traffic. Our brother opened the mission with an address on "Why I Hate the Liquor Traffic," which was enjoyed by the many temperance reformers who were present in strong force.

The town is reported to have 7000 residents within its municipal radius. It is now on the rise, after many years of depression. About 400 men are employed in Thompson's foundry, which has large contracts in hand for many years to come. Soon over 600 men will be employed in these works. It is said that only a very small percentage of these men regularly attend the churches.

Splendid audiences greeted the missionaries from the commencement. There were decisions for Christ from the first night. Bro. Hagger faithfully and ably presented the truth, and during the currency of the mission gave some stirring appeals, as well as delivering some of the finest chart addresses that the writer has ever heard. Bro. Clay became popular at once, and never failed to make the preliminary service one round of joyous, stirring, burden-lifting song. No service dragged or went flat when Bro. Clay was in charge. Such a soloist and song leader is indispensable in mission work. In Bro. Hagger and Clay we have a mission party worthy of our great brotherhood, each being a specialist in his own department.

The average attendance for all meetings of the mission was 160, making an aggregate attendance of over 5000 at gospel services. The Sunday evening meetings averaged about 450. Forty-one came to decision. Of this number thirty-three were baptised, and one was restored. Four have returned to a distance—one to W.A. and one to Queensland, and are E.T. to Castle-maine. Of this thirty, twenty-seven have been added to the local church, and are in attendance.

The total results are not to be judged alone by cold statistics. Many hundred heard the gospel presented in its primitive, purity, and better conceptions of our religion play have taken the place of previous bias and prejudice. Probably the greatest benefit has been to the church, in the swelling of many of its members, and a whole great revival spirit of devotion, and a rebinding of evangelists to their work. It is to be hoped that this will increase and become permanent.

These splendid results could never have been accomplished but for the help of the Home Missionary Committee, and the able services of two such specialists in progressive evangelism. Of such work and workers the entire Victorian brotherhood should be proud, and plan in the next year for greater achievements, and more glorious victories in the name of our divine Saviour—to whom be all the glory.

ORDER your next suit from  
**A. J. HARRIS,**  
Practical Tailor,  
290 CHAPEL ST., PHOHRAN.

PERFECT FIT. Suits from 60/-  
On Receipt of a Post Card, Customers can be waited on for orders.  
LADIES' TAILORING a Specialty. A Trial Solicited.

Katoomba, Blue Mountains, N.S.W.  
Superior accommodation at Glenfern, Cascade-st. Splendid view; also near sights.—Misses Tewksbury.  
Terms, 25/- to 30/- per week.

REMOVAL Phone 6937

**W. J. AIRD,** Optician.

has removed to more central and commodious premises in

**Equitable Buildings,**

314 Collins Street, Melbourne.



Phone: 353 Central "Ye Oldfleet" Telephone  
**TEA and LIGHT LUNCHEON ROOMS**  
are now available for Dinners, Socials, Weddings, Ladies' Afternoons, and Presentation Nights, &c.

Morning Tea. MISS BIGNILL. Afternoon Tea.  
475 COLLINS STREET, CITY.

**JAS. MANNING**  
Licensed Valuator Land Broker,  
Estate Agent and Sharebroker,  
**HAS REMOVED**  
To National Mutual Buildings,  
King William St., Adelaide.

**BOARD AND RESIDENCE.**  
"Lyndon House," 6 Murray-st., Phohran. Furnished rooms to let; meals optional. Every convenience. Healthy locality. Close to Chapel-st. train and tram.

Approved and tested before released by  
the  
**THE DEAF HEAR**  
WILSON'S  
COMMON SENSE EAR DRUMS  
Available, comfortable. Thousands in use, giving perfect satisfaction.  
Book sent free to the Deaf. Write to  
Star Norely Co., 157 Arden-st.  
Chesham  
222 COLLINS ST., MELBOURNE.

**CROWLEY'S**  
**ROMANISM:**  
A MENACE TO THE NATION

A searchlight upon the Papal system, starting charges against individuals in the Hierarchy made and filed by the author and a score of prominent patriots, with photographic proofs and illustrations.

10/6; or post free, 12/-  
AUSTRAL PUBLISHING CO.,  
528, 530 Elizabeth-st., Melbourne.

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

### Books to Give Your Friends.

**Blue Grass and Wattle, by M. A. Bayne.**  
A story of a young Australian in his search after truth. Beautifully bound and handsomely illustrated. Post free, 4/3.

**Crestlands: The Great Centennial Story.**

It is full of the spirit of the times that produced the Campbells and other pioneers. Beautifully bound and handsomely illustrated. Post free, 4/3.

**Errett's Evenings with the Bible.**  
Three Volumes. Post free, 13/6.

**The Church of Christ, by a Layman**  
Post free, 4/-.

**Rotherham's Studies in the Psalms.**  
Post free, 10/11.

**Bolenge: A Story of the Congo.**  
Post free, 3/-.

**Jubilee History of the Churches of Christ in Australasia.**

Profusely illustrated and handsomely bound 7/6. Carriage additional.

**McGarvey's Commentary on Acts.**  
New Edition. Post free, 6/6.

**The Teacher's Bible.**  
A library in itself. Post free, 8/6.

**The Australian Christian for 1913.**  
Would make a splendid present to friends likely to be interested in our movement. Post free for the year, 7/-.

Send for full Catalogue to

**THE AUSTRAL PUBLISHING CO.,**  
528, 530 Elizabeth-st., Melbourne.

**The Australian Christian.**  
PUBLISHED WEEKLY AT  
520-530 Elizabeth St., Melbourne.  
Editor & Manager, F. G. DUNN.

All communications should be addressed to the AUSTRAL PUBLISHING CO., 528, 530 Elizabeth-st., Melbourne.

All Cheques, Money Orders, etc. should be made payable to F. G. DUNN.

**TERMS**—In Australian Commonwealth, Two Copies or more to one address, or Single Subscription posted Fortnightly, 6/-. In New Zealand, Four Copies or more to one address, or Single Subscription posted Monthly, or Two Subscribers posted Fortnightly, 6/-. Single Copy posted Weekly to any part of the world, 7/-.

**TERMS FOR ADVERTISEMENTS.**  
Births, Deaths, Marriages, and In Memoriam Notices, 2/-.

Coming Events: 10 words, 6d. and 6d. for every additional twelve words and under.

Other Advertisements (not dated): 24 words, 1/-, and 6d. for every additional twelve words and under.

Special Quotations for Advertisements for a term.



## Calvary's Praises

COMPLETE EDITION

Limp Cover, 1/-; postd, 1/3  
Cloth Cover, 1/6; postd, 1/9

Austral Publishing Co.,  
528, 530 Elizabeth-st.,  
Melbourne.

## From the Field—Continued.

**Sister Jordan;** the four platform chairs, Sister Catter; the platform Bible, Lismore Y.P.S.C.E., and the table cover, Sister Miss N. Stratford. A loan of 70 had been arranged, but 62 of the chairs are still unprovided for. We would be grateful for gifts to meet that deficit. It is only nine months since the land was purchased.—W. A. Strongman, Jan. 14.

**ELLMORE**—Record meeting on Jan. 12. Visitors: Sisters Davis, from Lismore; Bro. and Sister W. Hall, and Bro. Alan Thompson, from Marcellville; Sister White, from Sydney; Sister Paisley, from Emmore; Bro. A. J. Barrett, of Seven Hill, and Bro. C. R. Hall, one of our own boys, who is fitting himself for the work of the ministry at the College of the Bible, Melbourne. His earnest address was much enjoyed. The recently formed tennis club met on Jan. 11, and were defeated by representatives from the Glen Iris College by 25 games to 16. Good meetings on Jan. 10. Visitors at the morning meeting, Sisters Maxwell, from Emmore; Sister Crawford, Petersham; and Bro. Green, from Emmore, whose address was very much appreciated. We had the pleasure of receiving into fellowship two from the church at Petersham. They were a good attendance at the gospel service, and a young man made the good confession.—A.A.B., Jan. 19.

**JUNEE-MARRAR**—Sickness at present is interfering with attendances, yet some fairly good meetings are being held. At Marrar a sister, previously immersed, last Lord's day met with us to break bread for the first time. The Marrar and country brethren have purchased a nice hood for our rally, which is a decided improvement.—T.G.M., Jan. 20.

**SYDNEY**—Splendid meetings last two Lord's days. Jan. 19, Bro. Irvingworth gave a fine address, and two were received into fellowship, and today Bro. Bagley spoke at both services, J. J. Franklin preaching at morning service, two being received into fellowship. Visitors present, 19th, today: Bro. and Sister O'Connor, N.Z.; Sister Johnston, Lismore; Sister Burchill, Sulist, W.A.; Bro. Rathbone, Tallanora, N.S.W.; Bro. Davis, Wales; Bro. Turk, Petersham; Bro. Dickson, Moosman; Sister Woodlums, North Sydney; Sister Gairford, North Sydney; Bro. Sarr, North Parramatta; Bro. T. Morris, Swanston-st.; Bro. C. Morris, Peak Hill; Bro. and Sister Franklin, Paddington; Bro. Reg. Arnold, Vic.; Sister Suchting, South Yarra. The thanksgiving at City Temple taken up on first Lord's day this year amounted to 475. The Young Men's Class has commenced work again. Few of the members had aside with sickness.—J.C.

**PETERSHAM**—Work still progressing. Our young man who was baptized last Lord's day evening was received into fellowship. Bro. Coleman gave a stirring address at the morning meeting. At our half yearly church business meeting, held at our Wesleyan church, secretary's report brought before the notice of the church that Bro. Coleman had been laboring with us for twelve months, and it was the most successful year for the church at Petersham. During the year we have had 26 admissions—24 by faith and obedience, and 2 by baptism. Out of the 28 confessions taken, 23 were during the Sabbath mission, out of which we are thankful to say 27 are members of good standing today. The balance, 26 members, have been added to the church by faith and obedience during the year. Bro. Coleman has labored with us, with the help of his father, T. R. Coleman, who held a mission during the term mentioned. Good report also received from Lord's day School, especially from Kindergarten department.—T.L., Jan. 20.

**MARRICKVILLE**—The public welcome to Bro. and Sister Ruth took place on Tuesday, Jan. 14, in the shape of a tea at 6.30 (two crowded sittings), and a social gathering, also a crowd of missioners. The Brass Class was complimented in a special manner in which the tea was arranged. At the social gathering, D. R. Hill, Acting Attorney General, presided, and gave a splendid address. Addresses of welcome were also made by Bro. Billingworth, Bagley and McEwing, to which Bro. Ruth responded. An ex-

cellent programme of musical and edificationary items was arranged by Bro. Jeffrey, church secretary. Today we had fine meetings, which continue to grow. There were quite a number of new faces present. Bro. Rush's subject was "What are you Worth?" and was listened to with rapt attention. Bro. Rush has organized a **Widling Workers' Class** in connection with the Bible School, and the young people are taking a keen interest in it. We were pleased to have Bro. and Sister Creek, from Merewether, with us today.—W.H.H., Jan. 19.

**PADDINGTON**—Bro. Forscutt delivered a stirring address this morning. In the afternoon many of the mothers visited the Bible School to witness the presentation of two special "Boys' Own Annual" prizes to Jack Emmler and Harry Brown for general Biblical knowledge and attendance. Bro. Rowles ably conducts the Bible Class in the absence of Bro. Franklyn. Bro. Fancourt, senior, visited his mother church today. He is one of our early pioneers, and for health's sake he has to remain away isolated in the country, but he is faithful and with his dear wife, they break bread each Lord's day in remembrance of the Master. Bro. Fancourt is the father of Mrs. Tom Bagley. Bro. Allan Price, B.A., delivered the gospel address to-night, his address, "Christian Unity," being of much educational value to those outside Christ. Sister Franklyn continues to improve in health.—S. Guldard.

## Victoria.

**CARLTON** (Lygon-st.)—Prayer meetings made excellent start this year—close on 200 present on the 9th; over 100 last Thursday, when Bro. S. G. Griffith enlivened all present by a most eloquent Home Missionary address. On Sunday last, Bro. Kingsbury delivered another stirring missionary address at the morning meeting. Much regret was expressed when it was announced that Sister Craigie had to suddenly return from a holiday on account of illness. Good meeting at night, when Bro. Kingsbury delivered the gospel message, taking as his subject, "Sin and Salvation." The centenary of the Bible Class will assemble next Sunday (24th), when the parables of Jesus as recorded by Luke will be studied.—T.W.S., Jan. 20.

**MELBOURNE** (Swanston-st.)—We had a very nice meeting on Sunday morning, three being received into membership. We enjoyed the fellowship of several visiting brethren and sisters, amongst whom was Bro. Scutrah, from Emmore, Sydney. Bro. F. M. Ludbrook was also with us and gave a very fine address on "The Pre-eminence of Christ." We had a good Bible School in the afternoon, fifty-three being in Bro. Allen's Berean Class. There was a great meeting at night to hear an address on "Gospelising versus Spelling," Bro. Allen was the chief speaker in the delivery of this, and had splendid attention all through. At the close there was one confession.

**NORTH MELBOURNE**—Since last report we have received into fellowship seven by restoration. One Sunday School scholar has also confessed Christ. Good meetings and increased interest. Bible Class well attended, and a swimming class for girls over 12 years has been formed by Sister Kolbe. The outlook for 1913 is bright.—H.V.G.

**NORTHCOLE**—Jan. 19, splendid meetings all day. Bro. Anderson gave a powerful address at the gospel meeting. All departments of church work in good working order.—R.C.

**CHIFFENHAM**—Good meetings all day on Sunday. Bro. C. Sawyer, home from West Australia. Visitors in Sister Nellan, Brisbane; Bros. Jones and Gillespie, and others. Bible School, picnic fixed for Feb. 26. Church business meeting, March 6.

**PRAHRAN**—A bloom was cast over the church here by the sad death by drowning of Bro. our young brother, conferred faith in Jesus last May, and was beloved by all. His companion, was also a member of our Bible Class, and has sisters and brothers in the Bible School. Our

prayers go out for the bereaved ones. Good meetings yesterday. Over 70 in Adult Class, and two young girls confessed Christ at night.—P. J. Poni.

**ASCOT VALE**—During the past few weeks we have had the joy of receiving into our fellowship nine by faith and obedience and six by letter, and have been visited by Sister R. G. Cameron, Milder, Bro. A. E. Bailey, Ballarat; Bro. and Sister Stevens, S.A.; and Bro. S. Stevens, N.S.W. Our sale of work passed off very successfully, and resulted in raising the sum of £25. This was largely due to the strenuous efforts of the sisters, which were much appreciated, and also for the splendid financial assistance rendered by them in enabling us to wipe off the debt on our schoolroom. The church is making good progress spiritually and numerically under the ministrations of Bro. Knott. Never before in our history have the attendances at our Lord's day and mid-week services been so large as at present. At our gospel meetings the audiences are such as to force us to a consideration of the possibility of adding additional seats, and our earnest and impressive addresses thereat are most attentively listened to, the result of which must be an abundant harvest of precious souls in the near future. T. McCallum, who has been for many years an active member of our church, is now assisting Bro. Leng in the Home Mission field, and our earnest prayer is that our heavenly Father will richly bless him in his new field of labor. Last Lord's day, good attendance at both services. S. Stevens exhorted the church in the morning, and in the evening Bro. Knott delivered a most powerful address, at the close of which two young women made the good confession, and the sister who confessed her faith in Christ on the previous Lord's day was immersed. Bible School work is also in a healthy condition.—J.Y.P., Jan. 20.

**MORELAND**—Everything going on very well. Bro. Pittman has begun his second year of labor with the church here. During the past twelve months 86 have come into fellowship—41 by faith and obedience, and a similar number by transfer. We have every reason to rejoice, for God has abundantly blessed us, and we are determined to do our part in maintaining the steady onward march which has characterized the church here. All meetings well attended. Finance sound.—J.H., Jan. 20.

**MIDDLE PARK**—Since last report we have had two confessions to record, and our meetings have been well attended, notwithstanding the holiday season. Bro. Young has helped us in the past three Lord's days in a most acceptable manner, and A. R. Mann has now resumed the work with us. We had no meetings at both services, and in the evening one confession at the close of Bro. Mann's address.

**COLAC**—Good meetings last Lord's day, having Bro. Young with us, who has come to keep the flag flying while Bro. Chandler is having a well earned rest. Bro. Young gave a fine exhortation on "Going," Matt. 28: 10, and at the evening service spoke very forcibly to a good audience on "Ancient and Modern Jewish Barriers," portraying Moses, Herod and Pilate. Sister Holloway, who has come to live amongst us from the church at Moreland, was enrolled in the Young People's Class.—E. Sheldrick, Jan. 19.

**CASTLEMAINE**—On Jan. 12, splendid meetings all day. This afternoon we had a grand attendance at the Bible Class, 28 being present. The gospel service was also largely attended. Bro. Gale preached a fine sermon. His topic, "The Christ came to Castlemaine," was listened to with great interest.

**HORSHAM**—The mission has been growing in numbers and interest. Our band of eight workers have done well in advertising. One confession and two baptisms since last report. The week's meetings culminated in a splendid meeting on Sunday night. Fine crowd and good interest. Building nearly full. Over 60 per cent. of the people present by mission during the week. We were most pleased to have a new member, Bro. Allan's ministrations are winning him a place in the hearts of the little folk. His children's talks have captivated the little folk.—F.J.G.



## The Society of Christian Endeavor.

## THE FOUNDATIONS OF THE CITY.

January 26-February 1.

Daily Readings.

Beautiful for situation. Psalm 38: 1-3, 11-14.  
The gladdening river. Psalm 46: 1-5.  
No complaining in our streets. Psalm 141: 9-15.  
The children's playground. Zach. 8: 1-8.  
Things to weep over. Luke 19: 41-48.  
The Gospel for the great centres. Rom. 1: 14-16.  
Topic—The Foundations of the City. Rev. 21: 16-23.

Does our national pride prevent us seeing the sins of our cities?

In what ways can we assist to make the city pavements of love?

What "glorious things" can we import into commerce, fashion, pleasure and civic government?

Juniors, Junior Superintendents, workers, and parents, we extend to you a hearty invitation to join our combined Junior picnic, Monday next, at Royal Park, one minute from Royal Park station, or take Sydney rd. train, get out at Walkers-st., and walk about three minutes west towards the station. We want your Juniors present. Committee will supply hot water, milk, sugar, etc. Tea, amusements, races, lollies, and hints for the children, but each society and friends must bring their own food. Boys and girls, please bring your cups, also look up all the absentees, and tell them about the picnic, and bring them along, please. A song service will be held after tea, which will be in the capable hands of C. Trimmity. The Committee are paying no expense to make this picnic a success.—W. A. Brown.

## When Requiring a Change of Air

It can be had by going to Mrs. Griffiths, Mount Logan, Katoomba St., Katoomba, N.S.W.  
Terms Moderate

\*Phone Central 8187.

*Bessie B. de Beet, L.D.S.*

Champion's Butting.

DENTIST.

89 Swanston St., Melbourne.

## A. L. CRICHTON,

Cator and Pastrycook

Country Orders Packed. Tabling, Marriages and Requisites on Hire.

Masonic Hall, Collins St., City  
And 135 Raccoon Rd., Kensington



## GREEN &amp; CO.,

F.S.O. &amp; Doctor of Optics,

Ophthalmic Opticians.

Registered by the Q.J. Government

as Opticians &amp; Eye Specialists.

N.B.—By appointment A. J. Green himself may be consulted on all cases of defective eye sight, cataracts, cures and sore eyes. Acc. at his private residence, Marilla st., Aillon, Brisbane.

## H. L. Pang &amp; Brother

Furniture Manufacturers.

Public Supplied Direct.

Upholsteries, Carpets and Furnishings of Every Description.

New Show Rooms—

357 EXHIBITION ST., MELBOURNE.

Tel. 2920

## SOUTH BRITISH

Insurance Company Limited.

Accident, FIRE, MARINE, Burglary,  
Plate Glass, WORKMEN'S COMPENSATION.

South British Buildings, North Melbourne Agents  
19-25 Queen St. LYALL & SON

## A COOL COOK and a COOL KITCHEN

ensured where a

## GAS COOKER

in use.

ROASTING, BAKING, GRILLING and TOASTING can be done better by a GAS STOVE, with less expense, than by any other method with a saving of Time, Labor and Trouble.

Full particulars on application THE METROPOLITAN GAS COMPANY,

\*Phone 8163 (six lines).

86 Flinders Street.

## COLLEGE OF THE BIBLE, GLEN IRIS, MELBOURNE

TEACHING STAFF

PRINCIPAL A. R. MAIN, B.A.

C. M. GORDON AND ASSISTANT TEACHERS

## FEDERAL CONFERENCE OFFICERS

President, E. G. Jones  
Vice-Pres., A. F. Hingworth,  
Treasurer, W. C. Crispie,  
Secretary, A. C. Rankine,  
Asst. Secretary, R. Emms.

## ACTING EXECUTIVE:

H. Kingsley, W. H. Allen,  
J. Pittman, A. Mills, R. Lyall,  
Hardie

## BOARD OF MANAGEMENT OF THE COLLEGE

E. G. Jones, W. C. Crispie, C. Hardie, R. Lyall, A. Mills, F. M. Lodge, R. C. Edwards.

New Zealand Advisory Board—H. G. Harward, R. Gebbie, J. E. Scott, S. H. Hudge, C. F. McDonald, Jas. Routledge and J. Inglis Wright.

Particulars in regard to the College Course will be furnished on application to the Principal, A. R. Main, College, at Glen Iris, Melbourne.  
Treasurer—W. C. CRISPIE, Little Collins St., Melbourne.

Secretary—CHAS. MARDIE, Henrietta Street, Hawthorn, Victoria.

Organizing Secretary—O. N. GORDON

## Books, Stationery and Fancy Goods.

New Books & Magazines  
By Mail Steamer Every Week.

Mechanics' Institutes  
and Libraries supplied  
at Lowest Rates. . . .

School and College Books &  
Stationery.

Bibles and Hymn Books.

## M. L. Hutchinson,

GLASGOW BOOK WAREHOUSE,

305-307 Little Collins St., Melbourne.

PHONE CENTRAL 5033

R. & A. E. Barnes, L.D.S.,  
DENTISTS.

17, 19 Brunswick St., Fitzroy.

High St., Kyneton.



## STATE EXECUTIVE COMMITTEES

Sth. Australia: J. E. Thomas,  
D. A. Ewers, I. A. Paternoster,  
S. G. Griffith, W. C. Brooker,  
G. H. Walden.

New South Wales: T. Bagley,  
T. E. Rofe, L. Rossell, G. Stimson, J. Stimson.

West Australia: H. J. Banks,  
W. B. Blakenore.

Queensland: T. F. Stubbins,  
L. Gale.

Tasmania: W. G. G. G. G.