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THE MYSTERY OF LIFE.

Towards the close of last year some stir was created in the scientific and religious world by an announcement made by the president of the British Association for the Advancement of Science. The president expressed his conviction that though hitherto all attempts to originate life from non-living substances had failed, the time would come when chemists in their laboratories would accomplish the seemingly impossible. If this statement had been made by anyone outside the scientific circle no attention would have been paid to it; but coming from one occupying a high position in the scientific world, it demanded and received considerable attention. Perhaps it received more attention than it deserved, inasmuch as the statement did not amount to more than a confident guess, and of this sort of thing the scientific world has given us more than enough. Indeed, it is not so long ago since an equally eminent scientist made the bold declaration that he had actually demonstrated the fact of the possibility of producing life from substances in which it was held life did not exist. Subsequent experiments, however, proved that his conclusions were erroneous, and the verdict was returned that the doctrine of life from pre-existing life was victorious all along the line. Under these circumstances one may be pardoned for indulging in a little scepticism in regard to the recent announcement.

Life from pre-existing life.

But though we need not trouble ourselves about the guesses of scientists in regard to the origin of life, it is nevertheless a subject of great interest to all intelligent thinking men and women. It is not only of interest to the scientist, but it is also of interest to believers in revealed religion. The latter hold very firmly that all life comes from God, and do not believe that it is self-originated. Up to the present nothing has arisen to disturb this conviction; that is to say, nothing that comes within the region

of solid fact. On the other hand, much has been said by the most eminent scientists in support of the religious view. For example, it has been declared that the attempts at a mechanical or merely chemical explanation of life have utterly broken down. Lord Kelvin, than whom none stood higher in physical and mathematical science, not only did not deny, but positively affirmed the reality of creative power and directive intelligence.

What would it prove?

But supposing that the prediction of Professor Schafer should be fulfilled and "life should emerge at the touch of science from the lifeless," what would it prove? It would only prove that God had made it possible to produce life in its lowest forms by a certain intelligent combination of chemical substances. The intelligence of the chemist would be behind the process, and so the argument would still remain that the mystery of life required for its explanation an intelligent author. But, as W. Garrett Horder has pointed out, the life so obtained would only be life of the very lowest kind. "It would only be such life as that of the ameba, with only the power of absorbing nourishment and of motion. It would be life which could only be discerned by scientific eyes and under the microscope. It would be leagues—millenniums away from the life of man." We do not suppose that even Professor Schafer, with all his faith in the future of science, has any belief that by the work of the chemist and biologist, life, as it is seen in man, will ever be produced. Man will ever point, not to the hands of science, but to the hand of God. If the chemist could construct one of the million "cells" that go to make up the human body, he would still be unable to explain the mystery of life. Life is something more than a "cell," and something vastly higher, as far as man is concerned, than a certain combination of chemical substances. Even when you get the physical, there still remains the intellectual and the spiritual to be accounted for.

The material does not explain the spiritual.

In regard to this last thought, Dr. R. F. Horton puts it very finely when he says: "The material does not think; and the spiritual that speaks and thinks knows that it does not come from the material, or, if it comes from the material, it is not made by it. You can get illustrations of that in every region of art, and every construction of the human intelligence. There is Giotto's Tower in Florence—that construction of beauty and grace. It is made up of a material. It is made up of marbles carefully carved and set. It is built up, from its foundations, stone by stone, and all its materials can be easily estimated and weighed. But the matter did not make the tower. The tower is the creation of Giotto's mind—it is a thought, a spiritual creation. So far from the matter making the tower, you might have all that matter placed there and it would remain there for ever, and that tower would never rise until Giotto came. All architects and all artists might come and try their hand, but only Giotto could build that tower."

Defies analysis.

It is the work of science to find out things if it can. There are some things, however, that are beyond its province. But while they are outside its range of enquiry, it makes a fatal mistake when it ignores them. Life, in its highest expression, is outside and far beyond the laboratory of the chemist. So far as we know at present, life in its simplest forms defies analysis. At best the possibility of such analysis is only a dream of the future. In the opinion of many eminent biologists it is a dream that will not come true. But whatever may be the possibilities of science in regard to the lower forms of life, it will remain for ever true that man is of heavenly origin. To quote again from Dr. Horton, "All the powers of earth and hell cannot alter the fact of one Christian soul—one person living in intimate communion with the unseen

reality, and reflecting in life and conduct the person of Jesus Christ. That one Christian soul stands there as a reality not otherwise to be explained than by the truth that we are of heavenly origin.

Our life is not a fading earthly flower,
Its winged seed dropped down from Paradise,
And nursed by day and night, by sun and shower,
Doth momentarily to higher beauty rise.

For as the leafless autumn is not bare,
Now winter's rattling laughs lack lusty green,
Our summer hearts make summer fulness where
No leaf or bud or blossom may be seen.

For nature's life in love's deep life doth lie,
(Love whose forgetfulness is beauty's death),
Whose mystic keys the cells of "that" and "I"
Into infinite freedom openeth.

And makes the body's dark and narrow gate
The wide-winged leaves of Heaven's own palace gate.

Thus we are of heavenly origin, and should see that we live as if we were."

Editorial Notes

The Antarctic Tragedy.

The whole civilised world has been thrilled with the pathos of that Antarctic tragedy. The long fight against such fearful odds; the brave man walking out of the tent to certain doom that others might have a better opportunity to live; the fact of their finally facing death with the knowledge of provisions but eleven miles away; the manly resignation when all hope was abandoned, and the final pathetic message and appeal on behalf of dear ones at home—all combine to present a picture of devotion to duty and uncomplaining British heroism in keeping with the noblest traditions of our race. Such stories are an inspiring heritage to succeeding generations.

Falling Figures.

The Baptists of the United Kingdom report an increase last year in churches, chapels and ministers; but they report a decrease of 2231 members and 4924 Sunday School scholars. Unfortunately, they are not alone in this, as most of the Protestant Churches in the home land have a similar story to tell. It is not easy to find a satisfactory reason for the decline in church membership, but it has been pointed out that the reaction after the great revival in Wales and elsewhere of a few years ago has not yet exhausted itself. Of course the membership now is much larger than before the revival, but there has been a considerable falling away of the new converts. It is especially discouraging, in view of the introduction of up-to-date methods in Sunday School work, to find that the schools are not holding their own in point of attendance. However, there have frequently been such discouraging symptoms before, and it is not

well to attach too much importance to a temporary lull in church progress.

The "Christian Connection."

When B. W. Stone and the majority of those associated with him, known as the "Christian Connection, united with the movement led by the Campbells in 1831-2, a minority remained outside. These have steadily increased, and now number about 130,000. Their progress compared with that of the united body has been very slow. Although they practise immersion, it is not a condition of membership, and they are more "liberal" in this and other respects than those generally known as Churches of Christ. But their greater liberality has not conduced to their advancement. The fact is that people like a definite position, and are more likely to unite with a body requiring surrender to clearly stated Scriptural teaching than to cast in their lot with those who do not take such a stand. Recently a Conference has been held between representatives of the two communions, and J. H. Garrison, on the part of the Churches of Christ, and J. P. Barrett, for the Christians, were appointed to publish a statement in the papers of both bodies in the interests of more cordial relations between them.

American Preachers' Salaries.

Australians have an idea that on an average preachers' salaries in America are higher than in this country, but according to the Census Bureau the average ministerial salary for the whole of the United States is only £133. And when we remember the high salaries paid to some, a considerable proportion of ministers must find it a struggle to live. According to Prof. A. W. Taylor, of the Bible College of Missouri, New York has recently called ten men to pulpits at an aggregate of salaries amounting to £22,600, and in all the large cities there are a number of highly salaried ministers. The Methodist Episcopal is the largest body in America, and according to its Year Book for 1911, the average salaries in 29 conferences outside of New York city is less than £100. "More than one-half of all the Methodist preachers work for less than £160, and one-fifth of them for less than £80." The same writer says in the *Christian Evangelist*: "The average for all Disciple preachers is approximately £150, but two-thirds of them work for an average of £120. Impressions may be different, but facts are keen-edged, and the writer has investigated far and wide. The great majority of our churches are in villages and rural places, and it is in those churches that two-thirds of our ministry labor." The averages for various occupations are given as follows: "Railroad conductors, per week, £3/13/-; Railroad engineers, £5/12/-; cloth cutters, £4/4/-; cigar makers, £3/8/-; painters, £3/11/-; bakers, £3; street cleaners, £2; ministers, £2/7/6," and Bro. Taylor says, "It is manifest that if the pastors who receive £400 and up were taken from the average, the level of the preacher's salary would be about the same as that of the street cleaner." "The Disciples of Christ have

5000 men serving on incomes that are far below the average of skilled laborers. Hundreds of them are obliged to supplement their paltry incomes by secular avocations. Most of them will come to old age in straitened circumstances, and the hope of them all is that they may die in the harness."

Disadvantages and Compensations.

In comparing the preacher's pay with that of the manual laborer people are apt to overlook the differing conditions of life. The writer quoted in the preceding note puts the matter clearly: "The preacher cannot get along on the working man's income, because he has social wants that the working man's occupation does not entail. He must feed his mind with books and magazines; he must give to all good causes or he cannot plead for them—and plead for them he must, or lose the spirit of his calling; he must yield to the conventional demands for cleanliness and neatness in dress or he loses his influence over that portion of humanity that identifies it with culture and demands it of teacher, physician and preacher alike; he must cultivate a mind in multifarious ways that costs a dime here and a dollar there; he must attend the church conventions or he is not serving the whole church, and unless he serves the whole body he cannot minister well to any local congregation, for the life of the Church of Christ is the life of one great organism and its whole cause must be represented in each of its local pulpits.... The care of self and family bulks largest in the working man's life and in that of the ordinary business man, but self is the smallest part of the minister's life if he be a worthy minister of him who went about doing good. And protest as we may about it, there is no golden avenue laid for his feet to walk upon as he goes into this great world of duty and culture; he must pay the bills." But of course the preacher has his compensations even on earth. "The fact of realising that souls are being saved, young lives moulded into the likeness of Christ and wavering spirits led to choose the right by his influence, yields a satisfaction and substantial enjoyment that, perhaps, no other avocation could supply. Were it not for this there are large numbers of preachers who would readily abandon their work to take up secular employment. The abilities which make for success in the work of the ministry would in almost any other calling command a much larger financial remuneration.

Definite work is not always that which is cut and squared for us, but that which comes as a claim upon the conscience, whether it is nursing in a hospital or hemming a handkerchief.—*Elizabeth Sewall.*

A little prayer composed by Robert Louis Stevenson has this passage: "Go with each of us to rest. If any wake, temper to them the dark hours of watching; and, when the day returns to us our sun and comforter, call us with morning faces and with morning hearts, eager to labor, eager to be happy, if happiness shall be our portion."



"As the Custom of Some Is."

The writer of the Epistle to the Hebrews states that there were some Christians who forsook the assemblies of the saints, and he urged those to whom he wrote not to walk in their steps. He would have all believers meet regularly and exhort one another, and so much the more as they saw the day of the Lord drawing nigh.

That to which the writer of the Epistle alludes was not formal apostasy, but indifference which comes perilously near apostasy, and is often its forerunner. The neglect of the Christian assemblies was a sure sign of an abatement of zeal and interest in things pertaining to the kingdom of God.

After Pentecost the Christian community continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. The record states that day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people. Those who were of one heart and one soul assembled regularly at one place for prayer and mutual exhortation and to partake of the Holy Supper. In the Acts we have this significant sentence, "And upon the first day of the week, when they were gathered together to break bread, Paul discoursed with them." In writing to the church in Corinth, Paul referred to their coming together to eat the Lord's Supper. In writing to Trajan, Pliny said that all he could learn about the Christians was that they were in the custom of meeting together on a certain day; that they then united in a hymn of praise to their God, Christ; and that they bound one another to refrain from theft and adultery; to be faithful in performing their promises; to withhold from none the property intrusted to their keeping; after that they separated and met again in the evening at a simple and innocent meal. It is not an overstatement that had that which was the custom of some become universal, Christianity would have perished from the earth long ago.

While the apostles were still living, the zeal of some grew cold, and they forsook the assembling of themselves together. Either they were afraid of persecution, or the cares of this life and the deceitfulness of riches clouded the word. Whatever the reason they absented themselves, and in so doing missed the gracious assistance that comes through reading the Scriptures and prayer and exhortation and the Holy Communion. The writer to the Hebrews would have his brethren meet the divinely-appointed

means of keeping faith alive in themselves and in others. He was alarmed when he learned what the custom of some was. Their absence from the place of meeting, and their neglect of the ordinances was an unhealthy symptom.

There are Christians now, as there were then, who do not attend regularly upon the services of the sanctuary. They say they can read the Bible and other good books and pray at home. So they can, and if they are necessarily detained at home, they will do that; but there is danger that they will spend the day reading the Sunday paper, or in attending a picnic, or in their automobiles, or in some other way that has no religious value.

We are social beings, and we need to meet and talk about the things in which we have the deepest interest. We need to comfort and exhort one another, and to build one another up on our most holy faith. We cannot afford not to do so. One of the most beautiful things in the life of President J. W. McGarvey was his devotion to the church. For years he could not hear a word of the prayer or the sermon, but he was in his place as regularly as the minister. He was helped by the place, by meeting God, by meeting those of like precious faith, and by eating the Bread and drinking the Cup. The writer has known of others who because of deafness, could not hear a syllable of what was said or sung, but who were always in their place, and who were refreshed and strengthened by their attendance. No wonder that such persons grew in grace till the end.

The noblest Christian characters feel their need of public as well as of private worship. They find, as Spurgeon said, extraordinary delight in the assembly of the saints. They say concerning the church, as the Psalmist concerning the city of the Great King: "If I forget thee, let my right hand forget her cunning, let my tongue cleave to the roof of my mouth, if I prefer not thee above my chief joy." They regard the communion of saints as a great help and privilege, and a good means of steadiness and perseverance; by it their hearts and hands are mutually strengthened. No one who aspires to live a life of holiness can afford to forsake the place where the people of God meet to observe the ordinances. Even if there is no sermon at all, or if the sermon lacks a helpful message, the time has not been spent in vain. In such cases, as George Herbert said, "God takes a text and preaches patience."

When asked if he attended church one man said he did when he was asked to serve as a pallbearer. One who attends only at funerals or on special occasions, derives little profit from the services and contributes little to the advancement of the kingdom. It is a good sign when Christian people attend public worship habitually. In a revival of religion one of the first things that happens is that the churches fill up. This is a significant fact. On the other hand, empty pews are a certain indication of the decay of the religious life of the community. Young Christians and all Christians will do well to heed the words, "Not forsaking our own assembling together, as the custom of some is,"—Christian-Evangelist."

The Fag-end of the World.

By W. L. Watkinson.

"The God of Israel will be your reward." God our "reeward" means that the God of Israel is mindful of the weakest of his people. The rearguard had the duty of gathering together the lame, the faint, the feeble, to see that none were left behind. Ah, there is a grand truth for us here—God is at the fag-end of the world. What does science say about the weak creatures that fall behind in the mighty march of the world? It tells us that the human life of the planet re-embles the retreat of the French from Moscow, the strong making good their escape, but the faint stragglers falling a prey to the wolves that howl on every side. What is to become of the hindmost? "The Devil take the hindmost!" But this book tells another story. God is not only with the strong, the wise, and the good; he is with the foolish and the wicked, to give them another chance. No, the Devil shall not necessarily take the hindmost. Christ with infinite pity seeks the outcasts, the remainders, the dregs, the submerged, the fag-end. God is at the fag-end of the church. Many of us are weak and flinching enough, ready to drop away, to slip back to Egypt. But God regards the frailest and most spiritless amongst us with compassion and sympathy. He is not only in the front with the positive, the militant, the illustrious saints, but he is in the rear with the doubtful, the faint, the heavy-hearted, the "almost gone." Let us arise to-day to pursue our march with fresh courage and hope.

That gospel, which brought good tidings to the poor, has assuredly also brought bad tidings to the rich, if they neglect those for whom it displays so much solicitude.—H. H. Rowland.

Can any outward poverty compare with this inner poverty, which touches not the circumstances of life but the powers of life; which leaves the wealthiest beggared in thought in the midst of his splendor, and the wisest destitute of sympathy in the midst of his intellectual triumphs?—H. H. Rowland.



A Visit to the Orient.

By T. B. Fischer.

Everyday Sights in India. No. 1.

More than one traveller have confessed after leaving India that they have fallen in love with the people of that mighty land. And it is no wonder, for there is a charm which grows upon one more and more as the variety of the ever-changing sights and scenes of the East pass in rapid and bewildering fashion before one's gaze.

India has many large cities, as Calcutta, with its 1,216,500 people; Bombay, with nearly a million, and Madras, Benares and innumerable other large cities; but there are 728,000 villages, and each of these reproduces, on a smaller scale, the wondrous and fascinating sights which one sees in the larger cities.

Looking back at this distance of time at the sights and scenes that met one at every turn in India, one can say in the words of Mark Twain: "I seem to have a kaleidoscope at my eye; and I hear the clash of the glass-bits as the splendid figures change, and fall apart, and flash into new forms, figure after figure; and with the birth of each new form I feel my skin crinkle and my nerve web tingle with a new thrill of wonder and delight. These remembered pictures float past me in a sequence of contrasts; following the same order always, and always whirling by and disappearing with the swiftness of a dream."

One of the sights which interests one most in the cities and villages of India is the women at the well, with their brass or earthenware water pots, which after being filled are poised on the head and with stately grace are carried to the home for household use. These wells are, as a rule, the only water supply of the various castes. The high castes have a different well from the low castes, and the low castes would not dare to take water from the well of the higher castes. These wells are sometimes soakage wells, and the water which flows into them becomes contaminated with the filth and refuse of the street. Sometimes, however, a spring may be the source of the water supply in the well. It can be easily understood that the water in these wells is not always pure or healthy. It is no uncommon thing for the women to bring their saris to the side of the well, and for the water, after the washing, to soak back into the well. Sometimes you might find the buffaloes, the horse, or the donkey washed down by its owner, and the water gravitate back into the well again. It is no uncon-

mon thing for the boys of the village to have a swim in some of the wells, and all these things do not help to make the water purer.

As a result the water is often the cause of disease and death, for at times cholera germs flow into the water and contaminate it, and all the people of that caste partaking of the water without having it boiled or filtered, infection is spread, and the epidemic of cholera or some other disease becomes so severe that hundreds die.

In view of the foregoing, readers will be interested in the following:—I desired to look down into the depth of one of these wells in Baramati, and as I approached near to the well, the high caste native women who were drawing water became quite agitated and excited. Miss Tilley, who was with me, interpreted their excitement to me, telling me that they were afraid I was going to let my shadow fall on the well, thereby defiling it. I assured the natives that they need not disturb themselves, and the incident ended by my taking a photograph of the group. I learnt, as the days went by, how very jealously they guard the well from caste defilement. The missionary, as a white man, and in fact even the native Christians, are looked upon by Hindus as being without caste, and those who are without caste are, in their minds, almost the off-scouring of the earth. Among the lowest castes there are those who eat snakes and lizards, and touch dead bodies and are despised by the higher castes, and yet the missionaries and native Christians are looked upon as without caste, and are considered to be even lower than the lowest of the low castes that are in existence. Consequently, if our shadow were even to fall upon the well or the water, that well or water would be defiled. It even goes further. If the water pot were full of water, and my coat were to brush against it, or if I were to touch the water pot with my little finger, the water therein would instantly become defiled, and would be thrown away. Dirty, contaminated, evil-smelling, germ-filled water would be fit to use, but if my shadow fell on it, or I touched it, it would be defiled and impure. Is not this a peculiar state of affairs?

It was in the house of a potter at Diksal watching him at his wonderful work, as he sat at the wheel and made the lump of clay into vessels of honor or dishonor. After he had finished the operation, we saw, in looking around the yard, a large vessel full of water, and approaching it with no thought

but curiosity in our minds, we were quickly made aware that our inspection was undesirable, for the women of the house rushed out and intimated to us their fear lest we should touch the vessel and defile the contents.

The caste system is a great barrier to the work of the gospel. Until recent years the lower castes were forbidden to walk abroad in the streets before 10 o'clock in the day time, lest their shadow, which would be longer in the early hours of the day, might fall on the food or the persons of the higher castes, and so defile them. It went even further. The Hindus are inveterate betel-nut chewers, and when they expectorate the saliva is of a blood-red nature. Until recent years, the low castes had to carry a vessel with them to expectorate in, so that the high castes could not be defiled by, may be, treading on the spot where a low caste person had expectorated. The low caste people are not even permitted to live in the towns, but have to erect huts on the outskirts, and are a despised class of people.

Reserved the different classes of work are respected entirely for certain castes. For instance, the carpenters belong to a caste where everyone of the caste is a carpenter; the father, grandfather, great-grandfather, etc., have all been carpenters, and every son will also be a chip. The same applies to the barbers. You see the barber going about the town. He has no shop, but sits under the shade of a tree, or by the side of a wall, or may be on the footpath, and there these tonsorial artists attend to their customers. We give herewith a picture of a barber at work. This is an everyday sight in India, and he belongs to a caste in which all are barbers. The same applies to every department of life—the shoemaker, the buffett, the sweeper, the butler, the washerman—and not one of these would dare to do the work of another, and so be defiled. It simply works out that when a European establishes a home, as the missionaries and officials need to do, he must have a different native to do every separate class of work. One boy has to be engaged as a cook, another as a butler, another to be the sweeper and attend to the outside work, a fourth as gardener, and a fifth to attend to the animals, and so on and on, according to the size of the establishment, and never by any means will one do the work of one of the others. In some of the officials' large residences, there may be a dozen different men employed, from the different castes, to do the different kinds of work; and what is the astonishing part in it all is, that probably all these servants, in the different castes, look down upon the missionary or official for whom they are working, as being out-castes or out of caste. It will enable readers to understand to some slight degree the difficulties that the missionaries have to contend against, and shows also what it costs the native to become a Christian and thereby lose all caste and standing. In our own land it is respectable to be a Christian, but in India it is just the reverse. So strongly is the caste system entrenched in the lives of

the people of India, that in some quarters it has been a problem, even in mission circles where Christians have been made; for although they have become Christians, those who had been originally high caste in many cases have positively refused to sit at the Lord's table with those who have been low caste. Happily such a state of affairs has never manifested itself in our work at Baranmati, for there, both high and low castes, who have become Christians, meet every Lord's day around the table of our Lord on a common basis as followers of Christ.

It is also highly interesting in most of the villages to meet the jugglers and acrobats. Sometimes you might meet a trained dancing bear, other times acrobats who will walk

the man and bit him. The man hurriedly sucked the wound, and then would apply an antidote and probably suffer no ill effects. We gave him an anna (one penny), and he seemed quite satisfied with his bargain. The very day this man was bitten, we read in the paper of a noted snake charmer in India having been bitten by a snake, and notwithstanding antidotes, he had died within half-an-hour. Snakes and animals in India cause a terrible death roll. Here are the latest statistics which I was able to secure. They were published in 1909, but probably each year sees just about the same record.—Tigers killed 786 persons and 28,093 cattle; leopards killed 399 persons and 42,812 cattle; wolves killed 244 persons and 9984 cat-



The Tonsorial Artist of India. An everyday scene.

the tight rope, whilst others will balance themselves in midair on the rope, or you might see the jugglers, who will place a boy in a basket and then run a sword through and through and draw blood, and then open the basket and the boy has disappeared. One day in front of a residential hotel we were amused and interested in seeing a couple of jugglers performing half a dozen or more tricks, making eggs disappear, or causing a mango tree to grow a couple of feet high out of apparently nothing but a little seed and soil, making a chicken come out of a hen's egg, and performing the cup and ball and other interesting sleight-of-hand tricks.

The snake charmers also were usually worth more than a passing glance, as they placed their baskets on the ground, and to the sound of weird music proceeded to charm the cobras, the pythons, the green snakes, or other reptiles. One day in Haridra, when driving with Miss M. Thompson, we saw a snake charmer with his snake basket on his head, and at our request he sat down in the middle of the road, and went through evolutions with his cobra. Just as we had secured a photo. of the extended reptile, the snake fastened on to the hand of

the man and bit him. The man hurriedly sucked the wound, and then would apply an antidote and probably suffer no ill effects. We gave him an anna (one penny), and he seemed quite satisfied with his bargain. The very day this man was bitten, we read in the paper of a noted snake charmer in India having been bitten by a snake, and notwithstanding antidotes, he had died within half-an-hour. Snakes and animals in India cause a terrible death roll. Here are the latest statistics which I was able to secure. They were published in 1909, but probably each year sees just about the same record.—Tigers killed 786 persons and 28,093 cattle; leopards killed 399 persons and 42,812 cattle; wolves killed 244 persons and 9984 cat-

tle; other animals killed 728 persons and 7,317 cattle; snakes killed 21,880 persons and 10,370 cattle. It will be noticed that whilst animals killed more cattle than people, the snakes killed more people than cattle.

Whilst the snake charmer usually interested us, one nevertheless felt repulsion; yet in describing the sights of the cities these articles would be incomplete without reference being made to them.

This article would be incomplete, also, without reference to the fakirs, beggars, temples and other sights which are met with in every city and town, but as our space is already filled, the description concerning these scenes will be brought before our readers in our next article.

NOTE.

In the last article, in mentioning the length of the Stone River Bridge, it states that the total length is 2074 feet, or 199 miles. It will be easier understood if we put the last figure thus: 199 and 744 miles.

Nothing ever happens but once in this world. What I do now I do once for all. It is over and gone, with all its eternity of solemn meaning—*Carlyle.*

Gems of Devotional Thought.

Some seventy years ago
I was a fisher by the sacred sea.
It was at sunset: How tranquil the tide
Bathed dreamily the pebbles! How the light
Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy fields.
And then He came and called me: then I gazed
For the first time on that sweet face.

Those eyes
From out of which, as from a window, shone
Divinity, looked on my inmost soul,
And lighted it for ever. Then His words
Broke on the silence of my heart, and made
The whole world musical. Incarnate love
Took hold of me and claimed me for its own.
I followed in the twilight, holding fast
His mantle.—From "St. John the Angel."

Every rose is an autograph from the hand of
the Almighty God. The universe itself is a great
autograph of the Almighty.—*Theodore Parker.*

I ask not
When shall the day be done, and rest come on?
I pray not
That soon from me the "curse of toil" be gone;
I seek not
A sluggard's couch, with drowsy curtain drawn.
But give me
Time to fight the battle out as best I may
And give me
Strength and place to labor: fill at evening's
greet;
Then let me
Sleep as one who toiled afield thro' all the day.
—*Selected.*

I will bless the Lord at all times; his praise
shall continually be in my mouth.—*Psalms 3: 4.*

"JUST AS I AM."

Just as I am, thine own to be,
Friend of the young, who lovest me,
To consecrate myself to thee,
O Jesus Christ, I come.

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come.

I would live ever in the light,
I would work ever for the right,
I would serve thee with all my might,—
Therefore to thee I come.

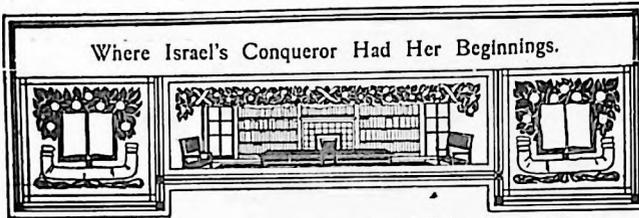
Just as I am, young, strong and free,
To be the best that I can be
For truth, and righteousness, and thee,
Lord of my life, I come. —*Mary Ann Heaton.*

AT SET OF SUN.

If we set down at set of sun
And count the things that we have done
And counting, find

One self-denying act, one word
That eased the heart of one who heard,
One glance most kind
That fell like sunshine where it went,
Then we may count that day well spent.

—*Christian Evangelist.*



By Prof. Edgar James Banks, Ph.D.

On the right shore of the Tigris River, about half way between Mosul or Nineveh and Bagdad, are the ruins of the oldest of the cities of Assyria. Its modern name is Kaleh Shergat; its ancient name was Assur. The people who lived there three thousand years ago were known as the people of Assur, or the Assyrians. The god whom these people worshipped was also called Assur, and it is likely that from the deity both the city and the people derived their names. The city seems to have been built about 2000 B.C., when a colony of Babylonians, perhaps crowded out by over-population, migrated to the north. Thus the Assyrian nation had its birth. In language, religion, customs, and in all but name, they were Babylonians to the end of their history. At Assur the Assyrian kings lived and ruled for at least eight centuries. Their city became great and wealthy; their empire extended in all directions, but about 1200 B.C. they sought a new home farther up the river, at Nimrud. Though the old city of Assur ceased to be a royal residence, it was not abandoned. Later kings, who lived at Nimrud and Nineveh, kept its temples and walls in repair even till Nineveh fell in 606 B.C. Then the city was abandoned; its walls and temples slowly fell, or were covered by their own ruins, and a high mound was formed. This oldest of the Assyrian capitals then remained unnoticed until the modern explorer discovered it.

Had you visited the city of Assur a dozen years ago, you would have found it a large, high mound resembling the many natural hills about it. At its northern end you would have seen a conical hill, formed by the fallen tower of the temple. Adjoining it was a high ridge from which crude grave-stones protruded, for the Arabs have long made it their cemetery. In appearance these parts of the mound have changed but little. For nearly a mile to the south the ruins extended, but there was little on the surface to indicate that a great capital city ever stood there.

Should you visit Assur now, you would find that this part of the mound has changed. Again the temple and palaces and city walls and streets and private homes have been laid bare. In 1903 the German Oriental Society began the excavations which since then have been continued with a force of about one hundred and fifty men. Dr. Maresh, now in charge, recently told me that in two years more he expected the work would be completed. The discoveries, few of which have been made public, rival in

importance those at Nineveh; they promise to fill great gaps in early Assyrian and Biblical history.

If we accompany Dr. Maresh to the excavations, he will proudly show us the old walls of the city and explain their construction. In places they are still standing to their full height. They were double, or one wall was built at a short distance from the other, parallel with it, and the intervening space of several rods was occupied by the private houses of the people. The lower parts of the walls were of squared stone, for protection from the battering ram or to prevent the enemy from digging through them. Above they were of large mud bricks which till now have defied the effect of the weather. Along the base of the outer wall was a dry moat, serving to increase the height of the walls. Along the summit was a parapet lined with battlements, but the battlements have been worn away. Most interesting are the little holes which pierced the outer upper edges of the walls, that the soldiers on the summit, protected by the battlements, might shoot their arrows at the enemy beneath, even when close to the base. Only here have such loop-holes been found. The sculptured slabs from the palaces of the Assyrian kings have made us familiar with pictures of the city walls, but here the walls themselves have been found in a perfect state.

The gate-ways piercing the walls have also been cleared. They were approached by steps leading up from the desert, and one standing just before them could not look through into the city, for there was a jog or a curve in them, as in the gate-ways of the more modern cities. The sockets in which the great stone doors swung are still in place. Within the walls by the gate-ways were small chambers for the guards.

Should we go to the southern part of the ruins we should find a large public square adjoining the walls. Here the Germans made their most valuable discoveries. From the earliest times down to the fall of the city it was the custom of the kings and nobles to erect monuments bearing their names and inscriptions. There a hundred or more of them stood, great monoliths, each inscribed near the top. From them we shall learn the names of the early Assyrian kings, and something of their history. An illustration of their value is the name of Semiramis, which appears upon one of them. The inscription of seven lines reads:

"The column of Sammuramat, the wife of the palace of Samsi-adad, king of the

world, king of Assyria, the mother of Adalnirari, king of the world, king of Assyria, the . . . ? of Shalmanusharid, king of the four regions."

Tradition has told us of Semiramis, the wife of Ninus, the founder of Nineveh, but it is only a tradition, and Semiramis has long been regarded as a myth. But here her name appeared, for Semiramis and Sammuramat are the same. Now she is known to have been the wife of one of the great kings of Assyria. When all of the inscriptions upon this forest of monuments from Assur shall have been read, new chapters will be added to Assyrian history.

If we visit the sites of the ancient temples dedicated to the national god Assur and his consort, Ninip, we shall find little but their foundations remaining, yet the plans of the temples are there, showing their outer and inner shrines. We know where the altars stood, and thus the rites of the early Assyrian religion are better understood.—"S.S. Times."

The Launceston Mission.

Our Federal eyes are turned towards Launceston, Tasmania, where Bro. Griffith is leading the forces in a splendid campaign of Scriptural teaching and soul-winning. Probably no mission held by our Australian evangelists ever attracted so great interest. Starting with scarce 40 members, in a tent capable of accommodating 1000, in a short time the tent was crowded on Sundays, and audiences ranging from 400 to 500 attend regularly through the week. People are attending from various parts of Tasmania—Hobart, Ulverston and elsewhere, and many are coming from the mainland to assist and give courage to the brethren of the congregation and the missionaries.

Bro. Wilson has done good work as organizer and advertiser. He should be kept in this line of work, using his talents in this direction. Bro. Griffith is patiently and forcefully proclaiming the old-time gospel, and meeting with many responses. On Thursday night the 13th, 8 souls confessed their faith in the Son of God, and on the following night 5 more acknowledged him as their Lord, bringing the total to date to 48. It seems very likely that the number prayed for, namely, 100, will be more than realised. Sister Miss Robertson is rendering valuable help in the song work, and a splendid opportunity is open for some together to volunteer to take the place of Bro. Pearl in the leading of the congregational singing.

There is every reason to believe that this mission will result in a strong cause being established in Launceston, and already the local congregation is planning to purchase a substantial church building which is offered at a reasonable price. Should they do this, the Federal Committee could do nothing more praiseworthy than to give the cause Federal aid until such time as it can be entirely self-supporting.

Probably no mission ever held in Launceston has done more to stir up the community. Bro. Griffith, through the question box, is answering tactfully and completely the various theological questions that perplex the minds of many, and nearly every night hundreds witness the beautiful ordinance of baptism Scripturally administered.

An interesting feature of the Friday night service was the singing of a simple hymn, composed by some person attending the mission, and sent to Bro. Wilson anonymously with the request that a musical setting be found for it. Bro. Wilson composed a tune to fit the words, and on Friday night Miss Robertson sang the song, "Do you know my Jesus?" very effectively. The amount of personal work being done in this service is worthy our emulation, whole families being brought to the light in this way.

Brethren, keep this mission on your heart, and pray for it daily. Frequent telegrams, letters and visits from the mainland testify to the great interest stirred up in the work at Launceston. This is the day of Launceston's opportunity. May God grant that a strong, progressive congregation of exponents of the old gospel faith eventuate from this special season of prayer, preaching and personal work.

These few notes are contributed by two members of the Federal Committee whose good pleasure it was to spend the best part of a week visiting the mission; in our opinion, a great work is being done in this beautiful city. The entire brotherhood in Tasmania must be greatly benefited.—W. H. Allen, W. C. Craigie.

From Cannibal to Christian.

The congregation of the Disciples' Church at Bolenge, Africa, every member of which is an Endeavorer, is leaving the church after service, and this is how the crowd looks. Twelve years ago, writes Stephen J. Corey, most of these people were cannibals in belief, and many of them in practice.

At the quarterly conference a wonderful Christian Endeavor service was held. Many of the Endeavorers had come a six days' journey to attend, others had travelled for three days, others for one day. The man that led the singing is the son of a great heathen witch-doctor.

Te-tim-onies rained thick and fast. The first was from a young man who expressed

himself in three or four quick sentences, concluding with the word they always use at the end of a testimony, "Loloka," meaning, "Do you understand?"

Whenever one began to pray, every head was bowed in reverence, and in the "Amen" every voice joined fervently. One young man, who was crowded into one of the windows, gave his testimony while standing on the window-sill. Another, who could not even get into the crowded church, started a hymn through the window, and the audience reverently chimed in.

Delegations from outlying districts come to these quarterly conferences. As they pass through villages they preach the gospel. Other groups join them on the way, and thus the companies increase like the pilgrims that, in days of old, marched toward Zion.

At this meeting two hundred and nine candidates were baptised in the Congo, which flows past Bolenge. The message of these people to America is, "Send more teachers to the millions of Africa, that they may have the opportunity to know Christ."—*Christian Endeavor World.*

To live without faith is impossible. Faith is life; and doubt, except it lead to purer and stronger faith, is death. Faith in nature as the embodiment of God's thought is serenity of soul. Faith in man as the child of God is unyielding hope touching the destiny of our sorrow-taken world. Faith in God as creator and preserver, Father and friend, is peace.—*William Day Simonds.*

All who call on God in true faith, earnestly from the heart, will certainly be heard, and will receive what they have asked and desired, although not in the hour or in the measure or the very thing which they ask. Yet they will obtain something greater and more glorious than they had dared to ask.—*Martin Luther.*



H. A. Proctor.

H. A. Proctor, evangelist at the Lancaster Church of Christ, England, has accepted a call to labor with the church at North Richmond, Melbourne. For six years Bro. Proctor has labored with the Lancaster church, and during that time he took an active part in all kinds of church work. He has been president of the Lancaster Free Church Council, has taken much interest in the Christian Endeavor movement and in the Y.M.C.A. Leaving England at the end of March next, he will arrive in Melbourne about the middle of May.

Women at the Wells.

"If you would understand the romance of wells in the East," says Dr. Duncan Mackenzie in the *Palestine Exploration Fund's Quarterly Statement*, "you must know that the wells are a realm of women by right. The flow of water is rhythmic that emerges from the spout; and to understand the reason why, we must peep behind the scenes. The women take their turn in series at the waterwheel by a rule between themselves which is their own, and with which their man-folk have nothing to do, it being women's law. There are no men at all about, only ourselves and we are there by the right of the water-later, which changes never in the Semitic East. When the stranger asked of Rebekah to drink, she said: 'Drink, my lord, and the vessel, and let down the pitcher upon her hand, and give him drink' (Gen. 24: 10). Truly there is no story of wells in Holy Writ but a woman is there, and that is the myth of wells in all the East. There is Hagar. Then there is the lovely Hylah of Jacob and Rachel at the well; and this divine story still of Jacob's well at Sechar. There, also, it was a stranger who, sitting weary on the well, asked of a woman of Samaria to drink, and told her of a 'well of water springing up into everlasting life'."

A child complained on a hot morning that the poor dewdrops had been too hastily snatched away, and not allowed to sparkle. "The sun," said the boy, "has swallowed them up in his wrath." Soon after came rain and a rainbow, whereupon his father pointed upwards. "See," said he, "there stand thy dewdrops gloriously re-set, a glowing jewellery in the heavens. By this, my child, thou art taught that what withers upon earth blossoms again in heaven."—*Jean Paul Richter.*



Congregation leaving the Church at Bolenge, Africa.

In the Realm of the Bible School.

THE DESTRUCTION OF SODOM.

Sunday School Lesson for March 9.

Gen. 19: 1-3, 12-29.

A. R. Main, B.A.

While Abraham dwelt by the Oaks of Mamre, near Hebron, one day he saw three men approaching. With kindly hospitality he entertained them to enter his tent, and gave them refreshment. The writer of the Hebrews says that Abraham entertained angels unawares, and draws from the Old Testament narrative a lesson for Christian hospitality (Heb. 13: 2). When the three departed, Abraham accompanied them on their way. Two went on to Sodom (the two angels of our lesson), and Abraham was left with the third, who proved to be more than angel (see 18: 22). The Lord spoke to Abraham of the wickedness of Sodom and Gomorrah, so that the patriarch gathered that the doom of the cities was at hand. While it is strictly no part of the lesson, yet a passing notice may be given to

Abraham's Intercession for Sodom.

This is beautifully told. As an instance of fervent, unselfish, importunate prayer, it is almost unsurpassable. As we read the narrative, we feel that only a man who was wont to company with God could frame such a petition, and with holy, reverent boldness press it. "Shall not the Judge of all the earth do right?" Such words we would hardly dare to use; and still they have been to many most blessed.

The story reveals to us the value of good men. In answer to Abraham's petition, Jehovah said of Sodom, "I will not destroy it for the ten's sake." Jesus has told us that Christians are the salt of the earth. We cannot overestimate the value of a good man to a community. A writer in the *Sunday School Times* some years ago put it thus: "Sodom would have been spared for ten righteous men in it. Many a dissolute city, it may be, escapes God's righteous judgments for the sake of the few in it who fear God, or for the intercession of some Abraham, pleading in secret. The little church spire, pointing out from among the cottage roofs toward heaven, may be the lightning rod for many a village steeped in sin. The religion of the humblest citizen is a factor in the wealth of the mightiest millionaire. The value of real estate in Sodom turned that day on the number of pious men in it. The price of securities was in proportion to its pious. 'Ye are the salt of the earth.' Little do men appreciate their indebtedness to the lowly few who gather in thinly attended prayer meetings, or kneel in unseen closets to ask God's favor on themselves and those around them. The religion of Christ is the life-blood of the world. It is the leavening power that gives integrity to all our institutions, social, civil, educational, and commercial. When it shall fail from among us, our prosperity will cease, our institutions perish."

The wickedness of Sodom.

The result of the prayer shows the sinfulness of Sodom. Ten righteous would have saved it,

and yet next morning from the spot on which he entertained the Lord Abraham saw "the smoke of the land going up as the smoke of a furnace" (19: 28). The shameless wickedness of the cities of the plain has become a by-word. We have frequent mentions in the Bible (Ezek. 16: 49, 50; 2 Peter 2: 2-10; Jude 5, 8). The Lord Jesus has shown us that Sodom with all its sin is not the most guilty; they who sin against greater light are more culpable (Matt. 11: 23, 24: 10: 15).

If one were to ask the number of righteous people in Sodom, it would be difficult to furnish a satisfactory reply. Four people—Lot, his wife and two daughters—were provisionally delivered. The three women can hardly be held up as patterns. One only is called "righteous" in the Scripture: Peter speaks of righteous Lot as having his righteous soul vexed with the iniquity of the people. By comparison, Lot must be regarded as righteous; yet we could have wished that the righteousness had kept him and his family away from contamination.

Lot's two sons-in-law perished in the doomed city. When the angels delivered the judgment of God, Lot implicitly believed them, and then set to work to warn his friends. He began to preach to his sons-in-law: "Up, get you out of this place; for Jehovah will destroy the city." But as a preacher, Lot could hardly be styled successful. "He seemed unto his sons-in-law as one that mocked." An enquiry into the causes of Lot's failure as a preacher cannot exhaustively be undertaken here; but one fact stands out. Lot's words were true, and earnestly spoken; but they were unheeded by his antecedent conduct. Why had the preacher lived near or in Sodom all these years? "Get you out," he said to his sons-in-law. We can almost hear their scornful reply: "Hullo, Dad; what's taken you now? 'Get you out!' It seems to us you were mighty glad to get in." They knew that for gain Lot had voluntarily come and brought his family into that place which he now stigmatised as excessively wicked. It was wicked before. Lot stands as a striking instance of a man who spilt his influence. Personally, he was a "righteous" man; yet he was too keen on profits; and while he might not walk in the counsel of the wicked, yet for gain he was willing to stand in the way of sinners. Tarbell narrates an apposite story. "Moody tells an incident of an old man that with the saddest face sat in his meetings. One night he went to the old man and asked him why he was so sad, and he said, 'Years ago I was a Christian man; I made money and I went where money would give me the free way. I came in here to-night and I thought of my life as a wasted life. I wish I could reclaim it.' They sat down together and Moody led that man back to peace and life and joy, and although it was a stormy night, you would have thought that the midday sun was shining, and although he was an old man, you would have thought that he was a youth, his joy was so great." The next night he came again with the saddest face I ever saw," said Moody. "I went to him and I said to him, 'What is the matter?' He said, 'I went home and I told my wife and I told my children, my grown-up

children, I made confession to them, and I tried to lead them back into righteousness, and out from their worldliness, and I have failed.'"

The destruction of Sodom.

Very many questions are raised as we consider the narrative. The site of the fated cities has been questioned. Probably most scholars believe that they were situated at the south end of the Dead Sea.

The mode of destruction has been much discussed. Was it wholly miraculous, or did God use secondary causes? Many writers tell of the bituminous matter, the sulphur springs and sulphur deposits which are to be found in the region. George Adam Smith in his "Historical Geography of the Holy Land" gives a popular view: "Some have identified these words as the description of such an eruption as that of Vesuvius upon Pompeii. But there is no need to invoke the volcano, and those are more in harmony with the narrative who judge that in this heavily bituminous soil there took place one of those terrible explosions and conflagrations, which have sometimes broken out in the similar geology of the oil districts of North America. In such soil great reservoirs of oil and gas are formed, and suddenly discharged by their own pressure or by earthquake. The gas explodes, carrying high into the air masses of the oil which fall back in fiery rain, and are so inextinguishable that they will float afire on water. Such a phenomenon accounts for all the statements of the narrative." It is clear that he who affirms secondary causes does not thereby deny a Divine judgment and working. What the Bible says is, "Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven." This we accept.

"Remember Lot's wife."

One of those delivered from Sodom perished after all. We know but little of Lot's wife; but very name has perished. Of this woman alone we have the Divine injunction of remembrance. Jesus said, "Remember Lot's wife" (Luke 17: 32). Why so? We can only turn to the story in Genesis, think of her nearness to safety and the tragedy of her death; "His wife looked back from behind him, and she became a pillar of salt" (19: 26). There are two things for our remembrance: (1) She was almost saved. Had she perished in Sodom, we should probably never have heard of her fate. In prospect and expectation we may say she was saved; she was out of the burning city. Nearness is no safety. Many a layman says, "As Lot's wife we may (a) have warning and knowledge of danger, (b) turn from the city of destruction, (c) have a faithful guide, (d) know the way to safety, (e) be near to safety, our souls within sight. Yet we may look back. (2) Lot's wife perished after all. So may we. What does her looking back imply? Curiosity, perhaps—solicitously for friends; probably also her heart was still in Sodom; certainly hers was not a spirit of implicit obedience. We are wont to forget the theme of our gospel addresses, and we can rightly do so, for men do need to be reminded that a man may be almost saved, yet perish; that the kingdom will not suffice; that the most saved are the saddest lost. But it seems to me that the chief lesson is for the person who has begun the Christian life. Lot's wife had left Sodom, but had not reached the place of final safety. We are saved by Christ, but we are not yet within the pearly gates; in any sense our salvation is only nearer than when we first believed. We must keep straight on following our Guide. We must not look back, for he that does so is by our Lord declared to be unfit for the kingdom" (Luke 9: 62).

Pray for the success of the F.M. sessions at all the State Conferences at Easter.



Address communication to
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The Joys of Christmas at Mukti.

Being in a measure free on account of the Christmas treat for my children's classes and women being put off because of malarial plague, and having had a desire for years to see Pandita Ramabai's work, on Christmas Day I wended my way there. What a colony it is!



Miss Tilley.

About twelve hundred people gathered from heathendom. It was truly a wonderful sight. Carols were sung by a band of girls about 6 a.m. Then at 2 a.m. there was a meeting in the great church, where all assembled. The address was very helpful, being on Luke 21, glory, peace and goodwill being especially talked about.

Several nights previous to Christmas, after the day's work was over, many of the women were set apart to make sweetmeats for the great day, and there was much time spent in preparing and labelling each person's present. Something for everyone, from the tiniest baby to the oldest inmate. No one forgotten. Even I, a visitor, received a gift. Pandita Ramabai and her daughter Manoramabai gave out the gifts. One girl when receiving her's put two pice (half penny) into Pandita's hand, so she said she would put it into the gospel fund. Somehow the news spread, and many as they received their gifts slipped a little coin into her hand. It was a touching sight; probably it was like the widow's mite from some, their little all.

While I was helping a worker tie up some presents, an Indian girl about thirteen years old brought a cup someone had given her a year ago, but as she had nothing else to give she asked the

worker to "accept it with her love." There were some touching sights of self-denial, and one saw by the light on the girls' faces they realised it was more blessed to give than to receive.

On Christmas afternoon the surrounding village folk arrived. It was a busy time. We were all kept busy giving them some little Christmas token. In the evening the workers met. Hymns were sung, and an address given on "The Greatness of God," and how thankful they were for the way God had used the Homeland friends to send gifts, and were exhorted to follow our God and seek to help others by giving more—R. Tilley, Baramati, India.

Christmas Service in Shanghai.

On the Sunday afternoon preceding Christmas we had a great service at the Yangtsepo church, when I had the pleasure of baptising 27 persons. From the Institute came five senior boys, and the head teacher, a Peking scholar, and two other men. There were seven girls from Miss Tonkin's school, five of them below the age of fourteen, and a shopkeeper from this district. From the self-supporting church were six men and five women. All of the candidates had been under instruction a considerable time, and had given every satisfaction at their examination before the church. The far-reaching effects of our work may be judged from the places from which they came. The following cities were represented: Peking, Nanking, Shanghai, Chinkiang, Ningpo, Tuncat, and Canton.

Pastor Li gave a stirring address on the meaning of the "pas-over." There were eighty-seven at the communion service, which was conducted by James A. Heal, of the International Postal and Telegraph Mission. This brother, who is in the fullest sympathy with us and our plans of work,

renders us very valuable service, as he is a fluent speaker of Ningpoese, which the majority of our members speak. Bro. Barcus was organist, and the singing of the hymns, "Hark, the Herald Angels," and some of the other old favorites, would have done credit to many of the congregations at home.—Sincerely yours, James Ware.

A Happy Christmas at Harda.

I wish to express my gratitude to all the friends who so kindly helped to make a number of the people here happy at Christmas time. The money sent by the young people has been used to buy sweets, and prizes for some of our Sunday School children, also to get some clothing for poor and sick people. The money sent by friends has been used to pay the way of some of our Christians who live in villages in Harda.



Miss Thompson.

Some of the beautiful motes sent were given to sick Christians and to those living in the villages; others were given for the hospital and schools, where they will give pleasure and help to a number of both old and young.

The first distribution of prizes to those who attended Sunday School last through the year was in the girls' school, but I was unable to be present, as that was my day for one of the village Bible Schools, where Rukmani and I gave them their Christmas treat of sweets, and told them how the young people of Australia who had not seen them wished them to be happy an amount of Christ the Saviour.

The next distribution was a much larger affair, as seven Sunday Schools were well represented, and a number of the young people met early and had sports before we had the singing, recitation, and prize giving. Our Christian Sunday School had their picnic on Thursday, and on Friday evening the great majority of our Christians had dinner together on our compound.

A few days after, Dr. Drummond and Bro. Shih went out to one of our out-stations, and had a nice gathering with the parents and children there, and gave them their sweets and rewards for good attendance. Sarahai and I went to another out-station last week, and had the children from the Bible Schools in three villages come to where we were staying, and after questioning them about what they had learned, we gave them their sweets.

I am sure if the young people who have helped to make so many happy could have seen how pleased the young people were with their sweets and gifts, they would feel rewarded for having denied themselves.—Mary Thompson.

A New Set of Post Cards.



THE Committee have issued a new set of Foreign Missionary post-cards, containing photos of our Missionaries and some of the Natives being supported in the South Seas, China and India.

They are just the thing for private correspondence, or to give Bible School Scholars and Endeavourers, or to frame and hang on the walls of Bible School or other rooms.

A Set of 10. Price 3d. A Set of 100.

T. B. FISCHER, Chesterville Road, Cheltenham, Vic.



West Australia.

COLLIE—A very pleasant picnic was spent by the Sunday School at Tiffin's Pool on Jan. 27. About 120 scholars and some 40 adults gathered there. On Jan. 28, the annual gift of prizes was presented to the scholars, and during the evening's programme the Children's Day dialogue, "Children of China," was splendidly rendered. A collection of 30/- will be forwarded to the Foreign Mission Committee. On Feb. 2, Bro. Fitzgerald, evangelist from Bombarry, paid us a visit, and at the close of the gospel message my daughter Harri made the good confession.—L. J. Moignard, Feb. 4.

PERTH—At our meeting this morning Bro. Blackmore spoke of the dangers that lay in the path of a divided church. Our visitors were J. Platt, Pingly; Sister Buscher, Hines Hill. The work in the Bible School continues to grow. In spite of an oppressive afternoon the attendance was 230. The Men's Class is enjoying some good discussions upon the subject of the creation. We are arranging for a harvest festival service on Feb. 23. At night our evangelist delivered an address upon the subject, "Preaching in Season and out of Season."—W.A., Feb. 11.

Tasmania.

LAUNCESTON—We were pleased to have Bro. Allen, of Swanston-st.; Bro. Craigie, Carlton; and Bro. Jarvis, Hobart, with us this week. Last Sunday nine were received into fellowship. The mission is growing in interest and numbers. We are having splendid results. Sixty-five confessions to date; end of the fourth week. The question box is being frequently used by many enquirers; also our literature is greatly sought after. Everyone admires Bro. Griffith's address, and the attractiveness of the tent.—N.J.W., Feb. 15.

New Zealand.

LEVIN—It gives me much pleasure to notify to our New Zealand brethren that a meeting, which had been discontinued for some time, owing to the illness of our visitor Bro. James, has again been commenced, with reinforcements from other districts, at the home of our aged brother, who is much gladdened by the presence of brethren and sisters to the number of twelve and thirteen gathered to keep the feast. We trust that any brethren travelling this way will keep us in mind.—Thomas Dawson.

DUNEDIN—Owing to indisposition, P. D. McCallum was unable to attend the services yesterday, and his place was acceptably filled by Bro. Abercrombie, both morning and evening. As present at Bible School yesterday. Good progress is being made in raising funds for the Roslyn church, a large sum already being in the bank for this purpose. A farewell social to H. G. Harward and J. Binney, who leave for Australia this month, is being arranged for Feb. 27 by the Home Mission Committee and the Christian Women's Board of Missions. These brethren and K. Noble are at present conducting a most encouraging tent mission at Kaitiagata.—L.C.J.S., Feb. 10.

NELSON—Sister Fitzsimmons, of Palmerston North, and Bro. D. Smith, Ashburton, have been received by letter. Visiting brethren and sisters attending meetings recently: Bro. Bird, Takaka; Sisters: Lillian and Lee, Wangamui. Sister Biggs passed away after a very short illness. Sympathetic reference was made at the morning meet-

ing. Our sister was a very regular attendant at the services. The evening meetings are keeping up very well. The Bible School picnic was held on the anniversary day of the district at Spring Grove. A combined social of the Endeavor Society and Young Men's Class was held last Friday evening. Advantage was taken of this gathering to farewell Miss Jeannie Dickens, who is soon returning to Australia. A nice programme was rendered. Sister Dickens was in great evidence at the piano, to the delight of all. All have been greatly pleased to enjoy her fellowship during her visit.—E.M.J., Feb. 7.

Queensland.

BRISBANE—Continued interest shown in all meetings. The Bible School rally is resulting in a continued growth in the number on the roll. The Century Bible Class is now in the forties, and aims at attaining the desired enrolment this year. Yesterday a Bible School was commenced in South Brisbane as a branch of Brisbane, and despite very inclement weather 11 scholars were enrolled. A. Reick is in charge, and the whole district is being convulsed with the hope that very soon a strong school will be established. Yesterday A. E. Forbes exhorted the church, and W. H. Nightingale preached to a good audience on "The Sure Foundation." At the annual meeting of the church last week the following brethren were appointed deacons: B. Ash, J. Banner, L. Gole, W. Huntley, J. Carson, W. Mills, A. Reick, J. McNaie, and W. Slichting. L. Gole was re-elected secretary, and W. V. Mills treasurer.

ALHON—Bro. Swann, from Ann-st. church, worshipped with us yesterday, and addressed the church, there being a fair attendance. The gospel message is being faithfully proclaimed by Bro. Forbes, and the interest in all meetings is being well maintained. The next church social evening will be held early in March. The function is to become a permanent quarterly fixture. The Sunday morning class, which is now under the control of Sister May Helsdon, continues to be one of profit and pleasure to the children. Our appeal closes this month, but the building fund still badly needs support. God over and above present promises will be needed.—H.C.S., Feb. 10.

CHARTERS TOWERS—Our meetings have been up to average since last report. On Feb. 9, at the close of a powerful address by Bro. O'Brien, one young man decided to obey Christ. We have engaged the M.U. Hall, in the centre of the city, for our mission, commencing March 9 and continuing to the 30th.—R.C., Feb. 9.

RUNDAMBA—On Feb. 2 we had the pleasure of listening to one of the Bible College students, Eric Bosenberg, who is spending his vacation with his parents at Ma Ma Creek. Home Mission offering amounting to £13/9. Our brother took for his exhortation Phil. 2, and at night preached to a fair audience. We have started our Bible Class again during the week, our studies being the Acts of the Apostles. On Lord's days we shall be very pleased to receive visits from preaching brethren. We had some visiting brethren from the Marlburg church.—George Green, Feb. 13.

South Australia.

MURRAY BRIDGE—Since the close of the mission there has been no confession at Hillside. Yesterday the writer supplied at Goolwa; good meetings both morning and evening. In the afternoon Hindmarsh Island was visited, and at the

close of the meeting seven made the good confession. The church at Goolwa is cheered by these additions, and hope soon to have an evangelist residing there. During the writer's absence the platform was occupied by E. Verco, from Bordtown, and good meetings are reported.—J. L. Train, Feb. 10.

NARACORTE—Meetings are showing an all-round improvement. Sister Miss Moxton, of Unley, is here on a holiday, and has helped us greatly by presiding at the organ. Last Sabbath, Feb. 2, Bro. Horace Haughton was received by letter from the Balaklava church, together with a brother who was previously baptised. Bible School still going ahead. We raised our par at the Home Mission offering. First-class attention at gospel service on Feb. 9, Bro. Warburton gave a powerful address on "The Dividing Line."—N.J.G., Feb. 10.

TUMBY BAY—On Friday, Feb. 7, a farewell social was given in the Institute to Bro. Wilfred Nankivell who is leaving shortly for the College of the Bible, Adelaide, to study. Addresses wishing our brother success were given by Bro. Raymond, Williams, and Harkness. Songs were rendered by Sisters Harkness and Sutton, and Bro. J. Nankivell. A very large evening was spent, and afterwards a well-attended copy of "Songs and Solos" was presented to Bro. Wilfred. The Home Mission offering at Tumby Bay amounted to £5/14/—R.H., Feb. 12.

YORK—Good meetings to-day. At our morning service F. Harding presided. H. Bennett gave a splendid address. E. J. Paternoster took for his subject at the gospel service "Faith is its Subjective and its Objective." Our Home Mission offering now amounts to over £19, £18 being due appropriation. On Thursday evening the church gave a social to Bro. and Sister Hewitt, of North Croaydon, in recognition of the valuable services they have rendered for several years. Bro. Pearce, on behalf of the choir, presented Bro. Hewitt with a chair, and Sister Hewitt with a set of fruit dishes. Our brother and sister kindly responded. The choir is now progressing satisfactorily under the leadership of C. Fiedler.—W.J.G., Feb. 16.

QUEENSTOWN—Two of our number, Sisters Filicraft and Leslie, are on the road to recovery, both having undergone surgical treatment recently. Our evangelist, Bro. Brooker, has had an extremely busy time in the city lately, in endeavoring to finalise his large commercial interests there, preparatory to taking up the work at Queenstown for the whole of his time. Lawton and Burly conducted the mid-week mission on the 8th inst., and Bro. Filicraft on the 10th inst. Sunday, 16th, Bro. Brooker presided at our meetings all day. In the evening our brother took for his subject "The End of the Journey." He had special reference to the passing of our Sister Challenger, who went to her reward during the week, as well as to the untimely end of our Captain Scott, of Antarctic fame.—A.C., Feb. 16.

GLENELG—On Friday the officers and members of the Bible School spent a social evening together in honor of L. Inverarity, who is retiring from the post of secretary, but still retains an active connection with the school as teacher. Our brother has faithfully fulfilled the position since the death of Bro. Farr, and now C. Gooden relieves him. Our superintendent, Bro. Menz, presided, and president of the school, Bro. Barford, presented our brother with three useful volumes and a pencil case. Refreshments were provided, and a nice programme contributed by the teachers. We are glad to report that our prayers have been answered in a chapel at D. Brownrigg, and a cable letter to Bro. Percy Pittman that the money is secured and that they may get on with the work at once. It will cost at least £200, of which amount God will contribute £100. Yesterday morning Bro. Day, from North Adelaide, and the writer exchanged platforms, and at night we had a splendid audience, among the visitors being our former brother, Sir Chas. Gairdner, the "grand old man" of South Australia.—E.W.P., Feb. 17.

HENLEY BEACH—Since last report meetings have been fairly good. Bro. Gairdner gave good words of counsel. We have enjoyed

presence of Bro. Gore and family for just about twelve months, and it was decided at the quarterly members' meeting that we as a church engage Bro. Gore to labor with us for the next twelve months, either on our own. We are thankful to the Home Mission Committee for the kind help which they have given us in the past two years. Our Juniors have succeeded in getting the banner given for the best work done for the year. Our Home Mission offering amounted to £167/16/8—W. Hanford.

NORWOOD.—Good meetings to-day. G. D. Wright gave a fine exhortation this morning, when Bro. and Sister T. H. Hardin were received into fellowship from the church at Stirling East. Bro. Dickson spoke to a large congregation to-night, his subject being "The Tragedy of the South Pole," from which subject he drew a splendid lesson regarding the "Tragedy of the Cross." It was an excellent address, and we were delighted at the close to see a young lady walk bravely to the front seat and make the good confession. We regret to hear that our young Sister Ethel Jenner, who has been illing for some years, is now in a serious condition, and we sincerely sympathize with Bro. and Sister Jenner in the trial they are passing through.—S.P.W., Feb. 16.

OWEN.—Fairly good meetings to-day. During the past weeks I have been favored to minister to one much esteemed Sister Hall, wife of T. M. Hall, both of whom have been members with us for very many years. W. L. Ewers, of Balaklava, preached to-night in the absence of Bro. Wilson, who to-day is preaching at Moonta.—W.J.M., Feb. 16.

PROSPECT.—Good meetings to-day. P. A. Dickson, from Norwood, addressed the church. There were present Miss Brown, from Godolts, Bro. Fischer, Norwood, and Bro. Cronin, from Broken Hill. In the evening the writer and Bro. Erley-Smith, of the Magill Baptist Church, exchanged. It was the harvest thanksgiving service at Magill. We have reached our appointment of £1 for Home Missions. There have been several scholars added to our Bible School roll during the past week or so. We are glad to have Bro. Penfold back with us after having resided in the country for some time.—L. A. Paternoster.

UNLEY.—We were delighted to have our young friend, Barton W. Manning, with us this morning. He gave a splendid address on "The Christian's Hope." Amongst our other visitors were Bro. and Sister R. H. Burns, from Yorke Peninsula, and Bro. and Sister T. H. Spotswood. This evening Bro. Walden spoke on "Present Day Homes," with special reference to Captain Scott and his brave comrades. An impressive service concluded with the playing of the "Dead March in Saul"—P.S.M., Feb. 16.

RADINA.—Last Thursday two young women were baptized. Bro. and Sister Andrew Paterson conducted a good meeting. We had Bro. and Sister Shephard with us from Cowell. Sister Miss S. Walker, who has been away for some time, is home again. To-morrow we again had a fine meeting. Bro. Morrow will conduct the school anniversary on March 16. We are pleased to know that our esteemed Sister Mrs. Brooks is now out of danger, and expects to leave the private hospital at the end of this week.—E. G. Warren, Feb. 16.

NORTH CROYDON.—Good meetings to-day. This morning E. Bartlett presided. H. J. Horsell addressed the church on "Kindness." At the Bible School we had a good attendance; 129 scholars present. At the gospel service H. J. Horsell preached. We were glad to have Miss E. Weeks with us; she sang a splendid solo. At the Men's Brotherhood society last Monday night we held a debate, "Should Capital Punishment be Abolished?" Messrs. E. S. Lockyer and G. Bartlett, affirmative; Messrs. J. S. H. Ferris and E. Plant, negative. This was a splendid debate, which was won by the affirmative.—J. S. H. Ferris, Feb. 16.

WALKERVILLE.—Our morning meeting was rather small, but not small in blessing. Bro. Verge presided with remarks uplifting. Bro. Wilson spoke, and also had good matter for us to take home. Sunday School still progressing. One

scholar confessed her faith in Christ this afternoon. Evening meeting, very fair attendance. Bro. Cooper made an earnest appeal to those in need of Christ. The Junior Endeavor commences on Thursday at 7 pm.—J. H. Thomas, Feb. 16.

BALAKLAVA.—On Feb. 5, the church tented at a good social of Misses Lawrie and Miss Bremner, who are leaving to reside in Adelaide, and Bro. E. Hollams and J. Webb, who go to the College of the Bible. There was a large attendance, and a very enjoyable time was spent. Words of farewell were spoken by Bro. W. Harris (Sunday School), G. Bridgman (C.E. Society), A. Doloy, J. Webb, H. M. Threlkeld (Church and Home Society), R. J. Finlayson, A. E. Middleton, L. J. Curtis and L. Chambers (on behalf of Methodist C.E. Society). W. L. Ewers, on behalf of the church, made presentations to each of the departing members—to each of the sisters, Misses E. and B. Lawrie and G. Bremner, a nicely-bound Bible and hymn-books; to J. Webb, a Bible, and to E. Hollams some useful books. Bro. Webb's S.S. class presented him with a framed photo of themselves. Each suitably replied. Solos were rendered by Sister V. Gibbins and Bro. A. Doloy, and a recitation by Sister Peterson, and two anthems by the choir. There was a basket supper and a social of 16 splendid couples. Bro. Ewers gave Bro. H. Curtis a framed photo of himself, a fine exhortation. At the gospel service L. J. Curtis gave a short address. J. Webb and E. Hollams gave short addresses as farewell messages, and assisted in the service. Bro. Ewers was called away to Owen to conduct a funeral service, in the absence of Bro. Wilson, who is at Moonta to-day.—P.H.R., Feb. 16.

HINDMARSH.—Tuesday, Feb. 11, the church and Christian Endeavor Society gave a combined farewell social to H. R. Coventry, who is leaving for the College of the Bible. There was a good attendance, and a programme of musical and clovenary items was carried out by Miss Bro. and Miss E. Weeks, Miss N. B. Brown, and Bro. E. Hollams. Bro. Coventry was the recipient of a parcel of books presented by A. Glasbury on behalf of the church, a Bible presented by W. Mortimer, on behalf of the Men's Bible Class, and a fountain pen and autograph album by W. Matthews, on behalf of the C.E. Society. In making the presentations the speakers, as well as the singing of H. Brookley, who spoke on behalf of the Bible School, referred to the energetic way the guest of the evening had worked in the various departments of the church and school. Refreshments were handed round, and various games were indulged in. Our aged Sister Arnold passed away after a long and severe illness, and the church deeply sympathize with the bereaved family. Sister Arnold has been a consistent member, and very regular in her attendance for a number of years at the Lord's table, until illness prevented her. She is one of the oldest members of Robert-st., dating back to the time of Bro. Earl's ministry. Sunday, Feb. 17, we had a good meeting. Bro. Erley-Smith, who is visiting New South Wales, the church had the pleasure of a visit from Bro. Graham, from Godolts, who gave a fine address in the morning. Bro. Con spoke at the gospel service. The Home Mission collection has exceeded the appointment.—J. W. Snook.

New South Wales.

BROKEN HILL.—Annual church business meeting on January 24, when very encouraging reports were read. The treasurer's report showed that we were holding in our building fund reserve £1,000. The following were duly elected: Deacons, Bro. Harvey, James, Greaves, Evans, Holland, Friend, H. F. Tuck, Eaton and Black; secretary, Bro. House; treasurer, H. James; organist, Sister Howe. Sisters Clark, Hargreaves and Friend were added as deaconesses. We are having Bro. Warren, from Radina, N. A., with us for our anniversary on March 2. He is also going to conduct a nine days' mission. Two confessions last Lord's day, Bro. Tuck speaking. Several of our members have been ill astle by illness. Sister Edwards is now in the hospital, very ill.—R. J. House, Feb. 12.

LISMORE.—For three January Sunday, Bro. Robbins and Bro. Furlong took the Sunday night service. On Feb. 2, 109 disciples broke bread. Feb. 3, there was extended a public walk came to Bro. and Sister Stevens. Mr. Swill was chairman, and Mr. J. B. Wicks was secretary. The welcome speech and exhortation by Bro. Stevens was loudly applauded. Feb. 5, more than sixty were present at the midweek service. Up to the present we have not secured either of the two evangelists we require for district work. Should any brother desire information regarding an application for the position, he should give an ounce to the Lismore evangelist, who will gladly supply any needed details. On the Northern River, the work is progressing, and the country building well. The lecture hall at the rear of the Tabernacle is almost finished; size, 22ft. x 20ft., and is ready for the Century Bible Class.

AUBURN.—P. Collins still holds the post here with never ceasing energy and love. On Feb. 9, he inspired us with a beautiful address on "The Ten Virgins." On Feb. 12, we had a social and farewell to E. Morton, who is leaving for the College of the Bible. The meeting was presided over by Bro. Collins; E. Graham presided at the organ. Sisters Pettigall and Gargan, Bro. Smith, Bro. W. Smith, G. Brown, and G. Gray, were present. Sister took part in the programme. C. D. A. Brown, on behalf of the church and auxiliaries, presented our brother with a handsome silver case, suitably engraved. Bro. Morton responded in a most acceptable way, and we wished him every success in the College over a cup of tea provided for us by the ladies—W. Youngusband, Feb. 16.

NORTH AUBURN.—Good meetings to-day continue to be good. E. Morton presided over the farewell address on Feb. 4, and one of the Bible School scholars made the good confession. Bro. Morton has worked faithfully with the church here. In the Bible School he was the secretary since the beginning. Now he is leaving to take up his studies at the College of the Bible, and wish him for his good works, but wish him every success in his training for higher service.—W. Youngusband, Feb. 16.

NARRABRI.—Sunday, February 23, is the date fixed for opening the new chapel. W. J. Williams, of Rockwood, will conduct the opening services, and on Monday evening will deliver a language course on "The Resurrection." We will hold district members' prayer meet this date and event in mind, and make an effort to be present on that occasion? Intending visitors would do well to send on their names. Attendances at our gospel meetings are on the increase, and with the advent of our own building we are hopeful of a further increase. Let all come and witness the result of nine months' labor.—W.

SYDNEY.—Good meetings to-day. Bro. Chapple gave a splendid exhortation at the morning service. Bro. Dilson, from Moosman, received into fellowship. Visitors present: Sister Annet, from Paddington; also Bro. Reg. Annet; Bro. Cosh, from Inverell; Sister Uppell, from Lymington. Evening service well attended. Bro. Hargreaves addressed on "A National Surrender" and lessons along spiritual lines from the South Pole tragedy greatly appreciated by audience present. Lord's Day School annual outing held 18th inst., at Yarra Bay, great success, a most enjoyable day being spent together. We have about reached the annual allotment for Home Mission, viz., £100. Bro. Bagley, evangelist, T. Bagley, has removed to "Allen Place," Nelson-st., Chatswood. Many of the members here are bringing their dinner and tea, and stopping at the meeting house all day, as remaining for tea to-day, making the day very hot.—J.C.

MARRICKVILLE.—Today was the most bright in the history of the church. About 100 were present at the Lord's table, out of a membership of just over 100. We were pleased to have as visitors, Sisters Messrs. Davis, Bro. John Thompson, from Katoomba, and Bro. Crawford, who addressed the church most acceptably. At the Bible School we had, including teachers, 177 present, which constitutes a record. Bro. Brown has set as a motto 100 scholars by May 1. Our

Sisters' Department.

VICTORIA.

"Be not afraid, remember God."

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"Willing to Serve."

The Executive met in the hall, Swanston-st., on February 7, 1914. President Mrs. Chown presided, and led devotional. Prayer by Mrs. Hagger. An excellent paper entitled "A Talk to Mothers," was given by Mrs. Chown. Articles were received from Sisters Pittman and Miss Anderson. We were pleased to welcome Sisters Ray and Craigie, who have been laid aside through illness. A thoughtful paper was given on "Darcas Work," by Mrs. C. H. Martin. Additions from Bible Schools: Swanston-st., 3; North Melbourne, 2; Preston, 1; Hawthorn, 1; Northcote, 1; Collingwood, 1; North Fitzroy, 1.

Home Missions: Mrs. Hagger told of the mission at Kyneton, with 25 additions, and that £227/6/9 was the result of the H.M. rally. The H.M. Committee thank the sisters for the great help they have given.

Foreign Missions: Mrs. Ludbrook told of the work in the Island of Oba. In five months 102 have been added to the church.

A meeting of the General Darcas was held on Wednesday, December 18. There was a good attendance. 82 garments and 11 parcels of groceries were given to needy cases from the Goudie Fund. £11 was distributed to members of the church in need. The best thanks of the Darcas Committee are tendered to Sisters Mosey and Pittman for parcels of new clothes, and to Doncaster, who sent a large supply of new and slightly worn garments, boxes of groceries and sweets to be used as pretty bags for the children. The last meeting before Conference will be held on Wednesday, Feb. 19. A good attendance is requested.—L. R. Martin, Supt.

The Prayer Meeting Committee visited Newmarket on Tuesday, Feb. 4. There was a good attendance; papers were given by Mrs. Trimmick and Mrs. Baker, a reading by Mrs. Wilson, and a short talk by Mrs. Keivan. Several sisters engaged in prayer. The Committee visit Ascot Vale on Feb. 19.—Mrs. Trimmick, Supt.

The following hospitals have been visited during December and January:—Miss Petchey, 2 visits to Alfred and 3 to Homeopathic Hospitals; 60 magazines distributed. Mrs. Cameron, Alfred Hospital, 2 visits; Old Falls Home, 1; 35 books given away. Mrs. Morris, Queen Victoria, Children's and Austin Hospitals, 7 visits in all; 80 books and magazines, cards, fruit, flowers, home comforts given. Miss Jerrems, 4 visits to Children's Hospital; distributed 75 books, including 6 scrap books made by some of the members of the girls' club, Swanston-st., also a large number of cards. Mrs. Tully, 7 visits to Eye and Ear Hospital; 100 books and papers distributed, and on Christmas and New Year's Eve gave a tea to about 80 patients, and distributed bibles to the children. Mrs. Myers, 2 visits to Eye and Ear Hospital; 24 books given away. Mrs. Thurgood, Melbourne Hospital, 2 visits; 60 books and magazines distributed. Members of following churches visited:—Emerald, Bromberg and Newmarket. Thanks to the following for books and magazines:—Sisters Robertson, Gordon, Chown, McKay, Holmes, Petty, Bro. F. Kemp, Mr. Moore, and a friend interested in the work.—E. C. Thurgood, Supt.

The Temperance Committee will visit Hawthorn on February 27, at 10 a.m. The twenty-eighth annual Conference of Sisters will be held in Lyon-st. chapel on Wednesday, March 10, 1914. The morning session will open at 10.30. Election of officers, committees, discussion of notices of motion, reports. In the afternoon, Hon. President's message, reports, Conference Essay, "What Faith Can Do," Mrs. Thos. Hagger, Mr. W. H. Allen will deliver an address on "The Faith of Woman," short talk by Mrs. F. M. Ludbrook. The evening will be a

social session. Solo, recitations, quartets. President's address; Mr. T. B. Fischer will tell of his recent visit to the mission fields. We hope every sister who possibly can will be present all day.

Next Executive meeting, March 7. A full attendance of sisters is requested.

SOUTH AUSTRALIA.

The Executive met on February 6. Miss Norman led the devotional exercises.

Interesting missionary letters were read from Miss R. F. Tilley, Mrs. Watson, and Mrs. G. P. Pittman. Letters were also received from the country churches, Miss Wright, Kadina; Miss Cuttriss, Mallala; Mrs. Goldsworthy, Milang, expressing their willingness to help the sisters work in spreading the gospel in heathen lands.

Sunday School Additions.—Grote-st., 1; Prospect, 1; Norwood, 2; Unley, 1; Croydon, 2. Total, 7.

Obituary Report, Mrs. Dumbrell.—Sister Read, of the Maylands church, and Sister Bartlett, of the Croydon church, had passed away during the month.

Treasurer's Report, Mrs. Bond.—Home Mission Receipts for December, £11/0/-; in hand, £7/10/0. Total, £19/10/0. Foreign Mission Receipts for December, £3/15/0/-; in hand, £6/2/8. Total, £10/18/5/8. General Fund, collection, December 5, 17/-; in hand, £8/16/3/-; balance, £6/13/8. Expenditure, Hospital Committee, £3; balance in hand, £6/13/8. Collection, 17/0/0.

Leader for next devotional meeting, Mrs. G. T. Walden.

Foreign Missions.—Since last report a post card has been received from Sister Davey, Japan, saying that she and her husband would be leaving Japan shortly on furlough, and hoped while at home to meet the sisters interested in the work in Japan. An interesting letter was read from Sister Watson, Diksal, telling of the progress of the work there. The recent letters from the field have been sent to several of the country churches by the Committee. The Mallala sisters intend helping with the garments for the next box to be sent to Pentecost or India, and for that purpose have asked for a pattern of the garments, which has been forwarded. The following amounts have been received:—North Adelaide, 19/-; Norwood, 3/-; Croydon, £1/7/1; mite box, Hindmarsh, £2 8/-; Hindmarsh, 2/-; Unley, £12/2/8; Grote-st., 6/-; Total, £7/2/11.—C. Norman, Supt.

Home Missions.—Home Mission work is steadily progressing. The Murray Bridge mission closed with 7 additions by faith and baptism. J. Wiltshire is having full meetings and several additions at Wallaroo. Six confessions. At Mile End mission a large room for kindergarten has been erected at back of chapel. At Semaphore a large chapel to hold about 350 is in course of erection. Tumby Bay and Ungarra are both talking of building. The Home Mission offerings are generally reported good. Amounts as follows:—North Adelaide, £1; mite box, 1/1; Mile End, £1 7/-; mite box, Mile End, 5/-; Norwood, £1/1/6; Queenston, £4/18/2; Sister Roberts, Crystal Brook, £1; Hindmarsh, £1/16/-; Grote-st., £1/11/-; Total, £13/18/9.—F. Thomas, Supt.

A. F. Manning, North Parade, Torrenville.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Churches—Castlemaine, £10; Horsham, £7/10/0; Lillimur South, £2/6/8; Warragul, £5; Shepparton, £10/10/-; Dunnmunkle, £12; Cheltenham, per Mrs. Stoyner, £2/19/3; Doncaster, per Miss Vera Petty, £1/4/6; Doncaster, per Mrs. V. P. Conferences, £1; Bayswater, Conference fee, 10/-; Lillimur, Conference fee, 10/-; A. Brasher, Lillimur, 1/10; Mildara, per Miss Ivy Wilde, 18/-; M. McLaughlin, Sec., W. C. Craigie, Treas., 265 Lt. Collins-st., Melbourne.

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God's Errands.

I think that, whenever a man is trying to do the little errands of the Lord that come his way, the spirit of the Lord will catch him up for something larger, whether he be a minister, a manager, an office employee, an overseer, a teacher, a farmer, a what-not. Do the first work you can find for him, and he will give you more and larger errands. Shouldn't you like to be known in your community as "the man that runs on God's errands"? Well, just begin by saying, "Lord, if you have any errand that is too little or too disagreeable for anyone else to do, please let me run on it for you."—*John F. Cowan.*

Church of Christ, Hampton.

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



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From the Field—Continued.

Willing Workers' Class is sharing in the growth, 25 being present. The kindergarten system has been introduced into the school work, and the Willing Workers' Class has decided to supply about two dozen suitable chairs for the kindergarten school. The chairs will cost 3/6 each. At the gospel service Bro. Rush gave a convincing address to a very large meeting, and two young women and a married man came forward. The choir on the new platform, led by E. C. Walker, helped to make the meeting a very bright one. A solo by Sister Mrs. Jeffery helped the meeting also. Last Wednesday evening we had 54 present (almost half the membership) at the prayer meeting. The Home Mission offering was considerably in excess of the amount apportioned.—W.H.H., Feb. 16.

ST. PETER'S.—We were exceedingly pleased to see so many present around the Lord's table to-day, Feb. 16. Bro. Cook presided at the table, and Bro. Carter gave us a splendid exhortation. We were pleased to have several visitors. Bro. Long, King, G. B. Fraser, and Sister Starks from the Newcastle District. The evening service is more of an improvement class, where all the members take part, the subject being "Prayer," which was very interesting and profitable.—A. J. Fraser, Feb. 16.

JUNEE MARRAR.—We have had the pleasure of a visit from F. T. Saunders, who addressed a gathering at Marrar, 3 pm, June 2 at 7.30, Wednesday, 12th and 13th. Good interest manifested for F.M. work. Last night our first monthly evening gospel service at Marrar was held, the chapel being crowded. Attention and interest splendid.—T.G.M., Feb. 17.

ENMORE.—The Lord blessed us with a good time to-day. We had a large meeting in the morning. We were pleased to see a number of visitors from other churches. D. R. Hall, Solicitor-General, gave a fine practical address, which was most helpful. One brother was received into fellowship by restoration. The building was full at night. Bro. Haggart conducted a short "In Memoriam" service in honor of the ill-fated Polar expedition, and made a short address in eulogy of Captain Scott and the party. The organist played the "Dead March" in Saul, and Sister Turner sang a solo composed especially for the occasion by P. W. Dixon. The gospel address was Christ's third message from the cross.

LILYVILLE.—The work is forging slowly along, and in each recent meetings both morning and in the evening. The folks have been much helped by the splendid address by Rev. Arnott from the College of the Bible; Bro. Arnott gave us four addresses during his vacation stay in Sydney, and at the evangelistic meeting taken by him last night, two girls from the Bible School made the good confession of faith in Jesus Christ. Lilyville has called, and the invitation to be the future evangelist has been accepted by F. T. Saunders. The beginning of April should show Lilyville deep in the work of the tent mission, to be conducted by Bro. Harvard, State evangelist.—J. Fox.

Victoria.

MILDURA.—Glad to report splendid progress in Bible School. Attendance increasing weekly. Bro. Gray is superintendent and teacher of the Bible Class, which has been organized apart from school. C. Barden, president; H. Williams, secretary; Miss A. Dowley, treasurer. One decision from school.—A. E. Cameron.

MAALVERNS.—Interest is increasing in all meetings. We had the pleasure of a visit from Bro. Haggart last Sunday evening, when we had quite a nice gathering. Some of the old members have left us, but most of those who are meeting with us are beginning to take a keen interest in the work.—W. J. Richards, Feb. 11.

NORTH MELBOURNE.—Sunday week we were surprised by a visit from Bro. and Sisters Mrs. and Miss McCulloch. Bro. McCulloch exhorted, and the whole meeting was spiritually enjoyable and edifying. Last Sunday Bro. Frost

gave a helpful exhortation on "Heroism." One young sister received by faith and obedience. Among other visitors was Sister Miss Hall, from Mosman.—H.V.G.

NORTH RICHMOND.—Good attendance at the meetings last Lord's day. Bro. Hibbert, who is laboring with us until the arrival of Bro. Proctor, delivered two excellent addresses. The Bible School attendance is on the up-grade; over 240 scholars present.—H.A.

CHILTEHAM.—E. Davis, President of the C.E. Union, gave a good address to the Endeavor clubs at last meeting. Endeavor offices have been filled as follows: President, R. W. Tuck; secretary, A. Martin; Juniors: Superintendent, Mrs. Chapman; president, Miss Judd; secretary, Elsa Tuck.—T.B.F.

GEELONG.—There were very large meetings on Sunday last at Geelong. At the morning meeting Gifford Gordon, on behalf of the church, extended the right hand of fellowship to thirteen who have just recently obeyed the Lord. There were only two absentees at the Bible Class—28 present out of a possible 80. The church was filled at night, and after a very impressive address by Bro. Gordon, two young ladies confessed Christ.—E.B.

MORELAND.—Good meetings continue. Last Lord's day evening one confessed Christ, Bro. Pittman preaching. On Wednesday evening, February 12, a very enjoyable social evening was provided by the Endeavor Society and the Adult Bible Class in honor of Bro. Edwards, senior, and the occasion was marked by a presentation being made as a token of the very high esteem in which our aged brother is held by the young folks. At the supper table several speeches were made, to which Bro. Edwards feelingly responded.—J.H., Feb. 17.

STAWELL.—The long-looked-for tent mission began to-day. This morning Bro. Haggart spoke on "A Passion for Souls." This afternoon he spoke at the Central Park to a large body of people on the temperance question. This meeting was held under the auspices of the local Rechabite choir, which consists largely of young people attending our services. The tent was packed, fully 350 people being accommodated. The song service, led by Bro. Clay, assisted by Sister Miss Pinkstone as pianist, was a treat as good as it was rare in Stawell. Bro. Haggart on "God's Great Library," held the people spellbound. It was the greatest day in our short but eventful history, and an augury of the good times we will have for the next few weeks.—A.P.A.B.

HAWTHORN.—On Tuesday evening last in connection with our Endeavor Society a temperance meeting was held. There was a good attendance of children and adults. Mr. Ross of the Victorian Band of Hope Union, gave an instructive lantern lecture on J. B. Gough, and an collection was taken up and handed over to the Union. We had good meetings yesterday. The two young men baptised at the week night service were received into fellowship. Several visitors present, including Bro. and Sister Sande, Sisters Fisher (four), and Mr. and Mrs. A. O'Donnell, all of Norwood church, and Sisters Brier, Bro. Brier, of Doncaster, also Misses Barnacle of Swanston-st. A young woman made the good confession last night. Bro. Warburton is now conductor of our choir.—A. C. Rankine, Feb. 17.

BENDIGO.—On Sunday W. Gale, of Castlemaine, addressed both morning and evening services. Other visitors were Bro. and Sister Groudie and family, and Sister Glover, from Ultima, and Sister Kirkman, of Castlemaine. At night J. G. Smith, son of Bro. Smith, of Barraport, made the good confession, and was baptised the same hour of the night. Dr. Cook visited Castlemaine and preached at night. T. J. Cook preached at Golden Square. Good audiences were at each service.—T.J.C.

CASTLEMAINE.—Nice meetings yesterday. At the morning worship we had Bro. and Sister Stewart with us, who have come to reside here. Bro. Stewart very earnestly exhorted. In the evening Dr. Cook, from Bendigo, took the service

in Bro. Gale's stead. We are pleased to state Sister Gale is quite looking herself again, and able to be at both services. We are sorry that our superintendent of Bible School is leaving midist and going to reside in New Zealand.—A.H.A., Feb. 17.

PRAHRAN.—Seven welcomed to fellowship yesterday, and two more made the good confession.—F. J. Bond, Feb. 17.

CARLTON (Lygon-st.).—At all the meetings on Lord's day we had splendid attendance. Horace Kingsbury exhorted in the afternoon, and preached the gospel at night to a large and interested audience, his subject being "The Good Confession." In response to the invitation a man boldly stepped out and acknowledged Jesus as his Saviour. The Christian Endeavor meeting of Wednesday evening last was an inspiring one. The programme was carried out by the men, who gave short addresses, papers, and entered heartily into the singing of specially selected hymns. There was an attendance of 105.—J.M.C.

MELBOURNE (Swanston-st.).—We had another nice day on Sunday, good meetings and interest. An address by Bro. Dunn in the morning. Splendid school in afternoon, 54 being in Bro. Allen's Bible Class. Our Sunday afternoon tea is a great success, between 50 and 60 remaining every afternoon. Very fine meeting at night, and address by Bro. Allen on "A Sceptic's Quest." Our choir, under Bro. Tippett, is a great help to our gospel meetings. Bro. Allen returned from Lamection on Sunday morning, he having spent the week over there helping Bro. Griffith. The church was glad to have a share in this week.

BET BET.—On Wednesday evening a farewell social was tendered to Bro. Harold Patterson, who is leaving for the College of the Bible. It was most successful, a travelling bag and ring for the church, and also a copy of some of the American Revised Version of the Bible from the Sunday School. Bro. Harold will be much missed at the church, and also in the Sunday School, where his place will be hard to fill. Good meeting this morning. Bro. McCallum exhorted.—G. A. Sewell, Feb. 16.

HARCOURT.—Last Lord's day morning we had to break bread, and some visiting friends. Bro. Schwab gave the right hand of fellowship to James Bauer and F. Kerslake. Good meeting at night. Last Tuesday, after the Sabbath morning a good number met to have some coffee and say good-bye to Bro. Schwab. We have only six in our fellowship. He gave us a fine exhortation this morning. Our prayers go with him in his work. We expect Bro. W. Manning back with us this Lord's day.—A.E.G.

COSGROVE.—Good meetings last Lord's day. Bro. Cliphorne in good form. Quite recently we have lost by removal seven of our number, viz. Home Mission social realised £10/5/-, 1/6 of our number who attended the local conference in Shepparton enjoyed the whole, and expressed the presence of our State evangelist.—J.C.S., Feb. 16.

SOUTH YARRA.—On Feb. 9, the young woman who made the confession on the previous Lord's day was immersed by L. Frost, and returned to fellowship last Lord's day morning. We were very pleased to have A. Hutson, from North Melbourne, last Lord's day; he gave a very fine practical exhortation. L. Frost preached at night, a fair gathering, his subject being "Heroism," especially directed his remarks to the Scotch Presbyterian. The attendance at Bible Class and school is improving. The church has decided to engage C. Young as evangelist at week ends for the present. We expect him to commence on March 2. L. Frost is very much appreciated, and addresses are of a very high order.—I.M. Feb. 16.

DANDEENONG.—Last Wednesday evening social was held in the Temperance Hall to show our appreciation of the past efficient services of Bro. Arthur C. Crisp as choir leader, and to wish him God-speed in his future career as one of the students at the College of the Bible. Bro. Crisp presided, and appreciative addresses were given by Bro. Brown on behalf of the church, Bro. Stewart

on behalf of the Bible School, Bro. Warnbrun on behalf of the Christian Endeavor Society, and all by the chairman. A number of valuable books were presented to Bro. Crisp. Recently Bro. Maddern removed to Warrnambool, and now Sister Maddern and daughters are also leaving. Sister Jessie Masters is leaving for a trip to New Zealand. We commend her to the fellowship of any of the churches she may visit there.—J.P., Feb. 16.

COLLINGWOOD—Fine meetings are being held. On Sunday morning two sisters and one brother were received into fellowship. In the morning and evening Bro. Parslow gave excellent addresses. One young lady confessed Christ. We have commenced a week's mission Monday, Feb. 16, we held a united officers' meeting with Hoddle-st. Baptist brethren to consider the great question of unity. The outcome of our meeting was that we shall hold a week's meetings together; Lord's day morning and evening in Stanton-st. Tabernacle; Bible School and week meetings in the Hoddle-st. Baptist Church, from April 13. The writer was elected secretary.—W. Andrew.

Here and There

FEDERAL MISSION AT LAUNCESTON.

"Grand time on Sunday; thirteen welcomed into fellowship; good afternoon meeting; tent filled at night; nine confessions; total, seventy-four.—Wilson."

Stawell, Victoria, mission started on Lord's day last with magnificent meetings.

H. W. Hermann, of Railway Parade, Alton, is now secretary of the church at Nunindah, Brisbane.

W. H. Clay and wife spent a day at Gordon on their way to Stawell, and Bro. Clay conducted a bright service there at night.

The work at Stawell, Victoria, is looking very healthy; J. E. Shipway is the evangelist, and he is loyally backed up by the members of the church.

If any church failed to participate in the blessing of the annual offering for Home Missions on Feb. 2, it would be wise to join in now—better late than never.

If any disciple failed to have a part in the great offering for Home Missions on Feb. 2, it would be good to hand one in at once—"It is more blessed to give than to receive."

We learn that A. T. Cox, after a course of study at Bethany College, U.S.A., intends coming to Australia for a visit, arriving about October next. Cannot some church or district induce him to remain?

All intending visitors and delegates desiring railway concession tickets to the General Conference at Tasmanian Queenland, will kindly notify the Secretary, F. A. Bignall, Alton, as early as possible.

Cecil McCallum, after spending a number of years in America preparing himself for the work of a preacher, expects to return home about July next. This will be an opportunity for some church to secure a good man.

Churches report that the annual offering for Home Missions was taken with much enthusiasm and joy. In a number of cases members remained till the offering was counted by the deacons to see what their respective churches had done. Joy in giving to the Christian.

Bro. Warren, the visiting preacher, will run a Bible School in the Broken Hill church, commencing on Tuesday, Feb. 25. The prayers of the brethren are asked for the mission. One of the young brethren of the Kadina church has given 500 Austral tracts for this mission.

"I pray you leave my name alone. Do not call yourselves 'Lutherans,' but 'Christians.'—Martin Luther.

Thos. Hagger spent a day in Ballarat, Victoria, on his way to the Stawell mission, speaking at night in the Dawson-st. chapel.

H. Kingsbury, W. H. Allen and W. C. Craigie have returned from their visit to Tasmania, and have helped the Launceston brethren by their presence at the mission. They all report favorably of the good work that is being done.

Bro. T. E. Rofe, of Sydney, writes: "Last week's 'Christian' you reported that those valuable and helpful articles of Bro. Main were being tabulated in book form, and suggesting that some one should volunteer to pay for the free edition of 500. I wanted to see this week's 'Christian,' hoping that some of the older members of the Church of Christ would respond to the invitation, but my hopes were not to be realised. May I be permitted to pay for those 500 free copies as a mark of the esteem Bro. Main is held by me and my wife?"

We appreciate Bro. Rofe's desire to circulate Bro. Main's book, and will carry out his wish that the 500 copies he has paid for be distributed in the various States of the Commonwealth.

A sister writes: "I think the thanks of the many readers of the 'Australian Christian' are due to T. B. Fischer for the excellent and interesting articles he has written on his recent travels in India."

The chapel at Narrabri, N.S.W., will be opened on Lord's day, Feb. 23. W. J. Williams, of Bookwood, will conduct special services on that date, and on Monday, 24th, will give his Lutheran lecture on the "Restoration Movement."

The Adelaide *Daily Herald*, under the heading of "Around the Churches," gives nearly two columns to the Mile End church, and also photos of D. E. Ewers and the chapel. His eulogy is highly complimentary, and the writer very highly of the work done by Bro. Ewers, and the important services rendered by him to the brotherhood generally.

The many friends of F. Gordon Goodwin will be glad to know that he is recovering from his attack of illness which prostrated him on arrival at South Australia. He is now taking sanatorium treatment at Mount Lofty, and his medical advisers seem to be pleased at the improvement that is taking place.

H. G. Harward's first tent mission in N.S.W. will be at Lilyville, commencing on Lord's day, March 30, at North Sydney, as previously announced. Lilyville chapel is on the border of the Dacey Garden Suburb (State enterprise), and the present is an opportune time for an effort in this important district.

The next visit to the Cheltenham Asylum will be arranged by the Hawthorn church friends. A. C. Rankine is the expected speaker. Friends desirous of accompanying will take the 1.12 p.m. train from Melbourne, and on arrival at Cheltenham, cabs will convey visitors to the Asylum for 6d. each passenger.

Perhaps a few members withheld their Home Mission offerings because they did not approve of something done by the Home Mission Committee of their State or district. Such evidently think more of their own idea of how the work should be done than they do of the great work of evangelising itself. God make us large!

Will Victorian kindergarten directors send short reports for Conference? Give number of children and teachers on the roll, with average attendance of each; increase since establishment of kindergarten; if charts are used, provision for the work; also number on cradle roll. Inland cities and country directors please oblige.—C. J. Jerns, 9 Norman-avenue, Hawksburn.

The next quarterly meeting of church officers and evangelists (Melbourne and suburban district) will be held on Monday evening, the 24th February, in the lecture hall of Swanston-st. chapel at 8 o'clock. H. E. Knott, M.A., will be the speaker. His subject will be "Elements of Weakness in our Methods of Work." All officers and evangelists please note the date.

"We have sent copies of A. R. Main's book on 'Baptism' to most of the leading religious journals known to us, but in only one case has the fact been acknowledged, and this without comment. In marked contrast to this, Mr. Maddern's book was generally acknowledged and also received favorable notice. Our readers are at liberty to form their own conclusions in regard to this.

We were in hopes that a list of Victorian annual collections would have been ready for this issue, but the Treasurer, Mr. Main, states that a number have not yet sent on. As we would like as complete a list as possible, will secretaries or treasurers please see that the amounts are sent to the Treasurer, W. C. Craigie, 275 Lat. Callan-st., Melbourne, or to M. McLellan, Secretary, same address.

Bible School Union, Victoria—The 25th annual business meeting will be held in the Christian Chapel, new hall, Swanston-st., at 8 p.m., on Monday, March 10. All Bible School teachers, officers, delegates, and honorary members are asked to reserve this date and attend. Business: To receive secretary's report; to receive treasurer's report; to elect six officers on the executive.—J. Potts, Hon. Secy.

All reports for the Victorian Women's Conference should be in not later than March 10. Secretaries of sisters' meetings are kindly asked to make reports very brief. Prayer meetings, please send to Mrs. Trinnick, 27 Barbary-st., North Fitzroy; Dorcas, C. H. Martin, Graham-st., Port Melbourne; Temperance, Mrs. Manfield, Orchard-st., Brighton; Home Missions, Mrs. Hagger, 68 Freeman-st., North Fitzroy; Hospital Visitation, Mrs. Thurgood, Swanston-st., Melbourne; Foreign Missions, Mrs. Ludbrook, Bay-st., Brighton.

In view of the splendid success of the Launceston mission, conducted under the auspices of the Federal Acting Executive, an appeal should be made for Federal evangelisation. A few such appeals were made to the churches in the Commonwealth for funds to carry on this work, but the responses were not enthusiastic. As it will now be seen that there are great possibilities in this work, it is to be hoped that those churches which have not responded will lose no time in doing so. The Federal Acting Committee will also be pleased to receive contributions from individual members interested in the work.

COMING EVENTS.

MARCH 2-12.—South Richmond Christian Chapel, March 2, 5, 9, 12; Bible School, Avonbury, March 2, 3, 9, 12. P. J. Pond, B.A., 2 p.m., W. L. James, preacher, March 5, at chapel, 7 p.m., Cantata. Admission, silver coin, March 9, 1 p.m., distribution of prizes; chairman, R. Campbell Hill; wards, 7 p.m., preacher, W. L. James, March 12, Biograph Entertainment, Masonic Hall, Swanston Richmond, 8 p.m., Admission, 6d. and 3d. All welcome.

MARCH 10.—Bible School Union, Victoria. Thirty-second annual business meeting. T. B. Fischer has kindly consented to deliver a Lutheran lecture at the conclusion of the business session. See Here and There—J. Y. Potts, Hon. Secy.

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BIBLE BIOGRAPHIES.

February 26 to March 1.

Daily Readings.

How Abraham's life touches mine. Heb. 11: 8-19.
 Lot's compromise and its consequences. Gen. 13:
 8-13; 19: 15-28.

Jacob, the changed man. Gen. 25: 30-34; 32: 24-35.

Joseph needed to-day. Gen. 39: 1-5, 21-23.

Godson and his strength. Judges 7: 9-22.

Joshua, the young reformer. 2 Kings 22: 1-13.

Topic—Bible Biographies. 2 Peter 2: 1-9.

In my reading what place am I giving to "the Life of Lives"?

On and after Feb. 25 all Victorian C.E. correspondence should be forwarded to the Press Correspondent, who will be stationed at Miram. Please address letters to W. A. Brown, c/o W. Wheaton, Miram, Vic.

A successful social was held in Lygon-st. school room on Feb. 10, under the auspices of the Vic. C.E. Union. Interesting games and competitions were indulged in, which were in the capable hands of Bro. Prittie. The success of the social was largely due to the untiring efforts of the energetic Union Secretary, C. Timmins.

South Australian Churches of Christ Christian Endeavor Union.—The annual rally was held at Hindmarsh church on Jan. 20, and was a great success; there were about 213 present. Bro. Paternoster was in the chair. Bro. Gate, from Henley Beach, spoke, and also Bro. Paternoster. There were eight Y.P. and four Junior Societies represented, and each society gave one verse of a Newville hymn as a greeting. Miss Snook was introduced as the superintendent of the Junior Societies, and was given a hearty welcome. The banners that were presented by the President of the Union for the best year's work were awarded to Y.P. Grate-st. and Junior Henley Beach. The Horsell honor banner also went to Grate-st. As there were only two satistic intermediate forms returned, it was decided not to give a banner for this division. Bro. Paternoster had a word to say about the very small attendance at the Executive meetings, and it is to be hoped that in future we will have far better attendances.

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