

# The Australian CHRISTIAN

Vol. XVI, No. 8.

Thursday, February 27, 1913.

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## "WESTWARD HO!"

According to a recent cablegram, the Romish Church is making another attack on books that refer to its past history. Books that have occasion to deal with the horrors of the Inquisition are specially objectionable to the hierarchy, and as a consequence their circulation must be reduced to the lowest possible minimum. To make a bonfire of them all would be even better. The latest book that has come under the ban of the Church is Charles Kingsley's well-known historical novel, "Westward Ho!" This has found its way into some of the school libraries of England, and there is now an agitation on foot to have it banished. This effort appears to be supported by some members of the Anglican Church, which is not at all strange when it is remembered how closely a section of that church approximates to Roman Catholicism. There is of course nothing new in this attempt at suppression. Suppression where possible has always been the motto of Romanism. The only element of novelty in the present case is its attempt to dictate to a Protestant country what books its children should read.

## Historical fiction.

To meet the requirements of the Romish Church, it would be impossible to write and publish a true and full history of the world for the last two thousand years. For the greater part of that time Rome figured largely in the history of the world, and had much to do in moulding the course of events. This is especially true of the time of which Kingsley in his "Westward Ho!" treats. It is the time of Queen Elizabeth, of Walter Raleigh, of Francis Drake, and of the steadily "sea-blogs" that crippled the power of Spain upon the sea. It is the time of the "Invincible Armada," and above all of the Spanish Inquisition. The Duke of Alva was then endeavoring to exterminate Protestants from the Continent of Europe, and Prince William of Orange was fighting for religious liberty. In addition to these things, there was perpetrated at this

time a deed of infamy almost without parallel—the massacre of St. Bartholomew. Those were stormy times, and produced men of heroic build.

## The whole truth.

The life of those days as it touches upon English history and progress is told with wonderful skill by Charles Kingsley. It is a book to be read along with the more sober historical record. It gives the local color that the ordinary historian fails to catch. In short, it is just the book boys should read, no matter of what religious faith they may be; provided, of course, that the intention of reading is to get the whole truth and not a part of it. Those who study this portion of England's history will see at once how England was saved from Papal domination. They will see it emerging from the gloom and horror of the reign of Queen Mary into the enlightened, progressive and liberty-loving reign of Queen Elizabeth. "Never," says Green in his "History of the English people," had the fortunes of England sunk to a lower ebb than at the moment when Elizabeth mounted the throne." Under the reign of Romish Mary "sufferers were sent in batches to the flames. In a single day thirteen victims, two of them women, were burnt at Stratford-le-Bow. Seventy-three Protestants of Colchester were dragged through the street of London, tied to a single rope." This is only the mere fraction of the tale of woe which the historian tells. The author of "Westward Ho!" tells us nothing that eclipses in infamy the actual annals of those days. It is well for us, therefore, to remember what we have escaped from, and to have firmly fixed in our minds the immense debt we owe to Protestantism. No doubt Queen Elizabeth had her faults; but in spite of these, her reign inaugurated a new era in English history, and in that reign were laid the foundations of England's after glory.

## Let us forget.

It may be said by some that these things had best be forgotten, that the recital of

them only keeps alive sectarian bitterness. But there are some events in history that it is not safe or wise to forget. It is the purpose of history to warn us of the perils of the past, so that we may avoid the mistakes and dangers of which it is so eloquent. It is possible, of course, for institutions which have erred to redeem the past in some measure. They may frankly acknowledge the evil that has been done, and show the genuineness of their sorrow by taking such measures as will make a recurrence of the past an impossible thing. If the Church of Rome had done this, it would be a grievous offence for anyone to flaunt past wrongdoing before her eyes. Unfortunately, Rome of to-day is in essence the Rome of the bad past. She still retains all the machinery which made her past possible; and until she absolutely and honestly renounces all that makes her dangerous, she must ever be an object of suspicion, and all her endeavors to regain her lost power must be strenuously guarded against and opposed. But apart from these considerations, no section of the community can be allowed to falsify history in its own interests. The written record of facts must stand, no matter whether they tell for or against a particular institution. We do not want the past whitewashed.

## The Roman menace.

The menace of Roman Catholicism is not a thing of the past. It is a question which is agitating the minds of a great many thoughtful people in various parts of the globe, and particularly just now in the United States. The question is being asked there, if there is such a thing as a Catholic menace. The *Christian Standard* answers the question thus:—"The question may be fairly put in this way: Is the fact that fifteen millions of our people are claimed by a foreign potentate as his subjects, bound to obey him implicitly and unquestioningly in all things, in spite of all other authorities, civil or religious, a menace? If so, is the menace aggravated by the fact that the foreign potentate is uncompromisingly hostile

to the most vital and fundamental principles of our Government? And is that menace further aggravated by the fact that the foreign potentate has sent into our country hundreds of his most slavish servants to keep, if possible, his fifteen millions in our midst hostile to those vital principles and to the free institutions which embody them? Does it further aggravate the menace that these agents of a foreign potentate have proved themselves such a menace habitually to other nations that they have been banished from every Catholic country in Europe?" These questions can only receive an affirmative answer.

### "Repress, confound, annihilate."

It is not only such books as "Westward Ho!" that Rome would place an embargo upon. It is equally hostile to the Bible itself. Leo XII. issued a bull in which he denounced the activity of the Bible Society. He reminds the faithful that the Council of Trent prohibited the Holy Scriptures being made common property, and called upon them to "repress, confound, annihilate, this unbridled licence of speaking, writing and publishing." This represents the Rome of to-day, and the lesson for us is that its efforts to mutilate history and prevent the sale of good books must be sternly resisted.

## Editorial Notes

### A Federal Evangelist.

The success of the Launceston mission is a gratifying demonstration of the power of co-operation. Here is a work in which churches all over the Commonwealth have fellowship, and which, if we are only willing, may be repeated on a similar scale in many other important towns and cities. Why should not the churches agree to continue the work? There are several cities in which the cause of primitive Christianity has but a feeble existence, and where by the co-operation of the many the work could be placed on a firm basis. Tasmania, Queensland and West Australia present special opportunities for evangelistic effort on a large scale. If the churches in the large centres are firmly established they will become perpetual fountains of blessing to the smaller towns and to the whole country. Now, in the time of commercial prosperity, is the moment for decisive action. Surely no church is so poor as to be unable to share in this glorious privilege. Are there not fairly well-to-do brethren who could encourage the hearts and strengthen the purpose of the Federal Executive in their desire to permanently engage an evangelist to do the work Bro. Griffith is doing in Launceston? A few large gifts just now would spell success and stimulate the churches and brethren generally. But every church and every member ought to unite in the blessed fellowship. What is most needed is immediate action.

### Christian Union: Is It Wanted?

The question of Christian union has been in the air for some time, and appears likely to remain there for the present. To some it appears impracticable and therefore undesirable, while to others it seems undesirable and therefore it becomes impracticable. The majority of our readers, doubtless, regard organic union on a Scriptural basis to be within the reach of practical realisation provided there be first a willing mind. As has been frequently pointed out, a couple who earnestly desire to marry can generally overcome the obstacles in the road. "Where there's a will, there's a way." But if on either side there exists an unwillingness to enter the bonds of matrimony, difficulties that could otherwise be removed immediately become insurmountable. It must be frankly admitted that many of the negotiations to promote union are about as profitable, to use a homely illustration, as an attempt to shear a pig, and result in "much cry and little wool." When the Scriptural basis of union, as presented in Eph. 4: 3-5, is proposed, insuperable difficulties at once arise. The fact is the majority of denominational leaders have no real desire for union unless it can be accomplished on the lion and lamb system, and they can do the swallowing. They are prepared to unite on the give and take principle, provided they do the taking and the other party the giving. Our contention is that the matter of union must be settled by an appeal to the Word of God. It is not a question of giving and taking, but of an investigation of the teachings of the Holy Spirit in his word and with mind open to receive them wherever they may lead. This is the position that has been adopted by those known as Christians or Churches of Christ, who for the sake of union have abandoned denominational names, creeds and usages, and who are pleading for a union of all upon the clearly revealed and generally admitted teaching of the New Testament. They believe that disunion is caused by the introduction of unscriptural doctrines and practices, and that people differ, not about what the Scripture clearly says, but about what it does not say. Their suggestion is not that any one denomination should be absorbed by another, nor that denominations should make concessions to each other in order to union, but that all parties should agree to unite upon what the New Testament most plainly teaches, and anything not expressly taught there should not be regarded as a test of fellowship or condition of union. To us, with our experience as an organic movement largely composed of people who have come out of the various denominations, this appears a simple and practicable solution of the union problem. The one great difficulty is the lack of a desire for union sufficiently strong to lead denominationalists to be willing to sacrifice denominationalism.

### Belief and Teaching of a United Church.

If the suggestion in the preceding note were generally adopted, what would the united church believe and teach? It would

certainly believe that there is "one God and Father of all," and "one Lord," the Saviour of the world. It would accept him as "the Son of the living God," who "went about doing good," and who "died for our sins according to the Scriptures." It would believe that "he rose from the dead the third day," that he commissioned his disciples to "go into all the world and preach the gospel to the whole creation," and afterwards "ascended into heaven." It would affirm that there is "one Spirit," who was sent to the apostles to "guide them into all truth," and that he is "given unto all them that obey God." It would accept the statement that there is "one body," the church, which is "the body of Christ." Its preachers, when preaching the gospel, would state that "he that believeth and is baptised shall be saved; but he that disbelieveth shall be condemned," and would instruct inquirers to "believe on the Lord Jesus Christ and thou shalt be saved"; and also to "repent and be baptised in the name of Jesus Christ unto the remission of sins." Its converts would "go down into the water" and be "buried in baptism" and "rise to walk in newness of life." Its members would "come together on the first day of the week to break bread" and "continue steadfastly in the apostles' teaching and fellowship, in the breaking of bread and prayers." They would be animated by the "one hope" of a returning Saviour and "a crown of life," and "having this hope in him" would "purify themselves even as he is pure." All these and other things expressly and, beyond all doubt, clearly taught would be unreservedly accepted, and such churches would be "churches of Christ" or "churches of God," being entirely composed of "disciples of Christ called Christians." On the other hand they would have no controversies or divisions over such matters as the baptism of infants, monthly or quarterly communion, the appointment of popes, archbishops, archdeacons, right reverends or any other exorcists, prayer books, Athanasian creeds or any human creeds or confessions of faith, unbaptised membership, open or close communion, Ecumenical Councils, or any legislative ecclesiastical assemblies, denominational nomenclature and many other existing points of difference, for the simple reason that they would not be so much named among them, not being even mentioned among the teachings or practices presented in the Word of God. Is it reasonable to suppose that such a proposition should commend itself to all who earnestly desire the union of the people of God? If, as Chillingworth said, "the Bible and the Bible alone is the religion of Protestants," and if Protestants really believe this, surely union on the Bible to the exclusion of everything else should be within reach.

Custom and formality draw many to the ordinary places of worship; but how few there are that come on purpose to meet with God in His worship, and to find his power in strengthening their weak faith.—*McCheyne.*



## On Making Religion Popular.

By W. B. Blakemore.

Since there is an evident desire in many quarters to popularise the church and to make our religion easy and palatable for the masses, it would be well for us to turn to the Gospels and ascertain Jesus' attitude toward this question.

Did Jesus seek to popularise religion? Emphatically, yes! The very trend of his religion is toward the masses. The spirit and genius of his teaching was popular. He broke down the walls of narrowness that would limit the bounds of the kingdom, and sent the invitation out into the highways and byways. His ministry was distinctly a movement for the people. He mingled with the crowds freely. He taught at the street corner, in the market place, in the temple court, by the seaside, wherever the people congregated in large numbers. His was a sort of out-door religion, an open-air ministry. He did not invite the people to come to hear him, he went to them with his message. His teaching had a popular ring about it too, for we are told that the common people, *i.e.*, the great multitude, heard him gladly. Great crowds followed him and hung upon his words in breathless interest. Surely he sought to make his religion popular.

But while it is true that Jesus sought to make his religion popular, he never did so at the expense of the truth, nor in the spirit of compromise. *Jesus never sought to make his religion popular by making it easy.* Here is a lesson for the church to-day. There is too often a desire to make things just as easy as possible for those whom we are seeking to reach. In some there is a disposition to let down the bars, to make wide the door, to season the conditions of church membership to suit the world's palate. It is a mistake. The world may complain that the conditions are too hard, and that we are narrow minded and fanatical, but when we would alter things to the world's liking, hoping thereby to gain the goodwill of men and to bring many to church membership, we suffer cruel disappointment. Men will not rush into the church that is working to make religion easy. They have no time for a "namby-pamby" milk and water religion. In politics, men want leaders, and movements that stand for something. The same is true in religion. Whenever the church has attempted to catch men by throwing out easy conditions as a bait, it has utterly failed. Some churches in this country have tried it with open membership. Giving up the Scriptural condition of Christian baptism,

they invite all and sundry to come upon a confession of faith, irrespective of obedience to the Lord's command. What has been the result? So far as I have ascertained, the policy has not proved the great success that was anticipated, and in some instances, at least, it has proved most disastrous. People have not rushed into the church as it was thought they would. Principle has been surrendered and prestige has not been gained. In America a few churches of Christ, some four or five, out of a total of eleven thousand, have been carried away with this desire to make the church popular. They have been deluded into thinking that human conditions can be made more attractive than the divine conditions. So they have weakened on the ordinance of Christian baptism, and have invited the people to come into fellowship with them regardless of the Lord's command. With what result? One might expect to hear reports of great ingatherings, of Pentecostal revivals. But such results have not been enjoyed. In one instance, the church did not have a single conversion for a whole year, and in none of these churches has there been anything like a popular movement towards the kingdom. Jesus never sought to make his religion popular by making it easy, and the church that attempts to do so will make a fatal mistake.

*Jesus not only did not make his religion easy, he consciously made it hard.* This is clearly shown in the Gospels. Take, for instance, Luke 9: 57-62, "As they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest." One can almost hear the ring of enthusiasm in the voice of this new disciple. The man has been carried away by the personality and teaching of the Master. He feels that he wants to be in his presence continually. He declares his intention of doing so. But notice how Jesus throws cold water upon his enthusiasm as he replies, "The foxes have holes, the birds of the air have nests; but the Son of man hath not where to lay his head." Any other leader would have manifested pleasure at such an expression of devotion, and no doubt would have grasped the man's hand and congratulated him upon his good resolution. But Jesus adopts the opposite course. Not because he was not interested in the man. Not because he did not want his allegiance. But because he wanted the man to know what following him meant. Jesus would tell him the whole truth even at the risk of appearing hard and unappreciative. He would not gain a dis-

ciple under false pretences. To another man Jesus said, "Follow me." The man answered, "Lord, suffer me first to go and bury my father." Jesus seems unnecessarily harsh when he answers, "Let the dead bury their dead; but go thou and preach the kingdom of God." The man has made a seemingly reasonable request. But Jesus saw something that does not appear on the surface. The man was hesitating. He had not arrived at the point of full surrender. The Master wants to help him to make the choice once for all, and speaks frankly, and it would seem even somewhat harshly. He will not allow the man to think that following him will be an easy matter. He sounds the note of self-denial and calls him to follow.

Another said, "Lord, I will follow thee, but let me first go bid them farewell which are at home at my house." Another natural request, and one altogether reasonable under ordinary circumstances. But Jesus again applies the test—"No man having put his hand to the plough and looking back is fit for the kingdom of God." Our Lord had nothing to keep back from those who would become his followers, and he wanted them to keep nothing back from him. He would have no divided interests, his claimants take precedence over every other claim made upon the hearts of men. Accordingly, on another occasion, he turned and said to the multitude, "If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." Such a course seems suicidal in one who would gain the leadership of his fellows. But Jesus, in his desire to make the way popular, did not hesitate to make it hard. What a contrast to some religious teachers of to-day, who want to eliminate everything that would be "objectionable," or would appear hard and unattractive to the world.

"Popularity at any price" would be suicidal for the church. It is based upon a wrong assumption, *viz.*, that crowds count for more than principles, and that an easy-going, spineless religion will be more attractive than the religion that calls to self-denial and sacrifice. Our Lord never adopted such a policy. In one sense he ignored absolutely the whims and fancies, the likes and dislikes of the multitudes. He seems to have been oblivious to great numbers when he was facing principles. With him the principle was the primary thing. And he never hated one who even for the purpose of catching a disciple.

It is the heroic, the sacrificial in Christianity that attracts. In our desire to make the church popular we must not overlook this important fact. Jesus never attempted to hide the cross. Rather, did he magnify it. He said that it would be the drawing power of his religion "And I, if I be lifted up from the earth, will draw all men unto me." They do grievously err who think that they can make the church popular by hiding the cross and sugar-coating the commands, and emasculating the great doctrines of Christianity.



## A Visit to the Orient.

By T. B. Fischer.

### Everyday Sights in India. No. 2.

One of the most familiar sights in every city and village of India is the fakir, or holy men of the Hindoos. Naturally we have all read of them, but no page ever written can give one a true conception of these individuals. The fakir is a beggar, and yet not every beggar is a fakir. India is a land of beggars and holy men. It is estimated that there are no less than six millions of such people who move about and live on the credulous Hindu. Narai, the ancient Hindu lawgiver, says of the Brahmin, "Let him ever subsist by alms." "Service is termed gods' livelihood, therefore one should avoid that." The people are ever ready to follow this advice!

The fakir is looked upon as a holy man, and as such receives the gifts and adoration and oft the worship of the people. Some among them may be holy, but as a class they are the most unholy lot of people which can be imagined. In the name of religion some of them live most shameful lives, and the poor ignorant heathen join them in their sins, in the holy name of religion. We saw them in every town we were in. Their name is Legion, and you can scarcely go to any public place, or bazaar, or temple, or bathing ghat, without coming across them. Walking through the Baramati streets in the ten days we were there, we saw them on every hand, and two especially impressed themselves on our minds. One had a long knife, and had slashed him-self across the arm until the blood flowed. He looked a horrible creature, scarcely human, and yet he was held in reverence by many. Another was covered with weights and chains and pieces of metal that must have weighed as much, if not more, than the man him-self, and this was his method of announcing to all and sundry that he was a holy man.

In other places we saw them in all manner of styles. Some of them would lie on beds of spikes, others would cover their bodies with a-hes and cake their long hair with cow refuse, for the cow is holy in the eyes of the Hindu. Others would show some deformity, or may be rest their arms and body on a kind of a swinging platform, as they support themselves in a half reclining position, never lying down, year after year. It all seemed so strange to us. We could scarcely realise that all this was done to gain merit, and yet it is so. Probably many choose this life of asceticism because they find it an easy way of ac-

curing their daily bread; but many show conclusively that they are sincere in their purpose, and through long lives of suffering faithfully follow the course they have chosen. Many of these poor mis-guided heathen believe they act the highest form of religion. Lucy Guinness, in expressing the belief of the people re this matter, very aptly sums it up in these words: "This is the highest thing to do. Existence is an evil; emancipation from it in this life and in countless future lives is the one hope. Detach yourself from earth—go without clothes; have no home, no friends, no people; do no work; take no interest in anything at all; enjoy nothing, feel nothing, hope for nothing, eat carrion or nameless abominations; hold your arms up till they wither, and the nails grow through the hand; do anything and everything, and so get rid of your supreme curse, conscious existence."

Whilst one's heart was filled with pity for the poor mis-guided fakirs, they taught us at least one great lesson. If we in the Home-land had but one half the devotion to Jesus Christ that the fakirs have to their false religion, we would be stirred up to a greater consecration of purpose to go forth and tell the people of India of the Christ

who says: "Come unto me, and I will give you rest."

We next turn to another sight which meets the eye in every town and village, as we speak of the temples and shrines devoted to heathen worship. Needless to say, every town has dozens of shrines and temples of one kind or another, for where there are 330,000,000 of gods, there must of necessity be many places of worship. Some of these shrines may be only a few upright stones, with a painted image placed in the centre, or sometimes only a painted stone at the foot of a tree. Sometimes these shrines are to be met with by the roadside. One day, in journeying with Bro. and Sister Strutton, they pointed out a wayside shrine that the worshipper had placed by the road side in order to increase the prosperity and productiveness of his field. We alighted from the tonga for a closer inspection and took a photo, and this is what we saw:—The worshipper had made several miniature ploughs and agricultural implements, in wood, about a foot long, and had placed them on the ground. Then an offering of betel nuts had been made for the god to chew, and grain and rice for the god to eat, and bangles for the god to wear. Then there were little wooden and metal boxes which contained powder for the god to use in various ways, and in making these offerings and worshipping the god represented by the plough, the poor people thought their fields would receive great blessings and more bountiful harvest would result. At another place we saw cobras cut out of stones and worshipped by the passers by. There are thousands, possibly millions of these little shrines of one kind and another, and the wonder is that any human being can bow down and worship these blocks of wood and stone.

But all the temples are not small, or



Tanjore Temple, India.

primitive. There are many fair-sized temples which have cost thousands of rupees to build. Some of these larger temples are so sacred that no European is allowed inside. We stood outside one in Jubulpore with Mrs. Dr. Brown, of the F.C.M.S. It was devoted to the worship of the monkey god. Hanaman, or Maruti, is a black-faced god in the likeness of a monkey, with his tail conspicuously flourishing round his head. At this temple in Jubulpore scores of monkeys were scampering in and about, and on the roof. They are very mischievous animals, and as likely as not will climb along the roofs and down the verandah posts and steal nuts and fruit and other luxuries, but no one dare protest, for they are sacred, and belong to the temple.

Inside the temples are gods and goddesses. If anyone desires to see the beautiful, they need not seek for it in the idols shown in the temples. Of all the hideous, outrageous, awful images, the idols surely easily stand first. Let me describe two, the god Siva and his wife. The following is a copied description of them: "Siva is covered with ashes of funeral fires, drawing a veil over the sun, and driving creation into chaos. A glance from the third eye in his forehead strikes dead those who offend him. His necklace is of human skulls, and his rosary is of the same; serpents writhe in his hair and wreath his neck." Of his wife it is said: "Her body and four arms are dark blue, the hands red, to intimate her delight in blood. . . . The mouth is open wide and the tongue, all red with blood, is hanging out. . . . The hands on the left side are extended in welcome to her worshippers. Those on the right hand hold a weapon of war and the head of a giant."

Think of it, these two are worshipped by millions of poor deluded people. How different to the worship of the pure and holy and spotless Son of God!

But there are yet larger temples. How can we describe them, for words fail to tell of the beautiful architecture of the most important ones. Sometimes they stand a hundred feet high, and are composed of the most exquisite carvings and sculptures. Sometimes the pillars and panels are carved out of a single stone, and how the work could have been executed without fracture is a marvel. Passing through Southern India, we saw as the train passed through the wonderful and world-famed temples at Madara, and in all the large cities visited the sculpture of the Hindu architects strongly appealed to us, and more beautiful temples it is impossible to conceive of, and yet these temples are used to worship idols, and are frequented by heathen, many of whom know not their right hand from their left, and are living in the deepest ignorance, the grossest darkness, and the most degraded sensuality and sin.

Oh, that these articles may stir some young men and women of education or attainments to see the great need of the heathen world, and go and bring Christ to them, for Christ alone can save the world, but Christ cannot save the world alone.



W. C. Brooker.

In these days, when the hunt for the money bug is one of the chief pursuits of humanity, the man who throws up the sponge in order to help his fellows is something of a curiosity. The bug referred to is such a universally limited vermin that civilisation sets quite a store of respect and veneration on the successful business man. Therefore, does civilisation open its mouth wide and wonder extensively when one favorably situated for-akes the chase for cash in favor of preaching righteousness to his fellow men. In these days it is obviously unusual, and when the *Mail* man heard of such a case in Adelaide he promptly took pencil and paper and hied off to interview the evangelist.

The evangelist in question is Mr. William C. Brooker, whose name has been well known in Adelaide business circles for the past few years as the proprietor of a large furnishing establishment in the heart of Rundle-st. Mr. Brooker has been many things in his time. He is now 40 years old, but in appearance he has the youthful vigor of a man of 25. At one time he swung the sledge hammer in a blacksmith's shop, and right through life he has been connected with the church. At the same time, too, by ability, he has built up a big business which in time to come, and as the city grows, will surely develop into one of the large commercial concerns of the State. Mr. Brooker knows this, but notwithstanding it he has decided to relinquish everything and answer the call.

"I am going into a serious business now," he remarked when questioned by the reporter. "My idea is that it is always best to do the best you can and the most you can. I do not believe in wasted energy."

"But how is it," asked the *Mail* man, "that you came to this decision? How, for instance, did the call come, and how did you recognise it when you heard it?"

"Well," he replied, "this is how it came about. Some years ago my little boy, in the days when the horse cars used to plow about this city, was invited by the conductor to jump up and have a ride. Boylike, he did so, and was getting on the moving car when he slipped and fell beneath the wheels. They had to drag the car back twenty yards before they could release him from beneath the undercarriage. He was fearfully injured, both his thighs were broken, and for nine weeks his life hung in the balance."

"You called in a doctor, of course."

"Yes; and he did splendid work. But I was also a believer in prayer. I do not

## LEADING ADELAIDE BUSINESS MAN

Sells off to enter the Church.

A Prayer and a Promise.  
The Interesting Story of a "Call."

Written especially for  
"The Mail," S.A.

think it worth while in believing in anything without working at it, so I prayed earnestly that his life might be spared. Yet the doctor could give me no hope about the lad. Feeling the seriousness of the situation, and realising that the fervent prayer of a righteous man availeth much, I told the Lord that if he would spare my child I would give myself up to his service, if the way were made clear to me. "That was really the turning point in my life. The boy did not die, and to-day, to show how healthy he is, I have only to mention that he came out at the top of his class in last year's examinations."

"The boy having been spared, you listened for the call?"

"Yes. After that I worked on for a number of years at the Australian Implement and House Furnishing Company, in charge of the furnishing department. I did not seem, during that time, to have had any particular direction or call in the sense of feeling that I ought to go straight out and preach the gospel to the world, although for years I had been preaching at one particular church, the Church of Christ at Queens-town. I continued to go on with it, thinking perhaps that that was the thing required of me. Then the opportunity came to secure this location in Rundle-st. and establish a business of my own. I got the lease of these premises, and was not at all disappointed with the move so far as the commercial aspect of it was concerned. We have a really good business and have established a very good connection. I even took the trouble to go so far as to register a name for it."

"What was your idea in that?"

"Well, my object was to spend years in building the business up and reaping the benefit later on. I registered the name 'Art-craft.' That will show that I did not go into this business to come out of it again quickly."

"Three years is certainly not long to remain, considering your first ideas."

"No; but I did a lot in that time to build the place up."

"Up to that time, of course, no still small voice had whispered the call?"

"It was just then that it came. Dr. Scoville, the American missionary, arrived last August, and I had the advertising arrangements in my hands as well as the duty of assisting in many other ways to help to make the mission a success. At the conclusion of the meeting, or, rather, just before the close of it, Dr. Scoville had a conversa-

tion with me with reference to joining his party and going to America. At first I thought this was the American way of paying a compliment for services rendered, and told him so. He soon dispelled all those thoughts from my mind, and placed a definite proposition before me to join the company. This I could not just then see my way clear to do, although I felt very favorably towards it."

"Now, harking back to my insistent question, did you discern in the missionary's request the call you were waiting for?"

"Yes, I realised that it was really the call come at last to take up active service in the work of the church. Dr. Scoville had written to me several times since asking me to come to him, and I decided to place the matter before the officers of the church with which I am connected. They placed the matter before the church, and I was given a unanimous invitation to accept the work at Queenstown, a church just outside Port Adelaide. Their remark was this, which was, to my mind, rather a clever one. 'We do not,' they said, 'feel like asking you to give up your well-established business to be a preacher, because it is in a most profitable situation; but if you are willing to give it up and preach the gospel in America, well, we think you ought to be prepared to give it up and preach the gospel here; therefore, we give you the invitation.'"

"What did you say to that?"

"I asked for a month to seriously consider their proposition, and also requested them to look at it from their point of view for a month, so that our minds could be fully made up. At the termination of that period I told them I was willing to accept."

"Do you have to be ordained?"

"No; we are ordained by feeling in our hearts that we are ready for the work. There is no education test, although we believe, of course, that education is of great assistance in the propagation of the gospel, a thorough knowledge of which is essential."

"What are your ideas about religion?"

"I want to apply the practical things of life and to show that Christianity is practical, and that the business man, the worker, and every one else can find something in it to help him in every department of life he cares to enter; that is, so long as his work is honorable. My Wednesday night addresses at Queenstown are all based on practical Christianity. Theory is all right, but you want something that is practical, and I know of nothing more practical than the teaching of Jesus Christ. It is because I have a sincere desire to help my fellows, and see in Christ and his teaching that which will help them to overcome their temptations and the sins which do so easily beset them in their daily walk of life, that I have done this thing."

"You are not sorry about it?"

"Not at all."

"Putting it bluntly, has anybody told you you are a fool?"

"Oh, heaps of them have done that. Lots of people have come to me and said it is folly to throw away a good commercial con-

cern in the heart of the city, with a good long lease, to become a preacher. Realising all they told me about the hardness of paths in this world, I saw that it needed a hide like a rhinoceros and the constitution of a horse to overcome some of the difficulties of living, and therefore I am mighty glad to do something for somebody else. I do not believe in nambypamby religion."

"Therefore, I suppose, you not only despise but are able to discern the religion which masquerades under a cloak?"

"Yes. Many men have come to me and said, 'Hallo, Brooker, I see you are talking on the church. Now, if there is anything I can do for you in the way of buying something from your establishment, of course you can count on me to do it.'"

"What did you reply to them?"

"I said, 'Get out of this shop. If my goods are not worth purchasing for honest values, I would rather not be in business at all.'"

Mr. Brooker is a member of the Evangelists' Committee, which is the Executive of the Church of Christ Conference, and he is also a past president of the latter. His father and grandfather before him were elders of the church, and he himself, although free from the long whiskers and venerable appearance which generally mark those august men, holds a similar position.

"What about religion in the business world?" he was asked.

"I would say," he replied, "that my experience in the business world is that the man who takes Christ into his office and into his daily commercial transactions, is not only going to succeed so far as this life is concerned, but he is going to get more out of it than the fellow who doesn't. Many of the business men of this city are to be found at the prayer meeting. That is the meeting the least attended, and it should be the most. For eight years I have been the head of a large department in this city, pioneered a business concern, and did all the preaching for one church. They told me I would 'snuff out,' as the saying goes, through burning the candle both ends, and my reply was that if that was so, I would certainly lose my faith. I have not lost either so far. I am not sanctimonious or the owner of a long, cadaverous face. I cannot stand the religion which makes a man melancholy. My religion makes me glad. You cannot do good to others without making yourself happy also. I have made a practice of doubting my doubts and believing my beliefs."

"When will you join the church?"

"I have twelve months from the time I have accepted the invitation last summer to take up the business actively. I will dispose of it or lease it."

"What if you can't get a buyer?"

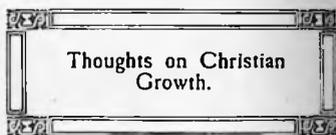
"There is no fear of that, and in any case I will never worry about it. I consider it a sin to worry, and the man who worries, if he is a Christian, is not showing as much confidence as he should in his Redeemer, consequently the future is a blank, that is so far as ordinary things in this life are concerned. There is no blank, however,

about the eternal future. If it was his will to lead me out of this business it will be his will to lead some one else into it; that is, I have no fear about the disposition of it at all."

"What about the poor wage parsons are supposed to get?"

"We believe that the laborer is worthy of his hire. I do not know of a single instance where we have had any trouble on this score. It may seem remarkable from the outsider's point of view, but we only take up one collection a week, and that at the prayer meeting on Sunday morning, believing that the church ought to be self-supporting."

Really, it confirms one's faith to meet one like Mr. Brooker.



From Glenferrie, Vic., Church of Christ C.E. Meeting.

"Can the rush grow up without mire? Can the flag grow up without water? While it is yet in greenness, it withereth... so are the paths of all that forget God."

Henry Ward Beecher once said, "If any of you should die to-day, could you say to God: 'Lord, here is my life work. Thou didst send me into life with a handful of seeds, and here is my heart like a garden full of flowers.'"

I asked a man once which was the most important end of a branch in a fruit tree, the tip where the blossom is formed, or the end that was in union with the parent trunk. He replied, "I should think the blossom end." But I showed him that that was by no means so important as the end that was in union with the tree, and so it is good when we cease to worry about how much and what kind of fruit we bear, and fix all our thought and care on being joined by one spirit to our Lord. Abide in Christ, and let the Christ spirit flow freely through your heart, and you need not inquire whether you are growing in grace, you will grow whether you know it or not.

We stand in an orchard full of plums, apples, or pears, gradually forming, mellowing, maturing; in shower and sun, by day and night, there is no sound to break the silence; nothing to show how great a work is being done from hour to hour; no meter of the incoming fulness of mother Nature. That is an emblem of true Christian growth.

A perfect life is not attained in a day. Men cannot take short cuts or take a by-line for the kingdom of heaven. If we had our way, we should have the bud, the blossom, and the ripened fruit at the same time. But character is growth, and it requires time to perfect the full rounded Christian. First the blade, then the ear, afterward the full corn in the ear.

Dr. Parker, in preaching on being a Christian, said, "So you are going to be a Christian, are you? Well, do you know what this means? What are you going to do on Monday morning, when you get to the office or the shop or the workshop?" He then gave an illustration as follows:—"I have a little boy here. I say to him, 'Here is a book on Latin, one on Greek, one on Hebrew, one on German, and one on French. Go into yonder room, and learn these books by heart, and come back in an hour's time and repeat them to me.' And the little boy's hair would stand on end. You cannot be a Christian in an hour's time."

"Tell me your dreams, and I will read the riddle of your life. Tell me your prayers, and I will write the history of a soul. Tell me what you seek, and I will tell you what you are. . . . That which comes to you in your visions by day and your dreams by night, the ideal you set before you, what you seek after and have given your heart to; these are the measure of the man."

A rare plant was set in a big flower pot, close to a fountain basin. It never thrived; it lived indeed, putting out in the spring a delicate stunted foliage; the gardener could not find what ailed it. He was away for a few weeks, and the day after he was gone the flower pot was broken by a careless garden boy, who wheeled a barrow roughly past it; the plant, earth and all, fell into the water; the boy removed the broken pieces of the pot, and seeing that the plant had sunk to the bottom of the little pool, never troubled his head to fish it out. When the gardener returned, he noticed one day in the fountain a new and luxuriant growth of some unknown plant. He made inquiries, and found out that the plant was in reality a water plant, and that it had pined away in the stifling air for want of nourishment, perhaps dimly longing for the fresh bed of the pool. Even so has it been, times without number, with some starving and thirsty soul, that has gone on feebly trying to live a maimed life, shut up in itself, ailing, feeble. There has descended upon it what looked at first sight like a calamity, some affliction, unaccountable and irreparable, and then it proves that this was the one thing needed, that sorrow has brought some latent powers, or suffering energised some unused faculty of strength and patience.

Stife that racked my spirit  
Without hope or rest,  
Laid the blooming flower  
Patient on my breast.  
Doubt in misty caverns  
Mid dark horrors sought,  
Till my powerless jewel  
Felt to me she brought

The very events in your lives which seemed at the time most trying, most vexing, most disastrous, have been those which were most necessary for you, to call out what was good in you, and to purge out what was bad.—*Charles Kingsley.*

### In the Discouraged Days.

We all have our discouraged days, when things do not go well. The young people fail in their lessons at school, although they have studied hard and really have done their best. The mothers are tried in their household work. The children are hard to control. It has seemed impossible to keep good temper, to maintain that sweetness and that lovingness which are so essential to a happy day. Try as they will to be gentle, kindly, patient, their minds are ruffled. They come to the close of the long, unhappy hours disturbed, defeated, discouraged. They have done their best, but they feel that they have really failed. They fall upon their knees with only tears for a prayer. But if they will lift up their eyes, they will see on the shore of the troubled sea of their little day's life the form of One whose presence will give them strength and confidence, and who will help them to victoriousness. Before his sweet smile the shadows flee away; at his word new strength is given, and after that, work is easy and all goes well again.—*J. R. Miller.*

### Speak Out the Loving Words.

How much better would it be if we were more generous and lavish of our good words when our friends can be cheered and blessed by them! Sometimes we get the lesson of keeping silence over-learned, and let hearts starve for lack of kindly words which lie meanwhile on our tongues ready to be spoken. It is not the want of love for which we are to be blamed, but the penuriousness that locks up the love and will not

give it out in word and act to bless hungry lives. Is any other miserliness so mean? We let hearts starve close beside us when we have the bread to feed them, and then, when they lie in the dust of defeat or death, we come with our love to speak eloquent funeral eulogies. Would it not be far better to give out the kindness when it will do good?

"Why do we wait, and coldly stint our praises,  
And leave our reverent homage unexpressed,  
Till brave hearts lie beneath a roof of daisies,

Then heap with flowers each hallowed place of rest?"

"For every year the veteran ranks are broken,  
And every year new graves await our flowers,  
Ah! why not give to living hearts some token  
Of half the love and pride that thrush through ours?"

"Bring blooms to crown the dead; but, in your giving,

Forget not hearts that still can strive and ache;  
O give your richest garlands to the living,

Who offered all, in youth, for honour's sake!"

There is but one thing which you have to fear in earth or heaven—being untrue to your better selves, and therefore untrue to God. If you will not do the thing you know to be true, then, indeed, you are weak. You are a coward; you desert God.—*Charles Kingsley.*

The world has no room for cowards. We must all be ready somehow to fail, to suffer, to die. And yours is not the less noble because no drum beats before you when you go out into your daily battlefields, and no crowds shout about your coming when you return from your daily victory or defeat.—*R. L. Stevenson.*



Adult Bible Class, Brisbane Church. Teacher, W. H. Nightingale.

## In the Realm of the Bible School.

### THE TEST OF ABRAHAM'S FAITH.

Sunday School Lesson for March 16,

Gen. 22: 1-10.

A. R. Main, B.A.

When Isaac, the child of promise, was a grown lad, his father Abraham endured the greatest trial of his life. "The voice of God came to him and bade him 'Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.' The common version of the Scriptures says that in this "God did tempt Abraham." That word "tempt" is an unfortunate one. We generally use it in the sense of alluring and especially of alluring into sin. Now the Apostle James writes: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man." (1st. with evil (James 2: 13). Genesis and James do not conflict. God was not tempting Abraham in the sense in which James denied that God would tempt man. The revised reading of Genesis 22: 1 is, "God did prove Abraham." Temptation is bad; testing, trial, is good and necessary for the development of our characters.

#### The trial.

Many have been puzzled at the command to offer up Isaac. They have asked, How could God require such a thing? Some may seek to answer, What God asks is right; but the former will say that he but takes the ground of an earlier question of Abraham, "Shall not the Judge of all the earth do right?"

One writer has said: "Two things we must join together in our minds and harmonise as best we can: (1) that God plainly did command Abraham to offer Isaac as a complete sacrifice; and (2) that he never intended him to slay him." The proof of (2) is that God later forbade the slaying.

"The command," wrote Marcus Dods, in his Commentary on Genesis, "is justified by the result. God meant to make it the means of educating Abraham not only to a deeper faith, but to a truer view of sacrifice. Human sacrifice was common among the tribes with which Abraham was familiar, and no doubt he too believed that as one's best must be given to God, it might be needed even as sacrifice to man. The problem was to disentangle in Abraham's mind what was true from what was mistaken, to maintain in his mind the right impression, that all should be given up to God, and at the same time to expunge the idea that the best way to give up a life to God was to put an end to it. He is by the whole transaction made to see that it is right to sacrifice his son, but wrong to slay him; that the human sacrifice which is pleasing to God is the trusting spirit of perfect obedience, not the usual blood or deprivation of life."

If we look at the whole transaction, and not merely at a part of it, we shall see that it is a lesson against human sacrifice. One has well expressed it thus: "God seemed to have required of

Abraham what was wrong; he seemed to have sanctioned human sacrifice. God did not require it. You must take the history as a whole. The final decree is, 'Lay not thine hand upon the child.' He seemed to demand the sacrifice of the son's life; he really required the surrender of the father's will."

As we read the Bible it is well to remember the circumstances in which, and the person to whom commands are given. A few words from Joseph Hall are well worth pondering: "God knew that he spoke to an Abraham, and Abraham knew that he had to do with a God: faith had taught him not to argue but obey."

We may see how all this was in a very special sense a test of Abraham's faith. It was not simply that God asked of him the greatest sacrifice that a man can be called upon to make, but this asking seemed to contradict what God had before promised. Bishop Hall supposes one to contemplate the matter thus: "But grant that thou, which art the God of nature, mayest either alter or neglect it; what shall I say to the truth of thy promises? Can thy justice admit contradiction? Can thy decrees be changeable? Canst thou promise and disappoint? Can these two stand together—Isaac shall live to be the father of nations, and Isaac shall now die by the hand of his father? When Isaac is once gone, where is my seed, where is my blessing? O God, if thy commands and purposes be capable of alteration, after this bloody sentence, and let thy first word stand." It might have looked a hopeless contradiction to some. Yet Abraham believed God. Hellows gives us a solution: "He that had gladly received the promises was offering up his only begotten son; even he to whom it was said, In Isaac shall thy seed be called; accounting that God is able to raise up, even from the dead; from whence he did also in a parable receive him back" (11: 17-19). This lesson of faith in God, of trust so absolute as to cling close to him with steadfast confidence in the fulfilment of his word when humanly speaking there seems no hope, is the greatest lesson we can learn from Abraham, and it is also the most needed lesson for the 20th century.

#### The faith of Isaac.

It is true that his lesson is primarily concerned with Abraham's faith, and his sacrifice of the son through whom God's promises were to be fulfilled. We should, however, also notice the faith and self-sacrifice of the young man Isaac. We are told nothing of the manner in which the revelation of Abraham's intention came to Isaac, or of the way in which he received it: "Children often suspect more than they are given credit for," says Henry Shane Coffin. "The looks of their elders are great tell-tales. Who knows what pronouncements may have come into that boy's mind? By and bye even he must know. But the narrative maintains its expressive silence. Did Abraham have to say anything to him, to explain that the altar was for him? Did Isaac say anything? Or was there a silence in which both father and son understood each other and dared not speak—a silence unbroken save by the creaking of the logs, as the boy's body is tied fast upon them, and per-

haps a gasp, as his eyes caught sight of the uplifted knife? If it all occurred in silence, how much that silence said!" Whatever happened, it seems clear that the young man showed the same spirit of faith and consecration that his father did. There is no hint of a struggle, an expostulation, an unwillingness even. Matheson says, "His was the surrender of a will, not the crushing of a will,—there is a great difference between the two. The crushing of a will brings vacancy; the surrender of a will is itself an act of will power."

#### Jehovah-jireh.

"God will provide himself the lamb for a burnt-offering." With these words the aged patriarch stilled the questioning of Isaac. We may ask in vain for a certain and full explanation of Abraham's words. As we read verse 13, which tells us that after Jehovah's inhibition of the sacrifice of Isaac "Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son," we note that the father's word was literally fulfilled; God did provide the burnt-offering. Most odd in Abraham's "God will provide" an ambiguous word intended to conceal from Isaac the real nature of the offering asked by God. Joseph Hall says: "The heavy tidings were loath to come forth. It was a death to Abraham to say what he must do. He knows his own faith to act; he knows not Isaac's to endure it." So he turns his son's question, leaving the revelation that Isaac is the Lamb to be offered until they got to the mountain top.

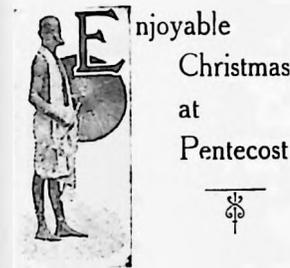
Devout readers, however, have believed that there is more than this in that "God will provide himself the lamb." Abraham spoke more wisely than he knew. It may be that the Spirit of God led him to utter prophetic words, the content of which he himself was ignorant. "God did provide for the greatest sacrifice; it was not a lamb, but the Lamb of God that taketh away the sins of the world." S. D. Gordon finds in this incident one of the numerous Old Testament pictures of substitutionary sacrifice, the innocent blood shed for the guilty. He says: "At the last moment the ram caught in the thicket by its horns is taken and laid on the altar in Isaac's place. I want to ask you what you think Isaac believed about substitutionary sacrifice, as he stood at the side, and with awe-touched eyes saw the hot bleeding and burning on the altar where he had lain. Many of our scholarly friends doubt about the use of that word 'substitute,' but I say they are not. He said, 'I was there on that altar.' I do not there now. Something else has given his place in my place." So we each think of Christ as Substitute, Him who "laved me and gave Himself up for me."

From verse 14 we learn that "Abraham called the name of that place Jehovah-jireh,"—i.e., Jehovah provides, or will provide. It is the word which occurred in the reply to Isaac's question. Abraham felt that it was the appropriate name for the place in which the ram appeared as the heaven-sent fulfilment of his own prophetic words. Dods has an interesting and important comment on the closing words of verse 14: "It is said to this day. In the month of the year it shall be seen." "The solution of Isaac's cultly struck not only Abraham, but every one who heard the story; it became providential," he said, "or rather, so that it is said, In the month of the Lord provision shall be made." "God always meets the true-hearted who support with unshakable provision. No one comes to his Father to seek for a place and do his will without finding that acceptable sacrifice is provided, and that God's mercy is prepared for him. But to the short of the mount of the Lord, of the actual surrender of all to God, is to miss the blessing which is only found by those who go the length of self-sacrifice."

Annual Foreign Mission Offering date this year falls on July 6.



Address—*communica-*  
tions to  
T. B. FISCHER,  
Cheltenham, Victoria,  
Australia.  
Phone, Cheltenham, 132.



Our Christmas rush is now a thing of the past. We had a most delightful time. Over 300 people assembled from the southern schools. As Narau and district are so far distant we only had 18 representatives from there. A week previous we had taken a run to Maerow and brought down eight people to spend the week with us. They were so delighted with the time they had had with us that they, upon their return yesterday, assured us of substantial support and sympathy if we decided upon working their island.

As native food was very scarce, the people gathered together *tin*, with which we purchased flour, rice, jam, tea, milk, biscuits and tinned fish, so that it was considered a real white man's turn-out, and all unanimously decided that it was a great success.

We opened the day by 6.30 a.m. prayer meeting, which was attended by over 200; after this we adjourned to the sea beach and baptised 22 into the name of our Lord. After breakfast Mr. Cameron, the local teacher who had made me special presents, opened a store at which he sold articles greatly below the usual price as a sort of Christmas treat. Next came our big meeting, where all teachers and students took the platform, and about 8 or 10 of the leading teachers addressed the gathering. On the whole the addresses were very good, and although we had a meeting of several hours' duration I did not see any go to sleep. If they had, of course we would soon have called them by name and had them awakened. Our meeting was followed by dinner, and then a meeting of Christians, at which I put before them the practicality and advisability of each village supporting its own teacher, or at least doing something towards his support. The idea took on, so I think we will probably be helping ourselves a little this year.

In the evening we had a magic lantern. I wish, by the way, that we could get hold of a few new slides. I have shown all these until I am ashamed of myself, still they appear to be appreciated.

Some Christmas I regret to state that we have had two deaths among our Christians. One had been ill for months. Bro. Waters opened his arm

in two or three places. Dr. Nicholson opened it in three more places, and I in two others; even all these gashes were not enough to allow all the supuration from the great tropical abscess a free passage, and so after four months of illness poor Jonah has gone "home." The other was a young boy in consumption, whom Tom Tumut brought from the bush several months ago, thinking that the change here would do him good.

All our students are this week away at their homes for Christmas vacation. We commence study next Monday again. We are highly delighted that you have decided to back us up in this training work. We will be as economical as possible, and promise you that we will do all in our power that we may soon have well-trained men to extend our work and place the schools already opened upon firmer foundations.—E. G. Filmer, Pentecost, New Hebrides.

[*Re above request for Latin slides*—If any brother or sister has any spare slides that might be useful, they will be appreciated by the missionaries, not alone at Pentecost, but also at other of our stations. Send word to T. B. Fischer, Cheltenham, Victoria, or to States' Secretaries.]

### How the Work Goes in Africa.

By W. Mansell.

One of the greatest obstacles to overcome on a new mission station is the prejudice of the people against white people, their customs and their religion. The natives cannot understand alienism. Something must be at the back of all this preaching and working. They consider it to be ridiculous even to think of the missionary being actuated by unselfish motives.

We asked one old chief if he would like us to go over to his village (Krodi) and hold a meeting. He told us plainly and bluntly that he didn't want us. Some weeks later I informed him that my wife and I were going to visit his kind on Sunday. He said in rather a surly tone, "W.H.I. have nothing to say."

We went and held a service in the open air. Our endeavors to teach the people a hymn were not very successful, but they made some sort of an effort. A short Bible reading, a short and simple talk, a few hymns and a prayer, made up the meeting. At the conclusion we talked to the chief, and he told us we were welcome to visit his people at any time. He liked us, he said, because we prayed for rain, which was badly needed to prevent the starvation that was threatening, and we offered up prayer for his people. This one simple prayer made a great difference to our work, and we know not how far it may affect us or the people of that and surrounding villages.

As rain came in plenty that same week, we are doubly welcome now at this place. Thank God we have an open door there which may lead to great blessings.—W. W. Mansell, Ingome, South Africa.



On Christmas morning there were the usual carol singers around at daybreak, when several Marathi hymns were sung by the men of the compound. We had a service attended by all at 8 a.m. On Christmas Day also there were gifts given to all, from the youngest baby to a manly old to the great grandchild of Amrindra's son.

Bosung Day was kept as a holiday, and games and competitions were held. The women competed in grinding of wheat and of curry-stuffs, and in making the native bread and in sewing. Prizes were given for first, second and third places. There was a weaving competition for the men and a bobbin-filling contest. Races of all kinds were gone in for, and a swimming contest which needed three heats. Prizes were well divided, the contests being so varied that almost all of them gained something. The eldest preacher, Wamara, was voted a special prize for attending to the cooking of the Christmas dinner, no small task when 60 people had to be catered for, and two buckets cooked. I went out on the morning before Christmas and shot a good big black buck, and that same evening Mr. Pipe, an irrigation engineer, sent us another from Sarang, eight miles off, so there was a good feast next day, and our washing copper had to be requisitioned to hold the rice to eat with it. When an Indian boy "blowt out" to have a feast, he does it properly. We did not join in with them this year, as we have often before, but we attended and watched the heaped-up dishes become bare time and again. Afterwards all felt "too full for words" and games were considered out of the question, hence the holiday next day.

I took a few photos, which will be sent later on. All seemed to enjoy themselves heartily. The amount of *tin* sent out for Christmas cheer for the Christians was spent on toys and presents, rice and other food, saris for the women, clothing for boys and children, blankets, cash prizes competed for, and gifts to mendicant Hindus. If those at home, the children and those who make such times of enjoyment possible, could have seen the Christians and the children here during the Christmas season, they would have felt ample re-quit for their gifts.

We are glad to say that plague has almost entirely ceased here now. Days pass without a fresh case.—H. H. Stratton, Baramati, India.



## West Australia.

**KALGOORLIE.**—On Jan. 5, a young man—a Jew, born in Holland, and lately come to Australia, made the confession of faith in the Jews' Messianic, and was baptised. A young woman made the good confession on Feb. 6. T. H. Scamblar has accepted an extended engagement with the church at Maylands, and enters upon the work in the new field on March 2.

## Tasmania.

**LAUNCESTON.**—The past week has been one of great blessing. The meetings are improving each night. We have come to the close of the fifth week; 95 confessions to date. Last Lord's day 13 were received into fellowship. Bro. Griffin is doing a splendid work here. We are now praying for 200 souls ere the mission closes. Our literature is in great demand, and the church is more prominent than ever before at Launceston. Welcome to all who can come and assist us.—N. J. Warmbrun, Feb. 22.

## New Zealand.

**HOME VALLEY, WARKWORTH.**—We have had the joy of seeing three, a son and two daughters of our Sister Hugh Smith, buried with their Lord in the waters of baptism. We pray that they may be kept faithful till the Master comes.—Thomas A. R. Oakes, Feb. 11.

**AUCKLAND (Ponsonby rd.).**—After Bro. Turner's discourse a young man declared his faith, was immersed, and added to the church. On Feb. 9 Bro. Irvine, visiting us from South Dunedin, spoke on the call for individual effort. Our Home Mission rally on Feb. 5 was well attended. Bro. Turner presided. C. Watt gave an address on "Light." E. W. Greenwood on "Prospects." Short messages of sympathy were delivered by representatives from the local assemblies; songs by Sisters Hewitt and Evans and J. Raw, and choruses by the Onelungs and Richmond choirs. The F.M. Committee gave a double quartet, and at the end of the meeting there was a fruit supper. On Jan. 29 our united Sunday School picnic was held in Cornwall Park. 700 children had a very nice outing. Our school committee are building an up-to-date school, costing £600. On Feb. 12 a working love will operate from daylight to dark in all.—E.C.

**CHRIST CHURCH.**—Subject last Sunday evening, "The Gospel Trinities," illustrated with a chart. Those who came to church on Sunday showed either a lack of astonishment or a genuine smile of pleasure, when they discovered "and surrounded with shifting appliances and the foundations already being undermined; and the young people on Monday night had a great pleasure when they were set to work on clearing away the debris of all kinds ready for moving the chapel into its new position at what will be the rear of the new building. The prayer meeting on Wednesday was a novelty, being held by the light of two kerosene lamps, in the building already on its knees. It has now been successfully shifted round, and will be ready for work on Saturday in its new position. We are rejoicing at the willing and hearty cooperation of all the members here, who, unitedly taking up this work, give promise of its going right ahead.—P.S.N., Feb. 15.

**INVERCARGILL.**—The speaking services of the church are being carried on by local brethren, occasionally assisted by friends from the local Lay Preachers' Association. The church has for

some time past been in communication with a well-known Victorian brother regarding taking up the work in this place, but as there is a possibility that he may be unable to come for some time, the church at a business meeting held on the 19th inst. decided to offer T. J. Bull, whose engagement with the Mataura church has terminated, a 12 months' engagement, which he, undervalued, had accepted by our brother.—P., Feb. 16.

**DUNEDIN.**—One confession yesterday. Bro. Connor exhorted the church yesterday, and in the evening Bro. Abercrombie was preacher. P. D. McCallum was again present, having recovered from his indisposition. The annual church meeting was held on Thursday evening. The secretary's report showed church membership at Dec. 31, 1912, on Bible School roll was with 12 teachers. Receipts for the year included £100 from the estate of the late Bro. George Duncan, who, though an isolated member, was during his life time a liberal supporter of church and Home Mission work. This sum was voted to the Roslyn building fund, which now stands at about £40. Delegates to Conference appointed were: P. D. McCallum, C. Fleming, McDonald, J. W. Stokes, L. C. J. Schellenberg. Ninety present at the Bible School yesterday.—L.C.J.S., Feb. 17.

**GORE.**—During 1912, 25 have been added to our numbers—22 by faith and baptism and 3 by letter. Three have fallen asleep in Jesus, two have gone by letter, and one by r.e. revision, leaving our actual increase at 19. In the Bible School to have been added to our roll, and a good year's work has been accomplished, the most pleasing part of which has been the baptism of seven of our scholars.—J.R.C.

**NELSON.**—A good meeting last Lord's day evening. Sister Tolman was a visitor with us all day. The four sisters Dickens (Sisters Tolman, Amos, Knapp and Miss Dickens of Lygon-st.) were attendants together at the day's meetings, this being the latter's last Lord's day with us before her departure. Miss Dickens parted these chores last Wednesday. One item of great interest at the quarterly business meeting was the distribution of 850 buttons, as well as fruit, by Sisters A. McLaren and M. Williams to the folk at the public hospital and the Alexander (Old People's) Home. This church is the only one that undertakes this privilege. These little tokens of love are much appreciated by the recipients. Seven dozen Christmas cards were also given out.—E.M., Feb. 14.

## Queensland.

**TOOWOOMBA.**—The church here has enjoyed a season of much spiritual blessing and fellowship, resulting from a visit by E. Goode, of Sydney, who has spent about a month with us, and conducted a mission which was marked by zeal and earnestness. Bro. Goode will long be remembered by many. His welcome services were terminated by an expression of the love and esteem in which he was held by the officers and brethren alike, in the presentation on behalf of the church of a valuable Bible and case, accompanied by a written address. Our prayers go with the missioner in a further effort to win souls for Christ at the Towers—G.S.S.

**BRISSBANE.**—All auxiliaries in good working order, and interest in our rally is being well maintained. Century Bible Class continues to grow, and Bro. Nightingale's helpful and instructive discourses are greatly appreciated. The Y.P. Society are pushing forward to a successful year. Bro. Nightingale gave fine exhortations last

Lord's day morning and evening. The quarterly social of the choir proved a happy and enjoyable affair. At the invitation of our Zillmere brethren our cricketers journeyed thither, but were defeated by 30 runs, after a good game.—W.J.H.

**BOOIE.**—Last Lord's day we had the pleasure of having W. Hayes with us. There was a good attendance, considering the wet weather, and the preacher held the attention of the audience throughout. Bro. Hayes spoke on "What must I do to be saved?"—W. Pond, Feb. 14.

**ALBION.**—Bro. Burrows, from Zillmere, addressed the church last Lord's day, and we were much encouraged by his teaching. Bro. Forby gave an address, entitled "Is Life Worth Living?"—was acceptably received. Notwithstanding the intense heat, the average attendance is well up to expectations. Good progress is being made in all departments of the church, and a deep spiritual feeling prevails among the members. A couple of weeks ago it was decided to receive—in addition to the usual contributions—offerings to the building fund for convenience of members wishing to subscribe in that way. This was effected as the result of a church conference held on Feb. 17/18. The local weekly offering will be continued, and it is thought the building fund will benefit largely by these contributions.—H.C.S., Feb. 18.

**CHARTERS TOWERS.**—Increased interest being shown in our meetings. Last night our church was crowded, many influential persons being present to witness an immersion. The writer's address was, "Thy Word is Truth." At the conclusion of the service one young woman, the daughter of our esteemed elder W. Gordon, confessed Christ. Bro. Goode arrived this morning.—R. Coward, Feb. 17.

## South Australia.

**LONG PLAIN.**—The harvest festival was celebrated on Sunday and Monday, Feb. 16 and 17. Bro. Cuttriss presided over the meeting for the breaking of bread, and W. J. Taylor very acceptably exhorted from Acts 2: 42. In the afternoon a service of song entitled "Gleanings from the Harvest Fields," was very creditably rendered by a large choir under the baton of the conductor, Mr. Bright. Bro. Taylor preached a powerful sermon on "Prosperity—a Gift from God." The public meeting on Monday evening was largely attended. The choir rendered a number of anthems in good style. Bro. Daniel, W. L. Evans, and W. J. Taylor delivered appropriate addresses. The chapel was tastefully decorated with the fruits of the earth. Miss E. Moyle very ably officiated at the organ. An offering on behalf of the Bible Society amounted to £2/5/-, £10/- for expenses. A time of social intercourse was spent at the close of the meeting, when light refreshments were handed round by the sisters of the church.

**KADINA.**—Good meetings to-day. Two young women were received into fellowship who were recently baptised here. The writer asks the prayer of the church for the success of his niece's mission with the church in Broken Hill, commencing Feb. 25.—E. G. Warren, Feb. 24.

**NARACOORTE.**—Good meetings. Last Lord's day record attendance at Bible School. One lad from this school came out at the invitation in the evening. Next Lord's day we held our latest thanksgiving.—N.J.G., Feb. 24.

**MANLYNDIS.**—Since last report good meetings have been held. To-day D. Wilson, of Newwood, presided. This evening H. R. Taylor, of Trevis, was listened to with interest. A Grand Mission Band has been commenced with Mr. Charlton president and Miss W. Cameron secretary. Miss A. Whitehead has assisted greatly in this work. We expect a reunion at our next festival on March 9 and 13.—R.L.A., Feb. 24.

**MILE END.**—On the 23rd and 24th young women confessed Christ, and on the same day one was immersed. A. J. Ingham, evangelist of the Perth, has been on a visit, and spoke to the day morning, also on the evening of the 26th, and a large audience, his sermon being much appre-

ated. The choir has been more fully organised, with Bro. Roy Norman as conductor, and is rendering improved service. Attendances and outlook are fairly bright, but the building is not yet crowded out.—D.E., Feb. 24.

**OWEN**.—Good attendance at the gospel service to-night. Bro. Wilson made special reference to the good Christian life of our late Sister Hild. At the close of the service a young man made the good confession, and was straightway baptised.—W.J.M., Feb. 23.

**HINDMARSH ISLAND**.—The writer visited here on Sunday last, and conducted the first meeting for the breaking of bread held on the island. Eight were received into fellowship, six of whom were baptised by Bro. Train a week previously. The island will be worked in conjunction with Goolwa church, and has very good prospects. There is a fine opportunity here for an energetic young evangelist. Goolwa is now trying to secure such a one.—R. T. Bass.

**STIRLING EAST & ALDGADE VALLEY**.—We have had the joy of hearing one confess his faith and obey his Lord in baptism, a young man from the Bible School. Our Home Mission offering has almost reached the amount apportioned by the Home Mission Committee. We were asked for an amount of £10 for a little over 2 1/2 per member, while our offering to date reached £28. On Tuesday, Feb. 18, about 22 of our members journeyed to Strathalbyn by motor to attend the Southern Conference.—A.G.R.

**NORTH CROYDON**.—Splendid meetings to-day. This morning G. Duncan presided. H. J. Horsell addressed the church on "A Christian's Hope." We are glad to have with us again Sister M. Tucker and Miss Edith Leslie, who have returned after serious illnesses. Our Bible School had a record attendance of 147 scholars present, one new scholar. At the gospel service H. J. Horsell preached an interesting sermon on "The Holy City," and A. W. Davis sang the solo. Our C.E. Society meetings are having some splendid evenings.—J. S. H. Ferris, Feb. 23.

**COTTONVILLE**.—The week's mission has been a time of refreshing. The attendance has been good throughout. All were eager listeners to Bro. Walden's messages. Nine have come out of the Lord's side. Eight of these are Bible School scholars. The ninth is an old man who has loved his Lord for many years; now he desires to obey in baptism.—J. McNeil, Feb. 23.

**NORWOOD**.—Last Tuesday evening the members of the Dorcas Society and Sisters' Prayer Meeting held a social in the lecture hall. Mrs. P. A. Dickson presided, and was supported by the president of the Dorcas Society, Mrs. G. C. Dore. There was a fair attendance, and the programme was good. To-day we had our hottest thanksgiving service. Mr. A. Taylor, minister, from Prospect, spoke this morning, when two young ladies who had been baptised during the week were received into fellowship. Bro. Dickson spoke to-night. We had large attendances at both services. The display of fruit, vegetables, groceries, etc., was good, and in addition 25/- of money, which has been handed over to the Dorcas Society, was far their best gift next month. We were all with sincere regret the death of Sister Ethel Jenner, who passed away this evening. Our young sister had been an invalid for four years, and bore her sufferings with wonderful cheerfulness. We deeply sympathise with Bro. and Sister Jenner and their family in their sad bereavement.—S.P.W., Feb. 23.

**MOUNTA**.—On Feb. 10 the writer visited the place at M.ora and remained there a few days with a view to organising the same as much as possible. In the morning about nine members and others interested met for worship. In the afternoon a young man, who confessed Christ at a W. Manning's farewell gospel meeting, obeyed his Lord in baptism. Bro. Manning's work here is greatly appreciated and deservedly won recognition from all. The gospel service is well attended and appreciated. On Monday evening a lecture was given by Mr. C. G. Campbell and Bro. G. W. G. was addressed to an interested audience. Contentment with work should build up the church.—Misses A. H. Wilson.

**WALKERVILLE**.—Morning service, A. Fischer presided. A young sister was received into fellowship. The Bible School is progressing, giving every hope for the future. Evening service well attended, and a stirring message from G. Wilson, March 3, Band of Hope entertainment. Bro. Vere is doing his best to make it a success.—J.I.T., Feb. 23.

**BALAKLAVA**.—For some considerable time we have been discussing ways and means to provide extra suitable accommodation for our Bible School, more especially for the younger classes. We hope in the near future to erect a substantial school room; but to meet the needs for the present it was decided at the half-yearly business meeting held on Thursday, Feb. 20, to ask the approval of the trustees to erect a temporary building, to cost about £20, and that we erect same in one day. So enthusiastic were the members present, that in a few minutes they subscribed £12/6 towards the cost of proposed new building. On Feb. 10, Sister Mrs. Stevens, who has been laid aside on a bed of sickness for a considerable time, passed peacefully away, and on Thursday afternoon we held her body to rest in the local cemetery. Bro. Ewers officiated at the grave. Good meeting around the Lord's table this morning. Bro. Wark presiding and Bro. Ewers exhorting. To-night we had the chapel filled, when we held a memorial service to our late Sister Stevens. Bro. Ewers referred to the sterling qualities, the unselfish nature, and the high esteem in which our late sister had been held. Our sympathy goes out to our Bro. Stevens and family in their sad bereavement. Bro. Doley sang "No Burdens Yonder." Next Sunday Bro. Ewers commences a fortnight's mission at Lochiel, under the auspices of the Northern Conference Executive Committee.—P.H.R., Feb. 23.

**SEMAPHORE**.—Home Mission collection closed at £23/9/6. Our building is still slowly, but we hope surely, approaching completion. We expect to open the building with a big mission by S. G. Griffith. Those contemplating visiting us for that event take notice that we hope to expect you about the middle of April. The work generally is in a very prosperous condition.—T. Feb. 23.

## New South Wales.

**ERSKINEVILLE**.—Our Bible School is on the upgrade. Splendid interest shown throughout the various branches of the work. Sister L. Taylor has been re-elected kindergarten superintendent, and Miss W. Field elected assistant kindergarten teacher. We have 50 scholars in this department. Last Lord's day we had an addition of two new scholars. Our Bible School has been fortunate in securing the valued services as teachers in our Bible School of Sister J. Cloydale, Sister Chapman, and Sister Cochran. Bro. E. Taylor, our next supt., is already doing good work. Our Bible School executive are considering a scheme of grading scholars and teachers.—W. Budgett, Feb. 17.

**PETERSHAM**.—Feb. 9, good morning meeting. Bro. Hlingworth exhorted. Pleased to have Sister Way, from Brunswick, Victoria, as a visitor. One young man was baptised after the gospel meeting. Feb. 16, good attendance at breakfast meeting. Bro. Coleman gave a stirring address of bread. Bro. Coleman was very pleased to have with us Bro. Benjamin Williams, who has just arrived from South Wales, Eng. and is on his way to Newcastle. One young lady was baptised. Great interest is being shown in open-air meetings, go to 50 being present each Sunday evening.—T.I.

**PADDINGTON**.—On Tuesday night last a splendid concert was rendered by the church choir, assisted by some of our friends from the choir, and others. It was a great success, and more, and others. Bro. Burton, the conductor, who made all the arrangements, must be congratulated. The school funds will be replenished. We thank all who helped towards the success, including Miss Valerie Kingbury and Miss Forcutt, for their donation items. To-day we had with us as visitors Bro. and Sister Wecken and Bro. and Sister Roberts, from Hindmarsh, S.A.; Bro. and Sister

Garden, from Hurstville. Bro. Garden gave a splendid address. We were pleased to have Sister Franklyn present, and to hear that Bro. Godard is much improved. Bro. Franklyn delivered a fine discourse at night to a good audience. The choir sang well.—A. W. Shearston, Feb. 16.

**WAGGA**.—Since our last report we have had the pleasure of a visit from Bro. and Sister W. Thomson, of Lochiel, N.S.W., and late of Drummond, Vic., also Bro. F. T. Saunders, of North Sydney, whose visit was much appreciated. We acknowledge with thanks A. D. from Sister Jenkins, towards building fund.—A.R., Feb. 24.

**AUBURN**.—Our young men, under the guidance of F. Collins, our evangelist, take part in many of the meetings. On Sunday, Feb. 16, a memorial service was held to the memory of our late Sister Burns. Bro. Collins gave a most appropriate address to an audience of 40 at 7 p.m., and at 8 1/2 we were united with by our Baptist friends, of whom our sister for many years was a member, and a second service was held with an audience of over 200. Bro. Collins took this meeting, and Mr. Sloan spoke a few words. The reality of our late sister's part and how then we sorrow in their loss. God will comfort.—W. Younglund, Feb. 21.

**LISMORE**.—Last Lord's day, Feb. 16, was a record for numbers who broke bread, 128 having done so morning and evening. At the gospel meeting Bro. Stevens' subject was Mark 5: 25-34. At the close two, a young man and woman who had travelled fifty miles to be present, confessed their faith in Christ, and were baptised the same hour.—E.A.P.

**ST. PETERS**.—We had a very good meeting to-day, and a record collection. A large tent has been secured, and will be erected at an early date for gospel work. Any members living in the surrounding district are cordially invited to attend these meetings. The subject for the evening service was "God's Promise," and was inspiring to all.—A. Fraser, Feb. 23.

**HURSTVILLE**.—On Feb. 23 we had a large attendance at the gathering to break bread. We had several visitors with us. Bro. and Sister Garden were received by letter from Paddington, Bro. Hlingworth exhorted, and gave a splendid address. The gospel service was conducted by Bro. Garden with the assistance of some of the sisters, it being Sisters' Night. The concert part of the school and church will be held on March 8 at Sandringham.—E. J. Wills, Feb. 24.

**NORTH SYDNEY**.—On Feb. 17 the half-yearly rally of the North Sydney C.E. Union was held, when a splendid meeting was enjoyed by all present. The principal speaker was Mr. R. B. Reynolds, president of N.S.W. Union. On Sunday last we had at the morning meeting Bro. Clydesdale, from Erskineville, who gave us an instructive address. At the good morning meeting, Bro. Saunders gave a good address on the theme "Not Afraid," and at the close a young man who has been interested for some time made the confession, and was baptised the same hour.—W.J.M.

**MOSMAN**.—Good meetings to-day. Enos Coleman gave a very helpful exhortation on "Abounding more and more." Since last report Cecil Hall has finished his ministry with the church and returned to the College of the Bible. We were glad to have had fellowship with Bro. Hall, and appreciated his zeal in the Lord's work. G. H. Oldfield, who during his vacation with his home folk took his old place as teacher in the Bible School, has also returned to the Bible College. Bro. Lang preached one Sunday, and A. Price has proclaimed the gospel the last two Sundays. T. R. Coleman will take up the work of evangelist here after Easter.—S.G., Feb. 23.

**ERSKINEVILLE**.—During the month the meetings have been good, and the attendances, especially at the gospel services, has been above the average. The collections are up to the average, and altogether the work is bright with promise. During the month our Sunday School anniversary services were held, and were thoroughly enjoyed. The children did splendidly, and we are glad to all who had charge of them.—Gos. Martin, Feb. 24.

**Obituary.**

**ARNOLD**—Sister Ann Arnold fell asleep in Jesus on Friday, Feb. 14. She lived to the great age of nearly 85 years. Our sister's Christian character was sweetly quiet and unassuming; gentleness of manner was characteristic of her in all departments of her life. She came to South Australia with her late husband nearly 60 years ago, and held membership first with the Congregational body, but during the labors of S. H. Earl she and her husband were baptised, and united with the Church of Christ, Robert-st. She was for many years an efficient caretaker of our church buildings, until by reason of infirmities of the flesh she had to resign the office. Bro. Arnold passed on before her some eighteen years ago. Sister Arnold has one son left behind, with whom she lived for some time before she fell asleep, and several grandchildren, and one brother. The writer was highly privileged, for some two years, to pay frequent visits to her for reading the Scriptures, conversation, and prayer. Her peace of mind, her faith in the great and precious promises of the God she loved, her patience of waiting, her extreme thankfulness for the many blessings she enjoyed from Abundant God, and those living friends who waited on her, especially her son and daughter-in-law, had reached high water mark. Hers was indeed a thankful heart. Our Sister Arnold has gone! The church is the poorer to-day on that account. We lose her example—her testimony, her earnest prayers of faith, and her filial love for the brotherhood with which she was connected. Our loss is her eternal gain. "So he giveth his beloved sleep." Our sympathies go out to her bereaved loved ones. May God comfort all these, and help them to tread closely in her footsteps until the happy reunion comes to them—and us, on the bright resurrection morning.—A.G., Hindmarsh, S.A.

**S.A. Home Missions.**

Committee meeting, February 21.  
 Letters of greeting were read from A. McLean, of the F.C.M.S., and J. H. McCubbin, of A.C.M.S., in response to letters sent to the Louisville Convention by Bro. Sewell.  
 Letter from the Hindly Beach church, thanking the Committee for past help, and stating they were now able to entirely support Bro. Gore. Received with much gratification.  
 Thanks recorded to Bro. Day for his fine work in the Murray Bridge Mission.  
 Application for a slight rise in the subsidy to Bialla and Ungarra was granted.  
 Goslaw applied for 100 s. a week, and an appeal from W. L. Ewers for Northern District Conference for a preacher to be sent to Moonta was received. Both were favorably entertained, and handed over to the reference committee with power to act.  
 Resolved that greetings be sent to the British Conference and churches by the Treasurer, J. Manning, who leaves Adelaide on March 7.  
 J. E. Thomas was commissioned to personally convey greetings to the W.A. Conf.  
 The Secretary reported that the H.M. Offering on Feb. 2 exceeded £20.  
 Next Committee meeting to be held on March 28.—D.A.E.

**West Wimmera (Vic.) Conference.**

The above was held at Kaniva on Wednesday, Feb. 19, and was in every respect the success it usually is.  
 The services of the preceding Lord's day were held in the local Mechanics', and were very largely attended. The speaker on each occasion was Bro. Mulford, of Newmarket, who was formerly a preacher in this circuit. The addresses of our visiting brother were much appreciated, and a vote of thanks to the Newmarket church was heartily passed at the Conference on Wednesday.

The Conference was begun by a devotional meeting at 11 o'clock in the morning, A. R. Benn presiding. Bro. Mulford spoke on the words of some of Christ's friends on one occasion, "He is beside himself."  
 The business session in the afternoon, under the presidency of Bro. Goldsworthy, was largely attended, and was of a profitable and enjoyable description. Delegates were present from all the churches but one, and good reports were given by all the churches. Bro. Benn and Edwards reported on their work in the circuit, the work on the South Australian side being in an especially prosperous condition. The treasurer's report was also of a very satisfactory nature.

The following were the elections:—Pres., T. B. Verec; V. Pres., E. Rowe; Treas., J. M. Goldsworthy; Sec., R. M. Williams.  
 A very largely attended meeting was held in the evening, when T. B. Verec, the newly-elected President, took the chair, and in a very efficient manner presided over the meeting. Several excellent musical selections were rendered. Bro. Edwards gave an address on the movement for the abolition of primitive Christianity and the bringing about of Christian union. Bro. Mulford spoke on the name "Christian," proving very clearly that such name was the Scriptural and safe one for all God's people to wear.

The meals of the Conference were provided by the sisters of the church, and were of the usual high order. The Conference from first to last was a most enjoyable function, and in every sense a success.—A.R.D.

**ACKNOWLEDGMENTS.**

**N.S.W. HOME MISSION FUND.**

From Churches on account of their Preachers: Merewether, to Feb. 9, 49; Rookwood, 1 to Feb. 2, £2/6; Canby Vale, to Jan. 25, 43; Junejo, to Dec. 22, 42; Hamilton, to Aug. 21, 41/10/6; Marrar, to Jan. 27, 46/10/6; Wagga, to Jan. 17, 43; From Churches per Collectors: Auburn, 11/10; North Sydney, 4/12/7; Mosman, 45/11/3; Marrickville, 12/12/4; Belmont, 41/8/5; Moree, 14/6; Inverell, 18/6; Katoomba, 12/6; Hornsby, 15/7/0; Emure, 42/1/8; Mosman, Frewell Offering, 41; Individual Contributions: Bro. and Sister Albert, 10/6; Emma, 20/6; R. T. Wilby, Yerranderie, 40/6; Miss E. Bartt, Forbes, 12/6; Repayments Advances, 40/6; Annual Offering to date (44 separate lists), £202/9/10; Conference Contributions: Merrylands, 5/6; Corowa, 5/6; Canby Vale, 10/6; Marrar, 5/6; To Feb. 18, 4357/12/5; 45 Park-st., Sydney. Chas. J. Lea, Treas.

**N.S.W. ANNUAL OFFERINGS**  
 Interim List, from Jan. 30 to Feb. 18

Lilyvale	43 10 0
A Hornsby Family	55 0 0
Canby Vale	6 14 0
Canby Vale (Tingarah Members)	3 1 0
C. Supries, Armidale	0 10 0
Sister Orrell, Cootamundra	0 1 0
Sister Dennis, Lithgow	0 5 0
J. I. Flanders, Ulmarra	2 2 0
L. J. Stinson, Dubbo	0 5 0
J. C. Lazzell, Dubbo	0 5 0
Junejo	3 15 0
Narabai	1 1 0
J. Griffith, Katoomba	0 15 0
R. T. Wilby, Yerranderie	0 6 6
R. M. Clark, Marrickville	0 10 0
Annie, Coonamb	0 5 0
Mrs. M. McIntosh, Werris Creek	0 5 0
Blochbeath	1 10 0
Richdale	0 16 0
F. Marchmont, Wandago	0 10 0
S. G. Warren, Ariah Park	0 15 0
Merrylands	0 10 0
Binalong	2 15 0
Byron Bay	0 2 0
Mosman	14 1 9
Petersham	10 14 9
Marrickville Church Aid Class	0 10 0
Merewether	5 0 0
Rookwood	5 17 0
St. Peter's Fellowship	2 6 6

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Hornshy	13	6	6
Sister Mrs. O'Brien, Smeley Batter	1	0	0
Marrickville	6	1	6
Sister Mrs. Nixon, Gumbar	1	0	0
Seven Hills	1	10	0
Bro. and Sister Terry, Gladstone	0	2	6
Sisters Janie and Hurley, Murwillumbah	0	5	0
Miss J. Tewksbury, Enmore	0	5	0
Anon.	0	2	0
Miss Frank, Macksville	0	2	0
Sister Mrs. Oakes, Tathra	0	5	0
Tyngam	1	5	0
W. Macindoe, Dorrigo	1	0	0
J. M. Stewart, Kyogle	0	10	0
Auburn	5	9	10
Bungawalbyn	2	11	6
Corowa	9	10	0
C. J. Morris, Peak Hill	5	0	0
Bro. A. and Sister L. Ewers, Condaholm	0	7	6
Bro. and Sister A. E. Burt, Curlewis	0	10	0
Wingham	1	7	9
Taree	8	4	0
Wagga	2	0	0
Killabakki	0	10	0
Enmore Brother	0	6	6
Belmore	10	0	0
Cherry Fellows in Aid	1	0	3
Miss M. Collins, Grafton	0	11	6
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From the Field—Continued.

## Victoria.

**MARYBOROUGH.**—On Feb. 11 a farewell social was held to say good-bye to Bro. Harold Patterson, who is entering the College of the Bible. Bro. Patterson has done a splendid work in the district, and the churches will miss him very much. Bro. Leng, on behalf of the church, presented Bro. Patterson with several nice books, and spoke words of hearty appreciation of his work and best wishes for his future welfare. All departments of church work moving nicely.—H. P. Leng.

**BERWICK.**—Church work in a healthy condition. Meetings fairly well attended. Monday evening, Feb. 9, a social was held. Bro. Collins occupied the chair. Bro. Swan, who has left us after about two years' faithful service, was presented with a pair of gold sleeve links as a slight token of esteem in which he has been held by the members. Bro. and Sister Swan have left us to go to Queensland, and we wish them all success and God-speed. A welcome was also tendered to Bro. and Sister Bennett. Many thanks are due to the Dandenong choir, who came up all the way to assist in the programme, and also to Bro. Larsen, who spoke a few words of encouragement and cheer. Refreshments were handed around.—E.H.H.

**WILLIAMSTOWN.**—The work here has been going on very nicely since last report. The Junior Endeavor Society has entered into a competition with Footscray Juniors, which is arousing interest in both societies. Very spiritual and helpful meetings have been held in the Young People's Society. Bro. McDonald has been appointed visitor for the Williamstown C.E. Union Good services last Lord's day. E. Davis exhorted in the morning and our evangelist, Bro. Beller, preached a most convincing message on the subject of "An Almost Perfect Man." There were two confessions, a young girl from the Bible School, and a fine young man of 22 years. Our H.M. apportionment was nearly doubled. A Men's Mutual Improvement Society has been formed, which will greatly help our men to become more efficient in the work of the church. A Sunday School exhibition is to be held on April 29 and May 1. One of our infant scholars, Darris Nehercott, passed away last week, and we extend our deepest sympathy to the sorrowing ones. Harvest thanksgiving services will be held on March 2—B.W., Feb. 21.

**MELBOURNE (Swanston-st.).**—We had good meetings on Sunday and quite a number of visitors, amongst whom were Miss Francis and Bro. Green, from England, Mrs. Ratley and daughter, from Waggga, N.S.W., also H. W. Huntsman, from America. A very good service in the bandstand. Bro. Huntsman spoke in the morning, and gave a very interesting address on our churches and their work in America. There was a good attendance at the Bible School in the afternoon. This department of our work is growing in interest and numbers. Bro. Allen spoke on "Jesus the United" in the evening to a large audience. Our offering amounting according to date, which is a record collection for the church to date.

**NORTHCOLE.**—Good meeting of members to meet round our Lord's table. Bro. Wyclan gave us a splendid exhortation. Three members received.—Mr. and Mrs. Collins and Mr. C. Anderson. We have received a thanksgiving offering of £4 for our building fund from a sister. Interest in all departments good.—R.C., Feb. 23.

**COLAC.**—Good meetings to-day. Bro. Chandler's exhortation was on the future punishment, and at the evening service he spoke impressively to a fair audience of "The Proof of Forgiveness." Sister Whitson, from South Africa, has departed with us for the past three Lord's days, being on a visit here. At the church on Wednesday, 19th, Bro. Chandler joined Bro. H. Dunn and Sister Best in matrimony. The Sunshine Tennis Club played their first tournament on Saturday last.—E. Sheldrick, Feb. 23.

**TARADALE.**—Just had a short mission for three nights, commencing last Monday, Feb. 16. Our evangelist, Bro. Conbridge, delivered stirring gospel addresses. One decision from our Bible School.—A. Clarke.

**CHILTEHAM.**—A splendid exhortation was given on Sunday by M. W. Green on the second coming. At night our deacons occupied a place on the platform, and assisted in the gospel service. The young men of the church and school are forming a gymnasium club. Secretary, F. Butler; president, T. B. Fischer. We already have a ladies' catholic club. C.E. Society has elected president, R. W. Tuck; vice-president, H. Foreman; treasurer, Miss A. Keir; secretary, A. Martin, Tolip-rd., Chiltenham.—T.B.F.

**NEWMARKET.**—Four have been received to membership since last report.—Mr. and Mrs. Cleaves, from Lygon-st.; Miss Brown, Swanston-st.; Mrs. Harlow, Scoville mission. Meetings improving. We are organising more work among the young people. The children from the age of nine and upwards are also being invited to the Sunday morning meetings, for the next three months at least. Anniversary services are to be held on March 16 and 18, when the church completes the 29th year of her history. The services of Bro. Blackburn and Smith on 16th inst. were much appreciated.—J.I.M., Feb. 24.

**BENDIGO.**—Sister Lange was again with us yesterday, after her very serious sickness. T. J. Cook spoke at both services to good audiences, especially at night, when there was a special service for the young people. Dr. Cook visited Derby and F. P. Seymour conducted Golden Square meetings. We are doing our best while A. W. Connor is away to keep up interest. A. C. Rankine is to be with us next week.—T.J.C., Feb. 24.

**HAWTHORN.**—The ballot for the election of deacons and officers of the church here resulted in the appointment of Bro. Parkes, McCoughtry, Rees, Whittington, Peters, Neilsen, Jones, and Bro. McDowell as treasurer, and Bro. Parkes as secretary. Meetings good yesterday. Sister Neilsen, son, was received by letter from Berwick, and our members by obedience to Christ. Bro. Fraser, of Queensland, was welcomed; Bro. and Sister Brice, of Doncaster, and Bro. and Sister Smith, of Harcourt.—A. C. Rankine.

**WARRNAMBOOL.**—Splendid meetings yesterday, 44 broke bread, and about 100 at gospel service. Bro. and Sister H. Dunn and Sister Smith present from Colac, and Bro. Milne from Kerang. Sister Oakley has suffered a severe loss in the death of her second eldest son, who died with startling suddenness on Sunday, Feb. 9. The interest in our meetings is growing, and the prospects are better now than they have been for a long time.—H.S., Feb. 24.

**PRAHARAN.**—Five received to fellowship yesterday. Three baptisms, one conversion. Special temperance meeting in the afternoon, 153 present in Adult Class, and 287 throughout Bible School. Additions to church and Bible School week by week.—P. J. Pond, Feb. 24.

**STAWELL.**—Splendid meetings at the mission services all last week, and to-night close on 400 in the tent, with about 30 or 40 standing outside. One confession at this meeting. Bro. Hagger and Clay are delighted with the prospects, as we all are with the sterling addresses of the former and the singing of the latter. Sisters Clay and Pinkstone and Bro. Shipway have lent valuable assistance with the singing of solos, duets and quartettes. We had present to fellowship, Bro. Gallop and Crouch, of Horsham, and Bro. Morgan, an isolated brother.—A.P.A., Feb. 23.

**CASTLEMAINE.**—Nice meetings yesterday. At the morning service we enjoyed the fellowship of Sister Miss R. Upstill, of Bendigo, also Sister Miss Picken, of Taradale. She has come to reside here. This evening Bro. Gale gave a splendid address. On Thursday evening a farewell social is to be tendered to Bro. and Sister Clarke before they leave for New Zealand.—H.H.K., Feb. 24.

**CARLTON (Lygon-st.).**—At the breaking of bread there was a large attendance, including several visitors, amongst whom were Bro. Prie-

ard, from Lancashire, England, and Sister Harman from Norwood, S.A.; Miss Esplaner and Elsie Bull, of Sydney; Sister George, who came from Warragul to attend the College of the Bible was also present. Two new members received into fellowship, one by obedience, the other by letter. Bro. Joseph Pittman gave a nice exhortation. We were pleased to have back with us again a pianist, Miss Jeannie Dickens, who has enjoyed a happy holiday with her relatives in N.Z. Bro. Horace Kingsbury gave a nice talk at the Century Bible Class, the usual large meeting being present, and also preached the gospel at night to a crowd of meeting upon "Baptism in Christ." Bro. and Sister Reg. Emms have gone to Launceston to assist in the mission.—J.M.C.

**FOOTSCRAY.**—Good attendances at all meetings. Last Sunday Bro. Frank Carter addressed the church prior to his leaving for America. The Bible School has adopted the "grading system" and scholars and teachers appreciate the class. The beginners' department, under Sister Leale of Bendigo, is making good progress, and with upwards of 30 names on the roll, and steadily increasing, will shortly have to make arrangements for a new building. The Junior Endeavor Society, under Sister Shapart, a group of 100, meeting every Sunday morning in the school room, both officers and scholars taking great interest in the work. The Senior Bible Class is also keeping up their attendances, 51 being present to-day, Bro. More in charge. At the district school, held their usual monthly visitors to many stopping behind to take part. The Bible School have decided to start a school library, books having been purchased, and will shortly be available to the scholars. Altogether all branches are doing well.—A.J.T., Feb. 23.

**SOUTH MELBOURNE.**—The annual business meeting of the church was held on Wednesday, Feb. 19. The following officers were elected:—Deacons, Bro. Chipperfield, North-Patterson, Cosgriff, Lock, Bennetts and Cupples; secretary, Bro. Northeast; treasurer, Bro. T. C. Gray. The treasurer's report showed a debit of £10/1/- was promised by the members present to clear off the debit. At the conclusion of the business refreshments were partaken of. The interest and enthusiasm of the meeting augured well for the present year's work. We were pleased to have the address by R. T. Pittman, who was present with us at the morning meeting. The Bible School is rapidly increasing. On Sunday afternoon we had present 159 scholars.—E.D.

**WEDDERBURN.**—To the brethren who have been associated with the church here in the past days: Greeting. This year brings us to the birth of the establishment of the church here in the month of August. For the present we propose to raise a jubilee debt-extinction offering of £100 on March 9. Will you have fellowship with us? Helping us financially or not, let us have your name, with a view to our proposed celebration in August. Write J. W. Marrows, evangelist, F. J. Petterd, secretary, Wedderburn.

**POLKEMMET.**—The anniversary services were conducted on Lord's day, 16th, by our pastor, Bro. Goodwin. Three meetings were held, the building being packed at the evening service. One was restored, and was received back by Bro. Goodwin at the morning meeting. On Wednesday we held our tea meeting, which was a great success. The concert in the evening was given over by Bro. Goodwin. A good programme of solos, recitations, etc., was gone through. The singing addresses by Bro. Goodwin and J. H. Butler, and Sister Spicer, at the morning meeting from Horsham church, helped with their singing. The church here will receive a great loss by the removal of two families, who are going for N.S.W.—Bro. D. Butler and family, and Bro. W. Butler and family.—H. Officer.

**Church of Christ, Hampton.**  
Meets in the Hampton Hall, Hampton-st., at the railway gates. Morning at 11; evening at 7. Sunday School at 3 p.m. Brethren without the district will be most cordially welcomed.  
J. H. Tinkler, Secretary.

# Here and There

## FEDERAL MISSION AT LAUNCESTON.

**B. G. Griffith cables:**—"Record day yesterday (Sunday); great meetings; one hundred and three confessions to date; church promised two hundred and seven pounds purchase building; interest unabated; continue indefinitely."

One Confession at North Auburn, N.S.W., on Feb. 23.

W. Beiler's address is now 5 White-st., North Williamstown, Vic.

A report of the Southern District Conference, South Australia, will appear next week.

We hear that W. Gale has been appointed Bible School organiser for New South Wales.

G. T. Walden is conducting a short mission at Cottonville. Up to Sunday night there were seven confessions.

S. H. Pittman is now secretary for the church at Maryborough, Vic. His address is Newton-st., Maryborough.

Geo. D. Verco has resigned his work at Nelson, N.Z., and will be open for engagement at the beginning of August.

At the preachers' weekly meeting in Grote-st. last Monday, J. E. Thomas gave an interesting exegesis of Luke 11: 14-21.

A great meeting at Stawell, Vic., last Sunday night, when an elderly man confessed Christ. This is the first-fruits of the mission there.

Will church secretaries in New South Wales who have not sent in their returns, etc., to the Conference Secretary, please do so at once?

J. E. Thomas is expected at the Easter Conference in West Australia, and will speak at the Foreign Mission meeting of Conference at Perth.

The latest word from P. A. Davey is not post card from Tokyo on Jan. 15, and says, "We are leaving," on Feb. 1, on the "Nikkio Maru," for Melbourne.

J. R. Cambridge preached three nights at Taradale, Vic., last week; good audiences and one confession. There seems to be quite a revival there.

The New South Wales Foreign Mission Committee has arranged a welcome to Bro. and Sister P. A. Davey. This will be held in the City Temple at 8 p.m., on Tuesday, March 4.

F. J. Hull, who has been over seven years in Malacca, N.Z., has been invited to labor with the church at Invercargill, Invercargill. Bro. Hull expects to move to the southern city about the middle of May.

Walter J. Manning has been appointed Acting-Secretary and Treasurer of the South Australian Church Extension Building Fund, during the absence of James Manning, who is leaving for England on March 7.

G. Merton, of Eskdaleville, N.S.W., writes: "A start has been made on our new building in Johnston, Eskdaleville. We expect to be in it in about three months. Pray that God will prosper the church in this undertaking."

J. E. Thomas leaves for Perth, W.A., on March 15th, and returns on April 26. G. C. Cuttriss, of Malinda, will occupy Grote-st. platform the first two Lord's days, and Bro. Blakemore, of Perth, will be there the rest of the time.

Mr. H. E. Woodton, the secretary of the Laymen's Missionary Movement, on Tuesday week entertained at dinner at the Grand Hotel about 60 leaders, representing the different evangelical churches. The question of church union, federal or corporate, was discussed. As a result of the discussion it was agreed to make arrangements for a congress on the subject, to be held in the course of the present year. An executive, representative of all Protestant churches, was appointed to organize the congress. The opinion was ex-

pressed that this was a distinct step forward, as it would take the question out of the academical stage. We will watch this new development with some interest.

T. Bagley's new address is "Allan-Brae," Nelson-st., Chatswood, Sydney.

A good watchword for every church would be, "As much for others as for ourselves," and when all the assembly of believers give as much to Home Foreign Missions as they spend on their own church homes and services there will be something doing that will astonish the world.

W. B. Blakemore writes: "We are looking forward to Bro. Thomas's visit in March. He will be a great help to us in our Conference gatherings. He will remain four or five weeks after Conference and preach at Lake-st. I am to go to Adelaide and help them at Grote-st. while Bro. Thomas is here. The exchange ought to do both of us good."

The quarterly meeting of Melbourne church officers was held in the lecture hall of the Christian chapel, Swanston-st., on Monday night last, H. Kingsbury in the chair. B. W. Huntman, who has just arrived from America, led the meeting in prayer. A paper on "Elements of Weakness in Church Methods" was read by Bro. Harold Knott, after which a most interesting discussion took place.

On Monday evening last the Lygon-st. Durcas Society entertained the students of the College of the Bible at dinner. H. Kingsbury presided, and short speeches were delivered by the chairman and Bro. Main, Dunn, Craigie, Huntsman, Gredon and Edwards. B. W. Manning, on behalf of the students, thanked the sisters and officers of the Lygon-st. church for their "annual" dinner, which was highly appreciated by all the boys.

The Bible School Union of Victoria wishes it to be made known that all superintendents, officers and teachers of schools are welcome to the annual business meeting on Monday, March 18, at 8 p.m., in the City Temple. After a business session, T. B. Fischer is going to tell teachers how the Bible and Bible truths and Bible lessons are illustrated in the everyday life of the people of India. He will be assisted with lantern views.

Quoting the saying of Isaiah: "So shall he starve many nations" (ch. 52: 15, R.V. marg.), Mr. Robert J. Burdette expresses, in the *Standard*, of Chicago, the view that the word "sensational" is commonly misused by being applied to what is simply godly earnestness. He says:—"The kingdom of heaven was proclaimed by John the Baptist in trumpet fashion, his voice thrilling all the aisles of the wilderness until the cities poured out their populations along all the highways to listen to that insistent voice, rattling the world with its 'Repent! The kingdom of heaven is at hand!' A snow-white dove, symbol of the Holy Spirit, hovered like a day-star above the baptismal waters of the Jordan. The voice of God called from the opening heavens: 'This is my beloved Son.' The Son of God met the supreme peril and the full force of the mountain of temptation and then went forth preaching—'Repent!' But nowadays, if a preacher preaches repentance and warns men to flee from the wrath to come, he is called sensational!"

It is the intention of Bro. and Sister Charles Morris, of the Dawson-st. Ballarat Church, to leave their old home for an indefinite period and take up their abode in Sydney. They have been members of the Dawson-st. church for about 45 years, and during that time Bro. Morris has been one of its most prominent members. To mark the occasion in which they are both held, a farewell dinner was given to them in the A.N.A. Hall on Saturday evening last. G. D. Dunn, who has been invited to be present, occupied the chair. There might be no present quite a number of visitors from various parts of the State, who in former years had been members of the Ballarat church. There was a large attendance of church members, and addresses of appreciation were delivered by Bro. Dunn, Martin, Bennett, Chapman and G. S. S. Sister Morris will be in Sydney, and Bro. Davey presented Bro. Morris with a purse of sovereigns, and also an illuminated address, in which the church rec-

ognised the faithful work done by both Bro. and Sister Morris. Bro. Bailey also made a presentation on behalf of the young people. Bro. Morris, in reply, reviewed his connection with the church, and expressed the appreciation of himself and Sister Morris of the kind wishes of the brethren, and of the substantial tokens of esteem which had been presented to them. He hoped soon to be back with them and share again in the work of the church. A very impressive and successful meeting terminated with singing "Hail, Swainston, dearest tie that binds."

## COMING EVENTS.

MARCH 2 & 4—Brighton Harvest Thanksgiving and Re-union, Sunday, March 2, and Tuesday, March 4, 8 p.m. A cordial invitation to all old Brightonians especially invited.

MARCH 4—The annual distribution of prizes in connection with the Lygon-st. school will be held in the chapel on Tuesday, March 4, preceded by a limelight lecture to be given by T. B. Fischer on India. A hearty welcome awaits all. No charge for admission, and no collection.

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

## MARRIAGE.

LIEE TALINTYRE—SAUNDERS.—On February 10, at the residence of the bride's parents, by J. E. Allan, Evangelist, of Doncaster, Robert Roy, eldest son of Mr. and Mrs. Lee Talintyre, of Colong, to Phyllis Irene Saunders, third surviving daughter of Mr. and Mrs. E. Saunders, of Doncaster.

## IN MEMORIAM.

SMITH.—In loving memory of "mother," who went home 29th February, 1912. "Her faith is still, her hope is full of light. The shadowy veil of time is rent in twain; Her untold bliss, what thought can follow this? For her to live was Christ; to die, she had won gain."—Invented by her loving son and daughter, Arthur and Edith, Camper, N.S.W.

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POSITIVE CHRISTIAN LIFE.

March 28.

Daily Readings.

Old and new dispensations. Heb. 12: 18-24.  
 What do ye more than others? Matt. 5: 47-48.  
 Not to condemn. John 3: 10-21.  
 A new start. John 8: 1-11.  
 Not bondage, but inspiration. Rom. 8: 8-16.  
 Donning the new man. Ephes. 4: 17-24.  
 Topic—Positive Life. John 10: 9-10; Gal. 5: 13-16.

Am I living in cold prohibitives instead of warm affirmatives?  
 Is my goodness chiefly on the negative side?  
 How can I radiate positive power?

North Fitzroy, Vic., held their C.E. anniversary last Monday, which was a great success. The programme was provided by the visiting societies—J. J. Jeffs and J. W. Baker gave very impressive addresses. Middle Park also held a successful anniversary on the same evening.

At Moreland, Vic., on Feb. 19, the C.E. Society gave W. Brown a send-off on leaving for Miram. He was presented with a fine dressing case on behalf of the Endeavorers by J. C. F. Pittman. The Junior Society gave a present, as he was secretary for both societies since they started. The Sunday School scholars and teachers also made a fine presentation.

Secretaries are reminded that any news from societies should be sent to W. A. Brown, c/o C. M. Wharton, Miram, Vic.



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