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LIBERALISM IN THE CHURCH.

"Liberalism in the Church" is the heading of an article in a recent issue of the *Melbourne Age*. It starts by saying that "Of all the changes that have taken place within the last fifty years, none has been more rapid and far-reaching than in the attitude of the clergy of the various churches towards the Scriptures and the traditional religious beliefs." In the foregoing statement we have nothing that is new. For years past, those who have kept themselves in touch with the trend of religious thought have been quite conscious of the fact that destructive criticism has been working havoc in the church, and serious as this undoubtedly is, it might easily have been very much worse. The writer of the article in question assumes that the last word has been said in regard to traditional religious beliefs, when as a matter of fact, those that are fundamental are seen to have withstood the shock of the fiercest criticism. The unstable part of the business is found to be the criticism itself.

A reaction.

Destructive criticism may be said to have been made in Germany. From Germany it passed over to Great Britain, and from Great Britain to the United States. At the present time it is most acute in America, while a decided reaction is making itself manifest in Germany and Britain. The name of Wellhausen is inseparably associated with German criticism, and while once it was a name to conjure with, it is now no longer so. Professor Adam Welch, in his inaugural lecture at New College, Edinburgh, commences his lecture on "The Present Position of Old Testament Criticism" by saying: "During recent years there has appeared in Old Testament criticism a change of attitude which may yet produce large results. To speak broadly, men are not merely questioning some of the results arrived at, but revising certain of the canons set up by the school which passes under the name of Wellhausen. That school, which has been

so long dominant that it has passed into the accepted position, is now being subjected to keen criticism." And so these schools of criticism have their day and pass away, but the Bible stands.

Influence of Evolution.

About the middle of the last century the Tübingen school came into existence. Its high priest was Professor Ferdinand Baur. It had a temporary vogue like the Wellhausen school. In a recent inaugural lecture Professor A. S. Peake, referring to this school, said, "All that profound learning and brilliant genius could do for the theory was done by Baur and the band of scholars he gathered round him, but as is well known, this criticism has not held its ground." This is putting the matter mildly, for it may be truly said that Baur's criticism is utterly discredited. We have held, and still hold, that the acceptance of the theory of evolution as an adequate explanation of the origin of things lies at the foundation of the current scepticism. It brought into existence German destructive criticism. Dr. R. F. Horton, referring to this, says:—"Naturally the investigator who got hold of the clue of evolution was eager to extend it as far as it would go, and gradually he extended it much further than it would go. The idea came to rule the age in which most of us were born that evolution accounted for the system to which we belong, and that creation was an unnecessary hypothesis"; and by applying evolution to religion, there came the elimination of the supernatural, and the giving up of such fundamental ideas as the virgin birth, miracles, the atonement, and the resurrection, until, as Horton says, "In these various ways the world has tried to face the most perplexing and disturbing intellectual atmosphere that has ever come into existence since Christianity was born, and we ought to be thankful, if we are Christians, that Christianity not only lives, but has continued during these fifty years to deepen its influence upon the national life, and to extend its sway over the

heathen world, and that the last half century has been the time of the church's greatest triumph in winning the world to the obedience of Christ."

The question of ancestry.

The folly of allowing theories associated with great names to unduly influence us is seen in the avidity with which men and women of all classes accepted the Darwinian hypothesis. For the basis of this theory is natural selection, which is now practically abandoned. Other theories of evolution have taken its place, and it remains to be seen if they will stand the test of time. In regard to the Darwinian theory, a story is told of a lady who, with her daughter, had heard a lecture upon the descent of man, and who, when the daughter asked her in leaving the lecture room: "Then it is true that we are descended from monkeys?" She replied: "Let us hope it is not true, or if it is true, let us hush it up." It certainly gives us a higher conception of man to believe that he was made in the image of God. Any theory of life which ignores this conception must issue in unbelief, and it is not strange if the theologians who are under the sway of a non-creative evolution are developing a rank materialism.

Bible stands the test.

The writer in the *Age* takes too many things for granted. We can assure him that the last word has not been said about quite a number of things—not even about the date of the Pentateuch. The "assured results" of the "higher criticism" have too often been demolished for us to put much trust in them, especially those which are only supported by indifferent logic. The light which has come from excavation in the East has frequently demonstrated that the unsupported Biblical statement was worth more than a whole volume of destructive criticism. We therefore propose to hold to the Bible as against the critics. When Luke tells us the story of the virgin birth, we believe him, because we have found him to be a trust-

worthy historian, and one who has repeatedly triumphed over his critics, because he knew what he was writing about, and they did not. Moreover, we believe that a miraculous birth was essential to the existence of a sinless being, and do not believe that a "new Creative Head could be given to humanity without something altogether exceptional—a creative act—in his origin."

Editorial Notes

Demoralising Picture Shows.

Judge Murray, of Sydney, the other day when sentencing a youth of 16 for house-breaking, whose downfall was attributed to what he had seen at picture shows, spoke strongly of the evil influence which some films exercised. He said that while "our Board of Health is empowered by law to stop the sale of physical poisons, yet by the aid of picture shows moral poisons are being disseminated. There is no doubt about the demoralising influence of some of the films screened, and the sooner some people are prevented from making fortunes at the expense of the morals of the community the better." While the judge recognised the educational possibilities of the picture show, he was evidently more impressed with the dangers and declared that the last time he was at a show he "was disgusted at some of the moral filth" he saw depicted. These moving pictures may be of educational advantage in some cases, but we fear the tendency is on the whole most unhealthy from a moral and spiritual standpoint. It should surely be possible to bring influence to bear upon the authorities to prevent the exhibition of pictures which tend to degrade our young people. Here is an inviting field for the exercise of the energies of our Reform Bureaus and Vigilant Associations. Failing these, our Councils of Churches might focus religious sentiment in order to the removal of objectionable features.

Clerical Collars and Titles.

The editor of the *Australian Baptist* says, "When in England three years ago, after an absence of a quarter of a century, we were struck by the fact that the clerical collar had been almost entirely discarded by Free Church ministers, particularly by Baptist and Congregational ministers. We remarked on the fact to one of our leading Baptist ministers. 'Yes,' he said, 'the collar has gone. Few Free Church ministers use it now.' We asked, 'Why?' 'It is the breaking of the last link in the sacerdotal chain,' was the reply. 'What do you mean?' 'Have you ever looked on the inside of one of those collars? In the trade it is known as the Roman collar. Look on the inside, and you will see the brand.' Then we understood." This is so far, good, but we are not sure that the disuse of the clerical collar is the "breaking of the last link in the sacer-

dotal chain." There is another yet to be broken in the title "Reverend," which our "Free Church" ministers as a rule still retain. Every one recognises that this is a relic of Romanism, and but another way of saying "His Reverence." It savors more distinctly of sacerdotalism than clerical collars or white ties, for it was originally designed as a distinguishing title for those who stood as priests between men and God, and were therefore worthy of special reverence. It wears the Roman brand as plainly as the British clerical collar. The clerical title in the Saviour's day was "Rabbi," and he expressly enjoined upon his disciples "Be ye not called Rabbi, for one is your Master, even Christ, and all ye are brethren." Of course we acquit our good brethren of all desire to assume sacerdotal functions by the use of clerical collars, ties or titles, but that they are remnants of a symbolism designed to represent sacerdotalism is patent to all. Where the priesthood of all believers is recognised, they are manifestly out of place. *Little* men, unable by intrinsic worth to obtain the influence they desire, may need to ape the parson or the priest in dress and titles, but to the stalwart Protestant minister we should imagine such trappings of Romanism, if not positively offensive, must appear puerile and silly.

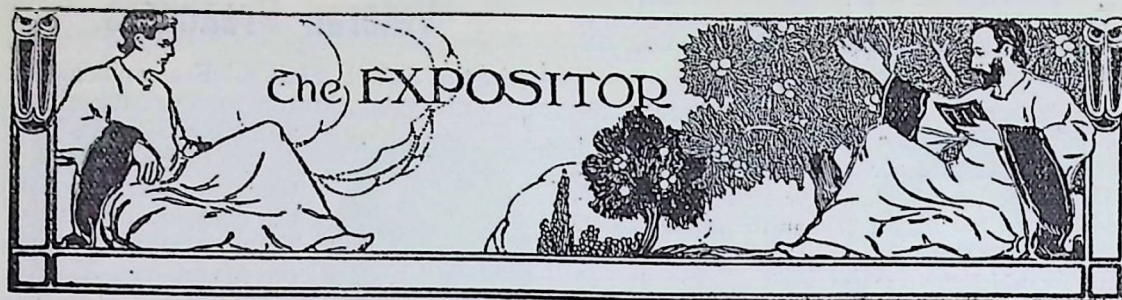
The Medical Verdict.

Among the valuable papers read at the Australian Temperance Convention in Adelaide, one by Dr. A. H. Gault is worthy of special note. He said that "Errors died hard. It had been thought that alcohol was the natural beverage of every civilised community. Could they find anyone championing such an idea to-day? It was still believed that alcohol was a stimulant. Science said that it was not." He affirmed that "its use even in small doses was positively injurious to the human system." "As of old, alcohol as a beverage was a mocker, pretending to comfort, but surely destroying. As a drug it was most dangerous. It was not in any sense a stimulant, and there was no condition where a safer and more effective drug could not be found. Many doctors never prescribed alcohol, and the number was increasing." In referring to the vote of thanks, Dr. Gault illustrated the advance of temperance in the medical profession by saying as far as his memory served him, when he first came to South Australia, "he and Dr. J. C. Verco were the only two who did not take any alcoholic beverage at the annual medical dinner. Last year he noticed that quite half of those present did not take it. They could rest assured that it was usually a sign of ignorance of the true nature of alcohol if they saw young men taking it. The disposition among medical men was more and more to refrain from its use." In the discussion, Mr. Williams, Secretary of the Queensland Alliance, stated that at the Gympie Hospital last year not a penny had been expended on alcohol; Mrs. Lee-Cowie said that not a shilling had been spent at Oamaru Hospital, N.Z., last year, and Mr. C. A. Berglund, of Victoria, said

that twenty years ago the expenditure at the Melbourne Hospital was 4/10½ per head, per year, but it was now one penny per head. There has long been a growing conviction that alcohol was useless as a beverage, but it is now being voted out of court as a medicine. Reformers may well take heart as they see how science has come to their support.

A Socialist Sunday School.

For nine years the Melbourne Socialists have been running a "Socialist Sunday School," and have attained such a measure of success that they were emboldened to let the public have a demonstration of their prosperity. Accordingly the Gaiety Theatre was secured for Sunday afternoon, March 22, and the audience was treated with a varied programme, which we are assured "illustrated the type of instruction given in the Sunday School." This consisted of singing "The Red Flag," and saluting this Socialistic emblem; "Morris dancing"; the recital of a Socialist "ten commandments," which it is needless to say differed from those given by Moses; a recitation about Tom Mann in South Africa, "The best man fitted for the job, to put on the gloves with Goldstein, and to punch him in the gob," and other items of an equally refining character. Among these was a recitation depicting the fate of a "scab," to whom Peter refused admission to heaven, and who was also rejected from hell. But the element of worship was not entirely absent, for all the scholars united in a hymn proclaiming "Human love our master, human love our lord." It is an axiomatic truth that people never rise above that which they worship, and unfortunately "human love" is not always the most elevating of passions. While it is sad to think of little children being brought up to ignore the Word of God, and growing up in ignorance of the only truth that can truly purify and ennoble life, it is a relief to realise the utter impotence of infidelity as a constructive power. This is seen in the fact that in the great city of Melbourne as a result of nine years' work, the school consists of only 50 scholars. The secretary reported that last year the attendance fell to 15. However, by strenuous exertions and doubtless under the influence of the approaching anniversary, the number has been raised to 50, and the secretary enthusiastically assures us this "gives hope for the future." There is scarcely a Christian Sunday School in any city of a quarter the size that would not be ashamed after one year's labor to report such a miserable attendance. If our friends feel exultant over their nine years' labor they are to be congratulated on their magnificent enthusiasm. But to the average school worker the report sounds more like a funeral dirge. The fact is that infidelity in any form is purely negative and destructive and can build nothing. Every infidel organisation in Australia up to the present has proved a dismal failure. And if the programme of this little school in Melbourne is a specimen of the usual proceedings it is not surprising that it has followed suit.



The Witnesses to the Resurrection.

By J. H. Rushbrooke, M.A.

"Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us."—Acts 10: 40, 41.

The resurrection of the Lord Jesus has been a central feature of Christian preaching from the Day of Pentecost onwards. The resurrection had opened the eyes of the apostles to the meaning of the death of their Master, and shown that the death was not defeat, but victory. It had transformed their whole thinking concerning the kingdom of God, so that these men, who had looked for an earthly kingdom based on physical force, are found proclaiming a spiritual kingdom based on love and the forgiveness of sins. It had revealed to them a Christ, not belonging to the visible and temporal order, but to the invisible and eternal. The thought that their Leader was dead had brought despair to their souls; his death meant, indeed, the end of all things, for no message of hope for Israel or for the world could have been founded on loyalty to the memory of one who had lived, but was now dead. The resurrection changed despair into triumph by revealing One that, although he was dead, is alive for evermore. They put that fact in the forefront of their teaching—everything rested on that. See them, even before the Day of Pentecost, as they are gathered together for the purpose of choosing a man to fill the gap in their ranks caused by the falling away of Judas Iscariot: "Of the men therefore which have companied with us all the time that the Lord went in and out among us... must one become a witness with us of his resurrection" (Acts 1: 21). The earliest public discourse recorded in the Book of the Acts is that of Peter on the Day of Pentecost, and it contains the solemn asseveration: "This Jesus did God raise up, whereof we all are witnesses" (2: 32). The idea that the special task of an apostle is to bear clear testimony to the rising of Jesus pervades the Acts and the Epistles. Recall passages like these: "Ye killed the Prince of Life, whom God raised from the dead, whereof we are witnesses"—so Peter speaks in another sermon. "With great power gave the apostles their witness of the resurrection of the Lord Jesus"—so Luke, the writer of the Book of the Acts, sums up their work in Jerusalem. Paul shared the idea, and presented the same testimony. In Athens he preaches "Jesus and the resurrection." Arguing against those in Corinth who say there is no resurrection, he writes:

[In that case] "we are found false witnesses of God: because we witnessed of God that he raised up Christ" (1 Cor. 15: 15). The conviction that Jesus lived made the apostles preachers, and their testimony created the Christian Church. Apart from belief in the living Christ, they had never spoken to the world, and our religion had never come to be. Small wonder, then, that their own title of themselves should be "witnesses of his resurrection." The resurrection is central to their faith; it is the secret of their power.

Think for a few minutes, and you will be convinced that the testimony of a few men such as these was the highest that, in the nature of the case, could be offered.

Competent witnesses.

1. The witnesses are fully competent. Of course, their competency is questioned—scepticism is bound to question it—and they are represented as credulous persons subject to hallucinations, mistaking visions for realities, confusing fancies arising in the mind with suggestions from without. There is a complete answer to all this from the side of psychology, but I do not offer it now. I call attention only to the qualification for inclusion among the Twelve, as Peter lays it down in a passage already quoted: "Of the men therefore which have companied with us all the time that the Lord Jesus went in and went out among us, beginning with the baptism of John until the day that he was received up... must one become a witness with us of his resurrection." Here then, is a group of men who had enjoyed many months of almost unbroken intercourse with Jesus; they had eaten and drunk with him, they had gazed upon his deeds, and listened to his words. In the language of John, they had seen and heard and their hands had handled. Often they had misunderstood, but they loved him in spite of their perplexity. Good Friday had come: his death, and their utter forlornness and despair. Then Easter Day, and a message they could not at first believe; then a mighty revulsion of feeling, a joy that banished despair, because he was not lost; he was with them; their intercourse with him was renewed. Is it credible that these men could find in the fancies of their own minds an adequate substitute for the living Friend they had known? They knew him as no other knew him; and nothing but a real experience would have convinced them of his

presence. Whatever doubts we may entertain as to some of the reports concerning the risen One, we have to reckon with an objective, convincing, manifestation to these men. Their despair was too profound for them to imagine him living; their knowledge of him was too intimate for them to mistake some anæmic spectre of the imagination for their Friend and Lord. More competent witnesses could not be.

The wonderful change.

2. We shall underestimate the value of the apostles' evidence unless we realise that what they *said* is not the chief part thereof; what they had become is far more. They presented in themselves an embodiment, a living illustration of the working of the Living One of whom they spake. Do we realise the transformation of the Twelve that followed the resurrection of Jesus? During the days of his flesh they were being schooled by him; but how slowly they learned! They shared the radical error of their day, the expectation of a political Messiah and an earthly kingdom of God. So they quarrelled about their own status in the kingdom, and were bitterly disappointed that their Master did not hasten to draw the sword. Even when Peter had confessed "Thou art the Christ," he could not bear the idea that the Christ would suffer and die. Right on to the end the worldly idea ruled their minds; and when Jesus was crucified, their hope crumbled into dust. They could not hate him; but how terrible was their disillusionment! He rises, and lo! within a few weeks these men are preaching a spiritual gospel, forgiveness of sins, a spiritual Messiah, a spiritual kingdom, a throne gained by sacrifice: "God hath made him both Lord and Christ, this Jesus whom ye crucified." There is no explanation of the change but this: the resurrection had opened their minds. When the morning of the resurrection followed the night of despair, they welcomed their Lord; they offered to him the belief for which alone he cared; heart, will, conscience, intelligence—they surrendered all to him: and so they became men for whom and in whom he lived indeed; through such men he could extend his church in the world; through such men he would come into his kingdom. These apostles, illumined by his Spirit, could proclaim his resurrection and its meaning with the power of those to whom it was no mere phenomenon, but a fact that had changed their lives. They could win believers like unto themselves. Such as these—no others—were worthy witnesses to the risen, the deathless Christ.

The inward witness.

Men and women, how are we affected by the Easter message? Three attitudes are possible. We may disbelieve it. Multitudes do disbelieve it. Or we may believe it as a mere statement of a historical event without permitting it to make any difference in our lives. Such belief is worth nothing. Or we may believe it in the Christian sense as a moral and spiritual fact—something that

makes all the difference to us. I summon you to the exercise of such a faith in the risen Christ. We, too, may know him and the power of his resurrection. To look humbly for the salvation he brings, to surrender self-will, to follow truth, to cherish love, to fulfil duty, all in fellowship with him, means to enter into the experience which makes us the witnesses of the living Christ.

In joy of inward peace, or sense
Of sorrow over sin,
He is His own best evidence,
His witness is within.

No fable old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years;—

But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

That, my friends, is the Easter faith. May we be of those who, out of the fulness of a heart's experience, are able to testify that Christ is risen and liveth!—Amen.—Christian World Pulpit.

First Australasian Temperance Conference.

A notable Conference of Temperance workers has just been concluded in Adelaide. Delegates from various Temperance Societies and Alliances gathered in the South Australian capital to the number of about 60. They came from New Zealand, Tasmania, Queensland, New South Wales, Victoria and Western Australia. There were also delegates from Alliance, Rechabite Districts, Good Templars, and other Friendly Societies from South Australia that gathered with the visitors and met to confer about the great problems that confront Temperance Reform in this great Commonwealth. Our own churches were well represented. James Manning, of Mile End, was elected President. J. G. Barrett, of Moreland, Vic., was elected a Vice-President. F. McClean and others from our Melbourne churches were delegates. J. E. Thomas gave an address one afternoon, and led the discussion on "The Church and the Liquor Traffic." It is gratifying to see that our brethren are taking an interest in the fight against the great drink curse that is in our midst. Many important questions were discussed during the Conference, and the following resolutions passed show the kind of work to which Temperance people should direct their efforts more strenuously than ever in the coming days. After a discussion on Temperance Education, in which it was agreed that the safest and best line of

Temperance reform is to save the young from the evils of strong drink, it was resolved:—

1. "That this Conference, recognising the tremendous influence for evil of the drinking habits of the people upon our national life, is of opinion that instruction as to the nature and effects of alcohol is no less important than the subjects upon which the scholars in our schools are examined and for which the teachers receive due credit, and it therefore declares that the people of Australasia have a right to demand that to all young people over a certain age such instruction shall be given as shall teach the effects of intoxicating drink on the human body and mind, the subject to be on all Government schools curriculae as one for proficiency in which credit marks shall be earned."

2. "That this Conference, recognising the great and increasing influence of the Sunday School on the minds of the young people and the menace to their future welfare of the existing liquor drinking habits of the people of Australasia, earnestly urges those who have charge of Sunday Schools to see that full use is made of quarterly Temperance pledge rolls for the purpose of safeguarding the scholars against intoxicating drink."

3. "That this Conference, while recognising the splendid service rendered by Bands of Hope and Juvenile Temperance Societies and Lodges in the past, believes that in certain directions greater attention might have been paid to Temperance teaching, and would earnestly request all leaders of such organisations throughout Australasia to take full advantage of the splendid literature now available for giving most valuable lessons on alcohol and its effects to the members of such societies."

The matter of Temperance Legislation was also discussed, and important resolutions concerning united effort in the various States were passed.

It was also resolved to form a Federal Temperance Alliance, consisting of delegates from all the States and the Dominion of New Zealand. This should be a powerful factor in future work, and bring much more united and vigorous effort on the part of Christian people everywhere who have this work at heart.

It was decided to hold the next Conference in Melbourne in two years' time, and that the meetings be held henceforth bi-annually. The South Australian Temperance Alliance are to be congratulated on arranging so important a gathering, and it is to be hoped that the earnest and hearty co-operation of all our own churches as well as Temperance workers in all churches throughout our land will be given to further on the work so well begun.

We have Christian people enough in Australasia to so influence popular sentiment, and so educate the young that in a little while the banishment of this iniquitous traffic from our land would be accomplished. As John G. Woolley says, The will of God for the liquor business is that it should die, and die now, by the will of the people—and Neil Dow stated a striking truth when he said, "Whenever the church says to the liquor business, Go, it must go."

Veteran Preachers.

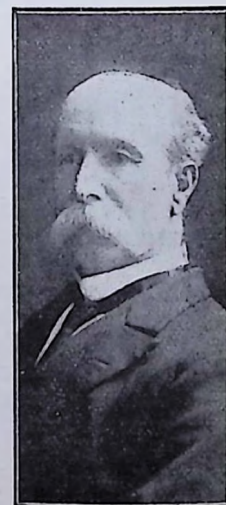
At the S.A. Preachers' Fraternal gathering on Monday, March 30, a presentation of



T. J. Gore.

a clock was made to T. J. Gore from his brother preachers to mark the occasion of his 75th birthday, which occurred on March 23. Jas. E. Thomas made the presentation on behalf of the preachers interested, and expressed the gratitude to God that all felt in the sending of T. J. Gore to Australia, and in the great work he had been spared to do in this land. Several other brethren joined in expressing the hope that Bro. Gore would be spared yet many years to give of his ripe experience to the help of young and old. They wish that the evening time will be increasingly brightened with the presence and blessing of God. H. D. Smith, another pioneer, presided at the meeting, and the best wishes of the preachers were also expressed to him on his arrival also at the ripe age of 75. Bro. Smith came to South Australia in 1869, two years after Bro. Gore, and has given long and faithful service to the brethren in Hindmarsh and other places in which he has labored. Bro. Smith related some of his experiences, including his recent visit to his venerable mother, who is remarkably active still at 94 years of age.

Both these aged warriors interested and helped their younger brethren by recording some of the events that have marked the progress of the work in our land since they first commenced their labors for the Master. We are sure that the whole brotherhood joins in wishing these two faithful and beloved veterans still many years of joy and usefulness here, and the abundant blessing of our heavenly Father at evening time.



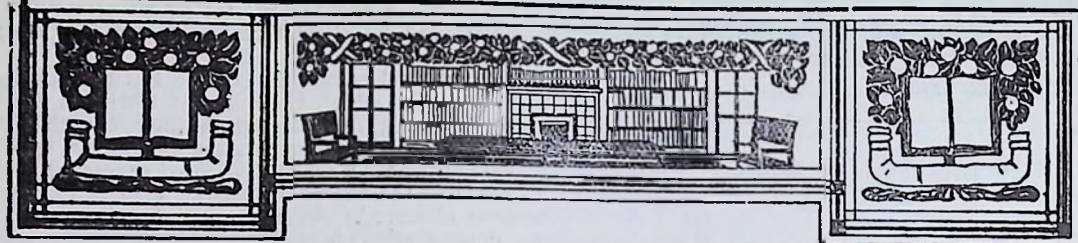
H. D. Smith.

The man who can pray truly is richer and more blessed than all others.—*Chrysostom.*

Jewels do not lie upon the surface of the earth; highways are seldom paved with gold. What is most worth our finding calls for the greatest search.—*Stillingfleet.*

For all of us the road has to be walked every step, and the uttermost farthing paid. The gate will open wide to welcome us, but will not come to meet us. Neither is it any use to turn aside, it only makes the road longer and harder.—*George Macdonald.*

PROBLEMS OF THE PASSION WEEK.



By Dean Alfred Martin Haggard,
of Drake University, U.S.A.

Reprinted from the "Bibliotheca Sacra."

"What Biblical task would you place before them, if you wished to break down the brightest and best students of all the graduating classes in all the schools of theology of the world for fourteen years in succession?" I might not find a question which would do this, but I would try them out on the problems of the Passion Week. I know of nothing more intricate—nothing closer to the realm of the hopeless. I say this after some years of special study in this particular field, and after many years of hard work upon the most difficult problems in the Bible.

In a way as brief and plain and simple as possible, allow me to state the results of my work.

I find that Jesus arose from the dead on a first day of the week—the day so well known to us as Sunday or the Lord's day. This first Lord's day differed from its companions of the present time by having both its beginning and its ending determined by the setting of the sun. According to Jewish custom, this was true of all their days till the Roman custom of counting from midnight to midnight began to claim a place.

At what hour of this great day was the stone rolled away? At what hour did Jesus come forth from the tomb? The Gospels clearly and certainly call for an early morning hour. If the resurrection of our Lord took place between three and four o'clock, we would speak of it as the fourth hour of the day. With the Jews it would have been the tenth hour. I know of no hour which more completely meets the demands of all the facts in the case.

At what hour was the crucified body of our Lord placed in the sepulchre by Joseph and Nicodemus? Since the death upon the cross occurred at or near three o'clock in the afternoon, the hour of interment must be fixed later—enough later to give time for several events mentioned in the records. Since the Sabbath began at or near six o'clock and prevented the Galilean women from taking their part in the embalming of the body, though they did have time for some preparation after their return from the burial; and since the embalming conducted by the men must have taken a little time, the hour of interment must be placed an hour, or the larger part of an hour, before six. The time most probable for the interment was at five o'clock.

How many hours did the grave hold the body of Jesus? According to the late Dr. W. J. Beecher, the answer should be about

thirty-six hours. With very, very few exceptions, the world of biblical scholarship answers by that number. During almost a lifetime, as preacher and teacher, I never dreamed of calling this answer in question. I was, however, forced to abandon it not long since. Some argue stoutly and with great ingenuity for seventy-two hours. This position I find absolutely untenable. If I have considered all the facts,—if I have made their induction with proper care and with scientific precision,—the body lay in the grave between fifty-nine and sixty hours.

The day of crucifixion, therefore, was not Friday, but Thursday. The Gospel references to the time in the grave are many and may be classified, forming three types of description. The "three days and three nights" of Matt. 12: 40 is the most exacting type. Thursday, according to a well-known method of Jewish reckoning, satisfies its minutest demands.

I find that the Sabbath which fell between the burial and the resurrection of the body of our Lord was double—forty-eight hours in length! These double Sabbaths were frequent, and well known to the Jews, though, as a rule, entirely overlooked by all classes of modern commentators. Such Sabbaths occurred at regular intervals of six or seven years. Aside from the Seventh-day Sabbaths, the Mosaic Law provided seven others, of which the Day of Atonement and the Passover Day were the most noteworthy. Like our Christmas and New Year's Day, these, in the course of every few years, fell upon any and every day of the week. In the year of Jesus' death and resurrection, the Passover Day, one of the seven annual Sabbaths, Nisan 15th, fell upon Friday—fell so that its closing moment touched the opening moments of Saturday, Nisan 16th, the weekly Sabbath! That this Sabbath was more than ordinary is plainly evident from John 19: 31. It required no great amount of learning to grasp these things. A friend in Denver said to me last summer: "I have always known that this Sabbath was more than ordinary." Thus it is evident that Jesus was crucified upon the 14th, and died at the usual hour for the slaughtering of the lambs.

It therefore follows, unavoidably, that the regular Passover supper, the feast of unleavened bread, was eaten by the inhabitants of Jerusalem hours (from five to seven) after the body was placed in the tomb. It follows just as certainly that Jesus, with his

disciples, sat down to a Passover supper (Luke 22: 8, 11, 13, 15; Mark 14: 12, 14, 16, 17; Matt. 26: 17, 18, 19) about twenty-four hours before the usual time. Facts do not cease to be facts because they involve difficulties. John 18: 28 refers, not to the Passover eaten by Jesus and his disciples, but to the regular Passover eaten in the night of Nisan 15th.

There are two other feasts recorded, out of which "expert modern scholarship" is striving to make but one. Both these feasts were in Bethany and, in each instance, Jesus was anointed by a woman. But one feast was in the home of Lazarus and his sisters, while the other was in the house of Simon (John 12: 1-11; Matt. 26: 6-12); one was served on the evening which ushered in the Sabbath of Nisan 9th, and the other, four days later, in the opening (evening) hours of Wednesday, Nisan 13th.

Jesus arrived in Bethany (John 12: 1) on Friday, Nisan 8th. His arrival was probably so close to the end of this day that the supper of the 9th followed within less than three hours. The great majority of those who hold that Jesus was crucified upon Friday, claim also that he arrived in Bethany upon the previous Friday! That would be an impossibility. "Six days" (John 12: 1) before one Friday never did, and never can, bring one into the preceding Friday.

Palm Sunday (Nisan 10th) stands, while Good Friday must go. Tuesday, the 12th, was the last day of Jesus' public ministry. Wednesday, the 13th, was a day of retire-



Mary Magdalene at the Sepulchre.

Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.—John 20: 15, 16.

ment throughout which Judas sought in vain for an opportunity to betray his Lord—an opportunity which never came till after the middle of the night of the 14th. Judas thus sat throughout the Lord's last Passover and through the Lord's Supper. He listened to the last discourses of the Master (John 13: 36—17: 26). He followed to the very gates of Gethsemane, and never left to bring the soldiers till Peter and James and John (Mark 14: 33) could no longer keep watch of him.

Such are the conclusions offered for the consideration of my readers.

Believing in the truth of the foregoing conclusions, it is the purpose of the author to do all in his power to gain for them a commanding position in the world of biblical thought. The purpose of the *Bibliotheca Sacra* in giving place to this article is closely allied to that of the writer. First of all, this Quarterly desires the truth upon this vexed question. In the next place, its editors wish that the severest tests known to the scholarly world be applied to these conclusions. If others are better, they are more than glad to get them.

[The above is taken from a reprint in which the subject is discussed at greater length.—Ed.]

Messengers of Sorrow.

Clouds and sunshine are often close by each other. So are also the joys and sorrows of life. Job's sons and daughters were in their eldest brother's house eating and drinking wine, with little thought that at the very time of their festivities messengers, one after another, were on their way to bring sad tidings of the destruction of oxen, sheep, camels, and that the whole affair was to culminate in the destruction of the house in which they were feasting and their own lives to be lost.

When we least suspect, a messenger comes to us bearing sad tidings. It may be a letter in the early morning's mail; an unexpected telegram; a friend telling of the work of an enemy; a storm bringing in its trail havoc and destruction; sickness entering the home, carrying off an opening bud of promise; misfortune closing the doors of the place of business; poor investment, leaving only "ashes" instead of gold and silver. And, too, these frequently come one close upon the heels of the other. Scarcely has one trouble subsided before another begins, for troubles, like clouds, often chase each other.

Life to a large degree is made up of struggles and conflicts, for few are carried to heaven on flowery beds of ease. It is folly, therefore, to expect to escape our just proportion of life's trials, for every one must take up his cross and bear it if he expects to ever be successful. No one has ever yet obtained the crown without first bearing the cross, for even the Son of God, with all his perfection, had to suffer, and he suffered as never man suffered. We must not, therefore, expect to escape our share of the afflictions of life. Few men ever became great

without having first suffered. Through struggle we gained victory. Only as we endure hardness, as tested soldiers, are we worthy of promotion and confidence. Blessed are they who "suffer as Christians."—*L. M. Zimmerman.*

"For He is Risen."

"He is not here, for He is risen!" How
Could He be held, Death's captive, in the tomb?
"He is not here!" On His victorious brow
There shines the crown of Him who sealed
Death's doom.

"He is not here, for He is risen!" Lord,
Make Thyself known, and call me by my name,
As Thou didst speak to Mary with a word,
Thyself, Thy very self, yet not the same.

"He is not here, for He is risen! Lo,
The empty place where He in spices lay!"
Dear living Lord, Thy glory make me know,
As Thou dost walk beside me on my way.

—*H. Jeffs.*

Greatness in Serving.

Get this thought clear. Greatness does not consist in being served, but in serving. That was the message of Jesus, and it melts all our false ideals and our pride. The wife of President Hayes, when her husband was governor of Ohio, saw a crowd on the street jeering a drunken woman. She stopped the carriage, and took the woman in beside her, and drove off. That act glorified her. Or take the story of the Glasgow policeman who noticed a poor woman picking up some things from the pavement, and demanded to see what they were. Uncovering her basket she showed him pieces of broken glass, and said, "I thought I would take it out of the way of the bairns' feet." God is God, not because he is great and exalted and holds us all in the hollow of his hand. He is God because he loves us more tenderly than ever we have been or can be loved, and because he serves us more untiringly, more patiently, and more faithfully than any other.—*R. P. Anderson.*

Every time a blessing comes to us we ought to remember that there is an unseen One standing veiled close beside us, that it is Jesus himself from whose hands the gift of love comes. Indeed, he is in every providence of our lives. Some of these providences are dark and perplexing, yet always the strange form standing in the dim twilight is the Lord. Do we always recognise him? If we did, would it not oftentimes quiet our fears and bring peace to our hearts?—*J. R. Miller.*

Make sure that, however good you may be, you have faults; that, however dull you may be, you can find out what they are; and that, however slight they may be, you would better make some patient effort to get quit of them.—*Ruskin.*

Correspondence.

CHURCH BUILDINGS AND DECORUM.

Your candid Editorial Notes (April 2), under the above heading, are opportune.

The practical recognition of the spirit of Christian cordiality which Churches of Christ in Australia have rightly fostered in their church life has been so subtly degenerating through a series of years towards a marked want of reverence that a "sense of the fitness of things" appears to have become obscured. As a consequence there is in our congregations a tendency to both precede and conclude the worship of God with a go-as-you-please atmosphere more in harmony with the prelude and leave-taking at secular entertainments. "The thoughtless conduct of their elders," together with the lack of a due inculcation of reverence and decorum into the minds and bearing of the young in the various Junior departments of church activities are probably the cause.

If allusion to this aspect of divine worship were occasionally made from the platform it would help in checking the undesirable drift.

1 Timothy 3: 15.

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In the Realm of the Bible School

THE LOST SHEEP AND THE LOST COIN.

Sunday School Lesson for April 26,

Luke 15: 1-10.

A. R. Main, M.A.

To appreciate properly the three parables in Luke 15—the parables of the lost sheep, the lost coin, and the lost son—the reader should notice them all at one sitting. Since, however, this would give too much matter for one lesson, the selectors have done wisely in allotting the first two parables to one study, and in giving a special lesson to the greatest, “the pearl of parables,” that of the prodigal son.

The occasion.

Very often a mistake has been made in the treatment of Luke 15. Isolated phrases have been taken as themes for texts, often fantastic spiritualising has been indulged in, and the great outstanding purpose of the series of parables has been ignored. A gem by itself might appear beautiful; he who viewed it in all its aspects with the aid of a powerful glass, might see much in it to admire; but surely all will agree that the stone would receive an added lustre and beauty because of its position in, say, a necklace, surrounded by others of equal worth and embedded in a setting which the jeweller deemed worthy of its price. So it is with the Scripture stories. If we see them in their original setting, and seek the Master's meaning, we shall do better than if we isolate a text and microscopically examine a fragment of a verse.

Luke explains the occasion of the Lord's words. Scribes and Pharisees were angry at Jesus' reception of publicans and sinners. It would almost seem as if there were a mass movement amongst the outcast classes. The evangelist says, “Then drew near unto him all the publicans and sinners.” The religious leaders murmured because of this; they made an accusation out of that which is our highest glory, “This man receiveth sinners and eateth with them.” It was to these murmuring scribes and Pharisees that the parables of our study were spoken.

A word may be spared for the incomparable Teacher. Few Scriptures are more loved than that which constitutes our study. Think of the way in which the thought of the Good Shepherd seeking the wandering sheep has taken hold of the mind and heart of man. Reflect on the hosts of sermons and treatises dealing with the Prodigal Son. No one, after all the centuries of exposition, is so foolish as to imagine that he has exhausted the treasures of wisdom found in the words of the Lord Jesus. The charm of language matches the beautiful thought. When modern preachers achieve a comparative success in this direction, it is only after elaborate preparation and laborious polishing. Jesus, one afternoon, in response to a grumble, without premeditation, spontaneously uttered “wonderful words of life,” of a beauty of thought and diction such as we may challenge the world to rival.

We note that our Lord replied to the Pharisaic objection by saying in effect: You find fault with

me for acting in one direction on a principle on which you all in other circumstances would yourselves act. If the publicans were as far wrong as even the Pharisees believed them to be, still the lost should be sought. A physician does not spend his whole time with the healthy; he visits and cares for the sick. Any shepherd in Palestine would leave the company of ninety-nine sheep and seek for one lost one until he found it. No woman in Palestine if she lost one coin out of her store of ten, would be content with the thought that after all she had nine safe. No; she would have a glorified spring cleaning, and search the house until she found the lost coin. So with a father; if he had two sons; however much he loved the stayer at home, he would with longing think of his prodigal boy, and gladly welcome his return.

It is interesting to see the connection between our last lesson and this. “There a thoughtless multitude followed him, intending to become his disciples, and he warns them to count the cost. Here a number of publicans and sinners congregate about him, and he rebukes the suggestion that he ought to send them away. It was well to check heedless enthusiasts, that they might be saved from breaking down afterwards. It would have been a very different thing to have sent away penitents, that He might be saved from legal pollution.”

Who were the ninety and nine just persons which need no repentance? In actual fact, no mere human being on earth ever was without need of repentance. Some have therefore regarded Christ's leaving of the angels as his leaving the ninety and nine. But this gives confusion when in verse 7 (cf. 10) we seek to distinguish between those who rejoice and those over whom they rejoice. Again, the suggestion has been made that Jesus' words “represent a hypothetical class, an ideal which since the fall has not been reached.” If there were ninety and nine who had never sinned, still the exceedingly great joy over one sinner's repentance would be right. This is not very good. The ordinary view seems better. Luke lets us know that Jesus' words were spoken to justify his reception of lost sinners (“the publicans and sinners” of verse 1) in answer to the objections of self-righteous Pharisees and scribes. These last did not realise their own need of repentance; they were in their formalism and hypocrisy guilty of sins at least as heinous as were the flagrant offences of the outcasts, but their zeal for external propriety and ceremonial observances was such as to keep them from feeling the need for repentance. In each of the three parables of Luke 15, both these classes reappear. The publicans and sinners were represented by the sheep, coin and son that were lost. The natural reading of the sheep, the coins and the son who were not lost, is to refer them to such as the Pharisees and scribes. The Lord did not believe they were not lost; but in their self-righteousness they treated themselves as safe and the outcasts as so far lost that they would not risk defilement by mingling with them. For the moment, Jesus took them at their own valuation, as if he said: Should these be as bad as you think they are and should you prove to be as good as you think you are, still on your own showing I, as the Good Shepherd, am right in seeking the lost ones.

If we ask why Jesus gave an answer in three parables and not in one, the reply seems to be that “such is the grandeur of the work of redemption that no one parable can adequately convey it.” It was not mere repetition; true, the three stories teach in common certain lessons; but each gives its own contribution; particularly the third parable gives us some aspects of truth which the others by themselves would not yield.

The common lessons.

All the parables agree in emphasising certain great lessons. We should beware lest our familiarity with these blunt our appreciation of them and the wonderful revelation they contain.

First, there is *God's sense of loss*. The shepherd, the woman, and the father all lost something of value. So does God when the sinner wanders away from him.

We see, too, *God's special love for the lost*. We must not press this unduly, but a lost thing, simply because it is lost, monopolises a great deal of our attention. It may assume to us what in calmer moments we deem a disproportionate value. Our heart goes out to it. So the Father teaches us that He and the Son regard the lost one not with less affection, but with a love which prompts the seeking of the erring one.

The *seeking love* of Christ is admirably illustrated in our two parables. The former has become a classic—the diligent, painful, self-forgetting, loving seeking of the shepherd who would risk his life for his sheep, tells us much of the love of Jesus.

The *joy over the saved* is depicted in all the stories. Sometimes men on earth, even Christian folk, seem indifferent to the salvation of the outcast. The weary, sin-sick soul may at times almost naturally think that no one on earth cares for him; whether he sink or swim, it matters not. Our lesson says it does matter; there is joy in the presence of the angels of God over one sinner that repenteth.

All through, we find that the *value of the individual soul* is emphasised. One sheep, one coin, one boy, were lost. The individual was loved and sought and welcomed.

Lessons of contrast.

Every reader will note how one parable helps another in the lesson. We have a *climax in numbers*. In the first parable one in a hundred is lost. A shepherd with ninety sheep was in some sort a rich man. But he will yet seek the one. So God loves. In the second parable, a woman loses one in ten; she has proportionately lost ten times as much as the shepherd. The third parable tells of a fifty-per-cent. loss. One out of a hundred sheep; one of ten coins, one of two sons—in a gradation there is forced upon us the thought of the divine loss and the divine love.

It is commonly thought that the parables may give us a contrast in the way in which men get lost. A common division has been: The stupid sinner (the sheep); the unconscious sinner (the coin), the wilful sinner (the son). Certainly some, without special antagonism to God, seem to wander away, enticed here and there by enjoyment and whatever worldly pleasures may in a man's view correspond to the tasty tufts of grass which seduced a sheep from the place of safety. Some again, are lost in part through others' action or carelessness as the coin must have been. Many have deliberately turned their backs on the Father's home, as did the prodigal.

Once more, the parables show something of the ways in which men get found. The first two emphasise that first of all Christ must seek the sinner. The overtures for human salvation must come from God. No endeavor of man's is found or can avail before that. But these two do not give all the lesson. We may have men waiting to be found; they will tell us that the coin could do nothing in order to its finding: it must wait till found. Such ignore the fact that already Christ has sought us; and also they ignore the truth that no one parable gives the full message; they need to read the third, which tells us that after God's seeking love, the sinner must “arise and go to the Father.” The man's wise part comes in the third parable, which, however, must be left for our next study.

The Family Altar

Conducted by M. M. Davis.
From the "Christian Standard."

THE POWER IN THE LORD'S SUPPER.

The power of the emblems of the Lord's Supper is marvellous. For thousands of years these commonplace emblems have held their place in the march of the ages. Other monuments of marble and brass, and far more imposing, have crumbled back to dust and are forgotten. But these not only refuse to give place to others, but they gather force with the coming and going of the years. Why is this? There can be but one answer: *God is in them*. Here is a strong man. His brain is massive, and his heart is tender and his influence over men is always good. He is not a fanatic or dreamer, but a philosopher in the highest and best sense of that term. He has an old picture of his mother, made in the early and crude days of photography. It has no charms for the world, but to him it is the chiefest of all in his large gallery of fine paintings, for it is the picture of his mother. And so these emblems, meaningless to others, are mighty to us because they symbolise the love of One whose love for us exceeds even that of our mothers.

SUNDAY, APRIL 12.

Gems of Thought.—"Who went about doing good" (Acts 10: 38).

"By a word, if fitly spoken,
Howe'er simple it may be,
Oft a chain of sin is broken,
And the fettered slave is free."

One man of pure and merciful and patient life shall at times better represent God to us than shall the church, or what by us is so named; even as on a drop of morning dew, lying calm and still, a more perfect image of the sun appears than on the vast sea, distracted by tumultuous winds. On the sea there is a wide diffused lustre, but on the dewdrop a serene, clear brightness.—*Lynch Cotton*.

Do not amend by reasoning, but by example; approach feeling by feeling; do not hope to excite love except by love. Be what you wish others to become. Let yourself and not your words preach.—*Henri Frederic Amiel*.

Bible Reading.—2 Thess. 3: 1-9: Be an example for others.

MONDAY, APRIL 13.

Gems of Thought.—"He that sinneth against me wrongeth his own soul" (Prov. 8: 36).

I couldn't live in peace if I put the shadow of a wilful sin between myself and God.—*George Eliot*.

Sin is a state of mind, not an outward act.—*Sewell*.

Unholy tempers are always unhappy tempers.—*John Wesley*.

Bible Reading.—Matt. 9: 1-8: Thinking evil in the heart.

TUESDAY, APRIL 14.

Gems of Thought.—"Be content with such things as ye have" (Heb. 13: 5).

He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to his circumstances.—*Hume*.

Unless we find repose within ourselves it is vain to seek it elsewhere.—*Hosea Ballou*.

Contentment is the harvest song of inward peace.—*Whittier*.

Bible Reading.—Heb. 13: 1-6: Why we should be contented.

WEDNESDAY, APRIL 15.

Gems of Thought.—"Our house which is in heaven" (2 Cor. 5: 2).

Some day the silver cord will break,
And I no more as now shall sing;
But oh, the joy when I shall wake
Within the palace of the King.

—*Crosby*.

A consumptive disease seized the eldest son and heir of the Duke of Hamilton, which ended in his death. A little before his departure from the world he took his Bible from under his pillow and read several comforting passages. As death approached, he called his younger brother to his bedside, and, after talking affectionately and seriously to him, closed with these words: "And now, Douglas, in a little while you'll be a duke, but I shall be a king."—*W. R. Clark*.

An aged Christian was at first sad when he heard of the death of a little girl whom he greatly loved. Then suddenly his face grew bright, and he said: "Why, she's gone cross lots, while I am going all around this long distance. I am glad for her."—*William J. Hart*.

Bible Reading.—2 Cor. 5: 1-6: Our future home.

THURSDAY, APRIL 16.

Gems of Thought.—"Be of good courage" (Ps. 27: 14).

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

—*James Russell Lowell*.

Have the courage to cut the most agreeable acquaintance you have when you are convinced that he lacks principle; a friend should bear with a friend's infirmities, but not with his vices.—*New York Star*.

Bible Reading.—Psalm 27: 7-14: God will strengthen the courageous.

FRIDAY, APRIL 17.

Gems of Thought.—"Hope in God" (Psalm 43: 5).

Sooner or later the wrong will be righted,
Sooner or later the wicked will fail;
Sooner or later the dark will be lighted,
Sooner or later the good will prevail.

—*Jessie Brown Pounds*.

A propensity to Hope and Joy is real riches; one of Fear and Sorrow, real poverty.—*Hume*.

As birds in the hour of transmigration feel the impulse of the Southern lands, and gladly spread their wings for the realm of light and bloom, so may we in the death hour, feel the sweet solicitations of the life beyond, and joyfully flee to it that we may enjoy the summer of an eternal heaven.—*Beecher*.

Bible Reading.—Psalm 43: 1-5: David a child of hope.

SATURDAY, APRIL 18.

Gems of Thought.—"Thou fool, this night thy soul shall be required of thee" (Luke 12: 20).

In goodness, rich men should hover above the poor as the clouds above the earth: to water the dry and parched ground.—*Tourneur*.

Mark what was wrong in this man. The evil was not that he had so much, but that he had nothing else. His error was not that he had well considered what to do with his goods, but that he had not considered the good of his soul.—*Taylor*.

Lord, I care not for riches,
Neither silver nor gold;
I would make sure of heaven,
I would enter the fold.
In the book of thy kingdom,
With its pages so fair,
Tell me, Jesus, my Saviour,
Is my name written there?

Bible Reading.—Luke 12: 15-21: The folly of earthly riches.

AN EASTER HYMN.

O thou burdened Christ,
Burdened with a world of woes;
Bearing the sins of all,
Of even thy bitterest foes.

O thou sorrowing Lord,
Sorrowing o'er a world astray;
Fain would'st thou win thy sheep
Back to the narrow way.

O thou healing Christ,
Healing all diseased and blind;
Maimed and halt are brought to thee,
Freedom from their ills to find.

O thou suffering Lord,
Suffering in Gethsemane;
Wilt not the God of heav'n
Shield thee from Calvary?

O thou betrayed Christ,
Betrayed, bruised, despised sore;
Smitten, buffeted, and scorned,
What could'st thy traitors more?

O thou thorn-crowned Christ,
Thorn-crowned, and crucified;
Thy consecrated blood doth flow
From nail-prints and pierced side.

O thou dying Lord,
Dying thus to ransom men
From the dreadful doom of sin
To make them pure and whole again.

O thou pitying Christ,
Pitying even in thy death;
Craving God's pardon for
Thy captors with thy dying breath.

O thou buried Lord,
Buried, but to rise again;
Death could not conquer thee,
Thou "victor o'er the dark domain."

O thou risen Lord,
Risen to redeem mankind
From the shackles of the grave,
And from the chains of sin that bind.

O thou conquering Christ,
Conquering over all thy foes;
Well might'st thy will have failed
'Neath all thy weary weight of woes.

O thou ascended Lord,
Ascended to thy throne above;
Thy Father's arms encompass thee,
Rest upon his heart of love.

O thou constraining Christ,
Constraining all to come to thee;
What bliss awaits us when
We reach heav'n to dwell with thee.

Geelong, Vic.

—*Jessie O. E. Gordon*.

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[Articles, items of interest, etc., for this page should be sent to J. I. Mudford, 76 Munro-st., Ascot Vale, Vic. Phone, Ascot, 767.]

Encouraging News from Daltonganj.

We have had the pleasure of baptising two promising young men at Latehar. They are both Uraons, brought up in the Lutheran Mission at Ranchi, and they both work in the Government Survey Department. Their camp is temporarily located at Latehar, where they came across our preachers. We had some long talks on New Testament truth. It was quite a revelation to them to hear of the simple way of salvation and church organisation. They are rejoicing now in their liberty as members of a church which knows nothing of priestcraft, creeds, or human ordinances. They are helping our evangelists in their work among the heathen villages, and on Sundays. Besides the meeting for worship, Sunday School, and gospel preaching, they hold a little Bible Class among themselves, and are studying the Acts of Apostles. During the week they hold a prayer meeting, and they are planning for a special evangelistic effort in a new district about 24 miles from Latehar. It is good to see them so much in earnest for the salvation of their fellow-countrymen.

A mela or fair is being held here, the shopkeepers living in little bamboo booths by the riverside. The people come in from the surrounding villages to buy their simple wares. We preach the gospel there regularly, and make good use of the picture rolls so kindly sent us by some of our Australian friends. The people are like children in their love of pictures.

We have four village schools in all, and the boys are getting on well in their simple studies, and especially in their Bible lessons. They are very fond of hymns, and sing the plaintive Indian tunes very nicely.

Mrs. Pittman and her Bible woman are having great encouragement in their work among the women and children. At first it was difficult to get a hearing, but now the women, especially of the lower castes, are quite friendly, and eager to hear the word and sing the hymns, which are full of gospel truth.—G. P. Pittman, Daltonganj, Palamau, Feb. 26, 1914.

Notes from the Federal F.M. Executive.

A missionary library is being formed by the New South Wales F.M. Committee.

Bro. Jame. Chinese Evangelist, will probably spend a week or two with the Adelaide Chinese Mission, when returning to Victoria after his forthcoming visit to West Australia.

Practical sympathy is being shown to the Presbyterian F.M. Board in connection with the building of a new hospital in the New Hebrides, to replace the Ambrim institution, recently destroyed.

The sum of £25 has been voted by the Federal Committee towards this good work.

The furlough of Miss Tonkin, of Shanghai, China, falls due towards the end of this year. Miss Tonkin is expected to reach Australia in time for the Federal Conference, to be held in Adelaide in September next.

In accordance with the expressed wish of the N.S.W. Committee, a missionary committee has been appointed in the church at Lismore. Officers are: Convener, S. Stevens; Treasurer, T. Delzoppo; Secretary, Sister E. C. Savill. Eight collectors—four of either sex—have been appointed. The "every member canvass" and monthly missionary meetings will be special features of the Committee's work.

Messrs. Paternoster, Kingsbury, and W. S. Mitchell are to be the speakers at the F.M. evening session of the Victorian Conference. The last mentioned is a missionary of wide experience in India—a representative of the Baptist Missionary Society of Great Britain.

The Foreign Mission balance sheets to be submitted to the various Conferences at Easter, show gratifying increases over the previous year's records. In three States at least—Victoria, N.S.W. and West Australia—there has been a splendid advance. Following are the figures for these three States: Victoria, £1368/14/10 (increase of £256/19/11); N.S.W., £862/11/4 (increase of £131 3/-); West Australia, £218 (increase of £49). The South Australian Committee (whose financial year does not end till later on in the year) reports an income of £1101/5/3½ to date. (Later.—Word just to hand from Brisbane shows the Queensland offering for the year to have been £185/3/1, this being £2/5/6 better than last year.

H. Swain sends the following cheering report from Launceston, Tasmania:—"Our C.E. Society had a splendid meeting last night. The topic was 'Our Obligation to Foreign Missions,' and after a fine discussion, the members unanimously and enthusiastically decided to support a native worker in connection with the Church of Christ station in India, at a cost of £9 per annum. I will plan so that the amount will be collected quarterly. Am doing my best to arouse and keep awake a Foreign Missionary conscience amongst my members. Go right on!"

Striking Missionary Facts for 1913.

(Gleaned from the last number of the *International Review of Missions*.)

1. *Re the Japanese Empire.*

A representative Conference of missionaries and Japanese Christians expressed its sense of the supreme importance of a Central Christian University in Japan, in order to justify the Christian view of God and of the world to the higher thought of the nation.

A "Christian Literature Society" has been formed. Its first publication: "A Message to the

Japanese People," approved by over 700 missionaries, ran into three editions within a few months of publication.

Crowded evangelistic meetings for the student class were conducted by Dr. Mott and Mr. Sherwood Eddy.

The Convention of the National Sunday School Association of Japan took steps to develop the training of teachers, and to extend adult classes. Later, it was decided to appoint a Foreign Secretary for Sunday School work.

More than 80 per cent. of the population of Japan have still to be evangelised. There is a demand for about 400 additional missionaries for direct evangelistic work; in addition, more Japanese workers are needed.

2. *Re China.*

The Chinese Government requested that Sunday, April 27, should be set apart by Christian churches as a day of prayer for the nation. ("It is said that 60 members of the Parliament which assembled in April were Christians.")

Within a fortnight of the day of prayer for China the Under-Secretary of State for India announced in the House of Commons that the exportation of Indian opium to China had finally ceased.

The sacred precincts of the Altar of Heaven were opened to the public during the first ten days of January. The gospel of Christ was first preached here during 1913.

About 35,000 men of the educated classes attended evangelistic meetings led by John R. Mott. "Of these, 7000 signed cards promising to study the Gospels, to pray daily for light, and as soon as reason and conscience permit, to accept Christ as personal Lord and Saviour."

A National Conference, composed of influential missionaries and Chinese Christians, recommended "that the use in Chinese of the denominational names of Western churches should be abandoned, and the common name 'The Christian Church in China' should be adopted."

Medical missionaries to the number of 500 are now stationed in China.

In China and Korea there are 75 foreign and 85 native-born secretaries of the Y.M.C.A.

3. *Re British India and Ceylon.*

Great "mass movements" have set in towards Christianity. In the Punjab there are now 163,000 professed Christians. In Delhi district, one mission alone reports 15,000 people waiting for baptism.

Theosophy has been brought into serious discredit, for the time being at any rate.

The proportion of girls being educated has risen during the last decade from 2.5 per cent. to 5 per cent. of the total population of girls of school-going age.

4. *Re Africa.*

On the Gold Coast (West Africa) the Wesleyans had nearly 3000 baptisms, and in Togo the North German mission report about 1500.

On the Congo the missionaries of the Foreign Christian Missionary Society, of the American Churches of Christ, baptised over 1300 converts.

In Uganda, East Africa, the Church Missionary Society reports nearly 8000 baptisms.

5. *Re Other Fields.*

In Alaska more than 200 Eskimos received baptism at the hands of Moravian missionaries.

The Chinese Student Christian Association of North America now numbers 400 members.



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

Tasmania.

LAUNCESTON.—The work here is still forging ahead. Bright meetings at all times. Sunday services, Endeavor meetings, week-night meetings, and Bible School all well attended, and great interest displayed. The Bible School is growing by leaps and bounds. The Endeavor Society is the largest in the State, and in a healthy state towards progress. On Sunday morning, March 29, Bro. Ling presided at the Lord's table, and Bro. Swain delivered a splendid address. The evening service was again crowded. The singing, which is a great feature of the meeting, and which is conducted by Bro. Swain, was splendid. After the sermon, two made a confession of faith in Jesus Christ. The Conference Committee held their annual meeting on Friday night last; and everything points to a most successful Conference.—A. W. Heron, April 4.

Queensland.

BRISBANE.—The sisters of the church held an "at home" at the residence of Mrs. W. H. Nightingale, for the purpose of celebrating the year's work. Good service has been done in ministering to the needs of the sick and by hospital visitations. It was decided to commence mothers' cottage meetings, and the aged and infirm are to be visited for the purpose of reading the Scriptures and rendering other acts of kindness. Notwithstanding the rain, a goodly number met yesterday to remember the Lord. Visitors: Bro. and Sister Alcorn, Miss Alcorn, Bro. Munro, Bro. J. Bruce and Bro. Joe. A very helpful address was given by W. H. Nightingale. Since the introduction of the duplex envelope system a marked improvement in the average contributions is noticed.—H.C.S., March 30.

New Zealand.

NELSON.—We had an inspiring address by Bro. Mathieson last Lord's day morning. S. P. Lang presided. Owing to so many members being away holiday making, we intend holding a rally day on the second Sunday in May, when we hope to have all members present. On the same day we are to hold a Sunday School rally. There were 40 present at our prayer meeting last Thursday evening. One of our foremost workers, Miss Rhoda Phillips, was married last Wednesday to J. Glover, one of our members residing at Rai Falls. All their many friends will wish them every happiness in their new home. Bro. Mathieson's subject last Lord's day evening was "Is the young man Absalom safe?" The chapel was filled by an appreciative audience.—H.E.A., March 25.

WANGANUI.—Fair meetings since last report. Last Sunday the gospel message was delivered by Bro. Minnell, a friend from the Baptist Church. H. Allan exhorted in the morning. To-day we have had with us Bro. Noble, who called in on his way to Auckland to enjoy a well-earned holiday. Our brother celebrated his "holiday" here by speaking four times in the one day. He gave us a nice exhortation in the morning. In the afternoon he spoke to both the Bible Class and then to the main school. In the evening he preached a powerful gospel message. On Tuesday he meets the local branch of the New Zealand C.W.B.M. We were all greatly delighted to have him with us. Next Sunday we are to have with us Bro. C. Downey, of Stratford, who will speak both morning and evening. A real live working-bee put the

church grounds in ship-shape order on March 14, and also did other needful repairs.—H.S., March 22.

DUNEDIN.—101 scholars present at the Bible School yesterday. On March 23 (Anniversary Day) the choir picnic was held at Fraser's Bush. Among those present was Bro. Fisher, one of the first members of the Dunedin church of Christ, who stayed for a few days here when on his way to Christchurch. P. D. McCallum being at Kaitangata yesterday, his place was filled by Mr. H. H. Driver (Roslyn Baptist Church) in the morning, and by Mr. G. W. W. B. Hughes (Secretary, Dunedin Y.M.C.A.) in the evening. Last week the foundation work for the Roslyn church building was commenced.—L.C.J.S., March 30.

West Australia.

FREMANTLE.—Thursday evening, March 26, we held our annual church social. Bren. Banks and Scambler gave good addresses. The choir rendered two anthems, which were much appreciated. The secretary gave a splendid report. The church treasurer stated in his fine report that the church had raised £335 for all purposes during the year. The same evening Sister Miss Leggett and Mr. Arthur Crofts were united in marriage. We wish them every happiness. Our sister was a worker in the Women's Mission Band. Bro. Taylor gave us a thoughtful address last Lord's day morning. At the close of the address in the evening Bro. Whealan's son made the good confession. Sister Mrs. Eaton, of Northam, rendered the solo, "He Died of a Broken Heart."—E. G. Warren, March 31.

PERTH.—Our visitors for the two weeks past have been Mrs. Price, Illawarra; Mrs. Robinson, Maninup; Mrs. Greenwood, Pingelly; E. Redman, Gwalia; Bro. Holmes, Miss Stephenson, Malvern; Bro. and Sister Beverley, Balbanup; Bro. and Sister Sheehan, Geraldton. We held a most enjoyable social on March 25. There was a good attendance of members and friends, including several from the Chinese Mission School. D. M. Wilson in a short address urged the members to contribute liberally and regularly to the finances. Musical items were given by Sisters N. Wright, V. Cook, B. Little, and Bro. H. Wright. J. Platt and A. E. Johns were elected deacons to fill two vacancies. We are sorry to report that our esteemed evangelist has been compelled to take a few weeks' rest because of throat trouble. J. Beck exhorted this morning, and in the evening R. W. Ewers delivered the gospel message.—W.A., March 30.

BUNBURY.—Our gospel services have been very well attended. One young woman made the good confession last Lord's day, Bro. Fitzgerald preaching. The Bible School is continuing to grow, and has nearly doubled itself during the last twelve months. Our seating capacity is severely taxed. On March 24 the Young People's Society said farewell to Sister Florrie Nankivell, who is going to the city. The young people presented her with a handsome writing desk.

NORTHAM.—Meetings continue to grow. Since last report we have had nine confessions. This makes 21 for the present year. Owing to the increased congregations it has been necessary to provide more seating accommodation; we have purchased six forms, each seating six persons, and three dozen chairs. Alterations have been made to the inside of the chapel, making room for extra seats. We have also had the chapel painted inside. The prospects are very bright.—A.T.E., March 31.

South Australia.

UNGARRA.—We had a visit from Bro. Ennis, of the College of the Bible, who gave an interesting address on the needs of a cultured ministry. At the close of the meeting there was a generous response towards the support of the College. The meetings are keeping up well. We are commencing a Christian Endeavor on April 4, and also arrangements are being made for a Sunday School.—H. T. Pedler, March 30.

PYAP WEST.—Glad to have with us at the breaking of bread yesterday Bro. A. Mutter and Sister F. May, of Balaklava. Fine meeting in the evening, the subject being "Personal Responsibility."—L.J.C., March 30.

UNLEY.—The Sunday School anniversary was brought to a conclusion by the tea and public meeting on Tuesday evening, March 31. The teachers and scholars again rendered a portion of their song service under the leadership of Bro. Stone. W. J. Harris, superintendent of the S.S., presided at the evening meeting, and B. W. Manning gave an address to the children of a practical and helpful nature. Good meetings to-day. Bro. Huntsman's subject at the Adult Bible Class, when a number of ladies were present, was "Christ in the Home," and in the evening he gave a splendid address on the "Triumph of Christ." Our esteemed secretary, P. S. Messent, is away on holiday. The church wishes him a happy and pleasant time.—T.E.Y., April 5.

GROTE-ST.—Yesterday afternoon a working bee was held to repair the fence and clear the ground of the new stables. This morning Bro. Manning presided, and Bro. Thomas exhorted. Three were received into fellowship by faith. This afternoon the junior school entered the new buildings. The kindergarten and primary departments are under Miss Gully, and the juniors under the leadership of Miss Ida Hancock, the leader of the intermediate and seniors being Mr. Barnes, with E. Ross Manning, general supt., and A. Mander, general secretary. Much good is expected to accrue from this grading the school into separate departments, as there is plenty of room now for expansion. Good meeting to-night. Bro. Thomas, although feeling unwell, gave a good address to a large congregation. One young woman confessed Christ, and two young men returned once again to their Lord. An offering was taken in aid of the poor fund, which realised £5/6/—T.M.G., April 5.

KADINA.—To-day the Bible School children are having their anniversary services, the preacher being Bro. Verco. This morning he exhorted from John 21: 15-17. This afternoon Bro. Verco gave an address to the children and the older folk, and was listened to with great attention. We were pleased to have our aged Bro. Richards with us on the platform after his long and severe illness. This evening the chapel was again full to hear the children sing, when Bro. Verco gave an eloquent sermon. The singing of the children was voted splendid, and great credit is due to Bro. Chas. Larcombe, the conductor.—Jas. H. Thomas, April 5.

COTTONVILLE.—March 29, we received by transfer from the church at Bordertown E. A. Jellet and his wife. Good attendance at both meetings to-day. The "Willing Workers" have held their sale, the product of their hands, the result reaching a total beyond all expectation. In consequence, our Bible School has received substantial help, and will be enabled to do work of a more effective kind.—J. McNicol.

NORWOOD.—It is with regret that we report the death of our aged Sister Mrs. Cornish, who passed away on Saturday morning, 4th inst. Our sister had been an invalid for several years, but was present at the Lord's Supper last Sunday morning and enjoyed the service very much. We had small gatherings to-day. W. Miller spoke this morning, and A. M. Ludbrook to-night. In the afternoon the Sunday School held their annual Foreign Missionary demonstration.—S.P.W., April 5.

YORK.—The Bible School anniversary services to-day were a great success. W. Brooker, supt., presided at the Lord's table this morning, when

there was a good attendance. Mr. Bungey, the City Missioner, addressed the church. This afternoon, W. C. Brooker, Queenstown, gave the children an "Object Breakfast Lesson," which was much appreciated. E. J. Paternoster preached to-night, using various chemicals to illustrate his remarks. Special singing under the baton of C. Fiedler was a feature at all the meetings. Bro. Paternoster commences his annual leave from to-day, and will be absent for two weeks.—W.G.J., April 5.

MALLALA.—This morning J. Laurie presided, and D. Hammond exhorted. Glad to have Sister D. McLachlan back in our midst. She has been appointed teacher of the infant class in the Bible School, which work she once carried on so successfully. R. Harris has resigned his position as superintendent, which office he has held for about five years. W. S. Harris has been appointed *pro tem*. The quarterly combined officers meeting of Mallala and Long Plains was held at the home of F. M. Worden, on April 3. Business relating to the two churches was discussed, and reports indicate the work to be in a fairly healthy condition. At this meeting R. D. Laurie read an interesting and instructive paper on "The Problem of the Country Church," dealing principally with the financial problem. The paper was freely discussed. Our evangelist has been offered a further engagement with the churches here, which he is willing to accept. Bro. Goodwin has been granted a six weeks' holiday. His engagements will be filled by local speakers. At the close of the meeting the officers were entertained at afternoon tea. Bro. and Sister Worden were thanked for their kindness.

HENLEY BEACH.—On March 22 we celebrated our twenty-first anniversary of the church. Bro. Cosh presided. I. D. Smith exhorted. In the afternoon a service of song was rendered by scholars and friends; an orchestra was under the leadership of Roy Norman. The connective readings were read by Miss Alice Corbert. In the evening E. J. Paternoster preached to a full house. Thursday, we held our tea and public meeting, which was a great success. Pleased to have with us Ira Paternoster, who acted as chairman for the evening, also Bren. Huntsman and J. E. Thomas, who gave bright addresses. On Saturday the Bible School held a picnic at Kensington Gardens, where an enjoyable time was spent.—W. Stanford.

QUEENSTOWN.—Friday, April 3, a social evening was held at Sister Watkins' in aid of a fancy stall for the blind fair to be held in May, each guest bringing a gift in that line. Had a splendid evening and hearty response. Sunday, April 5, a good attendance of members and visiting members. We received into fellowship Sister Vagg, formerly of York. Bro. Lawton presided, and Bro. Brooker addressed the children and members. To-day we celebrated our S.S. anniversary. We had our platform filled all day. Afternoon, the scholars rendered a service of song entitled "Little Abe" very creditably, under the leadership of Sister Hill, and Sister A. Harris, organist. Bro. Newcombe read the connective readings splendidly. Evening, Bro. Brooker preached on "Revenge" to a packed audience. We had some more singing by the scholars. Collection was taken up in afternoon and evening, amounting to £6/7/7, to be given to the Children's Hospital. Seating accommodation of chapel is 200. We had 350 present, another demonstration of larger building needed.—H. Watkins, April 5.

NORTH CROYDON.—Good meetings to-day. This morning G. Duncan presided. G. Wilson exhorted. Bible School, the attendance was good. 156 scholars. At the gospel service H. J. Horsell preached on "The Devil in Chains," after which a young man was baptised. On Thursday night the choir tendered a farewell social to Sister Mrs. Barclay, who is removing to Gladstone. The choir presented her also with a beautiful book of songs and solos. Lord's day, April 5, morning, J. S. H. Ferris presided, H. J. Horsell exhorted. Received into fellowship L. Porter, baptised last Sunday night. Bible School attendance: 154 scholars; one new scholar. At the gospel service H. J. Horsell preached on "A New Heaven and a New Earth." One young woman confessed Christ.

Bro. Horsell leaves for Victor Harbor on April 7 on his annual holidays.—J. S. H. Ferris.

LOCHIEL.—T. Jones, of Broken Hill, has taken up the work here. W. Greenshields extended the right hand of Christian fellowship to Bro. Jones. We believe that his work amongst us here will be one of great blessing. We are pleased to report good progress. Since last report we have had the privilege of taking the confession of three. Mother and daughter have been baptised into Christ. All meetings well attended, and fine interest manifested. Sunday School and Bible Class show splendid interest. We have a fine Y.P.S.C.E., with a membership of 45. Six members have lately been added to the Society. The average attendance has been between 40 and 50. We are looking forward to the Endeavor Rally, which is to be held at Balaklava, when we expect a large number of our Society present.—W. G. McGregor, April 3.

HINDMARSH.—March 29, good meetings. At 11 a.m., R. Enniss addressed the church, and placed before the members in a lucid manner the claims and needs of the College of the Bible. At 2.30, he addressed the Century Bible Class, and at 6.30 preached the gospel. We were pleased to have a visit from Bro. More, from Footscray, who also took part in the service. Thursday, April 2, the quarterly business of the church took place, followed by a social. T. H. Brooker presided over a good attendance. The reports from auxiliaries of the church were very satisfactory. The financial statement showed that the deficit of the previous quarter had been wiped out, and that £50 had been paid off the existing debt of £200, £10 of which had been advanced free of interest until the extinction fund was able to repay it. It is with great regret we have to report that owing to physical weakness H. D. Smith requested the church to relieve him of his duties at the end of his engagement, as soon as arrangements could be made to secure another evangelist. Bro. Smith has done splendid work for the church, not only at Robert-st., but elsewhere, and those in touch with the inner workings of the church know the value of such men as our esteemed evangelist.—J. W. Snook.

New South Wales.

HORNSBY.—Bro. Eldridge, from Petersham, received by letter on March 29. Two new scholars in the Bible School. The kindergarten, under Miss Morton's able leadership, is doing well. At the gospel service a man confessed Christ.

INVERELL.—On Lord's day, March 22, Bro. Waters was going to Spencer's Gully, when the horse took fright and bolted. Bro. Waters was thrown out, but escaped with a hit across the shoulders by the wheel. The horse only went about 50 yards when the sulky overturned in a gutter. I forgot to report the gift of two splendid hanging lamps by the church at Moree. It will prove a very serviceable gift, and the church is very grateful. On Lord's day, March 29, Bro. Waters held services at Auburn Vale, which were well attended. The same morning the eldest lad of Bro. Waters was immersed. Lord's day School still in a healthy condition. Inverell again leading in the attendance of scholars during the last month.—W.B., March 31.

LIDCOMBE.—Last Lord's day morning we had the privilege of adding two—Bro. and Sister Stow—by letter from Merewether, to our number. T. R. Coleman visited, and spoke to the church. W. Day conducted the gospel service. This morning we had the joy of giving a welcome to W. Armstrong (Bible School scholar), who was immersed last Wednesday night, G. H. Browne officiating. The exhortation was by Bro. Stow, who spoke briefly to the children. Bro. Arrowsmith again conducted the gospel service.—Bible School attendance is still good.—M. Andrews, April 5.

ERSKINEVILLE.—Lord's day, April 5, has been a busy and deeply interesting day in our Bible School, in that our quarterly banner examinations took place. F. Webber was the examiner. After a short address, commending the classes on their general improvement since last quarter, Bro. F. Webber presented the banner to the winning

class, Sister Chapman's class of girls being the winners, who will now hold the banner for the ensuing quarter. The school was pleased to welcome back Bro. Clydesdale, after his recent illness. We regret to have to report that Sister Chapman's health has been failing of late, and she has been ordered complete rest. We pray that she may come back to our school fully restored. Sister Clydesdale's sale of work amounted to £7. Two new scholars enrolled to-day.—W. Budgen, April 5.

ENMORE.—Bro. Illingworth gave us something to think about in an address from Rom. 8, on the doctrine of predestination, and showed that while God was sovereign over all, yet he had made man a sovereign lord and arbiter of his own affairs. Our brother preached another powerful and earnest sermon in the evening on the subject "Why Believe in Miracles?" and based his remarks on Luke 4: 36. At the close of the meeting a lady and a young man stepped to the front in response to the invitation.—E.L.

SYDNEY.—Very helpful address from Bro. Paternoster, of S.A., on Matt. 23: 8-10. Visitors present, Bro. and Sister Tewkesbury, Swanston-st., Vic.; Bro. Wilkes, Wagga; Sister Knott, Ascot Vale; Sister Adams, Manning River. Glad to have present also after an absence through operation, Sister Harward. Glad to see large number of visitors present at the gospel service at night, when Bro. Harward delivered a fine address on "The Power of the Gospel."—J.C.

CHATSWOOD.—Good interest in the new cause at Chatswood. Splendid meeting on Sunday morning. Several visitors present. Fair meeting at night. The small up-stair hall hardly lends itself for much progress. We are pushing forward our building scheme. We gratefully acknowledge the following further donations:—Bro. J. Bardsley, £1/1/-; Bro. and Sister A. J. Hutchison, £15. Mrs. and Miss Gole, £3. When we reach £150 building operations will begin. We sincerely trust that the brethren in N.S.W. will not let us fail in this pioneer work. Kindly forward a donation to T. Bagley, "Allan-Brae," Nelson-st., Chatswood.

HORNSBY (Albert-st.).—Elder Crosthwaite presided over a goodly gathering of members and visitors. Our evangelist, Bro. Payne, exhorted the church on "The Lord's Day Observance." The prizes gained at the Lord's day School were given out this afternoon. Bro. Gale, Bible Schools evangelist, spoke to a large gathering of scholars, parents, and friends. Gospel service at night well attended; many strangers. Topic, "Joseph," Bro. Payne speaking.—Thos. E. Rofe.

NORTH SYDNEY.—The morning service was well attended. Bro. Tingate presided. Readings were taken from the Psalms and Matthew 23, and from these Bro. Gale gave an excellent address in which he detailed "Our Conception of Christ." The Sunday School was also well attended. Great interest prevails in the primary department over the forthcoming demonstration at the Conference. An interesting study of the parables is being ably conducted by Bro. Webber in the Bible Class. The evangelistic service conducted by Bro. Gale found a good attendance, his subject being "Triumphant, but in Tears." The choir rendered a beautiful anthem, "They that wait upon the Lord."—Fred. J. Reeson, April 5.

Victoria.

MORELAND.—We received into membership this morning six; Bro. and Sister Kingshott and son, from Brunswick; Sister Woodham, from Brunswick; Sister Downs, and Bro. Harratt, by faith and baptism. Bro. Smith, from Richmond, broke bread with us. On Sunday evening Bro. Pittman delivered a splendid sermon on "Wherein we Disagree." Bro. Pittman is to speak on interesting subjects for this month.—C.R., April 5.

NORTHCOTE.—April 5, splendid gatherings at all services. Bro. Day commenced his ministry with us, and by his genial manner and splendid addresses created a favorable impression. At the close of the gospel service two made the good confession. The outlook for Northcote is bright.—R.C., April 5.

Continued on page 238.

The Shared Burden.

Methought to share my burden with a friend,
The weight of it had grown so hard to bear;
No longer dared I hold it all my own
Lest it should fell me in my deep despair.

But when I greeted her to whom I went,
In full assurance of a welcome fair,
My heart stood still, for written on her face,
Methought I saw another soul's despair.

My own forgotten left me strangely wise;
She must be comforted, this sorry one, not I,
Who never dreamed she ever knew such woe,
She always held our courage up so high.

And as the tears and trouble left her face
My sorrow I no longer cared to share,
For suddenly I ceased to feel its weight,
And half my burden seemed to leave me there.

—British Weekly.

Obituary.

HAMMOND.—On March 6 we laid to rest in the Owen Cemetery Sister Elsie Hammond. She was well known in this district, and it was always her home until she removed temporarily to Eyre's Peninsula. She was active in church and Sunday School work as long as her health would allow. Her life was not one which attracted a great deal of attention, but in her own quiet way she did her part in Christian work. Our sympathies are with Bro. David Hammond in his bereavement, especially as he is a brother who has done much in helping on the work of the Lord Jesus Christ.—A. H. Wilson, Owen, S.A.

FISCHER.—Our Sister Mrs. Ada Fanny Fischer, beloved wife of our esteemed Bro. John Fischer, was called home on March 11, after a long illness, at the age of 43 years. Over two years ago she had a breakdown in health, and from this she never seemed to rally. As time went on, other complications intervened. Bro. Fischer, on the advice of her physician, went to live at Eden Hills, where it was hoped she would become stronger, but despite the loving attention of dear ones, she never fully recovered, and at last peacefully fell asleep. Our sister spent her early years at Kermode-st., and came from there to Grote-st. some years since. Her life was one of quiet and faithful service to her Lord and Master. She sought in work in the Dorcas Society and among those with whom she could be of service to do what she could for Christ's sake. She devotedly cared for her aged father and mother as well as her family, and her mother still survives her. She was a very grateful and encouraging member, who has many times helped the preacher by a word of cheer. Hers was the ministry of the quiet places, and in such she lived well the part of wife, daughter and mother. During her long illness she sometimes wished that God would make her to be strong enough to still do the work she loved to do for Him. She learned through weakness and suffering to say, as the days went by, "Thy will be done." She said to me during the last words I had with her a few days before she went to her rest, "We cannot always understand His way, but we learn as we go on that His way is best, so that we can just leave all to Him." We laid her body away in the West Terrace Cemetery, on March 13, D. A. Ewers and I. A. Paternoster assisting the writer at the grave. Our sympathy is with Bro. Fischer and his three children that mourn the loss of one so dear to them. The following poem among her private papers tells of the spirit that was in her, and may help another:—

He chose this path for thee;
No feeble chance, or hard, relentless fate,
But love, His love hath placed thy footsteps here.
He knew the way was rough and desolate;
Knew how thy heart would often sink with fear;
Yet tenderly He whispered, "Child, I see
This path is best for thee."

He chose this path for thee;
Though well He knew sharp thorns would pierce
thy feet,
Knew how the brambles would obstruct the way,
Knew all the hidden dangers thou would'st meet,
Knew how thy faith would falter day by day;
And still the whisper echoed, "Yes, I see
This path is best for thee."

He chose this path for thee;
What need'st thou more? This sweet truth to
know,
That all along these strange bewildering ways,
O'er rocky steps, and where dark rivers flow,
His loving arms will bear thee "all the days."
A few steps more, and thou thyself shalt see,
"This path is best for thee."

She has travelled that path all the way now, and is free from pain in the Father's home. To those that remain is the blessed hope of meeting her at last where we shall know even as we are known. May they rejoice in the hope of the glory of God.—J. E. Thomas, Adelaide, S.A.

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From the Field—Continued.

SOUTH YARRA.—Last Lord's day, March 29, we celebrated the harvest thanksgiving service. The platform was tastefully decorated by the members of the choir. We are indebted to Bren. R. Lyall and J. W. Bidey, for the use of the farm produce, and the members and friends provided the fruit, etc. There was a good gathering at the gospel meeting. A. R. Main gave an appropriate address, and the choir rendered two specially prepared anthems. Bro. Main has been with us now seven weeks, and his labors are appreciated by all. The church is greatly benefited by his teaching and eloquent discourses. April 5, Bro. Main exhorted in the morning, and in the evening addressed a good gathering. A scholar from the Bible Class made the good confession.—T.M., April 5.

BRIGHTON.—Last Sunday we were pleased to have with us at the morning service Bro. and Sister Johns, from Yarrowonga, and Bro. and Sister Cecil McCallum. The latter helped us with a forceful address. Good meetings to-day, and two received into fellowship: Bro. McArthur, from Terang, and Sister Cartwright, from South Yarra.—R.P.C., April 5.

NORTH RICHMOND.—On April 5, our Bible School anniversary services were held. In the morning Bro. Procter gave a short talk to the scholars, and afterwards addressed the church on the training of the child. In the afternoon Bro. Franklyn gave an amusing and interesting talk on "Lions." The congregation in the evening taxed our seating accommodation to the utmost. Bro. Procter took for his subject, "The Unpardonable Sin," and at the close two scholars made the good confession. The singing rendered by the scholars during the services helped a great deal in making the anniversary so successful.—H.E.A., April 6.

CHELTHENHAM.—A. P. Wilson continues to maintain the interest of all. Since last report he has presented some splendid addresses at both morning and evening services, and we are assured that such subjects as have been dealt with so capably must of necessity in due time give a return of precious souls. This morning E. T. Penny addressed the church with much profit to all. As Bro. Wilson had journeyed to Dandenong to assist the brethren with their anniversary, the church here was delighted to have Bro. Strongman, who took the Bible Class and preached to a good meeting a beautiful and earnest discourse.—F.W.M., April 5.

NEWMARKET.—Our special mission, led by J. E. Allan, closed with a total of eight decisions. Those deciding were all adults, and represented seven different families, so that we count on the mission proving, in the long run, to have been most fruitful. Bro. Allan labored under great physical disabilities, but nevertheless did his work faithfully and well. We thank all who assisted in any way in the effort. Much sickness prevails among our members at present.—J.I.M., April 6.

SOUTH RICHMOND.—Church work in some departments has been very satisfactory of late. The Junior Endeavor, under Miss Kerr, has had record meetings during the past month, and propose holding a concert on April 23. The choir has been fortunate in securing the leadership of H. Meyer, of Ascot Vale church, and is proving a real help to our gospel services. There were two confessions on Sunday, March 22. A very pretty wedding was celebrated in the chapel on April 4. W. Rothery officiating. The young couple were J. Gordon, our late secretary, and Miss V. Adam. Both were members of some years' standing among us. We wish them God-speed in their new life.—W.R.

PRAHRAN.—There were 13 confessions at Prahran last month, 13 new scholars in main Bible School, and the Adult department managed to secure a gain of 13. Self-denial thankoffering for March will reach £13.—P. J. Pond.

CARLTON (Lygon-st.).—Nice meetings on Lord's day. We were pleased to have with us Bro. and Sister P. A. Dickson, from Norwood, S.A., also Bro. and Sister Enniss, returned after their holiday in S.A. P. A. Dickson gave a really fine exhortation in the morning, and S. G. Griffith

spoke at night, his theme being, "Why Stand ye all the Day Idle?" A splendid discourse. Three confessions.—J.McC.

STAWELL.—For the last month there has been a decided improvement in the week-night and Sunday evening services. To-night we had over one hundred people in the building. We have commenced fortnightly services in the State School at Fyan's Creek. March 29 was our first service, and there were twenty people present. Sister Briggs has been under a rather critical operation in the hospital. We are glad to say that it was successful, and she has returned home much improved in health. We were pleased to have in the meetings to-day Sister Welch, from Port Fairy. This sister was one of our mission converts. Sickness has been prevalent in our ranks of late, but we are glad to report that all who have been indisposed are again regaining health.—J. E. Shipway.

HAWTHORN.—Good meetings on April 5. In the absence of Bro. Rankine, who is on holidays, W. Enniss gave us a good address at the morning service, and Bro. McCallum took the service at night. His sermon was much appreciated. At a social held by the choir on Saturday evening a presentation was made to Bro. A. Tucker, who is entering the marriage state next Saturday.—T.H.P., April 6.

ECHUCA.—Splendid meetings all day Sunday. Bro. Davey exhorted in the morning, and Bro. Wakefield preached at night. There were four baptisms and three confessions.—E. Darlow, April 6.

ULTIMA.—The mission conducted by Bren. T. Hagger and W. H. Clay commenced on March 31. A good audience assembled in the local hall, swelled by a contingent of about 20 members from Swan Hill church. During the week the interest has been good, and on Sunday the largest religious meeting in the history of the town was held. Two of the recent converts from Boort and several Kunat brethren were present to-day. A pleasing feature of the mission was the courtesy of the Methodist and Presbyterian ministers in making way for our services. The mission closes on Monday night, and all regret it was not continued for several weeks.—Gilbert G. Goudie, April 5.

MELBOURNE (Swanston-st.).—Our meetings continue to be most encouraging. On Sunday, March 29, we had Bro. and Sister P. A. Dickson with us from Norwood, S.A. Bro. Dickson gave us a splendid address. Full meeting at night to hear Bro. Allen preach. We had the fellowship of Bro. and Sister W. C. McCallum on Sunday, Bro. McCallum speaking in the morning. Another very fine meeting at night. Bro. Allen gave a good address on "The Triumphal Entry." The annual banquet given by the Triangle Club to the men of the church was held on Monday night, and proved very successful. The address of the evening was given by Mr. McCallum, of the Central Mission, on "Carrying Burdens on your Shoulders." This was a very fine, helpful address to men, especially young men. The gathering was a most profitable and enjoyable one.

GEE LONG.—Last week the members of the Young Men's Club met the Congregational Young Men's Club in a debate on the White Australia question, and after a very creditable performance our young men proved victorious. All the auxiliaries are in a very prosperous condition, well attended, and grand interest manifest. Last Sunday we held special services all day to celebrate Gifford Gordon's fourth anniversary with the church here. A very large meeting in the morning, a special address to the Bible Class (over 60 present), and a special address to young men at night, were the order of the day. At night many were unable to gain admission to the building, and the service was begun before the usual time. We are greatly indebted to the Lygon-st. Male Quartette party for coming down to assist us with their sweet singing. The collections for the day amounted to £19. We are sorry to have to report that Mrs. Gordon, wife of our esteemed evangelist, is at present confined to her bed, with the doctor in constant attendance, and her condition is causing her friends grave anxiety. We pray that she may speedily be brought again to health and strength.—E.B.

DANDENONG.—The Bible School anniversary was celebrated in the Town Hall yesterday afternoon and evening, when there were large gatherings. A. P. Wilson, of Cheltenham, gave two very interesting addresses. The children, who had been trained by A. G. Crisp, sang very well. This evening the children gave a concert in the hall. The action songs, dialogues, solos, etc., were highly appreciated by a large audience. At the close the distribution of prizes took place.—J. Proctor, April 6.

HORSHAM.—The church was cheered with a visit from Bro. Enniss last Thursday, and enlightened with the work of the College of the Bible. We had nice meetings all day Sunday. Bro. Millar exhorted in the morning. We were pleased to have with us all day Bro. J. Park, from Lygon-st., who preached at night. He spoke on "The Divinity of Christ," and was very much appreciated.—C. H. Spicer, April 6.

BALLARAT.—Fine attendances last Lord's day. Three received into fellowship. Bro. Leng spoke on the subject, "Fall and Restoration of Man." One confession. We would tender our thanks and appreciation to the Austral Co. for the space and report given us *re* our opening service.—A.E.P., April 6.

CARNEGIE.—Two received into fellowship on April 5. Splendid meetings all day. Still another increased attendance in the Bible School. One young man responded to the invitation at the evening service.

BURNLEY.—On Lord's day morning a fair attendance of members. One sister was received from Northcote by letter. The Bible Class was well attended, 30 being present. In the evening Bro. Arnott gave a fine address, and one young lady gave herself to the Lord's keeping. The first anniversary will be held on Lord's day, April 26, and a tea meeting on April 28.—J.H.H.

BOX HILL.—Splendid services the past two Sundays. At the morning service on March 29 we enjoyed an inspirational message from Bro. J. Whelan. A fairly good meeting in the evening, when, after a strong sermon by Bro. Sivyver, one lady confessed her faith in Christ. Yesterday services were grand. After the gospel service the ordinance of baptism was administered. Sunday School anniversary services will be held on Sunday, April 19, and continued on the following Tuesday evening, April 21.—Robt. G. Carter.

FITZROY.—During the past fortnight two have made the good confession. Owing to Bro. Mitchell's enforced absence on account of ill-health, Bro. Abercrombie has been appointed, temporarily, to the charge of the Bible School. We are planning for a Bible School exhibition, to be held later in the year, also for a mission. A fine spirit pervades the meetings here.—W.B., April 6.

BOORT.—Good meetings all day. There is a greater interest taken in all meetings since the mission. One confession to-night, and at the close of the service a young woman from the Bible School was immersed, having decided for Christ at the closing meeting of the mission. Her decision makes the sixth in the one family since the work was commenced here in May last.—A.T.L., April 5.

ASCOT VALE.—April 2, a social was held to welcome Horace Kingsbury, and say good-bye to Bro. and Sister H. E. Knott. This meeting, presided over by W. A. Kemp, was largely attended. Addresses were delivered by M. McLellan, A. R. Main, F. M. Ludbrook and J. I. Mudford, all of whom referred to the splendid work done by Bro. Kingsbury, and congratulated the church on having secured his services. B. J. Kemp (B.S. supt), on behalf of the school, and the writer, on behalf of the church, extended a welcome to our brother. Bro. Kingsbury stated that he was delighted at the welcome he had received. The chairman, on behalf of the church, presented Bro. and Sister Knott with a handsome time-piece, suitably engraved, and Sister Mrs. Flood, on behalf of the Loyalty Bible Class, presented our brother with a gold fountain pen. Bro. Knott suitably replied. Excellent selections were rendered by the choir, soloists, and reciter. Refreshments, provided by the sisters, were handed round. Last Lord's day Bro. Kingsbury commenced his labors with us.

Splendid attendances. At the gospel meeting the building was taxed to its utmost capacity. Our brother gave a most earnest and impressive discourse. The members of the Inasmuch Club have provided the church with a handsome carpet for the platform, and they are deserving of our best thanks. A public entertainment was given by this club on March 26, and was well attended. Sister Simons, on behalf of the club, presented their president, Sister Mrs. H. E. Knott, with an electro-plated cake basket.—J.Y.P.

Here and There

A. G. Day's postal address will be "Church of Christ, Northcote, Victoria."

H. J. Horsell and family are spending a few weeks on holiday at Victor Harbor.

The foundation stone of the Mosman chapel, N.S.W., will be laid on Easter Monday.

W. D. More, of Footscray, returned from Adelaide on Friday. He has been on a health-seeking visit, and is much benefited by his stay among the Adelaide brethren.

The New South Wales Conference report shows an increase of 338 Bible School scholars (increase of 14 per cent); 50 teachers; two chapels, and two evangelists. A decrease of 34 members is shown.

Gifford Gordon celebrated his fourth anniversary at Geelong, Vic., last Sunday. He has wonderfully built up the church there. We believe Gilbert Chandler is to follow Bro. Gordon at the end of this year.

There will be quite an exodus of preachers from Adelaide this Easter. D. A. Ewers, P. A. Dickson, H. J. Horsell, J. E. Thomas, and I. A. Paternoster will all be away attending interstate Conferences, or taking holidays.

The church at Prahran, Vic., wishes attention called to the fact that, through a mistake in the returns to Conference, its school shows a decrease in numbers. 101 scholars on the kindergarten roll should be added to make figures correct.

The brief mission at Ultima, Vic., is being largely attended. There are only 35 houses in the township, but last Sunday night over 160 people were present at the service. A prolonged effort here would result in the little church being much strengthened.

H. D. Smith, who is 75 years old, told the Adelaide preachers recently that his mother is still living and enjoying good health. She is 94. Some while ago Bro. Smith paid her a visit. He was surprised one night after retiring to find that mother came in to see if her boy was quite safe for the night.

The Grote-st. church, Adelaide, which has become a living link, will in future support Mr. and Mrs. F. G. Filmer, of Pentecost. Mrs. Filmer is a member of Grote-st., and they were married there, so that this is a very fitting arrangement, and we congratulate the Grote-st. brethren on being the first living link church in Australia.

C. A. Faulkner, of Mildura, writes:—"Our evangelist, Bro. H. Gray, has left for the home of his brother, Mr. John Gray, Port Fairy. He will in all probability be unable to resume his duties in Mildura for about two months. It is our desire that he shall be fully recovered before returning. Mrs. Gray and his little daughter accompany him."

S.A. S.S. Executive.—Bible School leaders are informed that the Christian Publishing Co.'s Lesson Helps missed the mail; only letters and advices came to hand. The "smart" Americans fail sometimes, and two weeks' further delay will result. Locally, the only option is to wait, and all attend the preparation classes.—A. L. Read, Sec., S.S.E.

Harry L. Bell, of Eugene, Oregon, U.S.A., sends us a clipping from a local paper in which

there is an account of the organising of a Methodist Episcopal Church, from which we take the following statement:—"In the afternoon eight young men and five young ladies were baptised by immersion, four having been baptised by sprinkling previously."

At the meeting of the Adelaide Preachers' Association on Monday, March 30, the preachers presented Bro. Gore with a beautiful clock, enclosed in a nice morocco case. Bro. Gore has just reached the age of 75 years. It is worthy of note that Bro. Gore and Bro. H. D. Smith have both been preaching the gospel for fifty years. They were heartily congratulated by their fellow preachers, and the hope was expressed that God would spare them many years to be a blessing to us.

The statistics of the churches in the United States have been again compiled by H. K. Carroll and issued by the Federal Council. The gains for 1913 are considerably larger than those for 1912 in communicants and in churches. The Methodist bodies get the largest part of the net increase of communicants, nearly 220,000, the Methodist Episcopal Church having the largest gain for many years. The Roman Catholic Churches come next with 212,500, then the Baptist with 64,608, then the Presbyterians with 45,649. The Lutherans have a gain of 36,120, and the Disciples of Christ of 21,814. The net gain on the whole is nearly two per cent.

Sayings of William Sunday.—"I am tired of this side-tracking of the Lord Jesus, to let the devil have the main line." "The trouble with the church to-day is, it has 'sprung a leak,' and the flood tide of the world has swept in until the pews are engulfed, and the choir loft is almost submerged." "There is not a church in this country that would not have an endowment fund, if each member gave just one-tenth of his income." "I am not worshipping a dead Jew, in the tomb of Joseph of Arimathea, but the living, reigning Christ who sits at the right hand of God." "If you know which side the devil is on, put me down on the other side."

Aged and Infirm Evangelists' Fund of the Churches of Christ in Australia.—At the last meeting of the Committee it was decided that a circular letter be printed and distributed at the various State Conferences to be held this month, stating in a brief form the objects of the Fund, and making an appeal for practical help. The circulars have been sent to the Secretaries of the Conferences concerned, requesting that they be distributed. If you have not received one, please ask your Conference Secretary for one. The Fund is worthy of your support. Please send your donation as directed in the circular. At the same meeting the Committee placed on record its high appreciation of the services rendered to the Fund by Bro. James Hunter, who for some time acted as Secretary and Treasurer. The opportunity was also taken to wish Bro. and Sister Hunter and Sister Miss Hunter an enjoyable trip to the Old Country and a safe return.—W.H.H.

Where Solomon Obtained His Gold.—Was the Ophir of King Solomon in America? India or Africa has generally been suggested as the most likely place to which Solomon's navy went to fetch gold, 420 talents, and bring it to the king. But gold and silver, in the enormous quantities in which Solomon had them, could not have been obtained in India or Africa, nor would the voyage thither have extended to three years. In a new book entitled "Did the Phœnicians Discover America?" Mr. T. C. Johnston elaborates a chain of facts and considerations leading to the conclusion that the source whence Solomon's gold was obtained was the Pacific coast of Central America and Mexico; the route of the navy, manned by the skilful Phœnician sailors, being eastwards from Ezion-Geber, by the south of India, through the Torres Straits and by the New Hebrides, Samoa, and Easter Island. From India undoubtedly they got the sandalwood, ivory, apes, and peacocks; but the gold and silver from America. From near the country which is now cut through by the Panama Canal, may have come those vast quantities of gold and silver which Solomon caused to be so plentiful in the streets of Jerusalem

Bible School Union, Vic.—The 33rd annual business meeting was held on March 23, J. C. F. Pittman, President, presiding. The secretary's report was read and adopted, reference being made to the inauguration of Bible School Day; to records established in connection with our annual examination; to quarterly addresses delivered at our committee meetings, also to our annual demonstration and teachers' conference. The treasurer's report showed a deficiency of 19/11 in the general account, whilst that of the kindergarten account showed loan to schools of £6, and cash in hand of £4/1/9. Nominations for the executive committee resulted in the following being chosen: Bren. W. D. More, A. Hutson, J. Sharp, C. A. Sampson; Sisters Mrs. Webster and Miss Gladstone. The next committee meeting will be held on Monday, April 20, at Swanston-st., at 8 p.m. The chairman referred to the retirement of the secretary, who had rendered faithful service to the Union for many years. They appreciated his work, and regretted that he was vacating the position on account of the work becoming very heavy. The secretary thanked the various committees under whom he had labored for the encouragement they had given to him in his work, and would ever remember the happy meetings that he had spent in the company of those who had the best interests of Bible School work at heart.

BIRTH.

BAILEY (*nec* Kemp).—On March 8, to Mr. and Mrs. A. E. Bailey, "Craigie," Epsom-road, Ascot Vale—a son.

IN MEMORIAM.

NICHOLLS.—In loving memory of our dear sister in Christ, Olive Nicholls, who fell asleep in Jesus on March 22, 1914.

Gone to thy rest, dear sister,
And soft be thy repose;
Thy toils are o'er, thy troubles cease,
From earthly cares in sweet release,
To be at rest with God.

For thee we need not weep,
Since thou art now among the blest;
No more by pain or sorrow prest,
But hushed in quiet sleep.

Gone to thy rest. And while
Thy absence we deplore,
One thought our sorrows shall beguile,
For soon with a celestial smile
We meet to part no more.

THANKS.

Bro. David Hammond and family desire to thank most sincerely the friends and brethren everywhere for their loving and practical sympathy during their recent bereavement.

HAVE YOU READ

"Begging from the World" and "Is Open Communion Scriptural?" If not, send three pence in stamps, and it will be sent to you. 2/6 per dozen for distribution. E. H. P. Edwards, "The Pines," Northcote, or Austral Office.

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They could say nothing against it. Acts 3: 12-16;
4: 1-20.

Apostolic preaching. Acts 13: 26-39.
Overwhelming conviction. Acts 26: 8-23.
Declared the Son of God with power. Rom. 1: 1-7.

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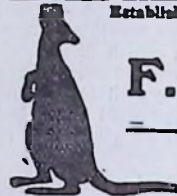
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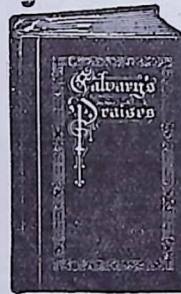
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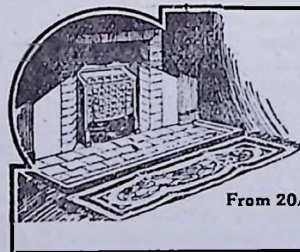


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