

# THE Australian Christian

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## From Jaffa to Jerusalem.

Jas. E. Thomas.

Sailing at evening time from Port Said we said farewell to the land of the Pharaohs and came by the following forenoon to the port of Jaffa. Here we had our introduction to the land of our Lord. Soon our feet were to tread the very paths and fields over which our Master went. Surely our hour had come, for which we had longed for many years, and even now we could feel the expectancy and emotion that comes to the traveller nearing the country that has been made for ever sacred by him who, taking the form of man, came and made it the scene of his earthly pilgrimage.

### Quarantined.

The Turkish officials care not for such solemn thoughts, nor do they seek to expedite matters by any undue haste. They feel so concerned about the health of the citizens of Jaffa that they generally impose a quarantine lasting from one day to one week on all steamers arriving here. We had no sickness on board our clean Russian vessel, but though it was named "Peter," they would not allow us to see the house of Simon the tanner for twenty-four hours, so we had to abide in peace on the steamer. The third class passengers were sent to the lazarette and subjected to the indignity and luxury of a bath, which seemed to be quite justified in their case. We spent the day viewing this rather picturesque town, and observing the many boats that hovered near the shore. Although quarantined, no one seemed to be afraid of us, so that by early morning of the next day, which was Sunday, the doctor, filled with the knowledge of his own importance, and a regiment of boatmen came on board. The main purpose of the visit of the medical officer was to collect five piastres or one shilling from each passenger for the privilege we had of having an additional day to view the city from afar. He cared not for our temperature or our tongues, but simply asked us our names and marked us paid when we satisfied his demand. Fortunately for us, our physicians in this land have loftier views of their profession, and at least seek to restore our health before demanding our wealth.

We landed in a boat that was steered skilfully through the reefs along the shore.

Sometimes such an operation is perilous, and occasionally impossible in this dangerous port, but the weather was beautifully calm, and we were able to come right up to the landing place. The customs officers viewed us carefully, and judging us honest, gave no trouble over our baggage. We soon came into the winding, dirty streets of Jaffa. This is one of the most ancient cities of the world, and in olden times was called Joppa. From its shore went traders of ancient days to distant ports. Here were landed the cedars of Lebanon, sent to Solomon by Hiram, king of Tyre. This was the place from which Jonah booked his passage to Tarshish, but eventually landed inside a big fish, where he held a prayer meeting. Poor Jonah! A great many of our advanced scholars make a fable out of you, but I am glad God made a prayerful, faithful, mighty deliverer for Nineveh out of you, when you ran away from Joppa.

### The house of Simon the tanner.

We waited here till train time at the "Jerusalem Hotel," which is in the cleaner part of the town. While sitting at dinner we saw the familiar passage on the wall, "My feet shall stand within thy gates, oh Jerusalem," and these words but added a peculiar reality to our longing expectations, for by the evening we hoped to be within the gates of Zion. A few hours is quite sufficient to see all of interest in Jaffa, and though we did not fully inspect till our return, I describe here our later visit to the house of Simon the tanner, and the tomb of Dorcas. The house of Simon that is pointed out is possibly the very place at which Peter was sleeping on the roof when he had his wonderful vision. We made our way to the reputed spot, and were assured by the guide that it was certainly the original house. This seems very probable. It is "by the sea shore," and is in the midst of a neighborhood in which even now the trade of tanning is largely followed. The Mohammedans have turned the lower room into a place of prayer, and with keen business acumen their prayers are frequently for "backsheesh." Their prayers seem a very present help in time of need, and their need is always present. We mounted the steps and reached the house top—the same

low flat roof probably as that on which the prejudiced Peter slept and on which God taught him his lesson of mercy and love.

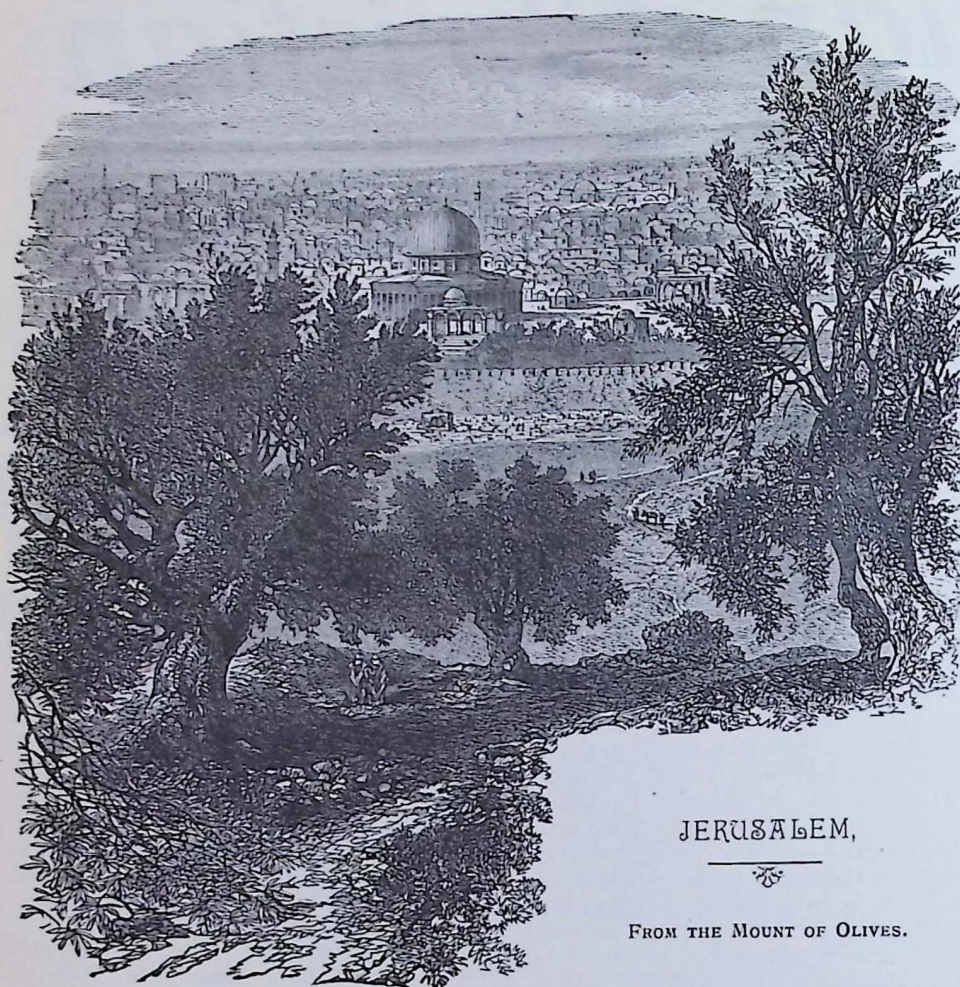
### The tomb of Dorcas.

The other place of note to which we were driven was the "tomb of Dorcas," which is about three-quarters of a mile from the town. We went through a beautiful fertile district. Orchards of pomegranates, mulberries, lemons and oranges are seen to abound. The sandy soil is easily irrigated, and water can be obtained at a reasonable depth. Strange methods of irrigation with old-fashioned wheels and buckets exist the same as in Eastern lands of long ago. It is a wonder some more up-to-date methods are not introduced, but these people are slow to depart from the traditions of their fathers. Jaffa is noted for its beautiful oranges, which are large, luscious, and seedless. This latter quality would be hailed with joy by those poor mortals who live in daily dread of appendicitis, and lengthen their meal hours by carefully extracting seeds from tomatoes and oranges and other dangerous fruit. The so-called tomb of Dorcas is in the midst of a large orangery that is owned by the Russian Greek Church. Whether it is the tomb is doubtful, but here is certainly the city in which she lived who by her consecrated needle and thread ministered to the wants of those poor widows that mourned her death. How wonderful and beautiful the pathetic picture of these "little ones" of our Lord! The work of Dorcas was owned in life and in her death, and he for whom she had labored heard the weeping of the broken hearted and saw their tears, and sent his servant to call her back to life again.

### An artist at work.

I went into the church near by and saw an artist painting scenes from the life of this good and loving woman. These showed the weeping women, and the body lying in state while widows wept; but no painter could show the effect of those years of devoted consecrated sewing, in the holy ministry of heaven. They are known only in the hearts of those receiving alms, and





JERUSALEM,

FROM THE MOUNT OF OLIVES.

in the heart of God. Such a life as that was too precious for death to keep, or earth to lose, so he who heard the distress of his children brought his servant back again to finish her ministry.

#### ***The birthplace of St. George.***

Our next move was to the railway station. As we passed along through the dirty market place we had an introduction to the commercial and sanitary conditions of the city. They seemed primitive, and yet satisfied, these people. With the exception of one street fight all seemed peaceable and harmonious. It seems almost a violation of the methods of antiquity and of sacred phraseology to speak of taking train to Jerusalem, but this is one of the few evidences of progress in Palestine! The line from Jaffa to Jerusalem is owned by a French company, and while not very clean, the cars are fairly comfortable. There was a miscellaneous crowd on board, interesting to study. Arabs, Greeks, Jews, Americans, Australian, and other nations were there. Thus we commenced our journey up to Jerusalem. We passed through Lydda—now called Ludd—the town at which Peter healed Æneas, and from which he went to Jaffa to raise Dorcas to life. It is the reputed birthplace and burial place of St. George, the

patron saint of England. There are some two or three thousand people in the town and district, but it gives evidence of decay.

#### ***Roses of Sharon.***

We passed on through barren, rocky, hilly country, as well as through the more fertile parts of the Plain of Sharon. Flowers of many varieties bloom here in season, and some of the land is capable of cultivation. The Turkish Government never encourages the tiller of the soil, for everywhere mounted soldiers are parading the country, seeking to extort a heavy tax from those who sow the seed. The tax must be paid before harvest, and even if the crop is an entire failure. It is no wonder, therefore, that many are neglecting the land and engaging in more lucrative and certain employment.

#### ***The Holy City.***

As we passed through the different villages, and waited for other passengers "going up to Jerusalem," my yearning became greater, and as I looked upon the rugged hills there came to me thoughts of pilgrims in ages past who went up with the faithful to their beloved Jerusalem. Perhaps weary with the long journey, and yet comforted by the presence of Jehovah, they sang,

I will lift up mine eyes unto the hills,  
From whence cometh my help.  
My help cometh from the Lord  
Which made heaven and earth.

And whether at noonday in the glaring of  
the sun, or in the shadows at eventide,  
they could rejoice, and shout,

The Lord is thy keeper,  
The Lord is thy shade upon thy right hand.  
The sun shall not smite thee by day  
Nor the moon by night.

It seemed a thing too wonderful to be true that on this bright Sunday at sunset I came into the station marked Jerusalem. My Lord had come perhaps often walking, and once triumphantly on an ass, but here I came in the ease and comfort of a railroad car to the Holy City. We were met by a carriage and driven past the Pool of the Lower Gihon through the Jaffa Gate, up Christian-st. to the Olivet House, where we stayed while in Jerusalem. My memory recalls that cool and beautiful Sunday evening spent on the balcony that overlooked Olivet and Gethsemane. There in the moonlight I sat in silence and gazed at these spots filled with the most sacred memories. After my tiresome and eventful journey it seemed like a foretaste of the heavenly Jerusalem to silently commune with the invisible, as I rested and looked on the solemn sights in the panorama before me. Perhaps such a feeling may be prophetic of the joy shared by the redeemed when they shall sing in the New Jerusalem in songs not of earth.

For the Lord hath chosen Zion,  
He hath desired for his habitation;  
This is my resting place for ever,  
Here will I dwell, for I have desired it.

So the City of the Great King became a sweeter symbol of the eternal rest that remains for us in the Jerusalem above.

## **Mr. Winston Churchill on Foreign Missions.**

There are two arguments against missionary work which it may be worth while briefly to examine. There is the ordinary unthinking argument, "Why can't you let the natives alone? Is not their own religion better fitted for them? Are the natives of Africa capable of receiving Christian teaching? Are they capable of enjoying and of appreciating the advantages of Western civilisation?" That is an argument which we hear too often I think this enlightened age. One of the greatest statesmen who ever directed the fortunes of this country has supplied a crushing answer to it. When Mr. Pitt was making his great speech against slavery, he used an argument which places your case against such objections on the highest and most unassailable ground. He said: "It is argued that the natives of Africa (and his argu-



ment, of course, applies to all other native races) are unprogressive, and are sunk in barbarism. We were once as obscure among the nations of the earth; as savage in our manners, as debased in our morals, and degraded in our understandings as these unhappy Africans are at present. But in the lapse of a long series of years, by a progression slow, and for a time almost imperceptible, we have become rich in a variety of acquirements, favored above measure in the gifts of providence, unrivalled in commerce, pre-eminent in arts, foremost in the pursuit of philosophy and science, and established in all the blessings of civil society. We are in the possession of peace, of happiness and of liberty. We are under the guidance of a mild and beneficent religion. We are protected by impartial laws, and a pure administration of justice. From all these blessings we must for ever have been shut out had there been any truth in these arguments which some gentlemen have not hesitated to make as applicable to the case of Africa. Had these principles been true, we ourselves had languished to this hour in that miserable state of ignorance, brutality, and degradation which history proves our ancestors to have been immersed in."

#### *In darkest Africa.*

Then he proceeded to say: "We may live to behold the natives of Africa engaged in the calm occupation of industry and in the pursuit of a just and legitimate commerce. We may behold the beams of science and philosophy breaking in upon their mind which at some happy period in still later times may blaze with full lustre, and joining their influence with that of pure religion may illuminate and invigorate the most distant extremities of the immense continent. Then we may hope that even Africa, though last of all the quarters of the globe, shall enjoy at length in the evening of her days those blessings which have fallen so plentifully upon us in a much earlier period of the world."

#### *The heathen at home.*

There is one other argument to which I would ask you to allow me to refer briefly. We are told that charity begins at home. What about all the people outside the streets of this great city? Are there no jungles here in England? Are there no morasses to drain? Are there not as many souls to be won within ten miles of this great building as any man or any society can win and save far away in remote quarters of the world? That is an argument which is more powerful than the other to which I have referred, yet it is an argument which I think is not without its answer.

#### *Disinterested labor.*

Nothing is more important in this commercial age than to cultivate and develop the element of disinterested labor and work on the part of the individual and of

society. The first responsibility which we have to face is no doubt here at home. But it is not our only responsibility. You know very well what a sense of relief it is to us all individually, men and women, when we can escape for a time from the poor little vessel of our own personality, mocked by the deep unseen tides and currents of the ocean, the sport of all the winds that blow—when we can escape from that and take our stand upon some hill-top of high purpose, upon the rock of some great cause, and from that secure position can contemplate in serene, yet reverent independence range upon range of moral or spiritual conception opening ever more broadly and more brightly to the eye of science, of reason, or of faith.

#### *Democracy must not be selfish.*

All classes and nations have their needs and responsibilities collectively the same as men and women one by one. No great benefit will be gained, no lasting treasure will be secured by any purely self-centred movement, however grave may be the need which prompts it, however harsh may be the condition that demands it. The democracy must not be self-centred. Our countrymen must not think only of themselves. They must always have room in their hearts for outside interests, and for forces superior to anything that concern themselves. It has been the long glory of our people—yes, even the very poorest among them, that they have always possessed the faculty of enthusiasm for things which tend to affect their whole lives. When the Bulgarian or Macedonian peasant is invaded and outraged, or atrocities are perpetrated in the distant regions of the Congo, the poor man in the street who does not know when he will get another job, or where he will get another meal, will feel in his heart a moral indignation which raises him up to a level with the great thinkers and teachers of the world. And, I think, perhaps, our people have learned more, perhaps, than any other, that there is no man so poor that he cannot give up something to another. There is no class who can ever raise itself except by trying to raise others too.

### Letter from H. H. Strutton, India.

Bro. Strutton is held in high esteem by the officials at Baramati, and is asked at times to do work that will widen his influence in the town and district. The policy of Bro. Strutton is to lay a broad foundation for the work in India on our own Australian Station. The following letter will interest our readers:—

#### *Educational work.*

At Diksal we are asked to open a combined English and Marathi school. The present Government master there is voted incapable of teaching English. I am get-

ting the station master there to get out a list of those who want their children to learn English, promising them a master who will be competent according to the demand of the school. If they can promise boys to the number of 20 or more, at a fee of 1/8/- (2/-) per month, I can put in a good man—a Christian—who will also do a little mission work as well. The station master says he is willing to pay Rs. 5/- (6/8) per month if his boy also gets a little private tuition as well. There seems to me to be an opening for a good school work at this place.

#### *Among thieves.*

Then regarding the reclamation work amongst the thieves at Wadgaon (or wherever it will be decided upon), the plan which I submit to Government will include the building of a bungalow for our own occupation whenever we are there, and a place as a dwelling for the one who supervises matters, whom we hope will be an Indian Christian with an Agricultural College degree or training. The Agricultural Department can be got to help in securing us such a man, we think. There should be no reason, later on, why the full support of anyone who is set apart for this work should not be forthcoming from Government, derived by revenue from the colony or agricultural area cultivated by the thieves.

#### *An interested commissioner.*

The day after we arrived here we met Mr. Carmichael, the collector, who has just been appointed commissioner for Bombay Pres., and he was very interested in the scheme, and thinks something practical ought to come of it. He says, though it isn't usual for a commissioner to travel the district very much, that he hopes to come out to Baramati occasionally still. The main difficulty is that supervising work of this kind must be in the hand of a practical person, who not only has the language, but knows the people and their ways well, and though we shall consider that all the time we can give to such a work, time well spent, we can hardly hope to be entirely free for it. However, we may get a good native Christian assistant to look after matters under us, though such men are decidedly rare.

Cholera is subsiding in our district now, we are thankful to say.

"There are nearly ten million more of Moslems under King Edward's rule in India than there are professing Christians (57,000,000) in the whole British Empire."

"It is not our responsibility to convert the nations, but it is our responsibility to evangelise them—to bring to them the glad tidings; to give them the opportunity. And if we were in earnest, it might be done so quickly!"



## The Church of the New Testament.

Herbert Grinstead.

I wish to place two thoughts before you in connection with the subject of "The Church of the New Testament." First, its name and nature; and second, that the church as constituted by the apostles of Christ is a model church.

### *Its name and nature.*

We have very little information concerning the origin of the church prior to the death and resurrection of the Lord. True, Jesus had said, "Upon this rock I will build my church," but it is not until we arrive at the book of Acts that we get any real light as to its origin and constitution. Here we have a flood of light. We read that those who accepted the message of Peter that Jesus of Nazareth was the Christ, the Son of the living God, repented and were baptised, and that they continued steadfastly in the apostles' doctrine, the breaking of the bread, etc., etc. (Acts 2: 38-42). From this day forward we find these people spoken of individually as saints, brethren, new creatures in Christ Jesus, partakers of the heavenly calling, Christians; the church being spoken of as the church of God, the church of Christ, the habitation of the Holy Spirit, the body of Christ, the bride of Christ, the household of God. These statements at once give us an idea of the true nature of that church for which Christ gave himself. We see at once that it is a spiritual building, composed of living stones. Following the historical accounts we see this church, guided by Spirit-filled men in the persons of the apostles of Christ, fully equipped for God's service by the various instructions received respecting the affairs of the church and the ministry of the word. As we see this, we remember that he who said, "Teach them to observe all things whatsoever I have commanded you," also said, "And when he the Holy Spirit is come, he shall guide you into *all the truth*" (R.V.), and seeing this, we realise to some extent what Paul means in 1 Cor. 13, by that which is in part, passing away, when that which is perfect is come; for by our historical examination of the Acts of the Apostles, we find the church in its constitution so organised, and revelation so full and complete that the sinner may be brought to Christ, and having come he need not be tossed about by every wind of doctrine. It is, then, the fact of the Spirit's guidance that leads me to the conclusion that the church of the New Testament is a model church.

### *The guidance of the Spirit.*

The promise of Christ is full and definite. They are to disciple, but first they are to receive power from on high. The Holy Spirit is promised, the Holy Spirit is given, and the claim of the apostle is that they

received by revelation what they declared, and the brethren of Thessalonica received it, "not as the word of man, but as it is, the word of God."

### *Going onward.*

If all truth means all truth, it seems to me the church which builds upon the authority of the Scriptures alone is occupying a position unassailable; and so we would say to those who presume in matters of faith where the New Testament is silent, "Whosoever goeth onward and abideth not in the teaching of Christ hath not God" (2 John 8). The statement so often advanced that Christ gave to his church no paper constitution, but left it to develop according to the circumstances of the people with whom it came into contact, has its answer in the church that has developed. For instance, take the bishop of the church of the New Testament, and let Dr. Cunningham, of the Presbyterian Church, speak here. "For two hundred years," says he, "the officials of the primitive church 'did not form a caste or class by themselves distinct from the other members of the church'. . . . Some of them were weavers, some smiths, some bankers, some shepherds; some of them were freedmen, and some were slaves." But the truth concerning the simple bishop, who, along with his brother bishops, were overseers of the local church of God, has been lost sight of, and from a small deviation we have come to look upon the pastor, the archbishop, the pope of Rome as holding Scriptural names and positions which are not only unscriptural, but are antagonistic to the best interests of the church of Christ. True, the churches with which we are connected do not go so far, but are we not coming very near it when we try to make the evangelist the pastor or elder, if not in name yet in reality?

### *Results of development.*

Have we not the same principle of development adopted in regard to baptism and the Lord's Supper? The baptism of the church of Christ was an exceedingly simple affair, wherein the believer was immersed in water into Christ at the time of his decision. The baptism which is the result of development instead of immersing believers, christens babies—an ordinance without command or purpose. Have we not seen the Lord's feast turned into the sacrifice of the altar by the authority of the church, and heard that same authority say that "it is right for unimmersed believers to sit at the Lord's table, being at the same time perfectly cognisant of the fact that in apostolic days, before a man or woman could be looked upon as a member of the church of Christ, they had to ac-

knowledge the Lordship of Christ by being immersed into him.

Have those who practise fellowship with the unimmersed in the breaking of bread forgotten the promise was, "And when he the Holy Spirit shall come, he shall lead you into *all the truth*"?

### *Sins of presumption.*

It seems to me presumption for churches to-day to alter the arrangements of God's own making in regard to this ordinance, whatever advantages they may see arising out of such alterations, and some of our own beloved brethren need to remember that there is as much authority for christening babies as there is for allowing the unbaptised to sit at the Lord's table, and just as much for a rev. pastor as there is for a general or a pope. So much then for the development theory.

### *The model church.*

If my positions are right—that the church of the New Testament is the church of Christ, composed of those who, upon profession of their faith in Christ, have been baptised into him, and that under the divine guidance of the Holy Spirit it is a model church, it behoves those who wish to keep the unity of the Spirit in the bond of peace to strive earnestly to be guided by it, and by it alone. Would to God that all those who name the name of Christ would see the importance of having a "Thus saith the Lord" for all they believe and practise; then would be brought about the union for which the Lord prayed, "That they all may be one."

### *Let us go back.*

Let us get back, then, not to the second or the third century, but right back to the teachings of Christ and his apostles, and find our Christianity free from the additions of men. As Bishop Pearce has said, "As Christianity is to be found in the New Testament free from the arbitrary additions of men, nothing is more worthy of God to give, or of men to receive as a rule of faith and practice."

### *Life.*

A crust of bread and a corner to sleep in,  
A minute to smile and an hour to weep in.  
A pint of joy to a peck of trouble,  
And never a laugh but the moans come double;

And that is life!

A crust and a corner that love makes precious,  
With the smiles to warm and the tears to refresh us,  
And joy seems sweeter when cares come after,  
And a moan is the finest of foils for laughter;  
And that is life!

Paul L. Dunbar.



# Transfiguration.

Matt. 17: 1-5.

Jesus had announced to his disciples that at Jerusalem he would be killed and rise again the third day. And, doubtless, to allay their fears and surmisings occasioned by the announcement, he declared that some of those disciples then standing before him should not taste of death before they had seen him coming in his glory. Then six days after, he took "Peter, James and John, and bringeth them up into a high mountain apart." That wonderful representation of the King of kings coming in his glory was not for all eyes, but for those who were the first to follow him, and who afterward became pillars in the church of God. "The secret of the Lord is with them that fear him." To them he will and does manifest himself as he doth not unto the world.

## A mysterious change.

"And was transfigured before them." Oh, blessed transfiguration; and twice blest are your eyes, Peter, James and John, for what they see, and your ears for what they hear! There was a mysterious change in his appearance. The human receded and the divine appeared; the earthly fled away and the heavenly came into view; mortality for a moment was swallowed up of life, and immortality shone forth in its strength and glory. There was a bursting forth of the moral power of his divine nature and character. "His face did shine as the sun, and his raiment became white as the light." Thus they saw him as he shall be when he shall come in the glory of his Father, and with his angels. But it was not his transfiguration only, but also a foreshadowing of our transfiguration hereafter. "For it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is."

## The vestibule of heaven.

"Then answered Peter and said unto Jesus, Lord, it is good for us to be here." That statement of Peter's shows that the fisherman was good at heart. No wicked man could have felt at home there. No wicked man could have appreciated such circumstances. There was no room there for Judas Iscariot, or for the cunning hypocritical chief priests and scribes. "It is good for us to be here." They were for a moment in the divine presence, and in the heavenly company, and felt it good to be there. They were free from the turmoil of the agitated, sinful world; were at rest for a moment from the tempter's power; for I don't think that Satan's shafts and fiery darts invaded the sacred precincts of that mountain at that season; they were in the atmosphere of God and heaven.

It was positively the rarest and best situation those men had ever experienced—

W. J. Way.

so ample, so blessed that Peter suggested building there three tabernacles, one for the Saviour, one for Moses, and one for Elias. Peter felt that he could dwell there for ever. They were in the shadow of the Rock of Ages, they were in the vestibule of heaven.

## A glimpse of the future.

But, brethren, you must know that God's best is always infinitely better than our best ideas, or even our loftiest flights of imagination. He does abundantly above all that we can ask or think. The situation on that mountain, good and blessed as they felt it to be, was nevertheless only a representation, affording a glimpse of the future. Peter himself was not yet even half a Christian. James and John were vindictive, full of doubt and ready to halt. You will notice, too, that it was only Jesus who was transfigured; only his face that shone as the sun, and his raiment that was white as the light. Peter, James and John were not then ripe for transfiguration. The old man with his deeds was not yet put off. Jesus did not see in them what they saw in him, and although those men felt it good to be there, no tabernacles could be built until he should see in them what they saw in him. Oh, how ready we are to halt, to be satisfied with what we have, however little it is; to say, It is enough; to say, It is good for us to be here, and to build tabernacles, when as a matter of fact we are not half perfect, not nearly men of full stature in Christ Jesus. The Lord says to us, Go on to that which is above all that we can ask or think.

## Transfigured by his power.

Let us go on to perfection, "being confident of this very thing, that he which hath begun a good work in us will perform it until the day of Jesus Christ." Let us not retard or hinder his good work in us by pandering to the world, the flesh and the devil. Let us believe that we, too, can be transfigured by the power that worketh in us. Let us believe that he is really anxious to see in us what we saw in him; and let us be a willing people in this the day of his power. Come, let us get up into the mountain with Christ, or down in the garden with him. I don't care where it is, so long as this blessed transfiguration goes on. I say, the glory of holiness, of full stature in Christ, of transfiguration in the sons of God on earth, must answer to the glory of the sons of God above.

## Glory answering to glory.

You will remember it is stated that all who sat in the council looking steadfastly on him (that is, on Stephen) saw his face as it had been "the face of an angel." The angelic was shining through the

earthly; the spiritual was shining through the material. My brethren, is it so with us? "And he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." It was glory answering to glory; it was transfiguration.

Well, my brethren, it is good for us to be here to-day; but this is *not* the goal, not the terminus; God having provided some better thing for us, even that we should be conformed to the image of his Son, that he might be the first-born among many brethren. It is good for us to be here, but we must not tarry, but receive an impetus to go on to transfiguration, for it is written, "They go from strength to strength. Every one of them in Zion appeareth before God." It is good for us to be here, but we must not build tabernacles for ourselves or anyone else, but go on till the heavenly appeareth.

## A representative gathering.

"And, behold, there appeared Moses and Elijah talking with him." The appearance of these ancient worthies affords us an idea of the company in which the transfigured are, and with which they shall for ever consort. Moses and Elijah represented all the moral heroes of the past; the men of renown, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Jesus Christ was there representing the Father, Son and Holy Spirit, and all the heavenly hierarchies above, principalities, thrones, dominions, etc. Peter, James and John were there representing all the blood-washed sons of God and those who have been born of the Spirit through the period of the new economy, and the whole circumstances and phenomena pointed forward to that grand crisis of the ages when God shall "gather together in one all things in Christ, both which are in heaven and which are on earth, even in him."

## God in the cloud.

"And while he yet spake, behold, a bright cloud overshadowed them." It is a blessed thing when the cloud of God overshadows us, and God is in the cloud. You will remember that Jesus went up in the clouds. The clouds received him out of their sight, and he is coming again in the clouds of heaven, with power and great glory, and blessed be his name, his transfigured ones are soon to be "caught up in the clouds to meet the Lord in the air, so shall we ever be with the Lord."

"And behold, a voice out of the cloud which said, This is my beloved Son, hear ye him." If we would be perfect, we must abide in the vine; if we would be transfigured, he must be our all in all.



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## The Leader.

## LABOR SUNDAY.

In many of the churches in Victoria last Sunday, the main topic under consideration was the question of labor. Labor Sunday, it appears, is to be regarded as a permanent institution, and labor is to be one of the special subjects which the churches have agreed to give prominence to on a special day in the year. This arrangement, so far as it is observed, is a reply to the charge of the representatives of labor that the churches are not in sympathy with the working classes. Whether it will prove to be an effective reply, remains to be seen. The churches have been charged with taking sides with the rich, and with treating the poor with scant courtesy and little sympathy. Consequent upon this, it is asserted that the churches have lost the confidence of the toilers, and are only countenanced by comfortable and well-to-do people. It may be at once admitted that there is some element of truth in the accusation; but at the same time, it may be safely denied that the element of truth is as large as it is made out to be. The best answer to the accusation is found in the fact that in the analysis of the membership of churches, the majority is found to be composed of the wage-earning class. It is unfortunate that the word labor has come to be identified with a certain class of toilers, and mainly those whose occupations involve the most physical exertion. It is a distinction which, in our consideration of the question, we do not propose to allow. The methods of modern civilisation impose hardships upon the majority of wage-earners, and the lot of those in lighter occupations is frequently more pitiable than that of those who wield the pick and shovel. Our sympathies, therefore, are extended to all wage-earners who find the struggle for existence exceedingly hard.

## Unreasonable demands.

It is open to question as to whether the institution of labor Sunday will bring the

discontented ones any nearer the churches. It will, however, afford the churches an opportunity of presenting the matter from their point of view, and of proving that some of the demands upon the churches made by labor are unreasonable. For it ought to be clear to every unbiassed mind that the churches, as churches, are not responsible for the existing inequalities and injustices in the economic order of things. The churches, as such, are not political institutions, and could not, if they would, bring about immediate and drastic changes. In the political world, the churches exercise their influence for good through the individual. As the individual comes within the sphere of the church's influence, he carries this influence into his ordinary environment. As he receives the teachings of Christ and gives practical effect to them, so is his influence for good in the uplifting of the social order. If the genuine Christian is a politician, his politics will breathe the spirit of Christ. In the early part of last century, for example, the industrial conditions were very much worse than they are to-day. "Women and little children had to work in mines and factories under the most degrading conditions." It was owing to the exertions of Lord Shaftesbury, the Christian statesman, that these abuses were corrected. It was Elizabeth Barrett Browning, the Christian poetess, who in her great poem "The Cry of the Children" awakened the conscience of the people, and assisted in bringing about legislative enactment which restrained the greed of man in the perpetration of injustice in their greedy haste to become rich.

## The church not perfect.

It is not claimed that the churches have always succeeded in being true to the principles inculcated by their great Teacher. It must be candidly admitted that the church has too frequently allied itself with injustice and oppression. It has allowed the spirit of the world to overshadow the spirit of Christ. There have been times in the history of the church when the bitter indictment made by William Law in his "Address to the Clergy" was only too true. In this he said: "Look at things spiritual and things temporal, and say, if you can, that the same arts, the same passions, and worldly wisdom are not as visibly active in the one as in the other. For if Christ at leaving the world had said to his disciples, 'Labor to be rich; make full provision for the flesh; be conformed to the world; clothe yourselves with all the worldly honors, distinctions and powers you can get; I appeal to every man, whether Popish and Protestant churches need do anything else, than that which they do now, and have done for ages, to prove their faithfulness to such a Master, and their full obedience to his precepts.' There were times in the history of the church when these things could have been said with truth. The church is not by any means perfect now, but there is abundant

evidence that it is now giving a better exposition of the principles of Christ than it did for centuries past. The decadence of the church came with its political alliances and its ambition to usurp universal power. Its emergence from this condition has been coincident with the abandonment of these things. There is now a better realisation of its spiritual purity and power, and a better exemplification of the precepts of Jesus.

## The programme of Christ.

The church is only true to its mission when it takes up and gives practical effect to the programme of Christ. Of this programme Canon Henson thus speaks in dealing with the prophecy of Isaiah: "The Lord's anointed shall come in the power of divine inspiration, with the authority of a divine mission, and the burden of his message will be, 'Good tidings to the meek.' Every type and degree of human misfortune shall find in him solace and relief. He hath sent me, so shall the heavenly Prince declare his business in the world, 'to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.' This is the Messiah's programme in the world; he enters upon his government with this 'Speech from the throne.'" And this programme should be the programme of the church. Christ himself published it by living it. In his earthly life he was not found among the great or the rich, but amongst the poor and the down-trodden. He was on the side of the oppressed and against the oppressor. To all in need he gave sympathy and help. And the earthly life and work of Christ was reflected in a marked degree in the early history of the church.

## The early church.

Hatch, in his "Bampton Lectures," says: "The Christian communities grew up in the midst of poverty. They had a special message to the poor, and the poor naturally flowed into them. And the poverty in which they grew was intensified by the conditions of their existence. Some of their members were outcasts from their homes; others had been compelled by austere rules of Christian discipline to abandon employments which that discipline forbade. In times of persecution the confessors in prison had to be fed; those whose property had been confiscated had to be supported; those who had been sold into captivity had to be ransomed. Above all, there were the widows and orphans." This was the church as it sprang living from the hand of Christ. It was impossible that a church with such a foundation and such a programme could ever entirely fail in realising its distinctive characteristics. As



a matter of fact, in its darkest and most corrupt days in the middle ages, it still continued to be zealous to help the destitute and the suffering. It is the unique glory of Christianity that it gave to the world this gracious impulse. And it is a matter of supreme satisfaction that the church this twentieth century is approaching more nearly to the ideal of the first century. The conditions of society have altered since then. Industrial enterprises which have had such a rapid and enormous development during the last fifty years have introduced new elements into the social problem.

#### New conditions.

But these new conditions will have to be met and considered in the spirit of Christian equity. "In this age of ours," says Dr. J. L. Davies, "Christendom is hearing a call from heaven, stirring it to a new and noble ambition, and pointing to fresh fields of conquest. It is evident that the conquest will involve some modifications of the existing industrial and commercial organism, and that loyal Christians are bound to take courage and not be afraid of change. A more prevailing spirit of membership will be aware of new dangers to be met, and will not be content to leave our present customs and regulations unaltered. But it is also impressed upon us that we must advance thoughtfully and cautiously in the path of economic reform, feeling our way tentatively when we cannot see it clearly." There will always be differences of opinion as to the best way in which economic reforms can be effected, but these differences of opinion need not be regarded as indicating a hostile spirit. The eliminating of greed from the hearts of men will do more for the promotion of the general good than any amount of legislative enactments. Good laws will help to restrain evil, but will never cure the ills which afflict humanity.

## Editorial Notes.

#### Some Long Missions.

The *Christian-Evangelist* of April 29 says: "Charles Reign Scoville and his party spent three years and one half in Des Moines, which we believe is the longest and greatest evangelistic campaign in the history of our movement. There have been 2500 additions to the churches in Des Moines since Jan. 1." Commenting on this in a later issue, O. P. Spiegel states there have been at least two longer meetings: one by T. B. Larimore, who preached in Sherman, Texas, some years ago, "twice every day and three times on Sunday" for twenty-two weeks with 251 additions. The other was held by J. B. Cleaver, who preached in Plainville, N.J., every day for six months, and had 125 additions. We in Australia think a mission long if it lasts four or five weeks,

#### Preachers and Salaries.

The *Home Herald* of America sent out circulars to several hundreds of preachers in that country to ascertain their views concerning the work in which they are engaged. It discovered that the average salary of these ministers was only £105 a year. "Yet 85 per cent. of these princely men when asked if they would choose the ministry if it were to do over again, answered with a prompt and unqualified 'Yes.'" When, occasionally, a preacher gives up his work to engage in more lucrative secular employment his defection is commented on, but nothing is said of the many who quietly, patiently toil on till the churches tire of their services. As the *Christian Standard* puts it: "Old Selim creates quite a clatter and attracts much attention as he goes threshing down the street smashing waggon and scattering contents, but how prone we are to forget that five hundred other tractable family nags—the very backbone of horsedom—stand quietly at the curb hour by hour, unexcited and unnoticed."

#### Church Papers.

An exchange quotes a Baptist preacher as saying, "If the circulation of the church papers could be doubled we could soon double everything else." There is much truth in this. It is seldom realised how much the success of the cause of primitive Christianity in this land owes to the papers published in years gone by. It may be they were defective in some respects, but what would have been the position to-day had they not existed? All our church and mission interests are furthered by the paper, but much more could be done if the brethren were but more practically appreciative of the efforts put forth. The *Standard* says: "The papers are called upon to promote every general interest by boards and managers who never dream it is their duty to extend the circulation of the papers. The papers are expected to give space to colleges and missionary societies far beyond the requirements of a well-balanced news service; yet the educational boards and missionary managers seldom think that they have any reciprocal duties. Perhaps no one in particular is to blame, as the condition is created by the general failure to realise the educational and inspirational merits of the church papers." In Australia, where we have but the one paper, it is probable that the missionary and other committees work more reciprocally with the press, but it is certain that if the paper were taken in every church family there would be a general and substantial enlargement along all the lines of church work. Shall we enlarge?

#### Missionary Centennial Aims.

Our American brethren are aiming for £80,000 this year for Foreign Missions through the F.C.M. Society. This will be £20,000 more than they raised last year. The Christian Women's Board of Missions

raised over £60,000 for missionary purposes last year. Through the F.C.M.S. the S.S. children alone collected £15,000 last "Children's Day," and expect to get £20,000 on "Children's Day," the first Sunday in June, this year. Shall we not also strive to make our offerings this Centennial year twenty-five per cent. higher than last? A contribution from every church including a heart gift from every member, and the result is accomplished. In addition to the offerings on July 4, are there not brethren able to send in donations of £25, £50 or £100 as personal donations? As a people we are ever ready to answer the question, "What must I do to be saved?" Let us now settle, "What must we do that others may be saved?"

## REVIVALISM.

A. W. Jinks.

We must *expect* a revival. There are right and wrong expectations. It is right to expect a revival.

We must *work* for a revival. We might expect, but more than that is needed. Expectation and work must go together. It is of no use expecting results if we are indifferent ourselves. If our expectations are sincere we shall work with intensity and joy.

We must realise that *every one* of us has a part in bringing about a revival. It is useless to expect and pray for a revival if we criticise the evangelist. It is always far easier to criticise than to work. While a great deal depends upon the ability, tact, love, and sympathy of the evangelist it must be borne in mind that every disciple can help to extend the kingdom of heaven.

We must *organise* and *plan* for a revival. We need to work in such a way as to cause people to realise that we are in dead earnest. We need to distribute tracts, pamphlets, and special notices before and during revival meetings.

We need a *Pentecostal revival*. It can be got by united prayer and work. Let us put aside our fault-finding and examine ourselves, so that we might get aflame for God and his truth.



LINLEY GORDON, Evangelist,  
who has taken up the work at Gore-st., Fitzroy, Vic.



## Heaven :

Is it a Place? and Where?

E. J. Paternoster.

The word heaven is found about 280 times in the Scriptures, the word heavenly about 20, and heavens 90, making 390, but there are other quotations where the word is used which bring up a grand total of at least 600. Any subject holding such an important place as to be mentioned 600 times is, I think, worthy of our consideration. It is not a new place, or a new fad; it is as old as the world at least, and from our earliest childhood we have been directed to it as the ultimate home of the children of God; we have sung of its glory and splendor, and our spirits have been highly exalted as we have meditated on the subject from time to time.

### Particulars about heaven.

Then how did heaven come into existence, and when? Gen. 1: 1 answers this question. By whom was it named? Gen. 1: 8. What description do we find of it? Gen. 7: 11, and 8: 2. It has windows, Gen. 28: 17; it has a gate; it has two sides at least, Deut. 4: 32; it can be opened or closed, Deut. 11: 17; there are precious things there, Deut. 33: 13; it has foundations, 2 Sam. 22: 8, and is supported on pillars, Job. 26: 11; and Jer. 31: 37 seems to imply that heaven is so vast that it can not be measured, hence God, in his wisdom, has made provision for the great multitude which John speaks of, and which no man can number, etc.

### Heaven a place.

Then is this vast place, called heaven, above or below? Job says it is high, chap. 11: 8, and God dwells there, Job 22: 12. Isaiah 66: 1 and Acts 7: 49 speak of heaven as the throne of God. It is worthy of note that, while heaven is spoken of some 100 times in the plural, the earth is always mentioned in the singular; and the world, being mentioned about 180 times in the singular, is only twice in the plural, and the whole of the references to heaven and heavens indicate that heaven is up, not down, that it is above and not beneath, that it is a place, not a state, a reality and not a myth, not an experience or sentiment but a place. Jesus said, "I go to prepare a place for you"; and Paul says we have "a building of God, an house not made with hands, eternal in the heavens," so that it is not only a place, but eternal in duration.

### The home of the angels.

The Holy Spirit came down from heaven, and John 1: 51 speaks of going up and down from earth to heaven. But one of the most interesting passages is Matt. 28: 2, which says the angels of the Lord descended from heaven and rolled the stone from the door, and sat upon it. Much could

be said about this verse, but I must refrain. John saw the Spirit descending from heaven (John 1: 32), and we read in 2 Kings 2: 1 that the Lord took Elijah into heaven. You will remember that Elijah appeared, with Moses, to Jesus, on the mount, so that Elijah came out of heaven in order to do so. Jude, in verse 14 speaks of the Lord coming with ten thousand of his saints, so that as the Lord after his resurrection ascended up to heaven, at least this ten thousand are with him there at present, ready to come at his bidding. Luke 2: 15 speaks of angels having gone away into heaven. David said if he ascended into heaven God is there. Matt. 6: 9 mentions our Father, who art in heaven, and Matt. 10: 32 shows the Son (our Lord Jesus) is there, and will confess us before his Father and the holy angels in heaven if we confess his name here. Then David in Psalm 89: 6 asks, "Who in heaven can be compared to the Lord?" This implies that others are there besides the Father and the Son, and 1 Kings 22: 19 speaks of the Lord sitting on the throne and the hosts of heaven standing by.

### A blessed place.

We are able from the foregoing to conclude that heaven is a place, a holy place, that it is high above the earth, that the throne of God is there, that God our Father is there, that God's dear Son, our Saviour and Brother, is there, that there are angels there, that Moses and Elijah are there, that ten thousand of the saints are there, that the Lord sits on the throne, and the untold hosts of heaven are there. No wonder the apostle said that for him to depart and be with Christ would be far better than his life here, for Paul had glimpses into the highest heaven and heard just a little, and saw a faint gleam of the glory that the Christian longs to hear and see.

### Within the vail.

Thank God for the Scriptures which enable us to place our hope (the Christian's hope) as an anchor within the vail, where Jesus our forerunner hath entered on our behalf, and unto those who look for him he will appear as the fairest among ten thousand, and the altogether lovely. Heaven is a fact in creation, just as Christ is a fact in redemption, and to appropriate these two great facts faith is needed, faith in the grand old Book and in all its teachings, faith in the promises of God, and faith in the Lord Jesus as the Son of God and Saviour of men. And then we can say like Paul (Eph. 3: 14), "For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named." "O the depths of the riches both of the wisdom and knowledge of God!"

"Habituate yourself to seek for the kingdom of God in your own heart."

## Now for a Great Offering.

Stupendous reasons exist for an exceptional advance in the gifts of the churches on July 4 for Foreign Mission work.

### Thrilling successes.

1. How the success of our work thrills all our hearts! The story of our progress in Pentecost Island equals that of any missionary history that has ever been written. We do not mention this boastfully, but humbly and with a solemn sense of the responsibility that is involved. Not only the number of converts, but the genuineness of faith and rectitude of their lives is another illustration of the power of the simple gospel to transform and uplift the most degraded. What a rich heritage of love and loyalty our churches at home have in this station, which is a bright star in the black night of darkest heathenism! The story is the same, in a different form, in Japan, China and India, and wherever our much loved brethren have gone with the gospel. When we have prayed for success, our prayers have been more than answered. Do we believe our own eyes and ears when we see and hear these miracles of grace? Will we take care of what we have won? These and kindred questions will be answered July 4.

### Worthy of the Centennial year.

2. This is our Centennial year. How anxiously thousands of our people have looked forward to it. Our plea is enshrined in the hearts of a million people. To thousands it is dearer than life itself. This is a season when we recount the trials and conflicts of the past. We catch the spirit of the fathers who gave time and fortune and life itself that this simple plea might be known to the world. They believed in giving the gospel to the whole creation. This with them was a holy passion. Alexander Campbell said, "The church of Jesus Christ is, in her nature, spirit and position, necessarily and essentially, a missionary institution." No finer uninspired interpretation of the church was ever given. If we falter on July 4, we will not be of the stamp and blood and spirit of the men whom we profess to honor. That is the day for great daring, for mighty effort, for heroic giving. We have many people that should honor themselves by giving £100 and more. Many of the smaller churches, in the habit of raising £5 to £10, could more easily raise £50. It is easier to do something really great than the more ordinary.

### Our Scripturalness at stake.

3. Missions is something a church must do if it would be a New Testament church. Those whom Jesus has saved must carry him to those who do not know that he can save. If this is not our gospel, we have no gospel. It is only a gospel for all the world that is a gospel for any part of the world.



THE SOCIETY OF  
**Christian Endeavor**  
"For Christ and the Church."

CONDUCTED BY A. R. MAIN.

(All correspondence for this department should be addressed to Suffolk-rd., Surrey Hills, Vic.)

**LIFE LESSONS FROM JOHN.**

Topic for July 12.

Suggested Subjects and Readings.

Life and light—John 1: 1-13.

How Jesus found me—John 1: 40-51.

Heavenly things—John 3: 12, 13, 16-21.

The living Fount—John 4: 10, 14; 7: 37.

The living Bread—John 6: 52-59.

The pledge of life—John 20: 1-18.

Topic—Life lessons for me from the Gospel of John—John 14: 1-21.

We have to study one of the most beautiful books of the Bible. Think of the loss had we not the prologue to this gospel, and chapters 3, 6, 10, 14, 15, 16, 17. We may, before noticing the book, spare a look at

**The author.**

The peculiarly intimate view of Christ in the fourth gospel is fittingly given by "the disciple whom Jesus loved." Nothing can well tell us more of John's character than this best loved description. If Jesus who loved all, and who chose twelve on whom he specially lavished his love, out of the inner circle of disciples loved one particularly, be sure there was something specially lovable about that one; his character must have been fine and noble. Let us not forget, however, that there was nothing effeminate or weak about John. One writer remarks, "It has become a conventional rule in sacred art that because St. John speaks more about love than the other apostles, and was specially beloved by his Master, he must have had a soft, feminine, sentimental countenance, without the wrinkles of age, betraying no conflict. Such a fancy is strangely contradicted by facts." John was not one in whom tenderness and love nearly approached weakness. He who was one of the "sons of thunder" was not weak. We never associate ultra-tenderness with thunder, do we? He who wanted to burn down a Samaritan village was hardly the John some have depicted. John was strong, naturally passionate and vehement, yet was loving and tender too, especially when with age he mellowed. "He blended the gentleness of the dove with the sublime force and vision of the eagle." The characteristic modesty of the writer may be noted. That a man should pen a history without naming himself once, or making himself prominent, when in reality he was one of the chief characters in connection with the events described, is a thing rare enough to justify remark.

**The gospel.**

A Christian writer of the second century called it "the spiritual gospel," an epithet ever since regarded as fitting. The difference between John and the first three, or synoptical, gospels, is

known to all. Farrar remarks:—"There are in the fourth gospel more marks of profound and spiritual genius. It concentrates on the person of the Saviour all the manifold sources of witness borne to him by the Father and the Spirit; and by John the Baptist; and alike by men who believed and disbelieved in his divine authority. Far more deeply than the synoptic gospels it reveals the inmost nature of eternal life."

R. E. Welsh likens the first three gospels to three photographs of a church building taken from different sides. In the fourth we have an interior view. He says: "The fourth picture of Jesus seems not unlike the interior view of his mind and nature. The painter of it is said to have been his closest companion, being more capable than any other of penetrating into his Master's mind. It is the same lofty, humane, suffering Figure, but as if seen from within." Read the gospels and see if this distinction appeals to you.

**Some characteristics.**

As a rule I dislike enumerations, but the following from the *Sunday School Times* are so characteristic of John as to be noteworthy:—The word "Father" occurs 140 times in this gospel. The name "Jesus" is found in John 242 times, 99 times more than in Matthew, and 158 times more than in Luke, showing how closely John keeps to his object of writing of the person of Jesus. He also uses other names of Jesus, as "the Son" 19 times, "the Son of God" 9 times, "the Son of man" 13 times, "the Life" 22 times, and "the Light" 25 times, besides the names "the Holy One of God," "the Lamb of God," and "the King of Israel." 333 times in all. Among John's great and favorite words are "light," "life," "truth," "true," "witness," "believe," "sign."

**The heart of the Bible.**

John 3: 16 is "the best thing ever put into human speech." It is the very essence of the gospel. Think of the erroneous views of God, and wrong theories of the atonement, this verse, which reveals the Father's heart of love, corrects. It is not often one reads anything worth quoting in connection with this wonderful verse; nearly everything is felt to be inadequate and at the same time to lessen the effect of the beautifully simple and sublime utterance of the inspired writer. The outline of W. Robertson Nicholl is helpfully suggestive. "Let us quietly ponder the great deep utterance," he says. "First there is

The Lake—"God so loved the world"; next

The River—"that he gave his only-begotten Son"; thirdly,

The Pitcher—"that whosoever believeth on him"; and, lastly,

The Draught—"should not perish, but have everlasting life."

**The only path to God.**

The unique claim of Jesus is expressed in 14: 6. Other men have pointed out the way; Jesus claims to be the Way. Others have spoken truth; Christ declares that he is the Truth. Other speakers have spoken words of life; our Lord Jesus is the Life. Hundreds of millions accept as perfectly natural this marvellous claim

of Jesus. From no other but him would the words be tolerated. When we consider the Christ as depicted in the four gospels, we take it as perfectly natural that he should make the loftiest claims: no place, we feel, is too high for him to occupy. His character, his deeds, his words, are all of a piece. The very loftiness of the claims are in a sense a tribute to his divinity.

"No one cometh unto the Father, but by me." Any one may go to the Father by him; no one can go without. We need to remember this in these days of latitudinarianism. A person cannot neglect or ignore the Lord Jesus, and go to God just the same. We cannot derogate from his claims and please God. We cannot honor the Father without honoring the Son. We cannot simply compliment the Christ as best of men; he stands alone, unique, the express image of the Father and the only way to God. No false charity will warrant us in accepting those who do not accept him.

"Thou art the Way—to thee alone  
From sin and death we flee;  
And he who would the Father seek  
Must seek him, Lord! by thee.

"Thou art the Truth—thy word alone  
True wisdom can impart;  
Thou only canst instruct the mind  
And purify the heart.

"Thou art the Life—the rending tomb  
Proclaims thy conquering arm;  
And those who put their trust in thee  
Nor death nor hell shall harm.

"Thou art the Way, the Truth, the Life;  
Grant us that Way to know,  
That Truth to keep, that Life to win,  
Whose joys eternal flow."

**The motive of the gospel.**

It may well be that some heresies current in John's day were effectively replied to in his gospel. But the great purpose of writing is not to be confined to that time. John 21: 30-31 must be noted: "These are written that ye may believe, and that believing ye may have life." It applies to-day as of old. Do not so seek other things as to ignore this greatest of "life lessons."

**The Master's Face.**

No pictured likeness of my Lord have I;  
He carved no record of his ministry  
On wood or stone.

He left no sculptured tomb nor parchment dim,  
But trusted for all memory of him  
Men's hearts alone.

Sometimes I long to see him as of old  
Judea saw, and in my gaze to hold  
His face enshrined;

Often, amid the world's tumultuous strife,  
Some slight memorial of his earlier life  
I long to find.

Who sees the face but sees in part; who reads  
The spirit which it hides sees all; he needs  
No more. Thy grace—  
Thy life is my life; Lord, give thou to me;  
And then, in truth, I may forever see  
My Master's face.

*Selected.*



## THE ENVELOPE.



Driving in the wedge of the gospel.

## Foreign Mission

July 4 "The World for Christ." July 4

£2500 REQUIRED THIS YEAR.

N.S.W. Motto, £400 this year: S.A., £650; Qld., £150; Vic., £975; Tas., £75; W.A., £250. Total, £2500.

TREASURERS, F.M. FUND:

R. Lyall, 39 Leveson-st., North Melbourne, Vic.  
Geo. T. Walden, Stanmore-rd., Stanmore, N.S.W.  
T. Colebatch, Miller-st., North Unley, S.A.  
C. Garland, West Australia.  
L. Gole, McRobertson's, Brisbane, Q.  
Fin. Sec., F. M. Ludbrook, 151 Collins-st., Melb., [Vic.]

## From the Field.

### Tasmania.

HOBART.—Several of the Hobart brethren paid a visit to the Geeveston church, which was established by W. J. Way some three years since. It being anniversary time, feeling reference was made to the good work done by the late evangelist, and the local brethren were eulogised for the loyal manner in which they had maintained the cause. Bren. Ashlin and Studdard were specially mentioned. During the year an organ has been purchased, and the singing of the congregation is very creditable. Sister Rowe, who officiated at the organ on the occasion of the social, was of great assistance, and has proved a worthy help to the church services in the past. G. Manifold and his good wife were present at the anniversary social, and were given a hearty welcome by the congregation. Bro. Manifold is remaining a few days in the district in order to arouse an interest, and to encourage the brethren who have worked so well without assistance in the past. Bro. Stimson, the well-known fruit merchant of Sydney, and his wife, are staying in Hobart for a few days, and will return home via Launceston and Melbourne. — W. R. C. JARVIS, June 18

### Queensland.

CHILDERS.—Events have shaped themselves into a definite form here lately. The first meeting for the breaking of bread was held on May 31. A few of the "Brethren" and "Baptists" joined us on that occasion. On the following Sunday we were pleased to witness the first baptism, there being five candidates, one a son of Bro. Thompson. Two others

desirous were unfortunately prevented from being present. The audience was fairly large and seemed very interested, this being the first baptism of white people that has taken place in the district. At a meeting held during the week Sister Thompson was elected treasurer and the writer secretary. Another baptism is to take place shortly, when we hope to have a greater number of candidates than before. With a church building situated in a prominent position, a Sunday School, and earnest workers, there is every indication of a forward movement. — R. H., June 12.

GYMPIE.—Another young girl confessed Christ, being the third since Bro. Comer's arrival. — S.C.T.

ROMA.—Good interest and attendance at our meetings last Lord's day. One decision. We intend shortly holding meetings at Mitchell, some 60 miles away, from which place we have received repeated requests for services. The church has requested Bro. Mason to remain with them for another term. — T.G.M., June 14.

TOOWOOMBA.—A special meeting was held on May 27, Bro. Reeves in the chair. It was resolved to continue the policy which had brought such success during the past twelve months. Bro. Parslow, our evangelist, was offered, and accepted a re-engagement for a term of five years. The complaint of the Sunday School superintendent that the accommodation for the large and rapidly growing school was inadequate was considered by the officers, and it was decided to build two large class rooms at the rear of the chapel, and also to renovate the building inside and out. An official communication was received from the brethren at Tannymorel, thanking the church for giving them the services of the evangelist so frequently. There have been ten converts at that place since January, and 21 members are now regularly meeting to break bread. It was reported that the boys' club was thriving well, the young people's society doing splendid work, the attendance at the sisters' Dorcas and fancy work class about doubled, and that a class for instruction in music and singing had been organised. The past three months have witnessed record attendances at both morning and evening services. The Sunday School Red and Blue Rally is in full swing. A very strict revision of the membership roll has been made, and the strength now stands at 90. — LEWIS A. HOSKINS.

### Victoria.

PRESTON.—The church held its annual business meeting on Thursday evening. The membership is 37. Three had been added upon obedience. Bren. Walker, Watson, Moate, Thomas and Greenway were elected deacons, with Sisters Walker and Olney deaconesses. T. Greenway, Regent-st., Preston, was elected secretary; H. Olney, asst. sec., J. Thomas, treas., and W. A. Strongman, 95 Albert-st., Footscray, building fund collector. The writer will be pleased to acknowledge donations to our building fund. The church is endeavoring to retain the services of F. J. Goodwin as evangelist. Our meetings are keeping up in numbers and in interest. Many strangers were present to night. — W.A.S.

MELBOURNE (Swanston-st.). — Last Lord's day morning three were received into fellowship who were baptised the previous Lord's day evening. Bro. Gordon preached in the evening on "The First Great Commandment."

ASCOT VALE.—The eighteenth anniversary of the Sunday School was held June 6, 8, and 10. We had an

innovation this year, in that the scholars were invited to attend the meeting for worship, when Bro. Gale (Richmond) explained "Why we Celebrate this Service," in such a way that we feel sure it will result in much good to both young and old. Henry Baker addressed the afternoon meeting; subject, "The Smaller Craft." There was a full house and an overflowing meeting in the evening, when C. A. Wilson spoke on "A Fountain Pen." The singing of the scholars was heartily appreciated. On Tuesday evening the annual demonstration and distribution of prizes took place. A varied programme was presented. A tea and bioscope entertainment was held on Thursday. Our school unfortunately has fewer scholars on the roll this year, the number being 190, average attendance 131. There are 21 officers and teachers on the roll, average attendance 19. There has been formed a young men's Bible class, which is in a flourishing condition, as is also a gymnasium in connection with the school. We hope to have a new school room this year. — A.E.B., June 15.

WONGA PARK.—On June 6 the brethren here met for the first time to break break. Six were enrolled as foundation members. In the afternoon we organised a Bible School with fifteen scholars and three teachers. We have been encouraged to take up the work here by the people of the district. Since January 31 we have held a gospel service every Lord's day evening, the average attendance being 37. At the present time no other religious body is meeting in the district. — M. BELL.

WEDDERBURN.—Another restored Sunday last, 13th. — J. A. MILLAR, June 14.

FITZROY TABERNACLE.—Four from Bible School immersed Wednesday were received into the church Sunday morning. Good meetings; stirring addresses by Linley Gordon. Splendid prospects for mission.

EMERALD.—At the close of the gospel service last Lord's day one young lad made the good confession. — W. BOLDUAN, June 21.

ST. ARNAUD.—Gospel meetings are well attended. Average attendance about sixty. Endeavor Class active; five good papers read at last meeting. Starting a Teacher Training Class, enrolment to begin next Sunday. — W. G. ORAM, June 20.

SOUTH YARRA.—Mission commenced to-day. Bro. Nightingale spoke morning and evening. Gospel meeting crowded. — T.M., June 20.

CHINESE MISSION.—On June 13 W. Jame preached, and one Chinese named Jack Kong confessed Christ. He was baptised on the following Sunday evening.

NORTHCOTE.—Good meetings and two confessions last Lord's day. — S.C.

BRIGHTON.—The Young Men's Improvement Class celebrated their second anniversary on the 10th inst., when musical, elocutionary items, and addresses by members of the class were appreciated by the large audience present. — P.L., June 22.

BRUNSWICK.—Our mission started with a fine prayer meeting (50 present) in the Town Hall. Bro. Quick preached to a large congregation. To-night in the chapel our missionary, Bro. Bagley, gave the gospel message. The speaker paid a tribute to the hearty singing led by J. Barnden. — W.T., June 21.

CHELTENHAM.—Splendid gatherings since last report. Mr. and Mrs. H. Hanger received by letter from Brighton, and last night Clifford Organ and Reuben Keir gave themselves to Christ. Visitor yesterday in Bro. Marshall, of Surrey Hills, who is staying in the district recovering from typhoid fever. Choir has been strengthened by the addition of eight voices. — T.B.F.



**BALLARAT.**—Two confessions at Dawson-st. Bro Mortimer's "Lifeline" Bible C'ass at Ballarat East (Peel-st) is going well. Record attendance, 31. Disposed of 76 copies of "That they All may be One."

**CARLTON.**—The mission opened with good promise on Sunday. Splendid meetings morning and evening. Two sisters received by letter. A R. Main edified the church. Bro. Owens, jr., from Derby, Bendigo, and Sister Cleary, from Hobart, were present. Bro. Bagley preached at night. On Monday evening Gifford Gordon, our missioner, gave a splendid opening gospel address. Nice quartette; hearty singing by the choir; good attendance.—J. McC.

**NEWMARKET.**—Bro. Gale, of South Richmond, exchanged with G. P. Pittman all day Sunday, and delivered fine discourses. 62 at breaking of bread. Twenty-fifth anniversary of school in Town Hall, Kensington, next Lord's day.

**TARNAGULLA.**—A. W. Jinks held a meeting here 1st Lord's day afternoon. There were 60 present. Several copies of "On the Rock" were sold.

**SOUTH RICHMOND (Balmain-st.)**—The mission began last Lord's day with good meetings. Four scholars made the confession. Another on Tuesday.

## West Australia.

**SUBIACO.**—Our evangelist, H. J. Banks, is with us once more. We had a very large welcome home social in the chapel the day after the boat arrived. Welcome addresses were given by Bren. Moysey, Blakemore and Wilson. The chairman was A. Schofield. A presentation was made to Bro. Payne, who so ably filled the platform during our evangelist's absence. On Sunday we had two fine addresses from H. J. Banks. One confession at night.—A.W.M., June 9.

**FREMANTLE.**—We celebrated our Sunday School anniversary on June 6 and 7. H. J. Banks addressed the children in the afternoon on "Strings," and in the evening preached to a crowded house. On Monday a Sunday School demonstration was held. Bro. Pallot, superintendent, was in the chair, and the scholars gave a fine entertainment. During the evening Bro. Pallot introduced Sister Miss Ethel Cooper and the little girl she so nobly risked her life to save at North m while she was there on a visit. This young girl is a scholar of our school, so we are justly proud of her. Prizes were distributed by G. B. Moysey. Special singing by the scholars was rendered at all meetings, under the direction of F. Vanstan. The Band of Hope has made another start after recess with a strong committee.—W. G. VINICOMBE, June 15.

## South Australia.

**MILANG.**—Good meetings here last Lord's day. One young lady made the good confession. A light over the gate has made an improvement. We are praying and working for missionary offering on July 4, and were all interested in fine missionary number of the CHRISTIAN. The secretary of the church has been laid aside for a week or so, but believes he will be about again very shortly. Good meeting of Junior Endeavor.—E.H.H.

**QUEENSTOWN.**—Crowded meetings at all services. On Tuesday afternoon a daughter of our esteemed Bro. Flintcroft was married. W. C. Brooker, the evangelist, conducted the ceremony. In the evening a baptismal service was held, when five were immersed; since last report one woman confessed

Saviour. Lord's day morning large attendance at breaking of bread. W. C. Brooker exhorted.—A.P.B., June 21.

**KADINA.**—On June 13 we had Sister McGargle, of York, and Bro. Wilson, of Queenstown, with us. Bro. Tuckwell, sen., exhorted the church, and preached the gospel in the evening to a good congregation. We have secured three new subscribers to the CHRISTIAN. Sister Hamilton, daughter to Sister Harding, sen., Sydney, is very seriously ill at Wallaroo. Bro. Sexton, of the British and Foreign Bible Society, gave a good address this evening.

**NORTH ADELAIDE.**—On June 18 the Improvement Society held its annual social. The president, Dr. Verco, presided. The secretary, Mr. Havrland, in presenting his report stated that 24 meetings had been held during the year, with an average attendance of 42. There were 78 members on the roll. The subjects taken up had proved helpful and instructive. A good programme was well carried out by the members. Lord's day morning we had the pleasure of listening to T. B. Verco, from the church at Stirling East.—V.B.T., June 21.

**GROTE-ST.**—Splendid meetings to day. John Fischer addressed the church this morning. The evening service was attended by about 150 S.S. scholars, and Bro. Thomas preached, his subject being "The Saviour of the Children." Teachers had been working and praying for definite results. Our hearts were cheered by ten scholars and two others, one a mother of two of the scholars and the other a young man, confessing their faith in Christ.—E.R.M., June 20.

**STRATHALBYN.**—We have begun a midweek service, which is fairly well attended. Last night, record gospel meeting—fully 60 present. We have had Bro. Jarvis, of Bible College, with us for about 4 weeks and have been glad of his assistance. Bro. Mathews, of Grote-st., and Sister Swanston, of York, have also met with us. We are to lose the services of Bro. Oakley and wife, who are removing to Point Sturt. Our brother was of great help to us, and we shall miss him. The writer, who had been preaching here on week ends, is now located in the township, and began his work with church on June 6.—Geo. W. JENNER.

**UNLEY.**—About 70 scholars and teachers took part in the S.S.U. examination. The attendances at the mid-week prayer meeting and the Training for Service class are satisfactory. Large congregations to-day, and T. J. Gore, M.A., was the preacher at both services. At the Lord's table we had the pleasure of welcoming to church fellowship W. T. Manning and his wife and family, who for some years had been workers at the Grote-st. church. Bro. Manning and his son Barton have already started heartily to help the Sunday School. The Men's Society has had some fine meetings lately. W. C. Brooker's address on "Mantraps," and O. V. Mann's paper on "The Right Use of Money," were much appreciated. To-day John Yelland initiated a good discussion with a thoughtful essay on "Worship, the Soul's Need."—R.B., June 21.

## New South Wales.

**BROKEN HILL.**—Eight confessions since last report. Great spiritual awakening. 56 converts during last three months. Band of Hope Committee held a very successful meeting last week; 16 signed the pledge. Eight baptisms at the close of Bible study meeting his week.—R. J. HOUSE, June 16.

**PETERSHAM.**—Good meetings. Three confessions last Lord's day, and to-night, 20th, three more confessed their faith in Christ. There are others deeply interested, and the outlook is bright and promising.—J.C.

## S.A. Home Missions.

H. J. HORSELL.

Committee meeting held June 18; 13 present.

Synopsis of reports received from fields:—

**MILE END.**—D. A. Ewers reported first anniversary of church was held June 6 and 8; good meetings resulted. Membership now 74. 2 additions for month.

**NARRACOORTE.**—F. E. Thomas said the work is going along steadily. 17 new scholars added to the school, and two new classes formed. 2 baptisms this month.

**PORT PIRIE.**—W. Mitchell reports the commencement of a Teacher Training Class at Pirie. Several new scholars have been received. Work at Port Germein is going ahead steadily and surely. No additions.

**GLENELG.**—One baptism. Good meetings continue. Anniversary meetings were held on June 6 and 8. E. W. Pittman is doing good work.

**WEST COAST.**—O. Forrester reported good meetings held at Butler (average 20), Tumby Bay (9 break bread), and at Yaren-Yacka (average 40), during the month. Sunday School reopened at Butler. The very bad roads, great distance to be travelled, and wet weather, prevent good night meetings. Additions, 1 restoration and 1 received by letter.

**MAYLANDS.**—An allotment of land on Wellington-rd., 63 ft. by 190 ft., opposite the North Norwood school, has been secured for £100. The idea is to erect a chapel for the Maylands church.

**NOTE.**—D. A. Ewers has been granted five months' leave of absence in order to attend the Centennial Celebrations at Pittsburg, U.S.A. R. Harkness, of Stirling, will take over the work at Mile End in the meanwhile.

**SOUTH AUSTRALIAN CONFERENCE** to be held Sept 23 to 26. Three or four meetings to be held in Exhibition building

[ADVT]

## Stop! Read This.

To South Australians.

**TORRENS DISTRICT**  
**House of Assembly Vacancy**  
(Caused by the death of the late Hon. T. Price).

## Thomas Ryan,

A member of the Grote-st. church, and a Temperance Reformer, is a candidate for the vacancy, whom all our members in the district are urged to support.

**POLLING DAY, JULY 3,**

From 8 a.m. till 7 p.m.

Authorised by—

**G. E. COLLINS,**

Westbury-st., Hackney, S.A.



## The Servant of the Isle.

By Alice Louise Lee.

*Continued.*

Maria arose, shaded her eyes with her hand, and looked toward the south. There at the foot of the hill were a score of cottages set helter-skelter on the shore behind the crazy old fish houses, which in turn flanked the one bit of sandy beach the island boasted. Over this beach a man in oilclothes was pushing a boat. Sauntering along behind, his hands in his pockets, a cap set far back on his head, a long rain-coat, in lieu of oilclothes, reaching to his heels, was Brooks, lawyer and last rusticator left on the island.

"It's such as he," thought Maria, "who have done it."

All day she went quietly but mechanically about her work. She forgot nothing except to get dinner for herself. In the late afternoon the cat lay, full and contented, on the broad window-sill. Over its head in amiable companionship hung the fat canary in a clean cage, pecking at a piece of fresh fish. About the back door the hens clucked lazily, and picked up the grain strewn for them generously.

At four o'clock the long shadows of late September fell across the cottage floor, and Maria, after looking long and earnestly down the hill, did an unaccustomed thing. Armed with a painful of fresh cabbage leaves, she slipped out of the back door and went in search of the cow she had driven away so determinedly and often.

The cow belonged to Aaron Bristol.

A few moments later the animal stood beside the back door, contentedly munching cabbage leaves while Maria watched beside the pantry window. At five Aaron came hunting his cow. "Coo, boss," he called from his cottage; and the cow responded with a low moo, but made no move to obey the call. Presently there was a noise in the bushes behind her, and Aaron stepped out.

Aaron's steps were painful to see. One leg was shorter than the other, and twisted at the hip, and too often people were so absorbed in the resulting gait that they forgot to look at Aaron's face, and so missed something that attracted the discerning.

When he saw Maria standing in the doorway, he paused, visibly embarrassed. "Good evenin', Mariar. I'm sorry my cow found her way here. If she comes again, I'll—"

Maria interrupted. "I'm glad she came, Aaron, for I want to see you—want to ask you something. You're the only one on the island I can ask."

Aaron's face lighted with astonishment and pleasure. "I'd like to serve you, Mariar."

Maria held wide the door. "Will you come in?"

It was a simple request; yet Maria could scarcely bring herself to make it, for Aaron seldom voluntarily crossed the few rods of hillside that separated the cottages. There was a time—it was before she went to Kents Hill—

when he came occasionally, limping painfully in, and sitting red and shy, talking to her father, but glancing at her. Reuben had come too early in those days, Reuben, straight of limb, and not afflicted with shyness; but Maria had not "favored" Reuben, although he was considered the smartest young man on the island, and was "seein' the world." That is, Reuben went often to Portland when it would have been better for him to have stayed at home. Neither did Maria favor Lete Fane, who was the handsomest among the young men of twenty years before.

"Maria's stuck up," old Mrs. Bristol preached spitefully to her two sons. "Because she's the cap'n's girl, and pretty, and goin' off to school she thinks she's too good for the island boys."

"Mariar expects to ketch a city man down to Kents Hill," explained Lete Fane's mother. "I should think the cap'n 'ud know better'n to spend his money sendin' her to school. None of the other Muskegus girls go."

But Maria to all these reports made no response. Maria at twenty was high-spirited and wise. She went to Kents Hill, remained a year, and came back to Muskegus, recalled by the death of her father. She found both Lete and Reuben married. Lete had forgotten that she failed to favor him. Reuben did not forget, but kept his mother's spiteful comments long in circulation.

As for Aaron, either the death of the old captain or the return of Maria ended his evenings at the Packer cottage. Aaron had no confidants except the coast missionary. He came and went about his work alone, and his work did not lead him past the other cottage on the hillside. Therefore Maria, being high-spirited at forty and thinking she was wise, hesitated to trouble him with her questions.

"I go to Aaron only because he didn't sign the petition," she told herself as she called him in, ashamed before her own pride at the ruse of the cow and cabbage leaves.

He came hesitatingly as of old, his boyhood's shyness setting awkwardly on his grey head and wind-tanned face and accentuating his limp. Beside the drawn shade beneath the bird-cage he sat down, and held his cap between his hands. Since his mother's death Aaron had lived alone, and his clothing showed the lack of a woman's care. His hair was shaggy and his beard untrimmed, and his whole appearance that of a man who lives within himself.

"Aaron's rimwrecked," the islanders would laugh to each other, looking at his clothing; but almost automatically they would add, "but he's lucky; Aaron's always lucky."

"Such an odd man!" the rusticators sighed regretfully. "He certainly would prove a character, but we can never get at him. He's never around like the other fishermen."

"There isn't a man on the coast"—this came from Asa Brown, the coast missionary and a Bowdoin man—"that I enjoy more than I do Aaron Bristol."

Maria never commented on him.

Now she lighted a second lamp, at the same time plunging directly to the heart of her subject. "Aaron, Cassie told me to-day that something was going on against Joe, something about a petition you didn't sign; and she wanted me to ask you what it all is about."

Lifting the lamp with an unsteady hand to the shelf, Maria sat down beside the table, and, screening her eyes from the light, looked anxiously at Aaron. His unkemptness was in striking contrast to her blue-calico neatness. The contrast did not appeal to Maria; but Aaron's eyes glanced swiftly over his soiled and crudely patched clothing, and then at the small figure beside the table, as he answered her question slowly.

"I supposed that by this time you knew, you and Joe. At first they wanted to keep it from Joe till they got it all rigged and ballasted, for fear he could somehow wreck it—the plan about the mail, I mean. When I found out, I tried to tell Joe once,"—Aaron hesitated, and looked

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down at his cap,—“but he was busy makin’ up rhymes for the rusticators, and wouldn’t listen.”

Maria flushed. Captain Joe had never considered Aaron worth listening to, and Maria knew it. So also did Aaron.

“The plan about the mail!” she repeated as Aaron paused.

He told her, though not at once. As he talked, his diffidence disappeared, and into his voice crept a note of sympathy, for he was facing a perplexed and troubled Maria. Clearly and concisely he went over the matter; and Maria, intuitive but not analytical, felt the simple strength and balance back of the words, and unconsciously sighed, thinking of her brother.

She was soon in possession of the facts. It had all begun with the rusticators. They were dissatisfied with the Servant of the Isle. It was not agreeable for travellers to endure so violent ups and downs as the little boat treated them to when the wind was high. Neither was it agreeable to sit within sight of land for hours, as often happened, with the sails slack and wind dead.

Besides, Muskegus was becoming popular, and visitors were saying that if a proper boat were provided, one large enough to meet the requirements of the increasing freight and passenger traffic, they would buy lots and build cottages on the shores of the little harbor.

“Yes, I’ve seen that all along, and have known that sometime a bigger boat would be needed; but it seemed away in the future yet.” Maria’s voice was low.

“And then you know, Mariar,” Aaron hesitated, his shyness returning, “you know, don’t you? that Joe is a—little—careless. They don’t like the way he does business—he forgets—” Aaron halted, fearing her displeasure.

“I understand,” Maria supplemented quietly; “Joe’s careless. He forgets to bring over the things they order, and of course they don’t like it.” How often she had warned him! but the captain would not listen.

“Yes, Joe’s careless,” Aaron repeated; “and there’s a good many things to see to, and there’s goin’ to be more. It does seem as if a bigger boat—”

“Yes,” Maria interrupted bravely. “Someone ought to put on a bigger boat, and then Joe could get along all right with the mail and express; he never forgets them.”

Aaron spoke reluctantly. “But it’s the petition, Mariar, that’s goin’ to throw Joe out of the mail business. It’s like this: Reuben’s always itched to be master of a boat. He ain’t no great at fishin’ or lobsterin’, but I’ve never seen the time he hasn’t envied Joe at the wheel of the Servant of the Isle, with everybody wavin’ at him. Yes, Reuben’s always wanted a boat; and so, when he see an openin’, he steered for it. He told ‘em he’d put on a bigger boat than the Servant of the Isle, a power-boat if—” Aaron paused.

“Reuben!” ejaculated Maria incredulously. “Reuben! Why, what has Reuben got to buy a boat with?”

Aaron shook his head. “That’s puzzlin’ me, too, Mariar; but I think there are them who’re backin’ Reub. It must be. I’m guessin’ it’s that lawyer, Brooks. ‘Twas Brooks that wrote out the petition for Reuben to carry round.”

“And the petition was—”

Aaron smoothed his cap. The canary above him awoke, and snapped at the seeds in its cup, scattering them right and left. These Aaron absently picked from his clothing, and rolled between finger and thumb.

“It was a petition to go down to Washington to the post-office heads,—the lawyer looked to the direction and wordin’,—askin’ that, when Joe’s present contract run out, the mail should be carried under power and not sails.”

“Under power,” repeated Maria in bewilderment. “Why, it can’t be carried under power. We can’t get—”

“But don’t you see, Mariar,”—Aaron’s voice was very gentle,—“that was done to push Joe out. Not that the rusticators don’t want Joe as cap’n. It ain’t that. Reuben can never manage a craft equal to Joe; none of us can; and barrin’ Joe’s carelessness, they all like him. But it’s the Servant of the Isle they don’t want; and so, when Reuben offered to put on a bigger craft if he could have the whole thing, mail and all, the rusticators all worked for him; and they’ve just got word that the petition’s been granted.”

Maria sat very quietly. “And the Muskegus men?”

Aaron pulled at a patch on his trousers, and did not look up. “Yes, they favored what was bein’ done, because, you see, Mariar, there are lots of rusticators who stop over on the main instead of comin’ here because they’re afraid of the chance in the Servant of the Isle. And the Muskegus folks think that a bigger boat’ll mean more money to the island.”

There ensued a brief silence. Maria was groping for the main fact. “Then Joe can’t bid for the mail even, unless he can carry it under power?”

“That’s the way it stands, Mariar. That fixes it so no one but Reuben will bid, provided Reuben gets the power-boat.”

Maria clasped her hands in her lap, and gazed at them fixedly. “Then we’re out,” she murmured half to herself, “Joe is; and he can’t go fishing or lobstering—Joe wasn’t brought up to it, and he’ll think he can’t learn—” She checked herself. Whatever Maria’s thoughts of her brother might be, she was never disloyal to him. Besides, she had not invited Aaron in to hear of possible hardships; therefore she looked up, smiling bravely.

Presently, as Aaron was limping to the door, something occurred to her, and she began unthinkingly, “Why is it you didn’t sign—” She checked herself suddenly.

A dull flush rose over Aaron’s face as he stepped out of doors. “Why—I—I don’t like to set my name down to things,” he returned, evasively.

Then he paused, and turned uncertainly, glancing from the trim housekeeper beyond into the house so well kept with its burnished stove, its scrubbed floor, its bright calico-upholstered rockers. “Mariar, I’d like to help if I can in any way—and if you want me to.”

Maria felt the sincerity of his tones, but before she could respond he had abruptly raised his voice in a strong, “Coo, boss! Coo, boss!”

“The wind’s died down,” Maria called after him from the doorway. “Joe will be late to-night.”

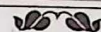
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C.E. World.

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**ARABIAN MOROCCO**, turned down cover, red under gold, 4½in. x 2½in., weight 4 oz., Price 2/6, by post 2/7.

All the above Testaments contain the Psalms as well.

Austral Co., Melbourne.



# Here & There.



If the Subscriber should discover a pencil mark in the above square, he will know that his Subscription is due and that our Agent would be glad of a Settlement.

Decisions reported in this issue, 49.

The Victorian Sisters' Executive are reminded that the next meeting will be held at 2.30 on 2nd. prox.

We are pleased to receive the encouraging news from John Thompson, of Childers, Queensland, in the report on page 338.

The brethren at Middle Park (Vic.) have raised £750 for a new building which they expect to erect within four or five months.

N.S.W. church secretaries and others are reminded that C. J. Lea is the Home Mission Treasurer in that State. Address 45 Park st., Sydney.

In the Kindergarten report last week the Brighton Dorcas Society was credited in error with a parcel of clothing. The donor was Mrs. Campbell Ludbrook.

N.S.W. BIBLE SCHOOLS EXAMINATION.—Will secretaries please note that all entries must be forwarded to the undersigned not later than the 30th inst.—F. S. STEER.

The church at Donnybrook, W.A., have land and material ready for building. The Church Extension Committee have granted them a loan to enable them to erect a small chapel.

G. B. Langford, of Bainham, N.Z., writes to say that an error was made in the report of the Middle District Conference with regard to the Bainham church. The increase of membership was reported as six, whereas it should have been one only.

S.S. UNION Vic (Churches of Christ) — 28th annual demonstration and distribution of prizes will take place on or about July 15. Holders of h.o.s. members' cards are entitled to admission. Obtain one now from delegates of Union Schools. Good programme being arranged.

Church extension work in W.A.—The annual offering for this fund was taken up in May, and the fund now totals about £20. A meeting will be held in the Lake-st chapel on July 27 to advocate this important work. Every member should help in the effort to make a "home for every church."

The brethren at Ballarat (Vic.) have sold 76 copies of "That they All may be One." In so doing they have no doubt given an impetus to the cause in that city, and will reap fruit after many days. We shall be glad to send parcels of these books on sale or return to any church, or to any individual brother or sister.

C. L. Thurgood writes from Pittsburg on May 15:—"I met Dr. Royal Dye, of Bolenge, Africa, in Pittsburg the other day. When I asked him if he could use any eucalyptus seeds he said, 'Yes, do send me some. Put them in a sealed can or tin, and labelled 'Seeds without value.' Here is his address:—Dr. Royal J. Dye, Bolenge, F.C.M.S., Dist de la Equateur, Etat Indep du Congo, W. Cent Africa via Antwerp. Be sure to see that you put on sufficient stamps to carry that tin of seeds there.'"

D. J. Milne, of Milne's Bridge, near Kerang, Vic., would like to correspond with some brother willing to undertake gardening on the share system. Bro. Milne will find the land, implements, etc. Thorough knowledge of vegetable gardening an essential. Plenty of water for irrigation all through the summer. Write direct to Bro. Milne.

The Melbourne Simultaneous Missions began well on Sunday. Good meetings everywhere. Read the reports in church news. The weather is not very kindly, but the members are rallying up, and the interest is increasing. The brethren everywhere are asked to pray earnestly for the success of the effort. Let the members and officers of the Melbourne churches support the missionaries with their attendance and prayers.

The Foreign Mission number of our paper is really first-rate. The excellent cover makes the paper so attractive. The "Church Thermometer" on the back should lead to a mind and heart searching: Where am I? If we are only "lukewarm" I trust we shall make the thermometer rise by prayer, Bible-study and earnest service for our Lord.—J. MORTIMER.

Last Lord's day G. T. Walden began his 14th year of service with the Enmore church, N.S.W. The services were attended by large audiences, and there was one confession at night. On the following Tuesday a social was held, Thos. Hagger and G. T. Walden being the speakers. During the evening a presentation was made to James Hunter, in recognition of his services as church treasurer.

W. J. Williams reports from Taree, N.S.W.:—"Last Saturday returned from second preaching tour of about 120 miles since Conference. Had good meetings at Lorne, Comboyne and Keilabakh; got one decision on the side of the road where the friend was preparing for erection of a fence. After conversation which resulted in his decision for Christ, we raised our hats and had a word of prayer and thanksgiving with our heavenly Father. On my next visit I hope to immerse him. Two days after arranged to immerse a son and daughter of Bro. Latimore. A dozen came along to the meeting through heavy rain, some over 5½ miles. Returned home with a sister of one of our Keilabakh members (a believer of some five months); immersed her at Taree on Sunday night last. Our brothers and sisters are rolling up well at outdoor meetings at navvies' camps and distributing tracts in public street."

Geo. Manifold, of Hobart, Tas., writes:—"Enclosed please find clippings taken from the Hobart Mercury which show the high esteem in which W. R. C. Jarvis is held by people outside of the Church of Christ. Instead of Parliamentary life spoiling our brother's usefulness in church work, it has served to increase his zeal, and any prestige which his position may have given him, he has used to bring the church more prominently before the public." The following are the extracts:—"At last night's meeting of the Council of Churches, the following resolution was agreed to:—That this Council desires to place on record its sincere appreciation of the loyal services rendered to the cause of social and moral reform by Mr. W. R. C. Jarvis as a member of the House of Assembly; it deprecates his temporary retirement from active political life, but cherishes the hope of seeing him at no distant date again occupying his seat in the Parliament of this State. It orders a copy of this resolution to be forwarded to Mr. Jarvis and to the press. Mr. Jarvis, who was present, gave thanks for the resolution." "At last night's meeting of the Tasmanian Temperance Alliance the gathering placed on

record its regret that Mr. W. R. C. Jarvis had been compelled temporarily to retire from Parliamentary life, and thanking him for his past services. It was hoped that the time was not far distant when he would be returned to the House to advocate the principles of temperance."

James Ware, missionary on furlough, writes from Columbia, Missouri, May 12:—"I have been in this country a little over two months. I had a delightful reunion with my family, and with the churches of Missouri. Columbia, the town in which I am residing, is a 'dry' town. The saloons were voted out two years ago. Since that time trade has increased, and an era of general prosperity has set in. Prohibition is making great strides, and although the publicans and their friends are saying that prohibition does not prohibit, they are at their wits' ends to know what to do with the disaster that stares them in the face. The greatest evidence that prohibition is a success is the panic that seems to have laid hold of them. Their senators are beginning to ask for compensation for loss of trade, following the lead of Australia, but they say nothing about compensating the families that their trade has ruined throughout the land. I have most delightful memories of the visits I paid to the churches of your coast ports. I shall never forget the friends who so kindly entertained me, or the interest the churches took in the message I brought them from the Celestial Empire. Will you please give my Christian love to all of them through the CHRISTIAN. I was hoping to return the end of this year, but unfortunately I am needed back in China, and so the Board have requested me to be back by Dec. 1. However, if all is well, before many years I will see you again, and will visit the New Zealand ports. I recall with great satisfaction the condition of our churches in your land, and the position they are holding regarding the preaching of the gospel. They place this first as well as last, and I firmly believe that the Churches of Christ are destined by the grace of God to conserve the gospel to Australia."—JAMES WARE.

## Acknowledgments.

### FOREIGN MISSION FUND.

#### VICTORIA

Church, Footscray, per A. A. Ley £2/10/-; C.E. Society, Bendigo, for support Tabernacle, £6.

### FOR CHINESE MISSION BUILDING.

F. G. Martin, Apollo Bay, 10/6

### FOR JOHN THOMPSON, CHILDERS MISSION, QUEENSLAND.

Mr. J. Wilson, sen., Doctor's Creek, Queensland, 3/-  
ROBERT LYALL, Treas., F. M. LUDBROOK, Sec.,  
39 Leveson-st., N. Melb. 15/- Collins-st., Melb.

### N.S.W. HOME MISSION FUND.

Churches, per collectors — Petersham, £3/10/-; Enmore, £5/6/9; Paddington, £4/0/4/-; Sydney, £2/11/-; Lismore, £3/16/2. J. Garland, Belmore, 5/-; Bro. Middleton, Paddington, 5/-; Bro. and Sister L. J. Stimson, Dubbo, £1/-; A. E. Burtt, Gunnedah, £1/-; H. E. Tewksbury, St. Mary's, £1/1/-; Katoomba Fellowship, £1/2/-; Sisters' Conference, 16/9/-; E. Doldge, Cootamundra, 10/-; H. Clark, Kongiara Mines, 2/6/-; Bro. and Sister Bertleson, Old Junee, 3/6/-; 1/- appeal from Members of—Hamilton 20/-; N. Sydney 12/6/-; Sydney 5/6/-; Paddington 5/-; Belmore, 2/-; Mosman 2/-; Lilyville 1/-; Erskineville 1/-; Victoria 1/-; £2/10/- Sundries, £1/12/8. From churches towards support of evangelists for own districts—Belmore, to May 1, £7/10/-; Auburn, £1/-; Nth. Sydney, to June 13, £5/-; Waga, to Feb. 22, 7/6/-; Junee, to June 16, £1/-; Morea (towards travelling expenses), £3/-; Nth. Sydney Thankoffering, £4/9/1. Total, £52

45 Park-st,  
Sydney, June 14.

CHAS J. LEA,  
H. M. Treas.



## Answers to Correspondents.

E.M.M. writes:—I would be very pleased to have Hebrews 6th chapter and the first six verses explained. A religious body of people who call themselves Christians or Followers of God, say no one can be restored once they have accepted Jesus and then fall away, and give this passage as a Scriptural proof.

ANSWER.—The writer of the epistle is not here referring to lapses from virtue, but to a wilful renunciation of the faith. And not to renunciation that is due to an imperfect realisation of the faith, but a renunciation which takes place after complete knowledge. Notice how the writer emphasises this. Once enlightened, have tasted of the heavenly gift, made partakers of the Holy Spirit, have tasted of the good word of God, and the powers of the world to come. All this implies a high state of spiritual advancement, so high as to make a "falling away" almost incredible, but in the event of so strange an occurrence taking place, repentance is impossible. This is what may be gathered from the rendering of the Authorised Version. But, if Weymouth's rendering be correct, the passage refers to more than one "falling away." It reads, "It is impossible to keep bringing them back to a new repentance, for, to their own undoing, they are repeatedly crucifying the Son of God afresh and exposing him to open shame." We may say that Weymouth's rendering is worthy of our acceptance.—ED.

## Just the thing for a

## Birthday Present.

A book of poems by one of our own Australian brethren.

## "RIVULETS OF SONG,"

By Percival D. McCallum.

Bro. McCallum is a student in the United States. His poems are highly commended by the press. The book is nicely bound, and would make a beautiful presentation.

Price, 4/3; Posted, 4/9.

## BOARD AND RESIDENCE.

Comfortable Home. Kept by Sister Hutchison, "Liskeard," Cascade-st., Katoomba, N.S.W. Terms moderate.

Vacancy young man, single room, every convenience, terms moderate. Mrs. Baker, 442 Lygon-st., Carlton.

Sandringham—Lovely mild winter climate. Very comfortably furnished double and single rooms (bed-rooms), with use of diningroom and kitchen, in quiet, refined, Christian home. Winter tariff, double bedroom, with fire place, 15/-; single, with 2 beds, 10/6 Board—week ends—8/6; couple, 16/-. The home is beautifully situated on the esplanade, 8 minutes from railway station. Every comfort. Large grounds, sheltered with ti-tree, and pine trees for camping, with use of diningroom and kitchen. "Sister," Sandringham P.O.

## FOREIGN MISSION

## SUNDAY,

JULY 4,

Sister Bell notifies brothers and sisters that her

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supplies selected Servants (male and female).

Put Plants, Seeds and Flowers always in stock.  
169 St. Georges Rd., North Fitzroy, Victoria.

## When Visiting N.S.W.

Do not forget to visit Katoomba, Blue Mountains.  
"Hurlston," Mrs. J. Thompson Terms, 25/- to 30/- per week Near Sights

## Church of Christ, Sandringham, Vic

Worship, 11.15 a.m., Library, Abbott-st. Open-air gospel meeting, foot of Melrose-st., 8 p.m. Brethren spending holidays in neighborhood specially welcomed.

## Foreign Mission Fund...

Please remember our work in India, China, Japan, the South Seas, and among the Chinese in Australia. Donations should be sent to the undersigned who will thankfully acknowledge all remittances.  
F. M. Ludbrook, Sec., R. Lyall, Treas.,  
151 Collins St., Melb. 59 Leveson St., N. Melb.

## Coming Events.

JUNE 27 & 29.—Glenelg S.S. anniversary, June 27 and 29, Sunday afternoon, 2.45; evening, 7. Special singing by school. Special speaker. Tuesday, 7.30, entertainment by scholars. Singing, recitations, dialogues, etc. Prizes distributed. Free. All welcome.

JUNE 27 & 29 & JULY 1.—Newmarket S.S. anniversary, Kensington Town Hall. Sunday, June 27; afternoon, 3 o'clock, address by L. Gordon; collection. 7. H. Swain. Special singing at both services. Tuesday, June 29, entertainment by scholars; special singing, recitations, action songs. Admission, silver coin. Thursday, July 1, tea meeting and bioscope entertainment. Past teachers and scholars specially invited.—J. MURDOCH, Sec.

JULY 2.—The Sisters' united quarterly prayer and praise meeting will be held Friday, July 2, in New Hall, Swanston-st., at 3 o'clock. The Foreign Missionary Committee have the programme in hand. All sisters welcome.

JULY 15.—S.S. Union of Vic. (Churches of Christ) 28th Annual Demonstration will be held on or about this date. Watch this column for further notices. See Here and There.—J.Y.P.

## IN MEMORIAM.

BAGLEY.—In cherished memory of our devoted mother, who passed away on June 22, 1906.

All finished? No! That earthly book is closed;  
What then, when every page is bright with love,  
And bound in memory's everlasting cords?  
We'll turn the pages o'er and o'er again,  
And every turn shall bring to us her life—  
Like fragrant beauty of the loveliest flower,  
Like fruits of sweetness stored for winter use.

—Inserted by her loving family.

NEWBY.—In loving memory of my dear husband, Geo. B. Newby, who departed this life on June 22, 1908, at Dumaresque Island, Manning River, aged 73 years.

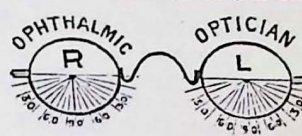
At midnight came the cry  
"To meet thy God prepare!"  
He woke—and caught his Captain's eye;  
Then strong in faith and prayer,  
His spirit with a bound  
Left its encumbering clay;  
His tent, at sunrise, on the ground  
A darkened ruin lay.

—Inserted by his loving wife, M. A. Newby.

## WANTED.

A young lady to mind three children, and assist light duties. A general kept. Mrs. Campbell Edwards, Box Hill. Apply by letter.

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## Obituary.

**KNIGHTS.**—The home of Bro. and Sister Knights, of Berwick, was saddened by the call of death, when, on March 24, their youngest child, a little one of five months old, was taken from them. Though so young the deceased had been no stranger to suffering. His days were nearly all days of pain, and it is sweet to think that he is now free from all suffering. We laid him to rest in the Berwick Cemetery on March 28, the grave being surrounded by a circle of friends whose hearts went out in sympathy to our bereaved Bro. and Sister and their family.

Berwick, Vic.

G.W.

**LAVALL.**—Death has once again visited us, this time in the person of Mrs. John Lavall, at the age of 79 years. She was one of a number who were baptised by Bro. Joiner at the formation of the church in Bairnsdale, some twenty years back. She was always in her place at the Lord's table, when in health; always cheerful, and of a kind and thoughtful disposition. She has now gone to her reward. "Death hath no sting, the grave no victory."

"Sleep on, beloved, sleep and take thy rest;  
We loved thee well, but Jesus loved thee best."

Bairnsdale, Vic.

E.E.

**GEDDES.**—Early Monday morning, April 10, Sister W. Geddes passed away to be with Jesus. She had recently undergone a severe operation in the Homœopathic Hospital, but was making such progress as to justify the hope that she would be with us for several years longer. However, the summons came sooner and more suddenly than was anticipated. Sister Geddes became a member of the Church of Christ in the year 1876. She was baptised at Sanday Point, Bittern, where her father, the late Mr. Hilliar, was regularly conducting meetings in his own home. In 1888 our sister removed to Melbourne, and some time later was united in marriage to

the late W. Geddes, a prominent member of the church at Prahran. Sister Geddes was a member of the church at Prahran, and also a faithful teacher in the Sunday School there for many years. Recently she placed her membership in the church at Swanston-st., Melbourne, at the meetings of which she was a most consistent attendant. Her faith in Jesus was strong and unclouded to the last. She lived a life of unassuming faithfulness and devotion to her Saviour. She leaves one son, Willie, who in early life has given himself to Christ. The mortal remains of our sister were interred in the St. Kilda Cemetery on Wednesday, May 12. M. Wood Green, a long and intimate friend of the family, conducted the funeral services, being assisted by the writer.

Melbourne, Vic.

C. M. GORDON.

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**Earth Hunger**

and cannot be satisfied, cannot do better than cross over to Tasmania, where land is plentiful and prices moderate. . . .

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