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Social reform must commence in the home, as it did in the case of America's Secretary of State.



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A SPLENDID EXAMPLE.

There are certain recognised customs in society which are responsible for a great deal of social evil. One of the worst of these, and perhaps the most common, is found in the prevailing idea that no great State or social function is complete or satisfactory without provision being made for an abundance of intoxicating liquors. Long-established custom has set the fashion in this matter; and men in prominent positions who are called upon in their official capacities to extend hospitality to distinguished visitors and others, find themselves placed in a situation that is somewhat difficult if they refuse to subscribe to a time-honored institution. The situation is rendered all the more difficult if the person concerned is an abstainer from principle. He is called upon either to sacrifice his principles, or else to endure a certain amount of ill-natured and selfish criticism. It is rather a satire upon our advanced civilisation that it should be so, and suggests that appetite has more influence with the community than have moral considerations. To break through this iron band of custom demands a certain amount of social and moral heroism which, we are glad to say, in some cases is not found wanting.

U.S. Secretary of State.

The latest example of refusing to be bound by established custom comes to us by cable from America. The Secretary of State, Mr. Bryan, we are informed, omitted to provide liquor when entertaining the foreign diplomats whom he had invited to consider his peace scheme. The explanation given by Mr. Bryan to his distinguished guests was that he never served wine at his own table, which was equivalent to saying that his principles were not kept simply for private use, but for public use also. It may be taken for granted that the foreign representatives who were the guests of Mr. Bryan gracefully respected his attitude, and thought none the less of him for his loyalty to principle. Some of the newspapers, how-

ever, we are informed, are making sharp attacks against Mr. Bryan. This is just what might be expected. The drink interest is a mighty power, and certain sections of the press bow down before it. With them, the almighty dollar counts for more than moral considerations. We rather imagine, however, that the general body of the people of the United States will rather admire the stand taken by Mr. Bryan. Even many of those who do not hold his view in regard to the drink question, will appreciate his bold stand for a cherished principle.

The Wilson administration.

We are glad to learn that the Secretary of State is not the only person in the administration who is taking a definite stand on the side of temperance. "It is well known," says the *Jetus*, "that the Wilson administration is to be a blue-ribbon affair, with no wines or liquor served at any entertainment. Not only do the President and Mrs. Wilson and their daughters taboo champagne, but so also do the Vice-President and Mrs. Marshall, the Secretary of State and Mrs. Bryan, and nearly all the members of the Cabinet. This is one of the most striking social changes under the new administration, and it is reckoned will save hundreds of thousands of dollars annually to those who entertain frequently. When Mr. and Mrs. Bryan had the British Ambassador as a guest at luncheon at the new Willard Hotel, Washington, several days after inauguration, Mr. Bryan announced that neither she nor Mr. Bryan drank wines, and "she knew that Mr. Bryan did not." Naturally enough the drink interest will not be pleased with this "social change." To those who cater for this kind of thing it will mean a considerable monetary loss, and not only the immediate loss, but a prospective one as well. People in high position set the fashion, and social etiquette will demand that return entertainment to the members of the administration should be without intoxicating liquors. This is a distinct gain to the temperance side of things, and may have far-reaching results.

Example better than precept.

Teaching by example is without doubt the most powerful factor in education. "What are the great educators of the world?" asks C. W. Conder, "those which insensibly mould us, or to which we resort for influence upon our own or others lives? Are they moral maxims, wise sayings, proverbs, and 'saws'? Is it not rather example? These axioms and maxims, proverbs and precepts, are but the instruments by which we elench the truths which example has driven into the mind." Doubtless Mr. Bryan has delivered in his time some powerful temperance addresses, but the most powerful he ever delivered was that by example when he entertained the foreign representatives and omitted wines from the menu. And the question that arises just here is this, Was he justified in assuming a position of defiance against a time-honored custom? Are we to regard him as simply a fanatic on the temperance question, and let it go at that, or shall we not rather regard him as a man of high principle taking a stand against a great social evil? Surely the latter. It is somewhat late in the day to attempt to prove that the drinking habits of society are the greatest evil which the world suffers from. Nevertheless we require to be reminded that it is so.

Bringing it home.

"It is," says T. E. Ruth, "the great preventive power of the coming of the City of God. Man is the microcosm of the universe. The evil that is wrought in the individual is the picture and parable of the evil wrought in the world. Think of the havoc drink has caused within your own domestic domain, within your own social circle, within the realm of your commercial activity. Clarify the evils that have come under your own general observation, trace their connections, and their concomitants, and the charge that you will bring against strong drink will be unanswerable and instant with personal significance. For there is no man who directly or indirectly in any

self, or in his family, or in his friendships, has not suffered through this great and common curse; and we belong to the more respectable society." It is not necessary to say more in justification of Mr. Bryan's splendid stand against a great social evil. Social reform must commence in the home, as it did in the case of America's Secretary of State. From the home it will spread into commercial life, and eventually permeate the political world. The church, too, as influencing all sections of society, must let its voice be heard with no uncertain sound. It, too, may teach by example. The question is emphatically a religious one. "If," as some one says, "the church does not interest itself in what concerns humanity, it cannot hope that humanity will interest itself in what concerns the church."

Editorial Notes

The Mid-week Service.

In a few of our churches the mid-week service is well attended and spiritually very helpful. In others, probably the majority, it is attended by a faithful few and avoided by the great majority. What is the matter with the prayer meeting? One reason for its decline is the multiplicity of organizations. There are Young People's, Intermediate and Junior Endeavor Societies, choir practices, men's brotherhoods, boys' clubs, teacher training classes, mission bands, mutual improvement societies, Bands of Hope, and various other organized institutions, so numerous that the one divine institution, the church itself, is in danger of being buried beneath them. In addition to the local societies, there are in our cities so many unions and committees, to say nothing of the various semi-religious and inter-denominational co-operations, that the average Christian can scarcely find time for the mid-week church service, and is living in a constant state of high pressure. Among all the many calls upon the time of the church members we would like to enter a plea for the regular church service. The mid-week meeting is not for any particular section of the church, young or old, but for the church itself. It is "the lunch between meals" and should command the respect and practical sympathy of all. Other organizations are for sectional classes and purposes, but this is the devotional and common meeting ground for the whole membership. Whatever societies flourish or fade, the prayer meeting of the church must not be neglected.

The Day of Small Things.

Among other excellent thoughts in the presidential address at the New South Wales Conference, A. E. Illingworth made a good point in dealing with the need of more faith, when he said, "There is too much of a disposition to discount the day

of small things in church work." This is true. There is too little of that robust faith which leads to the formation of churches with unpretentious beginnings. The Victorian pioneers, when they held their first meetings for the breaking of bread in that tent at Prahran, did not worry about the possibility of the meetings falling through. They met simply because it was right to do so. It is said that young people to-day shrink from the responsibilities of married life because they are not able to commence where their parents leave off, and it is certain that disciples are sometimes unwilling to meet together as a band of worshipping Christians because they have no church building or evangelist such as they have been accustomed to. Many of our strong churches commenced their career in a cottage with but a handful of members and without the means to erect a meeting house or employ a preacher. In the primitive times "they that were scattered abroad went everywhere preaching the word," and did not wait for evangelistic help, or assistance from a building fund or Home Mission Committee. They simply talked of Christ to their fellow men and "came together on the first day of the week to break bread."

Too many wait to be assured of permanent success before they start, and are concerned rather with future possibilities than with present duties. Wherever disciples of Christ are too far from a New Testament church to attend its meetings, they should seek for brethren in the neighborhood with whom they can co-operate in work and worship. It may often be possible to commence a Sunday School in a humble way, even when unable to publicly proclaim the word. By meeting and keeping in touch with the parent churches, or State Home Mission Committees, the way may, and almost certainly will, open up for extension. But in any case the path of duty is clear. The work is ours, the result is God's. The men who are content to do the Lord's will, even under discouragements, and faithfully uphold the banner of primitive Christianity, are the men of faith, and their work will be owned by the Master. Too many of our scattered brethren are satisfied to cast in their lot with denominational churches, and assist to perpetuate their unscriptural divisions, instead of pleading for the Christianity of the New Testament. All honor to the brave disciples who under discouraging conditions unfurl the banner and keep the flag flying. These are the real "empire builders" of the kingdom of God. "Without these faithful few, who do not despise the day of small things, and whose patience and loyalty only would be to church."

Children and the Church.

In some churches the scarcity of children is very noticeable. They are left at home because the parent attend. The natural contracted habit of non-attendance, where, in small numbers, the children do attend, the programme is not, as a rule, made interesting to them. The readings, hymns,

prayers and addresses are above their level and the church hour is a dreary one. Heaven, presented as a place "where congregations never break up, and sabbaths have no end," holds out no attractions to the normal boy accustomed to the ordinary congregation. It is not unusual for boys who attend to sit together, generally in a far corner, where they can engage in whispered conversation and thus distract the attention of the worshippers within several seats distant. This is not surprising in view of the dullness of the average service, from a live healthy boy's standpoint. It is a grave question whether the churches are doing their duty in making no provision for the intellectual capacities of the children, many of whom are members. Why should they be left to the Sunday Schools and Junior or Intermediate Endeavor Societies? It is desirable that boys and girls should form the habit of attending public worship, and the services should therefore, in part at least, be made attractive to them. Why, for example, should not Christian boys sometimes take a public share in the morning service? Why, again, should not speakers suit their addresses to the spiritual needs of children as well as adults? Would it not be possible, with a little management, to so arrange the morning services that in every meeting provision should be made for the wants of the boys and girls? The injunction to "feed my lambs" is no less important than that to "feed my sheep," and elders are responsible for the pasture of the former as much as the latter. Christian parents, too, are largely responsible for the non-attendance or listlessness of their children. From their earliest intelligence they should be regularly brought to church and habituated to the house of God. "Boys will be boys," and if allowed to sit in numbers together, it must be expected that they will talk and play. Parents who desire the welfare of their children and the comfort of the congregation will have made it a rule to have their children in the seats with themselves. It is to be regretted that the old family pew idea is not as popular as in days gone by. But it is not enough that the children attend and sit with their parents. The spiritual food provided must be tasty as well as wholesome. There must be milk for babes as well as meat for strong men. It has been asserted that Australians have too much meat and not enough milk. May this not be true in our religious services? This is the children's age, and if we are to hold the children for the church the church must lay itself out to attract them.

Character is a fabric made up of thousands of threads and put together by intricate stitches. Some characters are stoutly sewed; others are only basted. A Christian ought not only to have his spiritual garments well sewed, but kept clean; in fact, as a representative of Jesus Christ, he ought to present such an attractive appearance before the world that others should say to him: "Where did you get this? I want one just like it."



The Creed of the Church of Christ.

By J. E. Thomas.

West Australian Conference Sermon. Preached in Perth Town Hall, March 23.

And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matt. 16:16-18.

These memorable and immortal words have unfortunately become a stumbling-block to some, and a battleground around which men have waged theological and creedal warfare. Their meaning seems to be quite explicit as accepted and used by Jesus. Peter confesses Jesus to be the Son of God, and Jesus endorses that confession. Christ accepts this as a sufficient statement upon which he will base his claims and build his church. It would be ridiculous to think he would build an eternal, almighty, victorious church upon poor, weak, vacillating Peter. His church would be built on his own self—the Divine Son of God. There is need for us to remember this unique and simple confession of Peter. It has become the immortal foundation of hope and the divinely given impulse to service through all the ages in the church. Whatever men may have added in explanation, there has always been this great common belief upon which all Christians may meet. Our purpose in this discussion is to see whether this creed in its simple and yet far-reaching meaning is comprehensive enough for us to-day. We live in a world of creeds. These creeds have become often the rallying cries of parties and the causes of confusion. Even in the early days of the church, Paul regretted that there was strife and division among Christians. How sad it is that these breaches have widened, and the once united and harmonious church that Jesus founded has been

By schisms rent asunder,
By heresies distressed.

We have surely come to the time when we can see the unfortunate effects of a conflict of creeds in the divided Church of Christ, and with earnest intent we should ask whether there is a common ground and simple creed upon which we can unite. The battle is pressing hard. The forces of evil are gathering with Satan and devastating power. The only organization to which Christ the King has entrusted his battle is the blood-bought church, and to us he looks to-day for the accomplishment of his glori-

ous purposes and the triumph of righteousness through the preaching of the cross. This message is not simply an appeal to the people known simply as Disciples of Christ, who believe that the best name to wear is his name, nor is it a statement of any creed that has been compiled by them as a basis for the foundation of a new denomination. If any religious body is based simply upon a humanly arranged creed, and is existing merely for the propagation of that, it has not a justifiable right for a separate existence, for in all seriousness we have creeds and churches enough already. But we exist as a people to make a new pleading for a united Church of Christ. We believe that it is impossible to reconcile or consolidate the conflicting creeds of Christendom by simply striving to compare and harmonise them with each other. We submit that the only satisfactory solution is to get back again to the model church of the New Testament, and accept its creed and fashion ourselves according to its pattern. Dr. Peabody, of Harvard University, put the case clearly when he said, "We must go back over the creeds and dogmas and ecclesiastical rubbish of nineteen centuries. Back to the foot of the cross. Back to Christ should be our watchword." It seems a far cry to say "Back to Jerusalem," but it is there that Jesus founded the church of which he speaks in this text, and he founded it upon himself as the only Son of God and Saviour of the world. If we wish to know the origin of man and receive an authentic record of the beginning of things in this old world we can find it in the divinely given record of the Book of Genesis. If we desire to have a knowledge of the beginning of the Church of Christ and the development and polity of the early church, we can find it in the divinely given record of the Book of Acts. But let it not be thought that we are ascribing the office of the iconoclast, nor that we are unmindful of the wonderful work that has been accomplished by the various sections of God's people in all ages. An intelligent study of church history will show that each body has had its own part to perform in the uplifting and bettering of humanity. The Church of England arose as a protest against the intolerance and autocracy of the Pope of Rome, and the church owes much to the great leaders of a church that waged its holy warfare against the unholy efforts of an Italian hierarchy

to bring England and its free citizens under its power. Then the Presbyterian Church made a step further towards religious liberty when they sought to show allegiance to God alone as Sovereign and Jesus Christ as the only King in his church. We thank God for the heroic covenanters, and for John Knox and all his faithful companions in the battle for right. Nor must we be unmindful of the Independents or Congregationalists, brave Puritans that they were. We admire their self-denial and all that it has meant to us, that they were willing to leave home and country for the sake of religious liberty. The Baptist Church and its wonderful missionary fervor has made us, through its great work in the modern missionary era, for ever its debtors. The great Methodist Church was born, too, as the result of the evangelical fervor of its founder, John Wesley, and was a marvelous protest against the ritualism and formality that was blighting the influence of the church.

Yet with full consciousness of the great part all these bodies have had in the development of the kingdom of God and the bringing to us of the glorious privileges of our Christian citizenship and civilisation, we still believe that if the church had not become divided at first these further divisions would never have been necessary. If Christians had been satisfied to believe simply in Jesus Christ as the supreme head and founder of the church, and not sought to say "I am of Peter," and given a human pontiff a place higher than any man has a right to claim, there would have been no Church of Rome. If there had been simply the church as it was founded at Jerusalem and its divinely given simplicity there would never have been the awful carnage that has taken place in the bloody persecutions that have taken place in the name of the Christ. If there had been no Roman hierarchy there would have been no necessity for the Church of England and all its subsequent offshoots and divisions. Even if when the great Luther made his protest he had gone back to Jerusalem and the sovereign Christ instead of seeking to make a reform within the Holy Roman Church, he would have spanned the abyss of centuries and taken us back to that which was at the beginning. But Luther was hampered as Christendom is unfortunately to-day by traditions and superstition, by human ritual and ceremonialism, by those things that come between a man and his individual and personal relationship to a living and real Christ. We do not blame him, we admire him and bless God for him, and for his mighty work. We are living now, however, in more enlightened days, and God has been working, we believe, even through the imperfect efforts of consecrated men and historic and glorious movements to bring us to the cross now in Christendom, when we must honestly seek for a common creed upon which all the people of God may unite. Unlike some we feel that not only was it a spiritual unity for which Christ prayed, but an organic unity of his people in which the whole building fitly framed to-

gether groweth unto an holy temple in the Lord."

Proposition.—We therefore propose to consider what is implied in the acceptance of the simple creed as given by Jesus Christ and to present it as a sufficient basis for the unity and development of his church.

1. It is well for us to consider more specifically the necessity and import of a creed.

1. Some say they have no creed, but it would be impossible to have an ideal without a creed. A creed is a belief, and we really live in response to our belief. A man's life is actually the living out of his creed. If his creed is to get rich he lives for that; if it is the doing of duty he seeks for that; if it is the seeking of pleasure he applies himself in life to that. In life and in the church we must have a creed.

2. Some are satisfied to say that the Bible is their creed. This is in a sense true of all Christians, but there are many things in the Bible that have no application to our lives to-day. They have been the teachings of the schoolmaster to lead us to Christ. They are the types and shadows that have passed away. We need a more specific and personal creed than the Bible, though we love and accept the old Book from cover to cover as the inspired Word of God.

3. We need a creed that will be possible for us to live and manifest in life. The relationship of creed and life is inseparable, and we cannot divide them. It must be a creed complete and comprehensive, and yet simple and practicable, for after all the church consists of individuals who are translating their creed into character. It is evident, therefore, that the creed of the individual and the church must for ever be the same. We can find such a real basis for the church in the acceptance of the living, personal, ever-present and Divine Christ of God.

II. This creed implies a full recognition of the Divine Sonship and Lordship of Jesus—not as the Christ of the sermon on the mount or not as a giver of his code of ethics, but an acceptance of him as the only and Divine Son of God. It had been gradually unfolded to these humble fishermen of Galilee that this Jesus of Nazareth was the Messiah who was to come. The voice of the Father had sealed the conviction that Jesus was his Son in whom he was well pleased. No creed is sufficient for the Church of Christ to-day that takes from him his regal crown or robs him of the glory that belongs to the Lord of all. We need in these days of doubt and scepticism to come again to this rallying point and say to him whose right it is to be supreme, "We believe in thee still as the Christ, the Son of the living God."

III. This confession of the Christ leads us to accept his word as supreme, sufficient and final. We have a need to come back to the old Book. We must remember that in the last days of the unfolding of his will God spoke to us by his Son. There has been no other revealed message from heaven. Neither Joseph Smith, Mrs. Eddy,

or Mrs. White have any other message from God to his church that can ever take the place of his word in his church. According to their departure from the authoritative Word, so have Christians departed from each other. There is no place in the Bible for the doubts and superstitions of men. When human theology doubts the Divine Christology the human must be rejected. There is only one Book—God's Book—and a united church can never exist on a divided Word. We must be satisfied to accept the Bible as the only Book that reveals to us the reality and nature of this Christ in whom we believe. We shall find in it our problems, but the things that have to do with our salvation from sin and our life in the service of Jesus our Lord are clear and easy enough for the simplest Christian to understand. In this Book of books we can learn the certain message of comfort and hope. The teaching of this old Book will lead us to faithfully serve our Lord here, and bring us at last to that service which is eternal, that will be the joy of those who share at last in the glory of the innumerable company of the redeemed in heaven. Let us be satisfied with this Book and allow no human creed to take its place.

IV. We accept it when we receive Christ as divine, his view as to the reality of sin, and the necessity of salvation. The purpose of Jesus' mission was in itself a condemnation of sin. No man can believe in the reality of Christ without believing in the reality and depravity of sin. Men to-day seek to explain away the nature and reality of sin. They call it simply selfishness, and affirm the possibility of growing like God in spite of sin and without Christ. But Jesus condemned sin in the flesh. The deadly nature of sin made the death of Christ essential. We can never count as little that which made Calvary necessary. Sin in the light of the cross and in the light of human experience in all ages is too hideous and real to be counted as only selfishness. Our very belief in Christ and in all his work of love implies the conviction that we acknowledge him as the only one in a world without hope and in sin that can ever bring us back to God. What a mighty incentive the appeal of a sinful world was to Jesus Christ. It led him from the highest to sinful earth to seek and save the lost. It was really for the joy of saving men from the consequences of sin that he endured the cross, despising the shame. The cross is at once the condemnation of sin and the means of salvation to the sinner. What a mighty impulse comes to us when we fully realise the awful nature of sin. We become truly evangelical when we believe that the world condemned. Like the mother who rushed to save her little child when the quarrymen had just lighted the charge, and who saved the child with her life, so Jesus comes to us. He becomes our covering, and if we believe in him we shall hate sin as he did and love sinners as he did, and seek to do our part for the salvation of the lost.

To be continued.

Sayings of Livingstone.

I will open up a path into the interior (of Africa) or perish.

The more intimately I become acquainted with barbarians the more disgusting does heathenism become.

I have no fears as to the mental and moral capacity of the Africans for civilisation and upward progress.

The horrors of heathenism filled my soul with pity and dread while the shadow of the slave trade hung over the people.

Many have thought that I was inflated by the praises I had lavished upon me, but I made it a rule never to read anything of praise.

My views of what is missionary duty are so contracted as those whose ideal is a dumpy sort of man with a Bible under his arm.

Oh, my Mary, my Mary (on his wife's death), how often we have longed for a quiet home since you and I were cast adrift at Kolobeng!

People who are born rich sometimes become miserably from a fear of becoming poor, but I have the advantage of not being afraid to die poor.

These (the days spent at Hadley, 1856-8) were the happiest days of my life, for they were the only ones in which I had all my children round me.

I go back to Africa to try to make an open path for commerce and Christianity; do you carry out the work which I have begun. I leave it with you.

I have always found that the art of successful travel consisted in taking as few "impediments" as possible, and not forgetting to carry my wits about me.

The polite, respectful way of speaking and behaviour of what we call "a thorough gentleman" almost always secures the friendship and good will of the Africans.

People talk of the sacrifice I made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God which we can never repay?

I have heard people say that Christianity met the blacks worse, but did not agree with them. I can stand a good deal of bosh; but to tell me that Christianity makes people worse—ugh! tell that to the young troops.

I would not consent to go to Africa simply as a geographer, but as a missionary and do geography by the way, because I feel I am on fire with duty when trying either to enlighten those poor people or open their land to lawful commerce.

I cared nothing for money, and contemplated spending my life as a hard-working, poor missionary. By going into the country beyond Karanman we pleased the Directors (of the LMS), but the praises they bestowed excited envy.

The death-knell of American slavery was rung by a woman's hand. We great he boasts say Mrs. Beecher Stowe exaggerated. From what I have seen of slavery, I say exaggeration is a sheer impossibility. I go with the sailor who, on seeing slave traders, said, "If the devil don't catch them fellows, we might as well have no devil at all." Extracted by the *Christian World*.

HOW I LEARNED THE SIMPLICITY OF CHRIST

By the late William Durban.

[William Durban was born at Paddington, England, May 6, 1841. His ancestors were Huguenots. His father was a schoolmaster and organist at St. John's. The son was himself for a time organist at Sidcup. At the age of 20, he received the degree of bachelor of arts from London University, and about the same time preached his first sermon at Ragged School in Greenwich. While still a youth he took the professorship of languages at Pastors' College. Later he came into the fellowship of the Disciples of Christ and spent the larger part of his life as preacher and man of letters. He was at various times a correspondent to more than a dozen prominent magazines and papers on both sides of the Atlantic. He could read and speak ten or eleven languages and read a number more. He was widely travelled and visited America several times for extended visits with his daughter, Mrs. Hudson Maxim, of New York. He served for many years as the London correspondent of the *Christian Evangelist*. His death, December 7, 1912, was a heavy loss to our brethren in England and America.]

No one can appreciate the power of tradition who has not been under its spell. In this old country, millions are born with the meshes of spiritual thralldom flung about their very cradles. It was my own lot to be nurtured in the most devout circle of Church of England influence, in the days when that church was being thrilled with the agitations of the great Anglican revival, which was one of the chief historic factors of the middle decades of this century. Singular memories therefore throng the review of my early years. It was not seldom, but very frequently indeed, that among the grave and reverend clergymen to whom I was taught to look with youthful awe, I heard laments that first one and then another had gone over to the growing ranks of the Pu-eyites.

One of the greatest Anglican preachers of the nineteenth century was Henry Melvill, who, as Canon of St. Paul's, was as famous as his immediate successor became, Canon Liddon. Having when a lad heard Melvill preach, as I heard Liddon afterwards, I have no difficulty in deciding that Melvill was the greater of these two great pulpit orators which the Church of England has produced. It is, however, significant that Melvill was one of the chief evangelical lights of his time, while Liddon was one of the leading opponents of Anglo-Catholicism. These two facts are indicative of the "drift" of ecclesiastical history in England as influenced by the Established Church in our times. What I would note is that it was my privilege, as a young Churchman, to escape the preponderating influence which would have been brought to bear on my mind had I been born a few years later. In the days of Melvill the

power of the "Liraeonites" of Cambridge, of the "Clapham sect" of the older Wilberforce, sneered at by Macaulay, was still dominant. And Henry Melvill was a grand gospel orator. He was superior to the illustrious Liddon in his endless facility of spontaneous eloquence. I have in my library a row of goodly volumes of the "Golden Lectures," that is, of the sermons preached every week by Henry Melvill for several years. But Liddon was a laborious sort of Chrysostom. He generally preached only a very few sermons in the year—sometimes not more than a dozen. Such scarce discourses ought, of course, to be very choice, indeed. But the personal influence of Liddon as a university lecturer and as a church dignitary, was all on the side of the "Catholic" revival. This was what was escaped by young men who were trained and taught in "low" church spheres.

My early impressions were gained from the compulsory study of the singular mixture administered in strong doses wherever the Church of England regulates education. The Bible I had to learn by whole chapters for recitation, but this was not enough, for the Thirty-nine Articles, the Prayer Book Collects, and the Church Catechism were all stored up in my memory while still a very

young lad. But there was this precious redeeming quality in the curriculum then in vogue, that the Bible study inculcated was very fully and carefully attended to. The average church clergy have been sarcastically classified as being given to the attitude-inarianism of the High Church, the latitudinarianism of the Broad Church, and the plattitudinarianism of the Low Church. But these despised plattitudinarians have been and are the real Bible-loving people of the Church of England; and from their ranks almost entirely come the secessionists to Nonconformity. The Broad Churchmen have produced theists like Voysey, and the High Church clergy send perverts every week, clerical and lay, to the ranks of Rome.

A few weeks after I first heard Henry Melvill preach at St. Margaret's Church, Lothbury, near the Bank of England, I went to Greenwich Baptist chapel to hear for the first time C. H. Spurgeon. Being an inexperienced lad, it was not wonderful that I was astonished that the text happened to be the same on each of these occasions—"Rejoice in the Lord always." Comparing the eloquent Churchman with the popular Nonconformist, I could even then feel that there was something more powerfully spiritual in the preaching of the latter than in that of the former. The effect of that sermon by Spurgeon never left me; but I remained under Church teaching and influence, and in the course of several years, after having studied at King's College, and having graduated at the University of London, it was my heart's desire to enter the ranks of the ministry of the Church of England. But a crisis arrived, and in consequence a step was taken which astonished my personal friends.

It was when talking with a Christian lady of much intelligence that I found she was



Adult Bible Class, Church of Christ, Colac, Victoria.

not a believer in "infant baptism." As this young lady afterwards became my wife, it may be apprehended that her intelligence commended itself to me as worthy of respect. Accordingly, I undertook from a feeling of compassion for what seemed to me to be a perversion of truth, to show that infant baptism was an integral part of Scriptural doctrine. To my discomfort and annoyance, it began to dawn on my consciousness, after a very brief special investigation, that the Bible observes a grave-like silence on the subject. As I was at that time just prepared for ordination by the bishop, the crisis thus created was one never to be forgotten. Immediately I conferred not with flesh and blood. I was immersed by a humble Baptist preacher, and in a few weeks was employed by the first Baptist minister I had ever heard of—C. H. Spurgeon—to assist in the classical tuition in his college for training preachers. After two years of this interesting employment and of preaching on Sundays in many places, that beloved and honored leader sent me forth, at the invitation of a Baptist church in the beautiful Isle of Wight, to minister to a people with whom I remained as pastor for four years.

It was during my contact with the famous modern Puritan of the Metropolitan Tabernacle, that I naturally became familiar with "Reformation" literature. What wonderful tones of controversy, of exposition, of criticism, of exegesis, of homiletics, of hermeneutics, are piled up before the bewildered student of Puritan theology. Each of these medieval fathers gives a complete education by himself, and each of them deals somewhat polemically with all the rest. Adams, Charnock, Howe, Caryl, Manton, Owen, Brookes, Sibbes, Trapp, were the buttresses and bulwarks of Protestantism after Wyclif and Luther had founded it. John Howe was Oliver Cromwell's favorite preacher. The chief use of all these Puritan expositors is that they fill the student's mind with intense admiration of the inexhaustible fitness of Scripture. But there is one respect in which they all alike fail. They do not reach the goal of Christian simplicity. They all alike plunge into doctrinal morasses and quagmires. Their theology, full of rich Biblical quotation and application, consists of immense categories of doctrine, to be disputed, expounded, established, without any approach to the golden fact that the New Testament contains only one doctrine. The old commentators all know the way out of Babylon, but not one of them knows the short cut to Jerusalem. The way is long, the route roundabout, and the guidebook ponderous.

Thus, for years my ministry lacked directness and clearness in preaching. This was eagerly sought in every direction, and yet even the help of the German critics, Lange, and all the Teuton legion, seemed never to make the gospel clear as starlight. Go among the sects and listen to their godliest and most gracious preachers, and the truth is shown only in nebulous confusion. My further ministry for twelve happy and

useful years was pursued in that fine old Cathedral City, Chester. At the joint request of C. H. Spurgeon and Hugh Stowell Brown—that splendid Liverpool preacher—I undertook to found a Baptist community in that city. One day, after several years of blessed success, during which a good congregation had been gathered and a beautiful chapel had been built, while walking through Chester market place, I noticed placards announcing that M. D. Todd, evangelist from America, would preach on Sunday in the Music Hall. This announcement created much curiosity in the city, for Moody had been campaigning, with Sankey in his company, through England, and people naturally imagined that M. D. Todd would be one of the same type.

It was not in all my thoughts that the coming of the American stranger to Chester was to revolutionise my own life, as well as that of numbers more. What I heard about his preaching excited my interest, and I accepted the invitation of a gentleman to take tea, for the sake of meeting M. D. Todd. The evangelist afterwards expressed his surprise at my demeanor and conversation. He frankly said he had expected the chief opposition to his mission would come from the Baptists, and he was astonished to find the Baptist minister full of the spirit of congratulatory sympathy. What made me thankful was, that what Moody and Sankey would never do, this other American had come to do—to preach the full gospel and to baptise his converts. Willingly I agreed to lend him our chapel for immersions, and a great sensation took place in the city when we appeared in the pulpit together, each to preach and each to baptise new converts.

But I was puzzled in part at M. D. Todd. He could not call himself a Baptist, and this troubled me. Then came inquiry, conference and the comparison of notes; after which it appeared to me that the American brother might perhaps turn out to be right, and at any rate, I felt the subject needed careful study. I publicly refused, at the vehement dictation of a number of preachers, to condemn him, or to desist from co-operation with him. Then arose trouble and storm, of which I wondered what might be the issue.

At this juncture a visit was paid to Chester by some brethren hitherto all unknown to me—W. T. Moore, H. S. Earle, Timothy Coop, H. Exley, and J. H. Garrison. The occasion was a tea and public meeting, and it was a memorable time. A speech by W. T. Moore made on all such an impression that I could recite it almost verbatim at this moment. While light was growing, yet perplexity also increased. Who these people could be was difficult to discover. I had never met any like them, and had never either heard or read anything like their utterances, and yet it all seemed to be identical with the New Testament. A little time affliction for America, and was succeeded by a brother who became very dear to me—J. M. Van Horn, for he opened up to me

the astonishing history of the Reformation in America of the nineteenth century.

Shortly after Bro. Van Horn's arrival in Chester, I was suddenly offered and accepted an appointment as secretary of a tract society in London, my native home. I was already utterly unsectarian in spirit, and the change came in the wonderful opportunity of divine order, for I was longing to be done with even the very form of sectism. In London, being at liberty to preach where I pleased on Sundays, it was my privilege to preach at times for Bro. W. T. Moore, to whose side I naturally gravitated, and with whom I felt at home in Jerusalem, having no inclination even to cast back a look at Babylon. By this time I had read over and over A. Campbell's "Christian System," and the "Christian Baptist," and had adopted "Our Position," by Isaac Errett, as my position. And during the last few years, as I look back on the battle which I was constrained to fight for Bro. Todd, only dimly then seeing this much, that he was contending for some splendid New Testament ideal, I have daily given thanks that in his good providence our heavenly Father, at my very first acquaintance with these Disciples of Christ, gave me the privilege of humbly helping those who were upholding the pure white flag of truth—Christian-Evangelist.

A Friend of the Suspected.

By J. H. Jowett.

Such was the character of the apostle Barnabas. From his life there emanated the strength and perfume of goodness, and he ministered among his brethren as the sun of consolation. Whenever people were under a cloud he brought the light of cheer. Whenever they moved in timidity, by reason of suspicion, he brought the atmosphere of confidence. I want to look at his character and inspect the springs of his disposition and service.

How was his life related to God? First of all we are told he was "full of faith." The word "full" is strangely significant. There are analogies which may help us in our apprehension of this side of his character. We speak sometimes of a singer as being "full of music." I spent an hour a little time ago in the presence of a distinguished singer. Every moment she seemed to be bubbling over with song. Every interest in her life was controlled by the dominant passion. Every power in her being seemed to sway to one inspiration like fern and reeds responding to the common movement of the wind. An organist's fingers are raining music even when he is not at the organ. They are moving to inaudible sounds. The soul that is full of

music brings its music into everything, and every circumstance becomes the home of song. And so it is with the life that is "full of faith." Let me give another analogy. When the conductor of an orchestra raises his baton the eyes of every instrumentalist are fixed upon him. It would be right to say that the orchestra is "full of obedience." Every member in the fellowship is controlled by one will, and all the powers cooperate in this common subjection. The life that is "full of faith" is a life in which every power of the soul pays homage to the will of the Lord. Every faculty is open in trustful dependence on the Unseen, and this obedience is paid in all the varying circumstances of the ever-changing road. Barnabas was "full of faith."

And the second characteristic of his supreme relationships was this: he was "full of the Holy Spirit." This fullness is a sequent to the other. Faith is the willingness of the soul to receive the Holy Spirit. Faith implies that the soul is disposed to divine hospitality. It is willing to entertain the Lord. It is ready to open the door to heavenly presences, and to throw the windows open to heavenly airs. I suppose that some of the most nauseous places on the face of the earth are on the high seas. Where the air is purest and cleanest uncleanness may most abound. There can be nothing more repulsive than the air of many a sailor's cabin, and this in spite of the fact that his boat is enveloped in the purest air that envelopes the earth. We can breathe a stenchful atmosphere when immeasurable leagues of finest air are pressing round on every side. Now, to open the port-hole is to have fellowship with the infinite. The little cabin becomes filled with air that has been washed and sweetened by the influences of immeasurable space. And so it is that faith opens the life to breathings of the Infinite Spirit. Faith makes the soul competent to receive the Holy Spirit. Barnabas was open to the divine, and the divine became his guest.

Now turn to his human relationships. What should we expect such a man to be in his active life in the world? I should venture to characterise the life of this early apostle in one phrase. He was the friend of the suspected. First of all he was the friend of suspected individuals. Saul heard the call of his Lord, and responded, and became a disciple of the Son of God. Now, there is always a strange reluctance to believe in the goodness of people who have been reclaimed. We suspect that their apparent improvement may be only a fresh disguise of their vice. Their tears may be only part of their trickery. We say to ourselves and to one another, "We have known him of old." Or we say, "What is he up to now?" His conversion is regarded as a new make-up by an old actor. In some such way was the apostle Paul regarded at his conversion. He was the object of deep suspicion. He was suspected of being a Jesuit before even Jesuitry was born. He might be seeking deeper intimacies in order that he might carry out malicious designs. "They

were afraid, and did not believe that he was a disciple." What then can be done for a man who is treated with such chilling vigilance? "Barnabas took him and brought him to the apostles." It was a very delicate companionship which Barnabas thus offered to the timid convert to help him along the early steps of the way. I try to imagine the character of their intercourse. I can feel how they would grow into each other, and how heart and mind would commune with heart and mind in a fellowship never to be broken. And this is the kind of strengthening communion which thousands of converts need in our own day, especially those who are leaving behind them the record of glaring and notorious lives. They need the friendship of men who shield them from suspicion, and who by their confidence nourish their frailty into hopeful strength.

Let me give another instance of this man's disposition and service. We lose sight of the convert Saul. He became a recluse. He retires into comparative privacy and solitude. He seemed to be lost to the church, and no one appeared concerned about his whereabouts. For some years he vanishes from our sight. And then Barnabas came to Antioch to execute a commission with which he had been entrusted by the church in Jerusalem. And when his task was done he "departed to Tarsus to seek Saul." I like to think of that man setting out on his journey in quest of the other man destined to be the great apostle to the Gentiles. It seems as though the apostle Paul was twice saved by Barnabas to the services of the Christian church. He brought him to Antioch, and the great missionary crusade began. How much we are indebted to the folk who seek out the hidden people, the folk who fetch us out of our holes! There are thousands of people hiding away in forgotten corners, and Barnabas is needed to bring them to their places of ministry and service.

There is one other instance where Barnabas overwhelmed the suspicions of others and redeemed the defeated man from alienation. John Mark had become fearful. He was perhaps afraid of the fever that haunted the swamps along the Adriatic coast. Or perhaps it was the looming of other kinds of danger and difficulty. Whatever it was it was something that frowned upon them, and Mark left the apostolic company and turned back. He at once became a child of suspicion. And at a later day, when a new enterprise was being commenced, "Paul thought not good to take him." But again Barnabas interposed and "took Mark." How much we are indebted to the gracious folk who are willing to give us a second chance! What a radiant record shines behind the names of those who have permitted the fallen to try again! It is the way of the Lord.

When Jonah had rejected his first command, and had turned his back upon it, and wandered in the ways of trespass and transgression, the Lord gave him a second chance. "And the word of the Lord came

to Jonah a second time." This is the disposition that needs to be manifested by the followers of the Christ. There are multitudes of people who have broken their covenant, who have deserted to the foe, who have eaten the bread of the enemy, but who are longing to return to the old camp. Barnabas was the friend of just such longing souls. He was the helper of those who had failed. He was the advocate of the second chance.

But he was not only the friend of suspected individuals. He was the guardian of suspected causes. There were strange doings at Antioch, which were reported to Jerusalem as the extension of the kingdom of God. Great doubts arose as to its being genuine, and many looked upon it with severe suspicion. Barnabas was sent as a deputation of inquiry. And what is the record of the mission? "When he had seen the grace of God," Barnabas had the requisite light. His eyes were anointed with eye salve and his perceptions were clean and clear. He knew the old fruit, even when he found it growing in a new garden. He recognised the old tokens of grace, even when they were revealed in strange conditions. "When he had seen it he was glad." And these, too, are the folk we want in our own time. We need people who can see Christ when he appears in a new dress, who can discern the cause of the kingdom when it shows itself in novel conditions. We need the spirit of candor and of consecrated expectancy, and for these we require the fullness of faith and the indwelling presence of the Holy Spirit. There is great work for Barnabas now-a-days, for everywhere God is revealing himself in new and diverse manners, and watchful, faithful men will love his appearing.—*Christian World.*

Freed for Ever.

In the story of Joan of Arc it is recorded that the maid was asked by the King what she would have in return for her great work of delivering France from her enemies. But all that Joan would ask was that her native village, poor and hard-pressed by reason of the war, should have its taxes remitted. It was therefore decreed that Domremy, the native village of Joan of Arc, should be freed from taxation for ever. For three hundred and sixty years and more this decree was faithfully kept. At the top of every page in the tax-books stood the name of a village, and below that name its weary burden of taxation. Under the name of Domremy no figures appeared. Instead of the figures were the words—"Nothing—The Maid of Orleans." This is it that every ransomed sinner can say—"Nothing—Jesus."

Ah, they are these bits of struggles, in which we learn to fight the great ones; perhaps these bits of struggles, more than the great ones, make up life.—*Elizabeth Stuart Phelps.*

In the Realm of the Bible School.

JOSEPH MEETS HIS BRETHREN.

Bible School Lesson for May 18, Gen. 42

A. R. Main, M.A.

Bible School teachers have a fairly difficult task before them. We have to deal in four separate lessons with Joseph's attitude to his brethren, viz., Joseph Meets his Brethren (Gen. 42); Joseph and Benjamin (Gen. 43); Joseph Tests his Brethren (Gen. 44); and Joseph Forgives his Brethren (Gen. 45: 1-46: 7). Personally, I cannot but think a mistake has been made in giving four days to these stories. Few teachers will avoid overlapping and a great amount of repetition. These several incidents are but parts of one general plan; they all reveal aspects of one great purpose. It is doubtless the case that the "Steps by which Joseph's brothers were transformed from haters to lovers" are too numerous and not worthy to be dealt with in one study; but two lessons should suffice. We have to consider the bitering of Joseph's brethren. Peloubet has put the problem thus: "We left them, a set of bitter-hearted, cruel men, with virtual murder in their souls, and their brother's bloody garment in their hands, telling their old father a lie that meant, they knew, his life-long sorrow. Yet these sinners were to be the ancestors of God's chosen people. One was to be the father of the priesthood of the world's one true religion. Another was to number among his descendants David and Jesus Christ. It is a beautiful story to learn, of the way they were made in some degree fit for this great change."

The famine.

The seven years of plenty foretold by Joseph had come to pass. With regularity, the Nile had overflowed its banks. When the waters subsided, there was spread over the land a layer of rich loam, which the waters had carried down from the mountains. There was abundance in the land, which by Joseph's wise administration was not wasted, but in great part stored for the cold days ahead. In the eighth year and for six succeeding years the River Nile did not overflow, and famine came. The famine was not confined to Egypt; the causes which dried up the Nile would operate elsewhere. Long before the seven years of drought were over, the plough was being keenly felt in other places, including Canaan, wherein Joseph's father and brothers dwelt. Jacob heard that there was corn in Egypt. There is a legend that Joseph had made of the straw from the harvests thrown into the Nile, which flowed out to the sea and reached the coasts of other lands, to speak to them of the plenty in Egypt. The story says that Joseph did this for the sake of his father. Were it so, it would help, perhaps, to explain the long silence of Joseph. He sent no message home to cheer the aching heart of Jacob, who believed him dead. For years Joseph lacked opportunity to do this, but for nearly a decade he had been free and in high position. It may be that he refrained from communicating with his family because he felt the time was not yet for a

reconciliation. It is possible that he anticipated what as a fact happened to draw the family together.

Joseph's harshness.

Jacob asked ten of his sons to go to Egypt for corn. Benjamin he could not part from; the youngest brother had apparently taken the place of favorite in lieu of Joseph. Some see in 42: 1, 2 an indication of unwillingness on the brothers' part to go to Egypt. Should such be right (though I think the idea is fanciful), the reason would be found in the conscience of those who had sold Joseph in Egypt; the land of his slavery would not be a congenial place to them; they would be continually reminded of their sin.

When the ten reached Egypt, they came before Joseph, who recognized them, though they knew him not. The Jewish Talmud says that a list was kept of people who came for the corn. It may be that Joseph had given instructions that any from Palestine should be reported to him, since he hoped thus to come into touch with his own people.

All unwitting, the brothers fulfilled the very dreams for which they had hated Joseph. We are told that they "bowed down themselves to him with their faces to the earth" (v. 6; cf. 37: 5-11). They little thought that their cruelty to Joseph was to be the very means whereby the hated dreams were to become true. We may feebly imagine Joseph's emotion as they prostrated themselves before him.

On interrogation, the brothers told Joseph of their country and their mission. Whereupon he professed to disbelieve them, and accused them of being spies. As a fact, Egypt had to be alert against spies; but the narrative shows this charge was a pretence. It is again interesting to see how probably Joseph was but turning the tables on his brethren. They had hated him for spying on them and carrying tales to Jacob (see 37: 1, 2); and they have to endure the ignominy wherewith they had afflicted him. There is an appropriateness in the punishment which appeals to us.

For three days the brethren were put into prison. They tasted a little of what they had caused their brother to endure. His years of imprisonment had indirectly been caused by them. They had shut him up in a pit, who now shuts them up in prison.

After three days the brethren were taken from prison and released on certain conditions. A change was made in the plan. Before Joseph had proposed that ten brothers be kept as hostages, and one go back home to fetch Benjamin. Now, ten are released and one, Simeon, detained. Joseph bound him before his brethren's eyes, and ordered him back to guard. We do not know why Simeon was chosen—whether as the eldest of the only ones (Reuben was comparatively gentle), or as the chief instigator in the sale of Joseph.

Benjamin's presence demanded.

Joseph was determined that his youngest brother be brought to Egypt. The brethren were filled with sorrow, for they knew how Jacob

would feel. Jacob's distress is most pathetically described (see 42: 36-43: 15). Now Joseph must have understood what his demand would mean to his aged father. Why, then, did he insist on Benjamin's presence? Various answers have been given. We may pass by the suggestion that the intention was to punish Jacob for undue favoritism. We think more of the reasons that Joseph was longing greatly to see his beloved brother and father; and that he knew the surest way to get Jacob into Egypt was to have Benjamin there. He may have known of the outcome and have realized that the presence of the family was necessary to the carrying out of the divine plan; whatever grief Jacob would have would be more than compensated for by the later joy of reunion. The lesson shows that Joseph put the production of Benjamin as a test of the brothers' truthfulness. We can see that there might be in it a test of more than their veracity. Eilersheim says: "If Benjamin were placed relatively to them in the same circumstances of favoritism as Joseph had been; and if, instead of envying and hating him, they were prepared, even when exposed through him to shame and danger, not only to stand by him, but to suffer in his stead, then they had repented in the truest sense, and their state of mind was the opposite of what it had been twenty years before." The subsequent chapters throw light on this testing and of developing character.

Awakened consciences.

The test soon yielded results. In Joseph's presence, and in their own tongue, which they did not think the unknown ruler would understand, the brethren revealed the thought of their hearts. They saw in the suspicion with which they were received, in the imprisonment which was unjustly inflicted upon them, divine retribution for their own past sins. They said, "We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore also, behold, his blood is required." Trouble is good when it has this result. The brethren's reformation had begun. Their affliction does not make them simply repine; it makes them more conscious of sin. Joseph was overcome by the fruitfulness of the test. He had to hide his face to conceal his emotion.

Later, when the ten brethren were on their way home, one of them found that the money which he had paid for the corn was in his sack. When they reached home, the others' money was found also. The mystery of the thing impressed them. "Their heart failed them, and they turned trembling to one another, saying, What is this that God has done unto us?" This was an advance. They not only appreciated their own former sin; but they saw the working of God. If the work of God now made them fearful, it was yet good that they would think of the overruling Providence which before they had ignored and slighted. These men were yet far from repentance. Other tests were necessary; but even now we may notice their progress.

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Interesting Letter from Oba.

This month I have visited the Longana and Lolokoro districts. For the Longana trip I borrowed a heavy four-oared boat—the best I could get. With some difficulty I succeeded in securing the services of a native crew for four days. There was a big sea, and as I had to go ashore for a few minutes at Waluruki, my legs and feet got a good wetting. After that my men still struggled on, but the sun began to sink in the heavens, and I concluded that it would be impossible to reach Longana before dark. Hence we left the boat at Lolowai, the only harbor of which Oba can boast, an uninhabited part. Here we left as much of my baggage as I thought I could do without, and my men shouldered the rest; then we started off to walk. For about one hour we had daylight, but then darkness came on, and we trudging along for another couple of hours, when we reached our destination ready for a good night's sleep. Fortunately I had a lantern with me. I spent two days in the district and held four meetings. I also had some talks with the teachers about the work and explained some portion of the Scripture to them.

Longana is a wet place, and Daniel had to keep a fire going nearly all the time during my stay to dry my clothes and boots. We reached Nduindui again on the fourth day without any mishap further than receiving a good wetting in the rain. It's quite a common thing to get wet either in showers or from the dripping ferns or dense undergrowth. So far my health is perfect.

I visit the schools close to Nduindui regularly once every month, and the interest seems to be keeping about the same.

One day last week Peter Pentecost, the chief teacher in Lavunlosa district, came asking me if it was wrong for Christians to eat pigs that had been killed in heathen feasts. Some Christians have been doing so, and others condemn them. I told him they ought to refrain. At first he couldn't see the reason; he thought that preventing them from eating would drive them back to heathenism. However, in view of Acts 15: 29, I kept to my decision. Hence Peter set to work to talk to his people, and that same day some of them promised to leave the meat, though gradually.

Of medical work there isn't much. I am thankful to say, but sometimes I have a case that puzzles me. A few patients come, or are supposed to come, daily to have "sars" dressed. Peter Takaro, the teacher at Nduindui, attends to these. He can do it all right, and hence the patients can come just the same when I am away at other places. Of course Peter has not access to any medicine except that which is used for the ordinary sore.—A. B. Chappell, New Hebrides, Feb 17, 1913.

Blessings and Sorrow.

The past year has been a time of blessing and joy to some, and of deep sorrow to others. Five of our number have left us to be with Christ, and several have been called on to part with their children. At the present we are thankful for abundant opportunities of service.

The evangelistic work has been encouraging. Good meetings have been held in bazaars, melas, villages and different parts of the city by our

other sister has also helped in the visiting in Harla.

The Bible Schools in different places are well attended. A number of children of heathen parents who attend the Lord's day Schools and Day Schools passed their examinations in the Sunday School lessons. The work in most of the day schools has also been encouraging. We have had more girls in the higher classes this year than ever before.

Work has begun on the new hospital, which is a great relief to Dr. Drummond, who has struggled on for many years under many difficulties. While there has been much encouragement, much remains to be done, and we look to God for strength and guidance for the future. Yours in Christ Jesus,—Mary Thompson, Harla, India.

Our Photo Gallery.



Miss Mary Thompson.

Over 21 years ago Miss Thompson left our shores to become our first missionary to India. Let us show her by a record offering on July 6 that we are doing our share, whilst she toils for God as our representative at Harla, India.

Evangelists, and members have heard the gospel story again and again. A large number of copies and other books have been sold, and apart from villages visited regularly, work has been done in many parts for the first time. More time has also been spent amongst the women in the villages. Mrs. Shah has been going out frequently with Sarubal, Ruckmanabai and myself. A number of times lately we have started out early in the morning, visiting three, four, or five villages, and have had some very interesting times. An-

Truth will Triumph.

While I was teaching some children a boy about 14 years of age was performing his morning worship. He rang a small bell high up above his head, then bowed to the sun, waved a lighted wafer before the household idol, then waved it in front of the sun, and scamped off to join the other children singing the hymn "Jesus is the true Saviour," and learn his text. How thankful we are that the entrance of God's word gives light, and we believe God will answer prayer for those people who are so steeped in idolatry.

While visiting some tents I met two Brahmin women, and talked on general topics, when one said, "It is sunny here; don't stand in the sun; come another time." I replied it was hot, but one could talk a little longer. Then the boy who had said nothing all along said, "Don't tell us of your God, for our god is different to yours." It was an opportunity to tell of the Creator of all, and gradually work in about Jesus.—Rama K. Tilley, Baramati, India.

Our Special Offering Jotting.

Some churches are planning carefully to increase their offerings over last year. Words of cheer come from several quarters.

If you believe the gospel, help to give it to those who have no opportunity of believing it. How can they believe in Him of whom they have not heard? And how can they hear without a preacher? And how can they preach except they be sent?

Watch for Next Week's Jotting.



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

Tasmania.

LAUNCESTON—Splendid meetings here last Lord's day. Bro. Swan, who has come to labor with the church as evangelist, spoke morning and evening. One confession at the close of his address in the evening. Seven received into the fellowship of the local church. Farewell to Bro. Griffith and welcome to Bro. Swan on May 4. Our building fund is gradually increasing. \$757 received in last week's report should be from North Sydney. We would be glad to hear from more of the churches.—N.J.W., April 26.

West Australia.

NORTH PERTH—We have been having nice little people meetings recently, but the other meetings do not seem to grow very rapidly. The Bible School is still moving along steadily, if slowly. We have organized a Boys' Society recently, and the boys seem quite enthusiastic. If their excitement and joy will do great things, they will. We had J. E. Thomas with us last Wednesday evening, and those who were in the appreciation of his address very much. On Wednesday of this week we held a meeting to arrange plans for the mission we purpose holding here. Knowing the power of prayer, we ask for the prayers of the brethren on behalf of our mission.—Albert J. Ingham, April 21.

New Zealand.

CHRISTCHURCH—Last Sunday, during Bro. Gebbie's absence in Oamaru, the services were taken by Bro. L. Dorrien, just returned from the United States for a few months. The Bible Class packed their room in the afternoon, and in the evening, after an address on the "Choice of Moses," a young woman made her stand for Christ. On Wednesday evening, Bro. Dorrien spoke on "The Sameness of Christ," and in response to an invitation, another young woman came forward, desiring of following her Lord more closely. Last week two ladies were baptized. Our building has been started, and shows signs of now going right ahead. We have been hindered further by more news from South Africa, which we cannot understand God's ways, but we trust him to work out his divine purposes.—P.S.N., April 19.

PETONE—Lord's day, April 6, we were pleased to have with us Bro. and Sister P. J. Vivian, who are also Bro. R. A. Wright, from Invercargill, on "Compulsory Training." In the Bible School report to the Easter Conference at Nelson our children were highly praised for their singing and their reverent attitude during prayer. Prayer meetings are keeping up splendidly.—A.W., April 12.

WANGANUI—Since our last report we have had the pleasure of receiving into our midst Bro. Mackay, of Dunedin, who has taken up his residence in this town. We also had with us last Lord's day Bro. and Sister Dickson, of Auckland. Our hearts have been grieved at the loss of the work which has received in South Africa by the death of Bro. Sale of sorrow in those distant lands. The meetings lately have been fairly well attended. Bro. Mis, of Dunedin, and Innes, of Ashburton, have both stayed a few days with us recently. The

platform was occupied by them in the absence of Bro. Grinstead, who attended the Conference at Nelson. Mention should be made of the Literary Society in connection with the church. Very successful meetings are being held weekly, and we believe much good will result. The Bible School is still doing good work, special attention being given to the recommendations carried at the Conference for the furtherance of this important branch of Christian service.—H.S., April 11.

MATAURA—A farewell social was tendered to Bro. Bull on April 17. W. M. Pryde occupied the chair. He had pleasure, on behalf of the church, in presenting Bro. Bull with a purse of sovereigns as a small token of the esteem in which he was held. Geo. Osborne, as vice-president of the Band of Hope, presented Bro. Bull with a study chair. During the whole of Bro. Bull's residence in Matura he has been president of the Band of Hope. A choice musical and elocutionary programme was contributed by members of the church and Band of Hope friends. The mayor (Mr. John Lowden) spoke in very flattering terms of Bro. Bull as a citizen and a worker for temperance and other good causes. Robt. Muir, the oldest member of the church, who could not be present, sent a note of appreciation, and of good wishes for Bro. Bull's future. S.S. & Solomons had a girl friend, and Eirene received a present of a bicycle from her public school mates. Bro. Bull thanked the church and friends for their gifts and kind words of appreciation. After the singing of "God be with you," and prayer, the sisters dispensed supper with a lavish hand. Colin Sinclair is temporarily helping the church in teaching and in the preaching of the word.

NELSON—On Lord's day, April 10, meetings for the day were fairly well attended. Visitors, Sisters Gladys and Alice Jennings, and Bro. Good, Takaka. The quarterly united teachers' gathering of the Bible Schools of this city was held last week in the Methodist hall. A very pleasant and profitable time was spent. The Methodist Endeavor Society visited last Tuesday. The quarterly business meeting of the church was held last evening. The church has engaged S. J. Mathison for evangelistic work. Bro. Vero resigned. Sister Clara Hayes, A. McKern, and M. Wilkins did good visiting Home and the Public Hospital every Lord's day during the quarter, distributing 600 button-bodies. This work is appreciated very much by the inmates.—E.M.J., April 18.

INVERCARGILL—On Monday evening, April 2, the church tendered a welcome social to T. J. Bull (late of Matura), who has entered evangelist. His meeting with the church here as its people occupied the chair, address of the evening were delivered by H. W. Berridge (St. Paul's Presbyterian and Ministers' Association), J. S. Baxter (Temperature Reform Council) and J. S. Pender (Bible Society). A. McLean (City Mission) and Mr. Middlemiss (Salvation Army), the following ladies and gentlemen were welcomed by Mrs. Crawley, Miss Litch, Messrs. Lawley, Simpson and Murray. The ladies of the Ladies' League supplied abundance of refreshments; congregation most enjoyable time was spent. Wednesday Bro. Bull occupied the platform both in the morning and evening, and spoke to large and appreciative audiences.—P., April 24.

Queensland.

CHARTERS TOWERS—Our meetings are showing increased interest. On April 7, at the close of an inspiring address by Bro. O'Brien, one young man accepted Christ and was baptized on April 14. Our increase for the first quarter is five. To God all the glory be given.—L.C.

BUNDAMBA—On Lord's day, April 20, B. Want exhorted on "I am the Good Shepherd," and gave us a splendid address. The writer preached at night in the unavailability of Bro. Finlayson, owing to the serious illness of his sister. Our prayers go out for her, hoping that God will restore her again.—Geo. Green, April 26.

South Australia.

BUTLER—We had a splendid meeting on Lord's day last. We were pleased to have with us J. Nankivill, junr., of Tumby Bay, who gave a good address on "Christian Service." Meetings everywhere are being well attended.—R.R., April 21.

QUEENSTOWN—The quarterly business meeting of the church was held on April 16. Reports showed all departments to be satisfactory. Treasurers reported receipts from all sources \$78. The Supt. of the Sunday School reported a substantial increase in the kindergarten class, which has grown wonderfully, as well as good progress in the intermediate classes. Sunday morning, April 20, a fine meeting for worship. Bro. Hawkes exhorted. Bro. Martin presided. We had the pleasure of taking the good confession from a young man who was immersed at the close of the Sunday School lessons. Our brother, who left by train for the Barrier in the evening, was given a letter of transfer there. We are thankful to God that Bro. B. Schmidt had an almost miraculous escape from serious, if not fatal, injury during the past week.—A.C., April 20.

BERL—We are still holding our services on Lord's day mornings, but have had to discontinue the evening service. During the Christmas vacation we had two students from Angus College (who were working in the district) meeting with us. On Sunday, April 6, we were pleased to have with us Bro. Easley and Ruddell, from Stirling church. Bro. Easley resided. These brethren are at Renmark, and like ourselves, miss old associations and meetings, and were glad to meet with us around the table of the Lord, although it meant a ride of 14 miles each way. We hope to have a visit from them again, or any other brother or sister who may be in the district.

PROSPECT—E. J. Paternoster, senior, addressed the church this morning, the writer being in the audience. Good meeting as usual. Large number of strangers present. Mrs. McLellan sang a solo at the evening service.—I.A.P.

MAYLANDS—On Thursday the Men's Brotherhood met as a model parliament, and passed the second reading of a bill for the "Defense of Australia." Twenty-two men formed the House. A. L. Read, speaker. Ministry, W. Matthews, A. Blandin, and F. Sande; Opposition: H. R. Taylor, F. Langhous and A. Johnston; clerk, A. B. Armstrong and sergeant, W. Lyle, junr. Good services to-day, and we were glad to welcome back from Glenelg the Dockett family. H. R. Taylor spoke on "The Personal Call," and there was much interest in the meeting.—R.I.A., April 27.

HENLEY BEACH—On April 21, the Brethren gave a very pleasant and instructive evening. Bro. Taylor, our church member, gave a lecture on "Six Months in Poverty-land." This lecture proved very helpful to those who have not seen the great city of London and its poverty. Miss Hilda Lawrie sang a beautiful hymn, and Miss Alice Corbitt recited. We were glad to have Bro. Hakemore with us on Thursday evening. Bro. Taylor presided, and Bro. Cogh exhorted. Among the visitors were A. G. Rudd, from Stirling East, and Miss Thompson, from Owen.—W. Standford, April 27.

NORWOOD.—We have had good meetings to-day. P. A. Dickson spoke at both services, and also gave a lecture to the Adult Bible Class this afternoon, his subject being "The Life of Helen Keller." Bro. Lawson, of Swanston-st., Melbourne, and Bro. Dawson, of Geelong, attended both services to-day. This morning our aged Sister Pearson was present after her long illness, and she was heartily welcomed.—S.P.W., April 27.

UNLEY.—Last Monday evening a meeting of the Temperance Society was held, when W. B. Blakemore kindly gave a fine address, there were about 100 persons present. This morning four were received by letters.—Mrs. G. D. Culley and Misses Myrtle and Elsie Culley, from Grote-st., and Miss M. Pudney, from the Semaphore. In the evening Bro. Walden delivered a powerful address on "Christ and Miracles." The members of the choir are now rehearsing a cantata, "Esther" which will be given on Thursday, May 29.—P.S.M., April 27.

PORT NIELL.—Good meeting last Lord's day evening, Bro. Raymond preaching; subject, "Nathan the Leper." We are rather hampered for want of seats to accommodate the people. After the meeting we observed the Lord's Supper for the first time in Port Niell.

YORK.—On Tuesday evening, E. W. Pittman, of Glenelg, gave an interesting lecture on behalf of the Royal Institution for the Blind. He was assisted by Miss Ivy Kyle, the blind typist of the institution. Over £1 was handed to Bro. Pittman on behalf of the institution. Good meetings to-day. E. Moscop presided at the Lord's table, and Bro. Paternoster, who has been on holidays for two weeks, exhorted, and preached this evening to a splendid gathering.—W.G.J., April 27.

SEMAPHORE.—Last Wednesday quite a large number of the brethren went over to Queenstown, and had a united prayer meeting, when three from Semaphore obeyed their Lord in baptism. To-day meetings were good. Bro. and Sister Russell and Sister May Rowett, who were baptised on Wednesday, were welcomed into fellowship. We are now looking forward to the completion of our chapel, which should be in about three or four weeks. S. G. Griffith commences a mission here on May 18.—W., April 27.

MOONITA.—Meeting fairly good in the morning; 10 present. G. P. Cuttriss, from Mallala, morning and evening. Gospel service, good attendance.—One received into fellowship by obedience.—C. W. MacGregor, April 27.

AVALKERVILLE.—27th inst. morning meeting small in number. Bro. Dobb presiding. Bro. Paternoster exhorting. SS as per usual. Looking forward to good times next Sunday. Bro. Geo. Wilson will preside over the service of song in the afternoon, and take the service in the evening. This evening's service, a real good time; good attendance, good singing, and good inviting sermon from W. Vere.—J. L.

MALLALA & LONG PLAIN.—The quarterly combined meeting of officers was held at the home of R. D. Laurie, on April 17. Reports were received with satisfaction. Bro. Cuttriss reported having made 32 visits, some to people not associated with us, and had been favorably received. He reports six baptisms at Long Plain. The Bible School has been thoroughly reorganised with a competent staff of teachers. The work at Long Plain is highly satisfactory. The young people are evincing much interest in the work. Mallala is a much harder field to work. Business relating to the work of the two churches was dealt with during the afternoon. The officers were afterwards entertained at afternoon tea by Sisters G. and E. Lawrence, in the absence of Bro. and Sister Laurie, seat, at which a hearty vote of thanks was accorded them for their kind hospitality. We regret to report that Bro. Cuttriss has resigned from the work here, having received through the Home Mission Committee an invitation to labor in a near and needy field. Bro. Cuttriss has done a large work in urging his sojourn of eighteen months with us.—W.T.H.

STIRLING EAST & ALDGADE VALLEY.—In addition to the two Bible Schools, there were five services here on Sunday. C. M. Verco took

the evening service at Stirling. Quarterly business meeting last Wednesday. Reports fair. Four confessions for quarter. C.E., J.C.E., Band of Hope, organised. Individual communion cups introduced. Prayer meeting preceding gospel service continues to be splendidly attended. Bro. Penhall returned, owing to serious illness, to his wife's father. Under antimonial treatment F. G. Goodwin has recovered sufficiently to meet with us and assist in the prayer service.—T. L.

GROTE-ST.—Sunday School anniversary to-day. This morning Bro. Thomas, who has returned from W.A., presided, and Bro. Blakemore exhorted. He gave an interesting address on "The Bible School as an investment." This afternoon a song service, entitled, "From Bethlehem to Olivet," was splendidly rendered by the scholars of the Sunday School. R. G. Madden conducted and Sister Dora Cleveland presided at the piano. The service, which reflected great credit to the conductor, delighted a very large audience. To-night Bro. Blakemore preached, assisted by Bro. Thomas. A song service was held previous to the gospel message. The Sunday School scholars occupied the platform, and some rousing hymns were sung. Sisters Robert-son and Leedham sang solos. Bro. Blakemore gave a splendid address on "Building Temples." The meeting was an inspiration. One scholar confessed Christ.—T.M.G.

NORTH CROYDON.—Good meetings to-day. This morning G. Duncan presided. H. J. Horsell exhorted. Bible School well attended. At the gospel service H. J. Horsell preached on "Courage and Cowardice." Last Friday night at our C.E. we had a letter night. Letters were received from kindred societies, and were much appreciated. April 27, T. J. Flint presided. H. J. Horsell exhorted. We welcomed into fellowship S. V. Barrett by letter from North Adelaide. At the Bible School there was a good attendance, 137 scholars, and two new scholars. At the gospel service H. J. Horsell gave an interesting address on "A Loving Institution." We had an excellent meeting at our Brotherhood Society last Monday night. The topic for the evening was "Books and their Authors."—S. H. Ferris, April 20.

BALAKLAVA.—Good meetings yesterday. W. L. Ewers spoke on "The Laborer in the Vineyard" in the morning, and on "The Conversion of the Samaritans" at night. The recently organised men's club, "Kappa Sigma B," promises to be a great help. The membership now stands at 20. We are arranging a special men's service for next Sunday week. The choir was reorganised several weeks ago with O. H. Finlayson as conductor and organist. There are twenty members at present, and a great interest is being manifested. We look to our re-organised choir to render material assistance at both morning and evening services. Miss G. I. A. Donaldson, a member residing at Pt. Wakefield, was recently united in marriage to Mr. E. Smith, of Pt. Prichard, Victoria.

GOOLWA.—Since last report the church on Hindmarsh Island has sustained a severe loss by the removal from the island of Bro. and Sister Hogen and daughter. A farewell social was tendered Bro. Gaines occupied the chair. On Lord's day, April 27, fine meetings all day. Miss Bice, from Hindmarsh, was present with us, and at the evening service sang two solos, which were much appreciated. During last week Bro. Dale, from the city, has been visiting the church, and offered services to renovate our church organ with the cost of a few shillings to cover out of material used, our organ is now in first class order. We feel much indebted to Bro. Dale for his good work.—A.M.L.

WALLAROO.—Our quarterly business meeting was held on April 17, there being a good attendance. The last three months have been the most successful in the history of the church. The various reports presented showed a splendid progress in all departments. The offerings were 11 by faith and obedience, 1 by letter, and 1 renewed. The Bible School and Endeavor Societies had also made good advancement. The 1000-rupee meetings had largely assisted to make this pro-

gress possible. £20 was raised for the building fund among members during the quarter. Subsidy to H.M. Committee has been increased by another 5%, and we are attempting to procure an organ for open-air work, also to raise another £15 for the building fund. This fund needs help, and it still open to any willing to give. Last Lord's day three were received into fellowship. To-day the meetings were good. The gospel service to-night was the best we have yet had, about 135 present. Splendid interest and most earnest sermon by Bro. Willshire. A man and a woman confessed Christ.—E.J.K., April 27.

TUMBY BAY.—Last Lord's day the winter journeyed to Ungarra. The church there is still meeting in Bro. Biddie's house. A nice number of people were present, and a young lady made the good confession. We hope soon to have a building in that promising centre. Gospel services are held every fortnight at Lipson, and the meetings are well attended. Mr. Willmore, of the British and Foreign Bible Society, spoke at the evening service at Tumby Bay and his address was much enjoyed.—R.H., April 25.

New South Wales.

PADDINGTON.—Our church anniversary was continued on Tuesday last, when a splendid tea was spread, arranged by our Sisters' Sewing Club. At the public meeting Bro. Franklin presided. Splendid speeches were delivered by A. E. Hingworth and Thos. Bagley. A programme of musical items, recitations, anthems by the choir conducted by A. R. Purton, chairman's remarks and secretary's report, giving a brief outline of the year's work, was gone through, and thus the celebrating of the 25th anniversary of the Paddington church was marked by a very happy circumstance that Thos. Bagley, who was the first preacher for the church, and who helped in the work before going to America, should be a speaker at this meeting. We are pleased also to be able to report that four of the nine members who started the meeting are still at this point. This morning we had a fine gathering at the ship service, including visitors from City Temple, and Bro. White from Emmore. Bro. Franklin gave the address on "Burden, and How to Bear Them." Splendid address, and much appreciated. Bro. Franklin conducted the gospel service, the meeting the evening singing, and the service on "New Things," the subject being "The New Covenant." It was a fine discourse. Good attendance, helpful singing by the choir.—A. W. Stewarton, April 27.

ERSKINVILLE.—Our Bible School concert was held on April 22, and was a decided success, the building being crowded. Great credit is due to the concert committee for the splendid programme provided. The audience shows a true appreciation of their efforts, and especially as of the different artists, whose performances rank them as first-class artists, who so willingly give their services to help make the concert a success. Miss Bains, Miss Lois Taylor, Master and Miss McCall, Miss E. Hunter, Mrs. E. Funnell, Miss Bains, Miss Stephen, Mr. H. Powell, Miss I. Burton; pianist, Miss D. Mitchell. Bro. Taylor, sang, gave a demonstration during the interval.—W. Hadden.

MOSMAN.—We regret to report the death of Sister Doris Verec, who was suddenly called home on Thursday last. She was present at the Lord's table, and also at the Bible School the previous Sunday, and seemed so much better and stronger. She has suffered with a weak heart for many years, but has borne it with sweet Christian patience and cheerfulness, and was beloved by all who knew her. The funeral took place at Gore Hill Cemetery on Saturday. It was conducted by A. E. Hingworth, of Emmore Tabernacle, who had a service at his home, and was largely attended. At this morning's meeting E. Gole made sympathetic reference to our late sister, and drew lessons from her young life wherein she glorified her Lord and Master. At the Bible School reference was made by the superintendent to the beautiful Christian

Continued on page 292.

Obituary.

LANE.—For the first time in six years death has invaded our little band. On Saturday, April 13, Bro. John Lane answered the Master's summons. Bro. Lane, with his wife and two daughters, one of whom is our organist, has long been connected with the church here. He will be greatly missed. Our deep sympathy is with Sister Lane and her family. We pray that he who has promised never to leave nor forsake his children will comfort the sorrowing ones. May they fully realize that his grace is sufficient for all who call the King in his beauty, and meet our loved ones face to face—W.P., Willamstown, S.A.

EASON.—On March 16, Bro. Eason fell asleep in Jesus, after an illness of nearly two months, at the age of 72 years. Bro. Eason was born in Lancashire, England, and was apprenticed to Harnley and Sons, and in the early forties came to South Australia. He was well known in the early days as a manufacturer of agricultural implements. Until 1880, he continued to work at his trade in his establishment at Enfield, which had grown to be the largest in the State. For twenty years our leader lived in retirement at Glenelg, and then came to live in North Adelaide with his daughters until his death. Bro. Eason had been a member of the church in Nth. Adelaide for upwards of fifty years, and for a number of years served as deacon. He was a faithful Christian, and very zealous in his position. In recent years, on account of his state of health, he was unable to attend the services with anything like regularity. A few weeks before his death he was well enough to be wheeled out in a chair, and so that he might be taken past the building which had honored him so long, however it had been his belief. He remains were laid to rest in the North Road Cemetery, on March 17. We deeply sympathize with the members of his family in their bereavement—A. G. Day, North Adelaide, S.A.

KELLY.—On April 3, at the age of 51, Sister Kelly, of the Abbot's Valley church, passed to her reward. She spent with the church during one year ago, and her membership during that time has not been moved. She was one of the foundation members. Her stepfather gave the piece of ground upon which the chapel now stands. Until two years ago, she was an active church worker. At that time, however, she passed through a serious illness which afterwards made it necessary for her to give up all work that required any effort. She felt this reverse very keenly. She continued to attend the services quite regularly, and was with us apparently in her usual health, until the 30th of the month. She passed away fully trusting in the promises of God. Almost her last words as her family gathered around her were, "I am going home, and I want you to come to me." Seven years of right, meek and gracious character, as members of the church only do we sincerely remember. Our sympathy goes out to Bro. Kelly's family. They, however, sorrow not as those who have no hope.

"Until the shadows from this earth are cast,
Until he gathers in his sheaves at last,
Until the dawn is overcast,
Good-night, Good-night."

—T.E.

GOODALL.—On April 8, Bro. Walter Goodall died at his late residence, Richard St., Hindmarsh, he advanced in his 66th year. Four years ago his health began to fail, but for a long time chronic attacks of heart disease brought him into a weaker condition, so that now he has been called to a higher service. Bro. Goodall was born in Lancashire, Tasmania, in 1847, and came early in life to the State of South Australia. He was the senior brother of a family of six, of which one sister remains. He saw the development of Hindmarsh, and was an early attendant at the religious services held in the Hill premises, where the Thos. Magary and others met before the old Hindmarsh chapel was erected in Robert St. He

and his still active wife came into membership during the ministry of H. S. East, 40 years ago. For a while, during the ministry of T. Porter, Bro. Goodall was the treasurer and deacon of the church, in which he had an unbroken membership ever since he professed Christ. Being nervous, he took no part in the public services, yet had clear convictions he frankly expressed. He was a good living man, a lover of his home and family. We can well remember positions of trust he held, especially when he had charge of the pulpit which Messrs. Gibbs, Bright and Co. used to send to Europe from our port. He leaves 12 children and his dear wife as mourners, whom we commend to the fostering love of God.—H.D.S., Hindmarsh, S.A.

SHAW.—The church at Prahran has lost another member in the death of Mrs. Ann Merfield Shaw, at the age of 55 years. Our sister was baptized by Mr. Wotton over 30 years ago, and kept by Mr. Wotton over 30 years ago, and kept by Mr. Melbourne. Of a deeply devout disposition, she ever found her greatest joy in Christian fellowship. She fell asleep in Jesus on Thursday, April 24, after some months of severe suffering. Between the extreme attacks of pain she was singularly bright and cheerful. The funeral services were held on Friday, and attended by a large number of the church at Prahran, a son in business at Mildura, and a daughter at Wonthaggi. Our sympathies go out to them in their sorrow.—P. J. Pond, Prahran, Vic.

CHAPPELL.—It is with great regret that we have to record the passing away of our esteemed Sister Mrs. Chappell, wife of T. A. Chappell, of Ma Ma Creek, Queensland. Though our sister had been unwell for some little time, her death came as a shock and painful surprise both to her family and her large circle of friends. On Friday, March 28, I paid her a visit. She was then in her 60th year, bright and cheerful, and spoke of her forthcoming birthday, and recounted to me some of her struggles and hardships of 35 years ago, when she and her husband had newly arrived from England, and were then living on an isolated selection. On the Saturday she was taken to Gatton so that she could have the needed medical attendance. She was bright and cheerful on the Sunday also on the Monday, until the afternoon. During Monday afternoon an attack of the heart came on. Her family were then sent for, and with a second attack she passed away to be with Jesus. A large number of residents of the Ma Ma Creek district assembled at the funeral on the Wednesday, which was conducted by the writer. On Sunday, April 29, the memorial service was held in the School of Arts, and the audience filled the building to its utmost capacity. The writer conducted the service. Our sister and her beloved husband joined the church at Ma Ma Creek some 22 years ago, and both have since been most devoted and earnest fathers and workers. We commend her to her heavenly Father, and pray that they may experience during this sad trial many of the comfort of the Holy Spirit.—Arthur Barnard, Ma Ma Creek, Qld.

The Querist.

ANTI-DILUVIAN LAW.

Will you please answer through your valuable query column the following question—As the Law (Command) given to Adam and Eve in the former law, was applied only to them, and as to Moses, and was given until it given through those two times of law giving, and as God judged of law, what law did those Anti-diluvians break?—David Henderson.

The question is, What law did the Anti-diluvians break? In the absence of any specific statement in regard to law, we are left to reach conclusions from necessary inference, and this line of argument leads us to conclude that the Anti-diluvians were not without law. Such passages

ASTIGMATISM.



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as Romans 1: 18-23 and 2: 14-15 are helpful in this matter. It is clear to us that the first of our race started with a knowledge of God and of man's relation and responsibility to him.—Ed.]

Correspondence.

TITLES.

As a constant reader, and one who derives much good from the "Christian," I crave just a little of its space, and beg to say that it was with pleasure and profit I read your editorial of April 11, re the "Matter of Titles," and noted with thankfulness that certain journals are looking toward the elimination of the title "Reverend," but in your issue of the 24th, under the heading of "Men and Religion," I notice you give a certain gentleman the title "Rev." Now, sir, what are we to do—take your advice as given in "Here and There" of the 24th, or follow your example and give these gentlemen the title of "Rev.," which word is only quoted once in the whole of the "Book" (Holy and Reverend is his name).—Yours lovingly, "Country Brother."

[We are glad to see that our brother reads his "Christian" so carefully. In the article referred to, "Men and Religion" we did not give a certain gentleman the title of "Rev." The article referred to was sent to us for publication, and we printed it as it was sent.—Ed.]

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

General: South Lillimar, a few brethren, 4/12/13; A Sister, Castlemaine, 6/7; Ultima Church, 4/13/13.

Penny-per-Week: Drummond Church, per Mrs. Bingham, 6/7; Castlemaine, per Mrs. Andrews, 4; Buninyong, per Sister Sutherland, 10/7.

Conference Promise: E. B. H. Graham, Richmond, 2/6.

Support of Natives: Mrs. Butt's Class, Padlington, N.S.W., 10/7; Kariya Church, 6/10/8; Virginia Club, Swanston St., Melbourne, 4; Lutheran Slaves for Missionaries: Mrs. J. A. Parker, Long Plains, N.A. 4.

R. Lyall, 19 Jayevon St., N. Melbourne; T. B. Fischer, Cheltenham, Vic.

VICTORIAN HOME MISSION FUND.

From Churches towards support of preachers: Drummond, 4/17/13.

From Churches, per Collectors: St. Kilda, per Sister Kohler, 11/23; Womburn, per R. Vick, 11/2; Emerald, per W. Boldman, 4/27/13; Windor, per Sister Siler, 4/2/8; Sisters, North Fitzroy, 4/10/11.

Annual Offerings: Carlton, Lygon St., additional, 10/7.

Individually: H. Dennithorne, Camperdown, 2/5; "H.N.," Apollo Bay, 4/5.

Miscellaneous: Ballarat, Conference Fee, 4/1. Total, 456/1/4.

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Church of Christ, Hampton.

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

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From the Field—continued.

character of our late sister and scholar, and on the invitation being given, three young girls came forward to confess their faith in the Lord Jesus Christ. A. H. Wadler proclaimed the gospel in this evening, and the death of our young sister was again lovingly referred to. We are sorry to lose the fellowship of Bro. and Sister B. J. Ball and family, who moved away during last week to Brisbane. T. R. Coleman commences his labors here on May 4—S. C., April 27.

LILYVILLE.—The closing meeting of the tent mission conducted by H. G. Harward concluded last Lord's day with a very fine gathering of hearers. During the week two who previously confessed their faith in Jesus were immersed—Ester and daughter. The weather for the last few days has been delightful, and large interest in the work has been awakened in the district. The thanksgiving service will be held on Monday night. We appreciate the efforts of the visitors, singers, helpers in general in this first tent mission held in Lilyville.—J. Fox.

SYDNEY.—Splendid meetings to-day. Fine testimonies given by F. F. W. White at morning service. Visitors included Bro. and Sister Lavette S.A.; Bro. R. H. Hobart; Bro. Davis, Manning River; Sister Cunningham, and Bro. Scorr, Enmore; Bro. Millerton, Gunnedah; Bro. Bromell, Tallowa; Bro. Robinson, North Coast; Sister Catherine Lygonist; Bro. G. W. Webster, Nelligen; Bro. and Sister W. Fox, Lilyville; Bro. Taylor, Simpson, Dubbo; Sister Hutchinson, Sealand; Sister Melby was received into fellowship. A splendid attendance at evening service. It being Temperance Sunday, Bro. Bickley gave a special address on "Is the Young Man Safe?" Fine singing by choir of 40 voices, and male duets and solo. Bro. Gale, from Victoria, led in prayer, and read the Scripture lesson at the service. God to see a large number of visitors and hearers, also present.—J. C.

ST. PETERS.—Good meeting to-day. Bro. King gave a nice exhortation on Humility. We were glad to see our visitors from the Baptist Church, Newcastle. The open-air workers held meetings every Saturday night in the Main-st. The attendance at the gospel meetings is very satisfactory. We had 50 persons in the tent to listen to the gospel message preached by Bro. Carter from Mar. 11:24—A. Fraser, April 27.

MEREWETHER.—The church to-day has had fellowship with Bro. and Sister Coleman, who have returned after a refreshing holiday but only for to-day, as Bro. Coleman is taking up the work at Mosman. Two young girls confessed Christ Jesus as their Saviour, and three young brethren were restored.—Jas. Fraser.

ENMORE.—Sunday was specially set apart in New South Wales as Alliance Temperance Day, and Bro. Hingsworth's address at 11 brought this matter into prominence. We had as a visitor to the morning meeting Mrs. Lee-Cowie, the temperance advocate who has come to help in the Temperance campaign.—E. J. Hiller.

WAGGA.—At a business meeting of the church Bro. Wilkins and Bro. Brown were elected elders, and Bro. Rich, Webb and Davidson deacons. Good meetings last Lord's day. Our visitors were Miss Morton and Miss Taylor, from Enmore. Sister Miss Rosie Moswar, who has been returned home to Wagga for some weeks, has again returned home to Mar. 11:24—A. Fraser, April 27.

BROKEN HILL. (Railway-stn).—On April 29 a very good meeting. Splendid attendance at breaking of bread. A visitor, Sister Good, from Long Plain. Evening service, a S.S. scholar confessed Christ. Three confessions, and a baptism. For the year, 57 have confessed Christ, and 47 have been baptised (including one that came forward at the mission conducted by Bro. Warren from Fram-st.). Four have been received in by baptism, and one by profession. In 1912, making a grand total for the year, 62. Of this number 8 have gone from the district. Including those who

have been transferred direct from Wolfram-st. the membership stands at 51. On April 6, 13, and 20, good meetings, especially on the 20th, when we had record attendances at the open-air and gospel service. Visitor, Sister Teague, from York, S.A. Officers and members working hard. The open-air meeting before the gospel service reaches many who are on the dismounter path. For this purpose the open-air and Open-air Committee of Y.P.S.C.E. have procured an organ, which is a great impetus to the work. The kindergarten is a great factor with the work here. The children meet on Mondays, Tuesdays, Wednesdays and Thursdays, from 9.30 am. to 12.30 pm. On the roll we have nearly 90 scholars. Three of our executive officers have been laid aside: Bro. James and Chapman are progressing well, but Bro. Hunt is in the hospital with typhoid fever.—T. J. James, April 24.

BROKEN HILL. (Wolfram-st.).—April 27, gospel meetings well attended. Quarterly meeting held on April 17, showed healthy state of the church. This being first quarterly meeting since the death of our dear brother, we find that income exceeded expenditure, and eleven had been received into the church by faith and obedience. H. James's resignation as treasurer was received with regret, and A. Eaton was elected in his place. Bro. James occupied the positions of deacon, treasurer, school superintendent, and choir conductor, and in departing leaves a big gap. Sister Mrs. James has been a great help with her beautiful trained voice, singing the gospel songs. The choir presented Bro. James with a conductor's baton, and Sister James with a silver ornament in memory of past services. Bro. Martin, who was baptised by Bro. Brooker last Lord's day at Queensland, is joining our fellowship. Sister Mrs. Linklater had fellowship as a visitor from Semaphore this morning.—L. J. Tuck.

AUBURN.—The meetings here continue to increase steadily. F. Collins is still faithfully preaching. We have had two confessions the last two Lord's days, and one baptism on April 20, a scholar from our school. On April 13 to 17 we had the pleasure to visit from Bro. and Sister Water of Inverell; also Sister Brightly, from Inverell. Bro. Waters spoke at our mid-week prayer and praise meeting on April 16. We all enjoyed his presence.—W. Youngusband, April 20.

NORTH AUBURN.—The work continues here. The women's evangelistic band works increasingly to build up the cause, and this on-station by house to house canvass, with tracts and personal invitations, and the result of this is good; we get many strangers in at the gospel service, and the morning meeting for worship is steadily on the increase. A young man was baptised on April 13—W. Youngusband, April 20.

Victoria.

HAWTHORN.—Good meetings on Lord's day. Bro. Gordon gave an appreciated address in the morning. The visitors included Sister Wilson, of Stawell; Sister Franzen, of Perth; Bro. Erith, of St. Richards was welcomed back after her illness. At the gospel meeting an elderly man confessed Christ.—A. C. Rankin, April 28.

CARTON. (Lygon-st.).—Large and helpful meetings at day. There were a number of visitors here: Bro. and Sister Broad and Sister Farrar, of Hayes; Warragall; Bro. Johns, Yarram; and Sister Bro. Gos, Bradley, Hobart. One young man received into fellowship by obedience. F. G. Dunn tested and numbered an able address. Sustained in Bro. Kingsbury's paper, giving a series of special talks during the months of May and June on "The Crises of the Christ." May and June on "The Crises of the Christ." The chapel was filled at night, though the weather was unfavorable to hear Horace Kingsbury upon "What God Does for our Sins." Our young lad from J.M.C.

CHILLENHAM.—Good services yesterday. M. W. Green gave a helpful exhortation. Visi-

ors, Bro. and Sister Pearl and daughter. Our preacher has been appointed secretary to local ministers re religious instruction in State School. The W.R.B. in connection with W.C.T.U. gave a good entertainment in our school last week. The song, Sister F. Martin, was the solo recipient of a beautiful silver-plated cake dish. Our Bible Class held a successful picnic to Fern Tree Gully. Our church anniversary will be held on Sunday, May 11, and Wednesday, May 14.

MELBOURNE. (Swanston-st.).—Since our last report we have continued to have good meetings and interest. On Sunday evening, April 29 we took up a collection in aid of the Melbourne City Missions, which amounted to £5/10/-. We had a good day on Sunday. Amongst our visitors were Sister Mrs. Osborne, from Grovet-st., Adelaide; Bro. and Sister Emnis, also from S.A. and Principal Holdsworth, from the Baptist College. The latter spoke to us in the morning, and gave a very fine and helpful address on "The Ever-present Christ." The church very much appreciated this visit from our brother. We had a great school concert on Sunday, and notwithstanding the rain in the evening we had a full house, when Bro. Allen delivered a powerful address on "The Fieble Multitude." On Sunday, May 11, Bro. Allen will be at Geelong to relieve Bro. Gifford Gordon while on his holiday. C. M. Gordon and Reg. Emnis have very kindly consented to be at Swanston-st. on that day.

BENDIGO.—Our membership rally on Sunday resulted in good attendances at the meetings for breaking of bread. Several absentees sent greetings. Sister Rogie, of Perth, and Sister Clarke, of Brighton, with her daughter and son, also met with us. A. W. Connor spoke at both services. We regret to announce the death of Dr. and Sister Cook's infant boy, only 20 days old. Our sympathy and prayers were expressed for them in their deep sorrow.

GEELONG.—Owing to Monday being a holiday in Geelong, many of our members spent the weekend away, consequently our morning service was not so large as usual. Visitors from sister churches present were: Bro. Simpson and Sister Boney, from Middle Park; Sister Scurren, from Buninyong; Sister Gilmore, Swanston-st.; T. C. Harward, Lygon-st.; Sister Cousins, Meridale; at Sister Best, Footscray; Sister Jose, Brim; and out of town the evening the church was grown and out of town. Bro. Gordon gave his fourth special sermon, the subject for the evening being "The First Five Minutes after Death." This was the best of the series so far, which is saying a great deal. Miss Winnie Lowday sang "Face to Face." Arrangements have been made for W. H. Allen, C. M. Gordon and F. Thomas to relieve while Bro. Gordon is away on leave during May.—H. B.

NORTH MELBOURNE.—Since last report we have received three by letter. Good meetings at both services on Sunday. Bro. Hines was with us in the morning, and Bro. Hinson preached to a large attendance at the gospel meeting. Our monthly paper has been inaugurated, and all auxiliaries are working splendidly.—H. V. G.

PRAHRAN.—Good meetings yesterday. One young lady confessed Christ. Miss Aylwin, who recently resigned as church organist, was presented with a handsome Bible and a hymn book in appreciation of loving and faithful services in appreciation of loving and faithful services. Last week Sister Shaw, formerly Warragall, was called from us by God's unexpected summons. We hold an "in memoriam" service next Sunday night. Geo. Burton, one of our officers, was also bereaved during the week by the death of his father.—P. J. Pond, April 28.

DANDENONG.—Last Lord's day afternoon the distribution of prizes to the scholars of the Bible School took place, every scholar receiving a prize, while a special prize, a gold bracelet, was awarded to May Jones for bringing the most new scholars, and to Archie Robbins, a new scholar, for the same reason. This morning and evening the church was specially mentioned in the prayers of the church. Bro. Larsen spoke on "The Divine Plea."—J. Proctor, April 27.

DONCASTER.—Excellent interest in the work. One Lord's day morning 105 present. On April

in the absence of the writer, M. W. Green took charge of all services. His visit and messages were most highly appreciated. Splendid congregations morning and evening. His eloquent sermon on "The Second Coming" is not likely to be soon forgotten. D. M. McCrackent also visited us, and his able and thoughtful exhortation was much enjoyed by a large gathering. Last Lord's day, Bible School answered, and on Wednesday evening T. B. Fischer delighted a large and appreciative gathering with his excellent lantern lecture, "Through India with a Camera." J. Tully, the honored supt. of the Bible School for 32 years, presented the prizes. The kindergarten system has been introduced into the school, and promises to be a great success. The young men's club has reopened after six months' recess. Church preparing for its jubilee in August.—J.E.A., April 24.

MORELAND.—On Tuesday, April 24, we held our fifth annual business meeting, and dealt with a considerable amount of business. The treasurer's report showed that church finance was on a sound footing. The secretary's report disclosed the fact that our new building will be in short time, but he said that it is steadily increasing, and we hope shortly to erect at the rear of the chapel a lecture hall and class rooms. The following officers and deacons were appointed:—Secretary, Jas. Holloway, 13 Cameron-st., Moreland; deacons, Bren. Anderson, Brown, Clegg, Daws, Hunter, Kilborn, Stokes, treasurer, Bro. More, from Footscray, will take the evening service. We had the pleasure last Sunday of having with us Miss Ker-lake, a convert of the recent Lameston mission. A society that is going to be a big help in producing local talent, is the newly-initiated literary and debating society, with J. C. F. Pittman as president, and Mr. Lameston vice-president. Moreland is moving.—C.R.

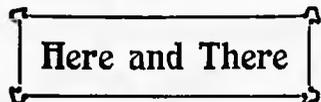
BET BET.—Good meeting this morning. H. Patterson, who is home for the week end from the College of the Bible, exhorted the church. Bro. Long is leaving us in October to take up the work at Ballarat.—G. A. Sewell, April 27.

WINDSOR.—On the 26th ult. a very pleasant social was tendered by the church and Sunday School to Bro. and Sister Douglas Pittman, who have returned to Hampton. Our brother and sister have done good work ever since the Windsor church was organised, both in church and Bible School. The former has been supt. and Bro. Pittman a teacher, and lately organizer and leader of the kindergarten. When presenting a "dry hot water bottle and pen-plate and other things" to Bro. Douglas, they were missed. Musical items were rendered by Mrs. Roy Thompson, Miss Salter, and Miss McMillan. A recitation was given by Bro. Gladstone. Pepper and a concluding speech from Bro. Flood closed the evening.—E.H.

SOUTH YARRA.—April 20, C. Young exhorted. Four were received into fellowship. In the evening there was a special service, the subject being "The Children." E. Sherar took the Scripture lesson. The subject was divided into three parts. M. Noble spoke on "The Care of the Children in the School," E. Collier on "The Social Life in the Home," and C. Young on "The Religious Training in the Home." W. Sanderson ably assisted by singing several appropriate songs, and a work with E. Collier. Herrie Gray, one of the Bible School scholars, sang a solo, and a number of the scholars sang one of the Sewall hymns. Last Lord's day W. Bradman, from S.A., exhorting. J. Webb, South Melbourne, F. Holman, and M. Noble, from the College, were with us, and took part in the meeting. Yesterday gave a very good address at night, his subject being "The City of Refuge." Bro. Robertson sang a solo, and also several verses of "What a Friend we have in Jesus," in his mother tongue (German), which was appreciated, even if not understood. We are very pleased to have

the able assistance of the young students from the College. The meetings are improving both in spirit and in attendance. The church has engaged M. Noble to assist C. Young, the former attending chiefly to the pastoral work, for which he is well adapted. The Y.P.S. is growing; the meetings are bright and interesting.—T.M., April 22.

PRESTON.—Sunday, April 20, we had a visit from Bro. and Sister Davey, from Japan. Bro. Davey exhorted. In the evening Bro. Thomas preached to a good audience. 27th, fine morning meeting. J. Holloway spoke and preached at night. J. Binney begins next Sunday.—G.A.D.



William Gale's address is now Hayberry-st., North Sydney, N.S.W.

The Cheltenham Vic., Bible School and C.E. intend supporting an orphan in India.

J. Fraser is now the secretary of the church at Morewotter, N.S.W., and W. Dickson the secretary of the Bible School.

There are now only ten weeks before the great offering for Foreign Missions will be taken in all the churches in Australia.

A. P. Wilson, formerly of Lameston, has commenced work with the church at Murrumbidgee. His address is "Coronandell," Toolamba-hool-road, Carregis, Vic.

The church is the Lord's assembly, not the material building in which the assembly may meet; it is the assembly of those who have come out of the world in response to the call of the gospel.

No congregation can afford to neglect the great work of Home Missions; for its own sake, and for the sake of its members who may be scattered abroad, it must support it with prayers and gifts.

The chapel will be opened at Bourt, Vic., next Lord's day, Thos. Haegeer preaching. The following Sunday the work will be taken up by G. H. Oldfield, one of the students of the College of the Bible.

Eleven confessions and one restoration in the Swan Hill, Vic., mission up to last Sunday night. Ten have been received at Swan Hill, and one united with Ulmita; the other has not yet been baptised.

The following appointments have been made in connection with the Victorian Chinese Mission: President, Mr. J. Pittman, senior; vice-president, Mr. Hing; committee, Messrs. D. Gow, E. Lim, Wong Sing.

Every preacher in Australia is asked by the Federal Foreign Missionary Committee to make a preliminary announcement next Sunday concerning the Foreign Mission offering on the first Lord's day in July.

J. J. Franklyn, of Sydney, has accepted an engagement with the New Zealand Alliance to organize the No License campaign in Dunedin. He leaves by first boat in July. Mr. Franklyn will reside at Blackheath, Blue Mountains.

A religious census has recently been taken in the Imperial University of Japan at Tokyo with remarkable results. It classifies the 100,000 students by religions as follows: Shinto, 8; Buddhists, 90; Christian, 60; Adept, 1,500; Ancestor, 3,000.

The work at South Melbourne, Vic. is advancing well; the Dorcas Society has been reorganised. E. Davis has started a Men's Society; the Bible School is advancing splendidly. The church there would like a mission by the State evangelistic team.

T. H. Jennings, of Carlton, has presented to the College of the Bible a large number of books, most useful and up-to-date. Board of Management, Faculty, and students alike do most heartily appreciate this valuable addition to the College library.

H. N. Bagnall writes:—"Please supply an unintentional but important omission from the report of the Auckland Conference. (As mentioned Bro. R. J. Dick was unanimously elected to the position of President of Conference for the ensuing year."

As an indication of the new estimation of Christian marriage in a land of hopeless polygamy, twenty-two couples were married at one time by a missionary in a little two roomed mud hut at Monika, Congo. This is reported by the Christian Missionary Society.

J. Inglis Wright sends the following:—"Cable received from Bulawayo (Bro. Holthead) yesterday (Saturday, April 10): 'All progressing well; will advise again.' This refers to Mrs. Mansell, Mrs. Hatfield and daughter Gladys, all at present in the hospital. We are much relieved by this news."

The Indian lectures by the Foreign Missionary Secretary are booked for the following places:—Footscray, May 7; Colac, May 12; Wodonga, May 13; North Melbourne, May 19; South Melbourne, May 21; Prahran, June 4; Moorland, May 10; South Richmond, June 17; South Yarra, June 18; Ascot Vale, June 24; Ararat, June 25; North Carlton, July 1; North Flinders, July 2.

At a well attended special business meeting on April 16, at the Lake St., Perth, church decided unanimously to offer W. B. Blakemore an extension of his engagement for a further term of five years from May, 1914. The meeting was a very happy one, in which all were of the same mind, and the remarks of the numerous speakers indicated their appreciation of the work of Bro. and Sister Blakemore, and the love and esteem to which they are held by the church.

C. R. L. Vawter writes from Kingman, Kan., U.S.A.:—"We had 225 in our last meeting at Cherokee, Oklahoma, which was my first meeting after leaving Bro. Sewall, and have had 224 here; most have been men. Over 200 of the women here have been added. It has been the result of good preparation before the meeting and hard work during the meeting. A full gospel was preached, and there was not a man but in one way or another we told men what they must do to be saved."

It is rather interesting to find the significant paragraph in the "Office Window" column of the Daily Chronicle:—"The other evening after dinner five men were smoking, talking nonsense. There was a business man, a Navy captain, a doctor, a soldier, and a journalist. Then, in the midst of frivolity, one asked, 'What is your favorite book?' With sudden conviction we all said, 'The Bible.' And then the business man announced boldly that, 'When you are really up against a thing, whether it's political, or mental, or financial, there's nothing for it but the Bible.' And after a surprised silence the doctor said quietly, 'I always prescribe it, and I always take my own prescription'."

COMING EVENTS.

MAY 4—Bible School Day, Victoria, will be inaugurated on May 4, 1913. Special address, Collection in aid of local school work and Bible School Union.—J. Y. Potts, Hon. Sec., Bible School Union.

MAY 7—Preston. Welcome meeting to Bro. Joseph Binney. M. McLellan will preside. Speakers, T. Haegeer, R. Emms, J. Holloway. A good musical programme.

MAY 11 & 13—North Richmond Bible School anniversary to be held in the Richmond Town Hall on Sunday, May 12; afternoon at 3 pm; evening, 7 pm. Also Tuesday, 13th, at 4.45 pm, scholars' dinner at the Richmond, G.L. Distribution of prizes following Sunday in the chapel. Speaker, Sunday afternoon, F. M. Lindbrook; evening, H. A. Procter.

MAY 11 & 14—Anniversary of Cheltenham Church. Sunday, 11th, Mr. Gilbert Chandler, of Colac, morning and night. Wednesday, 14th, a great tea at 6 pm. 17th, Public meeting at 8 pm. Chairman, Mr. H. Bushby. Secretary, C. M. Gordon. Mr. R. Emms. Special music by choir. We will be glad to see you.

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 Praying for them. Acts 8: 14-17.
 Instructing more accurately. Acts 18: 24-28.
 Topic—Care of Young Converts. Acts 20: 28
 32. (Invite church officers and S.S. teachers.)

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