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WILL ENGLAND BECOME ROMANIST?

The above is the title of an article written by Mr. J. A. Bain, M.A., in *The Converted Catholic*. It starts with a statement of the well-known fact that the Church of Rome cherishes the hope of the conversion of England. For this, prayer is offered in its churches, and to encourage the idea that the prayer is being answered, it parades before the world every convert it gains, and even publishes from time to time grossly exaggerated statements of the number of such conversions. These statements are calculated to lead people astray, and cause them to believe that the conquest of England by Rome is only a matter of time. If this were true, liberty-loving people might well view the future with alarm. That it is not true is one of the blessings we have to be thankful for. It is nevertheless a fact that the Church of Rome is using every means, fair and unfair, for the accomplishment of its purpose. As a political wire-puller it has no equal, and it is its insidious approaches in this direction that require to be watched and checked.

Pessimistic Protestants.

"Unfortunately," says Mr. Bain, "we find pessimistically disposed Protestants, of whom there are too many, who take Rome's hopes and statements as gospel truth, and look into the future with fear, and see in imagination the Pope sitting enthroned over a conquered British Empire, having 'bent the will of an imperial race.'" In reply to this pessimism, Mr. Bain raises the question as to whether there is any real evidence of a Romeward trend in England? Is there any real ground for believing that Protestantism is yielding to Romanism its sway over the English people? In answering this question, Mr. Bain brings forward certain admissions made by prominent English Roman Catholics. First of all, Cardinal Manning is cited as saying in 1891, "We are but a handful, ... the wealthy have departed from us, and the immense riches of Eng-

land are in the hands of those who know us not." His successor, Cardinal Vaughan, expressed the same idea in 1897, "We are, he said, "but a small, insignificant body, compared with the great population in which we live." At one time there seemed to be a great revival of Roman Catholicism in England, but this was largely due to the influx of priests and nuns who found life too hard in countries hitherto recognised as Roman Catholic. In consequence there was an increase in organised societies and institutions, but comparatively little increase in the numbers of converts to Romanism.

Protestant Influence.

It is rather a poor compliment to Protestantism that it should be assumed that Romanism is the greater converting power. The Romish hierarchy know that it is not. They know that there is danger to their power and influence if Catholics mingle freely with Protestants. Thus, one of their eminent divines is reported to have said, "We Catholics form but a small minority in the country—scarcely one in twenty—and as a consequence we are little by little, and generally quite unconsciously, influenced by our surroundings. We grow lax and indifferent, or what our Protestant friends would call 'broad-minded,' and 'liberal,' and cease, perhaps, to entertain that healthy and hearty detestation of heresy which characterises the saints." To nucleate a "detestation of heresy" is the trump card of priestcraft. To isolate its members in every possible way is its main safeguard. This policy of isolation has no counterpart in Protestantism. There is about the latter a breezy, open-air atmosphere which is wanting in the former. Protestantism moves about with freedom and confidence. It does not shun the light, but welcomes it. It asks for investigation, and does not apply the closure.

Leakage.

Under these circumstances we should expect that the influence of environment would be in favor of Protestantism. There

is no doubt that it is. In 1885 a Jesuit authority admitted that statistics showed that in fourteen years the Romish Church showed a leakage of about a million. In Mr. Joseph McCabe's book, "The Decay of the Church of Rome," published in 1909, later statistics are given. "There are certainly," he says, "not more than 120,000 among London's 6,250,000. In the metropolis, therefore, where the proselytic activity has been greatest, the Catholics number less than one in fifty of the population. I know parts of England where they do not number one in a thousand—Buckingham, for instance. No reasonable estimate, it is affirmed, can make the Roman Catholic population of England and Wales more than 1,200,000. They number less than a twenty-fifth of the entire population. It has," says Mr. McCabe, "gained amongst the wealthy, the titled, and those who needed no moral regeneration, to a considerable extent. It has lost the very poor to an appalling extent. And to-day the number of deliberate seceders among the Catholic middle-class and alert workers increases enormously. They are found in thousands in all parts of the country. Even the clergy, in spite of the great struggle that follows secession, and the almost invariable calumny and bitterness that punish it, abandon the church in a remarkable proportion."

On guard.

The greatest gains to the Church of Rome come, as might be expected, from the High Church party in the Church of England. Within the last forty years, it is computed that about 130 ritualistic clergymen have gone over to Rome. "There has been," says Mr. Bain, "practically no going over among the laity. The heart of the English laity of all classes and creeds is as soundly Protestant as ever it was. It is less intolerant than of old, and Roman Catholics are now perfectly at liberty to create churches, monasteries and schools, and have taken advantage of this liberty to perfect their organisation and acquire a visibility they had not in the past." From these considerations

it is quite clear that Romanism, numerically, is not gaining ground in England. It is making more show in the way of buildings than ever it did before, and thus impressing the people with a sense of progress more apparent than real. It would be a mistake, however, for Protestants to be lulled into a sense of security by the reading of mere statistics. The underground policy of the Church of Rome should be watched. And while we do not think there is any danger of England becoming Romanist, we are quite of opinion that the Church of Rome is strong enough to further its own interests by political intrigue and thus hinder the world in the march of progress. It will be a good thing while giving it fair play, to see that no concessions are given to it so as to enable it to pursue its policy of Polarisation. If it wants to be isolated, let it pay the penalty.

Editorial Notes

For Conscience Sake.

In Adelaide there lives a man named William Ingle, who really believes it is wrong to fight, and equally wrong to allow his son to be trained to kill his fellow men. He was brought before the court and fined, refused to pay his fine, and has now been arrested and sent to gaol. He was not charged with murder, theft, blasphemy, or treason. Like Daniel, "they found no occasion against him, except it be concerning the law of his God," and because he believes that law is opposed to war he is being severely punished. He has the misfortune to belong to the Society of Friends, and to live up to his convictions. It is to-day, in this 20th century, and in this portion of the British Empire, a crime to practically believe that it is a sin to engage in war. At the same court and on the same occasion another man was fined for the same crime, and the military authorities pressed for a severer punishment in this case on the ground that the offender had not only refused to send his son to drill, but had also written to the public press in opposition to compulsory drill. This is the "brutal muzzle" with a vengeance. The magistrate disallowed the claim, but it indicates the spirit of the military power. We are not only to violate our consciences, but to suffer in silence. And this is the land of religious freedom!

The "Book of Abraham."

It is unfortunate for Mormonism that Joseph Smith, the founder, not only claimed to correctly translate the "reformed Egyptian" characters on the golden plates, which so conveniently disappeared immediately after, and thus produced the Book of Mormon, but that he also tried his hand at other translations. Some practical jokers "discovered" the "Kinderhook plates," and after others failed to explain the mysterious

hieroglyphics thereon, Smith translated them, only to learn that the plates were a hoax. Those familiar with Mormon history will remember that he also "translated" the writings on some strips of papyrus found on Egyptian mummies as recorded in the "Book of Abraham," and which he claimed to be the writings of Abraham and Joseph. American papers now tell us that Bishop Spalding, of Utah, has submitted these very hieroglyphics to the best known Egyptian scholars, asking for a correct translation, and these gentlemen "declare that Smith's pretended translation has not the slightest resemblance to the real meaning. They say that these papyri contain simply the ceremonial funeral incantations which the Egyptians always buried with their dead." But it will take a good deal of exposure to satisfy Smith's deluded followers, many of whom are in Australia, that the man was a fraud. It would be interesting to know how they explain away this latest development, and how they will justify their faith in the "Book of Abraham."

The Latest Prophet from Germany.

F. D. Kershner, President of the Texas Christian University, conducts a "Department of Religious Problems" in the *Christian Standard*. In a recent issue he refers to Rudolph Eucken, whom he describes as "the latest prophet from Germany." Professor Eucken, who hails from the University of Jena, in a lecture before the students of the Oxford University, eulogises Christianity in these words: "It is a triumphant progress to cheerful affirmation in spite of the spirit of negation. It is the inward extinction of sorrow through the creation of a higher life, and persists in growing through all the turmoil of strife and suffering. . . . This new life with all its contrasts and rich inner developments, in spite of all external vexation, cannot be described adequately in words. . . . But this acquisition is of world-historical importance, creating a spiritual reality never heard of before, and proving Christianity to be the religion of all religions in the past history of the world." Professor Eucken, says Kershner, received the Nobel Prize for Literature in 1908, and is unquestionably the foremost figure in German philosophy to-day. It is pointed out that but a few years ago Haeckel, from the same University, sent out his "History of Creation" to prove that everything in the Universe came from a group of imbecile atoms. "With the passing of a few years came the breaking up of the atoms into electrons, and the science which Haeckel had deified thus destroyed pitilessly by his own conclusions. Eucken is pronounced a believer in religion and spiritual life as Haeckel was a believer in atheistic evolution and the deification of matter." Professor Kershner adds: "It may be worth noting that the leading French thinker—Henri Bergson, and the two names which stand in the forefront of English philosophy—Professors Ward and McDougall—are all opposed to that materialism which seemed to be sweeping everything before it so recently as

the close of the last century." The foundation of God standeth sure.

Russian Disciples.

We have before drawn attention to the remarkable movement in Russia for a return to the simplicity of New Testament Christianity. These brethren, as a result of the study of the Word of God, have adopted the identical position of the churches represented by this paper, and are, in spite of persecution, making rapid headway. The following description of a Lord's day service reveals some points of difference in form and spirit which are certainly in favor of the Russians as compared with the Australian: "On the Lord's day the assembly halls are usually filled as early as six in the morning. The worshippers have come to approach God upon their knees; the Russians are an intensely devout people. This season of prayer usually lasts an hour; then follows the believers' service, in which the ordinance of the breaking of bread is observed. The officiating elders are usually hoary old men. The effect of such a service is indescribable. The atmosphere is charged with the Lord's presence. Then follows the evangelistic service. The eagerness of many to join in audible prayer is evident. Occasionally several voices will be heard softly pleading at one time. They are praying to God and not to the meeting. The tones are so tender, a wail of yearning desire rises almost to a sob; every heart is deeply moved. Then some hymns are sung, sung only as Russians can sing them; after which the sermon is preached. This is frequently followed by one or two short messages by the elders. Seldom a meeting passes without results in conversions. Bible School is held wherever conditions are favorable and persecution least severe. The best attended meetings are those on Sunday afternoons and evenings, when the members bring their friends with them. Baptist services are usually held at the end of these meetings, when in the stillness of the night the congregation marches to a near-by river, where converts are baptised by the minister." We are also informed that "These devoted disciples of Russia are total abstainers from intoxicating drinks and the use of tobacco." It will probably be some years before this can be said of all the members of Churches of Christ in this country.

A higher form of heroism has for its field of action only the humdrum routine of every-day life, and goes to its deeds of self-sacrifice without the inspiration of martial music or the sustaining excitement of impending danger.—*M. F. Ham.*

We set up monumental stones over the graves of our joys, but who think of erecting monuments of praise for mercies received? We write four books of Lamentations and only one of Canticles, and are far more at home in wailing out a *Miserere* than in chanting a *Te Deum*.—*C. H. Spurgeon.*



The Name Christian.

By J. I. Mudford.

An address given at the last West Wimmera Conference, held at Kaniva.

"What's in a name?" As a rule, very little; sometimes, very much. The name "Christian" is an exception to the rule. In these days names are only epithets, but from the beginning it was not so. "In the Hebrew history," wrote Robertson of Brington, "are discernible three periods, distinctly marked, in which names and words bore very different characters. These three, it has been observed by acute philologists, correspond to the periods in which the nation bore the three different appellations of Hebrews, Israelites, Jews. In the first of these periods names meant truths, and words were the symbols of realities. Names were real, but the conceptions they contained were not the loftiest. . . . The second period. . . . is characterised by unadorned simplicity, with the addition of sublimer thought, and feeling more intensely religious. . . . The third period was at its zenith in the time of Christ—words had lost their meaning, and shared the hollow, unreal state of all things." "The debasement of a language," he continues, "is a sure sign of the debasement of a nation." Let us beware lest, in thinking lightly of names representing things divine, we make ourselves worthy of this condemnation.

The origin of the word.

The name "Christian" is of no ordinary importance. Its first occurrence in literature is a remarkable one, for, as Trench has said, "it shows us the Holy Spirit Himself coining a name, and the rise of a name, of so much importance, as to make it a matter of special record in the Book of Life (Acts 11: 26)." Just by whom it was given it is not easy to determine. It seems certain that it was not bestowed by the Jews, for they preferred more contemptuous expressions, e.g., "the sect of the Nazarenes." Nor is it probable that the Lord's followers took the name upon themselves. Such simple designations as disciples, believers, saints, brethren, were more to their liking. The name, then, must have been given either by divine authority, or by the non-Christian Gentiles of Antioch. The weight of evidence is in favor of the latter conclusion. The only other occurrences of the word (Acts 26: 28, and 1 Peter 4: 16), in the first of which it is used in half-mocking fashion (see R.V.), and in the latter as a term of reproach, confirm this view. In any case we shall soon see that its use is not

without divine approval, so it does not seem necessary to labor the point.

Why wear this name?

Of course no well-balanced disciple will advocate this name being used in such a way as practically to disparage others which are divinely approved. Each of these is lit up with a glory all its own. Still, the name "Christian" appears to be, for general use, the most appropriate of all.

1. It is a natural name.

The disciple of Plato is a Platonist; the disciple of Confucius, a Confucianist; the disciple of Mohammed, a Mohammedan; what then more natural than that the disciple of Christ should be called a Christian?

2. It is a comprehensive name.

Are there other New Testament names for Christ's people—disciples, believers, saints, sons of God? The name "Christian" embraces them all. Is it not, in its relation to these other names, what the "composite" photograph is to all the several photos that help to make it? Again, this name is larger than any of the denominational terms of the day. It is a bigger thing to be an Australian than to be a Victorian. It is a bigger thing to be a Christian than to be an Episcopalian, a Baptist, or a Congregationalist. Each of these expresses, and unduly magnifies, one phase of the Christian religion. The name "Christian" contains all of them—and very much more.

3. This name is sanctioned by the Holy Spirit.

We sometimes hear the argument: "The name 'Christian,' though given in derision, has become recognised as noble and honorable; this is true of others, e.g., 'Methodist,' why then may not the latter be as fittingly used to denote a disciple as the former?" The answer is obvious: "The Holy Spirit has sanctioned the one—"Let him glorify God in this name" [i.e., "Christian"] (1 Peter 4: 16, R.V.). In vain do we search for divine approval of denominational titles in the Word given by the Spirit of God.

4. It honors Christ.

This name (backed by a Christlike life) honors the Lord Jesus. It embodies the Christian confession: "It is the standing witness that the world's Faith is centred

not in formulæ, not in a dead system, but in the living person of its Lord." So often had this name, falling from the lips of martyrs, borne testimony to the Lord Jesus, that before long it had gathered great glory to itself. In the fourth century therefore Julian the Apostate "tried to forbid its use by edict, and to substitute for it the more ignominious term of 'Nazarene.'" But his effort signally failed. Should not we, like these early Christians, cling to a name that does such honor to the Master? The oft-used argument still holds good, that the bride who wears her husband's name only as secondary to another, or not at all, does him small honor. Shall not the bride of Christ wear the name of the Bridegroom?

5. This name will help the cause of Christian unity.

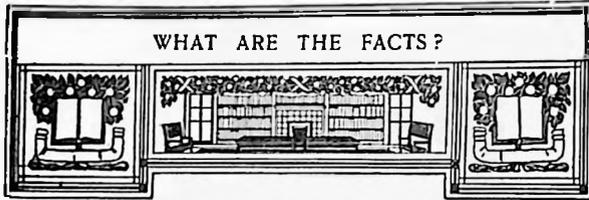
Of the lions in the path to this devoutly-wished-for communion, not the least formidable is denominational glory. The very mention of his sectarian name causes the bosom of the ardent denominationalist to swell with pride. And some of these names are certainly associated with much that is noble and of good report. But the only names acceptable to all who love Jesus Christ are the name "Christian" and those related to it. In negotiations for union, the question of nomenclature may not come first either in time or in importance, but come it must, sooner or later. There is nothing divisive in the name "Christian." It is a unifying influence. It contains a Hebrew conception (that of the Mes-iah); a Greek word (Christ); and a Latin affix (-ian). Thus these three great languages, once united in the humiliation of Christ on the cross, have each contributed something to this glorious name, which will unite those in every nation and party who love supremely our Lord and Master. The strife of denominational tongues must be hushed, and a little spiritual Esperanto learned, before union becomes an accomplished fact. Did not good John Wesley write (and surely none Christ-like words were never penned): "Would to God that all the party names and unscriptural phrases and forms which have divided the Christian world were forgot, and that we might all agree to sit down together as humble, loving disciples at the feet of our common Master, to hear his word, to imbibe his Spirit, and to transcribe his life into our own!"

6. No sectarian names in heaven.

Again, if Beecher spoke truth when he said, "In heaven we are known by the name of Christ," surely, when sectarian names are cast off for ever, things on earth will be more as they are in heaven. A country brother once remarked, half in jest, but half in earnest, that the only thing on which the people of two neighboring townships could agree was to be buried together. Yet even in our cemeteries the influence of sectarian names is to be seen. There never yet lived a true Christian who desired that these names should be perpetuated in heaven. Why then wear them on earth?

Another word in closing. Those content with these simple Scriptural designations are often reproached for the name of Christ. They are referred to (and that by professed Christians) as "the so-called Church of Christ," the implication being that they take the name from motives of arrogance or presumption. This contemptuous reference, if

warranted, were a just condemnation. But it is not warranted. No Christian, or body of Christians, has any proprietary rights in the matter. We shall praise God when others follow our lead, and wear the divine names to the exclusion of all that do not honor to the full "the Name that is above every name."



By A. M. Haggard, of Drake University, U.S.A.

In the *Congregationalist and Christian World* I find these words:—"No one who is a close observer of men and their ways can fail to notice their fondness for a fight . . . for facts . . . for fellowship." These words are under the caption, "Three Things that Stir Enthusiasm." I plead guilty. All three entice my enthusiasm. Just now I am in the field fighting for facts—facts in the old, old book—facts misunderstood by Frederick Simplic, of the U.S. Consular Service, published in the *Christian Herald* and copied into the "Australian Christian," January 16, 1913, pp. 37, 38.

Where was the Garden of Eden? What are the facts? It has been confidently located in half a dozen different localities, Australia and the North Pole included. The great majority of scholars far afield have favored the head waters of the Tigris and the Euphrates. The writer above mentioned places it forty miles west of Bagdad on the Euphrates. After years and years of worry, beaten about by conflicting authorities and great names, I was led by a few simple facts in the case to differ from all the authorities known to me. After solving the problem on the basis of fact, I waited long, hoping to find another who had abandoned the learned authorities and had been led by the same facts to the site of the Garden of Eden. Ten weeks ago I was gladdened by finding such an one. He is an archeologist of international standing, is associate editor of the oldest theological quarterly in America, is permanent lecturer on Biblical Archeology in Zenia Theological Seminary, consulting editor of *Records of the Past*, member of the American Oriental Society, the Archeological Institute of America, the Society of Biblical Literature and Exegesis, the Archeological Department of the University of Pennsylvania, and of the Vorder-asiatische Gesellschaft of Berlin. I refer to Melvin Grove Kyle, D.D. You will find his article in the *SS Times*, p. 4, January 4, 1913.

You can quote scores, if not hundreds, of great scholars, and times show that we are wrong. And if there is nothing better on

the question than authorities, we will at once give up the fight. But if you want to follow the lead of facts and make our little minority one larger, come and see.

What are the facts? (1) The garden was in Eden, eastward in Eden. (2) A river on its way out of Eden watered this garden. Do not forget that this is one, not four rivers, and that you are looking down stream. (3) Now the very next words of the ancient narrative turn you round and face you up stream, and you see at once that four heads or sources combine to form this one river. "From thence it was parted and became four heads," not four mouths. The garden therefore was below the junction of the four and was watered by the one made up from these four. Of course the ancient writer, as translated for us, says this in a way very awkward to us, but he says it.

Now take a good map of the country at the head of the Persian Gulf with its river system, and compare this ancient description with it. On your left as you look north is the Euphrates, the last river named in the old document. On its right as we look north is Mesopotamia, the last land named. Then comes the Tigris River or Hiddekel, the third river mentioned, with a land on its right called Ethiopia or Cush. Then comes the second river and the second land. Then the first river and its land. There are but four main rivers to this very day, not three nor five. What about the one river formed by the four—the great river which watered the garden as it went out of Eden into the Persian Gulf? Six thousand years of wear and tear have not placed it beyond recognition. The great flood of Noah came and went without completely destroying it. It is still conveying to the Gulf the waters of the Euphrates and the Tigris. For a short distance it yet conveys the water of the second river, while no geologist can doubt that it once carried the waters of all four.

Not even the name of the second land is so plain as to stagger an ordinary thinker. Who is this Cush who gives his name to the land? Is he not a son of Ham? See Gen. 10: 6.

What was the final dwelling place of his descendants? Ethiopia in Africa. Where previous to that? In the ark and near where it landed. In his migrations southward to his Arabian home why should he not have tarried long enough to give his name to this country, as he later did to two other regions? And is it strange that in the lapse of millenniums we should have lost the historic data confirming this old historic document in its namings? Are not enough of its items confirmed by the present geography, by history and by archeology, so that we should easily trust it in the three names lost and the one name under discussion, Cush or Ethiopia? Do not the facts show that Eden was above the Persian Gulf and below the junction of the Tigris with the Euphrates? If so, was not the garden on the great river not far above the Gulf?

I am not yet done with Mr. Simplic. He writes: "To reach Chaldea, the safest and surest route lies through the Suez, over Pharaoh's bones in the Red Sea." Again Biblical facts have been slaughtered as were the children by Herod. The bones of this Pharaoh are now in the Boulaq Museum and were never in the Red Sea. On my table lies a photograph of his mummy. I am now writing a small book which will present facts showing that "the assured results" secured by the destructive critics are monuments of folly as shown by Exodus, chapters fourteen and fifteen—showing that the Pharaoh of the Exodus was not drowned and that Psalm 136: 15 has been mistranslated. It should read: "Shook off Pharaoh and his host at the Red Sea." None were drowned save his chariot and cavalry forces, about one-sixth of his whole army. Prof. Sayce, of Oxford, believes that the destructive critics are wrong and that I am right. When out, shall I send you a copy of my book on approval?

Correspondence.

"THE CHRISTIAN REFORMER."

The many notes of appreciation of the work and value of the Austral Co. and the "Australian Christian" in this week's number have my most hearty approval. I think "the half has not been told." In the historic sketch by D. A. Ewers there is one slight omission, which I will endeavor to fill. That is, that after the *Medley* ceased to be published, a monthly paper, the *Christian Reformer*, was published for a time, Bro. William Cox, a member of the church at Prahran and the principal of a grammar school in St. Kilda, being editor. It consisted largely of articles copied from writings of American and English brethren. Bro. Cox was a man of great promise and zeal, but that fall disease, consumption, laid hold of him, and while yet a young man his earthly career was ended, and he was called to higher service. Upon his death the publication of the *Christian Reformer* ceased. I retained one copy, dated 1891. A brother at the Prahran jubilee meeting (whose name I do not know) borrowed it, and has not returned it yet. I shall be glad if he will do so.—J. Proctor, Dandenong, Vic.

Letters to Other Churchmen

By the Author of "Letters to a Ministerial Son."

Reprinted from the *London Christian World*.

XVI. TO A PLYMOUTH BROTHER

Dear Brother,—I do not belong to your particular fraternity, but you will not mind my brothering you. It is what you always do me, as far as the beginning of letters is concerned. And other things being equal, it is pleasant. You remember what happened to Saul Kane in "The Everlasting Mercy," when "the bolted door had broken in" and he knew that he had "done with sin."

I knew that Christ had given me birth
To brother all the souls on earth,
And every bird and every beast
Should share the crumbs broke at the feast.

That seems to me to be the proper human meaning of all Christian experience, "to brother all the souls on earth," and when I first heard of the "Brethren," I naturally expected something of the kind. But I found it spoilt by something symbolised in that disliked appellation, "Plymouth," which suggests limitation and localisation.

I wonder, by the way, what became of Saul Kane after the miracle? Mr. Masefield doesn't tell us. Do you know? Such a tumultuous soul would hardly be at home with the Quakers, though he would always bless Miss Bourne for having inspired the words that "bayed like bloodhounds" in his head:

The water's going out to sea,
And there's a great snout calling me;
But there's a great sun calls the moon,
And all God's bells will carol soon,
For joy and glory and delight
Of someone coming home to-night.

It is not easy to think of Saul Kane in a Friends' meeting house. He would have been more at home in a red jersey. But I wonder if, after all, you got hold of him? For I've noticed in the course of a fairly wide experience in such things, that though you don't make converts, you get them. I've even heard you described as sheep-stealers. But that is a little harsh, and scarcely represents the appeal you usually make to converts. I recall my own experience, and hope that, in spite of everything you could offer him—and that would be a very great deal—Saul Kane kept to that first great meaning of his spiritual birth, "To brother all the souls on earth," and did not become a Plymouth brother, though I confess I should find it difficult to name a sect, the conditions of which do not in some way impose limitations to brotherhood.

It is, however, the unbrotherliness of Plymouth brethren that is so peculiar. There is something about your origin that appeals very strongly to me. There was not only reason, but a great spiritual reality, represented in the movement initiated by Bro. Darby that gains significance by the fact that at the time he was a young curate

moved to indignation by Archbishop Magee's imposition of the oath of supremacy on all who joined the Church. This led the curate to consider established churches to be as foreign to the spirit of Christianity as the Papacy. But in your history you've managed to develop that very habit of exclusiveness and excommunication, objection to which prompted Darby to call together the devout souls of like opinion to bind them into a sort of family of the free to carry on a mission, not so much to the unsaved, as to the "awakened in the churches."

You've been a kind of otherworld society, with very little thought of earth, and not enough thought of heaven to make you very happy among yourselves. You've avoided all political strife, but you've been woefully prolific of sects and parties. You've kept clear of clericalism, but your sectarianism is about as bad as the worst we've known.

I suppose your church polity might be described as absolutely non-professional Congregational-Baptist, with an open mind on baptism but an open else. And some of the sects within your body have no open mind on that. I've tried to get track of all the views represented by your people, to appreciate the varied standpoints of your various schools, but with very indifferent success.

There are so many of you, and yet so few. The early movement it would be easy to regard as a distinct development of grace. Rev. J. L. Harris and Dr. Samuel Prichard Tregelles, as well as J. N. Darby, did a great service in the whole-hearted emphasis they put upon the spiritual priesthood of Christian people. And the world will always be the better for such saints as George Muller, and, long ago, I remember how much I used to be helped by the expositions of C. H. Mackintosh (C.H.M.). You have had some great men in your community, men "mighty in the Scriptures." That has always been your strong point, the one thing for which you have been envied, for which you might be envied still. But your tendency to division has been deplorable.

Your little heresy hunts, Darby's dislike of Benjamin Wills Newton, George Muller's reception into communion of some of Newton's followers, the division into Neutral Brethren, led by Muller, and the Exclusives, or Darbyites, who refused to commune with Newtonians or Mullerites—it is all a curious commentary on Brotherhood and Liberty, vastly entertaining to Catholic Churchmen, with their over-emphasis of authority and discipline.

And then the Exclusives suffer further



Jesus at the Pool of Bethesda.

And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he said unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.—John 5: 5-9.

division. Now, you have a "Death to Nature" conflict with a Laodiceanism which proves divisive. Then William Kelly and Darby become leaders of two sections, who separate on some point of discipline. Again the strict Darbyite section splits into two communions on some point of doctrine. I believe to-day you have six distinct sections—without reckoning minor splits and ex-communications. And I don't suppose there is any more chance of your immediately uniting among yourselves than there is, say, of the American Disciples in England uniting with the British Disciples, or of the strict Baptists uniting with the other Baptists, or of the Primitive Methodists uniting with the Wesleyan Methodists, or the Anglican Catholics uniting with the Roman Catholics. They are all too near neighbors to be neighborly, or rather, they are not friends, they are brothers. It will be a large reconciliation that will heal these lesser family feuds and fuse these smaller bodies. Why you should perpetuate the divisions caused by the doctrinal disagreement of Darby and Newton, Darby and William Kelly, and others, it puzzles me to know. And I'm getting to believe that you don't know yourself.

Why the Plymouth Brethren cannot unite with the British Brethren, meaning the British section of the Disciples, passes my comprehension. You've no professional parsons to prevent. Your views pretty nearly coincide as to doctrine. True, the Disciples are not so liberal as to baptism, but then you are less liberal in social service. Your contribution and theirs would about balance.

At the moment, what you call the "clerical" element in the American Disciples would, I suppose, prevent your uniting with them, though they, too, share your general theological outlook, and make unity on their own lines—one of the planks in their platform, even as you do, though in some respects your basis is broader than theirs.

I do not want to argue with you about this "clerical" element in the churches. But you have your own whole-time missionaries and preachers of the Word. And some of them have done, and are doing, excellent work. But the world isn't going to be brought to the knowledge of the Word by Plymouth Brethren alone, or by any other sect or church alone, but by all Christians—caring together and co-operating for the salvation of men. Isn't that so? Isn't that the teaching of the New Testament? Isn't the essential unity of the Church one of the fundamental things in the Word? You ought to know. Isn't it selfish that prevents the evangelisation of the world in this generation? And oughtn't the evangelisation of the world to mean very much more to us than the comfort, or even the consistency, of your sect and of mine?

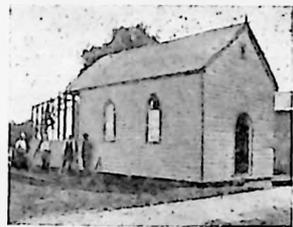
With your unbounded knowledge of the Word, couldn't you be brotherly enough to unite with the rest of us in bringing it within reach of the whole world? We should get to appreciate one another's views if we shared one another's life and forget to quarrel about words if we had something worthy

to do. And what we have to do in the world demands everything every Christian has of light and love—Your brother in bonds,—Geoffry Palmer.

Opening of the Chapel at Boort, Vic.

By T. Hagger.

The little group of disciples in the Boort district have met at Boort for some years past in the house of Bro. and Sister J. Stanyer. Long they have desired to get into the town and witness for the truth as it is in Jesus there. At last they determined to buy a block of land and appeal to the Extension and Home Mission Committees jointly concerned, all but a few pounds by the local brethren. Ten miles away there was standing, unused, the little Fernhurst chapel, and an effort was made to secure this; at first it was thought the trustees would give it for the new work, but eventually £20 had to be paid, which, with removal expenses, made the cost £20/10/-, but this had to be enlarged before it could be



The Chapel at Boort, Vic.

of any use in Boort, and so J. W. Marrows, evangelist at Wedderburn, who like his Master had been a carpenter, came to the aid of the local brethren, and with the assistance of Bro. Pratt, from Wedderburn, and Bren S. G. and A. T. Lury, J. Smith and J. Stanyer, of Boort, the work went on. One or two tradesmen in the town seeing the grit of the members voluntarily gave a hand, for which the brethren were thankful.

Although not quite completed, yet it was possible to hold the opening meetings on Sunday and Monday, May 4 and 5, and they proved to be beyond the expectations of most. Large congregations, encouraged disciples, and one confession and baptism is Sunday's record in brief. Thos. Hagger and G. H. Oldfield were present from Melbourne, and Sister Miss F. Trible from Wedderburn. Some twenty brethren broke bread in the morning, some driving 16 and 17 miles to be present, although the roads were bad through recent rains. The church was organized with 15 members, to which one baptized on the opening Sunday is to be added. On Monday a social gathering was held, when the seating capacity of the little meeting house was again taxed; a number of singers went over from Wedderburn—a distance of 28 miles—and assisted in the programme, and addresses were given by Mr. Kent, the local Methodist preacher; Mr. Warren, Baptist preacher from Barratop, and J. W. Marrows and A. W. Connor. It was a bright and enjoyable meeting.

On Sunday, May 11, G. H. Oldfield, of the College of the Bible, took up the work under the Victorian Home Missionary Committee, and will devote his whole week-ends thereto. It is expected that a Sunday School and Adult Bible Class will be organized.

The outlook is bright, and eventually Boort brethren there are to be commended for the way they have gone to work to set up home for the Lord in the centre of this district. May God richly bless them in the days to come!

Victorian Home Mission Notes.

By T. Hagger, Organising Secretary.

There are 107 places in the State in each of which there is a population of 1000 or over, in which there are no churches—simply, and only Churches of Christ. How long will it take us to establish the cause in these places?

A. P. Wilson, of Launceston mission fame, has started work at Murrumbidgee and Oakleigh; J. W. Marrows, who has done so well at Wedderburn, is laboring at Castlemaine; A. L. Frost, from the Bible College, just located at Warrnambool. May God richly bless these new Home Missionary workers!

Home Mission collectors are asked to send in their collections to reach our Treasurer, W. C. Craige, 265 Little Collins st., as nearly as possible on January 1, April 1, July 1, and October 1, in each year. Churches using the duplex envelopes will favor by doing the same.

Evangelists working with the Committee will please be sure to send reports to the Secretary, T. W. Smith, 720 Rathdown-st., North Carlton, as soon as possible after the first of each month. Committee meetings will be held on the second Tuesday in each month, and reports should be in hand not later than the first of each month.

A small subsidy has been granted to the church at Preston, to enable her to support J. Binny in that district.

£20 is required every month to keep our work going.

The church at Stawell, Vic., has received 57 ad-ditions as a result of the recent mission; probably several others will yet be received.

An isolated brother at Wangaratta has written to the Organising Secretary, earnestly pleading for something to be done on the North-Eastern line, along which, as yet, there is no church wearing only the New Testament name.

Swan Hill mission, which had 11 ad-ditions.

Work has been commenced at Boort; the chapel was opened by Thos. Hagger on May 5, when there was one confession and baptism. G. H. Oldfield will do week-end work there under the Committee.

Ad-ditions reported for April since—Swan Hill, 10; Ultima, 12; Bolnisi, 12; Kariya, 21; Kyn-ton, 1; South Melbourne, 25; Ararat, 1; Stawell, 2; Wandragal, 1. Total, 22. Several reports not to hand.

Receipts from March 1 to April 30 came to £222/10/5; expenditure, £208/15/10. There is now an amount due to the Treasurer of £13/5/5. Brethren of Victoria, please send on your gifts to this most important work.

A Missioner Farewelled.

From the Launceston Examiner.

On Monday night, in the King's Hall, a farewell was tendered by the members of the Church of Christ and friends to Mr. S. G. Griffith, mission-er of the church. The building was crowded to overflowing, many being turned away.

Mr. Griffith presided, and sustained a splendid feeling and good order during the evening. The programme, which was a long one, consisted of songs, solos, recitations, duets, and speeches, and was without exception well rendered and as well received. Each item was accorded vigorous and hearty approval. All the speakers referred to the missioner in terms of the highest appreciation, expressing the hope that his future might be even brighter than the past. A prominent feature overlooked by the several speakers was the phenomenal success of the mission, which had in the course of a few short weeks added 100 per cent to the church membership, also a good number who had come out, but had not yet joined the church. At the conclusion of the addresses, the chairman, on behalf of the church and friends of Mr. Griffith, presented him with a purse of sovereigns as a token of their love and esteem. Mr. Griffith, on rising to respond, was greeted with such enthusiasm. After he had suitably thanked those present for their kind words and splendid

gth, he spoke at some length on what he considered to be the three chief factors which had led to the success of the mission. The first was the power of God, the second the faith and devotion of the people, and the third the strength and purity of the plea which he set before them, which, he said, must finally be the one and only means of uniting together in one great and grand whole all the Christian churches of the world. Mr. Griffith left by the Loongana yesterday for the mainland, and after a brief respite he goes on to Semaphore, South Australia, where he is to conduct a large mission.

Mission Study School

Held at Springwood, N.S.W., Easter, 1913.

By M. Oldfield.

A very happy party it was that found themselves in the 2 o'clock train, bound for Springwood, on Easter Saturday afternoon, when, notwithstanding the Ferris strike, quite a large number had come from North Sydney, Mosman, Neutral Bay, and many places up the North Shore Line.

Much prayer and thought had been spent over this first Mission Study School—that it might be successful numerically, financially, and above all spiritually, and prayer was answered in every respect, especially spiritually, far more than we, with our weak faith, had thought to be possible.

Saturday evening and Sunday were spent in worship, and the members of the school getting to know each other. Every member wore a small circular badge, with his or her name written on it, and no one was to wait for any further introduction, which was an excellent plan, and worked splendidly. The ladies all stayed at the Springwood Ladies' College, while the gentlemen camped in the Rectory grounds.

The order for each day was somewhat as follows—Rise about 6 o'clock a.m. (we had to get up early to get our own personal Bible reading and "quiet time" in). Prayers, 10 minutes to 8 o'clock, when all gathered together on the lawn in a delightfully informal way, one of the gentlemen reading a portion of Scripture and leading in prayer. Breakfast at 8 o'clock. Devotional service at 9 o'clock in the Anglican Church Hall, after which the whole party, 72 in number, having previously been divided into seven circles, with a leader to each, for Bible study, distributed themselves in different parts of the Church, Rectory and College grounds. All were in the open air under the shade of the trees. Here we studied for an hour the text book, "Discipleship," by Mr. Luton, and each one learned afresh what it meant to be a disciple of the Lord Jesus Christ, and also what a marvellous power prayer is. This study undoubtedly prepared the way for that wonderful wave of prayer which passed over the members of the school, and which led to the deeper and fuller consecration of each individual.

Then came the Sectional Conferences, the whole party having been divided into three sections to do as to the best way of leading mission study circles, and the best way to train circle leaders. The writer was Mr. Gillander's section, where many splendid points were gained for the training circle, which is now being held in the City Temple, and from which we hope circles will be formed in all our Sydney and suburban churches.

The conferences over, the members again formed into seven circles for mission study—the great object of our school. The Bible study and Conference having led up to this point, the enthusiasm was great, and in studying "The Renaissance of India," by Mr. Andrews, we realised that, in giving Christianity to India, her great need was the Bible and unity. Many were of the opinion that they could have unity of purpose without uniformity; but if the Bible be taken as the standard and groundwork, there is no reason in my mind why there should not be uniformity of aim. An hour was spent in studying missions, always ending each session with Bible reading and prayer bearing on the subject.

The afternoons were devoted to recreation, short excursions, and social intercourse, but the weather was so hot, and there was so much to

prepare for the next day's sessions, that many, especially leaders, were glad of the opportunity for preparation.

Tea, 6 o'clock; devotional service, 7 o'clock, after which two lectures or papers were given on mission study work and methods, which were most instructive.

Mr. C. Jones closed each day with a devotional service, his subjects being for the four nights: 1. "The Remnant," showing how God loves to work through a few. 2. "The Discipline of the Remnant." 3. "The Task of the Remnant," which he pointed out was to love one another and strive for unity. 4. "The Triumph of the Remnant." Although these came at the end of long and tiring days, they were particularly helpful.

Many of what one might term the advanced Christians, i.e., those living in closest touch with the Master, and wanting to bring others there also, taking advantage of the afternoon's social intercourse, found that some of the members were living on a low spiritual plane; this being spoken of to others, it was decided to make them a special subject of prayer. So several of the men stayed up till 11 o'clock p.m., praying that these weaker brothers and sisters might be strengthened. At first every member in the camp joined in these seasons of prayer and many of these number surrendered their lives, as never before, for service. The last night of the school few of the men retired before 4 o'clock a.m., having one prayer meeting after another, for different ones who realised their lack of power and need for special prayer.

Among the women it was much the same. Prayer meetings were held in all parts of the College building, on the balconies, by bedsides, in likely and in unlikely places. Was it any wonder that every soul there yielded themselves more fully than ever before to be used of God?

The influence of this first Mission Study School will never die, but will travel round the world, it is doing so already. One has gone to West Australia, others are going to India and the Sudan, and many more will be led out by God, we know.

Oh, that we might have more of these experiences, and oh, that the mission study movement might grow among the Churches of Christ. What is doing so already. One has gone to West Australia, others are going to India and the Sudan, and many more will be led out by God, we know. Oh, that we might have more of these experiences, and oh, that the mission study movement might grow among the Churches of Christ. What is doing so already. One has gone to West Australia, others are going to India and the Sudan, and many more will be led out by God, we know.

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Four members from the N.S.W. Churches of Christ were present at Springwood—two from Petersham and two from Mosman. Wherever we went we heard people asking, "What is the Church of Christ? How are they different to others? What do they teach? Many had never even heard of us before, and these opportunities for testifying to the practices and beliefs of the Church of Christ were not allowed to slip by unused, for we felt that they were God-given.

On Friday morning, all came back to Sydney, with faces literally shining for Jesus, and so grateful to him for the privilege of having been there, and praying in our hearts that beautiful hymn of Whitier's, which henceforth to us will always be associated with Springwood:—

Drop thy still dew of quietness,
Till all our strivings cease,
Take from our lives the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

New Chapel at Narrabri, N.S.W.

The town of Narrabri is a populous and prosperous one, situated in the North Western portion of New South Wales, some 150 miles from Sydney. Here it is that a new and healthy church of Christ with a tradition of living which is of the New Testament order has been established during the past twelve months.

The cause in this thriving centre owes its existence to the devoted efforts of Bro. and Sister Carlake, from South Australia, who with several other brethren from the Southern States recently settled in the district, set up the Lord's table and continued meeting in a private house.

Desiring to see the cause extend and to secure



New Chapel at Narrabri, N.S.W.

the services of a preacher, the Home Mission Committee was approached, and through the agency of E. J. Waters, of Inverell, the Moree and Narrabri districts were organised, funds were raised, and the services of W. Waters, of Queensland, secured to undertake the work of evangelist. Work was commenced in April, 1912. On May 19, a three weeks' tent mission with T. R. Coleman was commenced and resulted in eight conversions.

The brethren immediately saw the necessity of a chapel if progressive work was to be carried on, and accordingly set out to obtain it. In due time sufficient funds were received to permit a start being made. Land was purchased for cash. Plans were prepared, and on December a building operation commenced. By Feb. 23 everything was in readiness for the opening, and on that date the first services were conducted in the building. The chapel is 52 x 26, has an auditorium 20 x 25, and seats 150 comfortably. There is a commodious platform, vestry and baptistry, and the building is well lighted with acetylene gas. Our present membership is twenty-three. During the preparation for and erecting the chapel, regular services were carried on in the School of Arts Hall. A successful and growing Bible School is in existence, and a People's Class established.

The accomplishment of so much in less than twelve months is an evidence of the living and moving power of the gospel and an indication of loyalty and devotedness and of what can be accomplished by consecrated and determined effort.

Home Missions Directory.

AUSTRALIA (FEDERAL EXECUTIVE):
A. C. Rankine, 59 Manningtree road, Hawthorn, Victoria.

QUEENSLAND:
F. A. Bignell, Kobe-st., Albion, Brisbane.

NEW SOUTH WALES:
A. W. Shearston, "Illinois," Gordon Crescent, Stanmore, Sydney.

VICTORIA:
T. W. Smith, "Ealingto," 720 Rathdown-st., North Carlton.

SOUTH AUSTRALIA:
D. A. Ewers, Mile End, Adelaide.

WEST AUSTRALIA:
H. J. Rooks, Salmon, Perth.

TASMANIA:
NEW ZEALAND:

*Auckland District.
*Marble District.
*Southern District.

*Names and addresses of secretaries wanted.

In the Realm of the Bible School.

JOSEPH TESTS HIS BROTHERS.

Sunday School Lesson for June 1, Genesis 44.

A. R. Main, M.A.

We have had some of this testing already. But our present lesson brings us to the final stage. Joseph's seeming harshness, we know, but covered the love in his heart. Even as he gave the test his heart yearned for his brothers; he hoped that he would be able to declare them true and such as could be treated otherwise than harshly. We may, as we study our lesson, profitably think of all the ways in which God has to lead us. Sometimes the way is hard, the trials are many. We are apt to think that God is treating us harshly, that he loves us not. That is because we see only one side. We are now in the position Joseph's brothers were before the revelation of their loving brother was made. In the light of that, the harshness was explained. We must be made fit and shown to be fit for the blessing which God has in store. The method of Joseph may have been at one test of the brethren and a means of bringing them to a fit condition of heart and mind.

The test.

Everybody knows the story. Filled with joy at the restoration of Simeon, and at the kindly treatment of "the man" in his place, Jacob's sons set out on the journey to Hebron. They had come; their hearts were glad because their promise to Jacob of Benjamin's safety held good. They knew not their money was again in the sacks, nor that Joseph's cup had been placed in Benjamin's sack. Soon their joy was turned to sadness. Joseph's steward posted after them, reproached them for basest ingratitude, and charged them with stealing Joseph's cup. Confident in their innocence, they indignantly replied to the charge. Should the steward's word be true, they were willing that the thief should die, and that the others be slaves. The search began with the eldest's sack. We can almost see the faces and hear the words of the existing men, as sack after sack was opened, and no cup was found. They were safe: he was there not only Benjamin's sack yet to be looked into, and it was impossible that he could be the thief. The last sack was opened; and, lo! there lay the cup. They were filled with consternation and horror, and were speechless. Hardly could the most elaborate description express their feelings so well as the simple words of Scripture: "The cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city."

When they came before Joseph, they made no defence, no plea for mercy. "How shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's bondmen, both we, and he also in whose hand the cup is found." Joseph declined this course. He said it would not be just to punish eleven for the sin of one. All must go home in peace, save Benjamin, who should remain in bondage. Thereupon Judah made a prayer unsurpassed for its beauty

and pathos, pleading that he should be allowed to take the place of Benjamin. He closed with the unforgettable words: "Now, therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, if the lad be not with me? lest I see the evil that shall come on my father."

What the test revealed.

It was revealed that he should be allowed to take the place of Benjamin. He closed with the unforgettable words: "Now, therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, if the lad be not with me? lest I see the evil that shall come on my father."

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I have already suggested that in Joseph's treatment there was more than a mere testing. There was a training and development of the brothers' character. Dods puts that thus: "It was this affliction. They themselves could not have anticipated that they would make such a sacrifice for Benjamin. But throughout their dealings with this mysterious Egyptian, they felt themselves under a spell, and were being gradually, though unperceptibly, softened, and in order to complete the change passing upon them, they but required some such incident as this of Benjamin's sack. This incident seemed by some strange fatality to threaten them with a renewed perpetration of the very crime they had committed against Rachel's other son. It threatened to force them to become again the instruments of breaching their father's of his darling child, and bringing about that

very calamity which they had pledged themselves should never happen. It was an incident, therefore, which, more than any other, was likely to call out their family love."

Judah's prayer.

Those who have sought to comment on Judah's petition have lacked words to express their full appreciation of its beauty and pathos. J. R. Miller calls it "one of the noblest pieces of natural eloquence in any literature, sacred or profane." Luttich greatly admired it. What would I not give to be able to pray before the Lord as Judah here interceded for Benjamin, he exclaims; for it is a perfect model of prayer, nay of the strong feeling which must underlie all prayer. "If you can read that appeal of Judah to Joseph without tears," says the Christian Lesson Commentary, "you cannot truly teach this lesson. If, unmoved, you can listen to this heart-cry of the crucifixion of the brother's heart, you neither know nor can teach religious truth."

The unselfishness of Judah's prayer is beautiful. The solitude it shows for Jacob is delightful. He who reads it cannot fail to contrast the regard for Jacob which it breathes with the manner in which the wicked brethren had formerly treated their father; they lied to him, and well-nigh broke his heart by their unfilial and unbrotherly conduct.

A. B. Bruce speaks of the value of intercessory prayer: "What sort of world would this be were there no praying men in it; no Abrahams interceding for Sodom; no Mosses-like men ready to have their names erased from the book of life rather than that their country should perish; no Pauls who could wish themselves accursed from Christ for their brethren and kinsmen according to the flesh; no Christ-like men bearing the sin and misery of their fellow-men as a burden on their hearts? Why, it would be a world given up to selfishness; heartless as well as prayerless, inhuman as well as godless. The moral world, like the material, is upheld in a state of equilibrium by the combined action of two laws. As the planets are kept in their orbits by the balanced interaction of the centripetal and centrifugal forces, so the moral universe is maintained in harmony and settled order by the complementary action of the two great laws of vicarious love and personal responsibility, stated by Paul in these simple terms: 'Bear ye one another's burdens,' that being the law of love; 'Let every man prove his own work,' that being the law of individual responsibility."

All true prayer is unselfish. Samuel Rutherford said that he seldom made an errand to God for another, but he got something for himself. The Jews have a proverb to the effect that he that prays for another is heard for himself. This is the experience of all. Judah was rewarded in a way he little thought of. We think of that striking word in the book of Job: "The Lord turned the captivity of Job when he prayed for his friends; and the Lord gave Job twice as much as he had before" (Job: 42: 10).

THE TEACHER'S BIBLE

A LIBRARY IN ITSELF.



The Preacher and the July Offering.

By A. McLean.

The offering depends very largely upon the preacher. As a matter of course he knows more about the work than the people whom he serves. He has access to the sources of information. It is his business to know the facts. He must instruct them in all that relates to the advancement of the kingdom. He must make them see the truth as he sees it, and feel about this enterprise as he feels. As he is in knowledge and enthusiasm so will they be in interest and liberality. Not only so, but he must form plans for raising the offering. Every believer must be solicited to do his part.

Some preachers never fail. No matter where they are, or how hard times are, or how inclement the weather, they always secure liberal offerings. The explanation is easy. They keep informed on missions, and they keep their hearers informed. They preach on missions and pray for missions every week in the year. They are in upright and downright earnest. To their minds the evangelization of the world is the greatest of all enterprises. They see that the congregation is thoroughly canvassed. They undertake to raise a handsome amount. They confidently expect it. They give generously themselves. By doing so they provoke others to do likewise. The people catch some of their enthusiasm, and respond worthily. Such men cannot fail.

Others equally gifted and eloquent never succeed. No matter where they preach, or how large and rich the congregation, or how favorable the occasion, they get little or nothing. The reason here, too, is plain. They are not in touch with the workers or in sympathy with the work. They do not know what has been done or the pressing needs of the field. The evangelization of the world is not a burden on their hearts. They do not lie awake at night and think about it and plan to assist it. They do not preach about it. They do not pour out their souls to God in the fervor and passion of prayer on its behalf. It is not in all their thoughts. If the people want to give, they will not object, but they never urge them to abound in the grace of giving. The truth is, that there are men to whom this great enterprise is a matter of small importance. They do not say with the Prophet of the Lord, "For Zion's sake I will not rest, and for Jerusalem's sake I will not hold my peace, till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." No wonder they get so little. The harvests come back almost as empty as they went out. No canvass has been made. The preacher has made no contribution. There was no fire in the pulpit, and the pews were cold in consequence. Some men dry up the liberality of the churches; others develop it.

Christ-like was the opinion that the great difference of interest in missions, often in one and

the same province, is chiefly owing to the difference of the position taken by the ministry in this matter. If the shepherd himself does not live in the present history of missions, if he rolls himself in this faith-strengthening, spiritual refreshment, and upon his lonely watch does not pause and listen to the strokes of the distant hammer in the building up of God's kingdom; if he expects to

Our Photo Gallery.



Miss R. F. Tilley.

The children of Baramati, India, find a true friend in Miss Tilley. She holds classes amongst them, and teaches them verses of hymns and Scripture, and tells the story of the children's friend. By giving a large offering on July 6, she will be greatly encouraged in her work.

maintain the high degree of missionary interest in his congregation by an official report which few read—it will be more and more difficult for him to hold the interest gained, not to speak of helping the development to keep pace with the needs of the Committee.

It is well understood that the preacher is not omnipotent. There may be cases where it is almost impossible to secure an offering. Such cases there are, but they are few. In nearly every instance where an earnest effort will succeed. In some cases the congregations are far ahead of their ministers. If there is opposition it may be managed and overcome by a man of tact. Years

The spirit of missions is the greatest lever to lift the Christian life and revolutionize a church. If a congregation is deeply, vitally interested in the whole world, that interest will include every good cause everywhere. Remember July 6.

Address communications to T. B. FISCHER, Chesterville-road, Cheltenham, Victoria. Phone, Cheltenham, 132.

ago a new preacher spoke to the officers of the congregation about the offering for Foreign Missions. An elder said, "We are opposed to Foreign Missions in this church." The preacher said, "What do you mean? I am a member of this congregation, and I am not opposed." The elder said, "But most of us are opposed." The preacher said, "Are you opposed to my giving? Are you opposed to my wife giving? Are you opposed to any member giving if they want to give?" All answered, "Certainly not." One more question, "Are you opposed to our giving publicly?" "By no means." "That is all I want." That ended the discussion. The offering was made at the proper time. Before it was sent off that very elder added ten dollars, and ever after was a devoted friend and helper. Having been converted, he undertook to strengthen his brethren. Had the preacher been timid, he would have dropped the matter at the first suggestion of opposition. Had he been a pugilist he would have brought on a fight and damaged the cause. He was a man of God and he acted prudently, and the church was edified, and the cause of Christ greatly advanced.

For as the earth bringeth forth its food, and as the garden causeth the things that are sown in it to spring forth; so the Lord Jehovah will cause righteousness and praise to spring forth before all the nations.

Friends at home have no idea of the terrible draughts on a missionary's patience and forbearance. You give of your best—your time, prayers, counsel, money and personal care for several years to win a man from heathenism and establish him firmly upon Christ, and about the time you think he should be able to stand alone he relapses into his former life. Could you stand that without any loss of enthusiasm?

Our Special July 6 Jotting.

Christ's command is strikingly explicit, "Go ye into all the world and preach the gospel to the whole creation," and this command has never been revoked. Missions are not a question, therefore, of individual inclination, but of universal Christian obligation; not a matter of choice, but of plain obedience; not a matter for discussion, but for propagation.

Watch for Next Week's Jotting.



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

Tasmania.

LAUNCESTON.—Last Lord's day week Bro. Grimth was with us, and gave splendid farewell addresses. In the evening the King's Hall, which was engaged for the occasion, was crowded out. At the close of a powerful address mine confided Christ. Bro. Swain had splendid meetings the previous Lord's day; chapel full at the breaking of bread, and some confusion at night. Everything looks bright for the future. May 11, good meetings all day. Three received into fellowship. Substantial increase in Bible School. The building peaked at night; splendid address. Two young men baptised.

West Australia.

PERTH.—We were given this morning a very practical address on Faith, by A. J. Ingham, the preacher at North Perth. At the Men's Class W. Cavery commenced a discussion upon the attitude of the Christian in the business world. R. W. Lewis has conducted the gospel services in the absence of Bro. Blakemore. We are to have a special evening on May 7 to welcome home our esteemed evangelist, W. B. Blakemore—W.A., May 6.

HEMANTLE.—The work is moving along steadily. F. D. Pellard is still preaching. Splendid address on May 4, upon "God's Interest in One Soul." We are holding patiently on with the work, and longing for the time when a brother will come and take up the position of evangelist. The recently formed Junior C.E. Society is making good progress under the leadership of Sister Annie Anderson. Our esteemed James Leah has been elected to resign from the position of church secretary. He will be missed, as he so ably filled his office. The writer was elected to that important position—H.E.C., May 7.

New Zealand.

CHRISTCHURCH.—Attendees at the morning meetings are gradually increasing. Last Lord's day morning we received into fellowship four by faith and baptism, two of them from the Bible Class. 44 present at the class in the afternoon. In the evening, at the close of Bro. Gibble's address on "Trusting with God," two more young men (Centurians) made the good confession. Another man did the same at the baptismal service. The young men's class in homiletics was well attended last Wednesday, and is proving useful and interesting to its members. A mission band for children's mission study is to commence work next Sunday, meeting in the morning before the morning service—P.S.N., May 3.

AUCKLAND (Pontony-rd.).—The sisters held a most successful Conference on Wednesday, March 19. Both the afternoon and evening meetings were well attended. The afternoon session was devoted to business reports. Quite a large number of delegates from country churches were present, and were warmly welcomed by Sister Mason. Sister H. Downey was again unanimously re-elected as President for the ensuing year. Letters of encouragement from the following churches not represented by delegates were read: Te Arata, Hotoe North, North Albertland, Helensville, Hukaru, Wellsford and Mangawai.

The evening meeting was of a special character, and was greatly enjoyed by all. During the evening two papers were read—"Keeping Tryst," by Sister Emmett, and "Service," by Sister M. Bell. Both were worthy of the appreciation they received. Others contributing to the evening's programme were: Sisters E. Turner, L. Welch, Yeobury, Payne, and Commel. A special message to the Conference was read from Sister F. L. Hadfield, Inangah, South Africa. Light refreshments were served, and a very happy Conference was brought to a close—J.C.M.

NELSON.—Lord's day, April 27, meetings for the day were fairly attended. Visitors with us, Bro. and Sister Larcum, Rookwood, N.S.W., and Bro. Claude Myrtil, Richmond. Iren. Knapp and Mrs. M. and W. Bell, Junr, were appointed to the office of deacons by ballot. The church extends its sympathy to Bro. Verco in the sudden bereavement of his young sister—E.M.J., April 29.

WELLINGTON (Vivian-st.).—At the close of Bro. Vickery's address last Sunday evening, a young man who went forward in response to the invitation. He has since been baptized, and is expected that two baptised believers, men who are doing great things for Christ among their fellow workers and the poor, will also be received into fellowship on Sunday morning. We are praying earnestly for Bro. Johnston, that his last efforts will be richly blessed. At the municipal elections held this week, Bro. R. M. Wright won places on the City Council and Harbor Board by large majorities—R.H., May 2.

South Australia.

GLENELG.—On Sunday Mr. A. Brown addressed a special meeting of the Bible School. His efforts were greatly appreciated, and a collection for the Hospital Cot reached 44/15/1/2. By hearty permission of the church, of hon. lecturer and manager of the Concert Touring Company, the post of co-secretary and co-manager of a scheme for raising \$5000 for the Royal Institution of the Blind. The Board of Management, in asking him to accept this position, acknowledged in terms of great appreciation the interest of our elders and deacons in this deserving and Christlike work. Every department of work in the church is in a very healthy condition. We are attending big meetings, especially Sunday evenings, which must surely come—E. W. Pittman, May 8.

TUMBY HAY.—On April 27, a young man was received in his letter at Tumby Hay. On May 2 a meeting was held at Ungaru. On May 2 a way and means of erecting a building to consider ways of the building. It was determined to raise as much as possible locally, and borrow the rest of the last Lord's day. Bro. Raymond took the services extra, Butler and Lipson. At Butler we had the privilege of baptising a young man, taking his confession at the water's edge—R.H., May 7.

NORTH CROYDON.—Good meetings on J. H. Hill's address. H. Bartlett presided. H. Hill's address was well received. We welcomed into fellowship, Fischer, Bell, Schoon, Bro. and Sister E. scholars present, 100; good attendance, 144 service H. J. Horsell on "The Healing of Naaman." At our C.E. Society we had a good meeting. It was consecration evening. One new

member. We celebrated "Men's Sunday" to-day. This morning H. Hill presided. H. J. Horsell exhorted. We received into fellowship, through faith and obedience Charles Galky, from our Bible School. At the Bible School the attendance was good, 120 scholars present. At the gospel service H. J. Horsell gave a special address to men, "How to Improve the Moral and Social Condition of the Community." Some of the men took part of the service. First was a meeting by announcing the first hymn, Bro. A. Dodson led in prayer. J. S. H. Ferris read the lesson. T. Cooley announced the second hymn. We had a special men's choir at this service, and they rendered their selections excellently. At the Brotherhood Society last Monday night Mr. E. S. Lockyer gave us a splendid illustrated lecture on "Masonry." These meetings are very helpful—J. S. H. Ferris.

NORWOOD.—We had rather a small attendance this morning, but to-night we had a fine meeting. The State evangelist, S. G. Griffith, spoke at both services. To-night he gave a vigorous address based on John 10: 9, his subject being "The Only Way." P. A. Dickson has almost recovered from his indisposition, and was present at both services, but Bro. Griffith very kindly took the meetings, and gave Bro. Dickson a rest—S.P.W., May 11.

UNLEY.—We were glad to have W. J. Harris with us this morning after his illness. Sister Goldworthy and Bro. Moar, from Milang, were also present. The fifth anniversary of our Men's Mutual Improvement Society was celebrated this afternoon. The retiring president, T. E. Yelland, and the president-elect, D. Thompson, gave addresses, and two of the young men, Havelock Charlrick and Philip Messent, made short speeches. Bro. Walden spoke to-night on "Mother," before a large audience, most of whom were a white flower—P.S.M., May 11.

LONG PLAINS.—On April 30 we held our second annual C.E. social. Bro. Cuttriss presided over the afternoon session. Sister Jessie Fowler rendered a solo, which was much appreciated. Bro. Wilson, of Owen, delayed in arriving, after which there was a discussion. About 60 people then sat down to tea, provided by the ladies of the district. In the evening Walter Harris, of Mollalla, presided over a large gathering. Greetings were received from ten societies. The secretary reported 21 active members on the roll. A duet was sung by Misses F. Myrle and J. Frykay. We had with us Bro. Blakemore, of Lake-st., Perth, also Bro. Ewers, of Balaklava, both of whom delivered addresses. We have been having splendid gatherings at our weekly meetings. Last evening there were 19 present. Bro. S. Duck and L. Chivell read papers.

New South Wales.

NARRABRI.—Steady progress in all departments of work here. Bro. Waters has been delivering a series of addresses on "The Church's Foundation, Doctrine, and Progress." At the close of the service, the day of fasting, May 4, there were two confessions, man and wife. We have lost two members recently by removal, Bro. and Sister Brown. The Sunday School scholars are now being prepared for anniversary service, to be held on June 15.

LISMORE.—Since last report ten have been added to the fellowship of the church, including one previously immersed, and five Baptists. We have also expressed their willingness to come amongst us. For May 6 we expect the electric light, which is at present being installed, will be fit for use. This amount was raised by voluntary contributions before the completion of the contract. Preparations are well on the way for the opening of the tennis court. The leading daily local paper continues to publish full notes of the camp's Sunday evening services. Under the superintendency of Bro. Rogers, the church has taken over a thriving Bible School at North Lismore. The church is in a healthy condition in every way.

BROKEN HILL (Railwaytown).—The service at 3 p.m. in aid of the Children's Cot was brought to a very successful issue. The building was

packed. A cot decorated by the sisters of the church to represent the one in the Adelaide Hospital was very unique. The children sang very sweetly. The offering amounted to £17/10. At 6.30 p.m., about 25 members gathered in the open-air to sing three parts. At 7 p.m., we had a nice gathering in the chapel. We are glad to report that most of the brothers and sisters are about again, and that Bro. Hunt is progressing well. The writer has commenced a Training for Service Class on Wednesday evenings. Three-quarters of an hour on Meninger's "Training for Service" book, one-quarter of an hour on English grammar, analysis, paraphrasing, parsing, diction, reading and breathing exercises, etc. The young men especially are taking a keen interest in this class. All meetings are keeping up well, considering the amount of sickness raging here at present.—T. J. Jones.

HURSTVILLE.—On Lord's day Bro. Grant visited. The school was turned into a public meeting, which was well attended. We were very pleased to have four of the Tramway Mission Party with us, who took charge of the meeting. The children were awarded menzoes for reading passages of Scripture, and answering questions, also for producing cards presented on the mission party. The first party being "Mother's Day," the addresses by several of the children were based upon the topic of "Mother." The children were asked to write an essay on the afternoon's address. Bro. R. McCoughey won the first prize in the senior division, and Rose Wilson the first in the junior. The meeting this evening was conducted by five of the party, a good number being present. Bright singing and earnest addresses made the meeting a success.—Eleanor J. Winks, May 12.

ROOKWOOD.—Splendid meeting last Lord's day morning, and also this. We were pleased to have with us as visitors Bro. and Sister Allen, Bro. and Sister Grant, of Peterborough, also Bro. Russell, an Endeavorist, and one Coleman, detained unavoidably. Bro. Russell gave us a good exhortation. By the convenience of the North Coast Railway Line, we have lately had several visitors from the Manning River District. We are pleased to make their acquaintance. We are also in communion with our evangelist, Bro. Williams, the third of his exhortations. His outlook is bright. Recently, April 5, we held a concert in the local Town Hall in aid of the B.S. funds. To our friends from the city and suburbs we are indebted and grateful for providing items for an excellent programme. Our cash receipts for some amount to £6/12/3; expenses about £1/15/-, leaving a good credit balance.—Mark Andrews, May 11.

ENMORE.—We have organized a special Legal Sons' Society in connection with our work here. It is showing signs of great usefulness. There are 30 members enrolled, and we have a White and Blue rally competition going on for new members. At an Endeavor social held last week some 40 Endeavorists were present, and a presentation was made to Sister Miss Holmes, who has recently resigned as organist after many years' faithful service. Bro. Illingworth is running a series of mid-week Bible readings on the City of Jerusalem and the Temple in the times of Christ. Our quarterly balance sheet shows a definite increase in receipts, and we have reduced our indebtedness to the bank by about £20 on a general account, in addition to installing the electric light at a cost of £47/10/-. The Sisters' Visiting Committee are doing good work. Today, May 11, was observed as "Mother's Day." We had good meetings, and we have had some spoke well. In the evening, we had a fine meeting, in spite of rain. Bro. Radding and Sister Swanling appropriate solos in honor of mother. Bro. Williams preached on "The Fifth Commandment." One confession at the close.

MARRICKVILLE.—Fine attendance at all services yesterday. We are eliciting the sympathy of the community with our work. "McGee's" service in the afternoon was a great success. We responded splendidly. Part of the auditorium was specially reserved for them. As each baby's name was called, its mother held it up in front

of the audience, and of course each one had a great reception. Raising heavily at night, but we had a splendid meeting. One contribution of the money for the electric light was raised in one week. God is richly blessing our work.—C.C.S.R., May 12.

MOSMAN.—A social was held on Tuesday last to welcome T. R. Coleman and family to Mosman, and despite the wet weather there was a splendid attendance. A. Oldfield acted as chairman, and addresses of welcome were given by A. Price and R. Veron, on behalf of the church, and T. Bagley and E. Coleman from the Home Mission Committee. Although still wet, the meetings to-day were well attended; W. Lang spoke in the morning, and T. R. Coleman proclaimed the gospel at night.—S.G., May 11.

SYDNEY.—At the conclusion of the gospel address on May 4 a young man came forward. To-day all the services were well attended. F. Goode gave an impressive address on "Life's Fever." Visitors present: Sister McGowan, Hobart; Sister Cuth, Hawthorn, Vic.; Sister Stephenson, Paddington; Bro. Saunders, Paddington; Bro. Emery, Bro. Bagley, continued his address at the evening service on the Church of the New Testament, and at the conclusion the young man who came forward the previous Lord's day was baptised. The report at the church quarterly business meeting held April 30 showed the interest well sustained in all church work, the finances were in very healthy condition. Bro. Taylor, supt. of Lord's day school, has resigned, owing to health reasons. His services have been greatly appreciated by the school. H. Brammah, one of our members who has been isolated for some time, returns to England this week, and one of our old-time members, Miss Jessie Henderson, who took a very active part in church work, has passed suddenly away at Dunedin, N.Z., lately.—J.C.

FRSKINVILLE.—Despite the fact of a wet and gold day last Lord's day, we had a very good meeting of members at the breaking of bread. We had as a visitor Bro. Rush, from Marrickville, who gave a very interesting exhortation. Evidence of the progress of the Bible School work here is manifest in the large attendance of scholars, the good and faithful attendance of the teachers, and the great interest, zeal and energy being taken and put into the work by all. Two new scholars enrolled on May 11. The results of our Bible School work of late are very gratifying. The bricks of our new chapel is almost complete. The working boys are making good headway with new seats, the members of which desire to thank Sister Chapman, Sister Binkley, and others for providing refreshments.—W. Budget.

NORTH SYDNEY.—On Sunday last we were indeed pleased to see such splendid attendances, despite the unfavorable weather. At the evening meeting G. H. Brown gave us a stirring exhortation that was indeed appreciated. In the Bible School the attendance was good, considering the state of the elements. The day being observed as "Mother's Day," the platform was appropriately decorated with white, and at the evening meeting Bro. Gale gave a special address on the subject "Mother." This, combined with special musical items, helped to render the service particularly impressive. In connection with the kindergarten department of the school we have been able to secure another hall in the vicinity of the chapel in which to conduct this branch, and hereafter, under the guidance of Miss Schacher, we shall soon have a strong kindergarten in working order. With regret we have to report the very sudden death in New Zealand of Sister Jessie Henderson. Our heartfelt sympathies go out to the other members of the family who have been for a time parted from their loved one.—W.J.M.

Victoria.

MELBOURNE (Swanston st.).—We had good meetings all day on Sunday. In the absence of Bro. Allen, who was at Geelong, taking Bro. Gifford Gordon's place while on his holiday, we were very pleased to have Bro. and Sister C. M. Gordon with us. Bro. Gordon spoke in the morning,

giving a fine address on "Our Inheritance." In the afternoon he conducted the Bible Class. We had a splendid meeting at night, when Bro. Emery, from Lyons, gave us a beautiful gospel address on "The Cost of a Christian Life." Next Sunday is to be a special day, the Sunday School holding their anniversary. We expect T. D. Fisher in the morning, F. M. Ludbrook in the afternoon, and at night Bro. Allen will deliver a patriotic address on "Our Country." Special hymns and music have been prepared for this occasion, and we heartily invite all friends to be present.

STAWELL.—On Sunday, April 20, Bro. Shipway was at Glesenthon, but we had splendid meetings all day. Sister McMullin, of Newmarket, fellow-shipped. Splendid meetings again on May 4, the building being packed at night. Present to fellowship on that day, Sister Stoner, from Strathalbyn, S.A.; Sister Steeman, of Castleman Baptist, and Sister McMullin—A.P.A.B., May 7.

MILDURA.—Last Lord's day morning Bro. Clay gave a fine address, and preached to a record attendance at night. Bro. and Sister Haggard, of Mildura was the largest we have had here. Bro. Mansell and Faulkner have altered the seating arrangements in the chapel; a great improvement in appearance, comfort and convenience. Preparations for the Hagger and Clay mission, beginning on the 25th, are almost completed. Most copies of a special notice, number of our church paper, and too striking notices, have been put into the homes. Liberal notices in both secular papers, four great showy signs executed by Bro. Halliday, attractive cards in all shops, are among the agencies used to focus public interest. The territory is fully equipped, it already includes a concert party. Bro. and Sister Clay are gaining enthusiasm and training a band of six singers. Bro. Hagger arrives Saturday.—Hugh Gray, May 9.

COLAC.—Bro. Chandler and T. B. Fisher exchanged pulpits for to-day, it being Bro. Fisher's first visit to Colac. We were pleased to have him with us. Good meetings throughout the day. At the meeting for worship Bro. Fisher spoke on "What's Given up to God?" Acts 17: 16. In the afternoon a fine address was given to the Bible School, and at the evening service Bro. Fisher took for his theme "The Realism of Preaching," 1 Cor. 1: 2, to a full audience. All three addresses were greatly appreciated.—E. Subbrick, May 11.

BRIGHTON.—Good meetings at both services today. Bro. Manfild presided on in memorial service this evening on account of the death of Sister Maud Mann, which occurred early last week. A brother of the deceased sister made the good confession at the close of the service. We are sending a gang of workers to Carnegie on the 25th to assist the Murrayman flock.—F.P.C., May 7.

NORTH FITZROY.—Large attendance at the breaking of bread. Bro. Way exalted the church. Packed meeting at gospel service. Bro. Baker gave us a stirring address, although suffering from a severe cold. One made the good confession at the close. Several new scholars added to Bible School to-day.—A.J.H., May 11.

NORTH RICHMOND.—Last Lord's day our Bible School celebrated its anniversary. The meeting for worship was held in the chapel in the morning. Several friends present amongst whom were: Bro. and Sister Nelson and Bro. and Sister Harding, from Hawthorn; Bro. and Sister Hudson, from Altonfield. In the afternoon we resorted to the Richmond Town Hall, where a very successful meeting for the children was held. F. M. Ludbrook kindly gave the children a talk on "Hearts and Souls." We always appreciate our brother's splendid object lessons. The evening meeting proved to be very successful. Between 700 and 800 people gathered to hear the children render their pieces and to listen to Bro. Procter proclaim the gospel. His earnest and impressive address on "The Kingdom of God is within you" put the crowning touch to a great day of service for the Master.—H.E.A., May 12.

Continued on page 338.

Sisters' Department.

NEW SOUTH WALES.

Minutes of monthly meeting held in City Temple, April 26. Mrs. Fox presiding. Mrs. Rush led the devotional meeting. Minutes of last meeting adopted. Roll call. Mrs. Harward was appointed H.M. Superintendent; Committee, Sisters Hedger, Clydesdale, Marshman, Morrison, Correspondence; Letter was read from Sister Atwood, Greenwich; Elmorie, Dorcas, Class. A Home Mission drawing room meeting will be held in the City Temple on May 27. Will superintendents please bring along reports for next meeting? Visitors: Mrs. Bray, from Victoria, and Mrs. Haverland, from South Australia. We were also pleased to see several new faces. Hoping that our meetings will still further increase. In last report a slight error was made. It should have been Miss Oldfield as Obituary Superintendent. Meeting closed with singing hymn, and prayer.—E. Shearson.

VICTORIA.

Secretary, Miss Remetch, 97 St. Vincent-st., Albert Park.

"Trust in the Lord."

The Executive met in the hall, Swanston-st., on May 2. The President, Mrs. Clowin, in the chair. Mrs. J. C. F. Pittman conducted the devotional, taking for her Bible reading Isa. 55, and speaking on "The Nearness of God." Apology received from Mrs. F. M. Endbrook. Additions from Bible Schools:—Hastings, 2; North Fitzroy, 2; South Yarra, 4; Lygon-st, 1; Middle Park, 2; Williamstown, 1; Northcote, 1. The President welcomed Sisters Mrs. T. Mitchell and Mrs. P. A. Davey. The latter was the recipient of a posy of violets and a lovely handbag, for which she thanked the sisters, and gave a very interesting address on "The Women of Japan." Afternoon tea was served at the close of the meeting.

Home Missions.—The superintendent read correspondence from T. W. Smith, telling of the needs of the work, and giving a detailed list of the brethren who are supported by the Home Mission Committee. A meeting was held at Lygon-st. chapel on April 29. There was a good attendance, and a fine address from Bro. Faines, Soloists, Sisters Thompson and Carnaby.—L. Pittman, Supt.

The General Dorcas Committee held their usual monthly meeting on Wednesday, April 16; nine present. A large number of garments were made. A parcel received from Bro. Medkison, of Middle Park. If the sisters know of any one needing assistance, will they communicate with the superintendent, Mrs. C. H. Martin, Graham-st., Port Melbourne. Next meeting will be held on Wednesday, May 21, at 10.30 a.m. Sisters interested in this much needed work are asked to be present.—L. R. Martin, Supt.

Hospital Visitation for April.—Mrs. Tolly reports 4 visits to Eye and Ear, 1 visit to Women's Hospital, 40 books distributed; also Lilies and Apples. Mrs. Myers, to Eye and Ear Hospital, 4 visits; 40 books and children's papers distributed; fruit, lilies, cake, and two parcels of children's clothing given away. Mrs. Cameron, Alfred Hospital, 2 visits; 48 books distributed. Mrs. Jerram, 2 visits to Children's Hospital; distributed 40 books and a large number of pretty cards. Mrs. Morris, Austin, St. Vincent's, Queen Victoria, and Melbourne Hospitals, 4 visits in all; home comforts; 70 books and magazines given. Mrs. Thurgood, Melbourne Hospital, 4 visits; Homeopathic Hospital, 1; distributed 140 books and magazines. Miss Petchey, 2 visits to Alfred, 2 to Homeopathic Hospital; 36 books and magazines distributed.

Members of following churches visited:—Lygon-st., North Melbourne, Wodderburn. Our thanks are due to Sisters Clowin, A. Smith, Gladstone, Pang, Miss Smith and Mrs. Winter for books, magazines and lilies.—E. C. Thurgood, Supt.

Temperance Committee visited Windsor on April 14, at the invitation of the W.C.T.U. Mrs. Ray presided. An interesting paper was given by Mrs. Dawson, and a resolution by Miss Marlist. Mr. J. S. Meloush gave an address on "Temperance." A profitable evening was closed with prayer by Mrs. Limb-ay.—M. Ray, Supt.

Some members of the Brunswick church paid a visit to the Benevolent Asylum on April 30; also a number from Cheltenham. Many of the wards were visited, and fruit, biscuits and literature distributed. Bro. Way gave an address, and also sang a solo. Mrs. Jenkins and Mrs. Stott sang two very sweet solos. The meeting was very much enjoyed and appreciated by the inmates.—Mrs. Chapman, Supt.

The Prayer Meeting Committee visited North Melbourne on April 10. Mrs. Nelson presided, and gave a splendid talk on "Patience and Forbearance"; Mrs. Baker a paper on "The Resurrection and the New Life"; Mrs. Wilson, and Mrs. Sharp gave Bible readings. The next meeting of Prayer Meeting Committee will be held at Box Hill on May 21.—Mrs. Trimick, Supt.

The next meeting of the Executive will be held on June 6, when Mrs. Emmis will conduct the devotional, and Mrs. A. Lyall will give a paper. Meeting starts at 2.30 prompt. All sisters cordially invited.

SOUTH AUSTRALIA.

The Executive met on May 1. The Prayer Meeting Committee had closed off the devotional exercises. Mrs. C. L. Thurgood presided.

Sunday School Additions:—Semaphore, 1; Hindmarsh, 2; Norwood, 3; Total, 6.

Obituary, Mrs. Dumbrell—Sister Kelly, Adelaide Valley church; Sister Rodda, Unley church; Sister Stead, Grote-st. church.

Roll Call of Delegates.—to responded. Collection, 18/11/2.

Treasurer's Report, Mrs. Bond.—Home Mission Receipts for April 3, £8/10/6; in hand, £8 10/8/2; Total, £14/11/2. Foreign Mission Receipts, £2/13/11; in hand, £2/4/2/2; Total, £4 18/6/4. General Fund, Collection, April 3, 12/9/2; in hand, £7/6/4; Total, £7/17/4.

Dorcas.—Mrs. Cant reported that all the societies had started work, and the Committee were pleased to say that they hoped to do more in the coming year for Dorcas work.

Hospital Committee.—During the month Miss Thomas has taken on the work for the Children's Hospital, and she is going to give one afternoon a week to read and sew with some of the little girls. These 12 is a dear little boy in the Church of Christ Care, he is from the Sunday School at Pt. Pirie. Cakes and fruit was taken to the Destitute Asylum from the Hindmarsh Bible School; sick comforts and flowers have been given to the various institutions. Visits as follows:—Adeelaide Hospital, 15; Destitute Asylum, 43; Home for Incurables, 5; Convalescent Home, 5; Children's Hospital, 2; Sick and Aged, 11. Magazines, 428.—E. Brooker, Supt.

Foreign Missions.—We intend to have an all day sewing meeting in June, to make up garments for the box which will be sent to Penicost and Oba, and ask the co-operation of all our sisters in the country churches, either in sending us contributions of goods or money for this object. We commend to the delegates the example of some of our J.C.F. Societies, in sending parcels for the mission fields. We have received a gift of two dozen nice boxes from a generous donor. Amounts received:—Norwood, 10/5; Croydon, 8/8; Total, 18/8.

Home Mission amounts:—Norwood, 16/-; Grote-st., 4/17/4.

Missionary letters were read from Miss Mary Thompson and Mrs. Benjamin Sahay (inter-nunc) enjoyed.

Proposed that the all day sewing meeting be held at Grote-st. on June 10. Leader for next devotional meeting, Mrs. Griffith—A. E. Manning, North Parade, Torrensville.

ASTIGMATISM.



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Obituary.

BROWNE—At Blackheath, N.S.W., on April 25, Mahel, daughter of G. H. Browne, of the late of Belmont, was called home, at the age of 23, after an illness of four or five years. All that loving attention and medical skill could do was done, but the time came when the inevitable could no longer be warded off, and the gentle spirit returned to God. Mahel's life was one of beautiful sweetness, and her influence was always for good. The writer knew her well, and loved her greatly. Those who knew her best esteemed her most. Bright and patient, she bore her long sickness uncomplainingly, for she had strong faith in God. During her last illness she said to her mother: "Don't let anyone trouble me by talking religious waddle to me. My faith is fixed on Jesus Christ, and I have tried to do what I thought he would have me do, and when I am presented before my Father, it will be through the righteousness of Christ." And in this confidence she passed away. The home must seem dark indeed without her sunny presence, but the gloom is relieved by the recollection that she has departed "to be with Christ, which is far better." The many friends of Bro. and Sister Browne in Victoria and New South Wales will sympathise with them in their bereavement and natural sadness, but we cannot be sorry for Mahel. For her it is:—

"Out of the gloom and the shadow,
Out of the darkness of sin,
Out of the sad desolation,
Out of the things that have been,
Into the sunlight of glory,
Into the pathway of peace,
Into the arms of the Father,
Into his bosom of bliss!"

—D.A.E., Mile End, S.A.

SCOWN—The church at Bordertown has lost another of its members in the passing of our beloved Sister Hannah Scown, who fell asleep in Jesus on Monday, March 31, at the age of 73 years. Our sister was baptised by the writer on August 1, 1912. She was of a bright and lovable disposition, and her faith in the promises of our heavenly Father was good to behold. Though called upon to bear much suffering, she rarely complained, her thoughts being always for the welfare of others. Truly it can be said of her, "She did what she could" to cheer and brighten the journey of life for others. We laid her tired body to rest in the Bordertown Cemetery, and look forward to the day when we shall see her smiling face in the glory land. To the sorrowing family, our aged Bro. Scown, and the sons and daughters, many of whom are in the church, we extend our Christian sympathy in their time of sorrow.—E. Edwards, Bordertown, S.A.

FISSEY—Bro. Mark Fissey, aged 65 years, died on April 30. He was one of the older members of the church. Of recent years, owing somewhat to the lack of vigorous health in himself, but more to the frailty of his partner in life, who survives him, he had not been a regular attendant at the meetings. One sign of continued interest in the Lord's cause was his regular perusal of the "Christian." He is survived also by a daughter (Mrs. W. G. Lambrook of the Grace church) and a son, Mrs. G. I. Conant of the bereaved. To his widow especially may there be "light at evening."—T. J. H. Maitland, N.Z.

Church of Christ, Hampton.

Meets in the Hampton Hall, Hampton-st., just off the railway gates. Morning at 11; evening at 7. Sunday School at 5 p.m. Brethren visiting the church will be most cordially welcome.—I. H. Finkler, Secretary.

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From the Field—Continued

CARLTON (Lyon-st.)—We had large meetings morning, afternoon and evening. A good number of visitors as usual, amongst whom was Sister Hutchinson, from Scarborough, S.A. T. W. Smith was the speaker for the morning, delivering a powerful address upon "The Lord's Supper and His Side," his heart, there is no God." The Bible School continues to grow under the superintendency of Reg. Linnis, and is greatly assisted by the music of the orchestra in the opening and closing of the school. The enlarged room for the kindergarten presided over by Miss Annie Craigie, is proving too small. Horace Kingsbury riveted the attention of a large audience as he discoursed upon "A Model Conversion." There was one confession—a little girl from the Sunday School. The large choir is faithful in attendance, and brightens the service with suitable music.—J.M.C.

CASTLEMAINE—Last Wednesday a welcome social was tendered to Bro. Marrows. Quite a number were present. Bro. D. Stewart and A. Andrews spoke words of welcome on behalf of the church and school. Mr. Ward, of the Baptist Church, also spoke words of welcome. Songs and readings were rendered. Then, with supper and music, a very pleasant evening was brought to a close. To-day our anniversary services were held. Both early and late. The "McClure's" Institute was taken for the occasion. The students rendered special hymns at both services, which were very good. Sister D. Everett presided at the organ, and Bro. Marrows' special addresses were much appreciated.—May Kirkman, May 12.

MEWMARBLE—Mrs. Turner, formerly of Lyasool, was invited into membership at the 21st. Visitors, 25 and 100 in all. Bro. and Sister Benson, Bro. and Sister Wong, Bro. Drake, Sister Dunlop, Bro. Northey, and others. Bro. Wong addressed the church yesterday morning to the profit of all. Received attendance 104, at Lord's table yesterday. Very fine fire services last Sunday evening—"How Good Service" on 4th, and "Favorite Hymns" on 11th. Mrs. Roy Thompson helped last night with two very beautiful solos. Chattering news has come from Bro. Percy Pittman, the wife of the native evangelist supported in his home by a Christian.—J.M. May 12.

PRAIRIE—Men's Brotherhood anniversary was celebrated here yesterday. Special addresses were given to men. M. Noble spoke in the morning. I. E. Thomas gave a much appreciated address in the afternoon, and the writer spoke at night. There were two confessions. The Men's Brotherhood was organized 13 months ago, and has done good work through its committees.—P. J. Peol, May 12.

MURUMBIDGENA—Splendid meetings all day yesterday. Bro. Wilson spoke at both services. Enthusiasm is rising in the district over our proposed chapel in a day. Offers are coming in from all sides volunteering assistance. Are you going to assist? If you are not in a church town, write to the undersigned at Hunter Avenue, Carnegie, and full particulars will be forwarded. Empire Day, May 24, is the day the building will be erected.—W. C. A. Lake.

CROYDON—The celebration of Bible School Day on May 4 was a success. Our Bible School is very promising. The Adult Bible Class is receiving solid support. Good meetings yesterday, May 14, and in the evening. Bro. Schwab's address at the gospel service a young man confessed Christ.

MORILLAND—On May 7 the sisters had a visit from the Sisters' Executive Prayer Meeting Committee. Sister Trinnick presided. Sisters Trinnick and Chown read helpful papers, and earnest prayers were rendered by them and Sister Suter. Another beautiful paper was given by Sister Baker, also an interesting reading by Sister Wilson. Sister Roy Thompson favored with a solo. Suitable hymns were sung, and prayers were also engaged in by Sisters Kelly, Hagger and Paul. Sister Ray was present in the meeting, also Bro. J. C. F. Pittman and J. J. Anderson. A profitable afternoon was brought to a close by

partaking of refreshments. It is our desire to build a lecture hall, and it was announced on Sunday morning that Bro. Anderson would take promises and donations. During the day 414 was promised, £2 being promised from the Adult Bible Class. About £50 is required for materials, and our own brethren will see that the building is put up.—C.R.

LILLIMUR—Bro. Benn with us here for the morning service, when he gave us a strengthening exhortation, and preached an impressive gospel sermon in the evening, at the close of which we were cheered by a young woman coming forward and confessing her faith in Christ.—B.J.L., May 11.

PRESTON—For a number of years the church has been slowly working along with a week-end preacher, but at the end of last year a forward step was made by inviting Bro. Joseph Binney to labor with us as evangelist. On May 7 a public welcome was extended to him. The Conference President, Bro. McLellan, presided, and Bro. B. B. Bren, Hagger, Holloway, Emms and Prosser followed with short, pithy and practical addresses, which has given a great impetus to the members of the church. We are extremely grateful to these brethren and the chairman for their presence, also to Miss Florrie Johnston, who favored us with a solo, and Miss Jeanie Dickens, who presided at the organ. J. Thompson sang in evidence with a solo. Bro. Binney in rising to respond sang, by request, one of his sweet gospel solos, and in a few well-chosen remarks thanked all for their expressions of welcome. On Sunday morning £8 broke bread, the largest meeting since the opening of the chapel. Bro. and Sister Pang, Bro. and Sister Gray, also Sisters J. Dickens and M. McDonald, from Lyasool, were present. Bro. Binney ably exhorted on "Love one another," Fine meeting at night also, the largest gospel meeting since the chapel was built.—G.A.D.

SHEPPARTON—Splendid meetings yesterday. At the meeting for breaking of bread we had a record attendance, the building being full. We had as visitors Bro. Wilkie, of Glasgow, Bro. and Sister Hunt, Emerald, Bro. McCance and Sister Will, of Brisbane, Bro. and Sister Bradly, Morland, Bro. Binney, and others. Excellent exhortation on Eph. 4: 10. Good meeting at night. Bro. Clifton taking as his topic "A New Testament Ramble." Many regular attendances are near to the kingdom. We have formed a choir lately with Miss Thompson as our leader, and find it a great improvement to the singing. We have a seven minute song service before the gospel meeting.—Florrie Knight, May 12.

FAIRFIELD PARK—On Saturday, May 10 we started our working box, commencing at 1.30. Although the weather was unfavorable for painting, five painters worked on until evening; three carpenters went on with inside work. This work will be continued next Saturday afternoon. Others had their attention drawn on to decorating the building for our harvest thanksgiving the following day. Refreshments were served for the sisters in the evening. The decorations were neat and tidy. We had a good morning meeting. Afternoon at a 4 o'clock gospel meeting, well attended, when Bro. J. C. Edwards preached. In the evening Bro. Hubbard preached for a long time, when he was attended attentively. A number of strangers were present. It is gratifying to know much interest is taken by the members. The canticles are all given to the poor and needy.—F.P.

The gospel message contains facts for men to believe, commands for men to obey, and blessings for men to enjoy.

Loyalty to the cause demands that we shall stand by it when and where it is weak, and not simply be in line when it is flourishing.

Here and There

Received from C.P.W. the sum of 10/- for W. W. Davcy Fund.

"Well-wisher," of Queensland, sends us £4 for the Federal Evangelistic Fund.

The Victorian General Dorcas will meet on May 21, at Swanston-st. lecture hall, from 10.30 a.m.

The church at Merbein, Vic., gave up her meetings last Lord's day, and in a body attended the mission at Mildura.

Preachers are invited to respond promptly to the communication sent to them by the Federal Foreign Mission Executive Committee re July 6.

The District Conference for the North Coast, N.S.W., wants two evangelists for work in that district. Write S. Stevens, Conway-st., Lismore, for particulars.

The foundation stone in connection with the Northcote, Vic. church will be laid on Saturday, May 21, at 3 p.m., by R. Lyall. Past members and friends are invited to attend.

"Accept hearty congratulations on the special number of the 'Australian Christian.' I have seen nothing finer in all our American brotherhood—and that's going some too."—Chas. C. Rush, Marickville, N.S.W.

The brethren at Mildura, Vic., spared neither expense nor pains to make the tent attractive for the mission there, which commenced on Sunday last. There were great meetings for the start, and one confessed at night.

The special Foreign Mission number of the "Christian," is now receiving attention. It will be issued on June 10, and will be published in time to reach every church in Australia before the time of the offering, namely, the first Lord's day in July.

The annual F.M. offering literature is now in the press. The Austral has received large orders for envelopes for the offering, F.M. tracts, and the special six-page circular for church members, which this year is entitled "Points and Proof." All the printing promises to be up to the high standard of other years.

The Victorian Home Mission Organizing Secretary spoke on Home Missions at Northcote on May 6. H. G. Penock presided. Sister Mrs. J. Pittman read a paper, Thos. W. Smith led in prayer, and Sister Miss Jolly sang a solo. The work of collecting small weekly sums for this important work was commenced.

S. G. Griffith passed through Melbourne last week en route to his home from Tasmania. He lunched with the Federal Committee, and the hearty thanks of the Committee were accorded to Bro. Griffith for his magnificent work of preaching the gospel at Launceston. Words appreciative of the work done by A. P. Wilson were also spoken.

Miss Sumners will deliver a course of lectures on Kindergarten methods as applied to Bible Schools, at the Barkly, Vic. Free Kindergarten, Hunter-st., off Bridge-road. Intending mothers and nurses and members of the Committee were accorded to Bro. Griffith for his magnificent work of preaching the gospel at Launceston. Words appreciative of the work done by A. P. Wilson were also spoken.

I have many reasons why I appreciate the "Christian," but if my best reason were judged by the columns I read first, I should be obliged to say that its helpfulness as a bringer of good news appeals to me most. The knowledge of good news did work being carried on for the Master's sake, whether it ever has a life-giving touch to awaken our sympathies—to rejoice with them and to rejoice and weep with them that weep—and in every way to have more enthusiasm, more prayer and more participation in the work of God.—Perceval D. McCallum, Dundee, N.Z.

The Mildura tent mission commenced auspiciously on May 11. A record attendance at the worship meeting, and fine crowds in the afternoon and evening, the tent being well filled at the accustomed meeting, and the missionaries in fine form.

Congratulations on attaining your majority, and may the "Christian" never be less vigorous and healthy in its old age than it is now. The power of "our paper" is a measure of the power of the cause for aggressive work. I know of no religious paper which meets with such approval among thinking people as that which pleads for apostolic Christianity. May God keep you, and bless your work.—A. P. Wilson, Carnegie, Vic.

P. A. Davey, our missionary from Japan, will begin to tour the States in June, and will spend about a fortnight in Queensland, beginning June 5, and will reach the North Coast of New South Wales about June 19, and after a few days will visit the Sydney and other New South Wales churches. West Australia will be visited from August 12 to August 26, after which Bro. Davey goes to South Australia and tours the churches there, and also attends the Conference.

Congratulations on the fine number of the "Christian" issued last week. I have read every number of your paper since I became a member of the church in 1903. Like Pharaoh's butler, "I do remember my faults this day," one of which, I fear, has been that I have not expressed my appreciation of the "Christian" before. It is one of the best friends of the young disciple as well as of the older brethren. God bless you in your work.—J. I. Mudford, Ascot Vale, Vic.

Readers will be interested in the following facts and figures respecting the growth of the church at Lancelton.—Average attendance in January last at morning meeting, 40; at evening service, 60. On the 14th the morning attendance numbered 170, and 250 came together in the evening. The mission commenced with a membership of 40, and has increased to 200. Last year the church raised less than £100 for all purposes. During the first four months of this year, £266 has been paid out. These figures bespeak a great gospel triumph.

R. G. Cameron, of Mildura, writes:—"The Heizer-Clay combination is a good one. The stirring eloquence and vigorous style of the preacher, and the genial, happy manner, together with undoubted musical and vocal ability (ably supported by Mrs. Clay as an efficient accompanist) of the musical director, all combine to make them the strongest evangelistic force Australia has yet produced. Every disciple in the State should make it a point of privilege to contribute something substantial to enable the Home Mission Committee to keep them going."

A. P. Wilson writes:—"The efforts at Preston and Auburn have proved the success of building a chapel in a day, and the brethren at Murrumbidgee are desirous of doing something more venturesome still. We are building at Carnegie an octagonal structure with vestries and preacher's study, to seat 200 people in comfort. It will be kind with three pianos, and lit with electric light. We are using the 'beam system.' Has your church sent details of its 'beam' yet? If not, send a number of tradesmen (carpenters, plumbers, painters and electricians) under your church leader, and send the names and trades and leader to A. P. Wilson, Melbourne, Toombulga-road, Carnegie, as early as you can. A photo of the group of workers, will be presented to each church represented. Trains leave Flinders-st. No. 7 platform, 6.21 a.m., 6.50, 7.30, 7.45. Meals provided, bring cup, plate, and fork, on May 21."

South Australian S.S. Union.—Synopsis of the monthly meeting, May 9, 1913.—Thanks of the Union was accorded to Bro. Blakeney for his work for S.S. during recent visit from Perth. Reported that Norwood church had authorised the expenditure of £1500 for new school. Schools were responding splendidly towards upkeep of the C. of First Sunday in May to be called "Bible School Day." Resolved, that other States be asked to join Victoria and S.A. in this special day in future. "New Year" movement, from Secretary Hopkins, Cincinnati, Ohio: Resolved that no fixed number of conversions for next five years should be set down. Sub-committee appointed to

arrange for teachers' circulating library for benefit of country and city schools. Literature sub-committee requested to report at next meeting on Teachers' Helps for 1913 with a view to uniformity. Statement Church Conference sub-committee to report on Sunday Schools, items and proposals. School visitor reported on his work. Formation of boys' clubs and other general matters discussed.—A. L. Read, Union Sec.

A number of South Australian church reports did not reach us till Wednesday mid-day, and therefore too late for this issue. The Post Office officials will shaking up.

Every kindness done to others in our daily walk, every attempt to make others happy, every prejudice overcome, every truth more clearly perceived, every difficulty subdued, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step nearer God.—Dean Stanley.

The people of Washington and of the country in general, says the *Christian Herald*, were curious to know what kind of a Sunday the first at the White House and at the capital would be under the new administration. Society circles of Washington were surprised, and the church people of the nation generally were delighted that the day was observed as a day of rest and of worship. Not an executive office of any of the departments was open. There was no work done at the White House. Secretary Tumulty told every one concerned with the administration at the White House to spend Sunday at home. Had a bomb exploded it would not have caused more astonishment. President Wilson sent word to the executive officers that unless messages of the first importance came he did not want to see them until Monday morning. Secretary of State Bryan gave the same order in his department. The President had his daughter attend the Central Presbyterian Church. Vice-President Marshall and Secretary Bryan both taught classes in Sunday School before going to the church services with their families. Society, taking its cue from the White House, forsook morning paper classes, afternoon bridge parties, and dinner dances to form unusual additions to Washington church congregations. The reckless and wholesale disregard and desecration of the Lord's day has become a national sin. It will be hard to calculate the moral effect of the example of Sabbath observance set by our leaders at Washington. The old promise of national prosperity to those who should remember the Lord's Sabbath holds good now in our land.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

From Churches towards Support of Preachers: Wonga Park, 10/10; Colac, £1/18/4; Warrnambool, £1/7; Kyneton, £1/13/4; St. Arnaud, £2/3/-; Horsham, £1/15/-; Castlemaine, £1; and South Melbourne, 10/12/6.

Churches, per Collectors: Brunswick, per Sister Thomas, 8/6; Ultima, £1. Individuals: Sister Middleton, Burnley, 2/-; A. W. Jones, Geelong, £1/1/-; John Tully, Deane-caster, £1; and Bro. and Sister T. Hauger, Moreland, 10/6.

Miscellaneous: Swan Hill, Mission Thank-offering, £1; Preston, Conference Fee, 10/6.

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COMING EVENTS.

MAY 21.—Northcote Church, Social. The foundation stone of new building will be laid by R. Lyall, on Saturday, May 21, at 3 o'clock. Past members and friends invited.—R. Conning, Sec.

MAY 24.—On Empire Day, May 21, a church will be built in a day at Carnegie, close station. Work commences 6.30 a.m. Luncheon for workers provided on ground. Opening special services on May 25. Bro. Wilson, speaker, morning and evening.

JUNE 1 & 3.—Hawthorn Bible School Anniversary. Sunday, June 1, Gilbert Chandler, from Colac, will be with us. Will you? Dinner and tea provided at church for visitors. Tuesday, June 3, 7.15 p.m., demonstration.

IN MEMORIAM.

McKNIGHT.—In sweet memory of our only son, Willie G. McKnight, who went to be with Jesus, May 16, 1912, aged 7 years.

"Suffer the children to come unto me."—Bro. and Sister McKnight and Sister Dawson, Paddington, N.S.W.

MEYER.—In loving remembrance of my dear husband, Edward Thomas, who departed this life at his residence, "Bloom Field," Broadmead, West Australia, on May 4, 1912, after a long and painful illness, aged 58 years.

One of the best that God could send, Beloved by all, a faithful friend; Called home from those who deeply loved To gain a glorious life above.—Inserted by his loving wife and family, Susan Meyer.

MORFEY.—In loving memory of my dear husband, and our dear father, Henry Morfe, who departed this life on May 20, 1912.

The best relief that mourners have; It makes our sorrows bleed; To gain a life beyond the grave And our eternal rest.—Inserted by his loving wife and family.

MARRIAGE.

HOLMES—BURGE.—On April 10, at the church, Reefton, Wodlgerburn, by the evangelist, J. W. Marrows, Harrow Wilson, second son of Mr. and Mrs. Holmes, of Wodlgerburn, to Rebecca Silvia, youngest daughter of Mr. and Mrs. John Burge, of Wodlgerburn. Present address, High-st., Wodlgerburn.

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 His own habits. Luke 5: 10; 9: 29; 11: 1; John 18: 1, 2.
 Face to Face. Exodus 33: 8-14.
 Proving God. Judges 6: 39-40.
 The conviction of Eph. Mark 11: 22-24.
 A patriot's tears. Nehem. 1: 4-11.
 Topics—Prayer. Private. Exod. 25: 21, 22;
 Heb. 10: 19-22.
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