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LOOK ON THE BRIGHT SIDE.

It is a far cry from Alexander Campbell to the Melbourne *Argus* of Saturday last, and yet the distance that separates the two is not without its significance; and the significance lies in this, namely, that the pessimism of one age is duplicated by the pessimism of the one which follows. It was by the merest chance that, after reading the wail about religious matters in the *Argus*, we came across a similar one by Alexander Campbell. We suppose that something like a century spans the distance between the two utterances. They both deplore the decay of religion; Campbell having hard things to say about "Christendom in its Dotage," and the *Argus* taking for its text some recent utterances on the decay of faith. It is comforting to note, however, that the pessimism of Campbell is deeper and darker than that of our own times. Any improvement in religion and morals is always worth something; and those of us who encourage the optimistic spirit are always grateful for the lighter shades.

In its dotage.

Campbell's picture of religious life in the nineteenth century is worth reproducing if only for the satisfaction it gives us. Any picture drawn of the twentieth century could not possibly be worse. He says: "This is certainly the last time." "In the latter days perilous times will come; for men will be self-lovers, money lovers, boasters, proud, defamers, disobedient to parents, ungrateful, unlovely, without natural affection, bargain breakers, slanderers, fierce, haters of good men, headstrong, puffed up, lovers of pleasure more than lovers of God; having the form of Godliness, but denying the power thereof." This Paul testifies according to the wisdom given to him. Who that is intimately acquainted with the signs of the times needs to be informed that this is true to the life of many—perhaps, the majority of those who profess Christianity." The modern wail is expressed by "Christendom," in the *Argus*, when he says: "Now-

adays is not the principle of sacrifice pushed into the background? Church families that will give some of their money to the support of the ministry or missions will not give their own flesh and blood. Will men take time and effort from their business to give to their church work? Choirs have to be paid, and in America it is reported even Sunday School teachers have to be paid to ensure sufficient and regular service. Is it not true that the spirit of sacrifice has died out of the modern church, and so it has lost power over the community?"

Not all the truth.

It will be admitted, of course, that there is much truth in both indictments. But it would be the saddest thing in the world if these indictments contained all the truth. Fortunately they do not. There is a brighter side as well; and it is a good thing, while not ignoring the darker side, to keep our faces towards the bright and hopeful aspect of things. Every century has its pessimists. Nay, more, every generation, every decade, and every year, have those who look upon the time in which they live with gloomy foreboding, as the "last time" and the worst that ever was. The truth is that we are all influenced by our immediate environment, and our present success or failure, either in religion or business, colors our outlook upon life. The incurable pessimist is the man who hugs his grievances, and refuses to discover that in some spots the sun is still shining. A recent writer sums up the situation in the following words: "There is a pessimistic tone among a great many religious people to-day. They talk and write as if they felt there was something wrong, and they hardly know what it is. They say as they have said before, as they have always been saying from the first, that religion is perishing; they say that the reckless pursuit of pleasure that is going on now is destroying the serious spirit of our people; they tell us we are not to-day what we once were. I don't know how far all this may be true. I believe most of the pessimism of to-day, as it always is, is blind, bilious, and untrue."

A transition period.

It would be a great comfort to all of us if we could believe that the last sentence in the preceding paragraph was a correct diagnosis of the case. It is just as wrong to be blind to the evil as it is to be blind to the good. There is no escaping the fact that destructive criticism has left its impress for evil to a certain extent upon the pulpit and the pew. But we believe the majority of Christian men and women have not troubled themselves much about it. It has touched the pulpit more than the pew. The people have suffered from the uncertain note in preaching. Principal Selbie of the Mansfield College, Oxford, says, "The situation is one of transition rather than of crisis. To those who really believe in the guiding hand of God, the present distress is not the beginning of the end, but only the darkness that precedes the dawn." The church will regain its power when its preachers return to positive teaching and reaffirm with enthusiasm the great central truths of the gospel. There is always an age of doubt, only in some ages the doubt is greater than in others. But every age witnesses the ultimate triumph of Christianity. In the long procession of the centuries, Christianity has passed through many phases of peril. The Ark of God has been in many perilous places, but the final victory has always been with the risen Christ.

The outlook.

If the cloud is dark it has a silver lining. The outlook is full of hope and cheer. The church of the first half of the nineteenth century, of which Campbell wrote so scathingly, was succeeded in the latter half by the larger vision of world-wide missions. And this glorious enterprise has been marked by unselfishness and heroism, only paralleled in the first century of the church's history. And, in spite of everything, this work goes on with undiminished vigor in the twentieth century. A missionary church is a living church. Judged by this standard the age of faith has not passed, nor is the

church in process of decay. We are not prophets, but we venture to say that the remaining part of the twentieth century will witness the eclipse of all previous efforts to extend the kingdom of our Lord and Saviour Jesus Christ. China, awakening from the sleep of centuries, is calling for us and asking for our prayers. The Men and Religion Movement in America, the Brotherhood Movement in Great Britain, are enlisting in their ranks great sections of the manhood of two mighty nations. Above all, God has not lost his grip of the church, and so, the Golden Age still lies before us.

Editorial Notes

Failure of "Liberalism."

There may be differences of opinion as to the success or failure of what is called Liberalism in politics, but there can scarcely be two ideas about the fact of the failure of so-called liberalism in religion. This includes Unitarianism, Universalism, New Theology, etc. The *Christian Standard* of America contains an article by H. F. Lutz dealing with an address by ex-president Eliot of Harvard University to the Unitarian, Universalist and Congregationalist clergy of Boston. Dr. Eliot said that "The orthodox churches are handicapped with an unpreachable faith in foreign lands, and yet with generous gifts of money and enterprise and devoted self-sacrifice they are working in foreign fields and doing the very things needed to be done, even while they contradict the elements of their faith." On the other hand, "the liberals (Unitarians, Universalists, etc.), with magnificent ideals, with glorious concepts, with the truth of Christ in all its purity and simplicity, sit in snug content offering the world of missions, in the hour of its hunger, only the dry bones of criticism of those who already serve." Commenting on the above, Mr. Lutz well says: "To hear the chief high priests of liberalism in America in the same breath boast of the beauty and power of liberalism in theory, and acknowledge its utter failure in practice, should be enough to cause even children to laugh from an intellectual standpoint."

Failure in America.

But not only is "liberalism," with all its beauty and power, a failure in foreign mission enterprise; it is an equal failure at home. The writer quoted above points out that Unitarianism as a religious movement has been in existence for over a hundred years. "It has had Harvard University and many of the leading literary lights of this country and millions of dollars back of it. What has it accomplished? After more than a century of effort with the greatest intellectual and financial support a new religious propaganda has ever enjoyed, it can only show a few hundred small churches.

They might better be called small literary societies that meet once a week to hear an essay on poetry, science, philosophy, sociology or religion. It is true, as it boasts, that it has had a powerful and far-reaching effect upon other religious bodies, but it has been a destructive, disintegrating effect. Close observation and investigation will show conclusively that the more so-called liberalism and the less evangelical faith among Unitarians and other religious bodies, the less their good works and the greater the smug content that sits idly by and does nothing. H. K. Carroll's annual statement of church statistics shows that both the Unitarian and Universalist bodies (actuated by the same liberalism or rationalism) are small stunted bodies, whose growth was arrested before it was fairly started."

Failure in Germany.

The failure of "liberalism" is not confined to America. The *Literary Digest* is quoted thus: "That 'liberal' theology has made an almost utter failure in Germany is asserted by one of its leading spokesmen in a liberal religious organ. It consists too much of mere negations, he thinks, and has no strong faith in anything. The masses have rejected it, and the educated have accepted it only in small numbers. Practically it is a failure, and he demands a reconstruction along new lines, with new ideals and new methods." The "leading spokesman" is Dr. Rittelmeyer of Nuremberg, and here is a part of his frank confession: "One trouble is that modern theology has entirely grown out of criticism. Its weakness is intellectualism. It is a negative movement. We can understand the cry of the orthodox, that advanced theology is eliminating one thing after the other from our religious thought, and they ask, What is left? True, we answer, God is left. But is it not the case that the modern God-father faith is generally a very weak and attenuated faith in a Providence, and nothing more? And on this subject, too, we quarrel among ourselves, whether a God-father troubles himself about little things only or about great things, too, such as the forgiveness of sins. We do the same thing with Jesus. We speak of him as a unique personality, as the highest revelation of the Father, and the like, but always connected with a certain sceptical undercurrent of thought; but we do not appreciate him in his deepest soul and in the great motives of his life. He is not for modern theology, what he is for orthodox, the Saviour of the world and the Redeemer of mankind."

Failure in Australia.

As in America and Germany, so in Australia, Unitarianism as an organised force is a pronounced failure. While all the evangelical bodies are progressing, the number of Unitarian churches in the Commonwealth can still be counted on our fingers, and, as powerless as the impotent man at Bethesda, but, unlike him, refuses to recognise the divine authority of the only being

who can say, "Take up thy bed and walk." As a German evangelical paper says: "The psychological and spiritual solution of Rittelmeyer's problem is not so far to find. The soul of man cannot live on negations. To stir the soul there must be positive principles and epoch-making historical facts, such as are offered by the Scriptural teachings of Christ and his words. There can be religious life only where there is faith in him who is the truth and the life." Just in proportion as the paralyzing influences of "liberalism" gain a footing in the churches not Unitarian in name, to that extent will they cease to become a power for the regeneration of humanity. Any theology that does not present Jesus as "the Saviour of the world and the Redeemer of mankind" contains within itself the seeds of its own dissolution. The cross of Calvary is the only hope for the sinner, the only source of power for the saint. If we are to judge of a tree by its fruits, the Christianity of a crucified and risen Jesus stands justified before the world, while Unitarianism stands condemned before her own children on the testimony of her own witnesses.

Loyalty.

By Thos. Hagger.

Loyalty or faithfulness to principle should characterise the members of Christ's church. But in this backboneless age this trait of character is often wanting. Some members remove from the neighborhood of a strong church to a community in which the cause is weak and struggling, but instead of manfully associating themselves therewith they will meet and work with some strong or fashionable denominational church. At other times members will go on a visit to some place in which there are a few disciples bravely struggling to keep the banner floating, but instead of assembling with that little band on the Lord's day, they will be found present at, and perhaps participating in the worship and work of one of the other bodies, or worse still, attending no service at all.

There is a need for sound instruction in all the Churches of Christ, so that members will understand the teaching of the New Testament on the oneness of the body of Christ, and will have courage enough to be true to principle at all times, in all places, and under all circumstances.

Giving is the crowning grace, because it is the manifestation of the highest excellence. It is the result of sympathy, usefulness, of contact with Christ, of drinking in of his spirit.—A. McLaren.

If we cannot find God in your house and mine, upon the road-side or the margin of the sea, in the bursting seed or opening flower, in the day duty and the night hymn, I do not think we should discern him any more on the grass of Eden or beneath the moonlight of Gethsemane.—James Martineau.



The Conquering Church.

By Ernest C. Mobley.

God creates the material with which man must build. God procures salvation, but man must maintain Christian character. Christ perfected the scheme of redemption, but the conquest of the world is wrought by human agencies. Christ was our Moses in leading man out of the wilderness of despair and laying the eternal foundation of God's kingdom, but the Holy Spirit became our Joshua to lead us into the promised land.

The Spirit does not use wood, hay and stubble in building. Our materialistic views are encouraged to-day by our ultra-conception of the church as an architectural structure made of stone, wood and brick. These are necessary houses where the church meets for worship. The church is founded on the Deity of a living person, and is built of regenerated and consecrated men and women. God has ever expressed himself through some organic form. His Son came in the person of man. His Spirit is the heart of the church.

Data of Christianity.

The Church must have a Divine Foundation. That foundation is not some "cardinal theological belief" nor some "primary ethical principle," but a Divine Person, "Whom say ye that I am?" is a notable question and startles us to think it should be treated as a fundamental one. The truth of a teacher's message always seems more important than anything about the teacher himself. Yet Christ declared that his church would be built on the answer to this question. The data for Christianity is found primarily and essentially in Christ. This is strikingly evident in all his public teaching. Compare the didactic method of his teaching with that of all other teachers. "All other great teachers are conscious that they are but pointing to a realm of truth and they efface themselves before its eternal principles," but absolutely alone among leaders of the soul, Jesus absorbs the highest principles into his own personality. Of the man who would see the Father, he asked, "Hast thou not known me?" To the seeker after eternal life, he said, "Follow me." No other has ever dared to teach thus. As a German author of much insight says, "He knew no more sacred task than to point men to his own person." Mr. Simpson says, "Who else has said of Truth not only that he teaches it, but that it is he: of the vision of God, not only that he has found it, but that it is in the sight of himself; of that which

supplies all man's need of rest, of spiritual food, of strength, of pardon, not only that he can point to it, but that it is all in him." Jesus did this habitually, deliberately and pronouncedly. It differentiates him as a Teacher from all other teachers. Others know they are but messengers of truth; "He is also the Message. They are but torch-bearers; he called himself the Light of the world. They point to the Truth; He said, 'Come unto Me.'" All this is the unique note of Christ's teaching. In his training of his disciples we see it carried on systematically and step by step so distinctly that an intelligent reader perceives that the conversation at Caesarea Philippi was not incidental, but a carefully planned climax.

The fact of Christ.

Another eminent German authority, after saying, "that the religion of Christ goes mysteriously back to his person," adds "This fundamental fact alone enables us to understand the religion which sprang from it." This position alone can solve the two significant features in the religious condition of the world at the present hour. Unbelief has settled down into agnosticism. As subtle as blood poison, it is silently sapping the life of the churches. The day of the Deists is past. We no longer have Bradlaugh and Ingersolls, but these facts do not mean that the age is agreeing to Christian faith. They mean rather a more settled refusal of it. The reason is, that men more than ever feel the difficulty of answering at all the great question of God and the Soul. The origin and meaning of the universe are something so far and vast, and life is something so complex, that we cannot say much about them on the religious side. "Nature, we can know, but this nature stretches out to the infinite, we cannot see what meets her there." To such an one comes the great Master of the Soul with his revolutionary re-statement of the problem of religion. He says this in effect, "You say you cannot answer the great question of God; it is beyond your ken. Here, then, is the way to approach this question: What is your attitude toward me?" Whatever else this question may be, it is answerable. If the being of God is beyond your ken, the Fact of Christ is not. He is a fact of history, cognizable as any other phenomenon. The data of Him were and are in a positive fact and not in inchoate feelings or ideas in the inarticulate region of faith. The data are in an his-

torical person, a fact as available as any other fact."

This position helps to answer the question, "What is the religion of Christ?" Christendom is full of Christianities, and to say what simply and essentially is the Christian religion, is one of the problems of this century. In one view it is bound up in an ecclesiastical right. In another with dogmatic belief. In a third with the morality of a man's conduct. "One section is ever accusing the other of imperilling the kernel with the husk, and in turn is accused by the other of sacrificing everything by surrendering the shell." But with Christ as the centre, the inquirer knows at least his data and can begin. This conception gives the only satisfactory basis for union and conquest. Whatever may be said of the building, Christ is the authentic site.

The church.

The church must be built of regenerated men and women. This same great person, our founder, said that He would send the Holy Spirit, and that the Spirit would direct the building of His church. The Spirit came to the little organisation on Pentecost and built three thousand souls on the One Foundation. Then began the unparalleled sweep across the Roman Empire and down the pathway of the centuries. Christ in his first public sermon said plainly that the alien must be regenerated from above. Like begets like. We must possess character in harmony with the organism of which we form a part. Our natures must correspond to the essential elements in our environment. The fish could not be taken from its element, the water, and be made to live in the air, until a new nature should be made to correspond with the new element. The carnal mind cannot live in the presence of God until it has been recreated in his likeness. Man carries concealed in the rough case of the human, a marred image of God. The Spirit's mission is to take the Word and brush all stain from the face of the portrait.

The only Saviour.

Man, with all of his marvellous powers, cannot save himself from sin. Christ alone can save. As the muddy water through a process of filtering, comes out clear as crystal, so sinful man, through the process of regeneration, comes out before the world a new creature in Christ. This is the strangest fact of Christ; Jesus, who lived in Palestine, is better known to our age than any other age since his own. So great hath our Zion grown. The fact of Christ is not only a fact of history; it has also become a fact of conscience. It has arrested and arraigned our moral being; it has interrogated it; it has asserted itself as an authoritative reviewer of our life in the very factnesses of our thoughts, our affections and our will. It does so with a strange inevitableness and with a remarkable right to do so. The more we candidly keep our minds and hearts and consciences open to the representations that even an historical appreciation of Christ

make upon them, the more does that impression turn to moral issues within us. "We had thought intellectually to examine him; we find that he is spiritually examining us." We study Aristotle and are intellectually edified thereby; we study Jesus and are in the profoundest way, spiritually disturbed. We cannot escape taking up some inward moral attitude of heart and will in relation to this Christ. "A man may study Jesus with intellectual impartiality, he cannot do it with moral neutrality." We began it in the calm of the study; we are called out to the field of moral decision, where with some of us at least, are forces that will not yield without desperate struggle. We opened with the question of Jesus; now the question is about ourselves. We cannot go on, nor can we even leave off, as if the issues never had been raised. Like Pilate, we must do something with Jesus.

The moral ideal.

The church must reflect the distinctive features in the character of Christ, and the first of these was purity. The only perfectly unstained man to whom the world purity could be applied without any reservation whatever. Christ puts into virtue a passion before which vice is not condemned, but consumed as by a fire. "He charged the ethical nature with an intolerable radiance and raised it to a white heat." He made purity the moral ideal of human character and changed virtue to an inward refining of the soul. "His life was clean, transparent, pellucid as a hillside spring in which all that is turbid and foul is sunk and which reflects in all its depths only the sweet, glad light of heaven." It is a detailed picture of a man "who never made a false step, never said the word that ought not to have been said, never fell below perfection." Such a portrait of necessity a true portrait. "Artistic inspiration is a fine thing, but it is simply non-sense. It is no use to say that it reached such an unheard-of height in four Jewish writers of the first century as to enable them, and all of them harmoniously, to draw from their imaginations the lines and colors, the lights and shades of the perfect man. And they did it. But only one thing accounts for their being able to do it. That is simply veracity. They had a model, and they copied it faithfully. And because, first, the model was faithful, the reproduction, being faithful, was perfect, too.

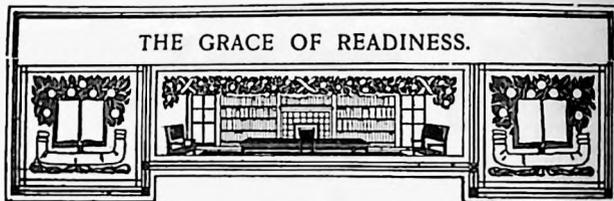
More than great.

"Christ is not one of the group of the world's great. We talk of Alexander the Great, and Napoleon the Great, but Jesus was incomparably greater than these. Yet who would speak of Jesus the Great? "Jesus is apart. He is not the great. He is the Only. He is simply Jesus. Nothing can add to that."

The absence of Jesus appears in two ways—His moral experience and that of other men are not parallel. He who so searchingly told others of the evil within their hearts, made no confession for himself. Not only did he never betray a sense

of any moral imperfection, but he regarded himself as sufficient for all others' needs. "If any man thirst, let him come unto me and drink." This reveals a singularity by which Jesus is not only separate from sinners, but is also distinct from the saints. "Others are lost sheep. He is not only not lost, but is the Shepherd. Others are sick. He is not only in health, but is the physician. Others' lives are forfeited, His is the ransom. Others—all others are sinners. He not only is not a sinner, but is the Saviour."

In addition to his purity, Christ united in a distinctive and unique way, heaven's expression of love and the divine sense of real forgiveness, and God's manifestation of true humility. These four paramount features raised Christ above the highest and holiest. And to build the church, each member must reflect these characteristics as perfectly as possible. We must be pure in life, unique in love, God-like in forgiveness and Christ-like in humility.—Christian-Evangelist.



By J. H. Jowett.

I suppose that one fair test of the quality of our life would be found in an examination of our readiness. What are we prepared for? What is the nature of our predispositions? What is the plastic power of our character in relation to the general circumstances of our days? The Apostle Paul always had healthy and honest pride in his readiness. It is one of his favorite words. It springs to his lips whenever he gazed upon the probable succession of events as they approached him. He knew himself to be competent in Christ Jesus. He knew that in the Divine strength he would be level to the most pressing circumstances, and equal to the immediate burden or task. He knew there was no need for him to be overwhelmed by any prospect; the crisis would find him prepared. I want to examine one or two aspects of this characteristic readiness in which the Apostle glories.

Always ready.

"Ready unto every good work." What does he mean by good work? The Christian life is not a series of good works like scattered street-lamps along a road. The life of goodness does not find its symbol in separate lights, but in a line of light; not in intermittent lamps, but in unbroken radiance. If our good works are only to be like occasional lamps, what is there to be between them? Some time ago I was asked to join a society every member of which pledged to do "one good action every day," but what about the other part of the day? What of the shaded road between those spasms of goodness?

How often can we do a good work? We can do one as often as we do anything. Everything can be made good because everything can be done as the Lord would do it. The great Apostle was "ready unto every good work," because he was ready to make good of every circumstance, and to compel it to shine with the light of the

Lord. Paul was ready to consecrate everything. The Christian life to him was not a series of crises, it was a continuous progress. He seized every situation as it came to him, and used it to the glory of the Lord. If the commonplaces of life are made good we need have no fear about the crises. If ordinary things are made beautiful, the extraordinary things will look after themselves. The Apostle Paul had the same consecrated spirit in tent-making as he had when he was writing one of his immortal letters. If I had lived in his town, and had been wanting a tent, I would like to have bought one which had been made by Paul. His common work was a good work, acceptable unto God. If I had lived in Nazareth in the days of the Master, and I had wanted to buy a yoke for my oxen, I would have gone to the carpenter's shop and got one that had been made by the Carpenter's Son. That common implement would have been a good work. If I had lived in Philippi in apostolic days I would have bought my purple from Lydia. If I had lived in Northampton in his day I would have bought my boots from William Carey. Carey put the same conscientiousness into his common labor which he put into his enterprise for the evangelisation of the world. He was "ready unto every good work."

Ready for all good.

The Apostle Paul did a good work when he preached the gospel on Mars Hill, but he was continuing his good work in his quiet life in the home of Aquila and Priscilla. His host and hostess were forever telling their friends what a benediction it was to have Paul in their house. Not that their talk was "goody-goody," but that it was always good. Not that it was never humorous, but that it was never unbecomingly so. Their conversation was chaste; it was sparkling, but it was always pure. And therefore do I say that the symbol for the

Apostle's life was not a series of lamps but a line of light. He was ready for whatever came, and he illumined the immediate circumstance with the spirit of the Lord. The thing that came to him every moment he received in the power of the Holy Ghost. And if the Christian Church should exhibit the same unbroken radiance, it would be a mighty witness for the kingdom. If we could reveal the Holy Spirit in our laughter, in our sorrow, in our recreation, in our work, in our rest, in all our relationships with those who work for us and are associated with us, then everything would be a good work, and everything would redound to the honor and glory of God.

"I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord."—The Apostle was ready to pay the penalties of the truth. He was ready to lose anything rather than prove faithless to his Lord. He had "suffered the loss of all things," home, friends, situation, and prospect, and now he was confronted with threats of imprisonment and possible death. But he was ready! It is very evident that this man did not want a cheap religion, a religion that cost him nothing. Religion that costs nothing is worth nothing. A religion that sheds no blood can render no vital service and can experience no heavenly joy. Paul was ready to be bound; he was prepared for any hardships which might assail a soldier of the truth.

Ready for suffering.

What are we ready for in the way of suffering for the truth? Take the suffering of the lowest degree. Are we ready to suffer physical weariness for Christ? Are we ready just to be tired in his service? We are willing to be tired in pleasure, and in making money, and in seeking position and in holding it; are we ready to be tired in the way of the cross? I heard a woman say who had been doing a tremendous day's work for Christ, and who seemed very exhausted, "Yes, I am very tired, but it is a blessed tiredness." Are we ready for that?

Are we ready to lose the good-fellowship, and even the friendship, of some people, in the strictness of our fidelity to the Lord? Are we ready to be "dropped" because we refuse to lower our flag? There are circles in every city that would not tolerate us if we were to become out-and-out Christians. The presence of the faithful disciple of Christ is to many people like a day of judgment. They resent the presence and pour upon it every form of scorn and discomfort. Are we ready for such suffering? Fine conscientiousness always arouses the enemy; are we prepared for his opposition, or do we raise the white flag of surrender and march along the easy way with the foes of the Lord?

"I am ready to be offered." The Apostle was ready for the sacrament of death. And here the word "ready" is not the dull passiveness of the servant awaiting the commands of his master. It is the readiness of the bridegroom awaiting the call of his bride. It suggests forwardness, cheerful-

ness, alacrity, and in this spirit is the Apostle ready for what I have called the sacrament of death.

A sacrament is not an end. It is an appointed means for reaching an end. It is a subordinate means for gaining something greater. I have likened a sacrament to a subway, which is not intended to be lived in, but to be used to get somewhere. The broken symbols at the Supper are our helpers to bring us to the once crucified but now glorified Lord. And death is a sacrament. It is a means and not an end. It is a subway which brings the Christian to the paradise of God.

The Apostle Paul always looks beyond the dark means to the glorious goal. "To die is gain"; "To be with Christ, which is far better"; "To be forever with the Lord"; "O death, where is thy sting?" "Henceforth there is laid up for me a crown of righteousness." And in every one of these exuberant words the Apostle looks beyond death to the glory to which death introduces him. And this death was scarcely a subway to the great Apostle. It was more like a short tunnel, through which he could see

the sunny green fields on the other side. No wonder that with such a triumphant conception of death as servant and not as master the Apostle could jubilantly say "I am ready to be offered."

Such was the readiness of the Apostle Paul. He was ready to evangelize everybody; "I am ready to preach the gospel to you that are in Rome also." He was ready to sanctify everything; "ready unto every good work." He was ready to pay the penalties of fidelity; "I am ready to be bound and even to die." He was ready for the sacrament of death; "I am ready to be offered." "Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself and make them to sit down to meat, and will come forth and serve them Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not."—Christian World.

As surely, as irrevocably, as the fruit had falls before the east wind, so falls the power of the kindest human heart, if you meet it with poison. —Ruskin.



Jesus Heals Blind Bartimaeus.

And they came to Jericho; and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. And many charged him that he should hold his peace; but he cried the more a great deal, Thou Son of David, have mercy on me. And Jesus stood still, and commanded him that he should be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.—Mark 10: 46-52.

N.S.W. Letter.

By H. G. Harward.

The writer is not a singer. His audiences know that. Never has he attempted a solo part in any musical production. But as it is now too late to join the chorus which sounded the praises of the Austral Publishing Company in the special issue of May 8, he would like to sound a loud "Amen" to all the good things expressed in that number.

The services of this company have been, and still are, invaluable to the work of the Lord in this Southern Hemisphere. The operations of tent and other special missions, and the employment of State evangelists, have been possible through the support given by those in charge of our publishing house. Our educational work would never have attained its present high standard of efficiency and equipment, if the Austral forces had not been at work in the interest of the Bible College. Every movement within the Churches of Christ seeking to further the gospel has met with the hearty endorsement and enthusiastic support of the "Christian." Without its aid most of the progress of recent years would have been impossible.

It has attained its majority. More than ever should its management and employees be kept busy in ministering to the needs of our growing work. Let us increase the circulation of the "Christian" by placing it in the home of every member. Let us keep the printing presses busy preparing literature in advocacy of Bible truth, to supplant the false teaching so freely advertised at the present time. Let us respond to J. Inglis Wright's plea to inaugurate a Free Literature Distribution Fund, that the whole of Australasia may know the things which are most surely believed among us. Thus we shall fittingly express appreciation of the sacrifice and service of those who have made the Austral Publishing Company possible, and worthily celebrate the attainment of its majority.

This is a great State. All of its citizens emphasize the fact, and even the transient visitor expresses his hearty endorsement. Think of its Metropolis with its 750,000 population, and extending so rapidly that a house is no longer classified as a necessity, but as a luxury which consumes a large proportion of the worker's wages and of the preacher's salary. Think of its vast dimensions—over 700 miles separating its Southern Victorian border from its Northern boundary at Queenland. Think of its fertile soil, even in a moderate season its fields laughing with beautiful harvest. At the railway stations in the Riverina are lying thousands of bags of wheat waiting to supply the needy markets of the world. Think of its mineral wealth—coal, iron, tin, gold and other precious metal inviting men to investment and labor to bring them forth from their dark hiding places, to do

service for man. Just think of the material characteristics of New South Wales, and you will admit the greatness of the State.

Just as a man's life is more than meat and his body than raiment, so a State is more than its population and its possessions. One Home Missionary has informed us of a man's estimate of his district as "containing so many thousand sheep and cattle, besides men, women and children." In our evangelistic effort we are interested in the cattle and sheep because our country brethren have the privilege of converting them into money to replenish an empty Home Mission treasury. But we are specially concerned about the men, women and children of the State. They make necessary, and render valuable, our missionary enterprise.

This State is great in its need of Christ. It strikes and lock-outs; its vanity and pleasure; its discord and discontent; its secularism and sectarianism; its Romanism and rumism are the sad evidences that this State is in urgent need of Jesus—"The Harmoniser of discords, the Rebuilder of the storm winds of passion"; the one and only Person who can right wrongs, remedy evils and usher in the glial day of universal peace and co-operation among men. Yes, the State needs Jesus. Not merely "Our Plea"—for it is possible to have a passion for that, and not be very much possessed by the Lord. With Zinzendorf our experience should be: "I have one passion, that is Christ."

This State is great in its opportunity for evangelistic enterprise. No place is more given over to the pursuit of pleasure than the city of Sydney. Strong spiritual life does not characterise the life of the average church member. Picture entertainments are more attractive than the prayer meeting or church service. In one town recently visited where there are four church buildings and three preachers, there is no weekly prayer meeting. Spiritual stagnation is in evidence right throughout the State. And many Churches of Christ are as sadly deficient as denominational congregations.

It is a time for aggressive evangelism. Such as emphasises not only the conditions of coming into Christ, but also the means of continuing in Christ. We are numerically a feeble folk in New South Wales. Four thousand members! What are they in the midst of a big population and in the presence of so much need? Minus God, Christ and the Holy Spirit, they are nothing. But plus these, they are omnipotent and invincible. Athanasius once declared: "If the world goes against the truth, then Athanasius goes against the world; for Jehovah and Athanasius are always a majority." If the four thousand statistical members of the Churches of Christ in this State represent 4000 disciples—pupils of Jesus; or Christians—followers of Christ—what a splendid force we have for the deepening of the spiritual life of the saints, and for the conquest of sinners for our Lord.

The church is not an obsolete institution. The gospel has not lost its power. The

former simply requires less conformity to the world and more conformity to Christ. The latter just needs the channel of pure and consecrated lives, through which its refreshing waters may flow to enrich the parched souls of men.

This is our opportunity. Let preachers get nearer to God. Let officers consecrate themselves anew to Jesus. Let churches purify themselves, and humbly seek an infilling of the Divine Spirit. Then shall brethren dwell together in unity; sanctified money flow into the treasury of the Lord; and sinners experience the saving power of Jesus. This is a great State. Let us make it God's.

The supreme power of the church is the power to tell the truth. This is other than charity, except as the truth is told in love. But the truth to be told must be known, and to be known it must be sought out. Courage without knowledge is mere audacity. It may exhibit the man, it will not help the truth. I believe that the power of the church of the future will rest more, rather than less, upon the pulpit. A truth-telling pulpit will carry the truth into the deepest and most remote places.—W. J. Tucker.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Churches, towards Support of Preachers: Maryborough and Bet Bet, £32/12/6; Kaniva, £9 10/-; Lillimur, £9/10/-; Stawell, 4/-.

Churches, per Collectors: Preston, 7/-.

Individual Contributions: Bro. and Sister H Pang (Conference promise), £10.

Total, £87/19/6.

Thos. W. Smith, Sec., W. C. Craigie, Treas., "L'Allegro," 720 Rathdown-st., 265 Lt. Collins-st., North Carlton, Melbourne

Home Missions Directory.

AUSTRALIA (FEDERAL EXECUTIVE):

A. C. Rankin, 59 Manningtree-road, Hawthorn, Victoria.

QUEENSLAND:

F. A. Bignill, Kobe-st., Albion, Brisbane.

NEW SOUTH WALES:

H. G. Payne, Pretoria Parade, Horn-by, N.S.W.

VICTORIA:

T. W. Smith, "L'Allegro," 720 Rathdown-st., North Carlton.

SOUTH AUSTRALIA:

D. A. Ewers, Mile End, Adelaide.

WEST AUSTRALIA:

H. J. Banks, Subiaco, Perth.

*TASMANIA:

NEW ZEALAND:

*Auckland District:

*Middle District:

*Southern District:

*Names and addresses of secretaries wanted.

Here and There

Four confessions at Queenstown, S.A., on the 18th.

We understand that the tour of the churches by P. A. Davey is being postponed till later on.

We have received from the Broodrick church, W.A., the sum of £1 for the Federal Evangelical Fund.

The address of A. A. Barratt, secretary of the church at Belmore, N.S.W., is now York-st., Belmore, N.S.W.

Bro. McG. Abercrombie preached at Merbein, Vic, last Sunday night, and addressed the church there in the morning.

We came across this fine sentence the other day: "God loves givers like himself." Let us keep this in mind for July 6.

H. E. Cole is now secretary of the church at Fremantle. His address is c/o Mr. J. H. Invercity, High-st., Fremantle, W.A.

E. G. Warren, who is now serving his seventh year with the Kadina church, has accepted a three years' engagement with the church in Fremantle, West Australia.

The church at North Melbourne is making extensive preparations for the mission to be held there in July. Bro. A. Hutson and the local brethren deserve success.

Bro. Jenner and family recently removed from Colac to Port Fairy, Vic., since their removal the Sunday gospel services have been re-commenced, most of the preaching being done by Bro. Jenner.

G. P. Cuttriss commences work at Almonta, under the S.A. Committee, on July 1. We are informed that Bro. Goodwin, of Horsham, is to take up the work at Mallala and Long Plain vacated by Bro. Cuttriss.

Twenty confessions up to Sunday night last in the Mellura, Vic., tent mission. Seven of these were received into fellowship at the morning service, together with three baptised believers. Large audiences are assembling nightly.

The Melbourne East Saturday Co-operation paper starting the cause at Elsternwick the first Sunday in June. All those who can forward names of members living there please forward to E. Moody, 89 Wilson-st., Hawkburn.

The new and magnificent auditorium just open in Collins-st., Melbourne, has been secured for a united public questions demonstration by the Churches of Christ and the Baptist Churches. The meeting will be held on Thursday, July 3.

We have received, per J. Ingle, Wright, another edition of £10 from the Elburn Trust Fund. This makes £15 received to date. Free distribution of our literature to the amount of £10 has been made by us, and widely distributed over Australasia.

Kadina, with a population of 1000, is one of the most promising fields north of Adelaide. The church is now needing another preacher. F. Curdson, Wallaroo Mines, is the church secretary. The building is in the Main-st., and is free of debt.

H. Kingsbury is prolonging his stay with the church at Lygon-st. until August, in order to make the way open for Bro. Griffith to conduct a mission at Brisbane. All concerned are to be encouraged on the generous and brotherly spirit displayed.

H. G. Harward is to conduct a series of "Six Day Revival Services" in some of the Sydney districts during the winter months. Those are needed to strengthen the spiritual life of the members, save souls, and enable Bro. Harward to become acquainted with the various churches. The first will be held at Auburn, from June 1 to 6, then North Auburn, June 8 to 11. The Home Mission Committee will attend a basket tea at Auburn on Monday, 2nd, to meet the members.

Bible School Union (Vic.).—The next meeting of the general committee will be held on Monday evening, May 26, at 8 o'clock, in the new hall, Christian chapel, Swanston-st. Business important. All delegates are requested to attend.—J. V. Potts, Hon. Sec.

Tour on India by the Federal F.M. Secretary is everywhere being well received. The remaining dates:—June 1, Prahran; June 6, College of the Bible; June 10, Moreland; June 17, Balmain-st., Richmond; June 18, South Yarra; June 24, Ascot Vale; June 25, Newmarket; July 1, North Carlton; July 2, North Fitzroy.

Will secretaries of schools and churches please note that W. J. Madral, 24 Colm-st., North Sydney, has been appointed secretary of N.S.W. Bible School's Committee in place of W. A. Smith, who has served the Committee so well. Organising Evangelist's address is William Gale, 16 Hayberry-st., North Sydney. Telephone 1286, North Sydney.

Preachers from all parts of Australia are writing the Federal Foreign Missionary Secretary, expressing their pleasure at the literature being sent them in connection with the coming offering, and promising hearty support. If it is true, as we goes the preachers, so goes the churches, there ought to be a liberal response on the first Lord's day in July.

The next visit to the Cheltenham Benevolent Asylum, Vic., will take place on Wednesday afternoon, May 29. The visit this time will be undertaken by the Preston and North-st. churches combined. Bro. Binney will be the speaker. Take train for Cheltenham leaving Flinders-st. at 1.12 p.m. Cabs at 6d. a passenger are available on arrival at Cheltenham. Friends and visitors will be welcomed.

At the recent N.S.W. Conference, the Secretary of the Alliance stated that the Churches of Christ were in the front ranks of Temperance and Abstinence workers. In view of the poll to be taken about the end of the year No-License Leagues are being reorganised. Many of our members are working, and all are urged to do their best to make the most of this "year of opportunity."

"If not too late, I would like to add a word of congratulation and appreciation to the Austral Publishing Co. and the 'Christian' body necessary to the progress of the great cause we advocate, therefore are worthy of our support. It is the duty, and ought to be considered a privilege of every preacher and worker to call attention to the good work done by both whenever an opportunity presents itself. Personally I believe the Austral and the 'Christian' stand in the front rank of commercial and literary enterprise, and trust that under the able management of our esteemed Bro. Dunn may enjoy continued and increased prosperity."—E. W. Pittman, Glenelg, S.A.

A correspondent writes: "About the best commendation of your valuable paper I know of came under my notice last week. A well-known doctor—not a member of the Churches of Christ—placed the thermometer in his patient's mouth and took out the special number of the 'Christian' which was lying on the bed, and became so absorbed in its contents that he forgot all about the patient's temperature until made alive to his position by the discomfort of the patient. I would not give the doctor away, so none remain unknown, but please accept my congratulations upon the successful career of the 'Christian.' That is the word that expresses my opinion—'Absorbing.'"—

J. Woodard, secretary of the church at Killbuck, N.S.W., writes: "As there is much being said just now of the 'Australian Christian,' I take this opportunity of showing one way in which it does good work, and where it is valuable to its readers. The average church member who has the privilege of listening to a strengthening address once a week, at least, has in that the advantage of his brother in the bath. The tried and buffeted disciple in the bath, who has often to 'hold fast,' etc., and 'rest' in the roughest company, looks for and attacks the weakly 'Christian' as a luxury item does a man. Coupled with his regular mighty Bible-reading, it is a source of strength

and encouragement, which he feels to be essential to the success of his Christian life, and which, having once learnt the value of, he is loath to part with. Therefore, I have pleasure in conveying the greetings of the church at Killbuck, wishing all success to the paper, and the cause it advocates.

At the age of 93 Sister Morris on the arm of her son, Chas. Morris, of Ballarat, was present at the City Temple, Sydney, last Lord's Day. Every body was delighted to see her bright face again.

An extra big budget of church news in this issue. Will correspondents kindly turn up the dictionary to find out the meaning of the word "condense"?

As one who has had thirteen or fourteen years' experience as publisher of the *A.C. Bulletin* and *A.C. Standard*, it gives me much pleasure to note the great strides that the "Australian Christian" has made in recent years. Three things are essential to the success of a religious paper—mechanical construction, editorial excellence, and interesting news. In all these the "Australian Christian" excels. One other feature that deserves special mention is the leader writing of our esteemed Bro. Dunn. He has placed at the disposal of the brethren his own notes, his own experience, acquired after long years of experience, and so we have been treated to a series of interesting and educational leaders, embracing the widest range of thought popularly expressed. As a journalistic combination the "Australian Christian" takes a foremost place in the religious literature of the day. It should be widely read by all interested in religious topics, and especially by members of the Churches of Christ—M. McLellan.

Victorian Christian Endeavor Union, Mid-winter Festival.—Mr. W. Borland, M.A., B.D., of Scots' Church, is to be the first speaker at the Mid-winter Festival of the Victorian Christian Endeavor Union. His theme will be based on Paul's old time message, set out in a definite "Call to the Individual of the 20th Century." Mr. E. W. Norwood, of Brunswick, one of the most popular of Baptist preachers, is to follow Mr. Borland and deal with "The Vision of the World's Need." The gathering is to be held in the Baptist Church, Collins-st., on Saturday, June 29, and will be preceded by a council meeting in the afternoon, when it is proposed to widen the membership of the Executive so as to include representatives of Denominational C.E. Committees and Unions. As becomes a festival arranged by the Committee for the deepening of the spiritual life, a week of prayer is to precede it, commencing on Monday, June 2. In addition to private and Society prayer, arrangements are being made in several districts for united prayer meetings. Following such a volume of prayer, the Mid-winter Festival is sure to prove a great spiritual success.

After two and a half years' work in connection with the College of the Bible, C. M. Gordon has intimated to the Board of Managers that at the close of the present College year his services will not be available as teacher and organising secretary. As all who know Bro. Gordon are aware, his success in both departments of his work has been very marked; so it is with great regret that the Board had perforce to accept the resignation, the relations existing between our brother and the Board, Faculty and students, have ever been of the happiest nature. The reason for the resignation betokens Bro. Gordon's interest in the cause of education. It is his intention to pursue for some years a course of study at Harvard, and take his degree in education. He is a man of great abilities. Then, thus equipped, he hopes to place his services again at the disposal of the brethren here. Why Bro. Gordon goes to America for these extra studies is simply because he has already in U.S.A. done much work for which he will receive credit. While we regret the severance of his present connection with the College, we trust that his hopes will be abundantly realised, that God will richly bless him in his own studies, and in his use of these for the advancement of others.

In the Realm of the Bible School.

JOSEPH FORGIVES HIS BROTHERS.

Sunday School Lesson for June 8.

Genesis 45: 1-46: 7.

A. R. Main, M.A.

We come to the end of the testing and the training of the brethren. Rarely do we get a lesson so wholly delightful, so entralling in its interest, so full of instruction and help.

Forgiveness.

"Humanity is never so beautiful as when praying for forgiveness, or else forgiving another." It is good to find the erring brethren conscience-stricken, and suppliants for mercy. It is better to see Joseph laying aside all thought of revenge, with heart brimming over with love, seeking to convince his brothers that he is their brother still. It has been said that two qualities will ever mark the noblest mind: (1) the power to perceive and appreciate an injury; (2) the spirit to forgive it. Sir Matthew Hale was once asked if it would not be gallant and honorable to resent a certain injury. "Yes," was the reply, "but it would be God-like to forgive it."

Joseph's was a forgiveness from the heart. He would not have said that he would forgive but not forget—so often another way of saying that we will not forgive. Moody declared that "they who say they will forgive, but cannot forget an injury, simply bury the hatchet, while they have the handle out, ready for immediate use."

"Few things are more touching in this wholly melting story than the considerate tenderness of Joseph in sparing his brother's feelings, and the exquisite delicacy with which he leads them to understand that he cherishes against them not the least resentment." The rare and beautiful spirit of Joseph's forgiveness has been thus brought out in an analysis of his words: "If it seems a little harsh in its exactions and charges (vs. 3, 4), it is only that its rare and beautiful spirit may have full play. Try to get a full view of Joseph at this point. There is (1) tender appeal—'Come near'; (2) assuring counsel—'Be not grieved'; (3) surprising information—'God did send me'; (4) urgency of existing conditions—'Yet five years' of famine; (5) a great overriding providence—'To save your lives'; (6) a personal advantage to Joseph—'A ruler throughout all the land.' We cannot conceive of anything more charitable, considerate, tender, tactful, forgiving."

The only thing that need further be noted here is the reason for Joseph's delay. One might ask, Why not forgive before? Why did he not reveal himself to his brothers on their former visit? The answer seems to be that the brothers were not prepared for it. The Christian Lesson Commentary has some suggestive thoughts: "There are conditions necessary and inevitable, within which alone forgiveness is possible, and without which forgiveness must forever remain incomplete. The desire to forgive, the willingness to forgive, the eagerness to express the spirit of forgiveness, must necessarily be restrained and the forgiver must refrain himself till these conditions are supplied. The spirit to forgive must meet the spirit

to be forgiven, that which is proffered must be accepted in the spirit in which it is set forth, and the willingness, desire, and eagerness to accept forgiveness must meet a like spirit on the part of him who forgives. Under other circumstances forgiveness must necessarily be partial, incomplete, and fraught with irreparable damage to life and social relations. Had Joseph prematurely disclosed himself and proffered forgiveness to his brothers in the words he here uses, the forgiveness would have been spiritually dangerous and infinitely damaging to them."

"It was not you . . . but God,"

We must take as one of the big lessons of our present study the fact of God's overriding providence. Joseph did not mean that the brethren were not guilty of gross sin; he did not suggest that their wills were coerced; but he told them that God sits as King for ever, that he overruled all for good. "There's no such thing as chance," says Schiller.

W. M. Taylor suggests that Joseph's words "God did send me before you to preserve life" might have been dangerous doctrine to preach to the brothers if they had not been really penitent. Dads puts the other side when he says, "No further view of sin can lighten its heinousness to a really penitent sinner. Prove to him that his sin has become the means of untold good, and you only humble him the more."

The practical value to us of Joseph's lesson will be apparent. Sin and suffering are ever terrible to contemplate. If their presence here is taken as proof of the dominance of evil, our case is hopeless. If Joseph's view be taken, we can take heart. Wordsworth put the case thus in well-known words:

"One adequate support
For the calamities of mortal life
Exists—one only an assured belief
That the procession of our fate, however
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power;
Whose everlasting purposes embrace
All accidents, converting them to good."

We need to guard against the thought that this lightens the sinfulness of sin. The *Sunday School Times* says: "The temptation is to feel that the brothers were simply being used by God here to carry out God's plans. No greater blunder could be made than to let your pupils go away thinking that. Hit at that devilish fallacy, and hit it hard. This is why the opening questions were suggested for discussion. Come back again to them at the close, and let the answers be given with all the positiveness at your command. Men can hinder God's plans, but men cannot defeat God's great purposes. God can and does use sinning men for kind; but man's sin is always a hindrance, never purposes. God never comes out of evil; but pass in spite of evil. Whatever God's purpose was, it was not that Joseph's brothers should sin, as a slave into Egypt for Joseph should be sold the brothers through Joseph."

S. D. Gordon emphasises this thought: "The hand of God works through these dark plottings to overcome the bad and get good. God did not need their badness to help him get Joseph into Egypt. Indeed, their plot put in a serious difficulty to be overcome—Joseph's slavery. God never needs had to work out his plans. He did not need the bitter hatred of the Jews, nor the treachery of Judas, nor the selfish cowardice of Pilate, to work out a plan of atonement for sin. He always leaves man free in his will to do as he chooses, but through a network of contrary purposes, sometimes as here, deliberate purpose, he works with matchless skill to bring out his plan of good, and never fails. This is the great truth of God's sovereignty. He does not get good out of bad, that is impossible; nor by means of the bad, that is equally impossible; but in spite of the bad. The bad hurts. It hinders and makes delays. It has to be overcome. The good would come sooner but for the bad. But no amount of bad or of evil can prevent the final working out fully of God's plan of good. The Devil is persistent, but God is constant. And more yet, God enriches the plan as he overcomes the evil. The delay in time finds compensation in the added touches of God."

Good news hard to believe.

It is often difficult for us to believe. This is the case when fortune far outruns expectation, or where the blessing is so great as to bear no proportion to desert. "They believed not for joy" has been true of others than the eleven apostles. Our lesson is a description of the beautiful way in which Joseph tried to get his brothers and father to believe in the good news. Joseph knew that Jacob would not be likely to accept the words of his brethren that he was yet alive; so he went waggon and presents which would convince Jacob. It was so; at first "Jacob's heart failed, for he believed them not"; but "when he saw the waggon's" his spirit revived and he believed.

A later chapter should be noted here: It is an essential part of our lesson on forgiveness. After Jacob died, Joseph's brethren said, "Joseph will peradventure hate us, and will certainly requite to all the evil that we did unto him" (50: 15). So they sent a message to Joseph praying him to forgive them. They prayed him to do the very thing he had done and had tried to prove to them he had done. But they were so conscious of their sin, forgiveness seemed to be so impossible, that they thought Joseph must have refrained from revenge simply to spare the feelings of his father.

"No wonder Joseph wept when he received their message," writes Marcus Dods. "He wept because he saw he was still misunderstood and distrusted by his brethren; because he felt, too, that had they been more generous men themselves, they would have more easily believed in his forgiveness; and because his pity was stirred in these men, who recognised that they were so completely in the power of their younger brother." Dods goes on to point out that if ever a man had the right to complain of being unappreciated, it was Joseph, and that suspicion of lack of appreciation often embitters characters naturally capable. It is a high tribute to Joseph that such was not the effect on him. Instead of withdrawing sympathy and help, he gave yet more. He comforted them and spake kindly unto them."

FOREIGN MISSIONS

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

Busy Doings in Harda.

During the last two months more evangelistic work has been done amongst the women than for a long time previously. One reason was that we had more volunteer help. Mrs. Shah's children have had good health, and some of the other Christians have looked after them while she has been away working in the villages with us.

Quite frequently four of us have started out early in the morning and taken lunch with us and have worked in three, four and five villages. We have also spent some nights at our outstations. This has been a great pleasure to the Christians in these lonely places.

In some of the villages visited we have had Bible Classes for the young people, and some of the parents are as much interested as the young people.

In these same villages we have a number of houses which we visit regularly, sometimes missing one, two or more other women. At other times a number of the neighbors will come in, and we have good gatherings.

Many times we have met large numbers of people who have come from distances to be present at weddings, and amongst these have been some who had never heard of Christ.

We have had three accidents, and the last time we returned from one of the outstations one of the wheels of the tonga was smashed into pieces, but we were thankful that no one was seriously hurt.

We are thankful for the many opportunities we have had of telling of Christ and his salvation to those needy people, and know the work has not been in vain.

Very little work is being done in the villages in this part of India just now, as the wheat is being harvested, and old and young are in the fields most of the time, so more time is being given to the work nearer home—Yours in the work,—Mary Thompson, Harda, India.

A Busy Native Evangelist.

This month is one of the busiest months for me. Much work to be done in connection with the church, Sunday Schools, and also touring into the villages with the other three evangelists. I had been to 48 villages, and preached to about 1866 people. 57 gospel portions and tracts were sold. In one of the villages we met only two men and ten women. I played a song on my accordion, and then one of the evangelists preached to them. One woman was so impressed that she began to

sob, and after we finished she came forward and offered us a pice, saying, "This I wish to give you for the good message you brought us." We returned her her money, saying, "Freely we have

Our Photo Gallery.



Mr. and Mrs. H. Watson.

There have already been three baptisms at Diksal this year, not forgetting the five of last year. The money we send from Australia under God's blessing is helping to bring this to pass. Let us give liberally on July 6.

received, so freely we give." She was so delighted to hear us say that, for that is not the way of the Hindu priests. In another place we had a similar experience. It was a big bazaar in one of the cities in a native State (Makrai State). One man was so impressed that he wanted to give us a pice for the message. We gave him the same reply. Then he bought a Gospel from us to take to his home.

In another village a weaver (Nadiya by name) was so impressed by the message that he said he

was willing to accept it. We told him a little more about Christ, and the way to accept him. One of the evangelists told him of repentance, faith and baptism. He heard about it all very attentively, and then said he would decide next time we come. We visited him again after two weeks, and told him about Christ again. He said he would be ready for baptism next day or two. We accordingly visited him after a day or two, but found that his people were very hard on him. They had got to know that he decided to be baptised, and they told him they would beat him and kill him if possible, and he was so afraid that he denied Christ before them. But we still hope for him, and will try to see him privately. During the month, besides preaching in the church, I preached 28 times in the villages. The Christian community here enjoyed Christmas festivities very joyfully. We hope this year will be a great blessing to us all in every respect.—M. J. Shah, Harda, India.

Your greatest pleasure is that which rebounds from hearts that you have made glad.

The world is out hunting—what? Heaven is it. And it will be uncaught; it will be caught. A little while and there will be no den so deep, or forest so dark, or forest so remote, that it can find refuge.—Henry Ward Beecher.

Our Special July 6 Jotting.

If you wish to know the spirit missionaries are made of, then read the latest from the Congo:—

Soon after the Foreign Society received the news of Mrs. Eldred's death on the Congo, a cablegram was sent asking Mr. Eldred to leave Louga and go to Bolenge with the other missionaries until reinforcements came. It was thought that the loneliness of the isolated station would be too much for Mrs. Eldred to bear. A recent letter from him runs as follows: "Your cable was received. I truly thank you all for the sympathy, and hope you can soon send the much-needed reinforcements, but as for leaving the work at Louga and going to Bolenge, I cannot do that. My first reason is that Louga is the worst hampered by the Catholics of all the stations. From the first, and repeatedly since, they have spread the report that the Protestants would be driven from Louga. We have had bitter opposition from them. The Louga church is beginning to have larger faith and a greater realization of their strength in the hands of the Master. To leave them at the mercy of their foes is more than I can do. My second reason is that to go to Bolenge would mean to quit. This would be to me a great disappointment. I must not be left idle and thus tempted to brood over my great loss. I submit that the work is too heavy for me or any one man, let us long as I am doing what I can of it. I shall be the happier, and therefore the healthier."

Think of the spirit of our devoted missionaries, and give liberally on July 6.

Watch for Next Week's Jotting.

New Zealand.

WELLINGTON (Vivian-st.)—Bro. and Sister Johnston arrived on Wednesday. There was a good number at prayer meeting last night, about eighty members being present to see and hear Bro. Johnston. The city and suburban churches have decided to conduct a permanent mission in one of the slum quarters. For this purpose a large shop and dwelling have been rented not far from Vivian st. and Bro. Young placed in charge. Bro. Young is an experienced open air preacher and slum worker. He has a wonderful influence, and has already done a lot of good among his fellow-workmen in the Government Printing Office. This brother is doing the mission work absolutely without pay. He is a man of prayer, one who places implicit trust in God's promises. Bro. Johnston is keenly interested in the mission, so it would seem that practical Christianity is to figure more in our church work here than it has done for many a long day.—R.H., May 9.

AUCKLAND (Ponsonby-rd.)—The able proclamation of the way of salvation by Bro. Turner, and the efforts of faithful brethren, were rewarded by three confessions, two were immersed on May 4. The same evening two more confessions were made. Our new school of gospel among the full of the attendance of scholars is the highest in the Sunday School Union in proportion to their numbers (284, with 21 teachers). Bro. Urquhart, M.A. is the superintendent. The excellence of the teaching is proved by the scholars taking the largest number of prizes at the distribution by the Mayor in the Hall. The secretary, Bro. Perkins, and his wife, are most energetic workers.—E.C., May 6.

SOUTH WELLINGTON—Last Lord's day the weather was rough and boisterous, resulting in poorly attended meetings throughout the day. Several strangers were present at the gospel met. When Bro. M. Francis preached a sermon entitled "That thy All may be One." At the conclusion two young lads made the good confession. On Monday evening the officers of the Vivian-st., Kilbirnie, and South Wellington churches met together to discuss the question of commencing a new work in the slum of the city, as an outcome of an appeal made by Bro. Harry Young. The following resolutions were unanimously carried: "That a hall be hired in the heart of the slum area"; "That Bro. Young be engaged to carry on the meetings"; and "That it be called 'The Seventy Times Seven Mission.'" It was also resolved to commence the mission on Lord's day next, and that financial assistance be guaranteed.—A.L., May 7.

TIMARU—The members are meeting in the Foresters' Hall, George-st., next to the Fire Brigade Station, every Sunday at 11 a.m., for breaking of bread, etc. All visiting members from other churches are invited. We also invite any of our speaking brethren who may happen to pass through Timaru, and who can make it convenient to spend Sunday with us, and give us a word of encouragement. If they could let me know, or any members here, we will be pleased to put them up.—Walter C. Taylor.

CHRISTCHURCH—On May 2, the CWB.M. held their monthly meeting, making arrangements for the Conference to be held in Glenorchy, early in June. On Sunday morning, when we received three men by faith and baptism, and another restored to fellowship. Bro. Gehlie made a strong appeal for perfection of life on the part of every Christian. At the close of his gospel address on "Personal Accountability," a young lady from the "Gleaners" came forward. On Thursday evening was held the first regular meeting for the season of the Band of Hope. On Friday evening a social evening was given by the Bible Class for an increase of mutual acquaintance and helpfulness. A very successful and happy time was spent in social enjoyment.—P.S.N., May 10.

PEIOTE—Our Lord's day meetings have been fairly well attended. We are greatly indebted to Bren. Jordan, Wyle, Ingosoll, R. A. Wright and Hardham, for their respective addresses morning and evening. Several visiting sisters have joined us in the memorial feast. Some of our Bible

School children are going up for the Bible School Union examination, which will be held in July.—L.W., May 4.

DUNEDIN—In connection with Home Mission work of this district, the H.M. Committee are still assisting the cause at Ashburton, and are still applying for help, but has also been received from another field, and as the funds at present are low, an appeal is to be made at an early date for a special offering to meet the needs of the work. P. D. McCallum is having large audiences at the Lord's day evening services, and greater interest is being taken in the Thursday evening prayer meetings. Several members who lately have been added to the waiting sisters, whose districts have been re-arranged.—L.C.J.S., May 12.

West Australia.

MAYLANDS—Our various departments of church work are still on the upgrade. A young brother who took his stand during the Scoville mission has been immersed by Bro. Scambler, and should prove a valuable addition to our number. Last night we had a crowded audience to hear what proved to be a splendid address extolling the sweetness and beauty of a true mother's life. Rev. H. Belcher, and very many others were once recently, every member upon the roll being present. Yesterday we had a record, 117 scholars, teachers and officers being present. A number of visitors enjoyed the pleasure of listening to the parts taken by the school in honor of mother, every one present wearing a white carnation. Our primary department is showing splendid progress, and our accommodation is even now sorely taxed.—W., May 12.

PERTH—We gave Bro. Blakemore a hearty welcome home from South Australia on May 7. D. M. Wilson, the secretary, presided over a meeting on 8th. Short speeches of welcome were made by H. Wright, A. Hill, R. S. Manning and R. W. Francis. Prayers and confessions also helped to make the evening pleasant and profitable. Last Lord's day morning Bro. Blakemore addressed a large gathering upon the subject "A Four Years' Retrospect." He said that during these years the church and the Bible School could show increases in membership of 67 and 91 per cent respectively. All had worked harmoniously together, and it had been a pleasure to work with such an earnest and consecrated body of officers. Our Junior Band had an attendance of 45 this morning. We feel proud of our Juniors, and look for great results from their enthusiasm and earnestness.—W.A., May 12.

SUBIMCO—Vehicles that had been kindly lent for the occasion between 2.30 and 3 p.m. on Sunday last, 11th inst., bringing to the chapel aged folk, were busy indeed. It was "Mother's Day," and no preparatory effort had been spared to make it a red-letter day in the history of the church. Specially featured was a married ladies' choir, about 30 strong, Alexander's and Sankey's hymns being sung. The afternoon session of mother's day was particularly devoted to the old folks, and to the oldest lady present, Mrs. Cocker, 79, a handsome basket of mangoes and roses was presented, bearing a satin steamer appropriated by worded. The oldest gentleman present proved to be the husband, Mr. Cocker, 82, both being staunch members. Mr. Cocker was presented with a bunch of roses, also bearing an inscription upon satin ribbon, commemorating the day. "The chapel was crowded, and the large audience attentively listened to a powerful address given by the evangelist, H. J. Banks, who spoke beautifully of "God's Tireless Love." The meeting was inspiring, and must have indelibly impressed many of the hundred present; and as the people left the building, the old ones being driven home, expressions of satisfaction, delight and congratulation were heard on every hand.—R. F. Robbins.

"From the Field," continued on page 354.
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STARCH

Obituary.

SHEEHAN.—Bro. Alfred Sheehan died suddenly in his sleep on April 18, at Howattharra, near Geraldton, W.A. He was a son of Mrs. R. Sheehan, of Red Hill, Victoria, and had formerly lived near Harvey, W.A., being associated with the little church there. Bro. Sheehan had taken up a selection at Howattharra, and with his eldest son and daughter were working the land, leaving his wife and two little ones far away at Harvey, when he was so suddenly called home. Fortunately, his brother, W. Sheehan, has a selection near by, and was able to look after matters in the time of trouble. To his sister-wife and family it will be as though the light had gone out, but He who has promised to be a husband to the widow and father to the fatherless will not fail them. To those prepared, death cometh even with such awful suddenness is largely cobbed of its terrors. "Is sleep a thing to dread? Yet sleeping you are dead

Till you awake and rise, here, or beyond the skies,
Why should it be a wrench to leave your wooden
hench?
Why not with happy shout run home when school
is out?
This is the death of death, to breathe away a
breath
And know the end of strife, and taste the endless
life."
—D.A.E., Mike End, S.A.

THOUGHTS OF DORIS.

We watched her grow in beauty
The joy, the hope, the pride
Of that home where love and duty
Dwell sweetly side by side.
Oh, she was fair and lovely
In face, in form, in mind;
With thoughts so true and holy—
With heart so true and kind.
And all who knew her loved her,
For her bright and winsome ways,
With smile and wit and laughter,
She brightened all their days.
She knew her loving Saviour,
And strove his will to do;
Delighted in his service,
Was faithful and was true.
Oh, Doris, we all loved you,
But Jesus loved you best,
And so he gently called you
Up to his home of rest.
When earth's storms cannot enter—
No heart-aches, and no pain,
In his loving arms to shelter
Till we all shall meet again.

—A.L.E.

Doris, who died on April 24, was the daughter of Bro. and Sister Richard Verco, of N.S.W.

LOCKWOOD.—On Saturday night, April 5, the death occurred, in Natimuk, of Sister Mrs. Lockwood, wife of Mr. A. W. Lockwood, proprietor of the *West Wimmera Mail*. The deceased lady was operated on twelve months ago in Melbourne, for an internal growth, and had been in ill health ever since. But although she was so unwell, and knew there was no hope for her, she bore her trouble bravely, and was always cheerful. Two months ago, her health completely failed, and she gradually became weaker until she passed peacefully away. Born at Whiroo, on Feb. 1, 1873, the late Mrs. Lockwood was in her 40th year. She was the daughter of the late Mr. and Mrs. Henry Francis. She was very bright, and having gained a scholarship, she entered the Presbyterian Ladies' College, Melbourne, where she passed brilliantly in almost every subject. She entered the Education Department and had charge of her first school at the age of 17; subsequently she taught at Geelong and Lake Langamire. In 1890 Mrs. Lockwood was married at Elaine. Her husband and three sons and a daughter—the eldest 19, and the youngest 2½ years—are left to

mourn the loss of a devoted wife and affectionate mother. The funeral, which was one of the largest seen in Natimuk, took place on Monday, when the earthly remains were interred in the Natimuk Cemetery. Our deepest sympathy goes out to the bereaved ones.—F. J. Goodwin, Horsham, Vic.

MANN.—We regret having to report the death of one of our young people in the person of Sister Maude Ellen Mann, daughter of one of our deacons, Bro. Alf. Mann. After patient suffering our sister passed away at Talbot on May 6, aged 16½ years. She had been in membership with us for about four years, was a member of the Senior Girls' Bible Class, and an active worker in the Christian Endeavor Band. On the Thursday before her death she sent along her response to the Society. She had faith that conquered suffering, and when near the end she said to those around, "Jesus Christ has come for me." In our sympathy with the bereaved parents and brothers and sisters we can suggest that death under such circumstances is great gain.—R.G. Clark, Brighton, Vic.

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MURRUMBEENA.—This is the last report we will make from Murrumbidgee. In future the report will be from Carnegie. Yesterday's meetings were the last to be held in our old building. The great undertaking of building a church in a day is passing enthusiasm. Offers of help are coming in well, but we want plenty more to come. Beside the building there are the seats to be made. The opening of the new building next Sunday will be performed by M. McLellan at 10.45 a.m. A. P. Wilson is to speak morning and evening, and in the afternoon E. M. Ludbrook will give an address to the children. A welcome to Bro. and Sister Wilson will be held on Wednesday, 28th inst., at 8 p.m., in the new building. Good meetings all day yesterday. Bro. Wilson in good form at both services. The ladies are busy getting ready for their by-day on Saturday. Refreshments will be obtainable by visitors at a nominal figure. All workmen's meals provided (including soup, to be supplied by Sister Wilson). It is probable that a cinematograph will be taken of the proceedings.—W. C. A. Luke.

SOUTH MELBOURNE.—On May 8 the Bible Class held a social, about 70 being present. We are trying to build up a strong Adult Bible Class, and are now making fine progress. Sunday morning we were pleased to have fellowship with the following visitors: M. W. Green, Cheltenham; F. Chipperfield, North Richmond; and Bro. Thorne, Warraqual. Bro. Green addressed the church. We were also pleased to have in fellowship Sister Miss Morris, who has been in the hospital for four weeks. At the gospel meeting one of the Bible School scholars confessed Christ. Next Sunday we close our first six months with the church, during which time there have been twelve decisions. Sunday and Tuesday next we celebrate our Junior C.E. anniversary.—Ethelbert Davis.

CARLTON (Lygon-st.).—Nice gathering of members to remember the Lord's death. One recorded into fellowship by discourses. Spiritual exhortation by Rev. Emmiss. Visitors present: Mrs. and Miss Edna Morley, from Corowa, N.S.W.; Sister Frauen, from Lake-st., Perth, W.A.; Sister Payne, Enmore, N.S.W.; also Sister Chapman, of Stawell. Fine attendance at the Bible School and Century Bible Class. Horace Kingsley discoursed at night to a full house upon "The Conversion of St. Paul." There was one confession. Over 40 who were unable to attend in the morning at the breaking of bread remained at night. The Federal Executive Committee have for some time past been pressing for the services of S. G. Griffith for a tent mission in Brisbane. In order to help the church at Lygon-st. to meet the wishes of the Committee, Bro. Kingsley has rearranged his plans, and will be staying on at Lygon-st. till August. We hope this altered plan will be in the best interests of the kingdom of God.—J.M.C.

HAWTHORN.—Meetings are keeping up well during Bro. Rankine's absence in Sydney. Yesterday Bro. Manifold gave us a good address in the morning, which was much appreciated. Bro. Davey, from Jarrup, spoke to the Bible Class in the afternoon, and preached to a good house at night. He was listened to with rapt attention. Everything is well forward for our Bible School anniversary on June 1 and 2.—T.H.P., May 19.

SOUTH YARRA.—Lord's day, May 19, J. Clarke exhorted, and in his address to the young people was "Back to Jerusalem." Last Lord's day M. Noble presided, and C. Young addressed the church on "Self-examination." We were pleased to have one of our isolated brethren with us, J. Smith, from Yapeena. In the evening we had a special service, the subject being "Christ our partner in life." Bro. H. H. H. was to have been with us to speak on "Christ our Co-partner in Business," but on account of a heavy cold, he could not attend. T. R. Morris came in his place and proved a very good substitute. C. Young spoke on "Christ our Co-partner in the Social and Religious World." There was a good attendance. Sister Miss Jones, from South Richmond, sang a solo, and our male quartette gave a very beautiful item, entitled, "I am Wandering Down Life's Shady Path." The Dorcas Class has resumed. Sister Mrs. Quirk was again elected

president, a position she filled with great credit to herself and honor to the church and Dorcas Class. We admire her for her work's sake. M. Noble will organize a Junior C.E., commencing next Lord's day morning.—T.M., May 19.

ABBOTSFORD.—Eighty-one members partook of the Lord's Supper on May 11, when T. C. Howard was received into membership. At night we preached to a good congregation, Bro. Harward helping, and baptised an aged male convert from the S. Army. Yesterday eighty-four gathered round the table, and we received into fellowship six new members—Mr. and Mrs. and Miss E. Donnelly, and Miss Longley, by letter from Subiaco; James Donnelly and Vera Breaker, by baptism. Mrs. Lazard and son are regular attenders from the South Richmond church. Good attendances at all services; finances up to the average. The Bible School is practising for the anniversary in July; an Adult Bible Class commenced yesterday. The Boys' Club and kindergarten work are arranged for, and now we think things will move.—John W. Parslow, May 19.

MARYBOROUGH.—On Sunday, 11th inst. Bro. Benson, of Ballarat, preached to a large congregation. To-day we had Bro. Lang all day, speaking in the morning on "The Pure in Heart," and in the evening on "What Must I Do to be Saved?" Good meetings, many strangers. A filled-in partition, practically sound-proof, has been erected in our lecture hall, dividing it into two, giving space for a large kindergarten room, and a separate room for the Bible Class. This work was carried out at small expense of money, but great sacrifice of time and labor, by Bro. C. Nunn, Leng, Lowe, and Beasy. A Song-bird, singing in the women's hall, has been formed, with Mrs. H. Kruse as president, Miss Lee secretary, and Miss M. McKinnon treasurer. The young ladies meet every week and engage in various kinds of needlework, the proceeds from the sale of which will help to defray certain expenses. S. H. Pittman is now organist and leader of song.—May 18.

MIDDLE PARK.—Splendid meeting last Lord's day. B. W. Hunsman preached a "Meditator's" address to a crowded house. One confession at the close. Our Missionary Bible Class now numbers 35 strong. 105 present at the Bible School in the afternoon. All morning services and mid-week prayer meeting well attended.—J.S.M.

GEELONG.—On Sunday, May 11, we were pleased to have with us to-day W. H. Allen, of Swanston-st. Bro. Gordon being away on his annual leave. Bro. Allen's addresses were much appreciated. At the conclusion of the morning service the officers met in the class-room, where H. P. Christopher, on behalf of the officers of the church, handed to the organist (E. B. Drouthill) a letter of recognition of over five years' faithful service; J. Putland also, eulogised the work done by the organist, who suitably responded. Last Sunday C. M. Gordon was with us, and his addresses were also appreciated. A fair number were present in the morning, despite the threatening weather, but at night the attendance fell. At the conclusion of the evening address on "A Divine Revolutionist," one young lady made the good confession. The mid-week meetings, which have been in charge of D. Griffin, have been well attended.

HORSHAM.—Since last report we have had several fine meetings at Peckemmet. Yesterday morning a service was well attended. Bro. Horsham. A fine address was also given by J. Butler at Peckemmet. Glad to welcome to the services at Horsham, Sisters Mrs. Chandler and Miss L. Chandler, of Point Lonsdale; Sister A. Good, and Sisters Miss Henson, Sears, and Miss Grant, of South Lillmar; Bro. and Sister Lang, and Sister Miss H. Jones, from South Richmond. We were also pleased to welcome Sister Miss N. Miller, back from a prolonged holiday. Good attendances at the gospel service last night; a goodly number of strangers present.—F. J. Goodwin.

BALLARAT.—We are pleased to report increasing attendance and interest at all our meetings. Lord's day, May 17, splendid attendances

morning and evening, A. R. Main preaching. On May 18 was the Bible School anniversary, and the day chosen as Bible School Day. In the morning Bro. Main gave a splendid and helpful address on S.S. work, and exhorted members to interest themselves more in Bible School work, and said he hoped on June 1 there would be a Bible Class of at least 50. In the afternoon the scholars and kindergarten class rendered several songs, and Sister Miss Morlow a solo. Bro. Main gave an interesting address. During the gospel meeting the scholars rendered some special singing, and Sister Miss Morris a solo. Bro. Main speaking to a very attentive audience. On Monday, May 19, the tea and children's demonstration was held, at which the prizes won were distributed, which closed one of the most successful anniversaries the school has ever had.—A.E.P., May 19.

ASCOT VALE.—During the month Bro. J. C. F. Pittman and P. A. Davy have delivered addresses at our Lord's day meetings, which were much appreciated. Pleased to mention that our services are well attended, and that great interest is manifested in the excellent discourses which are given by H. E. Knutt. Although no viable results are recorded, we are certain that these will follow ere long. The 22nd anniversary services of the Bible School will be held on Lord's day, May 25. Special address by Bro. W. D. Moore, of Footscray, and H. E. Knutt, and singing by the children. On Tuesday, 27th, Children's demonstration and distribution of prizes at 7.45 p.m. Owing to chapel building being crowded at our ordinary meetings, the above services will be held in the Temperance Hall, St. Leonard's-precinct, which is situated about five minutes' walk from the chapel. Members from city and suburban churches are asked to come early and secure a seat.—J.V.P.

COMING EVENTS.

MAY 23 & 24.—May 23.—Open new church at Carnegie, 10.45 a.m. Special services all day. 11, speaker, A. P. Wilson; 3, speaker, E. M. Ludbrook; 7, speaker, A. P. Wilson. Wednesday, May 24.—Welcome to Bro. and Sister Wilson. Leading speakers and special singing. Seville 5.30 p.m. 8 p.m.

Church of Christ, Southmore.
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 May 23, at 11 a.m.
 Will C. Broadley will give the Opening Address.
 At 7 p.m. S. G. Griffith will conduct the
MISSION MEETING
 in the Tent Erected on the Ground.
 Tuesday, May 27, Knife and Fork Tea Meeting will be held in connection with the opening of the Building. Tea on the tables from 4.30 to 7 p.m. Anti-slavery, 7.30. To be followed by 9.15 by a Memorial Tent Meeting, conducted by S. G. Griffith.

JUNE 1 & 2.—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.

FOREMAN.—In affectionate remembrance of our dear Dorothy, who fell asleep in Jesus on May 23, 1912. Still in memory dear.
 —Inserted by her loving parents, H. and M. Foreman.

BRYAN.—In loving memory of my dear husband, who fell asleep on May 24, 1905, aged 83 years.

"His sweet to know we'll meet again
 Where parting is no more."
 —And that the ones we loved so dear
 Have only gone before.
 —Inserted by his loving wife, Jane Bryan.

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TREASURES OF KNOWLEDGE.

May 25 to 31.

Daily Readings.

The light of life. John 1: 1-4; 8: 12; 11: 9-10.
 The value of a soul. Mark 8: 34-37; Luke 15: 1-10.
 The position of redemption. Rom. 3: 21-26.
 A particular Providence. Matt. 6: 25-34.
 Worth and method of prayer. Luke 11: 1-13.
 The life beyond. John 11: 25-26; 14: 1-3.
 Topic—Treasures of Knowledge. Colos. 2: 1-9.
 What is the greatest discovery a man can make?
 What hinders men's reception of the "truth as it is in Jesus?"

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