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The religion of Jesus Christ was meant to be successful. It has in it all elements of success in the region over which it claims to have sway.

A SUCCESSFUL CHURCH.

To many minds one of the greatest words in the English language is the word "success." It implies that whatever task has been attempted has had a prosperous issue. The word itself has no moral quality in it, inasmuch as the attempt which has been crowned with success may either be good or bad. The latter aspect of it is thus expressed by the poet Thomson:—

"It is success that colors all in life;

Success makes fools admired, makes villains honest.

All the proud virtue of this vaunting world

Fawns on success and power, however acquired."

In this respect, success covers a multitude of sins. The world, however, would be a poor place to live in if success could only be associated with aims and methods that did not command our respect. The world's judgment of success, after all, is not the true standard by which we are to measure things. The most successful lives have sometimes ended in apparent failure. They themselves have not attained the desired object, but they have laid the foundation on which others have built the fabric of success.

Unsuccessful lives.

There are many apparently unsuccessful lives that will bask more largely in the eyes of the Great Judge than those which have ended amidst the plaudits of mankind. "I confess," says a thoughtful writer, "that increasing years bring with them an increasing respect for men who do not succeed in life as those words are commonly used. Ill success sometimes arises from a conscience too sensitive, a taste too fastidious, a self-forgetfulness too romantic, a modesty too retiring. There are forms of greatness, or at least of excellence, which 'he and make to sign'; there are martyrs who miss the palm; heroes without the laurel, and conquerors without the triumph." The lives of such men and women, however, are not failures. They leave the world better for their



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having been in it. They create a moral atmosphere that makes for the health of the people. The greatest life of all ended in apparent failure. The cross of Jesus was, to the world in which he lived, an emblem of disaster; but, afterwards, the cross became the sign of victory, the great attractive power in the realm of spiritual things. The religion of Jesus was not intended to be a failure. Nor is it. It may not have accomplished all that it was designed to do, but the time will never come when the world failure must be written across its banner. It stands to-day, after the lapse of many centuries, the supreme religion in the world. It has won more victories for truth and righteousness than all other religions combined, and has the unique distinction of being the only religion without a moral flaw to mar its beauty.

Meant to be successful.

The religion of Jesus Christ was meant to be successful. It has in it all elements of success in the region over which it claims to have sway. That which militates against its winning greater success than it has achieved in the past, lies in the fact that the "treasure is in earthen vessels." The sacred deposit of the gospel has been committed to frail human beings, and yet in spite of frailty and weakness, the glory of God has been made manifest in many wondrous triumphs. It may be that some regard non-success as an evidence of piety and orthodoxy. We are not of that number. We rather believe that non-success is an evidence of weakness and a lack of enterprise. A church that is dead, that is not winning souls, lacks the vital element that distinguished the churches of apostolic times. The church of apostolic times was living and active. It was successful in the highest sense. It won converts to Christianity by the thousand; and this it did without any of the accessories which many modern churches regard as essential to success. The church of apostolic times achieved its victories because it was in deadly earnest, and believed in the power of the gospel of Christ; and when

ever non-success is found to-day, it will be discovered that the ancient power is lacking, and lacking because the ancient truth is not being proclaimed with the ancient fervor.

Selfish piety.

One of the great factors in the success which attended the efforts of the early church was the unselfish love which prompted its members to concern themselves about the salvation of others. They did not form themselves into a select society, and withdraw themselves from the world on the plea of having undisturbed communion with God. Their communion, as all communion with God should, led them into active service. In a recent number of *Public Opinion*, a great deal is being said about the revival of mysticism. And mysticism in any form is more individual than collective. It is a form of religion that is quiescent and does not generate activity. The soul is so much wrapt up in its contemplation of higher things that it withdraws itself from the struggle involved in the soul-saving of others. It breeds a selfish, isolated religion that eventually leads to decay. It claims Jesus as the greatest of the mystics. In the highest sense, no doubt, he was, but he kept his mysticism for the mountain side, when communing with the Father. In a lesser degree we may all be mystics, but as in the case of Jesus, such mysticism will only make us better prepared for daily work in the service of the Master, and in helping on the great work of bringing the world to Jesus. God save the church from selfish pietism, for that spells disaster.

Missions and success.

Seeing, then, that it is the object aimed at in the religion of Jesus that sanctifies success, it follows that every church ought to use every legitimate means to achieve it. The same energy, forethought and wisdom that we bring to bear in achieving success in other walks of life ought to be given to the service of Christ. Every church ought to be a missionary church, and if this were so, every church would be a successful church.

Editorial Notes

Changing Preachers.

Are frequent changes of preachers good for the churches, or for the cause as a whole? Perhaps no rule can be made applicable to all cases, but, generally speaking, we are satisfied that frequent changes are detrimental. There are preachers who have not the will or ability for systematic study, and when their stock of sermons is exhausted, and they begin to pump up sand, a change of location is best for all concerned. But these cases are exceptional, and as a rule preachers are students. Why, then, do they move so often? In a large proportion of cases, the preacher himself becomes restless. Distant fields appear greener and more productive, and he becomes dissatisfied with what he imagines are the more limited opportunities of his own locality. But in some instances the church is responsible. The members lack the gift of appreciation and desire a change. They neglect to sympathise with him in the difficult position he occupies. The *Christian-Evangelist* in a recent editorial concludes with the following words, which we commend to our churches: "Pray for your preacher. Pay him a living salary. Regard him not as an hireling, but as your spiritual leader. Treat his recommendations with respect. Give him time to study. Let him attend the meetings of his brethren elsewhere, and keep in touch with the best thought and the best methods. Hold up his hands. Work with him. Speak well of him to everybody. Don't expect perfection of him. If he were perfect he would be mighty lonesome in most churches. But if he is loved, prayed for, appreciated, supported, he will grow toward perfection and you will be astonished at his increasing power as a minister of Christ's gospel. Do you treat your preacher this way?"

Late Drink Figures.

According to the 1913 Year Book of the Anti-Saloon League of the United States, there is every ground for encouragement in the fight against that prolific cause of evil, the drink traffic. From this book we learn, says an American contemporary, that slightly over 50 per cent. of the population lives in No-License territory, while almost three-fourths of the area of the United States is under prohibition laws. Eight States prohibit the manufacture and sale of intoxicants, and West Virginia comes into this list next year, while in seventeen other States more than half the people live in counties prohibiting its sale. The large centres are the most difficult to deal with, and especially those where there is a large foreign population. Although Temperance sentiment has gained so much ground in America, the drink curse is still very much alive. From the same source we learn that the annual liquor bill is no less than \$350,000,000, almost fifty per cent. greater

than all the iron and steel products of America, and almost double as much as the paid in capital of all the national banks in that mighty nation. What would be the state of affairs there were it not for the restricting influence of temperance sentiment and legislation? Our contemporary says: "The growth of the prohibition sentiment in many sections of our land and the passage of the Webb-Kenyon Bill over the veto of President Taft, have given great comfort to lovers of temperance everywhere in the belief that within one or two decades it will be possible to amend the Constitution of the United States so as to prohibit the manufacture and sale of liquors throughout our entire country." If we look only at the power of King Hung, and his influence in our own land, we are apt to be discouraged, but when we turn our eyes to what has been already accomplished in America, New Zealand, Canada, and other countries, we realise that we are on the winning side as well as the right one.

Laments of the Licensed.

The Licensed Victuallers of Australasia have been holding an inter-state conference in Brisbane, and the newspaper reports make interesting reading. One delegate, for example, Mr. Woodland, gravely affirmed that their object was "not to encourage drunkenness, but to suppress it, realising that the drunkard was no good to the hotel-keeper, the community, or to himself and his family." Just how the publicans are to suppress intoxication by pushing the sale of intoxicants is a problem too profound for the ordinary mind. Drink and drunkenness are as closely related as a decayed tooth and toothache, and so far as our personal experience goes the only effective way to suppress toothache is the extraction of the offender. There seemed to be a general pessimistic tone in the conference. The Federal Secretary, Mr. Snowball, lamented that "there was no diminution in the activities of the tectotal party. From every side extremists had raised the cry of local option with prohibition to follow." The Queensland secretary bemoaned "the unexpected passage through the State Parliament of the most drastic and puritanical Liquor Bill in existence in Australasia. All the bad sections of the other States and New Zealand had been incorporated into it." If this is so Northern State before long. Mr. Farthing, not what was wanted by the liquor trade." Of course not, neither is it wanted by the dealer in opium. He assures us, "The more subject given to the subject, the more the in countries which refrained from such legislation." If this means anything, it is an unflinching plea for the same freedom from but as a simple matter of fact every civilised country in the world has every civilised by bitter experience to hedge in the period, as Mr. Farthing knows, in every land

the tendency is to increase these in defence of the individual, the home, and the country. Mr. Snowball says it is "necessary for the trade to educate the public to understand that the general body of people would draw the line of moderation and say to the tectotal party, 'Over this line you shall not go.'" The public will require a deal of education along that line. In New Zealand it is generally recognised by all parties that the liquor trade is doomed. The growth of the prohibition sentiment there is so pronounced that even "the trade" will not be surprised if it becomes effective throughout the Dominion at next election. In New South Wales also the Secretary, Mr. Evans, sadly acknowledged that "local option is not likely to be abolished." To our mind there is only one attitude for the church and the individual Christian, that of aggressive and relentless antagonism to the death traffic "It biteth like a serpent and stingeth like an adder," and we know of only one effective method of dealing with these reptiles.

Sunshine Further On.

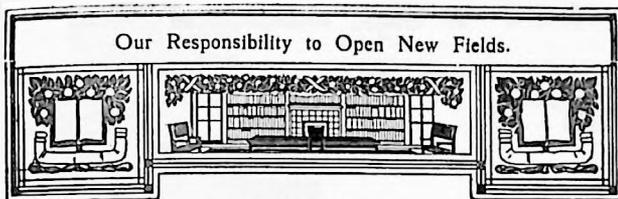
The mountain's base is wrapped in grey,
And chill and cheerless is the way,
As slow I tread the shadowed trail
That stretches upward still and pale.
But as I rise I see it glow
With what seemed mist and cloud below,
And soon I stand amid the dawn
Of warmth and sunshine—farther on.

O, soul, that heats the shadowed air
About the base of summits fair,
Be brave and patient. Mists obscure
The lower way, but hold secure
The higher path. For thou must rise
On trailing wings to clearer skies
And though the way seems dull and grey,
It lightens toward the summit day.
Thou, too, shalt stand amid the dawn
That flowers in sunshine—farther on.
—British Weekly

Whosoever the search after truth begins, there life begins; wherever that search ceases, there life ceases.—*Ruskin*.

It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has had a commencement, will never, through all ages, were he the very meagrest of us, have an end.—*Carlyle*.

Our aim should be a relation with the Father, a frank and reverent confidence, a humble waiting upon God. That the Father loves all his children with an equal love I doubt not. But he is nearest to those who turn to him at every moment, and speak to him with a quiet trustfulness. He alone knows why he has set us in the middle of such a bewildering world, where so much sorrow, darkness and light, are so strangely intermingled; and all that we can do is to follow wisely and patiently such clues as he gives us.—*A. C. Benson*.



By W. L. Ewers.

A paper read at the Adelaide Preachers' Meeting on May 19, 1913.

The subject assigned me is a most important one, and a proper realisation of it will, I believe, materially assist our Home Missionary Committee in winning this State to primitive Christianity. That we preachers have grave responsibilities resting on us, no one will deny. Our local churches are growing so rapidly in the majority of cases, and the demands on the time of the preacher are so great that very little opportunity is found to assist the work in other localities.

In these days we have so many organisations in connection with our local work that demand continual supervision and assistance from the evangelist, that we deem it unwise and inadvisable to leave the work to others while we devote a short time in establishing a new cause or in building up a weak one.

It is true that in some cases the local congregation is inclined to take a narrow view of the preacher's responsibilities. He is "their" minister, the people say. They have hired him, and they expect him to devote his time and strength to them, and there is complaint should he engage in much "outside" work. It is also true that in some churches the elders and deacons are incapable or unwilling to carry the extra work and responsibility that the preacher's absence may cause. These and other reasons are given to show how difficult it is to find time or opportunity to assist the work in other places. But even after making all possible allowances and excuses, the responsibility to open new fields still remains, and it is one that we must face.

"Swarming."

Our cause has made wonderful progress in this State in recent years. It is true that a large proportion of the progress has been through the increase in membership in the old established churches; but on the other hand, the progress could not have been nearly as great had it not been for the organisation of new churches. Many of the larger city churches were seized with this responsibility and Maylands, Mile End, Semaphore, Croydon, Walkerville and Cottonville are the result. We all recognise that a church of, say, 500 members can accomplish a greater work than one of 400, all other things being equal, but should the church of 500 transfer 100 of its members to establish a new cause, could not more good be accomplished by the two churches than was formerly carried on by the one? I believe more of this work can and will be done as the

years go by until there shall be a church pleading for a restoration of New Testament Christianity in every suburb of Adelaide. I am becoming convinced more and more that the best way to organise new causes in the larger centres of population is for our stronger churches in the city and country to make sacrifices by "swarming" and also by allowing the preacher to devote a part of his time in mission and other work in these new fields.

Self-centred.

Our churches have to an extent been self-centred. I do not mean by that expression that they have failed to contribute largely to work outside of their own vicinity, but self-centred in the sense that their efforts have been given largely to the building up of strong churches, and not sufficient time and effort have been given to the opening of new causes within reasonable distance of themselves. The church to be Christian in the truest sense must be able to say like its Master, "I came not to be ministered unto, but to minister, and to give my life a ransom for many." One of the greatest blessings that can come to any church is for it to have some mission point or points in its own vicinity, with a Bible School organised and gospel services held, so that ultimately a new church may be organised. It is just as true of the church as of the individual, that the church which is always saving its own life loses it; while the church which loses its life for Christ's sake finds it.

I am not well enough acquainted with the Adelaide membership and churches to be able to take any other than this general view, but I do know that we have lost many an opportunity in the country towns and districts in the years that have passed.

Circuit plan.

I am a firm believer in the circuit plan so successfully worked by the Methodist Church, and by other religious bodies. You will pardon me, I'm sure, if I refer more particularly to the Balaklava district. The Church of Christ membership here is roughly 400 in town and district; the Methodist Church has about the same membership in the district, yet they have six churches and preaching appointments in the Balaklava circuit, and we have but one. My point is this: Had the church here years ago realised its responsibility in opening new fields we would have had a number of small causes under the supervision of a large central church,

and would thus have reached a much larger population than has been reached up to the present. The same applies, I feel sure, to other country towns where we have churches, and it will probably apply just as forcibly in the city.

New fields.

This leads us to the consideration of how our responsibility to new fields is to be met. I believe we must first of all have preachers with visions broad enough to look at the greatest good to the whole cause and not at the greatest good to the local church. There must be a willingness to open new fields even though it may mean a slight set back to the church through the preacher's absence in outside work.

We must also have churches who will look at the minister more as the servant of Christ than the servant of the church which engages him—churches willing to send him out on mission work for a month if need be with the assurance that the work at home will be kept going in the best possible way. Perhaps an illustration of this may help. The Balaklava church during the past few months willingly released its evangelist to go out into other fields and help weaker churches. The eleven weeks away from the home church meant that the work suffered somewhat. Prayer meeting attendances decreased at least 50 per cent.; the Endeavor Society needed a guiding hand to direct it in its work; the Adult Bible Class dwindled away to very few in number, and not much visiting was done. Church attendances, however, kept up well. Did it pay the church to spare its evangelist for this outside work? No, it did not in one sense, for the work suffered; but enlarged sympathies, broadened visions and liberal gifts show on the credit side of the ledger.

Did it pay the cause in the Northern Districts? Yes, a thousand times yes. The Moonta cause was restarted, gospel services arranged, and the work has gone on splendidly since, with the prospect of a settled evangelist and a strong cause. Lochiel had five or six members meeting irregularly for breaking of bread. Now their morning attendance averages over 50. A Bible School of 50 has been organised, and gospel services with an attendance of over 70 have been started, and about 25 have been added to the church. Not that the Balaklava evangelist accomplished all this in the eleven weeks, but by the church allowing its evangelist to go out, the work in these places was restarted and set on a good footing, and the results have since been forthcoming. And what has been done by this church could and ought to be duplicated by every strong self-supporting church in the State, and to a lesser degree, perhaps by those churches which are not self-supporting.

Evangelising.

And after all, what that the New Testament plan? Were not the evangelists in those days going from place to place? It is true Paul stayed for considerable periods in some cities, but on the whole his work was

organising and afterward strengthening those organisations. The evangelists, then, did not confine their efforts to one church, but wherever the opportunity presented itself they went and a new church was the result, and that church afterward received careful oversight.

Isn't it true, brethren, that we can't work on that plan because our churches depend too much on the preacher, and because church officers do not always carry out the duties laid down in the Word, and because we haven't enough capable speakers to carry on the work. But isn't it also true, brethren, that the only way to win this State to New Testament Christianity is to open up in new places, and the only way to open new fields is for the older churches to make the necessary sacrifice. Again, I say, it matters not what our peculiar local conditions may be, we preachers do have a responsibility and a great one, too, in the opening of new fields.

West Australia : The Land of Opportunity.

By J. E. Thomas.

At the request of the Home Mission Committee of West Australia and by arrangement between Lake-st. and Grote-st. churches, I had the privilege of visiting the Golden West and of being present at the annual Conference of the churches there at Easter time. I also spent five very happy weeks with the church at Lake-st. and among the churches generally. During that time I was seeking help as well as trying to help others. I was an observer of all that could broaden my vision and increase my limited store of information concerning this great State, and especially in reference to the work of our churches there. I must confess that what I saw and heard was really a surprise to me. I shared the very common view of the East, that in the West there is a great desert with a few scattered towns, and that inland in the midst of uninhabitable waste or almost impenetrable jarrah forests there are some wonderful gold mines that have been the making or the ruin of many in the East and in the mother land, who either praise or denounce them accordingly. I found, however, cities that are in the making. The old Perth is passing away, and beautiful buildings are taking the place of the old. The much-talked-of Swan river is a thing of beauty indeed. One hears as much about "our river" in the West as about "our harbor" in Sydney. Of course I pointed out that Sydney and Perth are beautiful because of God's wonderful provision in nature, but Adelaide is a city beautiful because man has also done his work well, and both skill and fore-sight combined with a lovely situation make it the Queen City of the South. But Perth is growing, and all its suburbs are likewise developing rapidly. The whole State gives one the idea of being only as yet in its infancy. The large agricultural districts that are being opened up and the magnificent

orchards that give evidence of well watered and fertile land show clearly that there is a great land still to be possessed. West Australia is creditably rich in splendid institutions too. The Home of the Blind, the Old Men's Home, with 500 men, comfortably cared for and governed by one capable kindly superintendent; the Victoria Hospital for Consumptives; the Home of Peace for Incubables, are all institutions worthy of any State.

The drink trade.

I also visited the Fremantle Gaol, where the prisoners are most humanely and kindly treated. I spent an hour or two at the Police Court, where some of the unfortunate drunkards were dealt with in a most lenient and fatherly way by Mr. Roe, the estimable magistrate. He emphasised the evil of drink and the need of abstaining from it in a way that would do credit to a temperance advocate. Doubtless he sees more of the result of the drink business than any other man in Australia. The number of drunkards in the street and the amount of drinking done by men and women and even youths and maidens in Perth is positively amazing and lamentable. Temperance reformers are fighting bravely, and there is a great battle between righteousness and sin—between unselfishness and vested interests. One longs for the day when right will triumph and this new land be freed from this awful traffic that is ruining men, both body and soul. These are, however, only observations that would lead to long and interesting discussions. My main purpose was to see the work being done, and possible among our noble brotherhood there. The Conference was a good one, and the meetings were helpful and uplifting. I learned what a cosmopolitan brotherhood we have there, for members have come from every State, and beyond the seas, and settled in this great land. It is so different to the East. There we meet in Conference with worthies who have been, some of them, 40 or 50 years in the battle line. The churches have as officers sons or grandsons of pioneers in the same field.

The promise of youth.

In the West one misses the old and venerable brigade, and sees more of youth and middle age, with all its vigor and promise. This counts for much, though we miss the sacred benediction of the beloved aged in Israel. The young are being moulded and trained wisely and well in the West. Albany Bell, D. M. Wilson, A. Lightfoot, W. B. Blakemore, and many others are giving their consecrated labors to the care of the young and the work of the Bible School. This means much for the future. New progress is being made. H. J. Banks and the vigorous Subiaco church are pushing the work on at West Subiaco and West Leavelle. Country centres are being organised, and they are seeking men of vision and consecration to lead them. There is no more promising field in the Commonwealth. There are no brethren more loyal to the

cause we love, nor yet more desirous of progress than those who labor together in the Churches of Christ in West Australia. They have a few preachers, all of whom are faithful and true. But their call is for men, that God will thrust forth laborers into the harvest field.

East and West.

I am firmly of the opinion that we in the East should do all we can to co-operate with the West. We should send on the names of our members who go Westward to secretaries or preachers there. Help to hold those who go over and are often slipping away from the church. We should be unselfish enough, too, to encourage any suitable brethren who would go over and help when the call comes to them. The need for men is urgent. R. T. Bass is going to Kalgoorlie and E. G. Warren to Fremantle from South Australia. Have the other States some good men to give? Too often we have tempted the men away from there that are sorely needed. Let us not do that, but rather send more over to help the worthy and somewhat isolated brethren there. The West needs at least three or four men more right now. If any are desiring to enter into new and needy fields of great promise, let them get in touch with H. J. Banks, the beloved West Australian President. He, with the rest of the brotherhood, are waiting on God that they may be led to do things now, and find the men now, that will help them to labor even more successfully than in the past. We need to show the Federal spirit and reach out the hand of encouragement and help to the noble brotherhood of the West. I pray that from our College and from amongst us men may be found who will answer these eloquent calls from Queensland, Tasmania and the farther off and needy Western State. The time to take West Australia for Christ is now. May God bless the brethren there and in our Commonwealth, and make us to be in his strength sufficient for these things that await our hands. A land of promise and opportunity waits to be possessed.

Father.

I remember many years ago a little boy on a trundle bed, having just retired for the night. Before going to sleep, he turned in the direction of the large bed on which his father lay, and said, "Father, are you there?" and he answered, "Yes, my son." I remember that that boy turned over and went to sleep without a thought of harm. To-night that little boy is an old man of seventy, and every night before going to sleep he looks up into the face of his heavenly Father, and says, "Father, are you there?" And the answer comes back, "Yes, my son." and then he asks in childish faith, "Will you take care of me to-night?" and the answer comes back, clear and strong, "Yes, my son." Whom need we fear, if God our Father be with us?—H. C. Trainor, *bull.*

W. W. Mansill.

By J. Inglis Wright.

On the morning of Tuesday, April 1, the following cablegram reached us: "Brother Mansill fell asleep in Jesus last Wednesday."



W. W. Mansill.

No word of warning, no intimation of sickness, had prepared us for the terribly sad news—it came with crushing suddenness and left us to realise as best we might that our beloved brother and co-laborer for the kingdom of the Lord Jesus had laid down his arms and obeyed the divine call to "come up higher."

On cabling for particulars of the cause of death, Bro. Anderson replied, "Sunstroke; suddenly," but this information proved to be inaccurate,—no doubt Bro. Anderson had been so informed by some transport rider or other person, who had been told this.

Bro. Hadfield cabled later that the cause of death was gastritis (inflammation of the stomach) and that Bro. Mansill had been "ill for twelve days." Need we say how deeply we mourn the loss of our dear brother, and faithful missionary; we can but bow our heads in the mysterious dealing of Providence, and say, "The Lord gave, and the Lord taketh away, blessed be the name of the Lord." We can rejoice in the consciousness that, of our Bro. Mansill, it may be truly said, he has fought a good fight, he has finished his course, he has kept the faith, and there is laid up for him a crown of righteousness.

It was while he was a student at the Bible College that Bro. Mansill offered himself as a worker in our mission at Bulawayo. Circumstances delayed the acceptance of his offer for some months, until God at last opened up the way, and we gladly welcomed him as our third white missionary. Coming over to New Zealand, he made a tour of the churches and sailed from Port Chalmers (Dunedin) on March 21, 1910. On reaching Bulawayo he was appointed to take charge of the day school, and co-operate in the work generally. This he continued to do until the return of Bro. Hadfield from Durholme, when a rearrangement of work was made. It was decided that Bro. Mansill and his wife should accompany Bro. Hadfield and Mrs. Hadfield to open up the new station, "Ingome," in the Native Reserve at Bellingwe, some 100 miles N.E. of Bulawayo. Miss Brassett, a warm-hearted, enthusiastic and consecrated sister, to whom Bro. Mansill was engaged, went out to Bulawayo with Bro. Hadfield, and on her arrival was married to our dear Bro. Mansill.

The journey to Ingome was done by donkey wagon, Bro. Hadfield and Mansill leaving with them several native Christians. It was a tedious and toilsome trek. After

those brethren had built a mud hut at Ingome, Bro. and Sister Mansill took possession on December 12 last, Bro. and Sister Hadfield arrived with their two daughters on January 3 of this year.

The long-continued drought had made the conditions of life very hard and increased the difficulties greatly, bringing about a famine throughout the district. Then came the rains, followed by distressing fevers. The last word I had from Bro. Mansill was dated February 7. He wrote hopefully and spoke of "everything about looking green now." In a later letter written to his much respected and highly esteemed mother he told of Bro. and Sister Hadfield, Mrs. Mansill and some of the native workers being all laid up by illness, and that he had to undertake the duties of cook, nurse, doctor, preacher and everything else. After this,—the end, as cabled on April 1.

That the distress and hardships must have been terribly severe, is evidenced by the messages cabled by Bro. Hadfield on April 14. "Joyce (his little girl) and self convalescing, after five weeks' fever. Sister Hadfield and Gladys (the elder daughter) Bulawayo Hospital. Prayers"; followed by another cable the same day, "Sister Mansill, Hospital. Fever. Complications." The sorrow and grief created by this intelligence were somewhat eased by the receipt of another message on the 19th. "All progressing well." For this we praise and thank God. Most anxiously do we await further information concerning our late brother and subsequent events. In the meantime we invite the brethren to join us in prayer for the blessing of God, his strengthening, succor and sustaining grace upon Mrs. Mansill and her devoted co-worker.

Short indeed has been the period of foreign service of Bro. W. W. Mansill, brief, alas! so brief the few months of his happy wedded life—married on July 22 of last year,—but God knows best. W. W. Mansill gave all he had to give—all that made life dear. He was faithful unto death, and our Lord will be able to say to him, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord"—and he has so entered.

For the grief-stricken and broken-hearted young wife, herself brought to death's door, and for his sorrowing parents and sisters, and for his saddened colleagues, we can but express our deepest sympathy, and offer on their behalf our earnest prayers to God.

The Foreign Mission Union of Churches of Christ in New Zealand feel deeply the departure of this noble, consecrated, Christ-loving and efficient missionary. May God in his goodness provide some one equally efficient who will enter in and take up the work laid down by Walter Waldron Mansill,—a life given by New Zealand for the salvation of the dark people of Southern Rhodesia and the glory of God.

"In all thy ways acknowledge him, and he shall direct thy path."

The Search of the Soul.

What seek ye? That is the searching test of life, for all men are seekers. They aim at joy, at gladness; and they seek to find it in wealth, like the miser; in pleasure, like the man of the world; in ambition, like the soldier; in power over men, like the ruler. Men's eyes are turned in the wrong direction. The soul is on the wrong track. There lived once an old English man of science who had reached the summit of his ambition after a lifelong struggle. He had wealth and he had fame. But he was an agnostic, and his heart was empty. One day, walking in his garden, he noticed a snail climbing a plant. He stood watching it until it reached the top of the highest leaf; and then it struck its feelers out into the air, feeling first in one direction, then in another, after some pathway higher. But in vain. Then it turned slowly round, and began to climb down again. "I am like that snail," moaned the lonely man; "I am like that snail."

Nothing satisfies the soul but Christ, the eternal Spirit, who is everywhere. Yes, he was there to meet the need that arose within the minds of the first disciples; and he is here and everywhere, brooding over humanity with a tender, tireless love, waiting to meet the need of the hungry heart that turns to him. *What seek ye?* What have you been seeking? Empty baubles, joys that turn to ashes! Turn from the turmoil of the mart to the patient Christ, and your soul will be at rest.—R. P. Anderson.

Every virtue of the higher phases of many characters begins in this—in truth and modesty before the face of all maidens; in truth and pity, or truth and reverence to all womanhood.—Ruskin.

A man must not choose his neighbor. He must take the neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next you at the moment. This love of our neighbor is the only door out of the dungeon of self.—G. Macdonald.

A MARVEL OF CHEAPNESS.

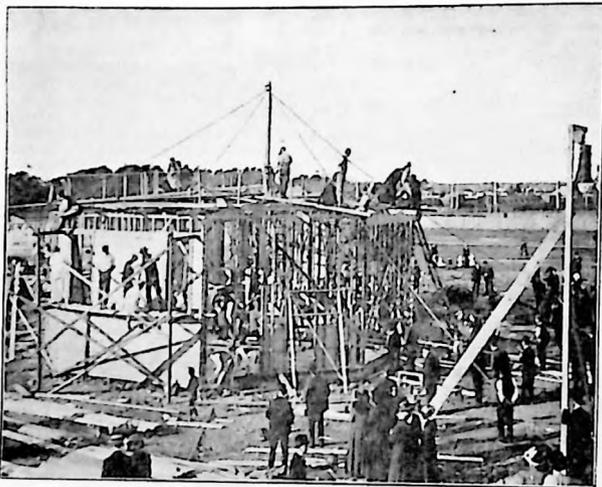
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Building a Chapel in a Day. Progress of the Building about 3 p.m.

The Carnegie, Vic., Chapel in a Day.

By A. P. Wilson.

For many years past the church in this district have met in a small building in Murrumbidgee, with inadequate appointments. If over sixty people attended the place became uncomfortably full. The ground was not even their own, but had been rented.

A number of new spirits, however, came to the district who were determined to more aggressive measures. Under the leadership of W. C. A. Luke they struggled on to keep the flag flying.

As soon as the Home Mission Committee responded to their appeal for a preacher in the person of A. P. Wilson, from Launceston, Tasmania, the church determined to give their preacher every opportunity for success. The old building was sold, and a block of land bought in a prominent position near Carnegie Station. A new building was discussed, and at last it was decided to erect a new class of building altogether. It is octagonal in shape, and as nearly circular as practicable. The advantages of such a building are manifest. The acoustic properties, the nearness of all the congregation, the novelty of the building, as well as many other advantages, commended it to the church.

Next it was decided to erect it in a day—a tremendous undertaking, but one which if no hitch occurred was practicable. Over 130 men offered for service, and after preparations were completed by laying foundations and getting timber sorted into shapes, at 6 a.m. the work started by the blaze of three electric arc lamps. As the day wore on more workers appeared, and a great crowd

of visitors, photographers, reporters, optimists, critics, pessimists and preachers, whose interest was an inspiration but whose presence at times sadly hampered the workers. In one corner were some members of the Chinese Church, under Bro. D. Gow, who with their own (to us) queer tools set to work on the seats, and their steady, quiet, unassuming manner quite won the hearts of all present. In other parts were painters, plumbers, joiners, and different squads at work on walls, roof, and electric work. The whole thing was under the arrangement of the building committee (Iren. H. Ryall, chairman; A. Organ, W. McDowell), who ably organised the workers and did their best to keep all employed. In another portion of the ground were the sisters, who dispensed tea, coffee and sandwiches to all workers. Mrs. Wilson, who was in charge, was ably assisted by parties of ladies, some of whom came from Windsor and Brighton to help to feed the hungry men.

Unfortunately the work could not be completed owing to some hitch occurring in the erecting of the first principal of the roof. The delay thus caused interfered with the work for nearly four hours, but the work was sufficiently far advanced to allow of services on Sunday.

There can be now no misapprehension among the townsfolk as to who and what we are. Our hearts are full of rejoicing and thankfulness to God and to those whose loyalty has been such a help to us. We feel we cannot express ourselves as we should, but our thanks are due to all the churches represented, and to many others who did yeoman service, and by unsolicited help made us feel their great interest. The trade-people in the town, and who supplied materials, felt an interest in us to a large degree, and in a practical manner by gifts of material, by low

prices for stuff bought, and by the excellence of the materials provided, and to them all our thanks are extended, and we ask that God's richest blessing may descend upon them. We shall be nicely housed by the end of this week, and we feel that we have a grand opportunity now to build up a nice cause in this rapidly growing township.

THE FIRST MEETING.

By W. C. A. Luke.

The "day of days" came, and in answer to the prayers of our brethren was lacking in nothing to enable us to achieve our object.

Of the "building of the church" I will say nothing, as A. P. Wilson furnishes those particulars above. The Lord's day also was fine, and for this we were truly grateful. At 10.45 a.m. fifty members and visitors assembled around the steps, and after Bro. Wilson had briefly introduced M. McLellan to the people, Bro. McLellan had the pleasing duty of officially opening the new building. He did so in a most excellent manner, referring firstly, to the unanimity of the workers; secondly, to the sound of the hammers, reminding him of the sound of the gospel that would ring out in the future. He also stated that he had the key to unlock the door, and compared this key to the keys of the kingdom which Jesus promised to Peter, and to the subsequent use of the key at Pentecost; also to the second key to eternal life. The key was inserted in the lock, and the building was soon almost filled. Bro. McLellan presided over the meeting, and Bro. Wilson gave a splendid address on Acts 2: 42, "And they continued steadfastly," etc. There were over 120 present, including many prominent local residents. The Mayor of Caulfield, Cr. Thompson, was also with us. At 3 p.m. the scholars, teachers, parents and friends listened attentively to an address from F. M. Ludbrook on "Puffing Billy." Besides the building being packed, fully 150 people listened attentively from the street. In the evening at 6.30 the doors were opened, and the building quickly filled, whilst many who were perhaps a little shy listened outside attentively to the singing of Seville hymns, led by F. M. Ludbrook and accompanied by Bert Organ with the cornet. Bro. Wilson preached on "Why We Exist as a People," and delighted the whole of the audience by his oratory and expression. Thus ended our opening day at "Carnegie," by which name we will henceforth be known.

The Lord's Supper is ever being partaken, and Jesus is the bread. That in itself is enough to ensure that the religious life shall be a joyous life. No one can feed on Christ daily and not be glad. And no one can have the kind of religion that is a daily feast on his grace and love without himself spreading a table and feeding others. He taught the world how to give soul to food others—that was his sacrament; it is ours.—John E. Cowan.

Laying the Foundation of the New Chapel at Northcote, Vic.

Last Saturday, May 24, was a red-letter day in the history of the church at Northcote. The ceremony of laying the foundation stone of the new church building was fixed for that date. Bro. Timmins, the contractor, had the work ready up to the necessary point, and Bro. Conning, the secretary, with the officers, had arranged for a large gathering in honor of the event, and had prepared an interesting service. Bro. Alfred Mills, who had helped with the early establishment of the cause at Northcote by the brethren in the north Fitzroy, was chairman.

A large marquee had been erected near the spot, which was well filled. After singing the Hundredth Psalm, Mr. Hewison, of the Baptist Church, Northcote, led in prayer, after wishing the congregation God-speed in their new enterprise. Mr. Jeffs, Baptist minister at Clifton Hill, also conveyed the good wishes of the Baptist body and of his officers and congregation in an interesting speech.

Short addresses were given by Bro. Baker, Lang, Chipperfield (a former secretary of the church), and Anderson, the present preacher for the church. Bro. Whelan read an appropriate Scripture lesson.

Bro. R. Lyall, chairman of the Church Extension Committee, told of the work of that committee and their interest in the new building at Northcote.

After singing "The Church's One Foundation," the company proceeded to the building, and Bro. Lyall was invited to "lay the foundation stone," after being presented with a handsome silver trowel by Bro. Tim-

mins. The stone was declared to be "well and truly laid," and hope expressed that the building would be raised to the glory of God and be used for the extension of the Saviour's kingdom.

After prayer by Bro. Enniss, of Lygon-st., the Doxology was sung.

Adjournment was again made to the tent, and the sisters dispensed liberal hospitality to the visitors. The proceedings were marked with great enthusiasm, and best wishes were freely expressed for the prosperity of the cause at Northcote.

Some Forms of Higher Criticism.

If anyone desires to see an exquisite burlesque of at least some forms of the Higher Criticism—a reductio ad absurdum of its methods—it may be found in the controversy which rages in English literature at the present moment about the question of whether Bacon did not write Shakespeare's plays. Mr. J. M. Robertson, M.P., has just published a tremendous volume, price £1/1/- on the subject; it is the last of a series of books, far exceeding in total bulk the plays themselves, which, during the last few years, have made their appearance. Shakespeare died in 1616, so that he is not a great distance from us in time; we have the opinions of contemporary writers about him, and know the chief facts of his life. Yet a surprising number of clever literary men have argued themselves into an astonishing certainty that Bacon, and not Shakespeare, wrote the famous plays. The points of resemblance betwixt their methods and those of many of the Higher Critics busy committing the Bible are very striking. They begin their critical performances with an obstinate bias in favor of a particular theory; they hang tremendous conclusions on the tiniest facts; they are blind to everything that tells

against their case, and are absolutely destitute of any sense of humor, or any vision of the relative sizes of things. They try to prove that Shakespeare could not have written the plays because they contain classical allusions, and he was no classic; they are rich in legal terms, and he was no lawyer, etc. They claim to prove that Bacon wrote the plays; and as the acknowledged writings of Bacon exist, they can appeal to peculiarities of style in them which they claim are also found in the plays, and they point out and tabulate all the points of resemblance.

Mr. Robertson, M.P., in his huge volume, goes through all these arguments in detail, and arrives at exactly opposite conclusions. He shows that the traces of Bacon's style said to be found in Shakespeare's plays are not found in Bacon's own acknowledged writings, etc., and against one of the chief Baconian critics he declares that "his monotony of error approaches the miraculous." "Against every proposition of theirs," says the *Times*, "he brings instances upon instances to the contrary, hoping to batter down their case by blow upon blow. We fear that he has spent his strength in vain. Like King Arthur's city, the Baconian hypothesis was 'built to music, therefore never built at all, and therefore built for ever.'"

The man in the street will read the whole controversy—if he has sufficient time to waste—with a sense of amusement; but to solve judgment the whole business brings a great deal of the Higher Criticism now expended on the Bible to utter wreck. Here are "documents" not three centuries old, which are written in our mother tongue, have colored our whole literature, and left their stamp on the familiar speech of the street and of the home. And yet on this literary problem, so clear and simple, the Higher Critics of secular literature cannot, by their method, reach finality. They leave each other furiously unconvinced. The only clear result which emerges is that by purely literary tests, by questions of grammar, of style, of the use of particular phrases, it is impossible to decide whether the famous plays were written by Shakespeare or are the work of Bacon. Neither side in the debate can convince the other. No definite conclusion by such methods, and on such data, is possible.

And yet in regard to the books of the Bible, written thousands of years ago, and in languages now dead, the Higher Critics undertake to pronounce with the utmost certainty on the authorship of the books. They break them up into the tiniest fragments, and distribute them over a wilderness of dates, and of unknown authors, invented for the purpose, and do this with an air of certainty such as Archimedes might have used when working out a proposition in geometry. They do not agree, of course, amongst themselves, any more than the combatants do in the Shakespeare-Bacon controversy; and that fact, it must be repeated, profoundly discredits not, of course, the whole science of the Higher Criticism, but the performances of at least many of the Higher Critics. We may well ask them to reach by their methods some definite results in the case of a writer so near to us, and so familiar, as Shakespeare, before they can claim to speak with much authority about writings written in languages now dead, and distant from us, not three hundred years—like the plays of Shakespeare—but, say, three thousand years.—Southern Cross.



Laying the Foundation Stone, Northcote, Victoria.

In the Realm of the Bible School.

JACOB BEFORE PHARAOH.

Sunday School Lesson for June 15.
Gen. 46: 28-47; 12, 28-31.

A. R. Main, M.A.

Jacob as we all know accepted Joseph's invitation. Helped and lovingly cared for by his sons, the old man came into the presence of Joseph. We can imagine the joy of that meeting. Jacob was satisfied. "Now let me die," was his prayer. As Simon could count life well ended by the sight of the Lord's anointed, so Jacob was content with the sight of his son. However, he lived for another seventeen years in happiness. Joseph introduced Jacob to Pharaoh. The interview is interesting, especially the blessing of the Egyptian monarch by the old patriarch. Goshen was given to the shepherd tribe for a dwelling-place. They would be thus apart from the Egyptians—and would be saved both from their vices and their malice. (We are told that shepherds were an abomination to the Egyptians; 46:34). Goshen was on the side nearest Canaan.

The Christian Lesson Commentary has an interesting word on the transplanting of Jacob's family, contrasting Jacob's expectations with the reality: "Has not Joseph said there are yet five years of famine? These few years will quickly pass, then we shall return and enter again upon the enjoyment of our promised blessing! How little does Jacob see, and how little do all Jacobs in all generations see, what lies just on ahead in the vague and long-drawn-out to-morrow. The blessings of the present are so delectable and so exuberant that with great pomp and high anticipation of felicity in the foreign land we march down in princely caravans to the land of affliction, the madding pot of suffering, to the endurance of dire adversity in which the ties of clan and tribe, the customs and traditions of patriarchal prejudice and pomp, all shall be swallowed up, and a people, the unskilled, uncultured and uncouth, raw human material shall be made a people in which and out of which shall be and become the kingdom of God upon earth. For testing and for trials, such as they little dream of, Israel is transplanted into Egypt, and the far-off issue shall be the Son of God and the Church of Jesus Christ."

The number who went to Egypt.

Most readers will have perceived a seeming discrepancy regarding the numbers of the people who went down from Canaan to Egypt. Gen. 46: 26 explicitly says: "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were three-score and six." Verse 27 says, "All the souls of the house of Jacob, which came into Egypt, were three-score and ten." If you add to the 46 of verse 26, Jacob, Joseph and the two sons of Joseph, then you get the 70 of verse 27. But in Acts 7: 14, Luke records the statement of Stephen, "Joseph sent, and called to him Jacob his father, and all his kindred, three-score and fifteen souls." How can this be harmonized with Genesis 46: 27? The answer is that Stephen used the Septuagint or Greek version of the Scrip-

tures, as would all his opponents of the foreign synagogue, and a great number of the Hebrews. The Septuagint gets the seventy-five by adding the names of two sons of Manasseh, two of Ephraim, and a grandson of Ephraim (i.e., of four of Joseph's grandsons and one great-grandson). We would not be likely to reckon in this way; but there is no reason for denying that others would and did do so.

Of course this does not tell us how many people actually went to Egypt. We could have a large retinue, besides the "sons' wives" of verse 26.

Few and evil days.

When Pharaoh asked Jacob his age, the latter replied in the rather extraordinary words, "The days of the years of my pilgrimage are an hundred and thirty years; few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." As we read that, we are apt to reflect that they need to live long in the old days if they were so glibulous at this; in modern times of hurry we should think "One thirty years" almost laconic.

Marcus Dodds writes: "A recent writer, who spent some years on the banks of the Nile and on its waters, and who mixed freely with the inhabitants of Egypt, says: 'Jacob's speech to Pharaoh really made me laugh because it is so exactly like what a Fellah says to a Pasha, Few and evil have the days of the years of my life been.' Jacob was a most prosperous man, but it is manners to say all that. But Eastern manners need scarcely be called in to explain a sentiment which we find repeated by one who is generally esteemed the most self-sufficing of Europeans. 'I have ever been esteemed,' Goethe says, 'one of Fortune's chiefest favorites; nor will I complain or find fault with the course my life has taken. Yet, truly, there has been nothing but toil and care; and I may say that, in all my seventy-five years, I have never had a month of genuine comfort. It has been the perpetual rolling of a stone, which I have always had to raise anew.'"

We may profitably read also the comment of good old Matthew Henry. He says that Jacob "speaks as became a patriarch, with an air of seriousness, for the instruction of Pharaoh. Though our speech be not always of grace, yet it must thus be always with grace. Observe here, (1) He calls his life a pilgrimage, looking upon himself as a stranger in this world, and a traveller toward another world; this earth his inn, not his home. To this the apostle refers (Heb. 11: 13): 'They confessed they were strangers and pilgrims.' He not only reckoned himself a pilgrim, which he never was before; but his life, even in the land of his activity, was a pilgrimage. (2) He reckons his life by days; for even so, it is soon reckoned, and we are not sure of the continuance of it for a day to an end, but may be warned. (3) The character he gives of them was, 'First, That they were few.' Though he had lived one hundred and thirty years, they seemed to him

but a few days, in comparison with the days of eternity, the eternal God, and the eternal state, in which a thousand years (longer than ever any man lived) are but as one day. Secondly, That they were 'evil'; this is true concerning man in general (Job 14: 1); he is 'of few days, and full of trouble'; since his days are evil, it is well they are few. Jacob's life, particularly, had been made up of evil days; and the pleasantest days of his life were yet before him. Thirdly, they were short of the days of his fathers; not so many, not so pleasant as their days."

Jacob's end.

For seventeen years Jacob lived in Egypt, happy in the presence of his sons, resting securely on the covenanted promise of God. As his end drew near he expressed the wish that he might be buried in the land of promise. He wished his body to rest at Hebron, where Abraham and Isaac were buried. So anxious was he concerning this, that he did not leave it as a request sure to be granted by his loving son; nor was he content with the promise of Joseph that so it would be; nothing less than a solemn oath would content him. Joseph swore unto him. Then "Israel bowed himself upon the bed's head." The worshipping attitude is surely here denoted.

Chapters 48 and 49 of Genesis are of wondrous interest. They record the blessings of Joseph's sons, of Joseph and the other brethren by the dying Jacob. The way in which Jacob withdrew the desire of Joseph in the blessing of Ephraim and Manasseh is of special interest. The right hand with its richer blessing was laid on the head of the younger; Jacob could read character, and by the help of God he foretold the superiority of the younger brother and the tribe which sprang from him.

In chapter 49, one of the most interesting things to us is the Messianic prediction in verse 10: "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be."

Jacob loyally fulfilled the vow he had made. Jacob was buried "in the cave of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre."

The greatness of Jacob.

As we leave our studies of the patriarch, we may review his character. There are many things in his life which make us agree with him that his days were evil. Prof. Kent says of him, "His faults are those which Orientals must necessarily have. Of modern Western world, on the contrary, will forgive almost anything more readily than the lack of truth and honesty. Jacob's religious professions also seem but hypocrisy: His scruples, however, involves a degree of spiritual lightenment which he did not possess. Although his religion was of the bargaining type, it was genuine and the most powerful force in his life. Energy, persistence and ambition, were other qualities which enabled him to triumph over his glaring faults of meanness, deceit and selfishness. His life, as portrayed, vividly illustrates the constant conflict going on in every man between the baser passions and his nobler ideals. Jacob is the classic prototype of Robert Louis Stevenson's Dr. Jekyll and Mr. Hyde." In its commendation it is good, but I am glad to believe that its condemnation is altogether too strong. Jacob had faults enough to make us feel akin to him. Aben-ezra is almost beyond us; but Jacob we can understand. But Jacob had a faith and strength, and a nobility of character, which made him to be the head of the family and the nation. If he was Jacob, he was also Israel.

FOREIGN MISSIONS

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

Missionaries were the first to give any information about the far interior of Africa. They have given the world more accurate geographical knowledge of that land than all other classes combined.

News and Notes.

What shall I render unto the Lord on July 6? "What I spent I had—what I kept I lost—what I gave I have."

Missionaries have translated the Bible into about seven-tenths of the world's speech. Missionaries have done more than any one class to bring peace among savage tribes.

I hope the Foreign Mission number will be the best yet, and trust the brethren will make a noble response.—H. Kingsbury, Victoria.

We have had the great joy of two more conversions and baptisms this month, so the Lord has come in even in the midst of apparent difficulties and blessed the work of our hands. Pray for these dear souls who have taken this step before the eyes of all their people, some of whom are not a little annoyed.—H. Watson, India.

Sister Thompson, of South Lillimur, is sending the *Chronicle* to our missionaries every week after she has finished reading it. Her example can easily be followed.

Some of the sisters at South Lillimur, per Mrs. J. Donnelly, are sending a box to the South Sea Islands.

We have done a good deal of itinerating on foot to the villages around. We have only met with small numbers, the twos and threes, but these heard the gospel with interest. Sometimes we would sit by the roadside and chat with the individual or be called into a house to see a sick one. We visited all the villages within four miles of us, and we would like to reach those further out, but the heat is very great now, and it hinders us.—H. Watson, Diksal, India.

The missionaries have expanded the world's commerce. The trade with the Fiji Islands in one year is more than the entire amount spent in fifty years in Christianising them. A great English statesman estimated that when a missionary had been twenty years on the field, he was worth in his indirect expansion of trade and commerce ten thousand pounds per year to British commerce.

Dr. Mott is here holding conferences with the leader and preachers on the prospects of the work, its possibilities and needs, and how to extend. He represents the Edinburgh Continuation Committee. He gave a great talk on Tuesday evening, telling of some of the experiences he had had on his journey; they were thrilling. According to him the Chinese field is going to illustrate to the Christian world the practical side of Christian Union. The Lord grant it may be so, and may his name be glorified. With love to all,—Yours sincerely,—R. L. Tenkin, Shanghai, China.

In Hunger Off.

One evening an Indian Christian came and said he was travelling to Lenand with fifty Bhils (a hill tribe), where they would be employed on the Government irrigation scheme, but could we help them in their present need? I told him to

Our Photo Gallery.



Isaiah Robman.

The above is the kind of native teacher we have in the South Sea Islands. Isaiah is teacher at Panawa, Pentecost, and is doing a solid work there. We support 45 on Oba, and 18 on Pentecost. We cannot do this without the help of the churches. Let July 6 show we favor the work being carried on.

come as early as he liked in the morning, and we would see what we could do for them.

Next morning he and his people sat outside our bungalow gate, and after a short gospel address, our Indian community collected from among us offerings of grain and money enough for these people to have sufficient food for that day.

The Bhil women ground the grain on our Christian women's hand mills, and soon the party started off in high spirit because of the kindness received from our Christians.

It was encouraging to see the way our people took the opportunity of helping others for the sake of him whom they now seek to serve and follow. Such instances cause us to rejoice, knowing that the labor at Baramati is bearing fruit to our God.

While visiting the Mohammedans' homes this month, one of the women was alone, so she opened her mind and said, "For ten years I have

been poor, and have behaved righteously, and have not stolen, though I have often gone hungry. I have never begged or told anyone; just took it as the will of God, but I now begin to think God does not take notice of those who do all right and so curse Allah. I have five children, and cannot afford to give them the things they require. What am I to do? When I had plenty I had joy in worshipping God, but now it seems God has forgotten us."

We prayed for wisdom to speak to her, and we would value your prayers that she may not be cast down because of the hardness of the way, but call from a true heart in the name of Jesus on him who has said, "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me."

Seven high caste women called me into their home and during conversation one said, "I have been going to ask you for some time what we who cannot read should do for salvation. You can read about your Jesus, therefore you can believe in him." This talk gave a splendid opportunity to explain that Jesus said "Come unto me," and that it was "whosoever will may come." One of the number, a dear old lady, said, "I don't understand what you mean, but if you would come daily and explain it, it would stay in our minds."

Little Soni or Goldie, the baby who was rescued here and taken to Naskir, is getting on so nicely. The lady missionary who has the babies' home wrote, "Goldie is getting quite fat, and the boy who looks after Goldie says she is her joy." One does hope that it is God's will she will grow up and be a faithful witness for our Jesus.

Two Brahmin homes were opened to us this month.—Rosa F. Tilley, Baramati, India.

Do Not Say

"Missions to the Heathen are absurd. I do not believe in them!"

Think of what you are saying. Of course, if you are not a Christian, nobody expects you to believe in Missions to the Heathen. Why should you? You do not believe in Missions to yourself, still less to the Heathen. It will be time enough to expect you to believe in preaching the Gospel to the Heathen when (may it be soon) you know the peace and the gladness of it yourself.

But if you are a Christian, do think for a moment. You have no faith in Missions to the Heathen. You do not approve of them. Your Master does, very emphatically; and He has given a very plain command on the subject. But you do not. You are wiser than your Master. You know that Foreign Missions are of no use—waste of money, waste of time, waste of everything. Your Master made a mistake! He did not know what He was talking about!

My brother, how dare you stand up, and in one breath call yourself a servant of Jesus Christ, and in the next breath—for it comes to nothing less than that—your Master's last parting command!

"When that Master, whose solemn charge to us as He went away was, 'Go ye into all the world, and preach the Gospel to every creature,' comes back to know whether we have obeyed it, I for one should not like to be amongst those of His servants who 'do not believe in Missions to the Heathen,'—in other words, who do not believe in doing what He tells them.

Watch for Next Week's Jotting.



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

Tasmania.

LAUNCESTON.—Meetings still good, despite the weather. Bro. received in at morning service; splendid address at night, and four confessions, all adults. Miss Wilson, a new member and an accomplished player, has been appointed organist.—Peter Orr, May 25.

New Zealand.

OHAMARU.—Wet weather has to some extent interfered with our meetings of late. The Bible School anniversary tea and public meeting took place last Thursday, when there was a good attendance. An enjoyable programme was given, after which Bro. Mathieson distributed the prizes. We now have two Bible Classes, the young ladies taught by Sister Mathieson, and the young men taught by Bro. Mathieson. Sale of work on June 19 and 20. We have given up quarterly business meetings in favor of an annual one.—K, May 13.

WANGANUI.—We have to report the arrival in our midst of Bro. Bell, from Melbourne, and Sister Mrs. Donne, from Toronto. Being both so well known in this town, we were more than pleased to welcome them. The weather has interfered somewhat with the attendance at the meetings. We regret to record that Mr. F. Arthur (brother of Sister Arthur) is at present in the hospital. He recently fell, and was unfortunate enough to be burnt out. We trust that God will sustain the family in this their double trial. Progress is being made in the Bible School work, especially in the Bible Class. This class now meets at Bro. Griestead's house, and the attendances have increased considerably. The Literary Society is also doing good work. Quite an enjoyable evening was spent last Monday night, when a "mock parliament" was conducted. The meeting yesterday was small on account of the terrible weather. H. Bell spoke in the morning, Bro. Griestead at our main preaching in the evening.—H.S., May 12.

CHRISTCHURCH.—Two received last Sunday by faith and obedience. Bro. Langford exhorted on "The Purpose of the Lord's Supper." Bro. Rhind preached in the evening. The Children's Mission Band began last Sunday under the instruction of Sister Bill. On Wednesday evening Bro. L. Doreen gave a rousing talk on "The Challenge of Opportunity." The greater part of the foundation work of the new building is done, and work is going ahead well.—P.S.N., May 17.

MORNINGTON.—The Bible School shows an increase of four on the roll, and attendances are satisfactory. The Sunshine Band has resumed its meetings for the winter months. Bro. Melville is giving a series of missionary talks on David Livingston, illustrated by sand table and blackboard. These are proving of great help to children and teachers alike. Attendances vary between 50 and 75. We anticipate good results from these two fields. The collection for the famine fund in aid of the South African distress yielded over £7. The Sisters' Sewing Class gave the handsome sum of £5 towards this deserving object. Our sincere sympathies are extended to our Sister J. Hardie, whose mother passed away on May 10. The Mutual Improvement Class is in full swing. Fair attendance at gospel meetings.—T.J.M., May 12.

DUNEDIN.—P. D. McCullen, who came to Dunedin at about evangelist of the church, and whose labors it was intended to devote chiefly to

Oslyn, but who has continued at the Tabernacle owing to R. Gebbie's removal to Christchurch, has been appointed as evangelist for the city church. Another large audience was present last evening, when he preached upon "The Best Day."—L.C.J.S., May 19.

West Australia.

PERTH.—The Juniors held a most successful book social on the evening of May 12. An attendance of over 100 heard a good programme of music and recitations. The Bible School keeps on growing steadily. The average attendance for March and April was 235. The anniversary celebrations will commence on June 8. Bro. Ikeek gave us a thoughtful address upon the church and its place in the community. We are to have at our prayer meetings brief readings touching upon what has been accomplished by the pioneers of the Restoration movement.—W.A., May 20.

CHINESE MISSION, PERTH.—We held our annual social gathering on Tuesday, May 13, in the Temperance Hall. S. Upham presided, and the attendance was good, notwithstanding a wet night. We greatly appreciate the help given to our programme by the Women's Mission Band of Fremantle. Peter Geer, our leading scholar, has just returned from China. He gave us an interesting talk upon his visit to that great land, telling us that many hundreds there were anxious to hear the gospel message. H. J. Banks came in at the close and spoke a few words of encouragement and appreciation. We could make a good success respond to our call for assistance in the teaching of secular and religious knowledge.—W.A., May 20.

NORTH PERTH.—We are able to report splendid meetings for the last few weeks. On May 11 we observed "Mother's Day." The chapel was nicely decorated with white flowers and green foliage. The meetings all day were splendid. Our meeting yesterday were also very encouraging, and we had a stirring address from T. H. Scambler in the morning. The Boys' Society, formed about a month ago, is showing great promise. Already they have gone from a membership of seven to a total of twelve. The Bible School might make more progress if we had better facilities in the department; at present the primary school. Our Bro. Wickers, who has had a serious illness, is now almost restored to health, and all rejoice with him in his resuming health.—A. J. Ingham, May 19.

Queensland.

ALBION.—Meetings continue to be well attended. The faithful preaching of Bro. Forbes is treasured in the plea of the Church of Christ. At our last business meeting the officers were instructed to buy the land for the church building, two allotments for £100 on a splendid position. We who have promised, and those who churches in this direction, kindly send word to the church to sign a flourishing condition, and when we have a building of our own the work will increase at a far greater rate.—F.A.B., May 20.

South Australia.

KADINA.—Thursday evening, May 15, the three young men who confessed Jesus the previous Lord's day evening were baptized. This morning we had a very helpful time around the Lord's table. To-night there was another splendid congregation, and two young men made the good confession. The writer has had the joy of taking the confession just recently of four brothers from the same home.—E. G. Warren, May 14.

TUMBY BAY.—On May 20, we held our annual G.E. rally. About a hundred people were present, including representative members of all societies throughout the district. A programme of solos, choruses, duets, recitations and lantern views was given, and supper provided by the friends was enjoyed by all. Bro. Raymond has returned from a week's visit to Kadina. Last Lord's day he preached at Ungarra, Butler and Port Neill. The writer took the services in Tumby, and Bro. Nankivell preached the gospel at Lipson.—R.H., May 21.

TAYLOR'S WELL.—On May 8 a farewell social was tendered to Bro. and Sister H. P. Manning, who are leaving the district. About eighty met to bid them farewell. The programme consisted of songs, recitations and speeches. Bro. Manning very suitably responded. The members and residents of Taylor's Well presented Bro. Manning with a purse of sovereigns. Our brother and sister will be very much missed. On May 11, at the gospel service, there was a good congregation and a fine address by Bro. Manning.—W. J. Francis.

MILANG.—We have been having good meetings of late. On May 18, we had the pleasure of seeing three make the good confession. Bro. Day preached. Last night Bro. Davis preached his farewell sermon to a very full audience. Bro. Davis has been very successful during his 14 years' work here, and we trust that in the large field at Kalgoorlie his labors will be greatly blessed to the salvation of many precious souls.—S.H.G., May 26.

PROSPECT.—Saturday we held a working lot and started a large stable. It will be completed next Saturday. The ladies provided an afternoon tea. To-day we had our largest Bible School, 144 being present. There were 22 in the Adult Bible Class. To-night the lady who made the good confession last week was baptised, and with her another fine young woman, and a young man from our K.S.P. They made the confession and were baptised the same hour. We feel there are others on the point of deciding.—I. A. Paterson.

NARACOOORTE.—A small meeting to-night, owing to the inclemency of the weather, but it was a blessed meeting. One Sister, having renounced Roman Catholicism, confessed her faith in Jesus as the only Saviour. Six new scholars added to the Bible School this month.

GLENELG.—We had good meetings to-night. It rained to-night, but we had a good attendance. In the afternoon the men of the church and a men's class organized a search party to try and find the daughter of one of the residents, who had been of the Congregational Church, who was missing, having with apparently no reason away from home some days ago. Our search over a considerable area was fruitless, but we have the satisfaction that we proved our sympathy with the heart-broken parent.—F. W. Patman, May 25.

KADINA.—We are pleased to make more attending our Thursday evening prayer meetings. Two young men who were buried this morning in baptism were received into fellowship this morning. Bro. Williams gave a good address on 2 Tim. 2: 15. Bro. Lox, who has been in Kadina for seventeen years, fell asleep in Jesus this Friday night. We laid his remains to rest this afternoon in the Kadina Cemetery. The writer had a fine meeting, and at the close of the meeting address a married woman and a young man who confessed the name of Jesus.—E. G. Warren, May 25.

BALAKLAVA.—Large audience yesterday. At the morning service special prayers were offered for the much needed rain. The members

have recently contributed about £66 toward the purchase of a building at Moonta. The half-yearly Endeavor social, held last week, was a marked success. Bro. Egan, who has recently married, was presented with a silver egg cruet by the society, and with a silver tea service by his Bible School Class. We are glad to have Mrs. Bridgman with us. The K.S.P. Men's Club now has 36 members, and is providing a great help to the men and to the church.

MOONTA.—Good meetings last Lord's day. Bro. Ewers, from Hillside, presided with all day. There were about 17 in the morning to meet around the Lord's table, and a good attendance at the gospel service.—C. W. MacGregor, May 18.

MURRAY BRIDGE.—Since last report four have been added to the church—one by letter, two previously baptised, and one by faith and obedience. Attendance at meetings has slightly improved. The meetings at Hillside are very encouraging. Three meetings are held fortnightly at the residence of Sister Grub, but the congregation has outgrown our meeting place—some were unable to get inside to-day. At Long Flat there is a small improvement in attendance. We had Sisters Little, from Pt. Stuart, and Patterson, from Semaphore, worshipping with us to-day.—J. T. T., May 25.

UNLEY.—On Tuesday, May 13, the Literary and Debating Society had an evening with "Marvels of Science." Short papers on marvels of surgery, chemistry, astronomy and electricity were read, and a number of chemical and electrical experiments were given. Last Tuesday a silver medal contest under the auspices of the local branch of the Women's Christian Temperance Union was held. The chapel was crowded, and great interest was taken in the competition. Eight young ladies competed, and the medal was awarded to Miss Maud. All our members were present. There was a good attendance at the meeting this morning. Miss Tremaine, from Stirling West, and Mrs. Lavington Gordon, from Bordertown, were present. This afternoon Mr. M. M. Maudgley, B.A., Acting-Director of Education, gave an interesting lecture on "The Origin of the English Bible."—P.S.M., May 25.

SEMAPHORE.—The tent mission conducted by Bro. S. G. Griffith commenced on May 18. Meeting in morning was good. Tent at night was well filled. We are anticipating a great revival in this city. A gratifying scene in the day's work was to see the large number of the converts of the previous meeting who greeted our brother, although nearly three years have elapsed since that effort. May 25 will long be remembered. At 11 o'clock the chapel was full, and when the large number who came by the church train arrived cheerfully was busy making accommodation. Service commenced with prayer by S. G. Griffith, in which he called down God's blessing upon the church's enterprise. The writer presided. W. C. Brooker, who was in a large measure responsible for the inauguration of the Semaphore church, delivered the opening address, in which he gave a brief sketch of the church from its history, particularly mentioning the work of our State evangelist and our esteemed late Bro. C. L. Thurgood; he also spoke many good words of advice, concluding with the formal declaration that the building was open to the glory and honor of God. The church united in singing the Doxology. The tent of the city and suburban churches represented, many sending greetings. Particularly gratifying was the large attendance from the mother church. Queenstown made many sacrifices that Semaphore should have the primitive gospel. Five were received into fellowship. There was a record attendance of 116 present. The tent of the church at night was full, about 250 present. Bro. Griffith preached on "Constraining Love," at the close of which two ladies made the good confession, making six for the mission thus far. The mission meetings have been well attended during the past week, and prospects are bright.—W. J. Taylor.

NORTH CROYDON.—On May 18 H. J. Horsell presided. G. Bateup exhorted Bible School, 10 present; three new scholars. At the gospel service H. J. Horsell preached on "Our Adversary." On Monday night at the Brotherhood So-

ciety we held a "mock banquet." A most enjoyable evening was spent. On Friday evening in connection with the Endeavor Society, we had an illustrated lecture by Mr. A. V. Stanton, S.A. The topics were "Alcohol and the Human Body." This was a very interesting meeting. This morning F. Plant presided. H. Horsell exhorted. Received by letter into fellowship, Sister Carter, from Glen Osmond Baptist Church. At the Bible School the attendance was excellent, 14 present. At the gospel service H. J. Horsell commenced his series of addresses. This night he spoke on "One Book," after which a married woman confessed her faith in Christ.

HINDMARSH.—May 20, the annual meeting of the Dorcas Society combined with the Young Ladies' Sewing Class took place. Mrs. R. Young presided over a good attendance, and extended a welcome to the visitors. Mrs. R. Scarce gave the annual report, which showed good work done amongst the poor and needy, and stated that the Society consisted of 60 members, 9 new members having joined during the year, an increase of 7 over the previous year. Mrs. J. Cook gave the financial statement, showing the good and cash had been distributed during the year. The amount of £18/17. Miss P. Snook gave the Sewing Class report, which showed satisfactory work being done, finances satisfactory, also an increase of 5 members. A musical programme was carried out by Mrs. A. J. Edquist, M.D. Dring, Messrs. R. G. Hindley and L. W. Cook, recitations by Misses D. Paterson and M. Hele. The following officers were elected: President, Mrs. R. Young; Vice-Presidents, Mrs. Chant, Mrs. H. D. Smith; Secretary, Mrs. R. Scarce; Assistant Secretary, Mrs. T. Swanbury; Treasurer, Mrs. J. Cook; Assistant Treasurer, Mrs. H. Swift. During the evening Mrs. Young, on behalf of the members, presented to Mrs. W. Chant a wicker chair in recognition of her services as cutter, a position she has carried on for the last 15 years. Admission to the meeting was by remittance of material or cash, and the Society was the better for the extent of between 40 and £5. We regret to report that H. D. Smith, our esteemed evangelist, has had a rather serious attack of illness, but we are pleased to say that he has been somewhat restored to his usual health again, and the church feel grateful to Mrs. A. Paterson, who has, as usual, G. Wilson and Baker for taking the services during the time he was laid aside.—J. W. Snook.

STIRLING EAST & ALDGA TE VALLEY.—Pleased to have with us E. Verco, of Bordertown. He delivered the gospel message, subject, "This Same Jesus." Very wet weather, and the gathering in consequence somewhat smaller than usual.—T.E.

New South Wales.

CAREL.—Owing to the floods during the past week Bro. Burns has been unable to visit any of the outposts. On Sunday morning Bro. Burns gave a splendid address from Luke 14: 21. Bro. Davis was again with us after his long stay in Sydney. Visitors: Sister Franka, an isolatee member, and Sister Carpenter, of Glen Osmond. At the evening meeting following a splendid open-air meeting, Bro. Burns gave a stirring gospel address from Luke 15: 7-11.—R.G.L., May 18.

BROKEN HILL (Railwaytown).—Mother's Day was celebrated on May 18. All services attended well. The interior of the chapel was beautifully decorated with white flowers. At the evening meeting following a splendid open-air meeting, Bro. Burns gave a stirring gospel address from Luke 15: 7-11.—R.G.L., May 18.

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ers. Bro. James and Bro. Chapman presided. Bro. James addressed the gathering. At the close of the service a young man who confessed Christ on Lord's day was baptised.—T. J. Jones, May 23.

ENMORE.—The weather was very inclement all day; still, we had good meetings, considering the unfavorable circumstances. One sister was welcomed into membership, and our visitors included Miss Craigie, from Lygon-st., and Misses L. and E. Kemp, from Swanston-st. At night Bro. and Sister Rankine, of Hawthorn, Vic., and Bro. and Sister Summers, of Subiaco, W.A., were present. Two sisters made a good confession at the close of the meeting.—E. J. Hilder.

MARRAR.—Bro. Harward has just closed a very successful series of meetings lasting eight days. Splendid interest and good attendances. The indoor service in the chapel has been preceded by a short open-air meeting, which was a novelty in Marrar. One young lad from the Bible School made the good confession and was baptised. A thank offering for H.M. funds realised £13/12/6.—T.G.M., May 26.

ST. PETERS.—Our meeting to-day was not a large one, owing to wet weather, and members laid aside through sickness. Our tent was greatly damaged with rain and the wind, and the meeting at present are held in Bro. Carter's home. At an early date we are looking forward to erect a chapel on our ground. Great interest is shown by the members in order to secure the building. Record collection to date.—A.J.F., May 25.

MOSSMAN.—On Tuesday last, Miss Leah Heddington, who had made the good confession in the previous Lord's day, and Doris Lyall, one of the Bible School scholars, were baptised by Bro. Coleman, and to-day received the right hand of Christian fellowship. E. Gould gave a fine exhortation this morning, and T. R. Coleman delivered an inspiring sermon on "Wonderful Grace" at the gospel service.—S.G., May 25.

ERSKINEVILLE.—On May 20 a Temperance and Band of Hope meeting was held, and was declared to be the largest and most successful held here, the hall being well filled. We had present several members of the N.S.W. Churches of Christ Temperance Committee. Mr. S. Gardner gave a fine vigorous address, much enthusiasm being displayed throughout the meeting, and a splendid programme was rendered. Sister Miss Winfield found great favor with the large audience in the rendering of her solo, and we beg to thank the many artists for their kindly assistance. At the close of the meeting 23 signed the pledge, making a total for two meetings of 45.—W. Hudson, May 20.

SYDNEY.—Last Lord's day, 18th inst., splendid meetings all day. Bro. Williams at the morning service gave a fine address. Visitors present, Sister Ann Egmont, Bro. Sister Carter, Mary Louie, G.H.; Bro. and Sister Robt. and daughter, from Lismore; Bro. Wright, Vic.; Bro. Walker and daughter, Manning River; Bro. Watson, Central Mission. Glad to see aged Sister Morris present, also members who have been absent through sickness. Two young men received into fellowship to-day, we were very glad to have attendance at all services. Bro. Collins, from Auburn, exhorted on "Christian Blessings." Sister Miller, Lygon-st. Bro. and Sister Rankine, Hawthorn; Sister G. Crigden, Lygon-st.; Bro. Thomas, Newcastle, Vic., present. At the New Testament Church, by Bro. Buckley, at the gospel service, it greatly appreciated. Bro. J. Dennis has taken up the work of church conductor.—J.C.

NORTH SYDNEY.—On May 19 the church was the scene of a church social arranged for the dual purpose of giving farewell to Bro. and Sister Saunders, who were leaving for Brisbane. We were very pleased to see the building well filled, the audience including many visitors from sister churches. Bro. Bagley, President of Conference, presided over a warm and enthusiastic meeting, and a splendid programme was rendered. Bro. W. Johnson, of Lygon-st., and Sister G. Gidley, presented to Mrs. Summers a donation of books to Sister Summers, a case of cutlery, and from the scholars in her class a nice silver 1912s. Bro. Gals

Continued on page 368.

Obituary.

LONSDALE—On March 28, while on a visit to her daughter in Elsternwick, our esteemed Sister Lonsdale passed away. For many long years our sister had been in fellowship with the church at Bendigo. For the greater part of her life she had been in feeble health, and it was her lot to experience suffering far beyond what she was an exceptional woman, in her deep faith and loving trust in God. Many old Bendignians now elsewhere will remember how these virtues shone out. More than any whom I have met she seemed to believe that "all things work together for good to them that love God." In spite of a frail body she, as long as possible, was loyal in attendance at the house of worship. Her husband died during last year while she herself was being very ill. By a supreme effort she had gone off to visit her daughter, and while there took ill and passed away. She was a good woman, full of faith and good works. The Bendigo church has lost one who was to all that knew her an epistle of Christ indeed. To her, departure was "far better," because for her to live had been Christ. We commend her loved ones in the flesh, who tenderly cared for her in the latter days, to her God and Saviour. May we follow her faith and love in Jesus, so that death to us may be robbed of its terrors, and be but a peaceful "going home," as it was to her. God grant unto the church many such as she was. Her body was brought back to Bendigo, and buried in the presence of many friends.—A.W.C. Hendigs, Vic.

ADAMS—On Monday, May 5, Mrs. Margaret Adams, one of the original members of Grote-st., passed to the home where no one ever grows old. She had not been in good health for some few years, but though frail in body she had continued to do as well as her strength permitted the duties of her home. She did not take to her bed till just an hour or so before she was called away. She was a humble and faithful Christian who sought with her husband to be a true worker for Jesus Christ. They were both immersed by H. D. Smith about 11 years ago. They had studied the Scriptures, and in so doing she was the will of the Lord they requested to be immersed in. Since that time they have been in fellowship with Grote-st. Of late years the distance they lived from the church, and failing health prevented frequent attendance, but they have always continued steadfast for him. Our sister had reached the age of 78 years. We bid the body away in the Payneham Cemetery on Wednesday, 7th, in the certain hope of the resurrection to eternal life. May God bless and comfort the dear old husband who remains. We sympathize with him and all the loved ones, and look with them for the glorious reunion in the better land.—J. E. Thomas, Adelaide, SA.

STEAD—In the early morning of Sunday, April 27, our aged and honored Sister Mrs. Mary Stead was called to her reward. She was the next to oldest member in Grote-st., and for 46 years she has been in constant and faithful fellowship. She was the next to oldest member in the church, having reached the ripe age of 89 years. In years gone by, Mrs. Stead lived a very active life, and not only cared for those of her own home, but was a mother in Israel to many who fondly remember her genial ways and kindly deeds. She was regular and faithful in her attendance at the house of God, and encouraged the preacher by her kindly words. One by one these old saints are leaving us for a better home, and the church and the community is poorer when they go home. It is a joy for those who mourn to feel that the one they have loved has done well her part in a long life of humble Christian service. She has been a good wife, a loving mother, and a faithful follower of her Lord and Master. May God bless all the churches and strengthen her to live. May we be worthy successors of the old servants of God who are passing to their reward. We bid the remains of our sister away in the West Terrace Cemetery on Monday,

April 28. Geo. T. Walden, who had known deceased for over 40 years, assisted the writer at the funeral service, and paid a loving tribute to her memory at the grave.—J. E. Thomas, Adelaide, SA.

TAYLOR—The summons has come to our very highly esteemed elder, Bro. Edward Taylor, and he has joined the ever-increasing army of the redeemed who have washed their robes and made them white in the blood of the Lamb. Bro. Taylor was one of God's gentlemen—a man of few words, but full of noble deeds. He with others established coach-works at Walsbyrd, and it is patentee for the coal-washing machine, and it is patentee for the coal-washing machine, and it is a pleasure to hear his old employees speak his praises as a master. He never in all his long experience as an employer of labor had a strike or trouble with his men. He came to Australia over 40 years ago; he became a member of the Church of Christ in Wigan, England, about 60 years ago. He was a companion of our late esteemed Bro. King. It was the writer's pleasure to meet him 25 years ago. He had been to Melbourne with his wife, a good woman, the joy and comfort of his old age. May the dear Lord comfort her. While in Melbourne he saw a report from the church in Adamstown, and was pleased to find there was a church within six miles of where he lived, and since then nothing but sickness kept him from the Lord's table. His desire was that he might meet at the Lord's table the last Lord's day on earth, and his last but one he broke bread. On Monday, May 12, he slept away, safe in the arms of Jesus, at the ripe age of 86—Joseph Fraser, Merewether, N.S.W.

Home Missions Directory.

AUSTRALIA (FEDERAL EXECUTIVE):
A. C. Rankine, 99 Manningtree-road, Hawthorn, Victoria.

QUEENSLAND:

F. A. Bignall, Kobe-st., Albion, Brisbane.
NEW SOUTH WALES:
H. G. Payne, Pretoria Parade, Hornsby, N.S.W.

VICTORIA:

T. W. Smith, "L'Allegro," 728 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.

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N.S.W. Home Missions.

By H. G. Payne.

Auluru, F. Collins.—One added by faith and baptism. Gospel meetings at Parramatta discontinued owing to small attendance and difficulty in supplying the platform.

Bethmore.—G. H. Browne has resigned, resignation to take effect at end of July. One added by faith and baptism.

Erskineville, J. Clydesdale.—Members are working in their spare time making seats for the new chapel. Latter is expected to be completed early in July.

Hornsby.—H. G. Payne was away on holidays for three weeks. In his absence F. T. Webber and W. Day preached. Contract for extension to the chapel signed, and work begun.

Justice-Marrat.—C. G. Mason has visited Marrat, Old James St. Winchenden Vale, Clifton Hill, Coalton, June.

North Sydney.—F. T. Saunders closed his work here on April 30. One added by faith and baptism. W. Gale, Bible School evangelist, is located here for three months.

Lilyville.—F. T. Saunders began here on May 1. Bro. Harvard's mission has put the church into splendidettle.

Mosman.—T. R. Coleman began his ministry here on May 1. The prospects are very bright.

Rockwood.—Canley Vale having dropped out of this circuit, W. J. Williams now devotes the whole of his time to Rockwood.

Wagga.—A. Brown reports three added by letter and one restored.

State Evangelist.—Bro. Harvard's mission at Lilyville closed on April 28. Bad weather and other adverse conditions injured the mission. There were six baptisms. Bro. Harvard is now in the Riverina, investigating the work in that district on behalf of the Committee, and holding meetings to help and encourage the churches.

Evangelists.—No less than six men are wanted for fields assisted by the Committee.

Finance.—Receipts for the month: 479/10/4; Expenditure, 455/18/6; Debt Balance, £202/2/6. We are drifting. Who will throw out the financial life line?

ACKNOWLEDGMENTS.

N.S.W. HOME MISSION FUND.

From Churches toward: Preachers: Canley Vale, to April 10, 40; Wagga, to April 11, 40; Marrat, to April 28, 40/10/-; Rockwood, to April 7, 40/10/-; Merewether, to April 6, 40.

From Churches, per Collectors: Sydney, £2 19/6; North Sydney, 7/6; Hornsby, 41/10/7; Parramatta, 43/10/8; Marrickville, 41/7/3; Auburn, 10/11; Inverell, 4/10/6.

Individual Contributions: A. Hornsby family, 40; Sister Mrs. Ludgate, Erskineville, 10/-; Sister Mrs. Winter, Ingleswood Forest, 40; Sister Mrs. Winter, Ingleswood Forest, 41/10/-; Sister Mrs. J. Kipl, Cookson, 7/3; R. T. Wilson, Yerranderie, 7/5; H. D. Black, Oklam, 4/-

Conference Practices: Bible School Committee, 43/12; Church Extension Building Committee, 10/6.

Other receipts: Lilyville Mission Thank offering, 45/8/-; Annual Offerings (separate list), 7/6; Conference Contribution, Merewether, 10/-; Remittance of advances, £25/-; Church ads, 1/6. Total to May 10, £80/19/4.

Annual offering, late late for Conference Balance Sheet: Sister Miss, Inverell, 7/6. Previously acknowledged, 403/18/4. To May 19, 494/8/0.

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meetings are improving, and we desire the co-operation of the lay brethren to assist us in our for- ward mission.—E.D.L.

LANCEFIELD—Interest is increasing here. We had a record meeting to-night, a number of strangers being present. The writer preached on "The Two Candidates," the audience paying good attention. Sisters G. Lockwood and L. Meyer added to the interest by their sweet singing. Next Lord's day, June 1, we celebrate our Bible School anniversary, and on Monday, June 3, a social evening will be held. The scholars are being ably trained by Sister G. Lockwood, and we anticipate a grand time.—T. C. Harward, May 25.

STAWELL—Extra seating provided in chapel, and yet none too much room to spare. All meetings well attended. At the last meeting of the Y.P.S. Sister Stoner, of the Strathbally Society, sang a solo very sweetly.—A.P.A.B., May 23.

WONTHAGGI—We were pleased to have with us Bro. Moor a few weeks ago from the College of the Bible. He gave an address which was much appreciated by all. The article on "Loyalty" in last week's "Christian," puts our position here nicely.—E. J. Bone, May 25.

MELBOURNE (Swanston-st.)—We had good meetings on Sunday. Amongst our visitors were Sister Chesterton, Grotto-st., S.A., and Bro. Gifford Gordon, from Geelong. Bro. Gordon favored us with a forcible address at our morning meeting. We were pleased to receive into membership Sister Johnston, from Maylands, S.A. Bro. Allen delivered a splendid address on "The Crown of Individuality" to a large audience at night, at the close of which a young man made the good confession.

Here and There

Henry A. Procter's address is 97 Burnley-st., Richmond.

The New South Wales State Conference in 1914 will be held at Easter, not in March, as formerly agreed and announced.

F. Collins, of Auburn, N.S.W., has accepted an engagement with the church at Paddington, and will begin there in August.

The work at Prospect, S.A., is going on well. The school is growing; 141 present last Sunday. The work generally is very promising.

Bro. Harward expects to conduct a short mission at Eskdaleville, N.S.W., at the opening of the new chapel, commencing on July 13.

Reports at Adelaide preachers' meeting, May 26: Quinquagesima, 4 confessions; Prospect, 2 confessions, 3 baptisms; Grotto-st., 3 confessions; Synagogue, 6 confessions; 5 received into church.

W. H. Clay addressed the church at Merbin, Vic., last Sunday morning, and McG. Abercrombie preached there at night. One of the converts of the Mildura mission has been received at Merbin.

Several preachers are needed in New South Wales. The Home Mission Organising Secretary would like to hear from any evangelists desiring a change. Write to H. G. Payne, Pretoria parade, Hornby, N.S.W.

Any disciple in Ararat, Vic., or anybody knowing of one there, is asked to communicate with W. M. Morgan, c/o Mrs. Anderson, Ararat. The purpose is to set up the Lord's table, and start work for the Lord.

The Victorian General Dorcas acknowledge with grateful thanks the receipt of a new "Home" sewing machine, from Mr. and Sister Cast, and a large parcel of groceries, fruit, second-hand clothing, and 25/- from Dencaister.

Will friends please take note that the supply of cards printed by the Federal Foreign Mission Executive of a few dozen sets, and these can be had while they last. As soon as the July offering is past, more will be printed if the demand continues. Write T. B. Fischer.

Twenty-eight confessions in the Mildura, Vic., tent mission up to Sunday night last. Six baptised believers have also been received into fellowship, and one has been restored. Altogether 24 have so far been received at Mildura.

In connection with the July offering for Foreign Missions, an attractive little folder has been issued, entitled "Points and Pearls." These folders will be sent to every church in Australia to be distributed with the offering envelopes.

The Victorian Women's Executive will meet in the hall, Swanston-st., on Friday, June 6, at 2.30 prompt. Mrs. Ennis will lead the devotional, and Mrs. A. Lyall will give a paper on "Resolutions and Prayer." All sisters cordially invited.

The Chinese Mission in Melbourne averaged 12 scholars and 12 teachers for every class during the last month. They are looking forward to the coming of Bro. James. They intend to work up a good interest for the annual Foreign Missionary offering.

Owing to the demand for warm clothing, the General Dorcas has decided to hold a special meeting on Wednesday next, June 4, in the lecture hall, Swanston-st., from 10.30. All sisters will be welcomed, and should bring luncheon; tea will be provided.

Meetings at Elsternwick, Vic., start next Sunday, June 1, under the auspices of the East Suburban Co-operation of Melbourne Churches. M. McLellan has been asked to preside, and Mrs. Davies and Barnett are speakers for the day. Public meeting and social are planned for Wednesday, June 4, at 8 p.m. The place of meeting is A.N.A. Hall, Regent-st. All are invited.

The united public questions demonstration in Melbourne on July 3 promises to be a great event. H. Kingsbury will be in the chair, and speakers will be W. H. Allen, of the Swanston-st. church; J. C. Martin, the General Secretary of the Baptist Union, and F. C. Spurr, the President of the Council of Churches. The great Auditorium is reported to be about 200 more than the Town Hall, and it is expected that it will be crowded on that occasion.

We do not usually announce marriages in our "Here and There" column, but make an exception in the case of Bro. H. F. Phillippi, who will be remembered as one of the Scotch mission party. The card received reads as follows: "I am Mr. Howard C. Burks announce the marriage of their daughter Helen M. to Mr. Harry F. Phillippi, Tuesday, April 8th, 1913, Decatur, Illinois." We are sure that all our readers will join with us in congratulations.

At the preachers' weekly meeting in Adelaide on May 19, an interesting paper on "Our Responsibility to Open New Fields," by W. L. Ewers, of Balaklava, was read and highly commended. It was considered of great value to the churches as to the preachers, and a resolution was passed that it be sent to the "Christian" for publication, and that the preachers express their appreciation of the action of the Balaklava church in releasing their evangelist for several weeks as detailed in the paper.

Bible School Union, Victoria—A meeting of the general committee, held on Monday evening, May 27, it was decided to hold the annual examination on Monday, August 11, 1913. Subject, "Old Testament History," as set forth in the undemonstrated lessons:—June 1, "Joseph Tests His Brethren," Gen. 44: 1-47; June 8, "Joseph Forgives His Brethren," Gen. 45: 1-18; June 15, "Moses before Pharaoh," Gen. 47: 1-12; June 22, "Temperance Lesson," "The Blinding Effect of Sin," Amos 6: 1-8; June 29, "The Victories of Faith," Acts 7: 9-16; Heb. 11: 20-22; July 6, "The Child Moses Saved from Death," Exodus 12: 22; 2: 1-19; July 13, "Moses Prepared for his Work," Exod. 3: 1-14; July 27, "Moses' Request Refused," Exod. 5: 1-14. No question is to be set outside of the above chapters and verses. An extra division has been created in the Juniors, making ten in all, as follows:—Seven scholars, three teachers. Prize list and printed notes will be ready by July 11. All members are asked to note that the Jassous will commence as from June 1.—J. Y. Pitts, Hon. Sec.

The Bible School at Prahran, Vic., has more than doubled during the past year. The necessity for finding a new hall for the kindergarten is so urgent that despite the fact of the contributions per member ranking among the highest in Victoria, an effort will be made to raise the money. An appeal is made to anyone interested in Bible School work, and Prahran is open and extending in this. Several school officers, or P. J. Pond, 92 Lewisham-rd., Prahran, would be glad to acknowledge same.

On Saturday, May 24, a conference of Bible School teachers and others was held at Paddington, N.S.W., from 3.30 to 9.15, and was a great success. T. R. Coleman gave a fine helpful reading. Several papers were read by Paddington teachers, and free discussion followed. Tea was provided at 6 o'clock. The second session opened with song service. W. Gale, Schools' Organizer, gave a splendid address, and answered numerous questions. Several of the Bible School Committee gave short addresses. This conference was the first held by this committee.

COMING EVENTS.

JUNE 1 & 3—Hawthorn Bible School Anniversary. Sunday, June 1, Gilbert Chandler, from Colae, will be with us. Will you? Dinner and tea provided at church for visitors. Tuesday, June 3, 7.45 p.m., deputation.

JUNE 8 & 9—Bible School Anniversary, Prahran, June 8, morning, afternoon, night. Speakers, 3 p.m., Jno. W. Parklew; 7 p.m., Philip J. Bond, B.A. Monday, Tea, 6 p.m. to 7 p.m. Adults, 10/-; Deputation, 7.30 p.m. Chairman, T. B. Fischer. Everybody cordially invited.

JUNE 8 & 9 & 12—The North Melbourne Sunday School Anniversary will be held at the chapel on Sunday, June 8, at 11 a.m.; J. C. Martin, President of Sunday School Union; 3 p.m., W. C. Beiler; 7 p.m., A. Hutson. Monday, 7.45. Demonstration and distribution of prizes. Collection. Thursday, 6.30, Public Tea Meeting. Tickets, 1/-; 8 p.m., entertainment. All hearty invited.

JULY 3—United Public Questions Demonstration by Baptist Churches and Churches of Christ. Gambling, temperance and social purity questions will be discussed by W. H. Allen, F. C. Spurr, and J. C. Martin. Musical items will add interest to the meeting. The new Auditorium in Collins-st., Melbourne, has been recently secured for the above event. Reserve the date.—J. C. Martin, T. B. Fischer, Hon. Joint Secretaries.

IN MEMORIAM.

MORTON—In loving memory of my dear wife and our dear mother, Francis M. (Fannie) Morton, who fell asleep in Jesus, Wednesday, May 29, 1912, aged 90 years.
"Thy good life has not died."

God calls our loved ones, but we lose not wholly
What he has given;
They live on earth, in thought and deed, as truly
As in his heaven.
—Inserted by her husband and family.

DAVEY—In loving memory of our dear Olive, who departed this life at Terang on May 31, 1911, still in memory dear.
—Inserted by her father and mother, C. and L. Davey.

HODGES—In loving memory of dear Ida, who fell asleep May 30, 1909, at North Melbourne.
"Till He comes."
—Inserted by loving mother, sisters and brother.

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The Kadina Church of Christ requires the service of a preacher, married man preferred. Further particulars from Jas. H. Thomas, Christies-t., Kadina, S.A.

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Divine hand in events. Amos 9: 5-15.
A cleansed patribism. Psal. 20: 5-9; Hosea 14: 1-3.
A monthly prayer. 1 Chron. 29: 10-18
A God-blessing people. Psal. 33: 12-22.
Administrative reforms. 2 Chron. 19: 1-11.
Gaily homes. Dan. 11: 13-21.
Topic—God's Gifts to the Nation. Isa. 26: 15; Psal. 147: 12-14.
How can we invest citizenship with sacred importances?
Can you hear the cry of the oppressed in your land?

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