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THE BRISBANE MISSION.

The Federal Executive has arranged for holding a mission in Brisbane, which is expected to last from four to six weeks. S. G. Griffith is to be the missionary, and the hope is entertained that the success which attended the Launceston mission will be repeated. It was feared at one time that Bro. Griffith would not be able to undertake the work, but eventually Bro. Kingsbury and the Lygon-st. church made arrangements by which Bro. Griffith was able to meet the wishes of the Federal Executive in regard to conducting a mission in Brisbane. It was felt that the time for such a mission was opportune, and Queensland's need for a forward movement urgent. The brethren there experienced a great disappointment when the arrangements for holding a Scoville mission fell through, and the Federal Executive felt that at the first available opportunity the claims of Queensland should receive every consideration.

Good results.

As letters and telegrams do not always effect the desired result, it was decided in order to avoid any possible misunderstanding that the Federal President should go to Queensland and consult with the Home Mission Committee in regard to the proposed mission, the members of the Executive personally bearing the major part of the cost of such visit. It was a long journey to take, but the results have amply justified the action of the Executive. The President, on his return, was able to report that the greatest enthusiasm was manifested in regard to the mission, and that the prospects of success were very bright indeed. A central position in the city has been secured, on which it is proposed to erect a tent capable of accommodating a thousand people, which can be made to hold more than double that number if circumstances demand it. All the necessary committees for carrying out the details have been appointed, and are now busily engaged in preparatory work. It only needed

a visit to Brisbane to satisfy one that the city and suburbs presented a splendid field for evangelistic effort. It is practically an unworked field. The cause of primitive Christianity is only represented by three churches, namely, Brisbane, Zillmere and Albion, the latter a church which has only recently been started. The former are oldest-established churches. The entire membership of these churches would be between three and four hundred. When it is stated that the population of Brisbane within a ten-mile radius is about one hundred and fifty thousand, it will be seen that the possibilities of the future are very great.

Great possibilities.

There is no doubt that the city of Brisbane has made rapid strides in recent years. The unfortunate part of it is that our churches have not had anything like a decent share in this marvellous increase. There are great suburbs round the city proper in which we are not represented. Why this should be so we need not stop to enquire. It is more satisfactory to note that there are now manifestations of a spirit of enterprise and that a beginning has been made to get a footing in suburbs not hitherto touched by our brethren. The church at Albion is a good example of the new enterprise, and doubtless is only a promise of good things to come. But small as is the number of the Brisbane churches, they are united in their desire to make a forward movement. Even the more distant churches of the West Moreton circuit will take an active part in the mission.

United effort.

We are glad to learn that most of the churches in Queensland intend helping financially in this mission. The local, self-centred spirit, which has hitherto obtained, is giving place to the larger vision. It is now being realised that a strong base means ability to assist all round. The strength of the cause in the other States lies in the number of churches in the thickly populated centres.

If the churches are numerous and strong in Sydney, Melbourne, Adelaide and Perth, it means that Home Mission work is being carried on extensively in outlying districts. The strong churches help the weak, and new causes are started in promising localities. What Queensland wants is a strong base, and this base must be found where the population is thickest. It is therefore fitting that a concentrated effort should be made to win Brisbane as the strategic centre of the cause in Queensland. If the Griffith mission is successful in helping to do this, it will have accomplished a great work. It will not be easy to do this. The further north we go in Australia the more difficult the work becomes. It will require much prayer and much honest and enthusiastic toil. It will require that every member of the churches immediately concerned shall feel an individual responsibility for the success of the mission.

Pray for success.

The members of the Federal Executive are deeply anxious for the success of this mission. Success here will mean much for Queensland, and not only for Queensland, but for all parts of the Commonwealth where help is needed. It will encourage the brotherhood to provide the means for carrying on Federal evangelistic work on a more permanent and wider scale. The stronger States will more gladly help the weaker ones, and the latter will be made to see that there are possibilities in their work they did not dream of. Let us all pray for the blessing of God to rest upon this effort to win souls and extend the kingdom of God.

What is meant by redeeming the time? It is to fill the hours full of the richest freight, to fill them with the life of thought, feeling, action, as they pass by. One moment of self-compect, one good action really done. Yes, one effort to do right, really made, has the seal of time put on it. — J. F. Clark.

Editorial Notes

Japan and War.

Japan appears to be affecting the nerves of the Anglo-Saxons. In the United States there is a strong anti-Japanese sentiment, with anticipation on the part of many of serious complications. In the Canadian Parliament a legislator has drawn a harrowing picture of the results of the possible landing of 200,000 Japanese troops in British Columbia, while in Australia our military advocates are ever keeping before us the danger of an invasion of the Northern Territory by these same bloodthirsty barbarians(?) At the present rate of progress it will not be long before our little children will be as frightened of a Japanese bogey as our fathers were of the French. As a simple matter of fact, the Japanese are the allies of Great Britain, and, besides, their hands are so full with the settlement and government of Korea and Formosa that there is not the remotest likelihood of their undertaking responsibilities involving war with the British Empire. But the alarm will continue to be sounded.

Who was Guilty?

"Her father was nearly always drunk. He frequently beat her mother and herself with his fist and a whip. On one occasion her father thrashed her three year old brother with the buckle of a belt. More than once he threatened to kill her mother, and the whole family was afraid of him. On March 1 her father brought home nine bottles of ale and two of whiskey." This was the testimony of a fourteen year old girl charged with the murder of her father at Shell Harbor, N.S.W. She told the constable, "He bawled a gun to shoot us all, and sharpened a knife to kill Mum, and I shot Mum." The jury found her not guilty. Who, then, was guilty? The publican who sold him the drink? The Government who licensed him to sell the maddening, murderous liquor, or the electors who voted for legislators in favor of the drink traffic? Sam Jones once put the matter forcibly in these words: "Here is one man who makes whiskey, another who sells it, another who lets a house for the sale of it, another who votes with a party to license it, another who dies drunk. Now if you can fix that up so that some of that crowd will go to heaven and some to hell, you are a profounder philosopher than I have been."

The Federal Elections.

What an immense amount of energy has been thrown into the Federal elections! To judge by platform utterance we should conclude that Australia was on the very verge of unparalleled prosperity or inevitable ruin. Everything depended on the success of the Party or the result of the Referenda. But in reality the sun will continue to shine just the same. It may be that cer-

tain objects in view will not be gained if the election has gone adverse to our wishes, but the country will still continue to produce food for its all and it is too rich for legislation, however bad, to prevent its material growth and prosperity. If we have not succeeded in the attainment of our hopes, we can wait for the next general election, and in the meanwhile possess our souls in patience. Our own conviction is that the matters which make for real prosperity are often overlooked in political excitement. We venture to think there are questions of even graver import than those placed before us for settlement in the Referenda. The forces that make for the righteousness which exalts a nation are apt to be neglected in the desire for party triumph.

Politics and Religion.

But we started in the preceding note to comment upon the energy displayed by a large proportion of the electors, and side-tracked off to reflections on the election itself. The point we had in mind was the amount of work done by Christians on both sides to gain the votes of others. If for the next three months the entire religious forces of Australia would devote as much labor and energy in seeking to win men for the party of Christ, as they have devoted for the past three months to win votes for their political sides, what a mighty influence they would exert upon the large number now outside of church influences! If Christians sought as earnestly to enlist men under the leadership of Christ as under the leadership of Fisher or Cook, an impetus would be given to the work hitherto unknown. We are referring now only to professed Christians, many of whom took a far more active part in seeking to influence electors to vote correctly on the Referenda questions than they have ever done to get men to vote "Yes" for Christ, or "No" for sin. When a Chapman or a Scoville comes along, a mild excitement is aroused among a limited number for a little while, and even that is regarded as "fanaticism" or at least "undue religious excitement," by these same "Christians," who, in such a political contest as that just over, spare neither time, talents, nor money, day and night, week-days and Sundays, in seeking to convert others to their views. The "excitement" of the most fervent revival meeting held in Sydney, Melbourne or Adelaide, when compared with some of the political campaign meetings in those cities, was as the calmness of a mill-pond contrasted with the fury of an ocean storm. Why should enthusiasm for Christ and souls be all wrong and political bigotry and fanaticism all right? And really this is what much of the electoral excitement amounted to. With some men politics has become their religion, and like the suffragettes of England, they are prepared to suffer for their convictions as martyrs. When Christians become as earnest in the politics of earth, the world will be the sweeter and better and more of the Lord's will will be done on earth as it is done in heaven.

Religious Intolerance in Spain.

Even in Spain the power of Rome is weakening. There religious intolerance has long ruled, and will continue to rule, but not unchallenged. "Recently a young lieutenant refused to kneel at Mass and was court-martialled for disobedience and condemned to durance vile. He appealed to the superior civil court on the plea of right of conscience, but the court interpreted his act as one of disobedience to a higher officer and remanded him to the dungeon. He then took his appeal to the Imperial Cabinet and was set free. With his freedom went the general order that any soldiers might claim right of conscience in the matter of attending religious service." This incident, for which we are indebted to the *Christus-Evangelist*, must have been felt as a severe blow by the ecclesiastical authorities. It is noteworthy that while in Protestant countries, such as Australia, Roman Catholics claim and readily receive full religious liberty, there is no country in the world where Romanism rules and Protestants have religious freedom. But the spirit of toleration is in the air, and even Italy, Spain, Portugal and the other nations which still recognise the power of the Pope are being influenced by the breezes which blow from more favored countries. In the meantime Popery is vainly trying to gain the influence in new lands which she is so justly losing in the old ones.

"The Morning Cometh."

Sir Andrew Wingate, K.C.I.E., has a timely article, in the *Zenana* for March, entitled, "The Morning Cometh," in which he calls us to "observe the dawn in the Far Eastern sky. Seven hundred millions of human beings are turning in their long sleep, rubbing their eyes, and wondering what this new light means. They first clutch at material things; but the truth that God is our Father, the Holy Spirit our Power, and Eternal Life our Possession, if we accept Jesus as our Saviour, is breaking on minds that have long dwelt in the shadow of death. For 100 years, the gospel in the vernaculars has been ploughing up a dead and devil-infested mentality, and already the idols are swaying as the dragon and serpent on which they rest are disturbed. The Gospel is being preached in all lands—a notable sign!"

God has promised forgiveness to your repentance; but he has not promised remission to your procrastination.—*Angeline*.

The sight of great truths and devotion to great causes transfigure, also, our friendship and our love. Friendship is only a habit of being together; love is only a habit of straw, flaring and falling away in argument, unless its soul is some generous and some noble inspiration.—*J. P. Clark*.



The Pressing Bread Problem.

By A. W. Connor.

"Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you, for whom both the Father sealed."—John 6: 27-29.

The background of these words of Jesus is the miracle of the multiplied bread. Throngs had been attracted to Jesus by his words and works. In the hour of their dire need he had fed them in the wilderness. Intense excitement at once followed. Deeply stirred, they came to make him a king by force. But he, who will willingly wear a crown of thorns, and thus come to world dominion, can not be forced to wear such a crown as they would offer. He was to them simply the "bread King." They sought him only because they ate of the loaves and were filled. They saw in him one who could supply their material needs and perchance lead them to political freedom. Beyond this they did not see; they were blind to the spiritual beauty of his character, and had no ears to appreciate his words, that told them of spiritual freedom. Jesus perceived the shallowness of their enthusiasm and withdrew from them. When on the morrow they find him in the city, he answers their gaping wonderment with a stinging rebuke. They sought him not because they perceived the true significance of the miracle, but because they "did eat of the loaves and were filled." Then followed the words of our text, which tested them all. So severe indeed was the testing that from that time "many of the disciples went back and walked no more with him," and Jesus was left with a handful, who, while they could not understand, yet were willing to follow him as the One "who alone had the words of eternal life." There is a timeliness in the words of Jesus, and they enshrine eternal principles, as applicable to us as to them. Let us notice that in them we have first of all—

A word of correction.

"Labor not for . . . but for." Which kind of bread? This is the question. No one will suppose that Jesus is forbidding men to work for daily food. He recognises always that man lives by bread, but not by "bread alone." Jesus did, and does care for the material needs and physical well-being of men. It is no true spirituality that pretends to be above all these things. These were not the chief or first things. Jesus would here correct our false emphasis. We labor and strive for the material. We live for that which will gratify the senses. The lust of

the flesh and the eye grips us. There is no time for the culture of the spiritual. Here is our point of danger. The mad scramble for a *salutem*, the pursuit of pleasure; the passionate struggle for physical good, all tend to a one-sided life. This word of Jesus is a sobering one. There is another kind of bread. It is abiding, satisfying, even unto eternal life. Call a halt. "Man shall not live by bread alone." Some of the things that shut Christ out of our lives are desirable enough in themselves, but first things first. These men were fixing their minds on what Jesus gave. He would have them fix their thoughts on himself. He is the bread of life. G. J. Romanes in some notes left behind, when he died in 1894, spoke words out of his varied experience that should make us think. He says, "I know from experience the intellectual distractions of scientific research, philosophical speculation, and artistic pleasure, but am also well aware that even when all are taken together and sweetened to taste in respect of consequent reputation, means, social position, the whole concoction is but as high confectionery to a starving man. He may cheat himself for a time into the belief that he is nourishing himself by denying his natural appetite; but soon finds he was made for some altogether different kind of food. There is a vacuum in the soul of man which nothing can fill save faith in God."

None but Christ can satisfy. "Labor not for the meat that perisheth." "Seek first the kingdom of God." What a transformation if we could but get Christ's perspective of life! But if this bread be so needful, how can we procure it? This verse has for us in the next place.

A word of direction.

"Labor" for this abiding bread. How? Work for it, says Jesus. Is this a surprise? Is not this bread a gift of God? Yes, and this very verse says that the Son of man "gives" it. But this is true in the procuring of the bread for physical life. We pray, "Give us this day our daily bread." But is it given unconditionally? In the material sphere God is the great provider, but let men cease to work and starvation stares them in the face. So here, Christ gives, but his gifts are not to mere effortless desire. *Seek, ask, knock, strive, labor*, are the emphatic words of our Lord. To do nothing is the fatal heresy. This is the way to be lost, for, "How shall we escape if we

neglect?" Salvation is not by formula, nor by sacramental magic. Having corrected our false emphasis, Jesus bids us transfer to the sphere of the Spirit, the intense earnestness which now goes into secondary things. It is true, gloriously true, that we are justified by faith apart from *works of law*, but not without *work*. No one need be discouraged. Jesus is saying to us, "Take pains," "be earnest." "Labor for that meat." One day a man saw some workmen pushing wheelbarrows over an empty and rough piece of ground. On enquiring he was told that they were making a garden. "Oh," said he, "I thought a garden just grew." And does it not? Well, yes, a garden does grow. It certainly is the gift of God, but a garden means intense toil as well. We fall into the same foolish blunder when we think that we may attain unto life without earnest labor. How, then, shall we get this living bread? And Jesus answers our question by saying, "Work for it." But this taken by itself is but a half truth, and may thus be as bad as false. Let us follow it out. This direction still leaves us full of questionings, and we ask, "What shall we work that we may work the works of God?" In answer to this we have given by the Master himself,

A statement of the indispensable work.

"This is the work of God, that ye believe on him whom he hath sent." There is no hesitation. The duty is clear. No time need be wasted in fruitless experiments. Notice the characteristic claim of Jesus. He is the "Sent of God." This whole chapter and the whole of John's Gospel is full of these stupendous claims for himself. He is *Shepherd, Bread, Water, Way, Truth, Life and Light*. He is the *revealer* of the Father, the *rest giver* to weary humanity, and the *redeemer* of men. He is the *sinless* one, the *Son of God*, and the *Son of man*. In all soberness Jesus made these claims for himself. They are implied in this answer of his. Surely he is no egotist, eaten up with conceit, nor yet a mad-brained fanatic. If not, then he must stand on a higher plane than our common humanity. He is the supreme One. "His supremacy is not comparative, but absolute." Do you to-night, with those of old, question his claim and say, "What sign showest thou, that we may believe?" We say that the answer is written not only on the pages of the New Testament, but on the pages of nineteen hundred years of history. The answer is seen in what he is, not simply was; in what he does, not simply did. His claim is made good. He is the light of men; he is the life of the world. In the realm of spiritual leadership we see no man but "Jesus only." He has been to the world the revealer of the Father, and in him, the Father is seen "reconciling the world unto himself." When we bring you face to face with him to-night you realise that Jesus is the inevitable fact in every man's life. He and his claims cannot be evaded. If this claim of Christ be granted, the supreme work *must* be to believe on him. Men, confusing opinion and creedal

sub-cription with faith, have chanted, "What matters it, your faith or mine! all ways that lead to God are good." "What matters it? Everything. Faith is an attitude of the soul, and the first thing, the all-inclusive thing, the determining thing in every life is its attitude toward Christ. Your first business is to receive him as teacher, and obey him as Lord, and so doing you will find him a Saviour indeed. This is the supreme question, "What think ye of Christ?" "What will you do with Jesus?" Faith is no indolent assent of mind. As an initial act it leads to surrender and committal, for, "We are all the children of God by faith in Christ Jesus, for as many of us as have been baptised into Christ have put on Christ" (Gal. 3: 26, 27). It is also inclusive. It works by love and purifies the soul, and becomes in the soul of man a mighty dynamic, that urges on to Christ-like service for man. It is inspirational, and lays hold of the highest motives. To lose it is to grovel in the dust of earth, to lose the vision of the eternal, and to feel no more the grip of the unseen Saviour's love. This is the "work of God," that ye believe in Christ Jesus. Crown him to-night, friends, as Lord of your life. You need wait for no reformation of character. Such "doing" is deadly. He will take you just as you are, but you must want him. You need him, and in your best moments you want him as well. One day your heart will cry out for him as the one who alone can satisfy. Everything else will fail. Health, wealth, position, youth, pleasure, and intellectual gratification will pass. Christ alone abides. Seek the abiding bread. Resist sin, or it will destroy. Beware of seeking to feed the soul on that which gratifies, but does not nourish, like our Australian narbo. Beware of that pre-occupation of mind and heart that in the pursuit of the comparative good loses the best.

I have read that Jenny Lind, the "Swedish nightingale," who gave up the stage in the middle of a brilliant career, on being asked why, gave this answer: "When I found that the stage was making me think less of this," and she touched her Bible, "and less of that," and she swept the horizon with her hand, where the glowing sunset suggested the infinite, "I had to give it up." Would that we, too, might cut out of our lives all that makes us forgetful of Christ. Begin to-night to seek the abiding bread. Fulfil the condition. "Believe on him whom God hath sent." This is the work of God. Ret your conviction in the facts of the gospel. Put your trust in him who died and rose again. Realise your life in obeying his commands. Then shall your song be—

"O, Christ, in thee my soul hath found,
And freed in thee alone,
The power, the joy, I sought so long,
The bliss full rest unknown."

"Work not for the meat that perisheth, but for that meat which endureth into everlasting life, which the Son of man will give you." Try him.

China's Appeal for Prayer: A Nation "Feeling after God."



With one consent the Evangelical Churches of the world have responded to the appeal for prayer made on behalf of the Chinese Government; for the hearts of God's people have been deeply stirred by this unique approach by the rulers of a great non-Christian nation. Great as has been the interest taken in the Chinese for many years by Christians at home, that feeling has rarely been brought to such a definite point as was the case recently, and such waiting upon God must at the same time have called forth fresh consecration of life and means which cannot fail to exercise enormous influence in the upbuilding and extension of the Kingdom of God in the Far East.

With such thoughts in our minds we proffered a cordial welcome last week to Mr. John Archibald, senior agent in China for the National Bible Society of Scotland. Before leaving Hankow, a fortnight before, Mr. Archibald called to say good-bye to General Li Yuan-hung, Vice-President of the Chinese Republic, and he told us that their conversation was mainly occupied with the question of how the missionaries and the Government could work together for the uplift of the Chinese people. Our friend has come home on a brief visit, with the object of trying to stimulate the interest of the Christian public in missionary effort in China; and he naturally views with deep satisfaction the fact that he finds the newspapers giving the closest attention to this very subject.

Made in good faith.

Mr. Archibald—who went first to China in 1876, and is a man of wide influence in the Central Provinces—expressed his regret at suggestions made in some quarters to the effect that the request for prayer was of the character of a "political move," and that an attempt is being made to patronise or compliment the holders of the Christian faith. This he did not for a moment believe. He felt sure that there was nothing more in the message than appears on the surface. Such men as Yuan Shih-kai (the President) and General Li Yuan-hung are not themselves Christians, but they have been close observers and are well informed about the teachings of the Bible, and Mr. Archibald assures us that they are firm believers in the power of Christian prayer. Knowing the Scriptures, though only as an outsider can do, they express the belief that if all who belong to professing Christian nations were as good as their Book, there would be no national relations.

Our friend is, in fact, the bearer of a letter from General Li Yuan-hung to the President and Directors of his Society, expressing deep appreciation of its efforts in the past for the good of the Chinese people, and urging them not to slacken their hands at the present critical time. Moreover, a large number of the men who have taken their seats in the new Parliament, as well as of those who must constitute the Cabinet, are devoted Christian men. It is therefore no empty form of words in which the missionaries and churches in China have been desired to pray earnestly for the people generally and for all in authority.

It is true the non-Christian leaders are seeking, not the eternal salvation of the Chinese, but their temporal betterment, for China might be described at the present time as a country without a religion; and in order to secure this, they greatly desire the recognition of the new Government by the great Powers. They have been intensely disappointed at the delays which have taken place, and Mr. Archibald looks on the request for prayer as an appeal from the "Christian Powers" to the Christians' God.

Definite support of missionary work on the part of the Republican Government is not to be looked for, and discerning students of Church History will by no means regret this. Toleration will be the great working principle. The Chinese leaders will not patronise Christianity, but they make no secret of their belief that its dissemination makes for the uplift of the nation, and every facility will be given to the missionaries. As an example, General Li Yuan-hung insists that in doing so they are carrying out the spirit of the teaching of China's own ancient sages.

Nearing the end of optimism.

Prominent also in Mr. Archibald's mind was the subject of the opium traffic. Under the action of the Agreement of 1911, each province is automatically closed against the Indian drug when it can be shown that native cultivation of the poppy has ceased; and so drastic are the measures being taken by the authorities, that he believes the great end will be practically reached during the current year. Our friend confessed that this optimistic view of the situation differs considerably from others presented through the Press; but he feels that a protest should be made against what appear to be efforts to place the policy of the Chinese Government continually in an unfavorable light, at the same time ignoring points in its favor. His view would, he said, be confirmed by

the missionary body; and scattered as they are over the country, they are the only persons really in a position to know the actual facts.

Such are some of a missionary's impressions as to the background of the request for prayer. It was addressed to the churches in China, but it has been taken up wherever God's people assemble in his name; and, as friends have suggested to us, it will surely mean much more than one day of special prayer. Let the church wait continually upon God for China, in the spirit of him who said: "I will not let thee go except thou bless me."—The Christian, May 1, 1913.

The Bible as a Book of Proof.

By Lionel Johnston.

Members of the Churches of Christ in announcing to members of denominational churches the plank in our platform, "Where the Bible speaks we speak, where it is silent we are silent," are told in dismay, "All of the churches profess to take that position." But the following extract from an address, delivered by the Anglican Bishop of Oxford, and published in the February number of "The Bible in the World," the British and Foreign Bible Society's publication, will show that the Anglican Church at least makes no such claim. The extract reads as follows:—

"I agree entirely with my friends of my own communion that the Bible is not to be taken by itself. I daresay I am talking to a majority of those who are not of my own communion; but you will forgive me if I explain what I mean.

"Churchmen hold to the principle—it is their traditional principle—that the Bible does not stand alone, and that it is the function of the Church to teach, and of the Bible to prove. They say that the Church and the Bible cannot be severed or separated. They point to the fact—and it is one of extraordinary significance—that the New Testament was never written to give people their first ideas about the meaning of the Christian religion. That is an indisputable historical fact. You cannot read the books of the New Testament without perceiving that they are written for those who have been already instructed in the meaning of the Christian religion—that they assume, and never give, the rudimentary instruction. That you will see, if you read the preface to St. Luke's Gospel, which might stand as a preface to any other Gospel. It is apparent in the Acts and in St. Paul's Epistles. As a member of the Church of England I take great pride and joy in noting that the things in the New Testament assumed as already known, are just the very things conveyed in our Creed and Catechism—the meaning of the names Father, Son, and Holy Ghost, the chief moments of the life of Christ, the meaning of his death and resurrection, the moral duties of Christianity, the idea and

the true meaning of the Sacraments—all these things, which form the topics of the Creed and Catechism are always in the New Testament, not taught but assumed. I am not in the least ashamed of the principle of the Church that the Bible was not written to give rudimentary instruction. It is the function of the Church to teach, and then the function of the Bible to test and prove that teaching and to build up the individual members of the living Society in a living and personal faith, enriched, deepened and sanctified. The Church existed long before all the books of the New Testament were written, but all Christians required the same instruction."

If this candid statement is representative of the Church of England attitude towards the New Testament we can well understand how fitting is the appellation "Churchmen," used to denote members of that Church, as they set the authority of the Church above that of the Scriptures. If it is the function of the Church to teach, and of the Bible only to prove, there must be some other basis of doctrine upon which the Church's teaching is founded. Is it oral tradition? Tradition is laden with grotesque fables and childish absurdities. Is it an inherent power possessed by the Church such as that upon

which the Roman Catholic Church bases her infallibility? This, too, is full of flaws; for Church councils, courts, and authorities have given their sanction to some of the most cruel and disgusting deeds of history. They have sanctioned lies and hypocrisy, and given expression to the worst features of depraved manhood. Neither will the Bible as a book of proof serve to eliminate all that is objectionable from what is authorized either by tradition or Church authority and retain all that has divine sanction; for the Bible is called in by every fanatical sect of Christendom to sanction its absurd tenets. Among the Anglican Articles of Religion, Article VI, which ought to exclude unscriptural practices, by the inclusion of the words "nor may be proved thereby," opens the way for the practice of any innovation suggested by the clergy. If it had simply read "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein is not to be required of any man, that it should be believed as an article of the faith, or to be thought requisite or necessary to salvation," then to conform with this doctrinal test it would be necessary to make a vast revolution in her polity and practice.

Only by giving the Bible its rightful place



Jesus before Pilate.

Then led they Jesus from Caiaphas into the hall of judgment: and it was early: and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a King.—John 18: 28, 29; Luke 23: 2.

as the *Basis of Doctrine*, and not merely the proof of doctrines, can we hope to have our faith and practice accord with divine approval.

Regarding the Bishop's statement, which he says is a fact of extraordinary significance, that "the New Testament was never written to give people their first ideas about the meaning of the Christian religion," and that "they assume and never give the rudimentary instruction," we have only to decide what are these first ideas and rudimentary instruction in order to test his statements. If they consist of the fact and proof that Jesus was the Christ, the Son of God, and also the conditions of salvation, we have the former set forth most clearly in the four Gospels, and the latter in the Acts of Apostles, simpler and plainer than in any creed or confession of faith in existence.

Again, the preface of Luke's Gospel could not stand as a preface to any other Gospel. Luke's Gospel was written to a person that he might know the certainty concerning the things wherein he was already instructed; but John's Gospel was written for those who had not already believed. He says, "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book; but these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20: 30, 31).

Luke's purpose was to strengthen faith, and John's purpose to produce faith. Further, the immediate design of an inspired author does not exhaust the purpose for which a book was written. We have to reckon with him who inspired. Though not expressed in Luke's treatise, it is quite apparent, from the subject matter it contains, and its wide circulation and miraculous preservation, that that Gospel was intended by God for other, and a different class of readers than the one to whom it was addressed.

Nor is it an argument against the design of preliminary instruction, to say that the Church existed long before all the books of the New Testament. The Inspired Book took the place of inspired men, and before these inspired men had died the New Testament or sufficient parts of it had been circulated sufficiently so as to prevent the Church being left without the verdict of inspiration to guide it. Peter refers to Paul's Epistles as Scripture (2 Peter 3: 16); and Paul writing to Timothy uses the same appellation regarding a statement of Luke (1 Tim. 5: 18); and Luke had completed Acts after Paul had been two years a prisoner at Rome; and so ample time was given for these writings to be disseminated.

A church that relegates the Bible to the position of a mere book of proof is endeavoring to bolster up a mere human and tottering structure.

The truest help we can render to an afflicted man is not to take his burden from him, but to call out his best strength that he may be able to bear the burden.

He is Counting on You.

He is counting on you!
On a love that will share
In His burden of prayer,
For the souls He has bought
With His life-blood, and sought
Through His sorrow and pain
To win "home" yet again.
He is counting on you:
If you fail Him—
What then?

He is counting on you!
Oh, the wonder and grace
To look Christ in the face
And not be ashamed,
For you gave what He claimed,
And you laid down your all
For His sake—at His call.
He is counting on you;
And you failed not.
What then?

The Word of God not Bound

By Philip Mauro.

Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my Gospel: wherein I suffer trouble, as an evil-doer, even unto bonds; but the Word of God is not bound.—2 Tim. 2: 8, 9.

Paul had sent from the prison at Rome his last message to the churches. His ministry to the churches was ended; and all they in Asia had turned away from him. Still he has a message to an individual man who was faithful to him; and he gives it with the charge that the things which Timothy had heard were to be by him committed to faithful men, who should be able to teach others also (2: 2). Even in a day when churches are apostate there is a path for individual service and faithfulness.

In this final message of the aged prisoner there is one capital point which Timothy is exhorted to remember: "Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my Gospel." So that, at the end of his course, Paul comes back to the foundation fact of the Gospel he had announced among the Gentiles at the beginning (Rom. 1: 1-4). He seems to say: "Remember this, whatever else may be forgotten."

Then he speaks a word of comfort—a word eternally true. Though the fearless and indefatigable messenger of the Gospel was himself bound for life, he proclaims that, "The Word of God is not bound."

The history of the centuries that have since rolled by has abundantly confirmed this great saying. The enemies of the Word of God have sought by every possible means to bind it—by decrees, by imprisonments and atrocious cruelties, by the utmost exercise of civil and ecclesiastical power, by subtleties and wiles, by philosophies and vain deceits, and by the oppositions of science, falsely so-called. But all in vain. The attempts of its friends to bind it within

the limits of their several theologies have been equally futile. The Word of God is living and powerful.

Men can no more bind it than they can bind the raindrops and the snowflakes. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Nothing seems more frail, nothing goes forth upon its mission more gently, than the raindrop and the snowflake. But how futile would be the attempts of men to prevent them from falling in the appointed place, or to prevent them, after falling, from accomplishing the service appointed of God. "So shall my word be that goeth forth out of my mouth"—as quietly as the snowflake falls, and as irresistibly.

Just as God sends forth the rain, and the snow, "so" he sends forth his word. Each of these heaven-sent ministers must accomplish the purpose for which it was designed by infinite wisdom and power. The word of the Gospel for the salvation of sinful human beings is the same now as when the Apostle Paul first proclaimed it among the Gentiles. God has forged no other instrument for the purpose he has in view. No improvement upon that Gospel is possible; for God is not as a man, who needs to experiment, and to improve upon his first clumsy efforts, learning painfully through his own blunders and failures. Man is the only creature who "invents" and "improves upon" his own work, because he is the only creature whose work is marred by imperfections. Man prides himself upon his "many inventions"; but these are but so many proofs that a man is a fallen creature, struggling vainly to regain the perfection from which he is fallen.

Any change in the Gospel, which Paul called "my Gospel," could not be other than an injury. There is no more need or possibility of an improved Gospel for the service intended by God who gave it, than of an improved raindrop or an improved snowflake. Indeed, the withdrawal of something of God, or the substitution of something else in its place, would be a far worse calamity for mankind than the withdrawal of the rainfall, or the substitution of something of a different nature. Nothing can perform the office of the Gospel in communicating pardon and life to sinful, perishing men. The Gospel, and that alone, is God's power unto salvation; and such it is to every one that believeth.—Christian.

This complaining spirit cuts the very root of a possible deepening friendship with God, and it is to be recognised, therefore, in all its seriousness, as one of the deadliest enemies of a true and joyful and peaceful Christian life. It is not a small sin nor a small danger.—H. C. King.

Personal Evangelism.

Andrew brought his brother, Simon Peter, to Jesus, quickly disappeared from the horizon of the New Testament, and is chiefly remembered for having brought his brother to the great Teacher. Because of this service of Andrew, his greater brother, Peter, occupied a conspicuous position among the apostles, rendered a signal service in the early church, and because of his relation to Catholicism remains to-day as one of the most prominent characters in human history.

Andrew will ever be remembered as a true representation of the highest type of Christian evangelism. He brought his own brother. He used fleshly relations as a channel through which to render Christian service. How suggestive to-day to Christians that they should strive to bring their relatives to the Lord and Master of men.

Andrew was willing to be forgotten if only he could win to Christ some other individual. What a beautiful spirit of self-allegation. He had learned early from his great Teacher the profound lesson that we live only by using and surrendering our lives in service to others.

The lesson of personal evangelism needs emphasis to-day. Christ discovered and emphasised the place and worth of the individual and set him to the task of evangelising the world. This work cannot be done by wholesale nor by substitutes. It must be done by the individual and often by the kinsman. It must be carried on perpetually, else the church must soon perish from the earth. It brings great blessings to the congregations in whose circle the work is done. It gives infinitely greater blessings to the man who is the agent in the hands of God in bringing his fellow men to the Saviour.

Oh for a full year of such soul-winning! Oh for a host of Andrews in all our churches to bring rejuvenation, enlargement and vision to them! In the presence of such a passion, how quickly bickering, bitterness and strife would pass away, and prosperity, peace and happiness ensue.—Christian-Evangelist.

Man's Threefold Perfection.

The perfection of man is body, soul, and spirit. That is man as God made him. The spirit perfected, the soul perfected without the bodily life is but part of the whole. For the future world in all its glory we have the firm basis laid that it too is to be in a real sense a material world, where men are once more to possess bodies as they did before, only bodies through which the spirit shall work conscious of no disproportion—bodies which shall be for servants and adequate organs of the immortal souls within; bodies which shall never break down; bodies which shall never hem in nor refuse to obey the spirits that dwell in them, but which shall add to their power and deepen their blessedness and draw them closer to the God whom they serve and the Christ after the likeness

of whose glorious body they are fashioned and conformed. "Body, soul, spirit," the old combination which was on earth, is to be the perfect humanity of heaven. The spirits that are perfected, that are living in blessedness, that are dwelling in God, that are sleeping in Christ at this moment are waiting, stretching out—I say not longing, but—expectant hands of faith and hope; for that they would not be unclothed, but clothed upon with their house which is from heaven, that mortality might be swallowed up of life.

Why, then, seek the living among the dead? "God giveth his beloved sleep"; and in that peaceful sleep realities, not dreams, come round their quiet rest, and fill their conscious spirits and their happy hearts with blessedness and fellowship. And when, thus lulled to sleep in the arms of Christ, they have rested till it please him to accomplish the number of his elect, then, in his own time, he will make the eternal morning to dawn, and the hand that kept them in their slumber shall touch them into waking, and shall clothe them when they arise according to the body of his own glory; and they, looking into his face, and flashing back its love, its light, its beauty, shall each break forth into singing as the rising light of that unsetting day touches their transfigured and immortal heads in the triumph of thanksgiving: "I am satisfied, for I awake in thy likeness."

"Therefore, comfort one another with these words," and remember that we are of the day, and not of the night. Let us not, then, sleep as do others; but let us reckon that, whether we wake on earth or sleep in the grave or awake in heaven, we may live together with him.—Alex. MacLaren.

Beware of False Leaders!

Mr. W. A. Sunday tells the following striking story, illustrative of the danger of following preachers of false doctrines:—I was going west one time. The train had two engines ploughing along. There was a woman, with a little baby in her arms, who wanted to leave the train at a certain little station, where they will stop the train if you come from a certain distance. The brakeman came in and called the name of the station when we were getting near: the woman said: "Don't forget me," and he replied: "Sure." There was a man there who said: "Lady, I will see that the brakeman don't forget you—don't you worry." A while later he said "Here's your station." She hopped out of the train—into the storm.... The train had gone on about three-quarters of an hour when the brakeman came in, and said: "Where's that woman?" The travelling man said, "She got off." The brakeman said: "Then she's gone to her death; we only stopped the train yonder because there was something the matter with the engine." They called for volunteers and went back and looked for her. They searched for hours, and they found her out on the prairies, covered with a shroud of ice and

snow woven about her by the pitiless storm, and with the little babe folded to her breast. She followed the man's directions, but they were wrong. That is the way that preachers of false doctrine are robbing people of God.

Garden or Desert.

I stood a little while ago on the Great Orme's Head, on a wonderfully beautiful day, gazing upon the colors of that exquisite coast. There was a fine air blowing over the headland, and everything was fresh and sweet. One who was standing near me suddenly made this remark, "Fancy auctioneering after this!" He had thought of his work, and with the work immediately appeared the desert! His holiday provided the garden, and he was returning to the waste. Now, can the desert of our work be made to blossom like the rose? Most assuredly it can. I wonder how it was with Paul when he was making tents? I feel perfectly sure there was no suggestion of "desert" in the labor. And why did he not regard his work as a desert? Just because there was no desert in his soul. His own soul was a bit of Emmanuel's land, and therefore his work formed a part of the same inheritance. What we are in soul will determine what we see in our work. If our soul is "flat," then everything will drag. The light upon our work comes from our own eyes. The sunshine is in our souls; it will most assuredly beam out of our eyes and rest on our labor.—J. H. Jowett.

Rejoice Always.

Remember, we are to rejoice always, not sometimes, but always; not only when it is clear, but also when it is cloudy; not only when we are in prosperity, but also when we are in adversity; not only when all men praise us, but also when some would injure us. Remember that our rejoicing to be continual must not be in any of the things which moth or rust can corrupt, nor yet in the things which thieves may steal. We cannot rejoice always unless the things in which we rejoice are beyond the changes of this life. Paul says that if our rejoicing is in the Lord, in his character, in his promises, in his service, then there will be no trouble about our rejoicing always. Let us show God our appreciation of his goodness by radiant hearts and cheerful countenances. We can bear the burdens of life as slaves and prisoners bear their burdens, sullenly, morosely, silently, sadly; this is the way of the world. Or we can bear the same burdens with radiant hearts and cheerful countenances, and thus, at one and the same time, ease the load and testify to our profound confidence in God, who, for our own development, has been obliged to place the burdens upon us. Why should the children of the King go mourning all the day? It is ours to be glad and happy, for our God has given us the promise of the life that now is, as well as that which is to come.

In the Realm of the Bible School.

HOW EGYPT WAS PREPARED FOR JOSEPH.

Archæology's Word on Egypt's Great Prime Minister.

By Professor Melvin Grove Kyle.

Why all traces of Joseph disappeared.

There was one great man in Egypt of whom the ancient records of his own land have preserved nothing as far as we know, and yet his name and his fame, preserved in Holy Writ, will last to the end of time. His cave is as that of the humble woman at Bethany, the fragrance of whose deed and life have filled the world. Joseph the Prime Minister was as great in his life as in the memory which the world has preserved of him, but he lived in the time of the Shepherd Kings, foreign usurpers of the throne. Joseph said, "Every shepherd is an abomination to the Egyptians." It was exactly so. The detested "shepherds" and all their hordes from the desert were never anything in the mouths of the Egyptians but "the pest," the "abomination." And when they were driven out, the Egyptians made such effort to eradicate every trace of the "pest," and, moreover, succeeded so well in their efforts to destroy the records, that to this day it has been impossible to learn from the Egyptians any other name for these foreigners; and their ethnic name is still unknown from any source. Thus with this destruction perished the record of Joseph's name in Egypt. There only remain in that land certain incidental sources of information. To these a few notices have been added by ancient Greek writers. Besides, some reasonable inferences may be drawn from well-known facts. And while I write these words, Professor Petrie's work at On may be adding to our knowledge of Joseph.

The first and most necessary thing in putting Joseph again in his place in Egyptian history is to find the times in Egyptian history which are reflected in the story of Joseph. It is impossible to believe in such a career as is attributed to him in the Bible, except we can believe in such suitable times and customs as will furnish forth such career. Is there such a place in Egyptian history as will admit the career of a Joseph? And is that the place into which the Bible account fits him? To find such a place will not create a Joseph, if he did not exist, but it will make the story of his existence believable.

Brugsch, the great Egyptologist of a third of a century ago, brought attention to some old Coptic manuscripts which preserved a record of ancient things in the Bahmaric dialect of that language. In these records were old Semitic words. Here is silent witness of a very strange phenomenon. These words had come into the old Egyptian tongue. The Egyptian in time changed into the Coptic, as Anglo-Saxon has changed into English. Then the Coptic broke up into dialects, and this was preserved in the dialect of the region about Zoan. Then the Coptic in all its dialects became a dead language. Yet here are still these old words, silent witnesses to the use of a Semitic tongue about Zoan, spoken by a sufficient

number of people for a long enough time, and with great enough influence, to fasten itself upon the Egyptian tongue, so that notwithstanding all the changes through which it passed down to the dead Coptic of to-day they still remain. This Semitic language was used in the region of the kings of Joseph's time. So Joseph's tongue was in use and in great influence in Egypt when he came.

Again, one of the most famous events of Egyptian history was a great naval expedition to the land of Punt. Not even the great campaigns of war became more famous or left a deeper impress upon Egyptian history. Yet this expedition was what would seem to us but a holiday excursion down the Red Sea. Why did it seem so great to the Egyptians? They were not sea-going people. In all the early history of Egypt, down even to Greek times, the Phenicians were the foreign traders for Egypt. Phenicia was the mistress of the sea in those days, and Egypt did not challenge her rule. On the contrary, she accepted her services. But the Phenicians were first cousins of the Hebrews. So Joseph's kinsmen did the foreign business of the empire in Joseph's day.

The Pharaoh who knew Joseph's God.

The king that knew Joseph and lifted him to high place is not certainly known, but he is admitted by nearly all to have been one of the Hyksos, or Shepherd kings. Synceulus says it was Apophis. But who were the Hyksos? Ah! ask the Sphinx. Some have thought they were Arabians; some even the Babylonians; many are now thinking that they may have been the Hittites. Some things, however, are very certain concerning them. They were "low people," as the Egyptians called the people of the desert to the east of Egypt and all others on all sides whose principal weapon was the bow. These Hyksos were in character and habits Bedouin, whatever they may have been in race. They were also Bedouin in name, for the name Hyksos is very simply and very plainly the Egyptian *Hoo Shaku*, "Bedouin Princes." But the patriarchs were also Bedouin "princes." The coat of many colors which Jacob gave Joseph, like the coats of many colors seen on Palestinian ambassadors to Egypt before Abraham's time, probably denoted rank, and indicated that the favoritism of Jacob purposed to make Joseph his successor as sheikh of the tribe. In a court of Bedouin princes in Egypt. And still appears a remarkable religious understanding, and "God," and Pharaoh does not ask which god he meant. Pharaoh also says, "God," a thing at first most unknown,—if, indeed, such expression ever did occur among those of the Egyptian religion, who, instead, always spoke of the god Ra, Amen, or Tuin, or whichever of the gods was meant.

Altogether the times were exactly suited to the introduction of Joseph; his language would be understood, his kinsmen were the foreign business agents of the land, other Bedouin princes were on the throne, and even "God" needed no

Joseph's Egyptian name, Zaphnath-paneah, and Asenath, the name of Joseph's Egyptian wife, help very much toward the identification of Joseph in his place. Among the ancient Egyptians a certain fashion in making names would prevail for a long time. Sometimes the fashion was "loved of some god, or 'chosen of,' or 'born of.'" These names became a kind of chronological index to Egyptian history, sometimes the best we have. Asenath, the name of Joseph's wife, was used from the eleventh dynasty, long before the time of Joseph, until the eighteenth dynasty, long after Joseph, so that her history would fit in anywhere during that long period. The basis of Joseph's name, *zoph*, is found in the list of royal names of the kings just before the days of Joseph. No less than three kings have names constructed with *zoph* as a basis. This Egyptian word means a "provider." Moreover, Joseph's whole name corresponds letter for letter, with most unusual exactness, to an Egyptian name made like these royal names, and means "the one who provides the nourishment of life,"—that is, "steward of the realm." What more appropriate name could have been given to Joseph in Egypt, and at the same time it followed the "fashion" in royal names in Joseph's day.

A tomb record of a great famine.

But come with me to these rock-cut tombs in the cliffs near El Kab, and I will show you what does seem an actual record of Joseph's rule, though done with no mention of Joseph. This is the tomb of Baba, whose name appears there very plainly. His large inscription is now badly mutilated, but it was copied and translated by Brugsch long ago. Baba says: "I collected corn, as a friend of the harvest god. I was watchful at the time of sowing. And when a famine arose, lasting many years, I distributed corn to the city each year of famine." Who was this interesting Baba? He was a petty official under So-Koneti-Ra-Ta-Hu, a vassal king of Upper Egypt in the time of Apophis, the traditional Pharaoh of Joseph. The time seems the same; the famine was for "many years," a very unusual thing in Egypt; the method employed by the government is exactly that of Joseph, and it seems to have been successful, else it would hardly have been mentioned as a great achievement of Baba. We are glad to make the acquaintance of this official, Baba; it seems like an introduction at the court of the Great Prime Minister.

Amongst the most important incidental evidences of Joseph's career are links which bind his career as given in the Bible with other known events. There is space for one such link. Ramesses II. erected a stele, and dated it in the four hundredth year of King Nubti. This was one of the Hyksos kings whose exact time is not known, but who ruled a little before or a little after Apophis, the Pharaoh of Joseph. It was under the Ramesside kings that Israel built the store cities, for they called one of them Raamesis, after the royal name, Ramesses II. says definitely, "I built Pithom at the mouth of the East," and there is an indication that the statement is not true. Here is a striking parallelism. The Patriarchal line runs from Joseph to Moses, the royal Egyptian line from Nubti to Ramesses II. four hundred years in each case; Moses and Ramesses II. meet at Pithom, and thus Joseph is put under the Hyksos kings about where the Bible account and the ancient traditions have placed him.

FOREIGN MISSIONS

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

Annual Report from Shanghai, China, 1912-1913.

(Miss R. L. Tonkin labors here with Bro. and Sister Ware.)

The past year has been a strenuous one, on account of the many growing interests involved in the Shanghai work. First, I wish to mention a

being in hearty sympathy with our position, he has proved a veritable colleague in the station. In the coming of Bro. Oreville E. Barcus, we feel that the Lord has blessed our station with a worker after his own heart. He has entered upon the study of the language and into all the interests of the work with the greatest enthusiasm. We predict for him a long and happy service in this land of his adoption. We feel that his coming has been providentially ordered at this time, when owing to a breakdown in health I am obliged, temporarily, to leave the work. With Bro. Barcus, the Ladies, and the Chinese Church Council

Here are the homes of numbers of retired officials, scholars, and business men, who are all very friendly disposed towards us. After our years of work here and on account of the friendship we have gained, we believe the time has come when we should make this island a strong residential station.

Educational.—The school at Miller-road, which was taken over by the headmaster, Mr. Wang, has had a successful year, although at its close Mr. Wang was out of pocket. We have been encouraged by the Scriptural knowledge acquired by his boys, especially because at Christmas we had the pleasure of baptising several of them with their teacher of Chinese. Two of these boys have entered Nanking University, where they are giving every satisfaction. The school at Yangtzeia has continued to thrive, and we are not able to find accommodation for all the boys that have applied for entrance. The old school building has long been considered as unfit and unsafe for occupation, and we rejoice to know that a new school house is in sight.

Women's Work.—Besides caring for the women's classes at our self-supporting church, we opened a much-needed girls' school near our home. This Mrs. Ware visits daily and conducts morning worship. One of the greatest needs in the work is for more women evangelists, and we are thankful to be able to record that this year we have been able to send three of our women to the Shanghai Bible training school for women.

General Remarks.—We have sent two of our young men to the Medhurst Bible School, where they are doing most acceptable work, and giving good promise for the future. One of these men, Mr. Drien, Foh Sung, is a student evangelist supported by a friend in Australia who is heartily in sympathy with our Shanghai station and who requests our personal oversight of Mr. Drien's work. We can assure him of the mission's most sincere appreciation of his co-operation.

During the year we baptised 27 persons, including 7 school boys and 5 girls, and our chief teacher of Chinese—Jas. Ware.

Our Photo Gallery.



Mr. and Mrs. F. G. Filmer, Pentecost, New Hebrides.

These faithful missionaries are doing a splendid work for God in the isle of the South Seas. They live at Lamatanai, but their influence and work extends to the utmost parts of Pentecost, and in addition to the visitation of the eighteen schools, and the varied duties of an energetic missionary, Bro. Filmer has a training institution where native preachers are trained for service for God. Let us continue to support them liberally, and to our liberality be shown in return.

development which has taken place along the right lines, namely, the formation of a Chinese Church Council, composed of Mr. Li and the native officers of the church, paid and voluntary. This Council promises to be of the greatest assistance in the work. After a few months of co-operation we find it has taken a great deal of the burden from our shoulders, by arranging a programme for the Sunday preaching for the year, and by deciding many matters that used formerly to be left to the foreigners.

I wish also to record our appreciation of the kind assistance rendered by J. A. Heal, of the Postal and Telegraph Mission, at our preaching services. He is an associate of the C.I.M., and an accomplished speaker in the Ningpo language, from which place most of our members come.

in charge I shall have no anxiety as to the care of the station while I am absent.

The evangelistic branches of the work have been maintained fully in our three Shanghai centres. There is an increasing interest being taken in the gospel message by our neighbors. At special services held during the new year, crowds had to be turned away who could not find accommodation in our chapels. An extension of our Yangtzeia chapel will soon have to be considered. Owing to the unexpected depletion of our native teaching force, we were obliged to call our Tsungming evangelist to our assistance. This has left the island, for the time being, without a preacher. We are very much concerned about this situation. It is one of the largest fields in the mission, both in point of population and influence.

The Missionary Campaign is the longest, sternest, and most exhausting of hard fights. No conflict in the world so thoroughly tests the mettle of its captains and fighting men. No victory is more certain at the end of the day.—J. S. DeWitch.

Our Special Offering Jotting.

If Jesus should come today could we look him in the face, when we have tried so little to send the story of his love to all the world?

Next week's "Christian" will be the Special F.M. Number.



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

New Zealand.

WANGANUI.—We have to chronicle the sudden death of Mr. H. Pearson, father of our Sister Comrie. Though apparently in good health, he passed peacefully away in his sleep on May 15, at the advanced age of 84 years. The church meetings are up to the average, notwithstanding cold, wintry weather. Bro. Grimsted is now giving a series of special addresses setting forth our plea. Splendid advance in Bible School work. A record attendance to-day, both in Bible Class and main school. We have just concluded a course of study in the school dealing with the life's work of David Livingstone. It has aroused a keen missionary spirit among the scholars. We desire to tender our appreciation of the "up-to-dateness" of the "Christian" as a means of keeping members in touch with the work in Australasia.—H.S. May 25.

RICHMOND (Auckland).—Lord's day, May 25, meetings for the day were well attended. At the meeting for breaking of bread a record attendance. Bro. Pace presiding, and Chas. Watt exhorting. Bro. Watt, who has settled here in business as an optician, has been preaching for us the last four months with great acceptance. There have been nine additions, six by direct reply, by faith and baptism, and one by letter. To-night, two made the good confession. Bro. Watt gives his last address at Richmond on Wednesday night, and then takes up his work at Onehunga. Bro. Pace has made good use of the short time as instructor of the class. He draws the hearts of the brethren in the improvement in the singing, and has been the means of brightening the gospel meetings.—W. H. Cammell, May 25.

ISVEICANGILL.—Owing to the long spell of wet weather experienced in this place, our church meetings have suffered somewhat in attendance, and consequently Bro. Hull has not had the encouragement in his work that he was perhaps led to expect, when coming here from Maturau. However, we are all looking forward to more aggressive work being done in the near future. At present a good work is being done among the young people in the Bible School and Junior Enclave. The annual business meeting of the church will be held in about a week, and the church officers are bringing forward some proposals that should make for more efficient and aggressive work.—P. June 1.

NELSON.—Lord's day, May 25, fair meetings for the day. Visitors, Bro. and Sister King, of Timaru. P. Nelson, occupied at the morning meeting. The address, "A very helpful lesson." This young brother exhorting the platform at the evening. Bro. Verco being absent throughout the day in connection with the funeral of Bro. Edward Lewis. The whole brotherhood will regret to learn of the decease of our much esteemed brother. His illness was a short one. The burial service was conducted by Bro. Verco, and was very largely attended. The churches of the district were well represented. Very sincere sympathy is extended to the bereaved.—E.M.J., May 25.

CHRISTCHURCH.—Large attendance again last Sunday. Bro. Gebbie exhorting from 2 Cor. 5: 17, speaking specially to the recent converts, 120 members and visitors at Bible Class in the afternoon. At this meeting and at an after service in the chapel, special addresses were given respectively by Bro. Gebbie and I. Dorren. Then, after tea in the vestry, the Endeavor Society held

its service at 5.45 on "The Strength of Christianity," which was followed by the gospel service. The subject was "Life," both Bro. Gebbie and Dorren speaking, and at the invitation three young women (two from the Gleeners' Class) made their decision for Christ, while two others expressed their desire to renew fellowship. On Thursday night a large party of tent-makers and others held a concert in Lyttelton at the Sailors' Institute, when there was a large and appreciative audience. C.W.B.M. Conference is to be held here on June 2 and 3. The building of the new chapel is making splendid progress, a good part of the walls being up already. The foundation stone is to be laid on June 3.—P.S.N., May 31.

AUCKLAND (Ponsonby-rd.).—About 500 met at the Church of Christ Bible School, Ponsonby-rd., the occasion being the opening of the new building and presentation of prizes. The bottom floor contains two large rooms, one to accommodate a Bible Class up to 120 members, and the other the primary school division to hold 200 children. The top floor contains nine class rooms and lecture hall, the whole building costing between £700 and £800 to erect. Mr. J. B. Allen was the architect. John L. Scott presided at the meeting last night, and J. Morton presented 120 attendance certificates to scholars, each of £1.60, which were sent to the primary class. The secretary's report showed the school roll of 350, and the average attendance over 300. When the report had been read, E. Vickery, secretary to the church and trustees' board, was handed the key, decorated with the school colors, to open the main door. Mrs. E. A. Perkins did the opening of the department, and B. Cammell that of the Bible Class division, and the opening ceremony was performed. A programme of musical and vocal items was rendered, and after the meeting the building, which was beautifully decorated and lighted with Chinese lanterns, etc., was thrown open for inspection.

Tasmania.

HOBART.—Since last report Sisters Hayden (3), from Victoria, have taken up their residence here, and are making themselves useful in church and Bible School. The attendances at all the meetings are keeping up well, and in the various departments of church work good work is being done. In the Bible School a kindergarten class under the control of Miss Jessie Rodd is now in full swing, and is greatly enjoyed by the little ones. The church is now on the lookout for a brother as exhorter, and we feel confident that a bright and encouraging one will be found here. A splendid work can now be done here.—J. Adams, June 6.

South Australia.

MOONTA.—Good meetings yesterday. Bro. Cuttriss speaking at both services. In the morning 185 partook of the Lord's Supper. This evening the hall was well filled.—C. W. MacGregor, June 2.

UNLEY.—Tuesday evening the Men's Mutual Improvement Society continued the celebration of the anniversary of the formation of the Society in a concert and social. A very enjoyable evening spent. Songs, speeches and a recitation formed the programme, after which a splendid refreshment were partaken of. We had a dainty meeting this morning, when 219 members were

present. Lindsay Johnston presided, and J. E. Thomas gave a splendid inspiring address. Bro. Walden extended the right hand of welcome to Miss Olive Hardeman, transferred by letter from Mile End. Among the visitors were Bro. Mook, from Geelong; Miss Miller and Mr. and Mrs. Bowden, from Grote-st.; and Miss James and Bro. Pavay, from Crystal Brook. This evening Bro. Walden spoke on "Why we do not Baptize Infants." The Young Ladies' Foreign Missions Band resumes work this week, and will be glad to welcome new members at the meetings.—P.S.M., June 8.

NORWOOD.—Good meetings to-day. P. A. Dickson took both services. To-night his subject was "Why do not More Men go to Church?" At the close of his address one young man boldly walked down the aisle and made the good confession. The C.F. annual social, which was held last Monday, was a great success.—S.W.V., June 8.

MALLALA.—This morning Bro. Earl presided and F. M. Worden addressed the church. This evening Bro. Cuttriss conducted a memorial service for our late Bro. Harrie, when his son, of Broken Hill, and two married daughters who live in the district, were present. Bro. and Sister Ebbs, of Norwood, met with us this morning.—A.W.H.

MILE END.—The anniversary services were very successful. They celebrated the opening of the chapel, the organization of the church, the engagement of the present preacher, and the commencement of the Bible School. On the 1st J. J. Gore, who organized the church five years ago, addressed a good congregation in the morning, speaking with much force and energy. The chapel was crowded at night, when G. T. Walden preached a fine and much appreciated sermon. On Tuesday, the 3rd, the church tea was held and well attended, the meeting at night being presided over by the preacher of the church. W. Mathews read the report, which on the whole was decidedly encouraging. The total additions for the year were 45, and a total loss of 10, resulting in a net increase of 45, and a present membership of 210. But the annual revision next month will probably reduce this to about 200. The receipts from all sources for all purposes were about £120, an average of about £9 per week. J. E. Thomas and J. E. Dickson gave excellent addresses, and the choir under the baton of R. Norman performed three anthems. On Wednesday night, the school tea was held, and followed by a large meeting with a varied programme of music, etc. E. A. Kibben, the supt., presided, and the principal item was a capital talk with local illustrations by J. E. Paternoster. On Lord's day, the 8th, the scholars had another treat. In the afternoon a fine musical programme was offered to a packed audience, the boys and girls of the school having been trained by Bro. Norman, while the little tots from Bro. Mathews' kindergarten gave some excellent very creditably. At night the chapel was again crowded, when the children sang their "Seed Songs," and the resident preacher spoke on "Seed Songs." A young man and two girls from the school confessed Christ. Miss Manning at the piano, and Miss Anderson at the organ, rendered the good service, as did also the various soloists. The good singers were much in evidence, and are a great help to the preacher and the church. The decorations, designed and arranged by D. Mathews and F. Smith, were specially admired. The outlook for the sixth year is bright.—D.A.E.

NORTH CROYDON.—Good meetings on June 1. In the morning G. T. Walden presided, and H. J. Horsell exhorting at the Bible School. The attendance was 144 scholars. At the gospel service H. J. Horsell preached on "One God." On June 8, excellent meetings. In the morning J. R. Ferris presided, and H. J. Horsell exhorting. Received by letter of transfer, Nita exhorted. In the evening, 189 scholars present. At the gospel service H. J. Horsell preached on "One God." There was a record attendance. Our C.F. meetings are still being well attended.—J. S. H. Ferris.

SEMAPHORE.—The mission is progressing satisfactorily. During the week eleven confessed Christ, and at the women's meeting this afternoon

three made the confession, making 27 to date. Nine were received into the fellowship of the church, including Bro. and Sister Poyner, from Algate Valley church. The mission is to continue another fortnight.—W.

WALKERVILLE.—Morning, fair attendance, with Bro. Wer presiding, W. Miller speaking. In the evening Bro. Clarke led the song service, and Bro. Hawkes spoke to a fair audience. The next more expected in Walkerville is a united mission in the Town Hall, from which we have every hope of good results.—J. N. T., June 8.

WALLAROO.—One confession since last report. The right hand of fellowship was extended to a young woman last Lord's day. The work here continues good. Several new scholars at the Bible School. We had a fine meeting to-night, the largest attendance we have yet had; good attendance and interest. Bro. Wiltshire delivered a splendid sermon on the subject, "Repentance toward God".—E. J. K., June 8.

KADINA.—Thursday night, the young man who confessed Jesus the previous Sunday evening was baptised. Bro. Sam. Trenwith gave a good address this morning. Bro. Wright presided over the meeting. To-night we had as usual our fine audience of earnest listeners. The writer delivered an address, the subject being, "Delighting in Christ." We had the great joy of seeing another young man and young woman make the good confession. During the last four weeks eight young men and two young women have confessed the ever-blessed name of Jesus.—E. G. Warren, June 8.

YORK.—At the close of the gospel service last Lord's day, we had the joy of seeing a young man stand out for Christ. It was numbered last Wednesday, and this morning Bro. Paternoster extended to him the hand of fellowship. A. Aird presided at the table this morning, and A. Fischer exhorted. Good attendance at Bible School this afternoon, when the Junior Department celebrated its second anniversary. Bro. Paternoster delivered his gospel address to-night from the subject, "Christ our Friend," which was a fine effort.—W. G. J., June 8.

MOONTA.—Last Lord's day good meetings; morning, about 20 for the breaking of bread. Bro. Wilson was with us from Owen. Cottage meeting in the afternoon was well attended. In the evening gospel address, a special appeal for souls was made.—C. W. MacGregor, June 8.

Victoria.

CARLTON (Lyons-st.)—Nice meetings all day. One sister welcomed by obedience. Two splendid addresses were given respectively by J. W. Baker in the morning, and Horace Kingsbury at night. At the close of the evening discourse upon "The Door into the Sheep-fold," there were four confessions.—J. M. C.

BENDIGO.—Among our visitors to-day were Sisters Donaldson and Skinner from Moreland, Sister Mitchell, from Colac, and Bro. Coombs, from Williamson. J. P. Seymour exhorted the morning congregation on "Faith," as instanced by the fall of Jericho. At night, A. W. Connor preached to a good audience, taking for his topic, "Joseph's Coffin." Dr. Cook and A. Dempster visited Derby last Sunday, and had good meetings. Bro. and Sister Clarke, of Brighton, visited Golden Square and met with the brethren there.

SOUTH RICHMOND.—Good meetings yesterday. At the morning meeting Bro. Arnott, from the College, exhorted very acceptably. We had as visitors Sisters Moxes Crockett and Bro. Clark. At the gospel service Miss Ebsworthy sang very sweetly, and at the close of the address a married woman confessed her faith in Jesus.—W. L. Jones.

NORTH MELBOURNE.—The Bible School ordinary services were held on Sunday, when J. C. F. Pittman, President of the Sunday School Union, addressed the church in the morning. In the afternoon W. Baker, of Williamson, addressed the parents and children. Quite a number of old friends gathered for the occasion, and the chapel was well filled. The evening service was

crowded. The children led the singing, assisted by several instrumentalists. Bro. Hutson preached his address being "Divine Letters," after which the good confession was made. On Monday night the entertainment was given by the children to a packed building. The prizes were distributed by the supt., W. Woodbridge. The evangelist, Bro. Hutson, being chairman, called on the secretary to read the annual report, which was received with applause. The building was suitably decorated by many willing hands. We praise God for a very successful and pleasant anniversary. The tea meeting will be held on Thursday evening, after which a very fine programme will be submitted. We regret to announce the death of Sister Mrs. Wright, senr, who for many years was one of our teachers. An in memoriam service will be held on Sunday evening, June 15.

HAWTHORN.—Our Bible School demonstration was held last Tuesday evening, and was a great success. P. Rees, supt., presided. The scholars gave songs, choruses, recitations and dialogues to the delight of all. The writer distributed the names of the scholars, and the names of the scholars in the classes. A hearty vote of thanks was tendered Bro. Horne (2), Anderson, Whittington, Schmidt, Pierrey, for the splendid gallery and platform which they erected for the school. Our meetings were good yesterday. Bro. and Sister Radcliffe, of North Fitzroy, and a sister from Warrandell, worshipped with us.—A. C. Rankine, June 9.

NORTH RICHMOND.—Good attendance at services last Lord's day. In the morning there were several visitors present, among whom were Bro. McCrackent, of New Zealand; Bro. Southwell, of Bendigo, and Bro. and Sister Frier, from Hampton. After a splendid address on "The Christian's Control over Lord's Day," Procter had the joy of taking the confession of an elderly sister at the close of the evening meeting.—H. E. A., June 9.

SWAN HILL.—On June 4 a public meeting was held in the chapel to discuss the "Laymen's Missionary Movement." Bro. Oram presided. Mr. Flemye (Methodist) delivered an instructive and interesting lecture on "The Wonders and Woes of India." Mr. Downey (Presbyterian) followed with a spirited and forceful address on "Men and Religion," and Mr. Fred. P. Meeres, "The Laymen's Missionary Movement," making a very strong appeal on behalf of missions. Some good singing was heard, and all who attended were well repaid. Several Chinese were present, Bro. Ah Coon being one of the number. This brother, recently from Kyneton, met with the church yesterday.—W. G. Oram.

NEWMARKET.—Very fine attendances all through May, the best of all being on the 25th (men's service). Subject, "Abolition of Ethnocracy." The young men had distributed 1000 cards inviting to the F. H. R. ser. saw two fine solos. This month the evening addresses are on the general theme: "Groups around the Cross." Three confessed Christ last evening. The time of reaping has begun. We shall appreciate the prayers of friends. A special prize has been won by Master Leslie Hatly, in a report of preacher's morning. Miss Hatly gave a helpful address yesterday morning. Our Bible School anniversary comes on June 22. Speakers, 11 (chapel), A. Hutson; 3 and 7 (Town Hall), J. W. Parslow and J. I. Mudford. Continuing in chapel on 25th, with lecture by T. B. Fischer.—J. M. M., June 9.

MALVERN.—The opening service in our building, "The Garden in Valerita" will be held on Lord's day, June 15. On the following Wednesday, 18th, a social gathering will take place, interspersed with a special musical programme. For both meetings the services of influential brethren have been obtained. We heartily invite all members and friends to be with us on this occasion.—E. D. L.

WARRAGUL.—A young sister, Miss Gerlie Penny, made the good confession, was baptised by Bro. Sayer last Saturday evening, and received into fellowship on Lord's day. She is leaving this week for South Australia, but as she has another sister, a member, and another in

South Australia, we can heartily recommend them to the brotherhood of that State.—R. W. J.

SHEPPARTON.—Nice meeting this morning, when we had as visitors Sister and Bro. Wilkie and Sister Hamilton, from Glasgow, also Sister Bingham, Stiffenson, and Mahony. We gained the pleasure of listening to an exhortation from Bro. Wilkie. Fair meeting at night, when Bro. Clapstone took "The Conversion of the Ethiopian" as his subject.—E. Knight, June 8.

BURNEY.—The cause here prospers under the college students, Miss G. O'Connell, and a lady, added by confession and baptism. Bro. Arnott is preaching.

PRAHRAN.—Bible School anniversary services yesterday. R. C. Edwards delivered a fine address in the morning, and J. W. Parslow quite delighted the children and adults by his talk in the afternoon. At night the building was crowded in every corner—galleries, porch and all. About 600 were present. A number of the scholars confessed Christ. W. Hancock is supt., and Lex Brown is secretary. Lex Brooker conducted the singing. Thanks are also due to H. Milliken for tuning piano, etc., and to C. J. Payne, W. Heather, B. Wendorf and others who assisted.

ELSTERNWICK.—The opening services of the church here were held in the A.N.A. Hall, Regent-st., on June 1. Representatives from S. Yarra, Windsor and St. Kilda churches assisted. Bro. Davis exhorted in the morning, the writer presiding. Bro. Barnett preached at night. Judging by the number of real brethren who were present, known together with an additional list sent me by Bro. Hauger, the church gives promise of flourishing. The public meeting and social were held on June 4, 125 local and visiting brethren and sisters being present. Bro. Jones, Pres. of the East Suburban Co-operation, presided. Bro. McLeellan gave a most inspiring and practical address on "Opportunity." Other speakers were P. J. Pond, F. M. Davis, and J. Barnett. A good programme of musical items and a coffee supper were not the least factors conducive to the success of our "house-warming."—S. P. Dawson, June 9.

STAWELL.—The two previously reported were received into fellowship on Wednesday, but owing to the unfavorable weather. One young man made the good confession at night, and was baptised to-day (Wednesday).—A. P. A. L., June 4.

WINDSOR.—Since last report we have had the pleasure of listening to Bro. Ennis, who gave a helpful morning address on "Christian Ambition." This morning Bro. Wong gave a talk based upon our Lord's story of the Good Samaritan. Mrs. Wong, Bro. Donaldson, of Mile End, and Mrs. Thomas worshipped with us. Last Wednesday the Bible Class held an enjoyable social, inviting the church members and senior Bible School scholars.—H.

BRUNSWICK.—We have been edified by addresses from F. J. Bond, W. G. Way and J. Joslin Gospey by J. W. S. Sister M. Trainor, late her brother by death. Mesdames Humphrey, of Launceston; and Croyle, of Sydney, worshipped with us. Sister Mrs. Knights and Sister Miss Alma Jenkin progressing from sickness. A fine work guild has been formed; Sister Mrs. J. Donaldson, pres.; Mrs. W. E. Brown, vice-pres.; Mrs. Magan Jenkin, sec.; and Miss Elsie Whitecomb, treas. Sisters' sewing bee now in operation again for a further sale of work. Jas. Donaldson, junr, now secretary of Bible School, and Jas. Trainor, assistant.—W. T., June 8.

LANCEFIELD.—We held our anniversary celebrations on June 1 and 2. On the Sunday a fair number came to the service, and J. Joslin and choir rendered a number of special numbers, and the preacher took for his theme, "The Child Jesus." On Monday the meeting took the form of a concert and coffee supper, refreshments being provided by the sisters. Our chapel building was crowded. The first of the evening was the presentation of the splendid programme, and our entertainment to be one of the best in Lancefield. We are planning to co-operate with the other churches in a special Temperance effort, and we hope to secure J. Tully, of Doncaster, to assist us.—T. C. H., June 4.

Continued on page 402.

Obituary.

LEWIS—On May 4. Sister Mrs. Lewis fell asleep in Jesus. She was a member of Wellington South church. Here she made many friends and was held in high esteem by the church. Later she moved near to Vivian-st., where she took membership. Our sister had a long and distressing illness, but she bore it with patience and Christian fortitude. During her illness members from Wellington South and Vivian-st. churches met regularly with her to break bread. We shall miss Mrs. Lewis very much. Her disposition was cheerful, her faith strong, her life such as recommended the gospel of Christ. To her bereaved family we extend warmest sympathy.—S. H. Mudge, Wellington, N.Z.

HOUSE—The church at Mallsia has sustained a loss in the demise of Thomas House, who passed away in his sleep during the night of May 29, at the age of 73. For the past few years he had lived a lonely life, and failing sight compelled him to relinquish active work in connection with the church. Our late brother was baptised at the Norwood Baptist Church on Jan. 29, 1865, and was received into the local church on an 29, 1899. He was a deacon for a number of years, and was elected an elder in December, 1911. A goodly number followed his remains to the cemetery, where a short service was conducted by A. H. Wilson, of Owen—G.P.C., Mallsia, S.A.

HUTCHISON—Minnie Hutchison, of the City Temple, Sydney, was called home on May 31. For the past twelve months she has been a great sufferer. She has borne it with patience until at last the call to higher service came. Her life had been consecrated to Christ from a girl of 14 in Manchester, England. She was of a kind, sympathetic and unselfish nature. She came from a good home. Bro. and Sister Hutchison, sorrow, passed to their reward on the 30th and 29th respectively. The brothers and sisters lovingly fed the lamp they sustain. Her body was laid to rest in the Sutherland Cemetery. Many friends were present. Our deepest sympathy is extended to the sorrowing family.—Thos. Bagley, Sydney, N.S.W.

Victorian Home Mission Notes.

By T. Hager, Organising Secretary.

Additions Reported for Past Month—Colac, 2 (April); Maryborough, 1 (April); Ultima, 1; Boort, 2; Morbin, 1; Mildura, 2; Blackburn, 1; Carnegie, 2; Stawell, 2; Croynlin, 1; Middle Park, 3, total, 49. This does not include additions by letter. Reports are not to hand from Colac, Warrnambool, Maryborough, Kinniva, South Melbourne, and Preston.

Financial—Receipts for May amount to £167 0/7; expenditure, £81 10/7. Thus we have gone back during the month £14 10/0, and we are now in debt to the Treasurer to the extent of £164 10/5. Victorian brethren, please note this, and lend on your gifts. Total receipts since beginning of Conference year, £429 10/5; total expenditure, £499 15/5. Stawell church increases her contribution towards the evangelist's support from £1 to £2 5/5 per week. Good!

Interesting Items—A Sunday School and Adult Bible Class has been organised at Boort by G. H. Oldfield. A chapel was erected in a day at Carnegie. A. P. Wilson reports the Bible School being graded, an Adult Class organised, and the work being prosecuted in an enthusiastic manner. J. W. Marrows is planning to help the cause at Newstead, from Castlemeane. Kyneton church has paid £50 deposit on a block of land, centrally situated in the Shepparton district since he went there. At Wonga Park the Bible School is growing; it is expected that very soon all the children in the district will be scholars.

A Last Word—Victorian Home Mission work is prospering, and it must not be discontinued in any field helped until that field can go alone. Other fields, such as Wangaratta, Womburga,

Ararat, Rochester and Echuca, are waiting for us to enter. The Committee is looking to the brethren of the State to bid them "Go Forward!"

Bible School Work in N.S.W.

By the kindness of Dr. E. A. Hardsley a company of 64 Bible School workers, comprising superintendents, secretaries, evangelists, etc., assembled at Bannant's Cafe, Sydney, to meet Bro. W. Gale, Bible Schools Organizer, at dinner. After partaking of a sumptuous feast, Dr. Hardsley in a few well chosen words expressed his pleasure at the response given to his invitation to the banquet. He felt interested in the special effort in the Bible School department, and he was anxious for all the superintendents and secretaries to meet Bro. Gale. Bro. Gale was concentrating his efforts at North Sydney for a few months, and he felt assured that great good was being done. Bro. Gale delivered a splendid address on the need of special effort in our Bible Schools. He cited several instances of success achieved where schools had adopted new methods. He would depend largely on the hearty co-operation of all the preachers and Sunday School workers. Appreciative speeches were delivered by various representatives, and finally, amidst great enthusiasm, a hearty vote of thanks was accorded Doctor and Mrs. Hardsley for the delightful and profitable evening that had been spent.—T. Bagley.

Saturday, May 21, witnessed the commencement of a new era in connection with Bible School work in New South Wales. At 3 o'clock, in the Paddington chapel, there were to be seen a number of people who had come together to confer with one another on this great work, while at 3.30 o'clock there was quite a large gathering. These included evangelists, superintendents, teachers and others interested from nearly every church in and around Sydney.

This Conference emanated from our esteemed superintendent, S. G. Goddard, who saw the need of thorough efficiency in this work. It was a most unique occasion. After a few songs of praise, the chairman, J. J. Franklin, called for short sentence prayers for blessing upon the meeting, to which several promptly responded.

Next came the chairman's address. "Our brother, in the course of his address, said that he was thankful that we were beginning to realise what an important work we were engaged in. Long had the Bible School" was being dissociated with this work) been looked upon as something which did not call for very much attention, but now the

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will for greater efficiency was beginning to be heard in his estimation Bible School work was the most productive of all Christian service. Our attention was next turned to T. R. Coleman who gave a Bible reading full of rich spiritual food. The reading was taken from the 9th chapter of Luke. Bro. Coleman's calm, living manner simply took hold of his hearers as he uttered the sentences of the Master to the people to follow him. Three papers, entitled "The School," "The Teaching," and "The Teacher," were then read by Bro. Goddard, Amery and Hildberd. The subjects were ably treated, and were full of practical suggestions. These were then fully discussed, and until 6 o'clock criticism of obsolete methods and new suggestions were forthcoming from every quarter of the building. The adjournment for tea was then announced.

At 7 o'clock a brief song service was conducted by Bro. Purton, after which Bro. Franklyn again took the chair for the evening session, being attended by the N.S.W. Bible Schools' Committee and W. Gale, the Bible School Organising Secretary. Thanks to 6 o'clock were given for blessing which attended the afternoon session, and then five minute addresses were delivered by each of the Committee men, several important subjects being spoken on. Bro. Gale was then called upon to address the meeting. Bro. Gale's address embraced almost every phase of Bible School work. The difficulties which seemed to prevent themselves in the afternoon session were treated in a most successful manner. At 8.30 p.m. the meeting was again thrown open for discussion. Bro. Gale being called upon to supply remedies to many difficult problems. It was with great regret that we were forced to close the Conference at 9 o'clock; every department of the work had been touched upon, and it cannot be estimated what will be the product of the Conference.

We return thanks to our heavenly Father for his presence, and for the spiritual showers which descended on the Conference, also we wish to tender our thanks to all who in any way helped to make the Conference the success that it was. We suggest that preparations be made for the holding of these Conferences in any of the Sister States where same are not held at the present time.—A. W. Shearston.

ACKNOWLEDGMENTS.

- AGED AND INFIRM—EVANGELISTS' TRUST.**
 R. Edwards, Berri, S.A., per F. G. Dunn, 5/2.
 Church, Strathalbyn, S.A., per Miss F. Leslie, 4/6/6.
 Church, Collie, W.A., per L. J. Moiguard, 9/6/6.
 Church, Lismore, N.S.W., per R. Furlonger, 12/12/6.
 Church, Kalbarrie, W.A., per J. Mackay, 4/6/6.
 Church, Prospect, S.A., per W. Banks, 12/12/6.
 Church, Alma, S.A., per A. Parkes, 4/6/6.
 Total, 41/3/6.
 James Hamer, Secy and Treasurer,
 47 Robinson-road, Strathfield, N.S.W.

Church of Christ, Hampton.

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

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From the Field—Continued.

SOUTH YARRA.—The Young People's Society is becoming up. The attendance is fair. On May 27 the ladies provided the programme, Miss F. Hill presiding. The stuns given were of very high order, and a great credit to the ladies who took part. On June 1 we had a lantern address provided by Bro. Payne, from the British C. Young's paper being "The Redding Sun." There was a good attendance. Last Lord's day we had Bro. Gillip, from Horsham, with us, S. Dawson presiding, C. Young exhorting, and in the evening presided on "Modern Shipwrecks." The Junior C.E. meets at 10 a.m., and is very well attended. We expect to have a good time next Lord's day. We are having a "Home Coming Day" and a roll call. Special meetings all day. Past South Yarra members welcome. M. McLellan will preside, and C. M. Gordon will give the address. We regret that a number of our members are laid aside for a time, especially our aged bro. W. H. West, who was knocked down by a jinker on Saturday, and seriously injured, and is now in the Alfred Hospital—rather serious for a man of 88 years of age.—T. M., June 9.

MONTROSE.—Since last report our meetings have been keeping up fairly well. Sunday School and meetings for worship being very well attended. At the conclusion of Bro. Pratt's address on Lord's day, June 1, our hearts were warmed by seeing a young man step out for Christ. Yesterday we had an excellent meeting in the morning; quite a number of victors present, including Bro. Kemp, and a number of his Bible Class. Bro. Cambridge exhorting. In the evening we had a nice meeting, and one of the young men who decided last Lord's day was baptized. We are hoping that others who, we believe, are almost, will now be persuaded to take their stand for Christ.—Robt. Lavelly, June 9.

MILDURA.—Increasing audiences have been a feature of the last week of the Hagger and Clay mission. A fine impression has been created in the community. Five persons confessed Christ during the week night services, and nine were introduced into Christ. The worship meeting on Lord's day was very inspiring. Nine who had been baptized were welcomed into fellowship, together with one formerly with the Baptists, and one restored. Bro. Clay gave a fine talk upon "Brotherhood" and the Father of Christ. A great meeting at night; ten packed. No such crowds have ever come together to hear the gospel in Mildura. Six confessed Christ at the close, making 58 conversions since the mission began. All these have been baptized. On Monday a great thanksgiving service in the chapel will close the mission. The mission at Merbin begins on June 11. The thankoffering amounts to about £20. Bro. Hagger addressed the church on Lord's day morning at Merbin, and Bro. Abercrombie had a fine meeting at night.—Hugh Gray, June 9.

MORLEANS.—The first birthday meeting of the Junior Endeavor Society was held on May 21. Master W. Day presided, and the Juniors gave a splendid programme. Present were the superintendent, Mr. Pittman, and Miss Myrtle Skinner. A present to the church was also made of a hymn board with numbers. The Society has been very liberal in its start life, by donating about £40 for the year just closed. On Sunday last Bro. Hutson, from North Melbourne, exhorting in the morning. Good meetings all day. Only 44 wanted towards our £20 for addition. On Monday evening we had a good teacher and worker (Miss Jessie Holloway), through her marriage to Mr. Walter Stronaghan. The chapel was prettily decorated, and Mr. Pittman performed the ceremony. Mr. and Mrs. Stronaghan go to live at Preston. Mr. T. B. Fischer was with us on Tuesday evening, and gave an exceedingly interesting lecture, "Through India with a Camera." It should raise the P.M. contributions to over 100 per cent. higher than previous years.—C.R.

CARNEGIE.—All departments of work are flourishing. Bible Class, consisting of 100 scholars at Bible School. A P. P. Mission spoke at both services on Sunday to good audiences. The build-

ing is now nearing completion, and any painters who did not get much scope for their energies on Empire Day, will find plenty to do from now. Yesterday we put the large "Louvre ventilator" up, and a ringing cheer not only from the onlookers, but the workers themselves. W. Morton, from the College, has proved himself a good helper to us, it being his work to practically finish the roofing, and yesterday to "bonnet on" and the gable. The masonry is being built this week by volunteer labor also. Bro. Ashworth, from North Fitzroy, who we received into fellowship on Sunday morning, is laying the bricks, and several of our own brethren are leaving off work to carry bricks in the evenings. Next Sunday we are hoping to use the baptistry.—W. C. A. Luke.

New South Wales

BROKEN HILL (Wolfram-st.).—Last Lord's day evening, at the close of an address on "The Church of Christ at Rome," one young man confessed Christ. He was baptized at the close of Thursday evening's service and received into fellowship this morning. A. Clark gave a helpful exhortation, and Bro. Holland presided. Sister Mrs. Tuck was present, after a three months' sojourn with her daughter at Murrumburrah, the holiday having improved her health.—E. J. Tuck, June 8.

ERSKINEVILLE.—Attendances of the Bible School scholars are being well maintained. Preparing for examinations. Good interest. Expecting large results this year, as we have a record entrance. Making special provision for Bible School picnic this year, to be held on Sept. 13. Large attendance of members at Girls' Club last Monday evening, June 2, doing good work. We had with us a visitor Bro. Franklin, from the church at 3, Lexington, giving a splendid exhortation. We shall soon be in our new comfortable house.—W. Bludgen, June 8.

SYDNEY.—Fair attendance at both services to-day. Fine word of exhortation from Bro. Coleman at the morning service. Visitors present, Sister Craigie, Melbourne; Sister Jack, Hobart; Sister Paterson, Hobart; Sisters Louie and Lina Henderson, North Sydney; Sister F. Dyer, Lismore; Sisters Hinde (2), and Sister Marsden, Enmore; Sister Brady, Bro. R. A. Bradley, and L. Bradley, Manning River; Bro. and Sister C. Morris, Peak Hill; Bro. J. Hodgson, Moree; Bro. Stowe, Newcastle; Sister Fowler, Katoomba. We were cheered with a visit from F. G. Dann, who addressed the church on Wednesday night. Glad to see a number of our members who were laid aside with sickness amongst us again. Bro. Bagley gave a fine address at night, at the close on "The Place of the Lord's Supper in the Christian Church."—J. C., June 8.

NORTH AUBURN.—H. G. Harward commenced a six days' mission here yesterday. The weather was beautiful in the morning, but bitterly cold in the evening. Good meeting in the morning, and the building was filled at the gospel meeting. Bro. Harward exhorting in the morning and preached the gospel at night. He also attended the Bible School and addressed the children in the afternoon. There is a great deal of sickness and distress in this district, and the Bible School teachers would be glad to receive any gifts of clothing, especially children's, to distribute among the needy. Send to Sister Mrs. Gwynne, Sydney, R. 10, Rockwood.—Geo. G.

ENMORE.—We were particularly pleased to have F. G. Dann with us this morning. He gave a most interesting and uplifting address. Mrs. W. Morton and Miss Mori, who were recently immersed, were received into fellowship. At our Bible School to-day, all departments were largely attended. We have just decided to spend largely £50 upon the sub-division of our basement, to make suitable accommodation for the Junior and Primary departments. It turned very cold at night, and our meeting was smaller. Bro. Hinde gave a beautiful anthem entitled, "If I have Mercy, I hope to get a good response on July 5.

Here and There

T. G. Mason, of Junee-Marrat, N.S.W., will begin work in the Richmond Tweed district on July 1.

The brethren who are acquainted with Bro. Morton, of Hornsby, N.S.W., will be pleased to learn that he is recovering from his critical illness.

A farewell to S. G. Griffith, under the auspices of the S.A. Conference Committee, is announced for Saturday, June 21, at 8 o'clock, in Grote-st. chapel.

In connection with the new church at Eltemwick, Victoria, twenty-two broke bread last Lord's day morning. There are about forty members in this district.

Kadina, S.A., is a very fine field. The church is now on the lookout for a married evangelist. Bro. Warren hopes to be in Fremantle some time in September.

The Junior Endeavor at Mildura, Vic., has an enrolment of 54; 40 present last Lord's day. R. Cameron and C. Barnden are the superintendents, and Hartley Gray, secretary.

Bro. Hagger held a young people's service at Mildura, Vic., on Sunday afternoon, June 8. During the mission 24 have been added to the Bible School roll, making a total of 131.

On May 27, H. G. Harward lectured for the United Sunday Schools Union of Sydney on the books of the Old Testament. The second part of the lecture will be delivered on July 8.

Encouraging words come from preachers and secretaries from all parts of Australia, concerning the interest which is being manifested in the offering for Foreign Missions on July 6.

Miss Jerrens writes:—"Will the teachers who have books belonging to the Kindergarten Committee (Vic.) kindly return them, so that others may have use of them for a term?"

Fifty-eight confessions in the Mildura, Vic., mission up to Sunday night last; 7 baptized. Converts have also been received, and 3 have been restored. Of the total, 52 have already united with the congregation, 50 at Mildura and 2 at Merbin.

Every member of the Melbourne and suburban churches is asked to receive Thursday evening, July 3, for the great united public question dinner in the Melbourne Auditorium. Full particulars will be given later in the "Christian" and the P.M. to churches.

The F.M. aim for the year for Australia to 1913, made up as follows:—New South Wales, 44,500; South Australia, 41,500; West Australia, 42,500; Victoria, 42,500; Queensland, 42,500; Tasmania, 47,000. Let at the first Lord's day in July when we are in earnest over this matter.

The Victorian General Deacons will meet at Wednesday, 18th inst., in Swanston-st. lecture hall, from 10.30 a.m. Visitors cordially invited. There is a great demand for warm clothing just now, and any sister who can spare a few yards will be doing a kindness to the sick and needy.

The Hagger-Clay mission at North Melbourne will commence with a meeting for men only on Sunday, July 6, at 3 p.m., in the North Melbourne Town Hall. It would be good for the men to attend of our Melbourne churches to plan to be present. Alexander's latest hymn book will be used.

At the last meeting of the Preachers' Association of Churches of Christ in Victoria, it was decided henceforward to hold a meeting on third Monday in each month "for the purpose of hearing preachers' full reports and for discussion and discussion on the same." The first of these meetings is to be held in Lygon-st. vestry at 2.30 p.m., on Monday, June 10. Victorian preachers please take notice.

The Victorian Women's Home Mission Committee will hold a meeting in the North Melbourne chapel on Thursday, June 19, at 3 p.m.

The news of the death of Edward Lewis has reached us. Bro. Lewis was highly esteemed in New South Wales, Victoria and New Zealand, in all of which places he had labored. He died in Nelson, N.Z., and was about 82 years of age. In the "Jubilee History" he is spoken of as the "grand old man of the New Zealand churches." An obituary will appear later on.

On Saturday, June 7, Bro. and Sister T. E. Rofe of the Hornsby Church, N.S.W., entertained the Federal Conference President and several of the Sydney preachers at their beautifully situated home, "Hilltop," Wattamolla, Port Hacking River. A most delightful time was spent, and the guests thoroughly enjoyed themselves. Bro. Dunn would like to remove the editorial sanctum to this delightful retreat.

Modern buildings are sorely needed among many of the churches in N.S.W. Erskineville's new building is almost completed. St. Peter's has started a chapel. Hornsby folk are enlarging their present church home. In many places the work is sorely hindered by lack of suitable premises. This is a good time for N.S.W. brethren to take up shares in the recently formed company. Write to the Secretary, R. E. Jeffery, whose explanation is in last week's "Christian." Do it now.

The "six days' revival services" being conducted by Bro. Harward in N.S.W., are proving of great help to the spiritual life of the churches. Meetings have been held at Junee, Marrar, Wagga, Auburn, and North Auburn, and the following fixtures have been arranged: June 15, Rookwood; 22, North Sydney; 29, Petersham; July 6, Belconnen; 13, Erskineville. The last named will have a mission extending over a few weeks to mark the opening of their chapel. Other arrangements will be announced.

The N.S.W. Federal representatives are already planning for big things in connection with the next Federal convocation. The Home Mission Committee and other leading brethren have been added to their number to form a Conference Arrangements Committee. A. E. Hingworth has been appointed chairman; H. G. Harward, Organizing Secretary; W. H. Hall, Assistant Secretary; with T. E. Rofe, chairman of the Reception Committee. During the brief visit of the Federal Conference President, the Committee conferred with Bro. Dunn, re arrangements for the 1914 Conference.

About 10.30 on Tuesday night, June 3, a number of Sydney preachers, Bible School superintendents, and other prominent workers, were seen leaving a building in the heart of the city. A satisfied, contented look appeared on the face of each one. Their general appearance bespoke contentment. They had been faring sumptuously at a magnificent dinner as the guests of Dr. Bardley, of the North Sydney church. The doctor had chosen this splendid method of introducing W. Gale, Bible School Organizer, to the workers, and of commending his work. All who were present spent a splendid time, and much enthusiasm for Bible School work—and big dinners.

The tenth quarterly meeting of church officers and speaking brethren was held in the Swanston-st. lecture hall on Monday evening last. Being a holiday night, it militated somewhat against a full meeting, but a happy and profitable time was spent by the brethren present, representing 17 churches. The Vice-President of the Conference, R. Dennis, was in the chair, and the meeting was opened with hymn and prayer. After the reading of the minutes of the last meeting, a letter from the State Evangelist, T. Haver, was read, regretting his absence, and conveying good wishes. The topic for the evening was "The Mid-week Meeting," which was introduced by an address from Bro. Mansfield, of Brighton. Several brethren discussed the Bro. Mansfield's address. The second part of the meeting took the form of a presentation to Bro. McElellan in recognition of his 30 years' service as Secretary to the Conference. Bro. Dennis,

after a eulogistic speech, made the presentation, after which several of the brethren who had been associated with Bro. McElellan in the early days of the Conference made reference to Bro. McElellan's sterling worth as a man, a Christian, and as Secretary. The absence of Bro. Dunn, who had just returned from Queensland, was regretted, as Bro. Dunn had been long associated with Bro. McElellan in the Conference work. Bro. McElellan, in replying heartily thanked the brotherhood for the recognition of his services, and indulged in some reminiscences of by-gone days, which were interesting, profitable, and at times most amusing. The meeting was closed with prayer by Bro. Kingsbury.

Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare love a day are dangerously prodigal; those that dare mispend it, despair.—Joseph Hall.

The world has no room for cowards. We must all be ready somehow to fail, to suffer, to die. And you are not the less noble because no druan beats before you when you go into your daily battle-fields, and no crowds shout about your coming when you return from your daily victory or defeat.—R. L. Stevenson.

Christ, the Master Musician.—Dr. A. C. Dixon tells of how a summer gathering at Ocean Grove in America was gloriously blessed by a certain virtuoso, who, it was announced, would play on an instrument which cost £1000. Ten thousand people gathered in the auditorium, and the musician played as only he could play. The music grew sweeter and sweeter until the audience was spell-bound. At the strains died away the music broke into applause. Suddenly, in the midst of the applause, the musician rose up with his precious instrument, and smashed it into a hundred pieces over the back of a chair. Then, holding a piece of it in his hand, he addressed the startled assembly. "Ladies and gentlemen," he said, "I have the thousand-pound instrument and played it for their entertainment. It is not the violins that make the music; it is the man who holds them. Whether we are thousand-pound lines or six-shilling lines, our Master can make music of us."

Discoveries in the Sphinx.—The recent statements made by Professor G. A. Reisner, in the *Egyptian Gazette*, regarding the investigations of that mysterious Egyptian monument, the Sphinx, are attracting widespread attention. Professor Reisner (Harvard Egyptologist) has communicated to the authorities of the Harvard Semitic Museum and the Boston Museum of Fine Arts the result of his work. Inside the Sphinx he found a temple dedicated to the sun. There are tunnels leading to the cavern, which have not yet been penetrated, for the work has only been going on for six months. At present, the excavations are confined to the chamber of the head, 60 ft. long by 14 ft. wide, which is connected by tunnels with the temple of the sun, which rests within the paws of the Sphinx. Inside the chamber are also two pyramids, although the Sphinx was built long before the Great Pyramids. A pyramid in those days was a sun-dial, according to Professor Reisner, and the Sphinx was a sun-god.

Who Shall Rule Malta?—Sooner or later, a struggle with Romish forces, in the island of Malta, seems inevitable. A pamphlet on the subject, published by the Protestant Free Society, says: "Malta to-day, and throughout the British occupation has been a veritable den of Jesuit intrigue. The island, though part of the British Empire, is practically ruled by the Pope and the Vatican. At the Archbishop's dictation, no Anglican clergymen can appear publicly in canonicals. On the other hand, the public streets are thronged with the traffic of practically at a standstill throughout the island. The public processions on frequent occasions. Over fifty years ago a splendid translation of the Bible into Maltese was made by a learned native, Mansfield, a great linguist. The British and Foreign Bible Society printed a three million copies, but at the district of the island, no instructions were given so that these were not even landed on the island. Thank God, in spite of all Rome's efforts, copies of the Gospels, in the vernacular, are now in circulation."

The new railway cutting is a great red gash in the green countryside, but time is a great healer and restorer, and day after day the ball, bare and being recovered with fern and grass and wild flowers, until at length the ugly cutting harmonises with the colors of the surrounding landscape, and the gash is healed. And time works a similar history with human life.—J. H. Jewett.

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COMING EVENTS.

JUNE 15—Special service at Swanston-st. church on Sunday night—Anniversary of Sonville Mission. Bring Sonville Look. Subject, "The Unavoidable Christ."

JUNE 15 and 16—Preston Church of Christ Bible School anniversary will be held in the chapel on Sunday, June 15. Speakers, 3 p.m., Mr. Jells, of the Clifton Hill Baptist Church. Special singing by the children at both services, 7 p.m., J. Binney. Come and hear the children sing. Monday, June 16, demonstration and distribution of prizes. All heartily invited. L. Olney, Sec.

JUNE 22 and 25—Newmarket Bible School anniversary. Speakers: June 22, 11 (chapel), A. Hutson; 3 (Town Hall), J. W. Parlow; 25 (Town Hall), J. L. Mudford. Special singing: Wednesday, June 25th, 8 (Town Hall) lectures (chapel), T. B. Fisher. Silver coin admission. All friends invited.

JULY 2—Kindergarten. The Church of Christ Musical Society (Mr. Nat. Haddow, conductor; Miss Dickens, pianist) will give a Grand Concert in aid of the Fitzroy Tabernacle Kindergarten, at the church, Gore-st., on Wednesday, July 2. Tickets, only 6d. each. Come and help along the good work.

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