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## MODERN CRITICISM.

All intelligent Christian people are willing to admit that criticism has its legitimate place in the economy of things. It is claimed, however, that in order to be of any practical benefit it must be fair and reasonable. In very many cases, unfortunately, these characteristics are conspicuous by their absence, and particularly so in much of the modern criticism of the Bible; and while it is freely conceded that the Bible is not to be regarded as being exempt from criticism, it is right to demand that the critic shall approach its consideration with a due regard to the important issues at stake. In this respect the Christian world has a just cause of complaint against some of its religious teachers, because of their reckless handling of holy things. Biblical criticism, which, of course, has its legitimate function, is thereby brought into disrepute. It has been our misfortune to come across much of this kind of thing in the course of our reading, and it has by no means impressed us with the wisdom of some of those who presumed to deal with subjects of the most profound importance. If we desired to publish specimens of the shallowest kind of reasoning, we should turn at once to the body of literature labelled as "Modern Biblical Criticism."

## Historical props.

The latest form of Biblical criticism comes from professing Christian teachers, who, while questioning the historical accuracy of important matters, hasten to assure us that our Christian faith is not by any means imperilled. Indeed, we are asked to believe that the removal of certain historical props will materially help our faith. We have to confess that our mind is so constituted that we are unable to take this in. It may be perversity on our part, a perversity we cannot help, but we prefer to believe in the infallibility of the documents, rather than in the infallibility of the critic, and with good reason. We have met the critic before, and on many occasions he has been "weighed in the balances and found want-

ing." He has questioned so many historical statements of the Bible, only to be discredited subsequently by the findings of archaeology, that we are disposed to accept the unsupported statement of the Bible, rather than the mere dictum of the critic. In our experience the Bible has a habit of vindicating itself.

## An unsatisfactory statement.

The latest example of this kind of criticism is found in a book recently published, entitled, "The Preacher and the Modern Mind," by Professor Jackson, recently appointed Principal of the Methodist College, Didsbury, England. The book was published after his appointment, and caused a good deal of stir in the minds of the more conservative Methodists. A lecture which he gave in Toronto was rather misrepresented. He was made to say that he regarded the first eleven chapters of Genesis as "antiquarian lumber." This he repudiated. On the contrary, he insisted that he regarded them as an integral part of the Scriptures well worthy of their place there, and that a reverent regard should be paid to their worth, "not as science or history, but nevertheless as the voice of God speaking to men with all the wealth of meaning that a subject so majestic might convey." It is well for the reputation of Professor Jackson that he was able to repudiate the cruder statement of his position, nevertheless, the declaration of his true position leaves much to be desired. The latter is characteristic of much that is found in his book, "The Preacher and the Modern Mind." The historical setting of the Bible is frequently discredited, but we are assured the moral and spiritual value still remains. Is not this equivalent to saying that in revealing himself to man God was indifferent as to truth in his method of revelation? And is not such a position untenable?

## What a Materialist says.

It may be quite correct to say that the Bible is not a scientific textbook, but that is not equivalent to saying that the story of

creation as found in Genesis is to be placed in the same category as Babylonian legends. In his conception of the Genesis story, the Christian teacher should, at least, rise to the level of a thorough-going Materialist like Haeckel. "The Mosaic history of creation," says Haeckel, "since in the first chapter of Genesis it forms the introduction to the Old Testament, has enjoyed, down to the present day, general recognition in the whole Jewish and Christian world of civilization. Its extraordinary success is explained, not only by its close connection with Jewish and Christian doctrines, but also by the simple and natural chain of ideas which runs through it, and which contrasts favorably with the confused mythology of creation current among most of the ancient nations. First, God creates the earth as an inorganic body; then he separates light from darkness, then water from the dry land. Now the earth has become habitable for organisms, and plants are first created, animals later; and among the latter the inhabitants of the water and the air first, and afterwards the inhabitants of the dry land. Finally, God creates man, the last of all organisms, in his own image, and as ruler of the earth. Two great and fundamental ideas, common also to the non-miraculous theory of development, meet us in the Mosaic hypothesis of creation with surprising clearness and simplicity—the idea of separation or differentiation, and the idea of progressive development or perfecting." And surely if a Materialist like Haeckel can find science in Genesis, a Christian teacher like Professor Jackson need not hesitate to do so. It is true that the story of creation in Genesis is not written in scientific terms, but in simple language calculated to appeal to the minds of people through all time. We may be thankful it was not written by scientists, for it would have been out-of-date almost as soon as it was written, for there is no kind of literature that passes so quickly out of date as the literature of physical science. Referring to the Genesis story of creation, the editor of the *Esperance Times* says: "There it stands, a work of art, beau-

tiful, wonderful, impressive, and true for all time."

#### Darkened vision.

There are no doubt difficulties in the Bible that an enlightened and devout Biblical criticism will eventually remove, but there is no need to add to these difficulties by creating needless ones. Much of the adverse criticism that we hear of to-day is influenced by the acceptance of the unproved theory of evolution; a theory at first accepted in relation to physical things, but which gradually enters into the region of the spiritual. And so it is that almost unconsciously religion is accepted as an evolution, rather than as a revelation. It is this that darkens the spiritual vision and is at the root of much of the criticism that passes current in the present day.

## Editorial Notes

### The Bible and the Children.

This is how Woodrow Wilson, the new President of the United States, puts the matter: "Give the Bible to them unadulterated, pure, unaltered, unexplained, uncheapened, and then see it work its wholesome work through the whole nature. It is very difficult indeed for a man or for a boy, who knows the Scripture, ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It reminds him like the word of an old and revered teacher. It forms a part of the warp and woof of his life." If the legislators of Victoria and South Australia held such convictions there would be no difficulty in securing the introduction of Scripture lessons into their State Schools such as they have in all the other States of our Commonwealth.

### The Light Spreading.

Dr. Devillere, of Belgium, a man of considerable ability and influence, has for the last two years been in correspondence with the brethren in Paris, and has definitely arranged to cast in his lot with the movement to restore primitive Christianity, going to Paris to be baptised. He returns to Belgium to devote his life to the cause he has espoused, and on his return will baptise several there who have been led by him to the same position. This is the commencement of what we trust will be a flourishing Church of Christ in Belgium. Bro. Hautfeuille, of Paris, is about to visit another part of France, on the invitation of an ex-bishop of the R.C. Church, and preach to his flock, and it is expected this will result in the formation of another church. Let there be light.

### Men and Missions.

The men and missions campaign in America, whose objective is the evangelisation of the world in this generation, has set be-

fore the people known simply as Churches of Christ the aim of graduating in their colleges one thousand volunteers for the foreign field within the next five years. This will mean doing five times as much as they are now doing, but the responsibility is not considered an unreasonable one for such a large brotherhood to undertake. But it will necessitate an increased interest on the part of preachers and churches if the goal is to be reached. As F. D. Kershner puts it in the *Christian Standard*: "The live church is the church whose value is measured, not so much by its beautiful service or its elaborate ritual or by the number of automobiles which line up in front of its door, but rather by the number of consecrated men and women it has sent out into the world to bear aloft the banner of the cross."

### Training to Kill.

The British National Free Church Council, which represents nearly all the Protestant bodies in the United Kingdom, other than Anglican, has no sympathy with compulsory military training, and at the recent annual meeting at Newcastle carried the following resolution "with intense enthusiasm": "That the Council expresses its determination to offer the strongest possible resistance to conscription. Moreover, it expresses its sympathy with the Society of Friends and others who are fighting against compulsory military service in Australia and New Zealand." If the non-Anglican churches in Australia and New Zealand were alive to the evils of compulsory military service as their British brethren, there might be more hope of the compulsory clauses of our Military Acts being repealed. The remarkable thing is that so many followers of the Prince of Peace support the spirit of militarism which makes for war. Mr. Joseph Pease, M.P., the President of the Peace Society, has recently pointed out that the total expenditure of the great powers of Europe and the United States on armaments has increased between 1905 and 1912 from 281 millions to 400 millions sterling. In Great Britain the increase was from 61 to 73 millions. These enormous war preparations are less costly only than war itself, and with so much tinder a spark may at any time produce a general conflagration. Are the nations becoming insane? Of course in every instance, as in Australia to-day, the plea is that the expenditure is for defensive purposes only. In the meantime the nations are becoming burdened with such an enormous weight that a breakdown somewhere, somehow, is inevitable.

### U.S.A. National Prohibition.

A new and most significant step has been taken in the United States in the interests of Temperance. Hitherto the opponents of the drink traffic have contented with the advocacy of various measures to limit or reduce the business, or by the operation of local option or State prohibition law to entirely abolish it in certain parts of the land. But now a determined campaign has been inaugurated for national prohibition, and

the success of the temperance movement of the past few years is in itself the promise of the triumph of the new movement. But few of our readers have any clear conception of the advance made in America within the last few years. "More than half the counties of the Republic, multitudes of incorporated villages and cities, and nine entire States, containing upwards of forty-six millions of people—fifty per cent. of the entire population—embracing above two-thirds of the entire territorial area of the country, have outlawed the saloon; the traffic has been driven from the army and navy, from immigrant stations and from the national capitol." And now what is claimed as "the greatest triumph of the temperance forces of the nation," has been achieved by the passage, in the teeth of the most bitter opposition of the drink party, of the Webb-Kenyon Bill through Congress. This provides that "national prohibition can be secured through the adoption of a constitutional amendment by Congress and ratification of the same by the necessary three-fourths—thirty-six—States. A State once having ratified the amendment cannot rescind its action, but a State failing in its effort to ratify may do so at any subsequent time." We have been under the impression that New Zealand would likely lead in the race for national prohibition, but it now appears that she may possibly reach the winning post behind the United States. When will Australia wake up to the importance of abolishing a business which is the source of so much economic waste and physical, moral and spiritual degradation?

## "The One shall be Taken and the Other Left."

"We" meant to do so much,  
To train the young, to give them eyes to see  
The highest and the best that life can yield;  
And now the work is left alone to me,  
Shall I do less?

"We" meant to serve so much,  
In daily life to help the poor and old,  
And by the tenderness of word and deed  
To make them feel God's goodness, and be glad.  
Should I serve less?

"We" meant to love so much,  
To let our kindred, friends and neighbors feel  
That we had been with Christ, and learned of Him  
The gentlest ways of love to help and heal.  
Dare I love less?

"We" meant to learn so much;  
To waste no minute of our life's brief days,  
To read wide books, to store our minds  
With marvels learned from Nature's wondrous  
ways;  
Need I learn less?

Because "We" meant so much,  
Shall I with coward heart lie down and see  
Life's meaning and its service unfulfilled?  
My Father! grant the strength and love to see  
Not to do less!

—British Work



## Are the Critics Right about Daniel?

No. 1.

By C. M. Gordon.

Recently at a meeting of our Victorian Preachers' Fraternal I delivered a paper on the above subject. The paper was somewhat unsatisfactory. It could hardly be otherwise. No ingenuity could give an adequate treatment of such a subject in the short time allowed for the reading of the paper. The critics who are unfriendly to the traditional view of the Book of Daniel have raised a multitude of points against that view, and have had a great deal to say in elaboration of their own theory. To present a satisfactory reply to their position requires much more time than the orthodox half hour at a Preachers' Fraternal. I was not surprised, therefore, when one of my critics suggested that in my paper I had really reached *no conclusion*, a criticism not to be marvelled at when it is known that our chairman rang me down before half the material prepared in the paper had been delivered. Of course, I am not blaming our chairman, who did his duty nobly as he usually does; but I am blaming myself for attempting to cover such a wide area in such a short time.

I think, however, that while my conclusion on the subject was not formally announced, no one present could mistake the conclusion to which I was tending. The ground traversed made it obvious that I was not in sympathy with the critical attitude toward Daniel, but that, on the contrary, I could see no good reason for abandoning the position held by the orthodox for the last two thousand years. The editor of the "Australian Christian" has invited me to contribute a series of articles on the subject, and thus has given me the opportunity to justify the above "conclusion," which is here announced at the beginning rather than the end of these articles, lest haply some untoward circumstance hinder the completion of the series.

### The Book of Daniel.

We begin our examination of the critical view of Daniel with a brief statement of what that view is. The Book of Daniel, as we read it, is made up of history and prophecy. Broadly speaking, it is divided into two sections, the first six chapters dealing with history, the last six with prophecy. Our view of the history is that it is genuine history, the record of events which really transpired. Our view of its prophecy is that it is genuine *predictive* prophecy—prophecy delivered by inspiration of the Spirit of God. The history and prophecy we have thought to be written most probably by Daniel him-

self or by one of his contemporaries. This would place the time of the composition of the book within the sixth century B.C. The critics tell us that we are mistaken in all these conclusions. The book was written neither by Daniel nor by one of his contemporaries. "Internal evidence shows," says Driver, "with a cogency that cannot be resisted, that it must have been written not earlier than 300 B.C., and in Palestine; and it is at least *probable* that it was composed under the persecution of Antiochus Epiphanes, B.C. 168 or 167." Farrar takes the position that the book was written by some Jewish *Chaid* in the year 164 B.C. It is claimed that the narrative section of the book is not historic, or at most it contains but a nucleus of history. "It is not necessary," says Dunmelow's Commentary, "to regard these (the narratives) as literal history throughout. They are to be viewed primarily as stories with an instructive moral for the writer's own time." And the "writer's own time" in the judgment of this author is that suggested by Dr. Driver. Says F. Buhl, in the New Schaff-Herzog Encyclopedia: "Absolutely impossible is the hypothesis of the book's origin in exile time, when the total unhistoricity of the description of exile times is compared with the correctness of the later history. . . . Every detail of the earlier period is unhistorical."

### How the matter stands.

How egregiously we have erred, then, in believing that these wondrous stories represented real history. When dear mother in the days of our childhood told us the story of the remarkable deliverance of the children of God from the fiery furnace, and of Daniel from the den of lions, by which she fired us with an enthusiasm for God and righteousness, she told it in strong faith that she was repeating actual history. We are extremely reluctant to think that she was mistaken; yet according to the dicta of the critics, nothing is more certain than that she was mistaken. But there is some consolation, perhaps, in knowing mother is not the only one mistaken in the matter! The author of Hebrews, it seems probable, also blundered in supposing that these stories represented reality, for I think we may safely assume that when he tells us of certain Old Testament worthies who through faith "stopped the mouths of lions," and "quenched the power of fire," he had particularly in mind the event described in the third and sixth chapters of Daniel.

The fact of the matter is that mother with her humble faith in the historic reality of these events, is in good company. For the sanctified learning of well nigh two millenniums supports her faith. Porphyry, of the third century A.D., stands virtually alone in his opposition to the historicity of these narratives until the rise of German Rationalism. A most imposing array of powerful scholars could be quoted as supporting the traditional belief. Even to-day mother is on the side of the great majority. There are multitudes of level-headed men and women who have not endorsed the critical findings, men and women who are as competent to form a judgment, when in possession of the facts, as are the critics. It must not for a moment be thought that the question is settled against the traditional theory, because a list of names such as Driver, Cheyne, Farrar, Peake, Robertson Smith can be urged against that theory; for these men monopolized neither scholarship nor common sense.

### Prophecy or history.

If the critical view resolves the reputed history of the Book of Daniel into mere legend, Jewish Haggada, stories invented by a pious romancer who lived nearly four centuries later than Daniel, what can we expect it to do with the reputed prophecies of Daniel? Strangely enough it resolves its prophecies into history. Says one writer: "Its apparent outlines of the future are really past history thrown by the author into the guise of ancient prediction." So its prophecy is simply emblematic history—history cast in a prophetic mold. We thought that the author had forecast the future, but lo! he has simply symbolized the past! We suspect, however, that this peremptory dismissal of this galaxy of sublime prophecy is the result of an anti-supernaturalistic bias, which must at all hazards get rid of the predictive element in Biblical prophecy. At any rate, we are prepared to range ourselves with Jesus Christ, who pronounces Daniel a prophet. See Matt. 24: 15.

Such, then, is the critical view of Daniel. Its history is fiction composed by a patriotic Jew who lived during the trying period of the Antiochan persecution. Its prophecy is history. The whole book is a "pious empyrean," i.e., a spurious document, with Daniel's name attached in order to secure recognition of its contents.

We shall proceed in subsequent articles to examine the foundation on which this startling theory rests. Meanwhile, someone asks, What's the use? What does it matter whether Daniel lived or not, whether the Book of Daniel is a mere literary invention or otherwise? To my mind it matters tremendously. Many reasons might be given as to why it matters. Here is a simple, but cogent one. During the discussion that occurred at the preachers' meeting referred to, Bro. Percy Dayer, one of the most eminent and consecrated of missionaries, quoted to us those thrilling words found in Daniel 12: 13: "And at that time the people shall be delivered, every man that shall be found written in the book." And many of them that

sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Now, does it matter whether or not these golden words rest upon the authority of man or of God? Does it matter whether

they were spoken by a man in whom the Spirit of God dwelt, or by a romancing *Chacid* of the second century B.C.? If they were spoken by even a *pietas* fictionist, what guarantee have we that they will ever come true? I am sure, my reader, that I can confidently leave these questions to your reflection.

*To be continued.*

## "Ye shall be Witnesses unto Me."

By H. H. Stratton.

A Sermon from Acts 1: 8, preached before Missionaries at Malaheshwar, India.

April 27, 1913.

### Concluded.

Here let me give just one word of personal testimony. In the several holidays I have spent up here, there has been nothing that has helped me so much as watching the unconscious testimony of many of the elderly missionaries, and of some younger ones, too, of the mission working in this and in the Ahmed district. I know of no better or more fitting description of such than that they were or are faithful witnesses. Such must not think that their public utterances will always meet with the approbation of all, but let me say that often have I thought, even though I have heard some of these workers severely criticised, that I longed for the day to come when my own living testimony would be as effective as theirs, and when my own life would radiate abroad as sweet a savor of Christ in every place.

### In the witness box.

We to-day are in the witness-box before the heathen. We have to tell what we have heard and what we have seen. It is taken for granted that we have, like Paul, had our vision of the crucified Christ, and have received the equipment he has promised to all who will be his witnesses.

We might at times feel that we must enter into discussions when we meet an exponent of Hinduism, and after listening to his argument, when he has had his say regarding the superiority of his religion or cult, may we not reply: Yes! that is very good, but now let us come to this point: How much has your religion done for you? Just what power does it give you over the self-life and sin? Are you consciously better and living on a higher plane than you were, say, a few months back? Do people say of you as has been said of others before you: This man has the great power of God within him? For, after all, in all our discussion with men, we have to discover one point first. Are they needy sinners, needing God's great grace? If so, we are witnesses that that grace is to be had by them.

There are two questions at least, if not more, that I venture to say have been, and are, present with most of us while we are resting in these hills. They are: What can we do to make our work for God more telling amongst the heathen around us? And, How can we as missionaries present a more united front and engage in a more united

effort to reach the masses around us and bring them to God?

Though I do not profess to have the solution of these problems to put before you, I think the eventual answer to them will come along the lines I now indicate.

### A Jesus man.

First, we must realise we are not out here to merely represent the particular kinds of doctrines our own mission societies or churches stand for. Let us firmly hold all such beliefs and doctrines as we are satisfied are Scriptural, and conform to all such methods that our societies and experienced missionaries before us have tried and proved. Let us hold to such, I say, but don't let us hold them up always before us until people see in us only followers of such methods rather than followers of the Christ. We may each one of us feel called upon to stand firm on some fundamental doctrine, but let us each see to it that that doctrine does not become our distinguishing point. That Christian people at the mention of our names do not have to say: Oh, yes! he believes in such and such a doctrine. Rather let us covet that name given by the Chinese to missionaries in that land, He is a Jesus man; or He is always a witness for Christ.

If we wait until we get a uniformity of methods we shall never see a united missionary church throughout India. The early apostles failed to get this, or did not attempt to be uniform in their methods. A Peter and a Paul may have very different ideas concerning the attitude they should take towards a very ancient Jewish ritual in the early church, but this did not cause them to abate one effort to get converts into that church. The question is, are we not at times too prone to give prominence to our own ideas, at the cost of forgetting that we are merely witnesses, as Peter has it, of the sufferings of Christ, for a sin-stricken world? Forgetting, too, that it was Christ who emphasised the need of such witnesses for all time, when he said: "And I, if I be lifted up, will draw all men unto me."

### "We know."

"Unto Me," then, are the words we need to have burnt into our hearts, when we think upon our calling as his witnesses. For as surely as our witnessing takes any other form, or we substitute an expression of our opinions as to what God's will concerning

mankind is, for what we have seen with our eyes, what we have looked upon with our spiritual vision, and what our hands have handled of the Word of Life, so surely will we eventually have to take our place amongst the unprofitable servants of our Lord.

I like to dwell upon the method of reiteration used by the Apostle John in his recorded Gospel and in his Epistles. "We know." Of all the subjects written of he says, "We know that these are true," and "We know that we are of God." "We know that the Son of God is come." "We may know him that is true." And after all, are not these two questions that puzzle us so often concerning our efforts, and the lack of result attendant upon them, to be solved in this way: Let us as missionaries always appear before the heathen with the assurance that what we tell them is absolutely true, that we have proved it to be true; that we are witnesses to the fact of the death of Christ for sinners, and the resurrection of Christ as the basis of our justification with God, and that the glorified Christ is our Redeemer. That we, like John, know him that is true, and that we are in him that it true; and I venture to say that the problems of an ancient religion that has been left without such living witnesses will not appear so great to us as they have in the past.

### Apostolic witness.

Before Christ came it was said that his coming would be heralded with signs and wonders. The Jews were to look for a Messiah whose coming and claims would be accredited by mighty works and miracles. "Art thou he that should come?" said John in prison, "or look we for another?" What was Christ's answer? "Go and show John again those things which ye do hear and see." Go and bear witness.

Again, when that number of chosen disciples was broken into and the unfaithful one had passed away from them, they say among themselves: "Wherefore must one be ordained to be a witness with us of the resurrection," and they chose one who had seen with them God's mighty power.

They met all the objections of the high priests and scribes, later on, by saying "and we are witnesses of these things." What answer could these learned men give to this? They scourged them and forbade them to speak any more in that name; but as well might they have tried to control the winds of heaven as to prevent these men giving voice to the theme that had so gripped them as to make it impossible for them to be quiet. Christ himself could not stay the tide of testimony that flowed from the blind men to whom he gave sight, or the lame whom he caused to walk. Wherever they went they witnessed to a great event and change that had come into their hitherto purposeless lives, and his fame spread abroad throughout all Judea.

### An old witness.

Then let us in conclusion turn again to a very old witness, and one of the first who

Christ chose—John the aged. His natural eyes were now dim, for he had long passed the allotted span of man's life. He had doubtless spent many a weary hour gazing across the Aegean Sea from the island to which he had been exiled because of his persistent witnessing for Christ. Yet to him now is given that exceptional clearness of spiritual vision that is never denied to those whose lives have been spent in the service of him with whom a thousand years is but as a day. John is writing now, and his theme is still "And I saw." "And I heard a voice." Yes! he is still witnessing, but now it is of things beyond the scenes he had long been familiar with. His vision reaches away into the heavens, and has to do with events to happen after thousands of years.

And to the lonely old man is given a sight that fills him with triumph. We read of it in the closing words of the Book of Revelation (ch. 20, v. 4). "And I saw thrones, and they sat upon them, and judgment was given unto them." Who sat upon them? Christ had said to his disciples (Luke 22: 29, 30), "And I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

It was given unto the aged disciple to see those who were the twelve chosen witnesses occupying their several thrones promoted from the witness box to the judge's seat. He saw his own place in heaven, a thing given unto few indeed to see.

And who were those that occupied the seats round about the thrones? Listen: "And I saw the souls of those that were beheaded for the witness of Jesus and for the word of God, and they reigned with Christ."

Here we have it all summed up. "For the witness of Jesus." This is to be the passport for all those who will enter into the inner circle of glory to a place prepared for those who on this earth have carried out our Lord's last expressed command ere he left his disciples gazing up into the heavens that received him out of their sight: "Ye shall be witnesses unto me."

### A Dream of Fair Letters.

They Were Never Written, but They Ought to Be—Sometimes.

By Ernest Bourner Allen.

If a church letter told the truth, the whole truth, and nothing but the truth, what would it say? If church clerks were compelled to tell the exact facts about members who went to other churches, instead of sending the formal letter which is usually sent out, how arduous would be their duties!

I had a dream the other day in which I seemed to see a church letter we had just voted for Mrs. — (the name escapes me now). It read as follows:

"To the Congregational Church at Holyland, greeting.

"This will certify to you that Mrs. — has been a member of our church for ten years. During that time she has been seen

several times each year at the church services.

"We have also seen her at prayer meeting on not less than four occasions. Twice she baked a cake for a church social, and once she made a pledge of ten cents, per week for the running expenses. Upon this pledge she has made four payments, and the balance remaining is 2 dollars 45 cents.

"Mrs. — has also assisted at several receptions and at one annual bazaar. She once wrote the pastor a letter commenting upon a sermon and criticising the church for asking its members to contribute. She has also for two years past sent small packages of old clothes for the missionary barrel.

"We are really glad to have her take her letter, and hope the ministrations of the

church in Holyland will satisfy her more fully than we have been able to do.—Faithfully yours, Simeon Steadfast, Clerk."

In my dream I also read another church letter which was granted to Mr. — (his name also escapes me). This letter I can not recall in full, but some of the sentences I can still see very plainly.

"To the church at Topnotch, greeting. "This will certify that Mr. — has been a member of our church twenty-three years. During that time he has attended irregularly ten years, and stayed away the rest of the time because he was not elected church treasurer. He has been known to contribute to the church budget, but this is only in the memory of our oldest members.



The Garden Tomb, Outside Jerusalem.

It seems probable that the actual tomb of our Lord will never be identified. But the "Garden Tomb" shown here, just outside the walls of Jerusalem, offers striking resemblances to the sacred place described in the Gospels. The doorway at the left of the picture is the entrance; the groove for the "great stone" is seen below the door. The tomb is empty; and its message to one who cries, "Who shall deliver me out of the body of this death?" may well be the triumphant answer, "I thank God through Jesus Christ our Lord."

## T. B. Fischer.

"Mr. — has frequently cheered the pastor by his criticisms of various sermons, reports of which he had seen in the daily press. He has also encouraged his wife to attend the Ladies' Society on an afternoon when there was a free pure-fact demonstration. He has been generous in calling the attention of his friends to the faults of church-members and the universal hypocrisy of Christians. He asked for a letter from the church, thinking that it might give him a little prestige as a newcomer in the community where Toppotech church is located. — Sincerely yours, Simeon Steadfast, Clerk."

I wakened soon after this part of my dream, and found I had been suffering from a severe cramp in my arm, due to an uncomfortable position.

When that was relieved, I fell into a doze again, and in that subconscious state I saw the letter our church had just sent to the church at Sunfield, introducing our good sister Fairwell. It opened in the usual formal way, and then went on:

"You are fortunate in having Mrs. Fairwell come among you. Young and old will miss her here. She has been 'full of good works,' and is greatly beloved.

"If every church had more like her, the kingdom would come in that community more quickly. We love to hear her pray. Her words keep time to her profession. She has a kindly heart and a peaceful tongue. She knows how to lead a soul into the kingdom of God. Her children arise up, and call her blessed! She is one of the saints of God to those who sorrow or suffer, who are sick or discouraged. She is worth any fifty members we have, and we shall miss her sorely."

Then I woke up and wondered what my church letter would say, if it told the whole truth.

When I recovered, I resolved to ask you how your letter would read. Write it out, and be honest. Then set to work to make it read as it ought to read.—C.E. World.

### God's Love Changeless.

Most of us have times when we can say, "Oh, I know that God loves me now," but the feeling is transient, and soon passes away. To-morrow we are doubting and fearing as before, and the joy has gone out of our heart. Does God's love, then, change? Did he love me yesterday, and does he not love me to-day? Has the divine heart undraped its hold upon me? No; the love of God is changeless and eternal. Heaven and earth may pass away, but the kindness of the Lord shall never depart from any of his children. Let us try to grasp this truth. Then, come what may, joy or sorrow, prosperity or adversity, we shall know always that the love of God abides unchanging—that we are held in its clasp with a hold that never can be torn loose.

Do not be in a hurry, but be diligent. Enter into the sublime possession of the Lord. Be charitably in view of it. God can afford to wait; why cannot we, since we have him to fall back upon? —George Macdonald.

It is with feelings of deepest sorrow that we have to record the death of our beloved Bro. T. B. Fischer. After undergoing an operation for appendicitis, his condition for some days after was precarious, but hopes were entertained that he would eventually pull through. But it was not to be. On Sunday afternoon he passed away and was at rest. He was a busy man right up to entering the private hospital. All the details of his Foreign Mission work were thought out ahead, and provision made for carrying on the work while his illness lasted. The last words we had from him were, "I am going into a private hospital, but don't say anything about it. I have left you some copy for the F.M. page and *Pure Words*."



T. B. FISCHER.

We did not see him again, nor hear his voice. For many years we have worked together in the brightest fellowship, and we can scarcely realise that our work together is ended. There never was a man I think amongst us so wholly consecrated to his work. The whole brotherhood is the poorer because he is no longer with us. For his bereaved wife and family there are no words we can utter to express our sympathy. We can only commend them to the loving Father, who in his inscrutable providence has taken from them, for awhile, a dearly loved one, and from us a brother whom we could ill spare.—Ed.

### The Funeral.

On Tuesday afternoon, in the presence of an immense crowd of sympathetic friends, we laid the remains to rest in the beautifully situated burial ground of the town which had been the scene of so many of his labors.

Seldom has the quiet village of Cheltenham been so profoundly moved, and rarely have so many people been gathered together there. Bro. Fischer had gained the esteem of all the townspeople. For an hour all trade was suspended, and places of business closed, while the local school children were dismissed early that they might pay their tribute of respect to the one whom they had found to be a real friend.

A brief service was conducted in the house. Bro. Penny read several portions of Scripture containing great and gracious promises which have served through many centuries to comfort and lighten the bereaved of God's children. In a few well-chosen words Bro. A. R. Main spoke of the beautiful character and excellent work of the one who had gone. He had been informed that Bro. Fischer's mother was for years an invalid, and of a very retiring disposition. She frequently grieved over her inability to do more for Christ. But between her and Theo. there was a particularly sweet bond of sympathy, and her influence over Theo. and her constant prayers on his behalf had much to do with his consecration and success. Bro. J. C. F. Pittman and Reg. Fennis sought by prayer to comfort those to whom the loss means most, commending the bereaved ones to God, and to the word of his grace.

Then commenced the journey to the cemetery. The casket, borne upon the shoulders of the young men of Bro. Fischer's Bible Class, was preceded by preachers and students, numbering about eighty, while at the rear there followed another hundred men, and numbers of women and children. Many beautiful floral tributes had been received from various organisations, and these were carried by the young women of the Cheltenham Bible Class. Bro. Penny had charge of these arrangements, and under his direction the march presented a most impressive spectacle.

Bro. Horace King-bury officiated at the grave, while several brethren who had been closely identified with our brother in his work also took some part in the service. In addition to the many condolences sent to Mrs. Fischer, messages had been received by wire from Bro. H. G. Harward, F. T. Saunders, F.M. Secretary for N.S.W., and W. J. Manning, Grote-st.

Bro. F. G. Dunn, Federal President, who through ill-health was unable to be present, forwarded a letter in which he said, "My sense of personal loss is great, but overshadowing this is the loss to the brotherhood of one of its most consecrated workers."

The Secretary of the Baptist Preachers' Fraternal (Bro. G. P. Rees) also wrote of the admiration of his fellow-preachers for Bro. Fischer, and added, "We know that those who knew him best loved him most."

The action of the South Australian F.M. Committee in sending Bro. Ira A. Paternoster was a gracious one. He brought a message of sympathy and appreciation from the brotherhood in S.A. Bro. Paternoster spoke of Bro. Fischer's love for children, and of the good work he had done among the young people of our Bible Schools and Endeavour Societies. Three things had specially impressed him in the life of the one now gone. First, his exactness. Everything he did, he did carefully, precisely and well. Second, his earnestness. He was intensely zealous. Recently Bro. Fischer had written him, "It was my desire to go out into the dark lands of heathendom, but the Lord did not open the way, and so I am here."

ing my life here for the extension of his kingdom on earth." Third, his courteousness. He was always courteous. He never spoke or wrote a single hard word.

Bro. Robt. Lyall, C. M. Gordon, W. H. Allen, and also J. C. Martin, who was present to represent the Baptist Union, each read suitable passages of Scripture, and Bro. A. C. Rankine led the great company in prayer to the throne.

Bro. W. Judd, one of the pioneers of primitive Christianity in Victoria, spoke on behalf of the Cheltenham church. Bro. Fischer had endeared himself to every member. He had rejoiced with them, and shared in their sorrows. Their sense of loss was very keen.

The President of the Federal F.M. Committee, Bro. F. M. Ludbrook, in eloquent terms spoke of the life and labors of the dear one laid to rest. In Cheltenham, in Lismore, in South Australia (the State of his birth), throughout Australia and New Zealand, on every continent and in the islands of the sea would be found sorrowing hearts because of what has come to pass. Bro. B. Fischer could plan his work and work his plan almost better than any man of his acquaintance. He was a prodigious worker, "not slothful in business, fervent in spirit, serving the Lord." Neither his nature nor the multiplicity of his duties kept him aloof from his fellows. He was a loving and a lovable man, enriching every life he touched. The Indian, the Negro and the rule barbarian had in him a better champion than they had dreamed, while our own Aboriginals and our local Chinese found him to be truly their friend. He had burned out for God at the early age of thirty-eight years. Bro. Ludbrook concluded his address in the following words:—"Farewell, a little while, beloved. May thy vision splendid of Jesus for a world, and a world for Jesus, never, never fade away from us now that art gone. Surely the abundant entrance is thy portion. Theodora—true to name—Gift of God. The God who gave thee to the world, to the church, and to each of us, be thanked. Good-night!"

"Until we meet again before His throne,  
Cooled in the spotless robe He gives His own,  
Until we know again as we are known,  
Good-night!"

Tenderly the mortal remains were lowered to their last resting place, in sure and certain hope of a resurrection from the dead. And it was not custom, but Christian faith, which led Bro. Kingsbury to express the feelings of us all in the words, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." Then Bro. Joseph Pittman—venerable man of God—commented again the lonely widow, the little fatherless children, and the loved ones standing round the grave, to the One whom we know and love, though we do not always understand his dealings with us.

The hymn, "Asleep in Jesus! blessed sleep," was never more appropriately sung, and as the many voices rose upon the air it made one feel that "death hath indeed lost its victim's sting."

A corner of that cemetery, quite close to

the railway station, will always be a hallowed spot for the many friends of Theo. B. Fischer. There we laid him, "until the day break, and the shadows flee away."—*R. Ennis.*

### Tributes of Esteem.

The news of Bro. Fischer's death has cast a gloom over the brotherhood of his his native State. Very few here had any conception of the dangerous nature of his illness. Indeed, we were looking forward to his taking a prominent part in the great F.M. demonstration in connection with our coming Conference. As Secretary of the S.A. Evangelistic Union of Churches of Christ, I wish on its behalf to express our deepest sympathy with his bereaved partner and family, and also with the Federal Foreign Missionary Committee in the almost irreparable loss of such an earnest, indefatigable and eminent officer. He was truly a man of God, whose whole life was energized by a Christ-like passion for the salvation of souls. But "God kissed him and he slept," leaving us to carry on the work of world-wide evangelism, in the furtherance of which he so ably devoted his talents.—*D. A. Ewers, Mile End, S.A.*

Have just heard of the departure of our esteemed and well beloved Bro. Fischer to a better land. Myself and family join with the united churches throughout Australia in deploring the loss of one whom it will be hard to replace. God certainly works in a mysterious way his wonders to perform. Bro. Fischer was doing a great and good work, yet our heavenly Father has in his wisdom thought that our brother is worthy of a higher position in his home above. We all say, Well done, thou good and faithful brother; enter thou into the joys of thy Lord. God bless and sustain his widow and family in our wish, which please convey to them from—*T. F. Rofe, Wahroonga, N.S.W.*

I have just heard the sad news of Bro. Fischer's passing away. What a loss to us all—churches, preachers, and above all, his dear ones at home. Bendigo church was anxious for news, and now that the worst has happened (from our point of view) we deeply sympathise with the bereaved. He was a brave comrade, and labored valiantly. He loved to sign himself, "Yours in God's toil." He did toil, and his works do follow him. I wrote him twice last week, not having heard of his illness. He had sent me on a set of F.M. slides.—*Yours, A. W. Connor, Bendigo, Vic.*

It came as a great shock to us to receive the sad news of the death of Bro. T. B. Fischer. After the favorable reports of last week, the news that he had passed away came quite unexpected. The brotherhood has undoubtedly lost a useful man, and many of us have lost a dear friend. As Secretary of the S.A. Committee I should like to say how deeply we feel the loss. A life so full of energy and consideration ran ill be spared, and we pray that other young men may realize the loss we as a brotherhood have sustained, and step into the breach. We confidently believe the end purpose of our dear brother was to extend the Master's kingdom. South Australia joins with the rest of the brotherhood in an expression of deepest sympathy.—*Ira A. Patterson, Prospect, S.A.*

The sad news of the going home of our beloved T. B. Fischer came as a great blow to us all here. We had hoped after seeing the good news of his being much better that he would have been spared to the great work he was doing. We need men so much here in our newly Australia, but God knows best, and we can only say His will be done. It was my privilege to be in his company as he returned from his trip to India, and it seemed that his knowledge was just what we needed to increase missionary enthusiasm in the churches. We were looking forward to seeing him at our South Australian Conference. But man proposes and God disposes. His ways are wiser than ours. T. B. Fischer had only one purpose—the seeking to win the world for Jesus Christ. His life was spent in this. The last F.M. number of the "Christian" was a testimony to his method and zeal. It is hard to think we shall see his face nor have his genial presence on earth no more. May God richly bless his sorrowing widow and children, and all the dear ones. We are only reminded that here we have no continuing city, but that heaven is our home. We shall remember fondly all the fellowship of the years we knew him and the noble work he did for Christ and the spread of his kingdom. May God bless the work that still remains to be done and raise up even more such men to take the place of the faithful man whom we mourn together. May we learn the lesson of his divine providence and apply our hearts unto wisdom. We remembered all in prayer to-night at Grote st., and there were many sad ones who sang—

"Good-night, beloved, sleep and take thy rest,  
Lay down thy head upon the Saviour's breast;  
We loved thee well, but Jesus loved thee best—  
Good-night."

With loving sympathy we shall still pray the Father's blessing on all.— *Jas. E. Thomas, Grote st., S.A.*

### HOME MISSIONS DIRECTORY.

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

#### QUEENSLAND:

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

#### NEW SOUTH WALES:

H. G. Payne, Pretoria Parade, Hornsby, N.S.W.

#### VICTORIA:

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

#### SOUTH AUSTRALIA:

D. A. Ewers, Mile End, Adelaide.

#### WEST AUSTRALIA:

R. W. Ewers, c/o Peet & Co., 45 St. George's Terrace, Perth.

#### TASMANIA:

W. R. C. Jarvis, Collins-st., Hobart.

#### NEW ZEALAND:

\*Auckland District:

\*Middle District:

Southern District:

L. C. J. Schultenburg, 353 Leith-st., Dunedin.

\*Names and addresses of secretaries wanted.

## In the Realm of the Bible School

### THE PLAGUES OF EGYPT.

Sunday School Lesson for August 3.  
Psa 105: 23-36. (Compare Ex. 7: 8-11; 10  
A. R. Main, M.A.

In J. B. Rotherham's "Studies in the Psalms" will be found a good introduction to our reading. He entitles the psalm, "A hymn of praise to Jehovah for giving Israel a covenant land in which to observe his law." The historical psalms generally, he says, were "national stories told with a purpose." Of Psa 105, "The main design is clearly to enshrine the land to the people for whom it was designed that therein they should observe Jehovah's Law. To attain this end, the history of their first fathers is traced as circling round this land, and then the steps are traced by which the nation was brought into the land to dwell there." "The present psalm, the truth is, mainly devotional. It is traced, but it clearly has, as its didactic purpose, so to foster confidence in the covenant faithfulness of Jehovah, as to encourage the spirit of obedience, and the desire on the part of the

Excluding the last, which is in a class by itself, and which we may study next week, we have three triads, which have been described as follows: "The first triad are plagues of loathensomeness, not inflicting actual pain or injury to life." See Ex. 7: 14-18; 8: 19. In the second group of three (Ex. 8: 20-9: 12) "the property of the Egyptians is involved as well as their persons; the land of Goshen, where the Hebrews dwelt, is pointedly exempted from the visitations; and Moses no longer makes use of the rod, as if to show that no magic virtue resides in that piece of wood." The third triad (Ex. 9: 13-10: 20) has also its own peculiar features. "A new aspect of awfulness now appears in the circumstance that the physical agency is no longer of local origination from within the land, but comes from the general system of the world; as if there now had been an invasion of Egypt on the part of the unseen universe beyond it. The rod is now resumed."

The accompanying table (adapted from Pelouzet) will be found useful and will save much writing—

### The Ten Great Plagues.

Plagues	Time	Warning	Direct Worker.	Physical Source.	Goshen	Magicians.	Pharaoh.
First Group	1. Bloody Waters	June	Full Aaron	Water	Goshen not exempt	Imitate	Refuses
	2. Frogs	Autumn	Less "	"	"	Imitate	Refuses
	3. Lice	October	None "	"	"	Fail	Refuses
Second Group	4. Flies or Beetles	December	Full God	Air	Goshen exempt	Withdraw	Yields a little
	5. Murrain		Less "	"	"	"	Refuses
	6. Hail		None Moses	Ashes	In 4, 5, 6	"	Refuses
Third Group	7. Hail	February	Full "	Air	7, and probably	Courtlers interpose	Confesses sin
	8. Locusts		Less "	East wind	8, 9, as	"	Confesses sin
	9. Darkness		None "	Air	"	"	Promises falsely
10. Death of firstborn	April	Full God	"	"	"	"	Urges them to go

people to dwell in their own land for the very purpose of having freedom to observe all divine ordinances."

The subject chosen is an immense one for one study. It is plainly impossible for any teacher to give a detailed account of all the plagues. The best and greatest one will furnish a separate lesson. Regarding all, it will be well to note the divine purpose and result, rather than to dwell upon the mere wonder of the events. Lessons rather than incidents are what we wish to remember.

### A classification.

It will be noted that the ten plagues are not all of them of the same kind. They differ in nature, severity, people affected, means of working, etc. It will be seen that they increase in severity as the affliction proceeds, until we have the terrible visitation which made Egypt mourn and induced Pharaoh to urge Israel to go. If Pharaoh had been willing to do God's will, how much he might have been spared! Had the Bible trouble been heard and interpreted aright, then there would have been no necessity for harsher methods. Pharaoh was taught that he could not thwart the divine plan. The lesson is one of perennial importance. The lesser visitations of Providence should not be heeded by us as to exclude severer tests and measures. Many find it hard to kick against the goads.

tempt on the worship of the sun-god; (10) and the death of the first-born women up this terrible series, by showing that in the hands of Jehovah alone was the life of all his creatures."

There is also something retributive in the visitations. Some are seen to be appropriate. "The fact that Hebrews were exempt from the plagues from which the idol-worshippers suffered, proved the superiority of the Hebrew God. The water of the Nile, into which the Hebrew babies had been cast to die, ran blood. The Egyptians suffered bodily tortures, worse than the whips they used on the oppressed. The crops raised and cattle cared for by forced labor were destroyed. The firstborn of the Egyptian families were slain, a reminder of the destruction of the Hebrew children. So it is to-day that many of the worse plagues and diseases which afflict men are retributive plagues."

### Pharaoh's heart hardened.

In our treatment so far, we have been content to take for granted the deliberate obstinacy and disobedience of the Egyptian monarch, Pharaoh, who had hardened his heart. But there are one or two statements which seem at first to mitigate the fault of Pharaoh. There is that passage in Rom. 9, in the course of which the apostle quotes, "For this very cause did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth; and the apostolic comment is appended, "So then, he hath mercy on whom he will, and whom he will he hardeneth." In harmony with this last clause is the repeated statement of Exodus that the Lord hardened Pharaoh's heart. Many have felt that these Scriptures take us into spheres beyond the

### The purpose of the plagues.

"The purpose of these stupendous plagues was double: (1) to make Pharaoh understand and honor the true God, and realize the evil of resisting his commands, till he should release the people; (2) to exalt God in the hearts of the Israelites so that they would trust in him. They realized his power. They saw that he could depose, and the divinely appointed leader. Thus we see that these plagues were sent in love, not in a desire to injure, but in a desire to save."

It will be noted that the plagues are directed against the idolatry of Egypt. This is briefly indicated in the following quotation: "The devouring of the serpents by the serpent into which the serpents had been turned, was directed against the serpent worship of Egypt; (1) the turning of water into blood was an assault upon their sacred river, the Nile; (2) the plague of frogs, (3) the gnats, (4) the flies or beetles, all tended to bring objects of idolatrous worship among the Egyptians into contempt; (5) the murrain and the plague of boils, brought on the Aps-worship; (6) the plague of hail, brought on the casting of ashes from the altar into the air—the rite which they followed to arrest evil—showed how God could reverse their own and make bad an Aps-worship; (7) the plague of darkness was directed against their practice of offering up of deities supposed to be their protectors; (8) the plague of locusts which they were accustomed to trace to the wrath of Jehovah; (9) the plague of darkness poured con-

scope of human explanation, saying that we may reverently accept, but cannot hope to expound them. Many who have tried to justify the ways of God to man, and have spoken of broken idols, predestination, and free will, have done as Satan's angels, "found no end, in wandering mazes lost." God's sovereignty and human freedom and accountability are both taught in the Scriptures. But we may add to this, "It does not follow that God raised up Pharaoh to show in him his power that therefore God predestined Pharaoh's disobedience. God could have shown his power in Pharaoh at least as well if Pharaoh had been willing to obey. Only a man's resistance can give the Almighty any less a right to use him for the furtherance of his cause and the manifestation of his power. Concerning the hardening of the heart, we can only accept both statements, practically made, that it was Pharaoh who hardened his heart (v. Ex. 8: 15, etc.) and that yet God hardened it (v. Ex. 10: 1). It is impossible here to give a detailed treatment. Personally, I believe the problem is no greater than that which we meet daily. "Both statements hold a truth; they must be rightly understood. Every time God forces a better duty home to the human heart, he makes it a better or a harder heart; but which he decides to depend upon what the man himself decides to depend upon the deity." A man who hears the gospel is either in a better or a worse condition than he was before God designed the gospel to save. To use Paul's great metaphor, the gospel is either a savor from life unto life, or a savor from death unto death; but yet God in sending the gospel will not the death of any, but would have all come to repentance and life.



### From the Postman's Bag.

Miss Chappell, one of our prospective missionary candidates, writes:—"I am still working away here at the Hospital. My spare time is nearly all filled up with study now, for the final exam. I hope to hear a lecture by a missionary from China next week, Dr. Stucky, chiefly in connection with the London Missionary Society. He will lecture on medical work in the hospitals of China, so I expect to learn something from it."

The following good news comes from Berkeley, Wis. from the pen of A. G. Bennett, the evangelist:—"You will be pleased to learn that the members of the Bible Class have decided to do something toward supporting a native worker in some field. Last Lord's day we decided to collect for the members for this work. Each member has promised to contribute something (at least one penny) every week. Miss Ethel Warmbrun has been chosen to act as collector."

A. B. Chappell at last report was on the island of Maewo, with a native from the training school of Bro. Filmer, to see what could be done in that neglected island, where there are many villages where the name of Christ is never spoken.

The South Australian Committee are to be congratulated on reaching the splendid sum of £147 13/4 for their financial year. It is their record, and likewise is the largest amount contributed by any one State in any one year.

Bro. and Sister W. Jame and their two bright little children have now reached Melbourne to carry on their work in connection with Queensberry St. On arrival they were hospitably entertained in the home of Bro. and Sister Paine.

### South Sea Experiences.

I went to Oha, and with Bro. Chappell, investigated the possibilities of work at Maewo. There is probably a population of from 1500 to 2000, and out of that number not 500 are attending their medicines. This being so, Bro. Chappell was lured by me at Sanson, where Isaac Tarkenton (Calson) we had down here for Christmas) lives. Isaac had been away preaching, and said that two villages he had called at were keen on having the word of God. He is to remain there for six weeks at the end of which time I am to call for him and Zebedee Bible (one of our students), who stayed with him for company. When leaving Maewo we had a breakdown, our supporter on the launch broke, so that we could only run about half a mile when things would jump and all place and so stop the engine. These had to be replaced again and again to get home. However, our Father watched over us and brought us safely home again.

During the work I repaired the launch after school hours, and on Saturday ran down to Piana and got Mr. Filmer and Phillips, who are now both fine again.

When returning from Oha, I bought three young men to train for teachers. Two of them

are very promising young men, and I think will be a great help in time to come. This now makes 24 students all told without wives or children.

Thanks in anticipation for those lantern slides which you say are coming next month. I will make good use of any good ones among them. I think also for notepaper.

I am very pleased re your decision concerning the lad in the Ambrym Hospital.

I have had more boys on clearing for cocoa-nuts, so soon hope to reach the 2000 mark. The first few we planted will soon bear the cattle among them, as they are getting too high to be eaten off. This will save a lot of clearing, for the cattle will eat like a laven underneath the trees.

That big box from S.A. arrived by last steamer and was well worth having. It was the most comprehensive article that has ever arrived on these premises. Christian Love to all.—P. G. Filmer, Pentecost, May 10, 1913.

### Arrival at Oha.

The upmost thought at this important and critical time for Oha is praise to God. Our return welcome was universal among the Christians and heathen. Though the steamer did not whistle for our "passage," yet we were heard from the bush the "Sail O' ery, while canoes hurried out from among the volcanic rocks, following us, and people began gathering at the landing.

As we came to anchor off the coral reef we could not see our home, through the coconut grove, but instead a snake which started us. But all was well.

The smiling faces which greeted us, of men, women and children, Christians and heathen, and the hearty handshakes (for handshakes) were very inspiring—did we need any visible assurance of their good will and love.

How many willing hands and feet there were to carry us from the surf boats, on which we were perched on top of our baggage and freight.

Then was a bustle, cleaning the mission road, gates and garden, and whitewashing the coral walls of the thatched church and the schoolhouse, and cleaning and trimming and decorating the naturally beautiful grounds—studded with coconuts, bananas, breadfruit, orange and mango trees and pineapples. Thus the Father prepared for us an agreeable surprise.

About 7:30 gathered to the breaking of bread in the forenoon—Bro. Chappell taking the service, while some two hundred gathered to the afternoon service. Here I had the pleasure of once again speaking to our dear island people in their own tongue.—A. T. Waters, May, 1913.

### Bible School Union in China.

The work presses on heavily at Hsiao, and this last two or three months especially so.

Bro. Ware's absence does not make it any easier, but increases responsibility as Mr. Kremen has not

the language as yet, but does everything in our help.

I feel I do need your prayerful sympathy in the home lands. I am two miles from my other foreign worker (the Ware) are two miles away from me). Sometimes a whole week goes and I see none but these children and the native workers. Letters come from friends few and far between. It seems to me that more than ordinary support is needed in this work. Are there no dear sisters whose motherly hearts can sympathize and write sometimes?

We had the first big field day in connection with the Sunday School Union of China this month; a large delegation came from America to visit and over 10,000 children and Christians gathered in one of the large native gardens. We had from our four schools over 200 children. A special service for the occasion was arranged, and the children were taken and returned for less than 25¢ a head. We are about six miles away from the place. Many photos were taken.

News comes from Bro. Ware that he is getting better so far. We do trust he will come back much better. Give my love to all the friends—Ross L. Tonkin, Shanghai, China.

[Miss Tonkin is having a trying time. The absence of Bro. Ware through ill health, the responsibility and difficulties of the work among the orphan girls, the unsettled condition in China, all combine to make our missionary's time full of trials. We hope some of our dear sisters who read these lines will straight away send a letter of cheer to our sister. Her address is Miss R. L. Tonkin, missionary, 84 Yangtze road, Shanghai, China.—The Fed. P.M. Sec'y.]

### Work at Harda.

Both Sarehai and Rackmania were away the best part of last month on account of their health. Rackmania is well again and working as usual. Sarehai is at her son's house in Damoh. Her daughters are also there as the schools are closed for the hot weather vacation.

We have had very unusual weather for May. There have been frequent heavy showers.

A number of our teachers have been out preaching with the evangelists in the villages, and they report good meetings, and a good number of people sold. Some of them have had trying experiences on account of the rain. One night a number of them had to sit huddled together in a tent, holding it down, as the wind was so strong. They needed the shelter, as the ground outside was too wet to sit on.

One of Miss Franville's teachers, and Bro. Shih's wife, have been helping our dear Sarehai's absence. We have had good meetings in the villages. The work is thick amongst the women is much as usual. With Christian love to all. Yours in the Master's work—Mary Thompson, Harda, India, June 2, 1913.

Are we doing God's will? We do not mean, Are we doing God's work? preaching, or teaching, or collecting money—but God's will? A man may think he is doing God's work when he is not even doing God's will. And a man may be doing God's work and God's will quite as much by bearing stones, or sweeping streets, as by preaching or praying. So the question means just this: Are we working out our common every-day life on the great lines of God's will.—Henry Drummond.



ian Union." There was a splendid attendance—J. S. H. Ferris, July 13.

**MURRAY BRIDGE**—Since last report one has been added by faith and obedience, and one by letter. There has been a decided improvement in the attendance at meetings for breaking of bread. This morning was the largest since the starting of the cause here, when we had three visitors, Bros. Hunter and Mitchell, from Pt. Stuart, and Bro. McDonald, from Melbourne. The attendance at the gospel meetings has also increased. By the help of a sister we have been enabled to effect the purchase of the lot of ground, and we are now making an effort to get a building erected on it. We are anxious to get a start with it as soon as possible, as the place where we are holding our meetings at present is to be made into a place of business.—J.T.T., July 13.

**STIRLING EAST & ALDGATE VALLEY**—A fair response is being made to our appeal for F.M. Isolated brethren at Renmark, Stockport and Comandook have responded. We hope to hear from others yet. The Valley Band of Hope did an annual meeting on Friday and the lined societies rendered fine. The clasp was full. Bro. C. Verco and Ackland addressed the church at Stirling and Valley respectively; the writer at Sister Savage's and the Valley at night. Bro. and Sister Goodwin are at Port Elliot for a change.—T.E., July 13.

**EMAHORE**—Good meetings to-day. One received into fellowship. Meeting at night also exceptional for large proportion of men in attendance. Writer preached on "The Great Refusal." Bible School is progressing; 122 present; 5 new scholars.—W., July 13.

**KADINA**—Last month eleven sisters of the church had a sewing meeting for the natives on Flinders Island. They made up 41 garments, sent on caps, hats, ribbons, soap, etc. During the week our esteemed Bro. Stephen Bambridge was visited. He is now 96 years of age. His feet are firm on the Rock of Ages. Our F.M. offering this year was £18/1/4, the largest we have ever had here. To-morrow the church building was crowded out. The writer delivered an address on "The Value of the Bible." It was a fine meeting. We expect Bro. Verco, our new preacher, toward the end of August. May he have much joy in his service here.

**UNLEY**—Fine meetings to-day. In the morning Arthur G. Day gave a splendid helpful address to 45. In the afternoon Bro. Delves, from Queenstown, and Bro. W. S. Yelland, from Port Surt. Further amounts were received for Foreign Missions, the total now being £18/5/0 for Port and £18/5/0 for Cornville. Mr. B. Swell, from the Baptist Church, read a very interesting paper on Dr. Barnard's and his work before the Men. In the afternoon Bro. Delves, the evening Bro. Walker addressed a full house on "Father, the Beautiful Queen," and the lessons to be drawn from her life. The choir rendered several anthems from the cantata, "Esther"—P.S.M., July 13.

## New South Wales.

**NARRABRI**—On Sunday evening, July 6, at the home of Bro. Waters' address on "Paul's Ministry," there was one confession, a man in his 70th year.

**PADDINGTON**—Bro. Franklin's addresses today have been appreciated, and several have been added to the church. Last Sunday night a Protestant rally was held. Splendid address and large audience. One confession. On Wednesday night last Bro. Wakefield and Clark from the Bible College conducted the service, and gave two thousand of the members of attendance. We have been pleased to have back with us Bro. Arnot, Wakefield and Clark during the winter months. To-day we had Sister Smith, from Maryborough, Q.M., and R. Arnot, from the Bible College, during the morning service. Bro. Franklin addressed the church, and at night conducted the gospel service. Fine address, attentive audience.—A. W. Shearston, July 6.

**BROKEN HILL** (Railwaytown)—Two conferences on July 6, Bro. Jones preaching. The church orderly business meeting was held on Thursday, the 10th. Bro. Jones preaching over a large attendance. All the auxiliaries reported satisfactory progress, especially the Bible School, with 17 scholars, in seven classes in our all too small building. The question of the re-organization of our evangelist was left in abeyance until after a reply from the S. A. Home Mission Committee and the Federal Commission, was received, but is being continued. W. R. Jones presided this morning over a fair attendance. We were pleased to have Bro. Tupin, of Grotto-st., with us to-day.—C. H. Hunt, July 13.

**NORTH AUSTRALIA**—Our meetings have not quite recovered from the effects of the wet weather yet. C. J. Ellis exhorted the church very stirring morning. We were pleased to have present with us as visitors Bro. and Sister De Plater, from Mosman church. We had a fair meeting at night, when J. Crawford preached.—Geo. Gray, July 14.

**UNLEY**—Good meetings to-day. Bro. D. Lingworth gave a splendid address at the morning service on the New Testament lesson. Bro. Tallentire, from Swanston-st., was received into fellowship. Bro. Bagley gave an address on "Naaman the Leper," at the evening service. Sister Watkins' daughter passed away during the week, and her body is to be buried at night. A collection so far about £42. The church annual business meeting will be held 16th inst.—J.C.

**ENMORE**—There are now 40 young men enrolled in our Loyal Sons' Society, and the members are enthusiastic. To-day the Junior department of the Bible School were the arranged. The subdivision of the boys' department has furnished a fine room for the kindergartens classes. There were a number of new scholars in the Senior department. One of the scholars, May Watkins, granddaughter of Bro. Lockley, passed away during the week, and her death cast a shadow across the school. At the morning service we were pleased to see Bro. and Mrs. J. Rofe, from Ararat, and Bro. Webster, from Fremantle. W. A. Two young men were received into fellowship who had been immersed at the weekly prayer meeting. The address was given by T. Bagley. Large gospel meeting at night. Bro. Blingworth's topic was "Luther's Golden Text." The choir sang beautifully. Our F.M. offering closed with a splendid total of £113/3/. The members of the church deeply deplore the death of our much beloved Bro. T. B. Fischer, of Chesham, the Federal F.M. Secretary. He had a large place in our hearts, and we earnestly commend his sorrowing wife and family to the care of the heavenly Father. He has left his own monument in the great work he has done for the churches during his all too short but fragrant ministry.—A.E.J., July 13.

**NORTH SYDNEY**—On Sunday last we had attendances somewhat smaller than usual, due no doubt to the prevailing sickness, but nevertheless good meetings were held. At the morning service Bro. Gale gave a very fine address on the theme "The Bible School as an Educative Force." At the gospel meeting there were many friends present, when we had a powerful address from Bro. Gale on the subject "All for a Mess of Potage," which was listened to with deep interest. In the Adult Class a special series of talks has been begun by Bro. Gale on Genesis, which should prove profitable and instructive.—W.J.M.

**ST. PETER'S**—Our morning meetings have been well attended. We intend starting our open air meetings, beginning from Saturday, 10th inst. in the Mains-st. At the morning service, 10th, in our new chapel will be held on Sunday, 20th, our next camp, at 8 p.m., a social gathering. Speakers, Bro. Bagley, Payne, Browne, and others. We invite members from the sister churches. Offering for Foreign Missions, £100/—A. J. Fraser, July 13.

**HELMHURST**—The church has been blessed and edified through the six days' mission of H. G. Harwood. The attendances were good, two men being taken their stand for Christ. One put on Christ by baptism on Wednesday night. H. G. Payne, T. Rofe and T. Bagley, representing the

H.M.C., visited us on Tuesday night. Bro. Bagley preached to a good gathering, and took the confession of the second man. The F.M. offering totaled £14/1/10. We are arranging for a farewell social at the end of the month, commencing at Auburn. He has labored faithfully here for five years, preaching the word with singular clearness and commending himself to the church as well as to those who are without.—John Rodgers, July 13.

**ERSKINEVILLE**—Splendid meetings all day at our opening services. Morning at 10.45. Bro. Bagley, Presiding, and at 1.15. Bro. Brown presided. The building; there were 107 present. At the service at 11 o'clock there were 141 present, including visitors from several of our sister churches. T. Morton exhorted, and one young lady was received into fellowship. On Sunday afternoon, at 3. Bro. Harwood gave a splendid address to parents and scholars. There were several new scholars to-day. The school is forging ahead, and we hope to see it almost doubly its membership before the mission closes. The gospel service at night was the crowning meeting of the day. We had over 200 present, and at the closing prayer from the Bible School made the good confession. The lighting was not a success, but we expect to have everything right for Sunday next.—Geo. Morton.

**HURSTVILLE**—To-day, July 13, G. H. Browne exhorted the church. The total amount forwarded to F.M. Committee was £2 for the annual offering. We are glad to see the school increasing, and to report good attendance. The gospel service was well attended. Bro. Garden gave a stirring address. An important business meeting in connection with the church is to be held on Thursday evening next.—Hester J. Winks, July 13.

**TAREE**—The open air meetings have aroused great interest, many strangers coming to the gospel meeting at night, at which Bro. Burns gave stirring gospel addresses. Four persons have confessed their faith. Three were baptised into Christ this week, and were received at the closing prayer, with another brother from North Sydney church. A sister who recently confessed at Merewether was also baptised and received into fellowship. The Tarce Men's Brotherhood invited Bro. Burns to give an address, which he did this afternoon at 8 o'clock. His subject was "Christ," which was much appreciated.—R.G.L., July 13.

**HORNBY** (Albert-st.)—J. H. Colner presided. T. R. Coleman (M-osman) exhorted on "Friends of Jesus," and most spiritual blessing was received by the large attendance. Good meeting at night. Bro. Payne speaking. Some of our friends have forgotten their church new notes at 10.30; trains 9.15 M.L.B., 10.10 Sydney, returning 12 and 12.15, additions to be made finished, and from going on road. Church has offer of £20 if any new additions are opened (due to additional debt); about £25 wanted to get this gift. Who will help?—Dor.

**MARRICKVILLE**—The work is proceeding healthily, progress in all departments. Meetings were never better attended in the history of our work here. The Methodist Junior C. E. Society had a union meeting with our Society yesterday in our building. The local Baptist pastor spoke at our morning service; our evangelist addressed the Baptist congregation. Six new men into fellowship yesterday, one the previous Sunday. The Bible School is going to purchase a piano. Our congregation is proving the joy which comes to those who find some practical savor of church work.—C.C.S.T., July 13.

## Victoria.

**CHINESE CHURCH, MELBOURNE**—Since last report we have had two additions by faith and baptism, and another two returned from China. We are very pleased to have Bro. W. James return from Sydney. Good attendance at the morning's service. Bro. James gave an excellent address. The annual election of officers of the church was held after the service. The following were elected for the coming year: The writer was re-elected as secretary; treat, S. L. Gang; deacons, W. Hong, E.

Continued on page 490.

Correspondence.

PICTURE SHOWS.

I should be very sorry if "Truth Seeker's" statements that some of our churches were having picture shows instead of the proclamation of the gospel, were really truth. Recd assured that as far as our Melbourne churches are concerned it is not true. For many years, however, quite a number of our churches have illustrated the gospel message by means of pictures—charts, black-board sketches, lantern slides, tracts, etc. in which texts from the Word, hymns, and other gospel truths have been proclaimed. This is, of course, quite a different matter from "substituting picture shows for the ill-timed delivery of the gospel." We join with "Truth Seeker" in protesting against Sunday picture shows, and also so-called sacred concerts, but would not wish to eliminate singing from our meetings on this latter account. We also agree with "Truth Seeker" that "faith cometh by hearing," but do not admit it to be all the truth. The more we receive of revealed faith by "hearing the Scriptures" (Acts 17: 11). Our Lord says "Let your light so shine before men that they may see," etc. (Matt. 5: 16). In the realm of the Bible School, and in the Foreign Mission fields, picture rolls and lantern slides help greatly in the proclamation of the gospel, and I know of good work being done in Melbourne who attended in meetings where the "best message" was thus proclaimed. This will satisfy "Truth Seeker" that the Holy Spirit's power is not limited to oral preaching—Disciple of Christ.

Some of our church members have drawn my attention to a letter, above the signature "Truth Seeker," appearing in the last issue of the "Australian Christian."

They think the writer has reference, under the odious designation, "Picture Shows," to ordinary lantern services as given by me on a Sunday night in this suburb. In the complete absence of any knowledge that picture shows, etc., likewise pictures, shown without explanation or comment, have been held in any of our churches in Australia on a Sunday night, (an occurrence that I would much regret and deplore.) I imagine their estimate of the writer's intention is the correct one.

If you correct, kindly allow me to hereby enter my emphatic protest against such language as "Truth Seeker's" uses, home out of our lantern services.

We have had four Sunday night gospel lantern services here since January, and purpose having at least as many more before the close of the year.

On March 16, at 7 p.m., I related the story, illustrating with as beautifully colored slides, of C. M. S. Don's "Lives of Christ," in His Steps," or "What Would Jesus Do?" This service resulted in 12 decisions for Christ at the giving of the usual invitation.

I delivered the same lecture last Saturday night to an appreciative audience in a Methodist chapel.

On March 21, I gave an address (45 slides) on "Behold the Man," in the Hall of Christ, with 7 decisions. March 30, we had a hymn service, with rather full explanations of the hymns and their writers, with 4 additional confessions. Our last service with the lantern was concerning "The Good Samaritan," and then 8 made confession. So, 4 addresses and 12 decisions. Most certainly these services, rightly conducted, are strong aids to the forceful and simple presentation of the sweet old gospel, and one of the best. Similar aids (charts, object lessons, etc.) are used by the world's leading evangelists to-day.

And might I remark, Mr. Editor, in reference to "Truth Seeker's" criticisms on the use of the spectacular in our church services, that I believe a little more of this same heaven would be a wonderful factor in developing reverence for divine things amongst our members, and would lead to a general brightening up of our oftentimes dreary and uninteresting public meetings. Personally, and probably on account of early associations, I dearly love an ecclesiastical building with its stained glass windows, and good furniture, and a perfectly conducted service, and am glad to use

anything, Scripturally allowed, which may increase the devotional spirit of both preacher and members. I class in the above, my Sunday night lantern gospel illustrations.

With regrets for having taken up so much of your valuable space.—Yours fraternally, John W. Parflew, Abbotsford, July 14, 1913.

AS OTHERS SEE US.

The following letter has been received by me as a result of my little paper, the *Wanganui Christian Messenger*, coming into the hands of Bro. Evans. I suppose Bro. Evans knows our folks as well as the next man, but my impression is that whilst there is a good deal of truth in some of his statements, they are stated in a very exaggerated way. Too often, it is true, care is not taken in supervising the ministry of the church; too often, it is true, the respect and honor due to elders is not given, though as a rule they get all they desire. I do not know of a case in New Zealand where young and inexperienced evangelists virtually take the place of Scripturally qualified pastors. Too often, I credited my Baptist brethren with too truth. Still it is just as well sometimes to see ourselves as others see us. Bro. Evans' suggestions for the cooperation of Baptists and ourselves are good. I have already made such suggestions, but the Baptists of this part of the world do not respond very heartily. We cannot be too careful of their how we regard our place to other religious bodies, and if our brethren are wounded, let us remember that faithful are the wounds of a friend.—Yours in His service, Herbert Grinstead.

Station-road, Otahuhu,  
N. Auckland, N.Z., May 5, 1913.

Dear Bro. Grinstead.—Leaflets and *Christian Messenger* duly received. Many thanks. The *Messenger* carries excellent messages. May it accomplish much good.

I think all Christian communities would prefer to be known as Christians.

I am sorry to say there does not appear to be any real desire on the part of pastors and leading men of the denominations for the union which is necessary for the conversion of unbelievers. I judge that this is so from the fact that after their errors are pointed out to them they frequently adhere to them, and are quite unconcerned as to the consequences. This I fear is as true of "Churches of Christ" as of other religious bodies.

- (1) The dominant spirit is found in "Churches of Christ" in other churches.
- (2) There is in "Churches of Christ" a rather general dissidence to the command to honor and obey their pastors.
- (3) In many if not most of these churches the worship meetings are not conducted "decently and in order," which results from their failure to obey and honor their "elders" (pastors).
- (4) Most of the men in these churches are amateurs in their work, instead of being and doers of the word.
- (5) Young and inexperienced evangelists virtually take the places of Scripturally qualified pastors.
- (6) Pastors and evangelists take back seats while ignorant and incapable deacons and others preside at the Lord's table and conduct church worship. All this, of course, is very unchristian and prevents Christian union.

We Baptists, I admit, have our errors, but many of us would be rid of them, and there is a strong desire on the part of a minority to unite with your own people. We do not like the one-man ministry, and we are wished to hold the memorial feast every first day of the week. We do believe, with you that baptism is a condition to be fulfilled in order that one should be saved. We recognize that the remission of sins, under the government of the church, should have never had any successors, and we are quite willing to be guided by the apostles in all things. We deprecate the treatment of the apostles to unite size to treat with scorn and contempt the commandments of uninspired men.

Social gatherings, conferences, united prayer meetings in and out of doors, appears to me to be the way of Christian union.

You may insert this letter in your paper if you so desire. I think you had better. A frank and plain exchange of views will do good.—Yours fraternally, Edward T. Evans.

ASTIGMATISM.



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**Sydney Mission to the Chinese.**

On June 23 a farewell tea and public meeting to Bro. W. Jame, our beloved Chinese missionary, and welcome to Bro. John Sing, his successor in the work in N.S.W., was held in the City Temple. The tea was after the usual lavish style of Chinese hospitality, and was greatly enjoyed by a large number of guests.

The public meeting was presided over by J. Clydesdale, President of the N.S.W. Foreign Missionary Committee. On the platform were Bro. and Sister Jane, with their two sons; Bro. John Sing; Bro. Bagley, Conference President; Bro. Bland, Supt. of Chinese Mission; Sister Priddeth, Secretary Chinese Mission; Bro. Choy Won and members of the F.M. Committee. A splendid programme of readings, recitations, solos, choruses, etc., was presented, of which ten items were by scholars of the mission; the rest by Mrs. Choy Won, recitation; Miss Odell, solo; Norman Jamie, solo; and addresses by T. Bagley, Bro. Bland, Bro. Choy Won, Bro. Jame, and Bro. John Sing.

Bro. Bagley said the work among the Chinese of our own country was certainly the best kind of mission work to the heathen. Bro. Jame was a good preacher. The number of Chinese brethren in the church was an evidence of Bro. Jame's ability. One of the great needs of the mission was better quarters. An up-to-date building was required.

Bro. Bland spoke of the joy of the work among the Chinese, how it gripped one—the beauty of Chinese Christian character as manifested by many in the mission; and of the great need of more workers. He eulogized Bro. Jame as a male type of our workers.

Bro. Choy Won spoke of his sorrow at the going of Bro. Jame, and his joy at the coming of Bro. John Sing. He forcibly compared the work among the Chinese in this country with that carried on by foreign workers in China, thus making an eloquent appeal for more workers in our mission.

Bro. John Sing, on being welcomed as preacher to the Chinese by the chairman on behalf of Federal and State Committees, said that he had had great difficulty in deciding whether he ought to accept the call to labor with his Chinese brethren or not, but the love of God prevailed. He wished Bro. Jame God-speed on his journey, and God's blessing on his work. He also spoke to the Chinese in his own language.

The President, on behalf of the teachers of the mission, presented Sister Jane with a handbag containing a purse, and to Bro. Jame an umbrella, on behalf of the scholars.

Bro. Jane responded on behalf of Sister Jane and himself. He thanked all who gave gifts, and all who supported his work. The work had been a very happy work to him. He pleaded for a continuance of support for the work. Bro. Jame eulogized Bro. John Sing as a faithful and reliable worker. He also spoke to the Chinese in Chinese.

A vote of thanks to the Chinese for the splendid tea and programme provided, and the singing of the Doxology concluded a splendid meeting.—F. Collins.

**Obituary.**

**BURTT**—We regret to record the death of Sister Margaret A. Burtt, on June 21, at her home in Brighton-le-Sands, Sydney. Sister Burtt united with the church in Sydney about 25 years ago.

On account of distance from the City Temple, she generally met with the church at Rockdale, and occasionally at the Emmaus. She loved her Saviour, and during her illness she evinced great calmness and resignation. She leaves a sorrowing family—a husband, five sons and four daughters. We deeply sympathize with them in their sad bereavement.—T. Bagley.

**KYLE**—We very much regret to record the death on June 21 of our esteemed Sister Kyle (nee Lockhead), whose membership had been with the church at Swanston-st. for some years. Her par-

ents, Bro. and Sister Lockhead, are well known in the churches at Brisbane, Geelong, and Brunswick, as well as Swanston-st., where they attended latterly. Sister Kyle had been very useful formerly, both at Brunswick and Swanston-st., in service with the choir, and she was much esteemed in a large circle of friends. Sister Kyle leaves a young infant and a husband to mourn her loss. We express our very sincere sympathy with all the relatives and can only commend them to a loving Heavenly Father for comfort in their hour of sorrow.—R. Lyall, Melbourne, Vic.

**ACKNOWLEDGMENTS.**

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**TERMS FOR ADVERTISEMENTS.**



are pleased to report that through the efforts of the Endeavor Societies we are enabled to give six seats for Home Mission tent—one from Juniper, one from Senior Endeavorers, one from Sunday School, and one from the infant class through a friend; one from choir and one from some church members.—A.H.J., July 14.

**NORTH MELBOURNE.**—The mission which is being conducted by Bro. Hagger and Clay has entered upon the second week. The services have been splendid. The audiences have increased night after night, excepting Friday, when owing to business places being open, the meeting was smaller. Another great meeting was held in the Town Hall on Sunday afternoon, when fully 500 people listened to an eloquent and masterly address by Bro. Hagger on "Christian Unity." In the evening the chapel was well filled, and another splendid address on "Repentance." During the week we were visited by Abbotsford and Moreland choirs, who rendered splendid assistance. The Lygon-st. Male Quartette again helped out at the Town Hall meeting. The preachers have come to our aid, too.—Bren. Parslow, Mudford, Rankin, Allen, Jones, Peacock, Pittman, and Mr. Miles, the preacher of the West Melbourne Baptist Church. To all these brethren and others we offer our hearty thanks. Brethren, pray for a great victory at North Melbourne.—A.H.

**CASTLEMAINE.**—Last Tuesday evening a choir concert was held in the chapel. A good programme was presented. Opportunity was taken to present our conductor, A. Andrews, with an Oxford Teachers' Bible in recognition of his splendid service rendered. We are glad to report splendid meetings to-day. This morning J. Gartside, Harecourt, and I rendered aid followed up with the church here. We were glad also to have the fellowship of Bro. Sherman, Prahran. Splendid meeting this evening, the best for some months. At the close one young man made the good confession.—M.M.K., July 13.

**GEELONG.**—Very good meetings all day on Sunday last; quite a number of visitors present from sister churches met with us in the morning, and at night the chapel was packed. Gifford Gordon preached a most impressive sermon on "Saved from Fire," and at the conclusion three stepped forward and made the good confession—two men and a lady. Our offering for F.M. now totals over £12, this being £7 more than last year.—E.B.

## Here and There

### Federal Mission at Brisbane.

H. Biggell writes: "Entered upon third week with 47½ live decisions; meetings still growing; largest meeting to date Lord's day, tent full."

F. Rasmussen is now secretary of the church at Drummond, Victoria.

We hear of one confession at North Carlton, Vic., on Sunday last.

The secretary of the church at St. Peter's, N.S.W., is A. Frazer, 14 Fanning-st., Tempe.

Two confessions on Monday night last, and a good meeting at the North Melbourne mission.

A. Downs, "Summerlands," Richmond, is secretary of the church at Keswick-st., North Adelaide, S.A.

A notice in our Coming Events column intimates a meeting in Lygon-st. on the 28th, to say goodbye to Horace Kingsbury.

A splendid audience in the North Melbourne Town Hall last Sunday afternoon, when Thos. Hagger preached on "Christian Unity."

The audiences have been steadily growing in the mission now being conducted in the old and somewhat dilapidated field of North Melbourne.

There is no more fruitful soil in the world than the hearts of the people of Australia in which to sow the seed of New Testament Christianity.

B. Marsh is secretary of Moonta church, S.A. His address is Ryan-st., Moonta.

Much that is Jewish and heathen has been mixed with Christianity, consequently everything taught and practised should be tested by the New Testament.

Ryde-Hornby, N.S.W., No-License League hopes to carry No-License this time. T. E. Rufe has been elected President of Ryde Electoral No-License League. H. G. Payne is President of the Hornby Branch.

The church at Doncaster, Vic., will celebrate its jubilee by special meetings from August 21 to August 31. A special golden offering to extinguish the debt on the chapel will be taken on August 17. A jubilee souvenir is being issued.

In the great cities of Australasia there are thousands of people either ignorant or careless with regard to Christ's message; only the pure gospel which was first preached in Jerusalem (Act. 2) can meet this situation. Let us then be steadfast and energetic.

In the Victorian Home Mission Notes which appeared last week, it was stated that there had been 41 additions during the month at Kaniva; this should read, 4. Last month was a great month for Victorian Home Mission, but we do not desire to exaggerate.

The Victorian list of isolated members is growing, but in spite of several letters more than one church secretary has not been heard from with regard to this matter. Isolated members and those knowing of such are invited to write Thos. Hagger, Walsh-st., Coburg.

The next quarterly meeting of Melbourne and suburban church officers, evangelists and speaking brethren will be held in the Swanston-st. lecture hall, on Monday, September 8, 1913, commencing at 8 p.m. Henry A. Procter, of North Richmond, is to deliver an address on "Our Movement in Relation to Modern Religious Tendencies," after which a discussion will take place. A large attendance is requested.

Bible School Union, Vic.—Examinations—Late evening, at the Lygon-st. hall, Wednesday, July 10. The next meeting of the General Committee will be held in the New Hall, Christian chapel, Swanston-st., on Monday, July 28, at 8 p.m., when Bro. Procter, of North Richmond church, will deliver an address on "Bible School Matters in England." All delegates are asked to attend. Teachers in our city and suburban schools are also cordially invited to be present. Do not miss this!—J.Y.P.

Mr. F. E. Harry, who leaves for West Australia by the "Orama," has bid the Endeavorers of the Commonwealth in general and Victoria in particular under a deep debt of gratitude to him. He has twice been President of the Victoria Branch of the Australian Christian Endeavor, and has held the office of editor of "The Endeavor" for the past three years. Endeavorers will rally to express their gratitude and listen to Mr. Harry's farewell message at the Auditorium on Monday, the 28th inst.

The balance sheet of the Sewille mission in Adelaide has been presented by the financial controller, J. E. Thomas, and audited and certified correct by W. J. Manning. A summary is as follows:—Receipts.—Contributed by churches, £22 14/7; by individuals, £21/13/7; Sundry receipts, £20/0/4; Sundry receipts and thankofferings, £39 11/4; total, £103/10/8. Expenditure, £103 10/8; £2/1/2; Thankofferings, £30; Sundry expenses, postage, piara, etc., £29/11/7; balance, 7/2; total, £103/10/8. This is a very satisfactory financial position, and shows the heartiness of giving.

A very enjoyable evening was spent in the lecture hall of the Lygon-st. chapel on Friday evening last, when Albertus Christian, of the first class members of the Lygon-st. cricket club, with a banquet to his credit, and going through the past season untroubled, and gaining the right to hold the Challenge Shield for the ensuing season. A number of short speeches were interposed with sympathetic contributions to Mr. Kingsbury of a group of the first class members bound in muslin in book form, another group to be hung in the lecture hall, and a salad

bow to Mr. Leslie Dickson, who has recently been married. Mr. Kingsbury also presented the captain, Mr. J. Simpson, with a nicely framed photo of the team.

Bro. Frank Cornelius is the secretary of the Kadina church, S.A. His address is Wallaroo Mines P.O.

The secretary of the church at Belmore, N.S.W., is now John Rodger, "Beulah," Trafalgar-st., Camberly.

The next meeting of Victorian Churches of Christ Preachers' Association will be held in the Lygon-st. chapel on Monday, July 21, at 2.30 p.m. Full reports, and discussion of same. Victorian preachers, please note.

Hornby, N.S.W., church additions are coming with additional seating, etc., £30. The church has been offered £100 as a gift if additions are opened without extra debt. About £25 is wanted to get this. Who will help?

L. Cole, of Brisbane, writes:—"The mission is gaining in the public esteem, if we are to judge by the crowds and the attention. Including 24 confessions from the school, the total to date is 49, many of whom are adults, so that the first days' work is not by any means discouraging; just the reverse in these days. We all hope that we are in for a splendid time, and as the mission becomes more widely known, we will see the numbers increasing and the decisions multiplying. The mission team is a splendid one. Sidwell has captivated all by his sympathetic singing and his bright personality. Griffiths by his forcefulness and straight addresses. We opened with a pouring wet day, but since then we have had ideal weather."

The American Christian Standard of April 9, 1913, p. 28, gives the following notice of A. R. Mann's book on "Baptism": "Whatever one may say of the outer appearance of this little book it is simply, but not superficially, sound in paper, the contents cannot be discriminated. Quite evidently the baptismal controversy is a living issue in Australia—it is here, for that matter, but some who are themselves half dead do not realize it—for this work covers the whole ground and does it effectively. It is simply, but with great minuteness, the Christian doctrine is clearly set forth, and the origin of substitutes investigated. No price is mentioned on the volume sent us; it would sell at about twenty-five cents in this country."

### THE SAME OLD CHAIN LETTER.

It cannot even be said that the "chain letter" craze dies hard; rather, it seems that it cannot be killed. One of the letters in a "chain" reached the Daily Telegraph office recently. It is headed, "An Ancient Prayer," and the words that follow are a simple request for a blessing upon all mankind. But the rest of the letter, which is longer than one printed, contains a threat. It is as follows:—"This prayer was sent to me, and is being sent round the world; copy it, and send it to nine friends in nine days, and you will meet with great joy on the tenth day. It was said in Jesus' time that all who write this prayer would be delivered from all evil, but those who refused it by word or deed met with misfortune. Send no name, only date it. Don't break the chain!" This is the same old "chain" that has been going round the world for—it is hard to say how many years. In all ages strange things have been done in the name of religion, and these latter days are not without their fair share, and will not be while the chain letter found lives.—Sydney Daily Telegraph.

### WANTED.

Caretaker wanted for Church of Christ, Swanston-st. Applications to be sent to Mr. R. Lyall, from whom particulars may be obtained.

### COMING EVENT.

JULY 28—A public meeting will be held in the Lygon-st. chapel on Monday, July 28, commencing at 7.45 p.m., to say goodbye to Mr. Horace Kingsbury, Chairman, Reg. Emuis.

The Society of Christian Endeavor.

PRAYER WITHOUT CEASING.

July 23 to 25.

Daily Readings.

Malaya. Luke 18: 1-8.  
Freedom of access. Ephes. 2: 13-18.  
Our constant foes. Ephes. 6: 12-18.  
In the inner prison. Acts 16: 23-25.  
Example of Cornelius. Acts 10: 1-6.  
Topic—Prayer: Without Ceasing. 1 Thess. 5: 14-25.  
What is the correct interpretation of our theme?  
Is there any virtue in attempting the apparently impossible?  
Expose some of the paltry pretexts used in order to evade City trials.

Church of Christ, Hampton.

Meets in the Hampton Hall, Hampton St., just through railway gates. Morning at 11; evening at 7. Sunday School at 10.30. Brethren visiting the district will be most cordially welcome.—D. E. Gillman, Secretary.

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