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In the question of Christian union, the real difficulty seems to be in settling the question of authority.



Is the New Testament the supreme and only authority, or is there to be added to it the authority of the church? and if so, what church?

UNITY DEMANDS A COMMON STANDARD.

We have before us the first and second numbers of a new journal, entitled *The Constructive Quarterly*, and though there is nothing remarkable in the birth of a new periodical in these days when so many are launched upon the public, an exception must be made in regard to the *Constructive Quarterly*. It has a significance wholly its own, and that is a religious one. The number of religious periodicals in existence is bewildering, and it would seem almost impossible to bring out one dedicated to a purpose not already exploited by others. The new journal under consideration has achieved this distinction. Its object as set forth in its introduction is as follows: "The plan is to bring together members of all communions who will write constructively of the Christianity they profess and practise in order that others may know their communion as they themselves would desire to have it known." In other words the main object of this journal is to further the interests of Christian union. It does not propound any scheme for the unity of churches. It offers itself rather as a forum where the isolated churches of Christendom may reintroduce themselves to one another through the things that they positively hold to be vital to Christianity."

An advance.

In our opinion the publication of such a journal marks a distinct advance in the direction of Christian union. It does so because it indicates the growing feeling that the union of all who love the Lord Jesus Christ is essential to overcoming the forces of evil in so-called Christian lands, and of making the gospel victorious in regions beyond. It may be that in the articles contained in the two issues before us, more stress is placed upon the things that divide than upon the things that unite. This, however, is not a fact to be deplored, especially in the initial stage of things. It is of the first importance that it should be known

what the difficulties really are in order that steps may be taken to overcome them; and so the editor tells us. It is proposed that differences, like agreements, shall be fully set forth, explained and defended, so that all may know what the differences are, and what they stand for, and that all may respect them, in order to cherish and preserve whatever is true and helpful and to discover and grow out of whatever is harmful and false."

Roman Catholicism.

The second article in the *Constructive Quarterly* is from the pen of a representative Roman Catholic, and cannot be regarded as a helpful contribution to the union question. As a religious organisation it stands aloof from all others. Its uncompromising attitude is thus expressed by the writer:—"Catholics entirely decline to kneel in Protestant temples, or even to pray in company with fellow Christians outside their own communion, to the Christ whom they worship in common. They decline to let their children learn the Bible except from members of their own Church, though they fully believe in the inspired Word. They will not allow Catholic school children to be taught the Christian religion by anyone except their own co-religionists, although the most important articles of the Christian faith are held by many others as firmly as they are held by Catholics themselves." This declaration will take no one by surprise. It only serves to emphasise the fact that the Roman Church is outside the pale of any enlightened system of Christian union. Its only idea of union is absorption, a calamity which Protestants could only contemplate with feelings of dismay.

The High Church.

Coming next to the Church of Rome in ritual and doctrine is the High Church of England. Its idea of unity is expressed in Doctrine, Worship and Sacraments, the threefold word of the apostolic ministry, continuing unbroken through the centuries,

preserving the identity of all." It stands firmly to its ritualism and extols its glories in a poem, of which the following verse is a sample:—

"'Tis for Thee we hid the frontal
Its embroidered wealth unfold;
'Tis for Thee we deck the cereos
With their colors and the gold;
Thine the floral glow and fragrance,
Thine the vesture's fair array,
Thine the starry lights that glitter
Where Thou dost Thy light display."

It upholds its ritualism by an appeal to the Pentateuch and the Book of Revelation. Its defender says: "The worship of the Old Covenant made use of Incense, Light-Vestments, Music and Symbolical Gestures, all gathered round a Sacrificial Act; and all these appear in the Revelation of St. John." This only affords another instance of the fact that the present divisions owe their origin to the absence of a common standard of appeal. The New Testament Church is not the model which all take, but it, plus something else. In the case of the High Church it claims as authority for its practices the obsolete ritualism of the Old Covenant, and the symbolical language of Revelation, the latter of which has no connection with actual worship in the Christian church, and is only figurative in regard to any worship hereafter. Harold Begbie may be rather severe in his criticism, but he speaks truly of these mummeries when he says: "While they should have been seeking and saving the lost, they have been altering the fashions in church millinery and composing a new etiquette for the altar. While they should have been turning the hearts of the disobedient to the wisdom of the just, they have been searching the misty service books of medieval times for a new ermine. It is not the Light of the World they make to shine before men, but a forbidden candle on a forsaken altar."

Lutherans.

The Lutheran expression of faith, which is set forth by Professor Loofs, is chiefly

concerned with Luther's great Reformation plea of "Justification by faith alone." It is admitted that Luther took upon himself to add the word "alone" to the text of Rom. 3: 28, but it is claimed that there is a sense in which it is true doctrine, and this case forms an example of how a religious body may be misunderstood, partly through the emphasis placed upon one phase of a truth, and partly through an ignorant exposition of it. It would appear, after all, that the Lutheran idea, when properly understood, is practically that which is common to all Protestant bodies; and Luther himself gives evidence in this direction, for he says: "Faith alone justifies, but it is never alone." And so one of the good things which will be accomplished by this journal will be to bring out clearly the religious beliefs of the various bodies. The points of real difference will be emphasised, while those which dwell only in the imagination will be removed. The real difficulty seems to lie in settling the question of authority. Is the New Testament the supreme and only authority, or is there to be added to it the authority of the church? and if so, what church? If, as the outcome of much discussion, it eventually becomes clear that there can be no unity without recognition of one common standard, and that standard the New Testament, then a united church will have become a possibility, but not otherwise. Until such recognition becomes real, we must possess our souls in patience.

Editorial Notes

The Brother Beloved.

The whole brotherhood of Australasia is enveloped in the shadow of a great sorrow. T. B. Fischer was a model husband and father, and the hearts of thousands throbb in sympathy with the stricken widow and helpless children of that darkened Cheltenham home. He was the able preacher of an appreciative church, the greatness of whose loss it has scarcely yet fully realised. He was "Uncle Arthur" to thousands of children in Australia and New Zealand, who, through the pages of *Pure Words*, had learned to regard him with the affection due to a personal relative. He was the indefatigable and trusted Secretary of the Federal Foreign Missionary Committee. But he was more. He was the "brother beloved" of all. Not only by the many thousands who enjoyed his acquaintanceship, but even by those who had not that privilege, his departure has been felt as a personal loss. He belonged to no one congregation, committee or organisation, but to the brotherhood. The transparent earnestness, quiet dignity and native courtesy of the man commanded the respect and esteem of all. The statement that "Of all beautiful things a beautiful character is the most beautiful" is the explanation of the attractiveness which all

felt in his life. "As a man thinketh in his heart so is he," and T. B. Fischer was subject to the overlordship of an ideal which determined his life. Of him it can truly be said, "The high ideal produced the noble life, rich with graces, services, benedictions that bless mankind and bring contentment to the heart of the individual who is under its mystic and benignant sway."

The Old Problem.

The passing of T. B. Fischer in the full development of his consecrated career brings us again face to face with one of the great problems of life. Why should such a splendid character be removed in the midst of his successful labors? Who can answer? Our vision is so defective, our range so limited, that we have not material upon which to base a conclusion. We cannot measure infinity with a foot rule, or judge the spiritual by the visible. Apart from faith we are "but children crying in the night, but children crying for a light and with no language but a cry." But to the true believer in revelation comes the testimony of One "too wise to err, too good to be unkind," and He assures us that "All things work together for good." It is in the light of that and similar statements that we must endeavor to "look at the things which are not seen." And yet amidst the gloom there are gleams of light, even apart from the assurances of an overruling providence. There remains the influence of a noble life as an inspiration to those who are left. How much has the church of God been blessed in the past by the fragrant memories of noble workers, and the sweetness and richness of the life of our departed brother leave a fragrance which must ever be a precious and inspiring heritage alike to relatives and fellow workers. With reference to the larger question—the problem of God's inscrutable workings—we can but leave the matter in his hands, trustfully realising that

Something, when all life's lessons have been learned,

And suns and stars forevermore have set,
The things which our weak judgments here have spurned—

The things o'er which we grieved with fables wet—

Will flash before us amid life's dark night,
As stars shine most in deeper tints of blue,
And we shall see how all God's plans were right,
And what most scorned reproach was love made true.

"And we shall shortly know that longed-for breath

Is not the sweetest gift God sends his friend,
And that sometimes the subtle poils of death
Conceals the fairest gift his love can send
If we could push ajar the gates of life—
And stand within, and all God's workings see,
We could interpret all this death and strife,
And for each mystery could find a key.

"Not yet to-day. Then be content, poor heart;
God's plans, like bliss, pure and white unfold;
We must not tear the cloths that leaves apart—
Time will reveal the calyxes of gold."

And if, through patient toil, we reach the land
Where tired feet with sandals loosed may rest,
Where we shall clearly know and understand,
I think that we will say, 'God knew the land'—

An Appeal.

The following circular is being issued by the Federal Conference of the Churches of Christ in Australia:—

Melbourne, July 19, 1913.

Dear Brother,—

We feel sure that every member of your Church will deeply lament the passing away of Bro. T. B. Fischer, after a life of splendid devotion to God's service. In such a consecrated life as his, unsparringly given to the cause dear to our hearts, it was not possible for him to accumulate money, and it is not surprising to find that his family is left inadequately provided for.

At a joint meeting of the Federal Acting Executive and the Federal Foreign Missionary Executive, held last evening, it was decided to appeal to the brotherhood throughout the Australian States and Tasmania for monetary help for the family, and we feel sure that the brethren will gladly and generously respond, so that our Sister Fischer and the children may be made comfortable.

We have no doubt that the members of your Church will wish to have a share in this good work, and shall depend upon you to do your best in the matter, leaving it to you to decide whether a special offering shall be made, or the money raised by personal canvass.

The fund will remain open until Tuesday, August 19th, and we trust you will arrange to forward your contribution as early as possible.

Bro. F. G. Dunn, F. M. Ludbrook, W. C. Craigie, R. Lyall and A. Millis, with Reg. Ennis as Secretary, have been appointed a Sub-Committee to arrange this appeal, and to suggest some scheme for investing the money which will make the gifts of the brethren a permanent benefit.

Bro. W. C. Craigie, 205 Little Collins-st., Melbourne, and Robt. Lyall, 39 Leveson-st., North Melbourne, will act as Joint Treasurers, and you will kindly forward the money collected to one of these brethren.

Fraternally yours,

F. G. Dunn, President, Federal Conference.
F. M. Ludbrook, Federal F.M. President.
Reg. Ennis, Secretary.

There are no exigencies in our lives for which the well-trained mind should not be prepared, or which the truly courageous soul may not meet with calmness, reliance upon an all-wise Providence to make at the right moment a complete provision. To such lives there can come no failure. We have the oft-repeated promise in the Word of Divine Truth that those who seek His glory shall not fail. All who usefully pursue their work may with industry achieve certain success and find constant encouragement and happiness all along their journey.—Joseph Owen.



Are the Critics Right about Daniel?

No. 2.

By C. M. Gordon.

In our introductory article on the above question we noticed that the critics entertain a view of the book of Daniel which differs radically from that held by traditional orthodoxy for the last two thousand years. We are now ready to examine the reasons by which they attempt to justify such a complete departure from the faith of their fathers. We shall allow Dr. Driver to be the chief spokesman in presenting the case for the critical school. That school has no more popular or trusted champion than Dr. Driver. If he fails to sustain the position under review, such failure will not be owing to lack of scholarship or ability on his part, but to the inherent weakness of the cause he advocates. In his famous work on the "Introduction to the Literature of the Old Testament," he opposes the traditional view of Daniel from three standpoints—Historical, Philological and Theological. Under each of these headings he presents a series of difficulties which he regards as inconsistent with the view that Daniel was written in the 6th century B.C., and that it contains either reliable history or genuine prediction. Let us consider these difficulties:—

Its place in the Canon.

1. His first argument is based on the position of the book in the Hebrew Canon. In his own language it is

"not among the prophets, but in the miscellaneous collection of writings called the *Hagiographa*, and among the latest of these, in proximity to Esther. Though little definite is known respecting the formation of the Canon, the division known as the 'Prophets' was doubtless formed prior to the *Hagiographa*; and had the Book of Daniel existed at the time, it is reasonable to suppose that it would have ranked as the work of a prophet and had been included among the former."

In order to appreciate the force of this contention, it will be well for us to refresh our memories with the order of books in the Jewish Canon. It is well known that the books in the Hebrew Bible are not arranged in the same order as in our English Old Testament. They are arranged in three groups, known in English as the Law, the Prophets, and the Writings. The first division consists of the first five books of the Bible, commonly designated the Pentateuch. The second group embraces the Former and the Latter Prophets: Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, belonging to the former, and Isaiah, Jeremiah, Ezekiel and the twelve Minor Prophets belonging to the latter. The third division, known in He-

brew as the "Kethubhim," in Greek as the "Hagiographa," includes the following books in the order mentioned—Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and 1 and 2 Chronicles. It will be seen from this arrangement that instead of the book of Daniel occupying a place among the Prophets of the second group, its position is among the closing historical books of the *Hagiographa*. The critics interpret this fact as counting against the early authorship of the book. In addition to the quotation from Dr. Driver as given above, we may place before us the bolder and more dogmatic words of Dr. Farrar, who says: "It can only have been the late and suspected appearance of the book, and its marked phenomena, which led to its relegation to the lowest place in the Jewish Canon."

How classified.

These two excerpts contain two implications, neither of which can be sustained. Driver implies that the principle which regulated the classification of the books in the Hebrew Canon, was the subject matter of the books themselves. Prophecy is the dominant feature of the book of Daniel, and, through the operation of the above principle, this fact would have secured its inclusion among the prophetic books had it been composed at the early date claimed for it by the orthodox. But nothing is more certain than that the books of the Hebrew Testament were not classified according to the nature of their contents. Had this been the principle governing the Hebrew Rabbis in the arrangement of their Canon, then how came they to include Judges, 1 and 2 Samuel, 1 and 2 Kings among the Prophets? These books are almost wholly historical. We shall see presently that it probably was an entirely different principle which determined the threefold grouping as given above.

Farrar suggests that the books are arranged according to their estimated superiority or inferiority. Rabbinical valuers classified them on the basis of computed merit! Certainly, if there be any meaning in his language, the *Hagiographa* represents a lower grade of canonicity than the Law or the Prophets, and Daniel is *last* among the books of the Bible because *last* in value. If this were so, why do we find the Psalms among the *Hagiographa*? The Jews valued the Psalms most highly. These Psalms were

intimately connected with David, who was responsible for the most glorious epoch in their past, and from whom their mighty Messiah was to come. Had the books been arranged on the above theory is it at all conceivable that we would have had the highly appreciated book of this highly venerated king relegated "to the lowest place in the Jewish Canon"?

A prophet.

Obviously the writers of the New Testament did not regard the books of the *Hagiographa* as representing a lower degree of canonicity than the books of the two prior divisions, for they quote these books as of divine authority. There are 71 quotations from the Psalms, and 30 references to them, in the New Testament. Josephus, who wrote within the 1st century A.D., bears glowing testimony to the appreciation accorded to Daniel by the Jews. Says he: "He did not only prophesy of future events as did the other prophets, but he also determined the time of their accomplishment; and while the prophets used to foretell misfortunes, and on that account were disagreeable both to the kings and to the multitude, Daniel was to them a prophet of good things, and this to such a degree, that by the agreeable nature of his predictions he procured the good will of all men; and by the accomplishment of them he procured the belief of their truth, and the opinion of a sort of divinity for himself among the multitude." Such ardent testimony from one who lived nineteen centuries nearer Daniel's day than Dr. Farrar, hardly accords with the latter's theory of the low estimate of the book of Daniel. Again, the translators and compilers of the Septuagint Version of the Old Testament Scriptures are evidently against Dr. Farrar; for in their rearrangement of the Old Testament books they gave Daniel the position it now occupies in our English Bible. Here, then, we have the Septuagint, the New Testament, and Josephus, bearing united testimony against Farrar's explanation of the location of Daniel in the Jewish Canon.

Not in the official sense.

But why is Daniel placed among the last books of the Hebrew Canon? I am inclined to think that the late Dr. W. H. Green, a Hebrewist of eminent standing, gives the correct answer. According to his view it was the official status of the author that determined the location of his book or books in the Canon. Thus the books of Samuel, although historical books, are included among the Prophets because Samuel was *officially* a prophet. The personal office of the writer determined whether his book would be placed in the first, second, or third division. The books of Moses naturally stand first because his work was basic. He was the great constitutional organizer of the nation. His works, therefore, constitute the first division of the Canon. Then follow the works of a special class of men known officially as prophets. The last division is made up of the writings of inspired men, some of whom prophesied, but who were not prophets in

the official sense. If this be so, then it does not follow that the book of Daniel occupies a last place in the last division of the Hebrew Canon because the Jews regarded it with suspicion, or attributed to it an inferior grade of canonicity; but simply because Daniel himself was not classed among the official prophets. It is true that Jesus calls Daniel a prophet, and it is true that the prophetic gift was given to him in abundant measure. But the prophetic gift is one thing and the prophetic office another. Daniel possessed the former, but did not occupy the latter. Both David and Daniel are called prophets; but anyone can see that

the office of the one as king of his people, and of the other as a high official in the court of Babylon, differs much from that represented by such men as Samuel, Isaiah, Jeremiah, Ezekiel. Daniel, therefore, prophesies and writes as an inspired man, and not as one who wears the mantle of an official prophet. The Jews, therefore, out of loyalty to their principle of classification, place his book in the division in which, according to that principle, it ought to be found, and they place it, too, in immediate connection with Ezra, Nehemiah and Esther, books which, like Daniel itself, bear directly upon the history of the exiled people of God.

wonder we are moved when such a world-changing power pictures itself before our minds. Yet I ask what can "Reason" do to improve our natures and give us that priceless gift mankind never ceases to search for—peace? Reason may do much to improve our outward look, but what can it do to advance our inward perceptions? Reason is undoubtedly a great power in the world and has accomplished much, but we must not misplace it, for it has its own sphere, and that is, the servant of love. Love and reason are many times at variance; it therefore follows that their paths in such times lie in opposite directions. Reason may forbid you helping a destitute brother because of your knowledge of his associations with the curse of drink, but love implores you to assist that brother. If you gave way to love's entreaty, reason would fall into its proper sphere—that of the servant of love—and you would assist the destitute one in the most loving and practical manner. Can placed reason above love when he said, "Am I my brother's keeper?"

Love is God's law for creation, and it is as important, in comparison, as the law of gravitation to the planet on which we live. No other law can over-rule or improve it, because it is placed in us by our Creator.

Love is life, and is the power which holds us in position to be operated on by the Son of life. To use the law of gravitation again as an example, think of the latter's power to hold this earth in position to be operated on by the sun. As the law of gravitation is to the planet, so is the law of love to the soul.

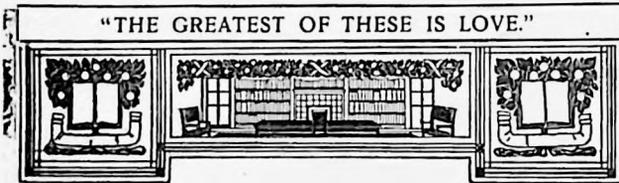
Love is the divine part of our nature—the chamber in which God resides. The life and death of our Master, Jesus Christ, which teaches us love, was for the great and eternal purpose of uniting us with him as he is united with the Father, a purpose fully defined in his wonderful prayer recorded in John 17. Love is that connecting link between God the Father and his children. Love is life itself, divine life, and must not be contaminated by bringing reason into equality, for love must rule reason, and not reason rule love.

As one reads the 13th of First Corinthians, the thought almost invariably is, what a perfect paradise for man, if this law of love ruled in the world—this love of the highest quality, love not contaminated by self. Selfishness is the mortal enemy of love. "Love seeketh not her own," but selfishness takes no other thought than how much she may own.

The power to love.

In order to study the power of love to the Christian in his work, in his possessions, and in his rewards, let us follow Paul's argument. The apostle gives us the eternal value of "fleshly" gifts, unaccompanied and uncontrolled by love. "Charity never faileth; but whether there be prophecies they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away" (verse 8). Of those powers inferior to love perhaps the greatest is that of prophecy. All through the ages

"THE GREATEST OF THESE IS LOVE."



By L. J. Thompson.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."—1 Cor. 13: 1.

These words were written by the Apostle Paul. They at once convey to us the great characteristic of the writer—depth and thoroughness of thought—a characteristic noticeable throughout all his writings. In the thirteenth chapter of First Corinthians the apostle gives us an insight into the greatest power in the world—a power which the world is apt to overlook, and therefore it is noticeable that subervient powers are conquered by it to the great disgust of those who do not realise its superior greatness. The greatest problems in human nature could be solved by the application of the love described by Paul. Problems such as armies, navies, social legislation might be past history if this love permeated the whole human race. However, to the practical mind it is obvious that love of the quality Paul expounded to the church at Corinth is very poorly understood and possessed in the world to-day, and before it could be substituted for the force and power at present in use to rule the people of this globe, there would need to be a wholesale change in the hearts of those people. As the world is at present constituted in regard to the moral understanding of its people, it is impossible to dispense with the power of physical force in ruling. There are many good people who hold the belief that non-resistance to the foreign oppressor is the only effective way to follow their Christian calling and also to rule the world. I am of opinion, however, that the time for such a change is not yet ripe, if ever it will be in our knowledge of time, and further I believe such a change would simply mean to hand over all rule and power to the unscrupulous. Let us rather plant the seeds

of love in the hearts of our fellow-men and work and hope for such growth that will fulfil all physical law. These are rather abstract observations, and may depart somewhat from the text of my subject, so I will now proceed to treat my subject more closely in terms of the text, i.e., in connection with our church life and Christian attitude.

The place of love.

Do we Christians possess a true conception of the place and power of love in preaching the gospel of Jesus Christ and his church on earth? In answering this query myself I feel that our tendency is to eliminate love too often, and use substitutes. Now substitutes are inferior, if not useless, in every action in our lives. How often we try to reason with the world instead of demonstrating the love of Jesus Christ. Let us look, therefore, into the greatest power given to man, and also compare its man-placed substitute. Love is the greatest power, and moreover it is a spiritual power. Many have attempted to define this power, but such definitions are invariably weak and incomprehensive, the reason being that we know very little about the power of love. However, we are blessed with an excellent example of it—the greatest example given to mankind—Jesus Christ. His life, teachings and death are a living example of the spiritual power of love.

Love is above all reason, however great. How often, alas, are we prone to be moved by that magical word "Reason." What mighty changes reason has made in our civilization! It has changed the light of a candle into that of an electric luminaut. It has economised labor, provided comfort, luxury and leisure all over the civilised world, and it is now deeply engaged in defining the rights of the individual. No

prophets have been much respected and have enjoyed a good taste of man-worship because of their superhuman gift. So much so has this been recognised that there have arisen many false prophets coveting worship, power, and money attached to the prophet's calling. The mind that penetrates the future and throws aside the veil which conceals the future is indeed a mighty power, but compared with love it is inferior to the Christian in his work for Christ. As a possession for eternity it is utterly useless, for prophecies shall fail.

The tongue is a member of essential importance in our consideration of greatness. The power of speech has been a large factor in changing earthly destinies. The inherent power of communication of knowledge possessed by every member of the human race has done much to make life congenial, to change false observations and conceptions, and generally improve our earthly existence. The tongue is a mighty power of influence, yet tongues shall cease and are therefore a useless possession for eternity. In our Christian work this power of tongues, unaccompanied by love, is no better than sounding brass or a tinkling cymbal.

Knowledge is another weighty factor which allies the human race with its power. It is closely allied to the power of prophecy. It, however, penetrates the veil which conceals the present. Knowledge is a greater power than wealth. It places the possessor in command over his fellows—yet the Christian is poorly armed who has no better weapon. Knowledge also is no possession for eternity, because it shall vanish away owing to its imperfection. Why try to carry imperfection into perfection?

Mainspring of action.

So much for man's greatest powers. What are the qualifications of that higher power, that it should rule every other power known to man? There is little need of any amplification upon Paul's description. To summarise Paul's statements of it, its qualifications are self-abnegation and honest love toward our neighbor and the truth. Seeking not our own, but our neighbor's good. This is the power that will lift men's lives out of hell. It is the power that continues into eternity, and is indeed a pearl of great price. It is an eternal possession. Why is it eternal and greater than those other powers mentioned? Because its influence, impressions, and work are felt, made and carried out in the only part of our natures which are eternal and beyond the grave.

Love is the language of the soul, and is therefore the planter of faith in the soul. This raises a point which I now take the opportunity of discussing, viz., that faith is born in the soul, not the mind. For Scriptural authority, Romans 10: 10 says, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." It is one thing to believe in something with all our mind, yet it is quite another and far greater thing to believe in something with all our heart and

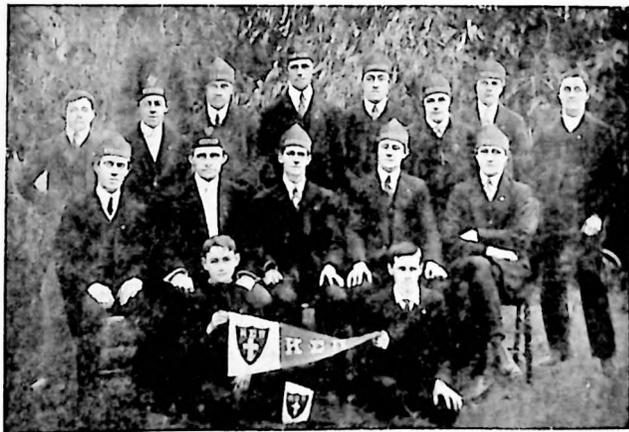
soul. The mind may believe something because of the certainty of that thing, which is made evident to the mind by observation and mathematical proof. There is surely no other course but belief. The heart on the other hand believes far greater than the mind because it believes that which is unseen and unknown. It believes without proof or promise. The mind may believe from observation, but the heart believes from affinity. Herein lies the great gift of God to mankind, which gift we sadly neglect by allowing our secondary powers to over-rule it. How many men may have been saved from atheism if they had thought less of the powers of their own mind, because the mind searches for proof before belief, and there shall no proof be given it. "The Jews require a sign, and the Greeks seek after wisdom," 1 Cor. 1: 22.

One of the most precious possessions of the Christian is that of intercourse with each other; for by such is our faith strengthened, our knowledge increased, and our hopes made higher. How often, however, does this intercourse fail to reach the soul and edify the hearer. Many appear to have lost the power of spiritual speech—love. Love is the language of the soul. Selfishness and self-love are very apt to creep into our Christian intercourse with the result that nothing of value, only empty sound, reaches our hearers. Straining after effect in our physical powers to impress our hearers very often has the motive of self-glorification, and is born of love of self. Such will not speak to the soul, but will tender to the worship of man through the agency of the mind. The apostle says, "And though I bestow all my goods to feed the poor, and I though I give my body to be burned, and have not charity, it profiteth me nothing." This may appear to be a wild statement, but upon examination in the light of love's communicating powers, we can see its truth.

Let us not, therefore, place philanthropy above love. Philanthropy, as the word is known to the world to-day, defines action. Love, on the other hand, defines motive. Philanthropy (action) shall profit us nothing and shall pass away, but love (motive) shall remain an eternal treasure.

"For in Jesus-Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love, Gal. 5: 6 Faith which worketh by love. With this truth I conclude, for it places all our secondary powers in their right place. Love is the mainspring of all true action, and will set in the proper motion all our secondary powers. Let us see to ourselves that nothing is hindering this mainspring, and then will our secondary powers in all their beauty and power accomplish great and eternal things. Love is the root, without which the branches will never bear fruit. "And now abideth faith, hope, love, these three, but the greatest of these is love."

There is no man so angular or crotchety that we cannot get along with him if we love him. We must remember that we are just as crotchety from his point of view. Probably the only reason why God is able to tolerate us is because he loves us. There are some people who are always ready with some little word that makes others more easy to get along with. They have the gift to detect in them, and to set forth in a pleasant way, features of character that smooth down and oil over some small antipathy we may be indulging in. It does not change anything, but helps us to tolerate it with serenity, which is a good deal. Love might be in part defined as the art of getting along comfortably with people we do not quite like. Love is more than that, but it is a good deal in being that.—C. H. Pughurst.



Kappa Sigma Pi Society, Church of Christ, Prospect, S.A.

Edward Lewis.

On Friday, May 23, at 4.30 p.m., the spirit of Bro. Edward Lewis took its flight to be "for ever with the Lord." He was known all over Australasia as "the Grand Old Man of the New Zealand Churches," and the news of his passing away will revive the most tender and affectionate memories in the minds of hundreds of people who benefited and were blessed by his life and teaching in the years that have gone. Born on July 21, 1831, at Pillgwenly, Monmouthshire, South Wales, he came to Wellington, N.Z., with his parents in 1842, when he was eleven years of age. His father was the superintendent of the first Wesleyan Methodist Sunday School in N.Z. The following year the family removed to New South Wales. On July 31, 1852, at the house of Albert Griffin, corner of Pitt and Goulbourn-sts., Sydney, he was married to Mary Andrews, the ceremony being performed by Mr Benjamin Chapman, Methodist minister. At an early age he was connected with the Wesleyan Methodists, but in August, 1853, having received from the New Testament Scriptures the fuller light of divine truth, he was baptised, along with Joseph Kingsbury and John Standen, by Bro. Albert Griffin. For nearly 60 years he has been a loving, faithful and fearless preacher of the gospel of Christ, and an honored instrument in God's hands in leading hundreds of men and women into the knowledge of the truth as it is in Jesus.

On Lord's day afternoons, for several years, he used to speak in the open air in Hyde Park, Sydney, to the crowds who resorted there, inviting and answering questions at the close of his discourse; and this arduous training helped him greatly and fitted him for the strenuous work of his after life. Many times he has been engaged in public discussions with sceptics, sectarians, Spiritualists, Freethinkers, and Seventh Day Adventists. With a quiet, patient dignity and strength, born of his unflinching trust in God, and wonderful knowledge of his revealed will, he always emerged from these contests with credit to himself and the church, winning the admiration and respect of friends and opponents alike.

The cause of New Testament Christianity, both in Australia and New Zealand, has had in him an able and uncompromising advocate. During his three years' engagement with the church at Prahran, Victoria, there were not additions to the membership. Many to-day can look back with thankfulness and pleasure to the time when he labored there, and to the work done by him in connection with the church at Enmore (Newtown) and the surrounding districts. In New Zealand he has labored faithfully at Dixon-st., Wellington; Auckland, Albert Land, The Thames, Christchurch, Nelson, Spring Grove, Waititi and other places. He will long be remembered for his unswerving loyalty to the truth; for his humility, and for his teaching upon such subjects as "The Love of God," "The Church," "Organic Christianity," and "The Plan of Salvation." We miss his erect and noble form, and that glorious voice of his, so powerful, and yet so sweet and musical.

On July 31 of last year, Bro. and Sister Lewis occupied the central position in a large and happy company of relatives and friends at Belgrave, when they celebrated the 60th anniversary of their

marriage day. Now he has gone to that land "where everlasting spring abides, and never-withering flowers," to be with the dear Saviour he loved and served so well. Our beloved Sister Lewis, bereaved and widowed now, is bearing her trial and loss with Christian fortitude and patient resignation. A wonderful help and comfort to her is Ivy, grown almost a woman now, and she is surrounded by affectionate relatives and friends. ("God doth not leave his own.") While we all feel the loss we have sustained, we must not forget that our sister has done a noble work in her sphere. "Her children have risen up to call her blessed," and by her skillful, tactful management in the home she has to a great extent made possible the good work done by Bro. Lewis. She is grateful for the many kind and thoughtful expressions of sympathy and affection, and is look-



EDWARD LEWIS

ing forward with firm trust and confidence in the glad reunion by and-by.

"We shall meet our loved and own,
Some sweet day, some sweet day;
Gathering round the great white throne,
Some sweet day, some sweet day;
By the Tree of Life so fair,
Joy and rapture everywhere;
Oh, the bliss of over there!
Some sweet day, some sweet day!"

On Lord's day, May 25, the burial took place at the Fox Hill Cemetery, about a mile away from the late home of our departed brother. The day was beautifully fine, and a large crowd assembled from all parts of the district to pay the last tribute of respect to one whom to know was to love and to revere. Between 40 and 50 vehicles joined in the procession from the house to the graveside, where nearly 400 people had congregated. It was a gloriously fine day, clear and bright, and the scene on the hillside in the cemetery will not soon be forgotten. As the solemn, comforting words from God's book, "Blessed are the dead which die in the Lord," so often uttered by him on similar occasions, were read over his grave, a sense of their less seemed to fill every heart, and many tears were shed. But it was a triumphant scene, for death had no terrors for him. He has now received the fadeless crown reserved for those who have "fought a good fight, and kept the faith." Geo. D. Verco, of Nelson, conducted the service very impressively, and he was assisted by J. G.

Price, district evangelist. The hymns sung were Nos. 499 from the morning hymn book, and 104 from Sankey's, and the singing was very sweet and beautiful. As we left that spot to go to our homes, we realised that this world was poorer now because our Bro. Edward Lewis had gone to his eternal reward.

On the following Lord's day, at 4 p.m., a memorial service was held in the chapel at Spring Grove, and the audience filled the building. G. D. Verco presided over this meeting, which commenced with the singing of hymn No. 647 from Sankey's book. The other hymns sung were Nos. 697, 499 and 301. Appropriate addresses were delivered by S. J. Mathieson, C. B. Telenius and J. G. Price. Their earnest words touched all hearts, and many were visibly affected as incidents from the life of our departed brother were given, and we were exhorted to follow him as he followed Christ. The present generation may never properly appreciate him, but generations yet unborn shall know his worth and speak his praise. Such is usually the history of men who have towered above their fellows.

Believing the Bible with all his heart, perfectly satisfied with "the Word," "the Will," and "the Way of the Lord," he was simply a Christian—"only this, and nothing more," and his greatest joy was to "earnestly contend for the faith which was once for all delivered unto the saints"—pure, unadulterated, uncondemned Christianity. Let us all so live that "some sweet day" we may meet him, and know him and love him in "that land of pure delight," where sad farewells are never spoken, and "where life is eternal and a treasure sublime."

Fallen on Zion's battlefield, a soldier of renown,
Armed in the panoply of God, in conflict slain
O'er him.

His helmet on, his armor bright, his check un-
blanched with fear,
While round his head there gleamed a light, his
dying hour to cheer.

Fallen, a holy man of God, a minister indeed,
A standard-bearer of the cross, mighty in word
and deed!

A master spirit of the age, a bright and burning
light,
Whose beams across the firmament scattered the
clouds of night.

Fallen, as sets the sun at eve, to rise in splendor
where
His kindred luminaries shine, their heaven of this
to share!

Beyond the stormy battle-field, he reigns in
triumph now,
Sweeping a harp of wondrous song, with glory on
his brow.

"Blessed are they that do his commandments,
that they may have right to the tree of life, and
may enter in through the gates into the city"
(Rev. 22: 14)—W. R. Glover, Geo. D. Verco.

There is not an hour of youth but is troubling
with destinies, not a moment of which, once
past, the appointed work can ever be done
again—Ruskin.

No aim in old age can be nobler than to arrive
at death with a spirit enriched and matured by
the possession of purified bliss. No aim in youth
and manhood can be better than the winning of
them. Nay, we may even measure the hidden
force of life within us by the depth of our sorrow.
—S. J. Brooke.

In the Realm of the Bible School

THE PASSOVER.

Lesson for August 10, Exodus 12.

A. R. Main, M.A.

We come to the last of the ten plagues, and the most terrible of all. The firstborn of man and beast in Egypt were slain, and Pharaoh was sufficiently impressed thereby to urge Moses and Aaron to lead the people of Israel forth from Egypt.

Christ our Passover.

As we read the account of the institution of the Passover, we shall not be concerned with it simply as an interesting episode in Jewish history. As the children of Israel, we shall be disposed to ask, "What mean ye by this service?" (Ex. 12: 26); but we shall not be quite content with the answer these children received. The paschal lamb was typical. The apostle says, "Christ our Passover is sacrificed for us" (1 Cor. 5: 7). There may be many points of comparison between the passover lamb and Christ. We may enumerate a few.

1. The lamb was to be unblemished. Jesus is definitely referred to as the Lamb of God (John 1: 29). Peter speaks of the "blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1: 19).

2. The lamb was to be a male of the first year. Christ died in the prime of his life.

3. The lamb was slain between the two evenings. Jesus was offered at the season and hour of passover sacrifice (Matt. 27: 45-50).

4. Not a bone of the lamb was to be broken. This is expressly said to have been fulfilled in the case of Jesus (John 19: 33, 36).

5. The paschal lamb must die, or Israel must. The blood spoke of deliverance and salvation. So the shedding of Jesus' blood brings remission (Heb. 9: 22; 1 Pet. 1: 18, 19).

6. The passover was to be eaten without leaven. Paul says, "Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor. 5: 8). Paul's "feast" has no reference to the Lord's Supper; still less to our modern Easter. He is giving a figurative characterization of the whole Christian conduct of life. Dammelow puts it, "As Christ has been sacrificed, the days of the spiritual feast of unleavened bread have begun; and consequently every vestige of impurity and malice and sin must be rigorously excluded."

Our lesson is styled "The Passover." The Hebrew *Pascha* (Greek, *Pascha*) and the English *Passover* have exactly the same meaning—to "pass over" or "pass"—and they are derived from the fact, mentioned in v. 13, that the destroying angel would pass over all houses wherein was the blood of the Paschal Lamb, and not destroy the firstborn there. Some have believed that "there is perhaps also the idea expressed by the phrase 'under the shadow of his wings,' the angel spreading his protective wings over the house to be saved from destruction, as in Isa. 31: 5."

A new era.

It is interesting to find in Ex. 12: 2 the beginning of a new epoch. The day of deliverance was New Year's Day. The month was to be the first month of the year. The old bondage was to give place to freedom; servitude to national life. A fresh start was made. We need not dwell here, but it is interesting to think of a fresh count with the day of deliverance. The years of bondage were uncounted, to be forgotten. There is a parallel in the Christian's experience. He really begins to live with his conversion. Before he is dead in sin; now he is alive in Christ. Dora Greenwell has a little poem, suggested by an inscription on a tombstone in Wales, which tells of a man who died at the age of eighty, after a Christian experience of four years' duration:

"If you ask me how long I have lived in the world, I'm old, I'm very old;
If you ask me how many years I've lived, it'll very soon be told,
Past eighty years of age, yet only four years old."

The substitute lamb.

We have already noted that the lamb when in life had to possess certain characteristics. God did not let the head of the house choose just any animal. The shepherd could not take a weakling from the flock, and say, Well, it will not be much loss, as I fear it may die, anyway. It must be a male of the first year and without blemish (v. 7). Had another been chosen, then the house had no promise. Just so, the world's Redeemer, the Lamb of God, must be flawless. He who had ever sinned would have forfeited his own life, and could never give that life as a ransom for others. They who had Jesus' character in certain particulars, praising him as the best man who ever lived, but who yet come short of attributing to him absolute perfection, would deprive us of our Redeemer. We are sinners, and want more than a model; we need a Saviour.

We reflect again that the lamb when alive might have had all the qualifications, and yet the Israelitish household have mourned a son. If the lamb were not slain, then it could not save. Had the father tethered it alive at the doorpost, the destroying angel would have entered the house. A flawless Christ is not all we want. He died for our sin. Peter would say of Christ's death, "Be it far from thee, Lord"; but Jesus responds "Get thee behind me, Satan." They who would be so much concerned with praising the spotless life of Christ as to exclude the atoning death, would deprive us of our Saviour.

Yet more: A slain lamb would not suffice. The blood must be sprinkled, and sprinkled on the right place. God was going to save; but the people must comply with the conditions. The people have a certain part to do, not in the way of procuring redemption, but in accepting it. This principle holds good in the present dispensation, and much confusion and injury have arisen because of a neglect of it. Christ tasted death for every man; he died for all—yet all are not saved. Provision is there for the salvation of all; but all have not availed themselves of it. We must appropriate

the benefits of Christ's death, which is the ground of our salvation.

Passed over for the blood's sake.

"The blood shall be to you for a token upon the houses where ye are; and when I see the blood I will pass over you" (v. 13). Bonar has the following statement about this blood: "1. It is the blood of separation. That blood was sprinkled on doorpost and lintel, and by this Israel was separated from Egypt. The difference between them was marked by the blood. 2. It is the blood of protection. 'When I see it I will pass over.' The blood was Israel's shield. God says, 'When I see,' The blood is ever before him. We do not see it. It is outside, beyond our vision, shed eighteen centuries ago. But God sees it, and that is our security. 3. It is the blood of deliverance. It is not merely protected in Egypt, but it is delivered out of Egypt. It was this blood that saved. 'I gave Egypt for thy ransom.' There is death for Egypt, but life for Israel. Pardon and set free, Israel turns its back on the land of bondage. That blood was the opening of his prison doors. It is still the blood that sets us free. 4. It is the blood of doom. It was doom to Egypt. It was merely said, God is for Israel, but he is against Egypt; may there is death for Egypt, for Jehovah's enemies. It is still the blood that condemns; for all who are not under its shield there is only death; it seals the sinner's death; the wrath of God abideth on him; the blood that would have saved you now dooms you."

"When I see the blood"—not when He sees our tears, our works, our merit, or hears our sigh and groans. Men are not saved by merit of theirs. All need the blood. We must get all the houses were alike. The meaning: but and the house of Moses were alike passed by because of the sprinkled blood. All the people were alike and were saved on precisely the same terms. So it is now. God respects no man's person. There is no way of life especially designed, for the great, the learned, the moral. None is so good as not to need Christ; none is so bad as to be beyond his love and power to save. There is one way of life for all.

How simple was that which God asked the Israelite to do! We may picture an Egyptian nobleman riding past a humble cottage, with the head of the household hugging Jehovah's word. When the noble reached his palace, he laughed with his companions at the foolish freak of the Israelite. Yet it was the noble and not the peasant who was foolish. "In the morning that courier mourned the death of his firstborn. The sinner's obedience to Christ is a very simple thing. Jesus has not asked us to do much. There may seem little connection between the simple requirements of the gospel and the greatness of the promised salvation. Let us not neglect obedience on that account.

Did anyone of Israel fail to do as God asked? We know of none so foolish. Yet people to-day, believing in the facts of the gospel, will postpone an obedience and jeopardise their souls. There is a legend to the effect that on the night of the passover a young Jewish maiden, the firstborn, was so troubled on her sickbed that she could not sleep. "Father," she said, "are you sure the blood is on the doorpost?" He replied that she had been ordered it to be placed there. But the girl was not satisfied, and insisted that she be carried out to see for herself—when, lo, the blood was not there! Immediately they hastened to do as the Lord's appointment, and she was saved. Her physical life was at stake. Let us not neglect the soul and miss the life which is life indeed.



FOREIGN MISSIONS

Report from Baramati.

In April we opened work at Sansar, eight miles south-east of Baramati. Wamanrao and his wife went along and lived in a tent in the compound of the Engineer's bungalow there. Daily preaching was carried on, and the following villages were regularly visited:—Sansar, Lakhi, Lamjichiwadi, Limbodi, Dhakalwadi and other smaller Wadis. In addition to this regular preachings were held among the coolies that are engaged on the excavations in connection with the enlarged canal. Sansar will be a good centre for a preacher as soon as one can be spared for the place, and arrangements be made for permanent occupation there.

The embankments for the new railway from Dhond to Baramati are now completed, and the bridges over the rivers are well under weigh, and all permanent station buildings are almost finished. As soon as the material for the permanent way arrives from England the lines will be laid down, and we hope to see the railway running in December next. This will be a great boon to us in our district evangelisation work.

In May a terrific storm passed over Baramati and the surrounding country. Trees were broken and many large ones uprooted and strewn across the roads. Over 200 tons were lifted off the Bungalow at Baramati, and smashed, despite the fact that all those around the edges were wired down. Several buildings in Baramati town collapsed and much damage to property is reported.

At Tandulwadi the rain storm was so severe that the people of that place filled two carts with wild deer that were either killed or disabled by the huge hailstones that fell.

So far, the prospects of a good monsoon and beneficial rains appear very hopeful. Not since we have come to Baramati has there been so much rain up to the present date. It will be an untold blessing to the poor people if they get good rains, after so many years of scarcity; the water in the wells all around has been very low for years.

There was an outbreak of the hot-weather cholera in this district in May, but it did not last long, as the heavy falls of rain towards the end of the month seemed to clear it away. It was very severe amongst the people working on the canal, south-west of us; in one spot twenty-one corpses were found under one tree. Again we have to thank God that no cases occurred amongst our Christians on the compound.

Three of the new houses for the use of Christian families are now completed, and in occupation. These places are much appreciated by our workers, after having to live so long in small rooms, where, when the parents and two or three children lay down to sleep there was hardly room for the goat and kid, and of course there had also to be put in, or the wolves would carry them off at night. We shall probably have to make some

arrangement for a fold for these animals, as every family has at least one, and they help to keep the young children in good health with their rich milk.

A small day school has been in progress at Baramati for the past three months; about fifteen children from the town attend, and there are about twelve Christian children also attending. It is in charge of Rataner S. Rathod, who is also in the early mornings and evenings in charge of the reading room in the town. The children also attend on Sunday mornings for a Sunday School and appear to enjoy this.

The walls of the new weaving shed are now nearing completion.—H. H. Stratton, Baramati, India.

Good News from Diksal.

The Lord has blessed us through another month with health and strength to carry on the work at Diksal. We have met with much encouragement from the people as we have travelled from place to place preaching the word and seeking by some means to win souls for Christ.

You will be pleased to hear that we have at last had copious rains at Diksal which have set the people's hearts rejoicing again. The farmers are now busy sowing their early crops and everything already is beginning to look green and pleasing to the eye.

Our men on the well work have had to cease, because the well is nearly full of good water, so this difficulty is at an end, at least for six months. We have purchased cotton seed, and are now sowing this in the home field. This is the best paying crop if we get good rains this year.

The new preacher arrived on the 28th ult., and is starting his work in this district, and will be living at Rajagow, about three miles from here. He and his wife and family of six children should have some influence upon these people. I have heard him well spoken of as a good worker, and also a soul winner, and we are fortunate in securing this man and his wife.

We have had good meetings among the people this month. Numbers have heard the Word and are interested in the gospel story. We have had good crowds listening to the gospel every Sunday in the Bazaar. After we had finished preaching to-day two men came and fell at our feet and said "Truly the teachings of Christ are from God." The general tone of the people towards the gospel is improving each month I report. I believe it will not be long before there will be a nice community of Christians formed at Diksal to witness for Christ. We continue our daily prayer and Bible readings, and good interest is shown in the exhibitions of portions and verses.

The medical work still continues to keep up, and I think is about able to hold its own financially

now, so this work means that the people themselves are paying for the gospel to be sent to them.

We had 52 patients with various ailments to whom we gave 169 treatments. There is one very interesting case just returned with several patients from his village forty miles away. He is a Marwari merchant, and has money and property, etc. Twelve months ago he came a real wreck from dyspepsia to our dispensary, and I had him under careful dieting and treatment for two months, during which time he heard the gospel daily, and was so impressed with what he saw and heard that he, too, decided to take the name of Jesus daily, and pray to him. Well, time went on, and he got well enough to go home and continue the dieting and medicine. We gave him some Gospels and tracts to read, and now, after two months without any tidings of him whatever, I was surprised to see him again at the dispensary yesterday. As soon as he saw me, the first thing he said was "Sir, Jesus' name is very sweet to me now." I asked him many questions, and at last came to the point of his business with me. He said, "Sir, I have been blessed, and now I have brought two of my old friends to be helped too. I have been teaching them how to take the name of Jesus, and now they have faith in his name," and sure enough the two dear souls had heard of Jesus from our old patient. This is very encouraging to us, for we do so much for many from whom we never hear again; but no doubt even these are bearing testimony to the power of Jesus among their own people. I thought you might like to hear of this case. The school is still keeping up with a daily attendance of 24 boys and girls. We have several more scholars coming to the school on July 1. The lads show a good deal of respect to their teachers, also to the Christians on the compound. They are getting along nicely in their studies, and seem most anxious to learn.

The Scripture sales have been encouraging. Although the figures are small, yet there have been cases we have met who received their first knowledge of Christ from reading some of these portions sold at Diksal station. We see by all means and by all waters, and we know not which shall prosper. "God giveth the increase."

Our Bible women report good times in the homes of the people. Many are interested in the gospel and ask some very good questions about Christianity. One woman had a peculiar idea of Christianity. She said "Missionsaries just went about kidnapping men and women, taking them to the bungalow and forcing them down their throats. They become defiled, and have to remain under the Christian religion for ever more." But our women were soon able to explain this away, and told the woman the facts of Christ and his teachings. More homes are opening to the gospel, and the people are disposed to learn of Christ.

We have had no sickness on our compound during the month, and everything seems to be showing for progress. "The Lord truly has been gracious." Please thank the Lord for their prayers and interest on our behalf. With love to all.—H. Watson, Diksal, India, June 1, 1913.

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New Zealand.

CHRISTCHURCH—The exhortation last Sunday morning was from Bro. Mason to the "One-Fallen Man," while Bro. Gable preached at night on "The Broken Wall." The Children's Mission Band now has over 20 members, and is growing in interest. On Wednesday evening an address was given by Mr. C. Mackie, secretary of the Peace Council, on the compulsory clauses of the Defence Act, discussing the very interesting scheme. The Band of Hope, which met Thursday evening, gave a good programme before a fair audience.—P.S.N., July 12.

OAMARU—Our sale of work resulted in a profit of £65. This has helped to reduce our building fund debt. A few brethren purpose giving £50 for next year's sale of work, and with the present ordinary means we will then have it reduced to about £200. Bro. Doreen recently visited the church and enabled Bro. Mathison to give Tamaru church his services for a Lord's day. The usual meetings are well attended and interest is good.—P.S.N., July 10.

TIMARU—The meetings are continuing well, there being an average attendance of about 500 persons for breaking of bread. We had an evening service for the first time. L. M. Doreen being with us. He spoke both morning and evening, and was much enjoyed. On June 15, Bro. Doreen was with us again, and spoke morning and evening. R. Clarke, from Gore, was also present, and helped in the service. Such services are very encouraging and helpful to the few struggling brethren here.—W.E.T.

INVERCARGILL—This being "World's Sunday School Day," the services throughout the day, conducted by Bro. Bull, were in keeping with the subject, the children of the Sunday School forming a large proportion of the audience both morning and evening. Good meeting at Aynard also, for the breaking of bread this morning. On Thursday evening last, at our mid-week prayer meeting, we had a pleasant visit and stirring address from Bro. Doreen, a New Zealand boy who has spent some years in U.S.A., fitting himself for the work of the land of his birth. He has been engaged by the Home Mission Committee for 12 months' evangelistic work in various prairie centres in the South Island before returning to the land of the Stars and Stripes. We pray that his efforts in soul-winning may be successful. Our hearts have been moved by the news of the sudden death in the North Island of Bro. W. D. Little, who for some years filled the position of evangelist of the church in this place. The sympathy of all the church members goes out to Sister Lisle at this time in her sad and sudden bereavement.—P., July 13.

Queensland.

WEST ULVERSTONE—We have again started our monthly Band of Hope meetings. Mr. A. Taylor opened the meeting, and gave a stirring address to the children. Songs, recitations and prayers were rendered by the Bible School children and friends, and an address from the writer on the evils of strong drink. Several good pledges.—H. Dent, July 18.

BRISBANE—Elsewhere will be found official reports of the progress of the Federal Mission in Brisbane, under the leadership of Bro. Griffith. We desire to record our appreciation of the splendid way in which Bro. Griffith is carrying out his

part of the programme. He is telling the people in all its fulness, and we have the joy of seeing men and women stepping over the line into the kingdom. Last Lord's day Bro. Griffith exhorted in the morning from John 21: 15-17, a splendid address on the theme "The Test of Love." Fifteen who had come in during the mission were welcomed by the church. At night July 20 assembled to hear the address on "Christian Baptism." We have been glad to have the association of Bro. Rodger, Cockcroft, Forbes and Bulgin during the mission in various capacities. The churches who have given them the opportunity of attending and working in the mission will be richly rewarded by the uplift and added enthusiasm that will result from their time in the Brisbane mission. Brethren everywhere, pray for the mission. We are not seeing the many coming into the kingdom that we would like, but join your prayers to ours that the closing weeks of this year may be fraught with great victories for the Master's glory.—L.G.

Tasmania.

LAUNCESTON—Yesterday all meetings were splendidly attended. Bible School growing. Evening service, a packed house, many unable to get in, some standing all through the service. Bro. Swain delivered a splendid address. At the close six made the good confession. The church is now reaping an abundant harvest. Our Foreign Mission offering amounted to £20 (£3/10/- Dorcas Class, 12/10/- collection). The church is rejoicing in the splendid result.—N.J.W., July 21.

HOBART—It has long been our desire to have the younger sisters interested in the work of Home and Foreign Missions, and for that purpose the Hobart Sisters' F.M. Committee issued written invitations for a social evening last Thursday, at which about 50 were present. We had two visitors, Miss Soundly and Miss Coote, who have been in India and West Africa, and they spoke of the needs of those at home to work and pray for those in foreign countries. Sisters by Sisters Kingstone and Hayden were effectively given. Misses Whitworth and Hayden also spoke of class work needed and done by the class. A committee of young women was formed, and after refreshments the meeting was announced for the next week.—A. E. Whitworth.

West Australia.

NORTH PERTH—Wet and stormy weather has somewhat marred the attentances at all our meetings. Selye, Bro. and Sister A. Eaton have left us to take up the work at Northam. We shall miss them, and our prayers, but they have our best wishes, and our prayers, for the fullest success in their new field. We established a good record in our Foreign Mission offering this year. The amount contributed to date is £8/13/9.—Albert J. Ingham, July 15.

New South Wales.

INMORE—At the service this morning D. R. Hall was the speaker. Miss Robinson, of Banga, was present as a visitor. At night a short Bro. Hingworth made touching reference to Bro. Fisher's Christianlike character and devotion to his duty. His anthem, "Crossing the Bar," was specially rendered by the choir. The meeting was good, considering the inclemency of the weather.—E. J. Hilder.

NORTH AUBURN—Good meetings both morning and evening yesterday. Two Methodist brethren visited us at our morning meeting to observe the manner of service we have. W. C. Suggs, husband exhortated. At the gospel meeting F. C. Gillies preached to us for the last time as our evangelist. He leaves at the end of the month to go to the church at Paddington. The church here was grieved to learn of the death of T. B. Fisher. We commended his wife and family to the care of our heavenly Father. The Bible School is still progressing favorably.—Geo. Gray.

MOSMAN—Last Lord's day H. G. Harward, State Evangelist, gave a very helpful and encouraging address, and this morning W. Gale, Bible Schools Organizer, delivered a stirring address. At the services to-day the passing away of Bro. Fischer. T. R. Coleman held the memorial service this evening. L. Price, 258 Military-rd., Neutral Bay, has been appointed secretary of the Bible School.—S.G., July 20.

SYDNEY—Fair attendance at all services to-day. Bro. Bagley speaking at both services. At evening meeting gave fine address on "Lessons from the life of B. Fischer." The annual business meeting took place during week-end, but we have had for many years. An interesting feature of the meeting was the reports from representatives from the five various auxiliaries, and we are glad to report progress all along the line.—J.C.

HORSNESBY (Albert-st.)—Bro. Payne presided and elder Crosthwaite exhortated on John 14: 27, 28; 16: 33. Large number of visitors; good attendance of members. Time of meeting (10:30) meets with general approval; trains 9:15 M.M. Point, 9:10 Sydney, returning 12 and 12:15, being very convenient to all. An in memoriam service to pay respect to the memory of our late Bro. Fischer, at night. Bro. Payne delivered a stirring address. Church crowded. Everyone deeply moved. Extensions fast nearing completion. £200.23.000 left of £100,000 who will help us to get this amount?—Thos. E. Rofe.

BELMORE—F.M. offering amounts to £12.—J. North Rodger, July 21.

ST. PETERS—The opening of our new chapel made the hearts of the members overflow with joy. We can rejoice and give God all the praise. Bro. Carter presided over the table, and we had as visitors Bro. and Sister Green, from Hawthorn, Misses Lewis, from Enmore. Bro. Green exhortated on 1 Peter 3: 15. At evening service Bro. Green delivered the good message. The theme was "The Kingdom of Jesus."—A. Fraser, July 21.

CANLEY VALE—The service this afternoon took the form of an in memoriam to the late Bro. T. B. Fischer. He was the first evangelist engaged by Canley Vale in conjunction with Reakwood, and this was Bro. Fischer's first engagement after his college course of study. Bro. Fischer was well liked when among us, and he left a never-fading influence in this district. Our deepest sympathy and earnest prayers go out to the widow and children.—A.O.W., July 20.

ROOKWOOD—Lord's day, 14th inst. we had the pleasure of Bro. Collins' company and exhortation. In the evening Bro. Williams presided. Bible School, very good average attendances. This morning we had a visitor—Sister Miss Rickard, N.Z. G. H. Browne, Belmore, who was our speaker. In the evening the gospel service, Bro. Williams the form of an in memoriam service, Bro. Williams conducting and preaching to an audience larger than usual being present. A manifestation of love and respect to our late Bro. Fischer. We feel his loss, as he was a very able and successful minister of the church. We commend the bereaved and sorrowing ones to the great love of God our heavenly Father and the word of His grace.—M.A., July 20.

ERSKINEVILLE—On July 15 we held our anniversary tea and public meetings in our new chapel, John-st. and it was a grand success. About 300 people sat down, and nearly 400 attended the public meeting. At the public meeting a new scheme was launched to pay off our debt on the building, and a large sum was raised in response. If any want to help, we will share certificates, payable at the rate of 1/2 per share per quarter. At that meeting also the officers pre-

ented a photo. of themselves and the church to the Clydeville. The mission services have been continued all the week. Sunday, July 20, we had another great day. Bro. Harward addressed the church. In the afternoon F. T. Webber presented the banner to the winning class. (Miss Sumell's) in the recent contest. At night Bro. Harward preached, and at the close one made the good confession.—Geo. Morton.

PETERSHAM—July 13, good morning meeting; quite a number of visitors; Sister Miss Smith, Maryborough, Q.; Sister Phillips, N.Z.; Bro. Sherwood, Paddington, Qn. Crawford exhorted. We gave the night of fellowship to Sister Smart, baptised a week ago. The half-yearly church business meeting was held on Wednesday. There was a good attendance. The secretary read his report. The treasurer's report showed that we still have an overdraft which we would like to wipe out. Our anniversary tea meeting was a financial success. July 20, we had the pleasure of receiving into our fellowship Bro. and Sister Harry James, by letter from Broken Hill. Bro. James was a member with us for a number of years before he went to Broken Hill. We were also pleased to welcome back one more Bro. J. Pezzer, who has been away in the country for a few months. We are sorry to lose Bros. and Sisters Avenell, who are moving to Paddington. Bro. Coleman spoke a few suitable words at the gospel meeting in reference to our late Bro. Fischer. Suitable hymns were sung. A memorial service will be held next Sunday night to our late Sisters Quintin and Digges.—I. J.

South Australia.

HINDMARSH—On July 9, the quarterly church business meeting took place. Financial report showed income, including balance from previous quarter of £26/11, £100/8/6; expenditure, £65/14/6, leaving credit balance of £144/15/11. P. S. C. E. report by the secretary, T. Richardson, was very encouraging; they have a membership of 50, with an average attendance of 23; income, including balance for previous quarter, £27/10/10; expenditure, £19/11/6; missionary, £13; balance in hand, £106/16/6. The following have been assisted by the Society during the quarter: Educational work, Diksal, India, and Pentecost Island; Bibles to Baramati, India, Congo, Africa. The School report by S. Brooker showed that the new system was working satisfactorily. Young Ladies' Sewing Class report by Miss P. Snook showed good work being done. Foreign Mission report by A. Glastonbury was very satisfactory. The committee had been asked to send along their usual quarterly quota of 10/6/6 towards support of Bro. and Sister Struthers, and they have done in haste towards the next payment. G. Robert has elected deacon. There will fill up a vacancy that had occurred. Sunday, July 6, the duplex system of envelopes was inaugurated. One for ordinary contributions, the other to accumulate liquidating debt on church property, which amounts to £225. The result so far is satisfactory. £116/11/6 having been raised the first day they were used. The F.M. collection was also taken up, our appointment being £30. So far we have received over £22.—J. W. Snook.

NORTH ADELAIDE—Feeling references were made at last Sunday's services to the death of T. B. Fischer. Nemois was his spiritual inheritance. At a public prayer was offered by Dr. J. C. Verco, one who had been such a help to him in the guidance and grounding of his spiritual knowledge.—A. Downs.

QUEENSTOWN—Bro. Lawton presided, and Bro. Brooker made special reference to the passing of Bro. Fischer. In the afternoon Bro. Brooker conducted the services of the pulpit. Sunday with the Youth Men's Class, our third year present. The building was crowded to hear our brother preach. One young man made the good confession. To-day completes eight years' labors in the church, here by Bro. Brooker.—A. C. July 20.

MALLALA—Bro. and Sister Miss and Miss Goodwin arrived here on the 9th. A welcome meeting was held on the 10th. To-day, helpful

and earnest addresses were delivered by Bro. Goodwin. We have decided to hold our J.C.E. meetings on Sunday afternoon at the Bible School. R. Harris has resigned as supt. of the school, owing to his removal to Long Plains. We are glad to have Sister Mrs. R. Smith, from Mile End, as a teacher. She has been appointed teacher of the infant class in the school. On the 18th the usual combined quarterly officers' meeting was held at F. M. Worden's home.—A.W.H., July 20.

NORWOOD—Good meetings to-day. Bro. Dickson took both services. His subject to-night was "Keeping the Ordinances." His remarks were based upon 1 Cor. 11: 2, 24, and Luke 1: 6. He delivered a very fine address. This afternoon Mr. J. H. M. Hawkes gave an address to the Adult Bible Class, his subject being "Evolution." Our F.M. offering has reached £58.—S.F.W., July 20.

SEMAPHORE—H. J. Horrell exhorted this morning. Bro. Taylor being at Croyd. Sunday School was fairly fine new scholars. Meeting at night a full one, when our evangelist preached to the men of Acts 26. Two married ladies made the good confession at the close.—J.

BALAKLAVA—This morning we had a good gathering under the Lord's table. Bro. Tuck presided. Sister Mrs. G. Bridgman was received into our fellowship by letter from Maryborough, N.S.W. Pleased to see meeting with us. Bro. Tuck from Point Street; Sisters Miss Ewers, Miss End; Miss Ethel Brecher, Semaphore; Miss V. Manning, Unley. Also pleased to see Sister Mrs. Ewers meeting with us again. Bro. Ewers exhorted, and made a special mention of the life of the late T. B. Fischer. To-night we had a good congregation, when Bro. Ewers delivered a fine address. F.M. offering has amounted to about £18.—P.H.R., July 20.

GROTE-ST—On July 17, at the quarterly business meeting of the church, Bro. Thomas was re-engaged for an indefinite period, four months' term, to give an evening address at the home of W. T. Magarey, A. Morphett, H. Morphett, Jordan, Peet and W. J. Manning were elected as deacons for the ensuing four years. The meeting sanctioned the borrowing of a sum of money for necessary extensions to the Sunday School. It was also decided to support our own mission in the foreign field through the Committee. We believe we shall be the first church in Australia among our brethren to do this. This morning E. R. Manning presided, and Bro. Thomas exhorted, special reference being made to the life and work of the late Bro. Fischer. We had with us Bro. Gosh, from Nantawarra, and Bro. and Sister Freestone, of Norwood. This evening, before a large congregation, Bro. Thomas gave a splendid sermon on "A Book that Stands the Test of Ages." A special collection in aid of the poor was taken up, the amount being £44 at Park-st. and £4 at Cottontown. It was decided that the F.M. offering amount to £20.—T.M.G., July 20.

UNLEY—The half-yearly church business meeting and social were held last Wednesday. Short interesting reports of the work of the church and the various auxiliaries were read, and told of much successful work. The number of the members' roll were 414 at Park-st. and 44 at Cottontown. It was decided that the elders should, in accordance with their recommendation, retire every three years, commencing at the end of this year, but be eligible for re-election. Rules to govern the nominations and elections were approved, and also amended rules for the nomination and election of deacons. Approval was also given to a scheme for inauguration of a "Church Debt Exinction Fund, by the issue of £1 shares, payable 1/6 per quarter for five years. Members will be asked to apply for shares, and it is hoped that the full number required to extinguish the debt will be taken up. Authority was given to the officers to make arrangements for a suitable young man to take up the work at Cottontown as early as possible. It is hoped also to start a cause at Clarence Park. This morning Miss A. Tremaine, of Wirring East, and Miss Alice Hiker, of the Semaphore, was also present at the Lord's table. Before his address Bro. Walden made

feeling reference to the death of T. B. Fischer, and Bro. Johnson led in prayer for the bereaved ones. In the afternoon Bro. Walden gave an address on the "Second Coming of Christ." A good number assembled in the men's class room. There was a good attendance this evening, when Bro. Walden spoke on "If a man die, shall he live again?" On the evening of August 3 the service will be special for our men's choir will lead the singing.—P.S.M., July 20.

PROSPECT—Our third of Holy meeting on Monday night was well attended. A good programme was arranged. We were pleased to have among our compatriots Mrs. Holland, Bro. Baker presided and fulfilled his position creditably. Bro. Willard presided for our men's class in putting into the C.E., which meets on Wednesday evening. At this morning's service Bro. Paterson addressed the members. Special prayers were offered for Mrs. Fischer in her late sad bereavement. At our evening meeting Bro. Paterson conducted a memorial service in memory of our late Bro. Fischer. At one time Bro. Fischer was supt. of the Bible School.—H. R. Reynolds, July 20.

HENLEY BEACH—On June 29, the Enlavellers had a surprise evening. We had a visit from the York Society. Bro. Gore, then of the York Society for the visit, which was appreciated by all. At the close refreshments were handed round. This morning Bro. Noble presided. Bro. Gore exhorted. In the evening Bro. Gore made special reference to Bro. Fischer. The sisters of the church have been at work again, a class has been placed in the church. The F.M. collection as it now stands is £111/11/11.—W. Stanford, July 20.

YORK—Splendid gathering under the Lord's table this morning, when E. Mossop presided and J. Swain exhorted. Feeling references were made to the late T. B. Fischer, and a very good address expressed for our esteemed Bro. A. Fisher in the loss of so noble a son. At the gospel service E. J. Patermoster preached a memorial sermon to the memory of our deceased brother, basing his remarks on Phil. 2: 7, 8, from which passage the late T. B. Fischer had derived a sermon in our building a few years ago. Our F.M. offering has reached the grand total of £225/5/6, being £125/5/6 over our apportionment. We hold our anniversary services next Lord's day, and also commence our gospel mission.—W.G.J., July 20.

Victoria.

BLACKBURN—Bright meeting last Lord's day. A young lady made the good confession at the close of the meeting. A. J. Fischer preaching.—A. T. Edwards.

NORTHCOLE—Good meeting at morning service. Bro. Clay exhorted. Three members received into fellowship. Gospel meeting well attended. Bro. Anderson preaching. Feeling references were made to the death of our companion in the faith, the late T. B. Fischer. Our Foreign Mission offering amounted to £162/4, as against £175/1st year.—R.C., July 20.

PRESTON—Morning meeting well attended. Foreign Mission offering realized the amount we aimed at, £10. Good attendance at gospel meeting. Three confessions. The Bible School is increasing in numbers each Sunday. The school is being reorganized, and the school would like to exchange books with any who so desire, or to receive gifts of same from those so disposed.—G.A.D.

MORELAND—An "in memoriam" service to our late esteemed Bro. T. B. Fischer was held on Sunday evening by Bro. Patermoster. His services are well attended. Our visitors on Sunday last included Bro. Holland, from Gooding, Bro. and Sister Southgate. We also had back with us, after an absence of about six months, Sister E. R. Anderson, who has been at Fatura. The plans for our new lecture hall are nearly complete. The envelope system is to be resorted to for church collections.—C.R.

TARADALE—Since last report we have held a six days' mission, conducted by Bro. Cambridge.

Continued on page 506.

Correspondence.

PICTURE SHOWS.

I have been interested in the articles entitled "Picture Shows," which have appeared in the "Christian" of the last two issues, because of those who have so faithfully labored to get municipal legislation passed for the cessation of picture-shows on Lord's day evenings in and around Melbourne. The questions in reference to this article which call for an answer are: "What would Jesus do?" and "What would he have us do?" in respect to the attraction of men and women to hear the gospel in these times of indifference and frivolity. "Jesus as exemplar" of Christian life and preaching. Did he hold a picture show to attract people to hear him? No. It was his loving and practical life which drew men and women to him. In the life and work of Paul, the great preacher to the Gentiles, did he ever convert anyone by holding a Lord's day evening picture display? I do not think he did. His endeavor was to live Christ, that Christ might be glorified in him. I think the church which is to be a factor in the practice of the Christian life and principles, Jesus said, "John 12: 31—shall be the church to attract men and women, if it lifts up Jesus in life and practice. I would like to ask where the line of demarcation could be drawn between the church which holds "interior gospel" displays, and the picture shows shown at the picture theatre on Lord's day evening. Take for instance two pictures, one from the famous book by C. M. Sheldon, "In His Steps," which appears in the article signed "J. W. Parslow," and the famous picture, "Quo Vadis," which is portrayed in some of the picture theatres at the present time. The former relates to Christian living, the latter to sacred history or Christian martyr, which is referred to from every platform. Here I stand with "Truth Seeker." If one is allowed, the other should be shut. This industry will go on inventing sacred pictures, so that they may give a display on Lord's day evening, and the law of God is not a time and place for all things. If this Lord's day trading is to be stopped, let us commence at the church first, and hold them other evenings.

Another question which comes to me is: "How does this influence the mind of thinking men and women?" I remember a church which held a number of "Interim services," and the impression made, I think, was not desirable. I heard a young person ask another, Are you going to church? The reply was, No, I am going to the moving pictures, referring to the interim service. This is not attaining to the highest reverence for the plan of worship.

I think the solution of the attractiveness of a church is its homeliness and Christlikeness. I write this unmercifully in any of our churches, but hope and trust that the churches will help to prevent the furtherance of these displays on Lord's day evenings—"Interested."

How easy it is for me to be misrepresented and misunderstood. I do not object to the use of a chart in a gospel service, or a picture, call it a Bible School, as your correspondent "Disciple of Christ" would imply. That, however, is quite a different matter from picture shows, and we must distinguish between things that differ. In the former case the preacher stands in the light and merely makes passing reference to the chart. The audience has the advantage that comes from seeing a preacher tell out the sweet story; in the latter case the lights are turned down and darkness reigns. In spiritualistic seances, I am told, the lights are lowered, and dim visages appear, while ever and anon supernatural voices sound out in the darkness. We don't want to see the evening gospel services like them "He that doth truth cometh to the light," etc. I prefer the light every time. Nor did I state that "Faith cometh only by hearing the word of God." I simply quoted the New Testament. But I would remind "Disciple of Christ" that the New Testament does not say that "Faith comes by looking at a picture." Acts 17: 11 is quoted to prove that the Bereans received

faith by "searching the Scriptures." They received the word which Paul preached unto them, and "searched the Scriptures" to confirm that faith, which was produced in their hearts by hearing the testimony of Paul.

Your correspondent, J. W. Parslow, jumps to the conclusion that I was aiming at him. Let me calm his mind by stating that I never once had him in my thoughts when penning the letter. But to refer to his statements about lantern slides on Sheldon's book, "What Would Jesus Do?" That book is largely of an imaginative character and speculative. The New Testament is the book that gives a direct account of "what Jesus did." We have something definite here to go upon. According to figures submitted re converts by the writer referred to one would conclude that far more converts are won by means of pictures used at gospel services than in the ordinary way. If that be so and legitimate, why not go in for moving pictures at once and come right up to date? But we are told (Acts 2) that 3000 converts were made by the presentation of the gospel in its facts, commands and promises. As to ecclesiastical buildings, etc., making for reverence and adding the devotional spirit of the New Testament book about this, "God help us if we are to depend on stained glass windows in church buildings and other material substances to help us in our worship of God." "God is a Spirit, and they that worship him must worship him in spirit and in truth, for the Father seeketh such to worship him."—"Truth Seeker."

Obituary.

PENFOLD.—On June 21, after less than one week's illness, our Bro. J. Penfold, aged 81, fell asleep in Christ Jesus. He was a very old country boy, having arrived in S.A. from the old country in 1840—73 years ago, and since 1858 he was a resident in the Balaklava district. More than 34 years ago he came into membership with the church, and with one exception was its oldest member, having associated with the church just after its foundation here. Although his end was comparatively sudden, he was not unprepared to go into the presence of his Maker, for his faith was firm and his hope sure. We commend his family—four daughters and three sons—to the God of all comfort.—W.L.E., Balaklava, S.A.

EVERETT.—Myrtle, the eldest daughter of Bro. and Sister E. H. Everett, passed away on Wednesday morning, July 2, at the age of 17 years. A few months ago she was transferred from the Hindmarsh church to membership at Maylands. Consumption laid hold of our sister at the beginning of the year, and being in a weak state of health, no hope of her recovery was given from the first. In her suffering and weariness she did not complain. Her own anxiety was the sorrow to her parents. We laid the worn body to rest in the Payneham Cemetery, on Friday, the 4th July, the writer and Bro. H. D. Smith conducting the service. We extend our sincere sympathy to the bereaved family.—H. R. Taylor, Maylands, S.A.

DOVEY.—The church at South Yarra has been called upon to part for a time with Sister Mrs. D. Dovey, who passed away at the home of W. Cotterman, South Gippsland, on June 12. Her remains were laid to rest in the Leamatha Cemetery, Kent, England. She arrived in Melbourne with her husband and family in 1857. Some 14 years ago she attended the gospel meetings in the Hall, Christ, and was encouraged by W. Judd in April, 1870, followed shortly afterwards by her husband and daughters. She was a regular attendant at the Lord's table and other meetings in connection with the church. She was of a very kindly and unassuming disposition, doing what she could in a quiet way. She was a regular visitor at the hospitable meetings with us, and for the last 2½ she took a keen interest in the affairs of the church. She suffered much, but at last she recovered sufficiently to allow her to go away to

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South Gippsland on a holiday. But her trouble (dropsy) returned again, and being in a weak state, she was unable to ward it off. She was faithfully attended by her daughter (Mrs. Eaton), and in spite of all that could be done by kind friends, she passed peacefully away, surrounded by her husband and family, who are left to mourn the loss of a devoted wife and loving mother. Her youngest son only recently put on Christ, being led to his decision by the noble example of his departed mother. Our sincere sympathy is with the bereaved ones.

There is a world above,
Where parting is unknown,
A long eternity of love,
Formed for the good alone.
And Faith beholds the dying here
Translated to that happier sphere
—T.M., South Yarra, Vic.

GOOCH.—Our dearly beloved and highly esteemed Bro. Edward Albert Gooch, at the age of 71 years, has been called to higher service among the great company of the redeemed in the home above. Our brother will be greatly missed from our small gathering in T. Hicks, as for over 18 years he has taken a leading active interest in the work of the church. He was one of the first deacons elected over eight years ago, and by the wise, kind and forbearing manner in which he filled this office, proved the wisdom of the unanimous choice of the brotherhood. The almost insurmountable difficulties which our aged brother with his sorrowing partner in life overcame in the early days in order to be present at our morning meetings have been an inspiration and encouragement to all the brethren. G. D. Verco, of Nelson, assisted by I. D. McFarlane, Presbyterian minister, conducted the funeral service, and paid a loving tribute to the good life and Christian character of our absent brother. Our deep sympathy is with our bereaved sister and her sorrowing four sons and two daughters—A.E.L., Takaka, N.Z.

ACKNOWLEDGMENTS.

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From the Field—Continued.

which closed last night. Splendid interest shown right throughout. One young man from the Adult Bible Class made the good confession. Last night's gospel meeting took the form of an "in memoriam" service, and reference was made to the noble life of our late beloved Bro. T. B. Fischer. Fortien Mission offering was a record—45 1/2—G. Jackel, July 21.

BERWICK.—An impressive memorial service was held this evening. The chapel was draped in black, and Bro. Bennett preached an impressive sermon. Bro. Collier also taking part. The prayer and sympathies go out to Sister Fischer and her family in their sad bereavement.—E.F.H., July 20.

FRAIHAN.—Four received to fellowship yesterday, and two more confessed Christ. This makes 15 confessions during the last six months. An effort to raise money for new kindergarten hall resulted in \$105 being promised, and we expect to make this up before long. We were very much helped by Bro. Ashbury's presence. Last night we held an "in memoriam" service regarding our late Bro. Fischer.—P. J. Pond, July 21.

COSSGROVE.—Last Thursday morning our aged Sister Thompson passed away. She received a stroke of paralysis on the previous Monday afternoon, and did not regain consciousness. She was loved by all young and old. On Lord's day morning we had the pleasure of receiving Bro. and Sister Gillespie, by letter from Shepparton, and we had Sister Guyatt with us. Bro. Clipstone delivered an in memoriam to our departed Bro. Fischer, and in the afternoon our sister who had passed away was remembered. There was a fine meeting, and our brother delivered a stirring message. At the close of our young lady confessed to the Master.—J.C.S., July 21.

SHEPPARTON.—We had good meetings today. We had our aged Sister Clow, of Baimath, Richmond, our present at the meeting for worship. At the evening singing Bro. Clipstone spoke to a good audience in John 11: 23. Feeling of remorse made the passing away of Bro. T. B. Fischer. We had the joy of seeing three make their decision for Christ—a married woman, and also a young woman and a boy from the Bible School—the oldest son of Bro. and Sister B. F. Dudley. Our F.M. collection has now reached the sum of £41. Of this sum the Junior Brethren contributed 6%.—Flourie Knight, July 22.

MELBOURNE (Swanton-st.)—Our meetings were well attended on Sunday. In the morning we were pleased to have with us our Bro. Prenter, from North Richmond, who gave us a splendid address on "Jeremiah's Message to the Twentieth Century." There was a good Bible School in the afternoon, \$5 being in Bro. Allen's class. We had a full meeting at night, the service being an in memoriam one for our late Bro. T. B. Fischer. Bro. Allen delivered a most impressive gospel address on "What is your Life?" during which he referred to the splendid work that Bro. Fischer had done for the churches, and the deep sense of loss that has befallen the brotherhood by his death. Our F.M. offering amounts to \$58.

COLAC.—In the morning Bro. Chandler exhorted on "Having a Vision." In the evening we had a full audience, when Bro. Chandler delivered an in memoriam address. We deplore the loss of our departed Bro. Fischer, and pray that the Lord will richly bless and guard Sister Fischer in the hour of grief.—Bro. and Sister Chandler. Two additions to Bible School—E. Sheppard.

BALLARAT.—Four meetings during last fortnight. For Foreign Missions we have collected the record sum of £96. At the half-yearly church business meeting it was decided to make a start with our building scheme. A building committee was appointed, and have arranged plans in preparation, and a start will very shortly be made to put these plans into concrete form. Bro. Mann made feeling reference to the death of Bro. Fischer, and the church at Ballarat conveys

its Christian love and sympathy to Sister Fischer and family.—A.E.P., July 20.

CARLTON (Lyron-st.)—We had another great day on Sunday last. The morning meeting was helpful, though sad. Our recitation into fellowship by obedience to Horace King-Jury before the singing of bread spoke in a feeling manner in reference to the passing away of T. B. Fischer, Bro. Woodhead and Sister William Wilson. The congregation was deeply moved and subdued as they sang "Asleep in Jesus." Bro. Reg. Egan sang an appropriate address, taking for his text: "I have fought good fight; I have kept the faith." The attendance of the Century Bible Class numbered 226. There was an unusually large meeting at night. Extra seats had to be placed in the aisles and upon the platform. The service was a special one. A number of favorite hymns which led to the hymns being written. The choir and Male Quartette rendered some remarkably fine pieces, and the congregation entered heartily into the singing.—J.M.C.

CHELTENHAM.—Today the services have all borne eloquent testimony to the great love and esteem with which our Bro. T. B. Fischer has been regarded, not only by the church, but also by the residents of Cheltenham and the surrounding localities. This morning, M. W. Green addressed the church, and comforted the brethren as he spoke of the certainty of the life which is in Christ. In the afternoon the chapel was well filled, whilst the Bible Class conducted a special service in memory of their much loved President, E. P. Penny, giving a very impressive address. For the evening service there was an overflowing congregation, a large number being unable to enter; brethren were there from many sister churches; friends from neighboring districts connected with other communities; all united to honor the memory of our brother. Letters from local churches were received, bearing testimony to the esteem in which our brother was regarded, and wishing the church future prosperity. Wm. Judd conducted the service, and with great feeling referred to the earnest zeal and other great qualities possessed by Bro. Fischer, and inspired us all as he pictured the glories of the resurrection morn. The appropriateness of the hymns chosen for the day was a feature during each of the services.—E.W.M., July 21.

HAWTHORN.—On the evening of July 14, our Adult Bible Class held a social evening, which was largely attended. On the following evening a temperance meeting was held under the auspices of the Endeavour Society. P. J. Pond gave a good address, and Bro. Barrett, junior, Secretary of our Conference Temperance Committee, spoke a few words. A collection was taken up and handed to the Conference Committee. The meetings were good yesterday. Four were received into fellowship by obedience to Christ; one of these confessed Christ last Wednesday evening, and with his wife was baptised. E. A. Paternoster was with the address. Last night's meeting, and service was made to the passing of Bro. Fischer. Sister Connie Parkes is very ill. Our F.M. offering has gone over £33.—A. C. Rankine, July 21.

BRUNSWICK.—We have been edified by addresses from E. Davis, South Melbourne, and W. J. Way. Last Sunday afternoon we held a mission under J. Barnold, rector of the Anglican Church, under J. Barnold, rector of the Anglican Church. Way spoke on "Watchful Waiting" (Heb. 10: Faith). At night in the chapel the music of the singing, and sang selected Alexander hymns. On Thursday a visit was paid to the homes of the aged and infirm at Royal Park, where the choir, assisted by Mrs. Roy Thompson and friends, gave a concert. Bro. Way gave a short talk. Friends were greatly appreciated. On Friday a detachment of the choir, led by Bro. Way, made a visit to the Home for Aged People, at South Melbourne. To-day feeling reference was made to the late Bro. Fischer. Bro. Way has been selected to conduct a mission for the Abolitionists on Tuesday and D. McCracken is preaching for us to-day and on July 27. The following have worshipped with us: Sister H. G. Wigg; Sister Miss Piller, Mt. End, SA; Bro. Wm. Sals, Adelaide, WA, and C. Barnard, Mildura. After an

illness, Sister Mrs. A. Knights again met with it.—W.T., July 20.

BRIGHTON.—A good meeting this morning when Bro. Manifold addressed the church on the subject of "Eldership." This discourse was very helpful in view of the decision of the church to call a special meeting for prayer and suggestion in order to come to a wise decision to the appointment of elders. Bro. Manifold's message took for his subject, "Into thy hands I commend my spirit." The church held its half-yearly business meeting last Thursday evening, and the following brethren were appointed deacons: Bro. Leabrook, Mills, Mann, Brothebie, Sharp, Hunt and Morris. Our Literary Society last Wednesday visited the South Yarra Society, and in a friendly debate had the pleasure of winning the day. Bro. McCance has been appointed song leader. F.M. collection amounts to £215/5/3.—Reg. P. Clark.

SOUTH YARRA.—On July 16, the Year People's Society met the Brighton Society in debate. Brighton scored the victory by a point. Last Lord's day was one long to be remembered. C. M. Gordon exhorted. There were a number of College boys with us. M. Noble presided. Ten young women from the Baptists were received into fellowship. In the evening C. Young held a brief in memoriam service for our late Bro. Fischer. The whole audience rose to their feet for the choir sang with great impressiveness, "Across the Bar." M. Noble then took charge of the meeting, his topic being "An Important Query." This was his farewell address, as he left for Adelaide next day. He gave a very earnest address, and at the close seven made the good confession—four from the Bible School, and three from the church from the Adult Bible Class. W. Nankville sang two solos.—T.M., July 21.

MIDDLE PARK.—We have been having good meetings at all services. Last Lord's day morning we had the pleasure of receiving into fellowship three new members from various sister churches. At this service a fitting tribute was paid to the memory of our late Bro. Fischer, and our aged young man made the good confession. Bro. Hunt conducted the service was arranged especially as a children's night, and the building was decorated with wattle blossoms, the children of the Sunday School taking a part in the service. We have had quite a number of Bro. Hunt's special favors in the way of floral tributes to fathers, mothers and children, and on these occasions it is necessary to crowd folks into seats in the passages in order to accommodate the number, who attend.—J.S.M.

FAIRFIELD PARK.—The brethren at our morning meeting on the 20th were moved and deep sympathy for Sister Fischer and loved E. H. P. Sanders, who presided, spoke with much feeling. The whole congregation from Rom. 8: 28. Showing the grand and noble life, the untiring efforts in F.M. work, and the great loss to the brotherhood have sustained, but the glorious work our brother has gained.—F.P.

SOUTH RICHMOND.—Meetings keeping well. Tuesday, 19th ult., V.E.C.E. gave a special to the church, there was a good attendance. The school hall was tastefully decorated, and after a splendid programme the young people dispersed for refreshments to those present. Juniors are practising for their anniversary, to be held next September. Sunday, July 27, kindergarten, we treat for the success. Last Lord's day, four received into the church by baptism and one restoration.—G. F. Nicholls.

OUTER EAST SUBURBAN CONFERENCE. On Wednesday, July 16, we held our annual Conference meeting. The audience was well represented. Bro. Hill, Blackburn, Croydon and Waverley Park. Bro. Henley, Preston, presided over the meeting, and gave a very optimistic message for the Conference's future, and the members' attendance to it. P. J. Pond, of Prahran, gave an address on "Benefits of Co-operation." The address was inspiring and instructive, and was much appreciated by the meeting. Reports on the work of the representatives showed the work to be of a healthy condition. The promises which our future human works and God wills.—C. H. Park.

Here and There

Federal Mission at Brisbane.

F. A. Biggill writes:—"Have entered upon fourth week. Sixty-six additions to date. Griffith's voice now all right. Forbes and Sidwell are in fine form. Interest still maintained."

Owing to pressure upon our space a number of church reports are held over till next week. Look for a big budget in next issue.

The church at Lilyville, N.S.W., has appointed John Fox, of 399 Dowling-st., Moore Park, as secretary. E. Holyoak, Rainbow-st., Randwick, is assistant secretary.

The Foreign Missions offering for N.S.W. has reached £1507/10, with several churches yet to report. This represents a splendid increase on the offering of last year.

A generous donor has given £200 to the N.S.W. Chapel Extension Fund. The interest on this amount is to be divided between the Home and Foreign Committees in perpetuity.

Seven confessions, one baptised believer added, and one restored in the North Melbourne mission. A number of children also decided at the children's service on Sunday afternoon.

Horsley church, N.S.W., wants £23 to enable it to get a promised gift of £160. Will brethren of other churches help the Horsley brethren by forwarding donations to H. G. Payne, Preoria-parade, Horsley?

We regret to hear of the death of W. D. Lith, who for some years labored under the auspices of the Victorian Home Mission Committee, but of late years has been preaching for some of the churches in New Zealand.

H. G. Harward writes:—"The news of Bro. Fisher's death has been the occasion of universal grief among the members in N.S.W. Most of the churches made mention of his life and service and had special prayer in yesterday's meetings."

Bible School Union, Victoria—Over 1000 entries for examination. Monthly meeting, Monday, 28th, has been postponed on account of the send-off to Bro. Kingsbury being held on that evening. Further notice next week.—J. Y. Potts, Sec.

The Federal Foreign Missionary Committee has requested J. I. Mulford to act as Secretary for the time being, his address is 710 Munro-st., Ascot Vale, Victoria. Foreign Mission communications should be addressed to him until a permanent secretary is appointed.

The next visit to the Cheltenham Benevolent Home will take place on Wednesday afternoon, July 24. The visit this time will be undertaken by the Middle Park church. Take train for Cheltenham, leaving Brisbane at 1.15 p.m. The drag at 1.45 a passenger will be available on arrival at Cheltenham. Friends and visitors will be welcomed.

J. I. Mulford writes—"Newmarket, Vic. Foreign Mission offering now totals over £24 for the year. Mulford has just come to hand from Bro. and Sister Percy Little as to their petition in definite prayer that they may win 100 souls in India for Christ this year (July 1913, to July, 1914). Will other congregations and individual brethren join us in this definite petition?"

From the estate of the late Sister Mrs. Quinlan, of the Home church, the N.S.W. F.M. Committee has received a sum of £2. One late sister spent the closing days of her life at Kensington, but she had saved £6, which she directed to be divided between the Home and Foreign Missions Committee and the Peterborough church building fund. Her gift is indeed a fragrant offering to the Lord.

H. G. Payne writes—"The news of the death of T. B. Fisher caused great sadness in Sydney. The prayerful sympathy of the brethren is extended to Sister Fisher and family. The Home Mission Committee has placed on record its appreciation of Bro. Fisher and his work, and its sympathy with the bereaved. The interstate quar-

antine regulations made it impossible for N.S.W. to be represented at the funeral."

W. A. Tate writes from U.S.A.—"It may interest you to know that I received the B.D. (Bachelor of Divinity) degree at the Yale commencement last week. I have also passed all the language requirements for the Ph.D., excepting French, and I expect to make that up this summer. I am planning all being well to stop at the work for the Doctor's degree next September. Dean Brown, of the Divinity School, has granted me a scholarship of 100 dollars (\$20) for next year if I need it."

"The Angel in the Corner" is the title of a book containing forty-two addresses to children, by C. E. Stone (Hunter and Langhurst, str. 830, 2/6). One of the articles gives the book its title. Other studies are "Five Gold Mice," "Three Spooks," "A Humming Top," "Thistle-down," etc. This is a collection admirably suited for workers among the young. The addresses are breezy, pointed, and brief—so brief as to be suitable for expansion at the hands of the speaker or teacher. We can heartily recommend this work, which is printed in good bold type, and well bound in blue cloth.

His Little Bit of Empire—Mr. Will Crooks is rather a good story the other day. He knew that he was to be invited to give the Little Bit of Empire. Every proposal for the defence and expansion of the Empire he applauded with enthusiasm and vigor. He enlarged upon the glories of Empire at breakfast, dinner, tea, and supper. The only drawback about him was that, compared with his imperial visions, his home appeared to him a rather poky place, and he treated his poor little wife with some impatience. One day, he arrived home before dinner was ready. The baby had been fretful, the stove troublesome, and everything had gone wrong. The imperial brood clouded his mind, and he was thum and lightning. The poor wife wept beneath the storm. After a few moments, however, she smiled through her tears, went towards her lord, laid the peevish baby in his arms, and said, "There now, you mind your little bit of Empire while I dish the potatoes."

Churches and individual brethren sending boxes of goods for New Hebrides will assist the N.S.W. Committee in shipping if they forward to Mr. T. Saunders, Botany-st., Randwick, a statement of the value of the goods forwarded. As there is a customs tariff in force in the New Hebrides now, and a duty of 5 per cent. ad valorem is imposed on all goods entering the group, correct entries have to be made. It would also help the mission there if the parcels were sent, as for the New Hebrides missions, and not for special places. Pentecost can consume all that is sent, but on Oba there are more schools, more natives, and more need. If the destination of the parcels was left to the Committee, both islands could be helped. Parcels of old calico and linen suitable for handkerchiefs are specially useful on Oba, and will be gratefully received by the missionaries there. Forward the parcels through the State secretaries for Foreign Missions, who will forward the statements of the value on to the A.M.S.

A. Manning, of South Australia, who is now in England, writes—"I have been asked several times, 'What impression has England made upon me?' I have not dared to reply, 'I also will ask you one thing, viz. 'What impression have I made on England?' The answer to the latter would make one's significance here very clear. However, if England is too big for me to sway it, I am very glad it is contributing to my pleasure and information. I must not attempt to tell you anything—the task is too great. I must let B. S. sing me. As to the Empire, I say 'God save the King'—and especially our King, which really means God save the nation. With all its mistakes and sins it is a great and good nation. I am more than ever glad I was born 'a happy English child.' As to the kingdom of heaven in the midst of the kingdom of Great Britain—it is here. It is the soul of the empire. Mighty men of God are here. May I—Lord bless their work. I have been to several of our meetings, but have not seen enough yet to form an opinion of the general outlook of our movement here. I hope to be at the annual meeting. There is a Bro. W. D. Campbell, from

Canada, holding some missions. Very clear and good; only heard him twice, but judge he will make converts who will be well informed as to the requirements of the word. Nothing sensational or unbecoming the dignity of the Gospel in his methods. The ramifications of trade, etc., in London are enormous. I see things in the churches in Australia are moving along. I have often wished you were here with me. May you be spared to keep on in your good work."

IN MEMORIAM.

COLMER.—In loving memory of Evelyn, who departed this life, July 18, 1910, at Tuggerah, N.S.W., aged 8 years. Gone, Evie, but not forgotten.

—Inherited by her loving friend, Will Boys, Inverell, N.S.W.

CORNISH.—In loving memory of our darling Ayla, who fell asleep in Jesus on July 24, 1910. Her cheerful face, her loving smile.

—Are pleasant to recall.

She had a kindly word for each,
And died beloved by all.

No pen can write, no tongue can tell,
What she went through when she was ill.

To God alone her pains were known,
He loved her best, and took her home.

—Inherited by T. and E. A. Cornish, Gungahlin, Castlemaine.

MAIN.—In fond and loving memory of our much loved mother, who fell asleep in Christ at Cathan Hill, Drummond, on July 25, 1909.

Rest, dearest mother, thy full life is over.

Thy loving heart shall tell me more.

No more thy gentle eyes shall weep.

Thou art not forgotten, dearest mother,

Or will thou ever be.

As long as life and memory last,
We will remember thee.

It is sweet to know we'll meet again

When parting is no more.

And that the one we loved so dear

Has only gone before.

—Inherited by her loving sons and daughters.

MILNE.—In fond and loving memory of my dear husband, and our dear father, who died at "Mile," Borden-down, on July 25, 1912, also of Walter, died below-st. of above, who departed this life on December 24, 1907. 2 Timothy 4: 8.

—Inherited by mother and family.

TOMKINS.—In loving memory of my dear mother, who fell asleep at Borden-down, on July 27, 1911, aged 60 years.

It is sweet to know we'll meet again

When parting is no more.

And that the dear one we've lost here

Has just gone home before.

—Inherited by her loving daughter, Ada.

COMING EVENTS.

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 good-bye to Mr. Horace Kingsbury, Chairman, Reg. Census.

AUGUST 3-10—South Yarra, Twentieth Anniversary. 11, R. C. Edwards, President, E. M. Hall, 3 p.m., F. M. Ludbrook, "Putting Billy." Singing by scholars, 7, C. Young. Special service, Monday, 7.45, Public Demonstration, Good programme. Address, H. Procter, B.A. Free Presentation of prizes, Wednesday, 8 p.m., B. George, Govett. Admission, 6d. Lord's day, 10th, Credit R. Day. Special Service, 3 p.m.

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By His death and life. Rom. 5: 6-11.
Wonderful love. 1 John 4: 8-10.
A faithful saying. 1 Tim. 1: 12-16.
Theme of endless interest. 1 Peter 1: 10-12.
Danger of neglecting. Heb. 2: 1-4.
Topic—A Great Saviour. Isa. 19: 20; Matt. 1: 21; Gal. 1: 1-5.
Consider Christ's Greatness (a) of origin, (b) of mission, (c) of achievement, (d) of destiny.

Church of Christ, Hampton.

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