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"Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."—Job 28: 28.



"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."—1 Cor. 1: 21.

THE WISDOM THAT VINDICATES ITSELF.

It would be a good thing for the world generally if the criticism which men have to offer was devoted to finding out the good and the beautiful, and exposing that which was bad and ugly. But it too frequently happens that criticism is bent only on finding out the bad, and if the bad does not exist, of inventing it. Dean Swift, himself the most cynical of critics, regarded criticism as a malignant deity. "The malignant deity Criticism," he says, "dwelt on the top of a snowy mountain in Nova Zembla. Her immediate attendants were Ignorance, Pride, Opinion, and her children were Noise and Impudence, Dulness and Vanity, Insignificance, Pedantry, and Ill Manners." Making every allowance for Swift's infirmitates, one has to admit that there are examples of criticism to be found which merit his description. Such an example, so it seems to us, may be found in the attitude of the ancient Pharisees to John the Baptist and Jesus Christ. Of John they said, "He came neither eating nor drinking," and their verdict was, "He hath a devil." Jesus came both eating and drinking, and the best they could say of him was, "Behold a man gluttonous, and a winebibber, a friend of publicans, and sinners." Even the splendid character of John and the purity of the life of Jesus did not silence their venomous tongues.

An all-sufficient answer.

The reply of Jesus to this malignant criticism is remarkable not only for its brevity but for its truth. "But wisdom," he said, "is justified of her children." At first sight the reply seems inadequate to the criticism. But only at first sight. The more the reply is considered, the more will it be seen that it meets the case fully. It is the all-sufficient answer to every kind of criticism. It simply means this—that the wisdom of any line of action or mode of life must be judged by results. Or in other words, wis-

dom has the habit of vindicating itself. Applied to the lives of John and Jesus, we at once see the force of this. The criticism of the Pharisees is only remembered for its malignancy, while the names of John and Jesus are remembered and honored; the former as the splendid, heroic, unselfish forerunner of the Messiah, the latter as the world's great Redeemer. The self-righteousness of the Pharisees, who drew aside their skirts when a sinner passed by, is condemned as hypocrisy, while the term of reproach bestowed upon Jesus, "A friend of publicans and sinners," is as a halo of glory upon his brow. And so, wisdom is justified of her children.

What is wisdom?

This reply of Jesus to the criticism of the Pharisees is worthy of further consideration. It emphasises the value of wisdom and indicates the way in which it may be tested. If it is the genuine article, it will stand the test of time, and will be vindicated by its results. The Bible gives a high place to wisdom. It is said to be the principal thing; to be better than gold, and its price above rubies. If we turn to our dictionaries we will find that it is said to be "the right use of knowledge." This is a good definition as far as it goes. It sometimes happens that knowledge is regarded as synonymous with wisdom. But this is a mistake. Knowledge and wisdom do not always dwell together. The ability to accumulate knowledge does not always imply the ability to use it to the best advantage. A man like Haeckel, whose knowledge of biology is very great, shows very little wisdom, or how to rightly use his knowledge, when he allows it to land him into a rank materialism. It is true, as a great scientist said: "The undevout astronomer is mad." It is equally true in regard to knowledge connected with Biblical subjects. A man may be a distinguished Helbraist, but quite at sea as a Biblical exegete. Many conspicuous examples of this may be found in the destructive criticism of modern times.

The highest definition.

The highest definition of wisdom is found in the Bible: "Behold, the fear of the Lord, that is wisdom, and to depart from evil, that is understanding." With this definition of wisdom before us, we may apply the test that wisdom is justified by its results. If applied to the history of nations, it will be found that when men in their own wisdom have dethroned God, and ceased to fear him, they have surely brought a Nemesis on their track. "In the long millenniums of history," says F. W. Farrar, in his lecture on "The Voice of History," "we see the great tidal waves of retribution overwhelming every nation which forgets the eternal distinctions of right and wrong,—we hear that voice of seven thunders which every true historian has always heard, proclaiming aloud that 'for every false word and unrighteous deed, for insult and oppression, for lust and vanity, the price has to be paid at last. Truth and justice alone endure and live. Falselood and injustice may be long-lived, but doomsday comes to them in the end.' There is nothing more true than this, that the nations that have not wisdom perish. It is in the vain that the wisdom of men is arrayed against the wisdom of God, for in the long procession of the centuries, the wisdom of men ends in disaster and confusion, while the wisdom of God vindicates itself.

Justification not always immediate.

Wisdom does not always seem to justify itself at the beginning of things. When Paul spoke to the philosophers at Athens from Mars Hill, his words were regarded as mere foolishness by the wise men of that day. Their philosophy had found its highest expression in raising an altar to "The Unknown God." Paul's speech about Christ and the resurrection was received with mockery and disdain. But the day came when the multitudes, along with all their debating associations, ceased to be, and the God whom Paul proclaimed remained as undisputed Sovereign. "Have we not

known mighty peoples, who, professing themselves to be wise, became fools," says Farrar, "who because they knew God they glorified him not as God, became vain in their imagination, and their foolish heart was darkened? Did the lustre of her genius, did the liberality of her institutions, did the glorious roll of her eloquence, did the lyric sweetness of her song, save Greece from the infamy of her obliteration, when she perished under the eating cancer of her favorite sins? Did the iron sceptre or the invincible sword, did the dignity of her government, or the strength of her determination, deliver Rome from the long agony of her vile corruption and pitiable decay?" Let the voice of history answer.

In the church as in nations.

And as in the history of nations, so in the history of the church. Whenever the wisdom of men has been arrayed against the wisdom of God, it has always spelt disaster. It was the wisdom of men that made the Papacy a hideous monster of power and corruption. That gave us a sample of "the boundless ambition of Boniface VIII., the greedy avarice of John XXII., the shameful violence of Urban VI., the unblushing nepotism of Sixtus IV., the execrable crimes of Alexander VI., and the aggravating wars of Julius II." The whole eloquent lesson to the twentieth century is this, that the peoples, whether as nations or churches, that set themselves against the wisdom of God, are courting disaster. The wisdom of God vindicates itself.

Editorial Notes

Church Union.

After a long series of negotiations it appears that the United Brethren of the United States, numbering about 250,000, and the Methodist Protestants of the same country, aggregating about 200,000, are about to unite. A basis of union has been enthusiastically adopted by the two Conferences, and now only awaits the ratification of the individual congregations. This is another indication of the trend of public opinion.

Another R.C. Dogma.

We notice by the cables that Pope Pius X. has expressed his intention of proclaiming the assumption of the Virgin into heaven as a dogma. In the middle ages it became a common impression that after death the body of the mother of Jesus did not remain in the grave, but was translated to heaven. If the cablegram report is correct, this will now become a dogma of the Church, and being proclaimed by His Holiness, who, when speaking *ex cathedra*, is infallible, it must be received without doubt or hesitation under pain of eternal punishment. No Roman Catholic may even dare to question

this absurd dogma. The last dogmas to be proclaimed were the Immaculate Conception in 1854, and the Infallibility of the Pope in 1870, both by Pius IX. What will be the next? This is called an age of unbelief, and yet 200 millions of people will swallow whole any doctrine or dogma, however unreasonable or preposterous, that the head of the Church may see fit to pronounce.

An Unenviable Premiership.

West Australia holds the unenviable position of the premier State of Australasia, if not of the whole world, in the consumption of intoxicants. According to the *Reformer*, the able and uncompromising organ of the W.A. Alliance, the drink bill of 1912 amounted to no less than £2,696,695, or £8/18/- per head of the population. This is more than double that of any other State. According to the latest figures, S.A. spends £3/1/5 per head; N.Z., £3/14/11½; Victoria, £3/16/1; Queensland, £3/19/7¾; N.S.W., £4/0/6, and the United Kingdom, £3/10/9. Of course, there is a larger proportion of men in W.A. than in the other parts of the Commonwealth, but even allowing for this the drinking capacity of the Western State is altogether disproportionate. As a necessary result there is a corresponding cost for police protection and a corresponding increase of crime. The reform party is waging a gallant fight against overwhelming odds. Politicians are prodigal in promise but poverty stricken in performance, and the drink party has the powerful support of the leading paper of the State. And so the country goes on wasting, or worse than wasting, £52,000 a week and reaping in return a rich harvest of destitution, degradation, crime and death. The drink power is strongly entrenched, and vested interests are so powerful, that it would almost seem hopeless to fight. During the last 17 years £38,346,520 have been spent in drink, and the dividends of breweries held by respectable (?) shareholders have been fat. The one gleam of light is that the sale of drink fell off 6½ per head last year as compared with 1911, and in spite of the tremendous odds the party for national righteousness was never more united and determined to succeed.

Mormonism at Home.

A. E. Seddon, in the *Christian Standard*, gives his impression of Mormonism as seen at Salt Lake City, which he had been visiting. It is not a favorable one. He says: "If there were any real uplifting power in Mormonism, it should certainly be manifest in its own earthly Zion. But one of the very earliest and strongest impressions made on my mind as I walked the streets of the city was, that devils are not cast out by Beelzebub the prince of the devils. Salt Lake City has an abnormal number of saloons—one to each thousand of the population. I was assured that this was an improvement on previous conditions. I heard more profanity on the streets of Salt Lake City than I have heard elsewhere during this trip. Nowhere have I seen so many

young people of both sexes out on the streets until eleven or twelve at night as in this Mormon Zion. This fact alone sheds a lurid light upon domestic conditions and the lack of discipline in the home. Of course, I had no means of telling whether this laxity was among the Mormons or Gentiles or both; but in any case it clearly shows that Mormonism has failed to establish a high standard of morality in its own Zion." Mr. Seddon is persuaded that "Mormonism contains within itself the seeds of its own decay. Romanism makes no converts at Rome, and Mormonism makes no converts in Salt Lake City. Both Romanism and Mormonism have to go far afield to seek converts, and can then only succeed by concealing facts and by misrepresentations." His conclusion is that "The strength of Mormonism to-day, is what it has been in the past, viz.: the throwing of a religious sanction over the animal appetites, in teaching indulgence rather than restraint."

King Herod's Oath.

A deputation representing all the religious bodies of the State, and other organisations, waited recently on the Premier of S.A., Mr. Peake, to request that he would introduce a bill to bring the liquor bars and wine shops of the State under the provisions of the Early Closing Act. It is a remarkable fact that while a loaf of bread or a pound of butter may not be sold after 6 o'clock, the public house bars are doing business until 11. Why it should be a crime to sell the necessities of life when the curses of life are licensed for sale is a problem that only our legislators can solve. Mr. Peake, himself an abstainer, refused the request on the ground that he had stated on the hustings that he would not interfere with the present Act until it had a good trial, or during the present Parliament. He admitted the force of the arguments and facts produced, but could or would do nothing. The deputation—the largest ever held in the State—were backed up by a petition from over 37,000 electors, but the Premier refused to budge. Great is the power of King Bung. One correspondent has aptly likened the Premier's promise to that made by Herod, and certainly his professed sympathy with the aim of the deputation is about as effective as the sympathy of Herod for John the Baptist. No doubt the grief of the king was as genuine as that of the Premier. "The king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her, and so the Baptist was beheaded. The people must continue to die, for the Premier's promise in the interests of the Liquor Party is paramount. A private member will introduce the bill, but with the opposition of the teetotal Premier he will have an uphill battle to fight.

The real blessing, mercy, satisfaction, is not in the having or the lack of merely outward things, but in the consciousness that the true sources of life and happiness are deeper than all these.—John W. Chadwick.



Are the Critics Right about Daniel?

No. 3.

By C. M. Gordon.

The principle underlying the three-fold division of the Hebrew Canon, set forth in our last study, is endorsed by quite a number of distinguished scholars, among whom we find Delitzsch, Oehler, Keil, Havernick, Hergstenberg and Witsius. It is but fair to say, however, that others, belonging to both the conservative and radical thinkers, take exception to it. One of the most popular objections to the theory is that the experience of Amos disproves it. Amos, it is alleged, is neither a prophet nor the son of a prophet. Yet in the Hebrew Canon his book is placed among the prophets of the second great division.

Amos.

We freely grant, in reply, that if Amos did not belong to the class of official prophets, then the inclusion of his book among the writings of that class is sufficient to upset the principle we are contending for. But if our readers will take the pains to look at Amos 7: 14, R.V., the verse on which the objection is based, they will find that the case of Amos gives no support whatever to the objection. Amos, in reply to the Amaziah, says: "I was no prophet, neither was I a prophet's son; but I was a herdsman and a dresser of sycamore trees; and Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel." It is very obvious that when Amos says he "was no prophet," he is referring to his life prior to the call of God. In those days when he dressed his trees and led his flocks among the pastures of Judea, he did not belong to the prophetic order. But Jehovah called him from that simple life, and sent him to prophesy against the degenerate people of the Northern Kingdom. Amos, in this passage, is really justifying his prophetic authority. Amaziah intimates that he has no right whatever to appear in Israel as a prophet, and contemptuously orders him to return to Judah. Amos replies that his work as a prophet in Israel rests upon nothing less than a commission from God. His statement that he was not the son of a prophet may mean either that his father was not a prophet, or more probably, that he had not belonged to that special class of young men referred to in the Scriptures as "the sons of the prophets," a class of young men who were being educated for the prophetic office. Although he had been following a humble life in Judea, although he had not been educated in the school of the prophets, yet he is now a prophet called

by Jehovah to that office, and he is here in Israel discharging his divine commission. Amos, therefore, belongs to the class of official prophets, and because he belongs to that order, his book is found in the second division of the Jewish Canon among the writings of those who were prophets in the same official sense.

Inclusion in the Canon.

But why is the Book of Daniel found anywhere in the Jewish Canon? The fact that it is found in the Canon at all, no matter what may be the position assigned to it there, tells with almost irresistible cogency against the critical view. Had it made its appearance at so late a date and under such suspicious circumstances as are claimed for it by the critics, it is virtually certain that it would never have been given any place in the Canon. It must not be assumed that the Jews recklessly admitted books to their Canon. Indeed, from the scrupulous and laborious care with which they transmitted and preserved their sacred books, it may be safely inferred that, not until they had indisputable evidence of the canonicity of any document, would they give it a place in their sacred collection.

This is also evident from the fact that they excluded the Apocrypha from their Canon. Some of the Apocryphal books are valuable indeed. Take, for instance, the First Book of Maccabees. This book is no "pseud-epigraph," no pious novel; it represents a high degree of historical reliability. It deals with one of the most patriotic struggles to be found in the annals of any people. No Jew, with any measure of racial spirit, could fail to be thrilled through and through by its record of magnificent achievement in the interest of the national cause. It was written in the latter part of the 2nd century B.C., certainly before the year 106 B.C. Yet this book is given no place in the Jewish Canon. How, then, in face of the exclusion of this book, can it be suggested that an imaginary romance, foisted on the people little more than half a century earlier than the composition of I. Maccabees, would be included in the sacred Canon!

As a further illustration, take the Book of Ecclesiastics, another of the best books of the Apocrypha. It was written circa 200 B.C., nearly forty years earlier than Farrar's hypothetical date for Daniel. On what hypothesis, then, was this book rejected, and Daniel, which, according to the critics, is a

forgery of a later day, accepted? The fact of the matter is, that if the Book of Daniel had originated as the critics say it did, it would have shared the same fate as the Apocryphal literature. Maccabees and Ecclesiastics and all the books of the Apocrypha were excluded from the Canon because the Jews clearly recognised that they represented the voice of man; Daniel was included because it was recognised as representing the voice of God. Its inclusion in the Sacred Canon is fatal to the critical contention.

Jesus, son of Sirach.

We are now ready to examine Dr. Driver's second argument. As expressed in his own words, it is as follows:—

"Jesus, the son of Sirach (writing c. 200 B.C.), in his enumeration of Israelitish worthies, ch. 44-50, though he mentions Isaiah, Jeremiah, Ezekiel and (collectively) the Twelve Minor Prophets, is silent as to Daniel."

Jesus, son of Sirach, is the author of Ecclesiastics, the Apocryphal book about which we have just been writing. He commences chapter 44 of his book with the words, "Let us now praise famous men, and our fathers that begat us," and then proceeds to give a list of these famous fathers with appropriate comments on each. He begins with Enoch and Noah, and mentions some thirty or more of the prophets, priests and kings of Israel, whose deeds of righteousness and renown shed glory upon the nation. But, strange to say, he does not mention Daniel; and because he fails to do so the critic reasons that the Book of Daniel was not written when Jesus, son of Sirach, composed Ecclesiastics.

Now, we are quite prepared to admit that the silence of Jesus, son of Sirach, is somewhat remarkable; but that it sustains the critical inference is anything but probable. The argument from silence is one that should be used with the utmost reserve and caution. The critics in the past have been somewhat reckless in their use of it, and they still seem to place considerable reliance upon it, notwithstanding that it has frequently recoiled with fatal force against their contentions. For instance, a number of critics at one time used it to prove that the Hittites, Sargon, and Belshazzar had no historical being. But in the light of all that Archaeology has had to say about the Hittites, Sargon, and Belshazzar, how unutterably stupid appears that reasoning which once proved that they had no existence! We ought, after such an object lesson, to be exceedingly careful how we employ the *argumentum a silentio*. That the silence of the son of Sirach proves nothing against the generally accepted view of Daniel and his book, we shall see in our next study.

When you lie down, close your eyes, with a short prayer, commit yourself into the hands of your Faithful Creator; and when you have done, trust him with yourself, as you must do when you are dying.—*Jeremy Taylor*.

in the pew. Whereas 50 years ago men only attacked the outworks of Christianity, now largely through the Darwinian theory and the influence of German criticism, the very foundations of our faith are being assailed. Men who were ten years ago the pillars of orthodoxy, are discussing the difference between the historic Jesus and the Christ of the churches. The admissions made in the recent volume by Prin. Jackson, "The Preacher and the Modern Mind," and which received the approval of many of his denominational brethren, would cause the theologians of ten years ago, were it not for the enormous tombstones upon them, to literally turn in their graves. Modern criticism has made such attacks on the Bible that if everything were taken out that has been questioned, hardly a sentence would remain. Happily, you are far removed from the scenes of such controversy, but I venture to remark that within the next few years in this Commonwealth you will have the same spirit of theological unrest, and I want to ask: What will happen to your faith? Is it so rooted and grounded that it will hold secure? In other words, is the faith you have your own, or is it merely your father's? In ancient days the weapons that caused Augustine to fear for the future of Christianity were the spears and swords of the ignorant barbarian; now men fear the theological professor whose weapons are the shafts of thought. There will be a new age of martyrdom, but it will be in the arena of ideas. Unless we have thought out our faith and can say with Browning, "I am very sure of God," we shall be like bewildered children. It is only the man that can speak of God in his own terms, and has learned the reality of Christ in the midst of change, that can look without fear on the theological storms. Such a one will always hear the voice of the Elder Brother, saying, "Let not your heart be troubled, ye believe in God, believe also in me." Rest assured God is behind all truth, and the only effect Higher Criticism can have is to shake the human foundations and to break the fettering creeds. Above all, there is no need to be frightened; there is no alarm in the heart of God. All the men mentioned in the eleventh chapter of Hebrews held on to God amid the readjustment of the religion of their day. So in our own time the same process is at work, but behind all the processes of the human mind and behind all movements of humanity is God. This is the great truth of the incarnation. God does identify himself with humanity. I love at times to think of beauties of the land from which I came. I remember the glorious Vale of Lune, with its winding river and its tall stately trees. In the spring the landscape is full of the beauty of awakening life. The summer drenches the air with sweetness, and the foliage softens the rugged grandeur of the scene; then autumn comes with all the delicate tinging of the changing leaves. Then winter, with snow and snow-plucks from each branch the leaves, and slowly they fall to earth. Everything seems desolate, and if one had not passed that way before one might say

that all is lost. But is not really so; a line of forces from each tiny twig reaches right up to the throne of God. Amidst all the change and desolation there is a mighty power ready at the appointed time to re-vigorate the whole; this nature again and again repeats the miracle of continued life through change. So to-day men look out on the religious landscape of our time. They see the cherished foliage fall dead to the earth; but all is not lost; the same life is there ready to express itself in new forms. We see this in the history of nations; the same process is at work in China, and in every nation of earth. The truth is divine, but it needs adapting to meet the ever-changing situation. We are not to be content with the knowledge that God led our fathers; what is infinitely better is to know that God is leading us to that

"Beauty, the vision whereunto.

In joy with pantings from afar.

In sound and odour, form and hue.

In mind and clay and worm and star:

Now touching goal, now backward hurled,

Toils the indominatable world."

Still a Land of Promise.

The Agricultural Possibilities of Palestine.

By Harold J. Shepstone.

The Canaan of the Bible is so often referred to as a land flowing with milk and honey—twelve times at least in the Pentateuch alone—that it is interesting to learn that the modern Palestine still stands first, or might do so, among the honey-producing countries of the world. It has been supposed that the Scriptural "honey" included all sweet things, the phrase being too spacious to apply only to the product of the bee. Yet there is little doubt that honey, both wild and cultivated, did literally flow from the combs in the trees in this Eastern land, and that it is veritably true that in the days of Saul, when the men of Israel "were come into the wood, behold the honey dropped."

The fact that Palestine was and is favored for the production of honey is due, of course, to its remarkable flora. Some returned travellers have told us that Palestine has no flowers; but they have never seen it when the year is at the flood, and the laughing fields are painted in red and yellow, when there is spreading green in the desert.

and poppies and pimpernel bloom by the million over corn and moorland in Sharon. As a matter of sober botanical fact, Palestine is the meeting place of the flora of three different continents, and this, with other circumstances, produces a condition most favorable to honey culture.

Some time ago two brothers in Jaffa—the apostolic Joppa, where the hungry Peter had the vision of things to be eaten descending in a sheet from heaven—formed an apary on novel principles. They conceived the idea of furnishing the bees with material for honey-making purposes through eight months of the year. Camping first at a low altitude, they waited until the flowers of that locality were over, and then covered the hives on camel-back to a higher place, thus following up the consecutive blossoming of different flowers. They were even able to separate the honey of these overworked bees into "orange-blossom honey," "thyme honey," and so on with each succeeding flower.

The experiment has been sufficient to show how well capable is this ancient land of honey-production. By using modern extracting machinery and replacing the combs, one hundred hives were made to yield six tons of honey in the year. This is nearly three times as much honey per hive as the maximum yield on the honey-farms of Australia and America.

Nor is this an isolated instance of the natural wealth still to be won from the land which fostered one of the greatest agricultural nations of the ancient world. The chosen people were not only to "suck honey out of the rock," but they were to "eat the increase of the fields":

"Butter of lime, and milk of sheep,

With fat of lambs,

And rams of the breed of Basan, and goats,

With the fat of kidneys of wheat;

And thou didst drink the pure blood of the grape."

Even to-day, after a million sows have set upon the cultivated fields and pastures, its vineyards and olive groves, those who have eyes to see can read a great deal of the Old Testament, and perhaps even some of the New in the harvests of Beer-sheba, in the scattered forest of Sharon, in the excellency of Carmel. It was their wrestling with the soil which inspired the song of these people, and colored their literature. And agriculture played a great part not



Threshing on the Plain of Sharon.



Olive Trees Growing out of the Rock in Palestine.

only in their social but in their spiritual development. When they ploughed they cut up more than the red earth, and when they reaped they gathered in more than the yellow grain. That great word, "The land is mine," linked their agriculture to their religion.

It is always difficult to believe that a land which has had a great past can have any future at all. We will scarcely admit even that it has any present. We rub our eyes when we read of a new Egypt, and of a new Greece. We rub them harder still when we read of a new Palestine, or the possibility of it. After Christianity had gone forth from its cradle in the Judæan hills, we imagine that Palestine went into an age-long sleep from which neither a medieval crusade nor a German railway enterprise can awaken her.

Nevertheless, this little land, not quite the size of Wales, and with mountains about as high as the Welsh mountains, has its possibilities, and possibilities which are fully in harmony with its long tradition. The ancient Canaan may still have a great agricultural future. It has no other natural resources to boast of, except some inconsiderable mineral wealth and possibly some oil in the Dead Sea basin. But in Haaran, 40 miles east of the Sea of Galilee (that Inruca of which Herod's brother Philip was tetrarch), there are great wheat-lands which are called the granary of Damascus. Their produce is famed throughout the East. This part of Palestine, east of the deep depression known as the Jordan Valley, is really a great plateau, well-watered and fertile throughout its length. It is true that it is largely populated by the nomadic Bedouins, but the Circassians, who are more energetic than the Bedouins, and cultivate the ground so as to get abundant crops, have established themselves and built villages.

Wheat is cultivated, too, in what was once known as Southern Galilee, not far from the villages of Nazareth and Nain,

and again further south, between the Dead Sea and the coast. The olive, which the Israelites found already in full bearing when they entered Canaan, is grown to-day perhaps as much as ever it was, though not nearly so much as it might be. There are still fine olive groves at Bethlehem, as well as fields and pastures as in the days of Ruth and David. Vineyards are even now re blossoming on Mount Carmel and between the Lebanon. The exportation of oranges from Jaffa, which was noted for its gardens as long ago as the days of Joshua, is an increasing industry. Even in the stony heart of Judæa there is rich vegetation around Bethany, and also in the valley of Hinnom, the Biblical Gehenna, close to Jerusalem, while between the wilderness and Hebron, that oldest of Bible cities, "the fair red and green fields, broken by a few healthy mounds," says Professor George Adam Smith, "might be a scene of upland agriculture in our own country."

And there is the Jordan Valley, formed in prehistoric times by volcanic action and as yet uncultivated, but some day to be the most potent factor in the development of the country. From the Dead Sea to the Sea of Galilee it stretches, and has been likened to a tropical oasis sunk in the midst of a temperate zone. The Sea of Galilee is a natural reservoir of beautiful fresh water, twelve miles long by six broad, 200 feet at its greatest depth, and with a daily supply of six million tons of water. It stands at the head of 200,000 acres of deep, rich, alluvial soil. Owing to the great heat in the Jordan Valley, everything grows with surprising rapidity and to an enormous size. Bananas, oranges, sugar-cane, cotton of perennial growth and long, fine fibre, together with all the fruits of a semi-tropical climate, can be raised in abundance. Wheat and barley can be grown plentifully. That fodder plant called lucerne produces under irrigation ten crops a year. According to experts, the irrigation of this valley by canals leading along the foothills is quite feasible and would transform the region into a second Eden.—"Sunday at Home."

Farewell to Horace Kingsbury.

A very large audience, made up of representatives of nearly all our churches in the Melbourne, crowded into the Lygon-st. chapel last Monday evening to bid "farewell" to one of the most loved and highly esteemed preachers who have ever been in Australia—Bro. Horace Kingsbury, who has been "doing the work of an evangelist" at Lygon-st. for the past three and a half years.



Bro. Kingsbury had been most intimately associated with Bro. Kingsbury for about two years, was in the chair, and he voiced the sentiments of nearly all present when he said that "the time that all had long looked forward to, but long hoped would never come," had arrived. On the platform were the following brethren, all of whom took some part in the meeting: J. Pittman, M. McLellan (President of the Conference), H. H. Jeffs (of the Baptists, Clifton Hills), F. M. Ludbrook (President of the Foreign Missionary Committee), A. R. Main (Principal of the College of the Bible), and C. M. Gordon, also of the College. The meeting was opened by the singing of a hymn, followed by prayer by Bro. Pittman. The chairman in his remarks made special reference to the absence of F. G. Dunn (President of the Federal Conference), and read a message from him. In addition to being chairman, Bro. Emms was asked to speak for the young people connected with Lygon-st.—the two ladies of the Sunday-Century Bible Class and the Bible School, all the members of which organisations had found in Bro. Kingsbury a great friend and helper. He concluded his remarks by expressing the hope that Bro. Kingsbury would return again to this land, when he would get a most hearty welcome. This thought was most prominent in the remarks of all the subsequent speakers.

Bro. McLellan spoke of the intimate connection that Bro. Kingsbury had with the Home Missionary Committee—as President, Vice-President, and also as a member of the Committee. He drew attention to the fact that Bro. Kingsbury's activities had not been confined solely to Lygon-st., but he had faithfully served the whole household of Victoria. He had always found Bro. Kingsbury a most resourceful worker, most spiritually minded, careful and dignified in all his dealings. The departure of such a man was a loss to the whole country, and could only be justified on strong personal grounds, which he was confident that our brother had for going.

H. H. Jeffs spoke of the high personal regard he had for Bro. Kingsbury, and of the great part he had played in bringing about the closer union which now exists between the Baptists and the Churches of Christ.

The choir then rendered "Abide with Me," after which Bro. Ludbrook spoke on behalf of the Foreign Missionary Committee. He thanked the tender choir in all hearts as he referred to the terrible loss that the Committee had recently sustained in the passing away of Bro. Fisher, and mourned in the loss of Bro. Kingsbury, who had always been now losing Bro. Kingsbury, who had always been a tower of strength to the Committee. It was gratifying to know, however, that Bro. Kingsbury's work in connection with the Committee would not cease upon his leaving these shores, for he had come to confer with the workers in India regarding the opening up of a new Australian station in that land.

Bro. Main said, "This is a glorious meeting! But what an awful pity it has to be held!" He spoke appreciatively of the sympathetic attitude that Bro. Kingsbury had always entertained towards the College. He had tried to find some "flaw" in Bro. Kingsbury, and at last thought he could find one. He found a difficulty in accounting for Bro. Kingsbury's going. Did he think that he could ever work under better conditions than at

"When You Feel Like Singing, Sing."

Little by little the time goes by,
Short if you sing, long if you sigh.

There's many a trouble
Would break like a bubble,
And into the water of Lethe depart;
Did we not rehearse it,
And tenderly nurse it,
And give it a permanent place in the heart.

There's many a sorrow
Would vanish to nothing,
Were we but willing to furnish the wings.
So sadly intruding,
And quietly brooding,
It hatches all sorts of things.

When you feel like singing, sing

In the Realm of the Bible School

CROSSING THE RED SEA.

Sunday School Lesson for August 17.

Ex. 13: 17-14: 31.

A. R. Main, M.A.

It is commonly believed that the son of Ramesses II. (Meneptah or Merneptah) was the Pharaoh of the Exodus. After the destroying angel passed through Egypt, Pharaoh urged the departure of the Israelites. Before they went, the people demanded money and jewellery from the Egyptians, who apparently were in their extremity glad to give in order to get rid of them. It will be noticed that the R.V. differs from the Common Version in Ex. 12: 35, 36. Many have stumbled at the "borrowing" of the Israelites. If they borrowed and never returned the loan, it was theft and deceit. But the R.V. shows that they asked or demanded part of that which was due. All the Israelites received was far from being compensation for the years of servitude. Money was not lent, but given; and still we may believe more was justly due.

Space forbids a detailed statement of the route of the departing host. The first journey was from Ramesses to Succoth. These were districts in Goshen. Their next station was Etham. From Etham they made a sharp turn by the command of God and were led southward by the pillar of cloud and of fire, which here first appears to be their guide. The Lord led them to the shores of the Red Sea. When Pharaoh saw the position they occupied he took 600 chariots and set out to overtake them. When the Israelites saw the Egyptians they were greatly terrified, and complained to Moses and wished themselves back in bondage. Then Moses called upon God, who gave him directions to stretch forth his rod over the sea, which, on the occasion of a strong east wind, went back, so that the Israelites could cross on foot. When the Egyptian host followed, the waters flowed back and engulfed them all.

A critical moment.

When they came to the sea, the hearts of the Israelites faltered. They seemed to be hemmed in. The first of the wearisome set of grumblings appeared. Moses needed to be the meekest man on earth (Num. 12: 3) to lead such a cantankerous horde. He sought now to encourage the people. "Fear ye not, stand still, and see the salvation of the Lord." These words have helped many in later years. We all have difficulties; there seems at times no way of escape from the forces of evil. Often has the church faltered, feared for the truth of the Bible, trembled for the safety of the ark of God. Then the appropriate message is that of Moses the man of God.

When Moses called upon the Lord, a curious reply came: "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." While "stand still" is good advice to a person who is ready to drop the sword of the Spirit and run; yet "stand still" is not an appropriate instruction to all men at all times. Some of us would rather stand still than do anything

else, save perhaps lie down! We may chiefly need the "Go forward." We can sing—

"My willing soul would stay
In such a frame as this;
And sit and sing herself away
To everlasting bliss."

But that is not how the thing is done. The poet was right:

"Not on flowery beds, or under shade
Of campy reposing, heaven is won."

Protection and guidance.

"When Israel of the Lord beloved,
Out from the land of bondage came,
Her fathers' God before her moved,

An awful guide, in smoke and flame.

By day, along the astonished lands,
The cloudy pillar glided slow;

By night, Arabia's crimsoned sands,
Returned the fiery column's glow.

And O, when gathers on our path,
In shade and storm, the frequent night,

Be thou, long-suffering, slow to wrath,
A burning and a shining light."

So Scott makes his Rebecca sing. Jehovah manifested his presence "in a supernatural fire, which gave off a lofty column of smoke, visible afar over the host by day, while at night the flames were reflected brightly upon the smoke, like the inner fires of Vesuvius that illuminate the cloud-caps of the volcano." The cloud would furnish protection to the Israelites from the heat of the sun, and would also conceal them from the Egyptians. By night it gave them light and guidance. It stood as the abiding emblem of the divine presence and care.

The same cloud which helped the people of God discomfited their enemies. "The same God was light and comfort to his people, darkness and confusion to his foes, so much does it matter on which side of God we are." J. W. Brooks illustrates how often the same cause may produce different effects. "The same sunshine melts the wax and hardens the clay. The same sunshine of God's presence softens and melts the heart of Israel and hardens and petrifies the heart of Egypt. The same experience to-day melts the child of God and hardens the impenitent! The ark which slew the Philistines and cast down Dagon brought blessing to the house of Obed-Edom. As the course of Providence makes one man a friend and another an enemy of God, so the Gospel message is a "savour of life unto life, or of death unto death." . . . So the revival of religion brings men to God and drives men away from God. So the sermon of John must make Herodias a penitent or a more obdurate sinner. The Child was sent (it was the same Child) for the fall and for the rising of many."

A miraculous event.

A great opening in the sea was necessary for a host of two millions to pass through it in a single night. The description emphasises the marvellous nature of the event. The Israelites walked upon dry ground. The deeps were engorged (Ex. 15: 8). The waters were a wall on the right hand and on the left (Ex. 14: 29). The waters stood "as a heap" (Psa. 78: 13).

Attempts are often made in modern times to minimise the miraculous nature of the occurrence. Some Sunday School commentaries, for instance, try to show that the words, "The Lord caused the sea to go back by a strong east wind," are proof that secondary causes will explain the event. Some tell of the narrow escape of Napoleon Buonaparte and a body of cavalry who were caught at the head of the gulf by the incoming tide. A more popular illustration at present is from Prof. Wright: "Until lately I had no conception of how easily this could be accomplished; but our engineers on Lake Erie find that a south-west storm will blow the water down at Toledo eight feet and make it eight feet higher at Bufalo; while a strong wind in the other direction will produce an opposite effect—a total variation of about sixteen feet being produced under varying conditions. That was the method the Lord used, undoubtedly, for the deliverance of his people, and by it he opened a path twelve miles wide and one mile long, while Pharaoh's army followed just in time to catch the other wave as the water returned to its old place." In my opinion, the Scripture statements do not harmonise with this. Why did no Egyptian escape? Napoleon's case does not help much. As one has put it, "Not one of Napoleon's company was drowned, and one might be permitted to suppose that the Egyptians were as much afraid of deep water as the French."

That the Lord used the agency of a strong wind does not make the occurrence any the less miraculous. In a special sense the Lord made that wind his messenger (cf. Psa. 104: 4). We agree with Tarbell's remark that "the event is clearly understood here as miraculous," and beg to add that, if the Bible writer understood it to be miraculous, we have no reason to understand it in a contrary way. "Marvellous things did he in the sight of their fathers."

Baptism unto Moses.

Paul in 1 Cor. refers to the incident as the baptism of "our fathers" "unto Moses in the cloud and in the sea." It was a mighty baptism of six hundred thousand men. The baptism was not in the sea alone; for the waters were on either side as a wall, and the Israelites crossed as on dry ground; but it was also "in the cloud." The enveloping cloud and sea made the apostle's reference to baptism or immersion quite in order. But the import rather than the action should be noted here. Alford speaks of the people's entering "by the act of such immersion into a solemn covenant with God." The people left Egypt and the old life of bondage behind them; it was to them the entrance on a new life. They were committed to the discipleship of Moses. They are henceforth his followers. It is obvious that in similar fashion the believer's baptism now commits him to follow and serve Jesus Christ in a new life. One of our brethren says: "The philosophy of Christian baptism is latent in this great night's experience of final commitment and of dedication that shall reach down through the ages." Paul, it should be added, reminds his brethren that many of these "baptised unto Moses" did not fulfil their pledge. Later they proved unfaithful and were punished. So we have to bear in mind that our baptism is not the end, but the beginning of a life of faithfulness. We may even promise to others and yet be rejected.



The Attonement and Missions.

C. A. Bowen, A.M., Ph.D.

To show the place and power of the attonement in missions I have time to give only one illustration from each of several different mission fields.

In 1721 Hans Egede left Holland for Greenland. His idea of mission methods is given in his own words: "The first care taken in the conversion of heathens is to remove out of the way all obstacles which hinder their conversion and render them unfit to receive the Christian doctrine, before anything can be successfully undertaken on their behalf" ("Holy Spirit and Missions," p. 122). For fifteen years this heroic soul toiled until the ice and snow without a single convert. At the end of that time he gives up in despair, preaching the last time from: "I have labored in vain; I have spent my strength for naught; yet my judgment is with the Lord and my work with my God." But in 1730 Frederik Bek went to the same field. The natives traveled and ridiculed his doctrine. In the meetings they pretended to be asleep and snored. They would ask him to sing, only that they might drown the music with howls and drums. They pulled him with stones, broke into his hut and broke or stole his needed things. They destroyed his boats, and when on the verge of starvation would sell their scarce Moravian loaf. Awful was their condition, dwarfed in body, they were still more dwarfed in soul. Mothers liked their children as a cat does her kittens, and they wallowed like swine in their filth. After eight years, Bek was translating the Bible, and the natives were curious to see how paper could bear, remember and repeat the Word of God. He read them the story of the cross. The miracle was wrought, and many hearts were broken. Kajarnak came near and said to Bek with pathetic face and voice: "How is that? Tell it to me once more. I, too, want to be saved." Tears ran down Bek's face to think that after these years there was one inquirer. He told the story again and again. Kajarnak came day after day. Soon twenty came with him. On Easter, 1739, he, his wife, and two children were baptized. He became a preacher and taught the missionary to depend, not upon light, but upon the story of the cross. In 1747, twenty-five years after Egede had failed, the first church was built for the three hundred natives. The workers wrote at the time: "A stream of life is now poured up in this people. As we speak or sing of the sufferings of Jesus, . . . tears of love and joy roll down their cheeks" ("New Acts of the Apostles," p. 215).

In 1838 in far away Baram, Adairam Judson had been laboring many years with little success. He hears of the Karens far in the interior. The only Karen man he could find was Kho-Thah-Byu, a slave fifty years of age. As a youth he had been dull, vicious, and brutal. As a man

he had murdered thirty men by his own hand. Judson paid his ransom and took him to his own home. His darkened mind was at last lightened by the story of the cross. He was baptised and went immediately to his people to preach. For twelve years he made itinerating tours of from one week to six months among the six hundred thousand Karens. Whole villages were converted, and today there are forty thousand native Karen Christians as the result almost wholly of the preaching of Kho-Thah-Byu, a result second only in mission annals to the work in the South Sea Islands. And this is one testimony of his preaching: "He sought in every sermon to bring into prominence the vicarious death of Christ. And the result was that a larger number of converts understood justification by faith than could be found among an equal number of Christians in a Christian land."

Thirty years ago, in the city of Mukden, with its 400,000 population, there was a little street chapel. When nothing else would reach those stolid Chinamen, the story of the cross, the sufferings of Jesus, reached them when told by ignorant "Old Wang," the converted confirmed opium smoker. Thirty years ago there were on the roll of the Presbyterian Church in Manchuria three members; four years ago there were in Manchuria, won mostly from Mukden as a centre, twenty-seven thousand Presbyterian Christians. Would you know the secret of this remarkable work? "In order to gain the Chinese to Christianity, all other conceivable methods combined cannot compare in efficiency with public preaching. . . . But, however the vessel of the preacher may be led in all directions by the flowing or the ebbing tide of his hearers' inclinations, though it move up and down on the waves of a thousand various subjects, and however long its chain, the anchor must ever be fast immovably in what is known as the cross of Christ. The mercy and love of God as revealed in the life and confirmed in the death of His Son, must be the centre around which all the preaching revolves, and on which it is based. This is the great central truth on which the church in Manchuria has been founded" (Ross, "Missionary Methods in Manchuria," p. 332).

Such is the testimony to the power of the cross from far distant and different witnesses. The conclusion drawn by the Scotch professor and by the missionary in China are one and the same: "There is nothing in the world," says Prof. Denny, "so universally intelligible as the cross" ("Death of Christ," p. 200). And Dr. Ross from China says: "The cross of Christ with its implied doctrines satisfied the soul of the Chinese. It is the intelligent response of love to the cry of their distressed heart" ("Missionary Methods in Manchuria," p. 99). Nothing more impressively, than the preaching of the cross to every creature and its acceptance by them, demonstrates to us in our con-

clusively that our Gospel is an eternal Gospel, that the power and need of Christ's blood to save never goes out of date.

This story of the cross wins its way among all peoples because it is the old, old story. It is older than Wesley, older than Calvin, Augustine, Paul, Moses, or Abraham. It is as old as God, His story of "the Lamb slain from the foundation of the world."

Did you ever hear of a Unitarian mission? You may have. Then did you ever hear of a Unitarian mission having a revival in a heathen land? I never did. And the reason is they have no cross, no attonement to preach. When you steal the cross, you take the crown of missions. When you despise the blood of Calvary, you will have stranded missions.

Preaching to Prisoners.

Just a few lines to let you know we are all well. The work is moving along quietly. We have a very nice class of enquirers now, if they only can stand the test. They are the relations of a family of Christians. Then there are several girls who will be ready for baptism in the fall, I hope.

The news from Bro. Ware is not so reassuring as we would like. He is in America now. His son received his medical certificate at the Rush Medical College, and he is now junior house surgeon at one of the largest hospitals in Chicago.

While the superintendent of the gaol is away on furlough, our evangelists have been able to take charge of the preaching to the native prisoners. This superintendent is a very fine Christian and is doing as fine work as any mission in the world. He has introduced industrial labor into the gaol, and every man who has not learned a trade, has to learn one while in gaol, and if he is energetic he has a small fund to receive when he comes out, so that he can live honestly if he wishes. Any young children in gaol (for China has no reformatories, as she has also no proper gaols) are to be taught to read and write as well as learn a trade, and better than all, they hear the gospel. It is a most interesting work, and we are glad, and praise him for the privilege of helping such a work.—Rosa L. Tonkin, Shanghai, China, June 16.

Latest Word from Baramati.

I returned on the 21st, and feel so glad to be amongst the folk again. I think the change has nerved me up for months of work. The people I visited during the week seemed pleased to see me, and one said, "It is good you have returned, for we do not enjoy life so much when you are away." Another said, meeting me on the street, said, "Where have you been? Two or three times my children have asked why you did not come to visit us."

One dear face I found missing, that of a Mohammedan boy. She went to a wedding in another village, and while there took cholera, and died in less than twelve hours. She took a great interest in the gospel, so our hope is that the soul was not in vain.—Rosa F. Talley, Baramati, India, June 30.



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

Victoria.

WARRAGUL—On July 13 a young woman (Miss Goodwill) confessed her Lord before a good audience, was baptised the same night, and as the table was spread that evening, she was received into fellowship; also the young woman (Sophia Wächter) who confessed a few weeks ago and returned to town, was baptised on Saturday evening, 19th, and was received into fellowship on Lord's day morning.—**R.W.J.**

BURLEY—Greater interest is being shown in the work here, especially at the evening services, having an average attendance of fifty. A very fine interest is being manifested in the Adult Bible Class, under the leadership of R. Arnott. We would like to thank L. McCallum for so ably carrying on the work during the absence of Bro. Arnott, who was away in Sydney during the winter vacation. Our membership is only fourteen. We have collected £2/5 to date for Foreign Missions.—**J.W.N.**, July 20.

YARRAWONG—Lord's day, July 6, had good meeting. Bro. and Sister Trank, from Colac, are meeting with us. We are always delighted to have visitors meet with us. Our F.M. collection was £2. Members here are much distressed by the sad loss of Bro. Fischer.—**P.J.**, July 16.

HAWTHORN—The meetings were good yesterday. T. Hagger gave an appreciative address in the morning. Mrs. Dall of St. Kilda, was shipped with us. Our evening theme was, "Baptism Made Plain." Several people who attend our evening services are interested in the subject.—**A. C. Rankine**.

NORTHCOTE—Splendid meeting at worship. Good attendance at Bible School. Crowded out at gospel service. Bro. Anderson preached a splendid sermon on Paul. One young lady confessed her Saviour.—**R.C.**, July 27.

NORTH RICHMOND—Since last report we have had W. H. Allen, of Swanston-st., with us, and were pleased to listen to a very instructive address on "The Lord's Supper." During the three months we have been added to the church—three by baptism and two by transfer. We expect to have a monthly paper in circulation this week. We deeply regret the loss of our esteemed Bro. T. B. Fischer, and pray that God will comfort the sorrowing family, and that others may be raised up to carry on the work of Foreign Missions, in which our late brother was greatly interested.—**H.E.**, July 27.

CARLTON (Chinese Church)—Since Bro. James' return from Sydney, the services are improving. On July 17, the church, in conjunction with the mission, held a meeting to bid good-bye to Bro. and Sister Wong and Miss Jack. We are very sorry to lose them, but glad to know he intends to unite with others in doing the Master's work in his own birthplace. Last Lord's day special references were made at both services to the passing away of Bro. T. B. Fischer. Our mission has lost a true friend. This morning a good gathering at the Lord's table. One was received by letter from Sydney.—**D. C. Gow**, July 27.

ABBOTSFORD—W. J. Way, of Branswick, has just completed an eight months' mission in which has proved highly satisfactory, and from our point of view, quite a success. We had one confession; a large number of people entered our chapel for the first time; our members have been drawn more closely together by the very loving and gracious addresses of the missionary; and we

have altogether received a greater blessing than we anticipated. The average attendance for the six week nights was just 45. Friday and Saturday being very small, and last night about 200. Les. Brooker was a tremendous help as leader of song. We give our thanks to the Branswick church for loaning us their preacher, to the Swanston-st. Male Choir, and Bro. Sherrer (College of the Bible) far and on Friday night, and to Bro. Clay and his wife for happy and timely help on Saturday. Church matters generally are as well as could be expected.—**J. W. Parslow**, July 28.

PRESTON—Fine meeting in the morning, when we had the pleasure of receiving into fellowship four by letter and four who were immersed through the week. Hubert Edwards exported an "Amenable to Believe" card in his evening to a splendid audience, at the close of which two made the good confession.—**G.A.D.**, July 27.

MELBOURNE (Swanston-st.)—At our meeting on Sunday three were received by letter into the membership of the church. There was a splendid meeting at night when Bro. Allen spoke on "Is it Reasonable to Believe in the Bible?" This was a very fine address, and at its conclusion one man made the good confession. Bro. Allen leaves on July 29, by the "Majala," accompanying Bro. Kingsbury as far as West Australia, on a holiday trip. He has worked very hard during the past year, and is glad that he is going home for the rest he is now taking. During his absence Bro. Man, Knott, Procter, and Gifford Gordon have kindly promised to assist in the services and work of the church.

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CASTLEMAINE—Splendid meetings last Sunday. Feeling references were made at all meetings to the passing away of our Bro. T. B. Fischer. Splendid attendance in the Bible Class, and thirty being present. We had a very good rally and meeting in August. To-day we were glad to have the fellowship of Sister Mrs. Sims, of Bendigo. D. Stewart exhorted, and Bro. Marrows went to Newcastle. Good meeting this evening. Bro. Marrows' address was listened to with much interest.—**H.K.**, July 27.

HOKITIKA—We regret very much to hear of the death of our late Bro. Fischer. We are pleased to have in fellowship for a few weeks Bro. Andrews, from Hawthorn; also Sister Lawrence, from Lillimur. Last night (Tuesday) was the distribution of papers to the Sunday School scholars, and the programme was given, after which the apt. Bro. Spitzer, gave a brief report of the year's work, which showed that although

they had suffered losses of both teachers and scholars, they were pleased to report an increase of both teachers and scholars. Bro. Moring spoke encouragingly to the teachers and scholars, after which he distributed prizes. On behalf of the teachers and senior scholars he presented Sister Bessy Miller with a very nice jardiniere as a mark of their love and appreciation of her untiring efforts as organist. After a few games were indulged in the happy meeting was brought to a close, each child receiving a bag of cakes, lilies and fruit.—**C. H. Spicer**.

WINDSOR—On the 20th our thoughts were directed to the future life. Bro. and Sister McLeod have been called to part with their young son, Alex., for a time. He was called home on July 11, after a few days' illness, aged 11 years. He was laid to rest by Bro. Pittman in the St. Kilda Cemetery. Our sympathy is with those here; but it is well with the child. At the morning service feeling reference was made to the life and work of our late Bro. T. B. Fischer, and in the evening a memorial service was held, appropriate hymns being sung.—**H.**

PRAHRAN—One young girl was welcomed to fellowship yesterday morning, and two married ladies confessed Christ in the evening service. First anniversary of Junior C.E. Society here was celebrated yesterday. W. Wakefield was the first capt., and after a successful career, passed the work over to Miss R. Farrell, who is doing a fine work, with 16 members enrolled. Bible School is in an increase campaign to double its numbers. School roll revised to bed-rock gave us 250 scholars, and 26 babies on cradle roll. On July 29, a competition with the Abbotford school commenced. In the two Sundays we have added 18 new scholars, and 4 names on cradle roll, as against Abbotford's 12 new scholars, and 10 names on cradle roll. Totals, 22 and 28 respectively.—**P. J. Pond**, July 28.

CARNEGIE—During the last few weeks the attendances have been keeping up at our meetings, and everything is going satisfactorily. Last Sunday week we had two confessions, both adults, and last night one of these obeyed his Lord in the waters of baptism. On Sunday morning we had the privilege of extending the right hand of fellowship to Bro. and Sister Manning and family, from Ascot Vale. Carnegie church stands to the extent of six members. On Wednesday last we held our church annual business meeting, which was well attended. It was decided to raise £500 by a debenture scheme, consisting of 100 £5 debentures bearing interest at 6 per cent, redeemable at 7 years or at will by the church. We are hoping to have these fully subscribed for by September 1. Full particulars on application.—**W. C. Lake**.

COLAC—At the meeting for worship, Bro. Chandler exhorted on "Neglecting Salvation." At the close one young man of the Bible Class confessed his faith in Christ. At the chapel service, Bro. Chandler gave an stirring address entitled, "Men and the Church." One addition by baptism, which took place during the past week.—**F. Shedd**, drick.

BIRWICK—Record collection for Foreign Missions, £40.—**J.R.**

BOORT—Splendid meeting this morning. One fine young man who was previously associated with the Baptist, received the right hand of Christian fellowship, and two young women, who, on account of living in the country, have not many opportunities of attending the gospel meetings, made the good confession. The interest is still well maintained in the Bible School, and the attendance still increasing. In the evening four young women joined Christ in baptism. The chapel was crowded, extra seating accommodation having to be obtained and placed in the aisles. G. H. O'Brien delivered a powerful address on the great question, "What then shall I do with Jesus?"—**N. Lacy**, July 28.

TRIMMONT SOUTH—Work here in healthy condition. One confession on July 28, at the home of Bro. James' address. The church is doing the form of an 14 months' mission service to the late Bro. T. B. Fischer. We have also to record the death of our aged Sister Shrivastee, as well known to

the church here, although of late not meeting regularly with us through ill-health, but we have record of her spirit being present with us, by her actions and enquiry into the work from time to time. Bible School is doing well; placed the Kindergarten and Primary Department last Lord's day. Four new helpers for the Bible School, Y.P.S.C.E. and Junior Societies doing well—G. F. Nichols.

CARLTON (Lygon-st).—The last services in connection with the Kingsway's labors as evangelists of the church were marked by very large meetings. In the morning the right hand of fellowship was extended to three (two by faith and obedience and one by letter). Several visitors were present, including Sister Madge Macgarry, of Adelaide, and Bro. W. J. Medral, of North Sydney. Bro. Kingsbury addressed the meeting, giving a resume of his three and a half years' work. Notable amongst the features of Bro. Kingsbury's ministry has been the growth of missionary sentiment, both Home and Foreign, the offerings towards these objects having increased greatly during that period. At the Century Bible Class the largest attendance since the inauguration of the class was present, numbering 205. The gospel service was one of the largest held in the chapel. Extra seating accommodation was provided in the aisles and on the platform; the lecture hall at the rear of the chapel was also largely availed of as well as seats in the open air just outside the site of the chapel. All hearts were cheered at hearing six make the good confession.—J.M.C.

FOOTSCRAY.—Through an oversight no mention has been made of our dear young Sister Florie Strader, who fell asleep in Jesus on June 23. She was loved by us all, and we will miss her in the choir, where she was of great service. Much sympathy is felt for Mrs. Strader, who only recently lost her father and sister (Bro. and Sister Murray), and who only two years ago lost her husband also. We sympathize with our sister. An in memoriam service was held in the church, when hymns and anthems were rendered by the choir, suitable to the occasion. The Bible School are on the forward move, the Cradle Roll and Sunday Messenger Service having started. At the annual teachers' conference held recently, Bro. Aitken was again elected pastor. For a number of years has filled that position. Extra teachers were also appointed, owing to the increasing of scholars. The Junior Endeavor are still holding their own. Good meeting every Sunday morning, while the church choir, under Bro. Gray, is making rapid strides. All branches are in a really healthy condition.—A.J.T., July 26.

BENDIGO.—News from America states that Garth Bennett, an old boy from this church, has passed his exam. for B.A. at the Hiram University. Many of the Victorian and South Australian brethren will remember him. He is married, and still pursuing his studies with a view to a professorship at the same university. Bro. Wainwright, who is coming to us from the Baptist brotherhood, exhorted the church on Sunday morning to a steadfast study of the Scriptures. A W. Connor preached at night to a good audience. There was one confession—son of Sister Juliana. H. Sims and J. P. Seymour journeyed to Derby to conduct their meetings there. Dr. Cook finished a series of sermons at G.H.M. Square concerning the apostolic church. A. W. Connor will preach there for the next few weeks. Bro. Smith, of Harrogate, fellowshipped with us last week.

ILACRIGURN.—At the morning worship of Lord's day, July 20, feeling reference was made by Bro. Robinson and A. Taylor to the passing away of our beloved Bro. Theo. B. Fischer. We had splendid meetings last Lord's day, with good interest. We are looking forward to better times in Blackburn—Arthur T. Edwards, July 28.

GELFONG.—Splendid meetings, large attendances, and good spirit prevailing. We held a memorial service last Sunday week in honor of Bro. Fischer. In the morning Bro. Gordon drew many lessons from his life. At the conclusion of the service the organist played the "Dead March in Saul." At the evening service, after an address on "The Passing of a Great Man," there

was one confession. During the week a Band of Hope was organized with 11 members—Mr. Sid. Thomas as conductor, and Mr. W. Lang as secretary. Last Sunday, good attendance in the morning, including members from sister churches, and at night, after a most forcible address, there were six confessions—two men and four young ladies. A. Taylor reported that four more have been received into membership.—E.H.

NORTH MELLIOURNE.—During the week we have had splendid meetings. Decisions to Sunday, 27th, eleven. Great meeting in the Town Hall on Sunday afternoon. Bro. Hagger preached on "Heaven and How to Get There." Mission continues for another week at least. We appreciate visit from the churches from Cheltenham, Footscray, Brunswick Mills, Voice, and Lygon-st. Christian Endeavor Society; also preachers, Bro. Knott, Polesick, Rothery, Moore, Ennis, and others. Meetings have been held at two local public works every Tuesday and Thursday at the lunch hour, and the mission team to have appreciated our visits.—A.H.

South Australia.

STIRLING EAST & ALDGADE VALLEY.—Feeling reference was made yesterday morning to the death of Bro. Fischer. Quarterly meeting of the church held last Wednesday at the Valley. Reports showed very good attendance and interest at all services. Three additions by letter. Treasurer's report: Receipts, £214/0/0; expenditure, £121/15/3; balance in hand, £250/5/2. We hope to hold a class room at our buildings. It was agreed to hold a mission during October, the services of a city evangelist to be secured for the purpose. Apportionment for F.M. £25; that amount exceeded.—T.E., July 21.

WALKERVILLE.—Sunday morning, a good meeting. Bro. Bradley preaching, and J. H. M. Hawker, educated, Sister Vincent, and Sister Weger were received into fellowship. Bro. Backwell is preaching the gospel during the month. Last Sunday he gave a good address.—H.H.W., July 20.

MILANG.—On Tuesday, July 1, the Endeavorers held a united rally, the leading theme of the evening being Foreign Mission work. Several of the Endeavorers read papers, and items of singing were rendered both by the Y.P.S.C.E. and the Juniors. Bro. Day, of North Adelaide, gave a stirring address, and made an appeal for the collection on July 6. Our offering on that day carried on by local brethren and visitors from sister churches, B. Jarvis, of Strathalbyn, being a great help to us. We are looking forward to the coming of Percy Baker, our future evangelist, whom we expect some time during August. Reference was made at our service this evening to the life of the late T. B. Fischer.—S.H.G., July 20.

HINDMARSH.—July 20, good meetings. At the morning service special reference was made to the death of T. B. Fischer and ex-Senator Vardon, an old and much respected townsman. The church is very sympathetic with the beloved famous association of the managers of the various local denominations, who will meet regularly in Robert-st. to discuss plans for a systematic campaign against growing evils.—J. W. Smoak.

ENLEY.—One of our oldest members, George Thomas, passed away yesterday morning, after several weeks of illness. He joined this church at the age of 27, 1884, and was a very regular attendant at his children. Our sympathies are extended to his children. An "in memoriam" service will be held on Sunday evening, August 10. P. A. Dickson, this morning, when there were also present Mrs. Dickson, Mrs. Lawson, from Saunderson, Frank E. Thomas, from the College of the Bible, in the afternoon, and A. J. Moar, from Malvern. Vice account of the life of Helen Keller, under the auspices of the Men's Mutual Improvement Society.—P.S.M., July 27.

NORWOOD.—This morning Bro. W. Miller, the chaplain of our K.S.P. Society, exhorted the

church. To-night Bro. Dickson spoke to a good congregation, his subject being "What Must I do to be Saved?" A collection in aid of the Home and Foreign Bible Society was taken up and total £2/8/7.—S.P.W., July 27.

GLENELG.—The work here is progressing well. The meetings have been better attended than ever before. During the evangelist's absence, Mellourne, on business for the Royal Institution for the Blind, our young men conducted the week-night service very acceptably. Yesterday was the Bible School and church anniversary, and we had the best attendance at all the meetings that we remember. The speakers for the day, in the morning, afternoon and evening were Bro. Brown, W. Charltek, and Gooden. The choir rendered special piece under the conductorship of the evangelist, and altogether we had a time that will be long remembered with pleasure.—E.W.P., July 28.

STRATHALBYN.—Good meeting this morning. Bro. Black presided, and Bro. Veroz addressed the church. One brother from Wallaroo received into fellowship. At the gospel service Bro. Black gave us an earnest address on "A Severer Test." Gen. 22: 2. Our F.M. offering amounted to £23/6/6, being more than our apportionment.—H.B., July 27.

PROSPECT.—The wedding of Miss Annie Winner to Mr. H. J. Fox took place at the church on Tuesday evening last, the reception being held in the Walkerville Hall. Both parties are church members, and ardent workers in the Sanby School. The K.S.P. is still in evidence. The block of land recently purchased at Chicago (for the purpose of building a church) is being bought by the members at 1/6 per inch, each member taking a number of inches. To-day at morning service Bro. Banks presided. We were pleased with two new fathers added to help in the Bible School. Bro. Paternoster exhorted both morning and evening services, addressing the large audience at night with his usual zealously.—H. R. Reynolds, July 27.

GROTE-ST.—Bro. McPhee presided and Bro. Thomas exhorted at this morning's service. Bro. Fox was called on to read a notice in regard to the church. We regret to announce the death of our aged Sister Mrs. Morphet. She has been a faithful member of the church for many years. The last few years she has been laid on a bed of sickness, and her faith and cheerfulness during that illness brightened the lives of those who attended her. Our heartfelt sympathy goes out to all the bereaved ones in their sorrow. We also mourn with our evangelist, Bro. Thomas, in the loss of his father, who passed away yesterday. Although bowed down with sorrow, our brother preached the gospel in the evening, and had the joy of seeing a man and two women confess Christ, and one young lady return back to the Lord. During the service Misses D. Dear and M. Palmer acted a duet.—T.M.G., July 27.

MAYLANDS.—Good attendance on July 20. The Conference Precedent, Bro. Morrow, paid a visit and addressed the church to much profit. He also spoke feelingly and prayed for the widow and children of the late Bro. Fischer. Last night Bro. Taylor spoke on "The Good Man Fischer, nabas," and referred to the late Bro. Fischer. There was good interest in the meeting, and we are Taylor's term has almost expired, and we are arranging for him to continue with us. Good services to-day. E. J. Paternoster, of York, exhorted with us, and also Bro. Hammond, formerly of Y.Lamers. '08 broke bread. To-night, using the Epistle on "The Bond of Peace passages. Two young men confessed Christ. We are arranging for two weeks' services, from Aug. 1st to 15th, for the deepening of our spiritual life. We spread the message. W. J. and H. R. Taylor are to be the missionaries, and will exchange papers as may be necessary.—R.L.A., July 27.

MOONTA.—On July 15, we gave a welcome social to Bro. Cuttriss and his wife, when an enjoyable evening was spent. Bro. Walthers, of Wallaroo, presided. Welcome addresses were

given by the chairman and others. Bro Neil spoke on behalf of the Moonta church. Musical items and songs were contributed by friends. Bro. Cuttriss replied with a stirring address, and super-annuated, and Bro. Lander presided at the Lord's table, and Bro. Cuttriss exhorted. Feeling references were made to the late Bro. T. B. Fischer, and prayer offered for the bereaved one. Good attendance at the gospel service, when Bro. Cuttriss gave a good address. On July 22, we held our meeting for the first time in the hall of the Bible Christian chapel, which we have purchased. We are holding our meetings in the hall until the church is renovated, and there is plenty of work for willing workers. Bro. Cuttriss presided at the Lord's table, and Bro. Burns, of the Unley church, exhorted. Sister Burns was also with us. At the gospel service we had the largest attendance we have had yet, and all listened to a good address by Bro. Cuttriss on "The Gift of God."—B. Marsh.

YORK.—Our 25th anniversary services to-day have had a great success. W. Brinker, who was one of the first members, presided at the table, and H. R. Taylor, of Maylands, addressed the church. We had also present, of the original members, Sisters Brooker, Simons, and Hubbard, the only other sister connected with us. Sister Miss Lane, being absent in England, and several present from sister churches, including Sister Stoner, Strathalbyn, and Sister Burt, Port Neale. This afternoon saw the commencement of our gospel mission, when E. J. Paternoster delivered a denouncing address to the Bible School. At the close of this service we had the joy of seeing a young man from the Bible School step out on the side of the Lord. The gospel service this evening was the best for some time. E. J. Paternoster spoke with great effect on "A Call to Christ." The church was crowded, about 200 being present. Special singing by the choir was a feature of this service. Our meetings continue for at least two weeks.—W.G.J., July 27.

NORTH CROYDON.—To-day we celebrated our third church anniversary. The chapel was brightly decorated. This morning N. Still presided. W. J. T. H. gave a splendid exhortation on "An Ideal Church." 120 broke bread. Bible School established another record; 162 scholars present; one new scholar. At the gospel service W. Morrow, President of the South Australian Conference, preached. The choir, under the baton of G. Duncan, rendered a beautiful service. On Tuesday night a tea meeting was held, and after tea a public meeting was held. The secretary read an encouraging report of the year's work, showing our membership at a total of 142; 1st S. S. total was 88, an increase of 54. William Clark, president, D. A. Ewers, D. A. Dickson, H. R. Taylor, presided on the work of the church and Bible School. The choir rendered special anthems. The K.S.P. Society membership is still increasing since last report. Eight new members making total 30. C.E. meetings still continue, with great success. Sunday, July 27, F. Platt presided. H. J. Horrell exhorted, and made special reference to the late T. B. Fischer. Received by letter into fellowship, Sister Parham and Sister Barclay, from Hindmarsh. At the Bible School 47 present; six new scholars. We still need a large number of new members for the Bible School. At the gospel service H. J. Horrell presided on "Salvation at the Eleventh Hour."—J. S., Ferris, July 27.

BORDERTOWN.—The annual social of the C.E. Society was held on July 17. A programme of light singing and instructive essays were much enjoyed by a full house. The report showed a year of happy and helpful service. Our F.M. of prayer has now reached 47/6%. Much regret is felt at the passing away of T. B. Fischer, and our prayers are with his loved ones. Bro. Claude M. Vero, of Adelaide, exhorted us on Lord's day, and his message to the church was thoughtful and stimulating. We regret the serious illness of our young sister A. M. Vero. The writer has just completed six years of happy service with the church in this district, and has received an invitation from the elders of the church to continue for another year. Much sorrow is felt for our Bro. G. Dinning, in his recent sad bereavement.—Edwin Edwards.

New South Wales.

MERRYLANDS AND GUILDFORD.—The church at the Murrumbidgee, Meryllands, have organized a meeting at Guilford, the next 6th August. A front room has been rented from Bro. Walters and furnished for meeting purposes. A Bible School has been formed, with an encouraging number, and gospel meetings are being held every Lord's day evening at 7.15 p.m. On July 6, Foreign Mission Day, the church sang "The Lord's Prayer" and the Bible School 47; total, £2/14s. Bro. Roe, from Peter-ham, was welcomed as a visitor to-day. At the gospel meeting at Guilford, the confession of a man 72 years of age was joyfully taken. An order preaching from John 10: 9.—J.R.C., July 20.

BROKEN HILL (Wolfram-st.).—Our quarterly meeting revealed that our losses by removal exceeded our gain in numbers for the quarter. Several have had transfers to Adelaide and Sydney, but others have gone where we have no church. We have a fine attendance of men at our gospel services, and ask the prayers of God's people that they may speedily decide for Christ. Bro. Miller met with an accident through an explosion in the mines, and has gone to Adelaide for treatment, and we trust his sight may be saved. Bro. Garner has also gone to the Adelaide Hospital for treatment. Sister Bates has been called on to resign her baby to the arms of Jesus. We were glad to have Bro. Hunt speaking this morning. This is his first address since his illness. The news of the home going of Bro. Fisher came as a shock, and led to a memorial service this evening. We have sent our appointment of 10 to Foreign Missions; and also 40 from our C.E. for support of a native teacher where most needed.—H. J. Tuck, July 20.

HUKSTVILLE.—July 25 we had a large attendance at the breaking of bread. Bro. Buckley exhorted. It was with deep regret that we learnt of the death of T. B. Fischer, and our hearts go out in loving sympathy to the bereaved ones. A memorial service was held to-night. A business meeting of the church was held on Thursday last, when Bro. H. Peters, and Hay were appointed trustees for the church land on account of the resignation of two of the former trustees. The land having been fully paid off, our building fund is increasing, and we shall be glad of assistance from any of the brethren. It has been decided to continue the morning meeting at 10.15 from the beginning of September, so as to accommodate brethren living down the line.—Eleanor J. Winks, July 20.

PADDINGTON.—On Sunday, the 13th, Bro. Franklin presided at the service for worship. W. R. Rowles gave a very helpful address. Special singing, including Bro. and Sister Copeland, from Katoomba. A daughter of Sister Copeland was received into the church. Bro. Franklin preached at night, and three responded to the invitation. To-day at the morning service Bro. Franklin made reference to the late T. B. Fischer, at the church sang "Asleep in Jesus." C. T. Forscutt offered prayer. Bro. Forscutt at a later stage addressed the church on "Incidents in the Life of Nehemiah." Splendid address. Bro. Franklin conducted the gospel service.—W. Shearston, July 20.

INVERELL.—Last Lord's day morning Bro. Cuttriss presided over a good meeting for worship. Bro. Waters gave a good, uplifting exhortation. In the afternoon he conducted a gospel meeting at Oakwood, one of our country centres, after which a good number met together to break bread. In the evening Bro. Waters gave another good gospel address. Our mid-week meeting last Thursday night was very good. At the close of the meeting one young man made the good confession. Hand of Hope meeting held last Monday evening, July 14. Report attendance: Hand of Hope 100; total 220. Good interest is shown all round.—G.E., July 14.

LISMORE.—The sad news of Bro. Fischer's death came to the church here with great force. The brethren and people in this district and our late brother were mutually attached. He spent four years of his busy life in Lismore. The mem-

ory of his work and the effect of his faithful and thorough toil is as fresh as when he left it. Bro. Fischer was called here, "God's good man." We feel for those who remain. He has gone to rest and a great reward.—S. Stevens, July 20.

NARRABRI.—Our "People's Class" school was held on Thursday evening, and was a decided success. There was a full attendance of men, women, and friends, and one new member enrolled. The man who confessed Christ just recently has been baptized and received into fellowship. Have to some extent reorganised our Bible School, and commenced a primary department. Special mention was made at our service last Lord's day, regarding the passing away of Bro. T. B. Fischer, and special prayer was offered for the bereaved.—A.W.

RAHWAYTOWN (Broken Hill).—Seven confessions, six baptisms, and three removals into fellowship since last report. Splendid meetings. The Y.P.S.C.E. held their first annual social on Tuesday evening; a very pleasant time was spent. Our total for Foreign Missions is £24/10s. We deeply regret the loss of our beloved Bro. T. B. Fischer. We were pleased to have Bro. Clark, field with us at our morning service, one of our foundation members, and has been away for several months; also Sister Main, and her son and daughter, of the Norwood church, who have taken up their residence in our town. Bro. Jones presided this morning, and the writer exhorted.—C. H. Hunt, July 27.

LILYVILLE.—The work here continues in good shape. The Bible School is good, and new scholars are the rule. A desire to improve and adopt every good method available to that end is present, and we are sure of good being accomplished. Grades in the school are well introduced into the kindergarten department, and are working well. The kindergarten and every other department of the school is badly cramped for room. A start has been made in the preparation of a tennis court in the chapel grounds. There is splendid enthusiasm in the quartettes. To-day the meetings were smaller, mainly due to vaccination. S. Gole gave a most helpful exhortation at the morning meeting. At night Bro. Saunders conducted an "in memoriam" service on account of the death of Bro. Will Leighton. Singing and hymns were being sung and Bro. Fox paid a tribute to the perseverance and patience in suffering of the young brother who has gone from us. The subject of the address was "Our Heavenly Home." A good interest is felt in the meetings, and we are hoping to reap shortly.

SYDNEY.—Unsettled weather conditions interfered somewhat with the attendance to-day. Bro. Rush exhorted at morning service, giving a fine address on "The Lord at Sychar's Well," and lessons therefrom. Many members away owing to sickness. Glad to see Bro. and Sister Wong, from Victoria, with us. Bro. and Sister Wong, present church officers have all been re-elected again for the coming twelve months. Bro. Brady gave fine gospel address on "The Queen of Sheba and Solomon," at the evening service.—J.C.

MOSSMAN.—F. Webber gave a helpful address this morning, and T. E. Cleman proclaimed the glad tidings this evening for Albert J. Saunders, who has been studying in Chicago, U.S.A., for some time, and is now on his way to India, had fellowship with us. A record attendance at Bible School, despite adverse conditions of weather and sickness. Saturday evening prayer meeting, from 7 to 8 p.m., is gaining in attendance and interest.—S.G., July 20.

TAREE.—Splendid meetings to-day. Bro. Collins exhorted at the morning meeting. Bro. Burns preached to a fine audience at night; all seemed very interested in the theme, "Peter and the Keys." At the close of our young men made the good confession.—M.E.B.

ST. PETER'S.—The meetings are continuing well in this district. Bro. King presided over the table, and we had as visitors Bro. Russell, from Peterham; Sister Wright and Bro. Dohs, from Embury. Bro. Russell gave a splendid address on 2 Thess. 1, which was greatly appreciated. We are pleased to report that the school is growing.

Continued on page 522.

Farewell to Horace Kingsbury.

Continued from page 514.

present? Nevertheless, it had to be acknowledged that Bro. Kingsbury had very good reasons, and he sincerely believed that he was following God's guidance in taking the step he had. He promised him an even bigger meeting to welcome him on his return. Meanwhile, we will all show our practical love and esteem for Bro. Kingsbury by faithfully continuing the good work which he had so much at heart.

The Lygon-st. Male Quartette Party sang (by special request) "The Die of a Broken Heart." Bro. Gordon, who spoke on behalf of the Preachers' Association, gave some humorous glimpses into the College days that he had so happily spent in Bro. Kingsbury's company eleven years ago. He (Bro. Gordon), too, was shortly going to America, and if he could not persuade Bro. Kingsbury to go back, he would bring him back with him! He presented Bro. Kingsbury with a handsome writing-case, as a small token of appreciation from the Preachers' Association and College Student preachers, of which Association Bro. Kingsbury had been secretary for the past two years.

The last speaker (apart from Bro. Kingsbury himself) was W. C. Craig, who spoke on behalf of the Lygon-st. church. After making reference to the great work which Bro. Kingsbury has done at Lygon-st., he presented him, on behalf of the church, with a beautifully illuminated address, and a most verisimilar travelling bag, and wished him farewell and God speed.

Bro. Kingsbury was then asked to give his farewell message. Knowing how hard it would be to speak on such an occasion, he had before the meeting asked a dear friend what he would say. She advised him to say the brief words, "I am coming back!" Bro. Kingsbury gratefully acknowledged the hearty cooperation of the splendid band of officers, and especially referred to the great bond of union that had existed between Bro. Finnis and himself. He was also glad to have been associated with the Australian brotherhood at such a time as during the past three years which had been three of his greatest years. A greater evangelistic spirit had been manifested and a greater missionary vision cultivated. His relations with the various committees on which he had served had always been of the most cordial. Likewise his association with the brethren of the Baptist communion. After thanking the church and others for their gifts, Bro. Kingsbury made reference to the coming of his successor—Bro. S. K. Griffith. He said: "There is coming to take up this work a great man of God, in the person of Bro. S. K. Griffith, and I want that you should think of him just for one moment. You might be in nothing way, and up in Brisbane. He has suffered some, inexperience—suffered some physical affliction—but is working and reaping for God. He was to share in this great meeting, but I speak it to his credit, that to suit my plans he was willing that I should have the great meeting, and that I should just come down when his work was finished there. Friends, the man that makes a sacrifice like that, deserves a big and warm welcome from a loving brotherhood. . . . I want to say, in conclusion, that I believe in the 'old plan'—I believe in it to-night just as firmly as ever—perhaps more than ever. . . . I have a very simple faith in Jesus Christ—almost childish. I love the 'old Book' and have not the nonsensical notions that dissect and rob it of its power, and I have a personal love for the Lord Jesus Christ. I have felt in my own heart's experience something of what he can do for the man that will let him. I have known that he is the Saviour you need; and when people have come, I have not given them anything learned, but just as simply, and just as earnestly as I could, I have told them the story of the Christ. I looked through the 'welcome' speech that I made at a social when I came; it was headed, 'Please Jesus!' I have tried to do that. Even sometimes we have dis-pleased you, we have tried to please him; and I want you to know as I have you that I am going still to try and please him, and to live for his glory."

The meeting was closed by the singing of "God be with you"—T.W.S.

Church of Christ, Erskineville, N.S.W.

By J. Clyde-dale.

July 13 and 15 were red letter days in the history of the above church, the former being the dedication and opening services, the latter the dedication and public meeting. The dedication service, led by Bro. Bagley, was the most impressive the writer has attended.

Although the building was erected by contract, the seats were the product of our time, labor and co-operation. Bro. Lewis was appointed convener of a committee to make sufficient seats for our new home; and a band of faithful brethren rallied around him, viz.: Bro. Morton, senior, and who made the iron bars; Bren. Lutton, A. Clyde-dale, I. Funnell, G. Morton, E. and F. Taylor, and F. Manning, from Ascot Vale, Vic, to whom the church extends its heartfelt thanks. The work was carried out on Saturday afternoons, and during the last week, A. Clyde-dale, with the help of Bren. Fitton and Cook, polished them. The legs for the 52 seats were cut, shaped and dressed by our aged Bro. Batho. This labor of love is all the more creditable, as our brother is over 80 years of age. The officers desire me to thus publicly thank him for his splendid service.

The tea meeting was a triumph for the sisters. About 300 sat down to tea, every church in and around Sydney being represented. The whole of the arrangements for this important function were placed in the hands of the sisters; and with Mrs. Clyde-dale as convener, they carried out their duties to the satisfaction of everyone present.

The public meeting which followed was crowded. On the platform were evangelists Bagley, Browne, T. R. Coleman, E. Coleman, Harward, Hingworth, Payne, Rush and Saunders, and representatives of the Home Mission Committee, the writer acting as chairman. These brethren in short addresses conveyed kindly greetings to the church. Solo songs were beautifully sung by Miss G. Odell, Mr. A. Clyde-dale, and Miss G. Odell, the choir also helping by rendering three special items.

Our able and energetic secretary, G. Morton, in his report, traced the growth of the church from the first meeting, with our splendid building. Although not stated in the report, our brother was one of the young men who started the cause and has been with the church through all its many changes and trials. The thanks of the church are due to him for his untiring energy in always keeping her claims to the fore until the ground was bought and paid for, and also for his wholehearted devotion to and work for the church.

There are many brothers and sisters deserving of special mention, but I am afraid I have trespassed upon your time and space. The prospects are very bright and encouraging. What with a new church home, a splendidly suppt. (F. Taylor), and an energetic secretary (W. Hudgen) at the head of the Bible School, our mission in progress, conducted by Bro. Harward, surely we ought to thank God and take courage, and in the name and strength of our Master go forward into greater things.

ACKNOWLEDGMENTS.

N.S.W. HOME MISSION FUND.

From Churches toward: Preachers: Rookwood, to June 26, £7/10/-; Marrat, to June 30, £7/8/6; June, to April 13, £2.

From Churches, per Collectors: Hornsby, £1 13/7; Peterborough, £8; Sydney, £2 12/6; Paddington, £2 10/9; Emure, £2 10/0; Marrat, 14/9.

Individual Contributions: R. T. Wilson, Yer-randric, 3/6; E. B. Butler, Mangungid, 8/6; A. Hornsby Family, 4/0; J. F. S. Wray, Rookwood, 4/1; Rookwood Disciple, 1/-; S. W. W. Rookwood, 4/1; Bro. and Sister Sylvester Butler, Mangungid, 4/1; Emure Brother, 4/1; S. Goddard, Paddington, £2.

Other Receipts: Gilgandra, Fellowship, £3/0/6; Sutherland, £2/15/-

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EMPIRE COCOA



Manning River District, N.S.W.

By G. E. Burns

Things generally with us have taken a decided turn upwards. The wet weather during the past few months has discouraged things somewhat, but with the return of fine weather there has been a marked brightening.

The work in Wingham is especially cheering. For the past four Thursdays evenings the writer has conducted open-air meetings in the main street, and many have heard the Word proclaimed in this way. Our plan is to conduct an inside meeting on one Thursday in the month, and spend the other three outside. Last Thursday, 17th, was the first inside meeting, and our hearts were cheered by the presence of a great many strangers, some of whom followed us up from the open air. Nearly fifty people gathered in the hall, and a bright service followed. Bro. Nicholas is rendering great aid with his sweet singing. In future a prayer meeting will be held at Sister A. Newby's residence, after the open-air meeting.

July 20th, 20th, we commence monthly services at Timonee. H. Edwards is to be the speaker, and we expect a very nice congregation to gather. At A. Wynter's residence, 2½ miles from Timonee, a Bible School is conducted regularly by our brother and his sister wife, and the precious seed is faithfully sown among the children of varied denominational hues who assemble.

Sunday, August 3 (eleventh anniversary of the writer's conversion), we hope to start services in the village of Cooperbrook, some 14 miles north. Here we have several members whom we hope to gather together to break the memorial loaf. This will be one more link in the chain which we hope to see stretched right up the coast to our Li-more brethren.

The writer has been requested to conduct services at the Upper Bo Bo, which request he hopes to accede to next moonlight week.

There is a fine opportunity just now to start services at Wauchope, some 30 odd miles north. If some good brother or brethren will kindly supply me with a motor cycle we will commence right now. Mind, I am serious in this. The brethren here have never yet appealed for help, so I think that this might quickly be granted. At present we have planned to work nine centres, namely, Tarco, Wingham, Killalibah, Burrill, Boatwah, Timonee, Cooperbrook, Bo Bo and Comboyne. This, with one good horse and luggage, is a fairly big order; but by putting up a little more pressure, and with the assistance of a motor cycle, we could easily reach Wauchope—another link in the chain already laid—and thus extend our influence.

Hope to have Bro. Harward, for six weeks more, when we look for a great brightening.

N.S.W. Home Missions.

By H. G. Payne.

Reports show four additions by faith and baptism at Mossman.

Bro. Harward has conducted revival services at Rockwood, North Sydney, Petersham and Belmore. Nearly all the meetings were conducted in the phenomena of bad weather, but Sydney has been experiencing. The church members have attended loyally and have benefited accordingly. The Home Mission Committee has visited each place and Bro. Harward has held meetings. This deputizing work has proved helpful to the Committee, and we trust to the churches also. There have been three confessions at three meetings.

Bro. Harward is now in a mission to commemorate the opening of the Erskineville chapel. At the time of writing, the mission has been running three days, with three confessions on the opening day.

Evangelists T. G. Mason and W. Morton have commenced work in the Richmond-Tweed District. The prospects are particularly bright in this field.

F. R. Fisher.—The Committee having heard the sad news of F. R. Fisher, passed a resolution of sympathy with his wife and family and relatives, and placed on record their appreciation of the work that he has done in New South

Wales in past years; also of his work for the Australian brotherhood in recent years.

Finance.—Receipts for month: £182/19/8; Expenditure, £81/8/7; Debit balance to date, £113 7/7.

The Committee has received its first endowment. A donation to the Chapel Extension Fund has been made by a brother. The amount is £200, to be invested in shares in the fund. The interest on £200 is to be paid to the Home Mission Committee in perpetuity. The Foreign Mission Committee will benefit in a similar way, and to the same extent.

Obituary.

DIGLES.—Sister Digles passed away at Newington Asylum, on Saturday, July 19, 1913, at the advanced age of 85 years. This is another faithful follower of our Lord and Master. As long as her health permitted, she was always to be found in her place on Lord's day morning. One look at her face would tell you that she had been with Jesus, and learned of him. She was able to say the last, "Thy will be done"—T. I., Petersham, N.S.W.

LITTLE.—Our small assembly and our brotherhood have been called upon to bear the loss of a prominent worker in the death of our Bro. W. D. Little, so well known by the churches in Australia and New Zealand. Our brother passed away at Levin, on July 16, at the age of 63 years. He had the appearance of a number of years of work for the cause that he loved so well, but it was not to be. Bro. Little settled in Levin about four months ago, having purchased a small piece of land which he purposed to cultivate, and preach the gospel, the ideal of honest ambition, employment, and a home; but our heavenly Father knows best. After an illness of six weeks our brother was called away comparatively suddenly, his end being hastened by blood poisoning. We laid his mortal remains in the Levin Cemetery, by the side of our late Bro. Chapman. Bro. Johnston, of Palmerston North, conducted the service at the home and by the graveside, assisted by members of the Orange Lodge, of which our late brother was a prominent member. These friends having journeyed from Wellington and Palmerston North. Many messages conveying expressions of sympathy have been received, stating that our brother had many friends amongst those who differ in the great harvest field. Our sympathy and love goes out to his bereaved widow and dear ones, and we pray they will realize the promise, "I am with you."—T. D., Levin, N.Z.

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From the Field—Continued.

steadily. We are looking forward to accomplish great things for the Master with our Harvard mission, which commences on August 3. Will churches in New South Wales pray for a great gathering of souls? At the gospel service Bro. Carter was the preacher, his theme being "The Great Physician"—A. Fraser, July 27.

HELMORE—Last Lord's day, at the morning worship, there was a record attendance. J. Crawford gave a fine exhortation. G. H. Brown made feeling reference to the passing of Bro. Fischer. We had as visitors Bro. and Sister Crawford and family, from Peterham; Bro. and Sister W. H. Hall, and family, from Marrickville. At the gospel meeting, the last meeting of G. H. Brown's ministry, there was scarcely a vacant seat, and at the close one young man confessed Christ. A young lady spoken to by one of the workers clearly and definitely yielded to Christ—John Rogers, July 28.

ENMORE—The address of W. Gale, Bible Schools Organizer, at our morning meeting this day was greatly appreciated by the Bible School workers, and we trust it will bear fruit in the improvement of this part of the church's activities. Mrs. Hingworth's theme at the church service was "The Joy of the Samaritans." Our hearts were cheered by hearing one young lady make the good confession. In the meeting we were pleased to see A. J. Saunders, from Chicago, en route to India. Active preparations are being made to celebrate the diamond jubilee of the church. The dates fixed are August 25 to September 5. Appropriate services and a short mission by Bro. Hayward will be included in the programme. Old Enmore members are invited to watch the announcements, and are asked to come along to the "old home." Our choir will be singing in the choir entitled "Daniel." Bro. Whately is hard at work on this, and hopes to have it ready in time. About 30 guests assembled at the annual concert and banquet of the cricket club on Saturday night in the school-room, amongst them being D. R. Hill, M. C. G. The gold medals were distributed by Bro. Hingworth. G. W. Lewis has for many years, as secretary, done excellent service for the club.

NORTH SYDNEY—Yesterday morning Bro. Blinworth, from Enmore, gave an acceptable address. In the evening Bro. Gale delivered an "in memoriam" service on the late T. B. Fischer. Last Tuesday evening a farewell social was tendered to Bro. McIvor, who left Sydney to represent his firm in Melbourne. Bro. McIvor was the most unassuming and the hardest worker North Sydney has ever had; he was secretary for six different offices, and as such has left a gap which we are feeling extremely difficult to fill. At the social, letters of commendation and appreciation were received from Bro. Bradley, President of Conference; Bro. Simpson, President of Bible School Committee; Bro. Payne, Organising Secretary of Home Missions. Bro. Johnson, on behalf of the church, presented a purse of sovereignty while Bro. Timms, representing the Sunday School, made a presentation of a travelling rug. Whichever our brother goes he will win friends and make his influence felt.—Ernest A. Barclay, July 28.

Tasmania.

LAUNCESTON—Our mid-week meetings are still growing; splendid meetings at Wednesday night, building nicely filled. At the close of a short address by Bro. Swain, two more made the good confession. At the close of the meeting four were buried with Christ in baptism. We continue enlarging our building next week. As the accommodation is urgently needed, may this movement have the sympathy and assistance of the brotherhood.—N. J. Warburton, July 27.

Queensland.

BUNIAHMA—Since last report our meetings have been kept up to the average. Bro. Barrows and W. C. Swan, from Brisbane, gave us very

helpful exhortations, and preached the gospel. On the 20th, the writer spoke about the death of our esteemed Bro. T. B. Fischer. W. C. Swan offered prayer on behalf of the widow and family. At the close of our night's meeting we wished our Bro. Swan good-speed in his new sphere of labor as he has secured the post of a school teacher in the back-blocks of our country. Our F.M. offering reached £4. Sister Finlayson still improves very slowly, but we are looking forward to seeing her amongst us again soon.—George Green, July 21.

IPSWICH—It was with feelings of deepest sorrow that we learned of the death of Bro. T. B. Fischer. On Lord's day, July 20, Bro. Wand delivered a memorial address, in which he paid a warm tribute of respect to the memory of our departed brother. The church tender Christion sympathy to the bereaved.—M.A.B., July 21.

West Australia.

MAYLANDS—Our work is swinging along happily and satisfactorily. The limitations we have had through inadequate eating accommodation have been partly removed by the installation of ten beautiful new seats. The indications are that these will not answer our problem for very long. On Sunday evening, July 20, we had a service for the installation of the Bible School officers and teachers. There was a splendid meeting, and one confession. Our school meets in two sessions; senior at 2.20 primary at 3.30. The work is being conducted on up-to-date lines, and is meeting with success. At present the Bible Class is meeting in a separate hall, and is enjoying a discussion with Seventh Day Adventists. On July 20 there was a spirited debate between Mr. Minto, a member of the Adventists, and T. H. Scambler, the subject being "The Law and the Gospel."—E.R.B., July 21.

New Zealand.

CHRISTCHURCH—Last Sunday L. Dorreen spoke on "The Christian Armour," and at night Bro. Gubbie preached on "Personal Liberty." Last Saturday afternoon the members of the Sunbeam Mission Band, which has been growing lately, held an interesting afternoon tea. We likewise held an interesting afternoon tea "The Path of the Just," a young man from the outlying districts made his stand for Christ, and will be baptised to-morrow morning. The building is progressing fast; the walls are not far from completion, and this week the principals of the roof have been erected.—P.S.N., July 19.

DUNEDIN—About 250 persons were present on Thursday evening, when a reunion social was tendered the members of the office bearers: Captain C. F. Sumner, president, and the outlying evangelists addressed the gathering: Ralph Gable, Christchurch; T. H. Mathieson, Oamaru; N. Noble, Kaikōwhiri; and P. D. McCallum, Tairāne. The programme also included vocal and instrumental items and two recitations. Those present afterwards sat down to ample repast, the building, which was nicely decorated, having been arranged to allow of this. L. Dorreen has been engaged to labor under the Home Mission Committee for one year. Present intentions are that he will be located at Gore for about three months, and that after that he will conduct a tent mission at Timaru, when we hope the work will be revived. Present obligations for some time Mission Committee are £1/10/- per week, and a special offering is being taken up on July 27.—I.C.J.S., July 21.

WELLINGTON (Vivian st.)—Last evening we had the pleasure of A. J. Saunders' company at our prayer meeting. Our brother is on his way from America to India, where he is taking the chair of History in an American college. Mrs. W. Mansell, widow of our late missionary, traveled dittons by faith and baptism within the last few weeks. Bro. Johnston continues to preach to fairly large and wholly appreciative audiences. The mission in Tory st. has sent us some fine young men. It is a hard battle in that quarter,

but God is giving us the victory, despite persistent opposition.—R.H., July 18.

SOUTH WELLINGTON—The church here held its quarterly business meeting, and the reports of the secretaries of the church and of its various auxiliaries showed the work to be progressing. The meetings for the breaking of bread and the preaching of the gospel are well maintained. The Bible school, though understaffed lately, has accomplished much. It was reported that the school has discontinued teaching the Inter-Grader Series System, and have reverted to the use of the Austral Leaflets. Cards have been printed for the use of the visiting teachers when on their weekly tour around the absent members of the school. The C.E. Society reported having lost its late secretary, Bro. Cairns, owing to his removal from the district, and that Sister Money has been elected to fill the vacancy. This Society has been rendering much help at the Tory-st. mission and at Kilbirnie. The Sisters' Sewing Class, though only in existence some eight months, reported having purchased a sewing machine and completed numerous orders. The class's report showed that a number of visits had been paid to the local hospital, and to the sick members of the church. We have not secured an evangelist yet to labor with us, so Bro. Vickery is temporarily filling the vacant position with the utmost ability. We were pleased to have Sister W. Mansell, who has recently returned from South Africa, present with us, who was accorded a hearty welcome.—A.L., July 15.

ONEIHUNGA—On June 25 the Bible School held a very enjoyable social. After tea, with games, music and singing, the children spent a pleasant evening. We had about 80 children and 20 adults present. Bro. Watt is now preaching here, and we hope to have a man for some time. We trust his earnest, forcible presentation of New Testament truth will strengthen and enourage the little church, and that some precious souls may be added to the Lord.—Wm. Guyan, July 19.



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The Line of Beauty.

By Philip Wendell Crannell.

"Straight," said the moralist, "the line of beauty, The forthright, undeflecting path of duty!"

"Round," said the artist, "like old Giotto's 'O,' Whose points unswerving round their centre flow."

"Curved, like her lips," the laughing lover cries, "Or silken brows above the maiden's eyes!"

But with a smile the heavenly Love upspoke: "The line of beauty, children, is the Yoke;

Curved, where the willing shoulder meets the bow To bear God's burden, ease a brother's woe;

Straight, where right's cross-beam holds the round in place;

Duty and love combined,—lo, here is grace! Angel, or saint a million years in bliss,

Could draw or dream no fairer line than this!"

Here and There

Federal Mission at Brisbane.

F. A. Biggall wires—"Blight falling off in meetings during week. Lord's day services affected by heavy rains. Additions to date—sixty."

Six immersions and two confessions at South Yarra, Vic., last Lord's day evening.

We regret to hear of the death of Bro. Thomas, laborer and well known J. E. Thomas, of Grote-st., Adelaide.

Andrew Hutson preached last Sunday afternoon at Mentone, Vic., at the monthly service held there by the Cheltenham brethren. There was a fine attendance.

The Victorian Women's Home Mission Committee will hold a meeting in the North Richmond chapel on Thursday, August 7, at 8 p.m. Mr. Peater will be the speaker.

Seven confessions, one restoration, and one baptised believer added in the North Melbourne mission up to last Sunday night; seven of these have so far been received into fellowship.

A number of our Melbourne choirs and evangelists have helped at the North Melbourne mission; this is as it should be. "Bear ye one another's burdens" can surely be applied to congregations.

News from South Wales Foreign Missions offering has now reached the fine total of £400/3/7, and will more reports to come. The appointments of the churches not yet reported total over £40, so that record offering is assured.

Will C. E. Societies and others in the State of Victoria who intend providing seats for the State Mission Tent please forward their donations as early as possible. An order has been placed for seats, and they are now being made.

W. H. Morton, of the Bible College, has commenced work under the "District" Conference, and goes to preach on the Tweed River, N.S.W. Bro. May has been welcomed at Bangalow and at Byron Bay, and has met with good acceptance.

A splendid audience last Sunday afternoon in the North Melbourne Town Hall. The last of these series in connection with the present mission there will be held next Sunday afternoon, when Bro. Hagger will speak on "The Divine Creed."

The following is a wire received from Bro. Edwards, of Bordenstown—"Alberta M. Vero, the daughter of T. B. Vero, of South Australia, passed peacefully to rest Tuesday morning, seven o'clock. We express our sympathy with Bro. Vero in his deep affliction.

Almost all the Melbourne churches who wholly sustain evangelists have agreed to the request of the State Home Mission Committee for the loan of their preaching services to conduct ten days' missions for struggling churches. This is fine. This volunteer mission campaign should do much good.

We occasionally receive communications for publication in the "Christian" without the writer's name and address being given. We wish it to be made clear that such communications are not in order. In every case christ's name and address must be given, not necessarily for publication, but as a guarantee of good faith.

A. E. Gourlay, Secretary of the F.M. Committee of Tasmania, writes:—"We realise that Bro. Fischer was full of zeal and energy in the cause of the Master whom he served so loyally, and that his removal from our midst is a great loss to the brotherhood; we are sure that his enthusiasm and labor of love in the cause of Foreign Missions have borne, and will still bear, fruit for eternity. We would also like to express our sympathy with the sorrowing family."

Our readers will be glad to have the following information about W. Cecil McCallum, one of our boys who has been conducting his study in America.—He has graduated with the degree of M.A., M.S.T. (Master of Arts, Master of the Science of Theology). He also holds the Diploma of the College of the Bible, Kentucky, where he passed with first honors. He is now laboring with the church at Swampscott, Mass., but returns to Australia at the end of the year to take up the work in the home land.

W. H. Nightingale, of Brisbane, writes:—"We made special reference to Bro. Fischer's death at all the meetings on Sunday, 20th inst. We sang 'Asleep in Jesus,' and offered prayer for the bereaved. We deeply sympathise with the F.M. Committee in the great loss sustained, and pray that God will raise up a strong man to carry on the work. Bro. Fischer's life and work have been an inspiration to us all, and we are more anxious than ever to stand by the F.M. Committee in sending the gospel to the regions beyond."

Foreign Missionary Committee, South Australia.—Amounts received for Annual Offering to date: Henley Beach, £11/4/3; Mt. Pleasant, £11/4/3; Bordenstown, £5/11/7; Kadina, £11/4/3; Long Plains, £10/11/3; Crookton, £15/4/10; Pt. Sturt, £11/13/7; Owen, £14/3/7; Maylands, £11/4/8; North Adelaide, £11/4/6; Prospect, £10/10/8; Alma, £6/12/6; Williamstown, £5/10/7; Berri, £4/12/4; Naracoorte, £4/11/7; Bevan, £10/10/3; Wallerweille, £4/12/6; Warramoo, £2/13/1; Mount, £2/10/2; Willunga, £2/10/2; Melbourne, £1/10/1; Total, £28/10/10.—Ira A. Paternoster.

The appeal issued by the sub-committee appointed by the Victorian F.M. Committee and the Federal Executive on behalf of the family of Bro. T. B. Fischer has reached us. The N.S.W. Home Mission Committee at its meeting on 25th inst. passed a resolution affirming the desirability of making our sympathy practical, and pledging itself to support any movement in that direction. This resolution was transmitted to the Victorian Conference Secretary. We trust that N.S.W. will give liberally also. His strong affection for school boys and his practical, and practical loving sympathy with his wife and family. The appeal has our warmest support.—Thos. Bagley, Conference President; H. G. Payne, Conference Secretary.

Bible School Union, Vic.—Annual Examination.—Supervisors who have been appointed to act in this capacity over our city and its vicinity in school, please send their names to call at W. C. Thomas, Esq., Swanston-st., opposite Public Library, on Thursday, August 7, for question papers, forms to be filled in by computers, and paper for answers, and to see that the said forms when filled in are securely pinned to their respective answers. See previous notice in country columns. Answers should reach them on above date. The next meeting of the General Committee will be held in the New Hall, Christian chapel, Swanston-st., on Monday, August 25, at 8 p.m. All delegates and members in our city and country who are asked to attend this meeting, when an address will be delivered

ered by Bro. Procter on "Bible School Methods in England." Do not miss this.—J. Y. Potts, Hon. Sec.

By wire we have received the sad news of the death of Bro. Edmund Gole, of Mosman, N.S.W., on July 29. It is only about a month ago that the present writer, while in Sydney, was his guest at lunch. He then seemed well and hearty.

There are certain happy places in business life, and politics, and social life, where you cannot set your foot without sinking in; there is a certain line beyond which a Christian cannot venture without betraying his Master. Never venture a single inch into any business, however lucrative, or any speculation, however attractive, or any social circle, however fascinating, if you cannot carry Christ with you, and a clean conscience. Remember that Christ is your life, and without him "no man can keep alive his own soul."—Theodore L. Cuyler.

The following is from the Victorian Home Mission Committee:—"On behalf of the H.M. Committee, we would join with others in our expression of deep regret at the great loss sustained by the brotherhood through the death of our esteemed Bro. T. B. Fischer. The last meeting of the Committee was on the Tuesday previous to our brother's going home. At that meeting special prayer was made for his recovery, and a motion of sympathy with him in his illness was passed. We feel sure that we are voicing the sentiments of the whole of the members of the Committee when we say that the loss of Bro. Fischer is most keenly felt by all. His position for world-wide missions did not make him any the less concerned about the evangelisation of the home lands. His last communication to the Home Missionary Committee was to express regret that owing to his illness he would be unable to have a part in the Victorian Mission Campaign which is being organised. We sincerely endorse all that has been said and written of him, and express our deepest sympathy with the loved ones left behind. As the Federal Executive's appeal has now been issued, we take pleasure in giving it our heartiest support, and trust that there will be a ready response by the whole brotherhood.—M. John McLellan, President; Thos. W. Smith, Secretary."

COMING EVENTS.

AUGUST 31.—South Yarra, Twentieth Anniversary, 11, R. C. Edwards, President, E. M. Hall, 3 p.m.; F. M. Ludbrook, "Puffing Billy." Singing by scholars, 7 C. Young, Special Service, Monday, 7.45, Public Demonstration, Good program, 10.15, H. Procter, P.A. Free Presentation of papers, Wednesday, 8 p.m. B. O. Concert, Admission, (G. Lord's) day, 10th, Craids Roll Day, Special Service, 3 p.m.

AUGUST 25.—Bible School Union, Special address will be delivered by Bro. Procter. See "Here and There."

IN MEMORIAM.

WILSON.—In loving memory of poor Albin Wilson, who died at Timaru, N.Z., August 1, 1912.

We hear the ever comforting words Divine—
"Believe, and thy brother shall rise again!"

Though in corruption sown,
In glory shall be raised,

A spiritual body, as it pleases God to give,
Yes, Lord, we do not fear,

Since when on earth thou mad'st it plain,
Thy saints shall rise with thee to reign.

Whose sorrow and death cannot be,
And all tears are wiped away.

—Inserted by his parents and young wife, for all who loved him.

Your Eyes my care.



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The preaching of the Cross. 1 Cor. 1: 18-25.
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 Sunday Schools. Mark 10: 13-16.
 Topic—Forces in the Conflict. 1 Cor. 1: 26-31;
 2 Cor. 10: 1-5.

"The children of this world are for their own generation wiser than the sons of light."

Name some lessons which may be gathered from the methods of the foe.

Church of Christ, Hampton.

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

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