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Three Neglected Elements in the Will of God.

In the earliest of his extant epistles the Apostle Paul gives the following beautiful advice: "Rejoice always; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward." This punctuation—that of the revised version—suggests that "the will of God" relates to the three injunctions, and not merely to the last named. Even if we decided that grammatically "this is the will of God" is related directly only to the last, the other two as apostolic commands must also really be the expression of the divine will.

This passage in the Thessaloman letter is so very familiar, and so simple in its wording, that we are apt to miss the wonder of the teaching. Nothing is easier to say, and nothing is harder to do, than the things which Paul enjoins. What man is counted disobedient because he occasionally breaks these commands? He who swears or lies or steals is counted a law breaker. He who refuses to repent or be baptised is regarded as disobedient. But who speaks of the sin of being unhappy, of the disobedience of increasing prayer, of the peril of an occasional grumble? Why, we have even heard of a man who complained at the quality of the food for which he had just thanked God!

"A religious life is a pleasant life."

It must be, if we can reasonably be expected to "rejoice always." No Christian will suggest that God's apostle was insensible to pain and sorrow, or that he denied the existence of suffering and affliction. He did not cheaply rejoice, if we may use such an expression. But, conscious as he was of the ills of life, there were for him always compensations. The good outweighed the evil. The trouble was transient; the good was permanent.

Paul was a follower of the Christ who, though pre-eminently the "Man of Sorrows," yet imparted his "joy" to his disci-

ples so that their joy might be full. The apostle in the midst of persecution could rejoice that he was suffering for the sake of the Master, and was more than content to be as his Lord. It helps us, if we see how Paul illustrated his own exhortation. In the dungeon at Philippi, with bleeding back, he rejoiced, singing hymns of praise and offering prayer to God. There was no resentment cherished at the thought of the monstrous injustice done to him contrary to Roman law. The bodily pains were forgotten; there were peace and joy of soul. He rejoiced that he was counted worthy to suffer for the Name. A man like that has the right to exhort others to "rejoice always."

We may not suffer in just that way; but the days of sorrow will surely come to us. May we remember that "affliction is the time when God gives the most abundant measures of his Spirit to his children, and raises their faith in the promises of the Gospel, and strengthens their trust in his providence." The truth of this many of his children have proven by experience. To those who love God and are the called according to his purpose, *all things work together for good*. Why should they not be happy?

Yet, how often Christians repine! Frequently we imitate John Ford, and sit "deep

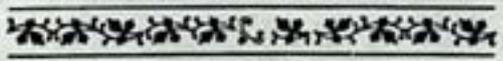
in a dump" with melancholy mien. We are wretched ourselves, and make others unhappy. And we disobey God; we break his command. The sin of being unhappy!

Prayer as a habit, not as a spasm.

Some of the very early Christian writers pointed out that in his second injunction the apostle shows us how to fulfil the first. Following them, Matthew Henry pertinently says: "We should rejoice more if we prayed more."

A prayerless life is a Christless life. No growth in grace is possible if the means of grace are ignored. He who will not speak to God in prayer, he who will not hear God speak to him in the Scriptures, will grow neither in grace nor in knowledge. There may be a great reservoir of power useless to us because the channel of communication is blocked. Let the connecting rod be detached, and it matters not what store of electricity be in the power house, the tram car will remain stationary. The inexhaustible riches of God's resources are at our disposal, but they are not forced upon us; they may be drawn upon by the Christian who will call upon the Lord in prayer.

"Pray without ceasing." What do the words mean? They are not an injunction for the man who represents his brethren in public prayer! Seriously, they cannot be limited to the observation of stated hours of prayer. Such may be more than advisable, for he who will not regularly pray will probably neglect other opportunities. Nor can we believe that the apostle's meaning can be expressed by saying that he did not intend "that men should do nothing but pray, but that nothing else we do should hinder prayer in its lawful season." To pray is one thing; not to act incompatibly with prayer is another. Rather, Paul is dealing with an attitude of mind and heart. Montgomery evidently had such a thought when he penned the lines of his familiar hymn:



The Time to Act.

*O God, when the heart is warmest,
And the head is clearest,
Give me to act,
To turn the purposes thou formest
Into fact.
O God, when what is dearest
Seems most dear,
And the path before lies straight,
With neither Chance nor Fate
In my career—
Then let me act. The wicket gate
Is sight, let me not wait, not wait!*

—John Jay Chapman.

- "Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire,
That trembles in the breast.
- "Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near."

It would not be wrong to say that Paul inculcates praying as a habit and not as a spasm. There is such a thing as keeping God in all our thoughts, a constant staying of the soul upon him, an habitual attitude of responsiveness to his will, an abiding readiness to consult him at any time or place and concerning any circumstance of life, however minute. This neither clashes nor dispenses with the formally expressed petitions offered at stated times. Macnigh well says that "besides outward worship, there is due to God worship also in spirit, consisting in habitually cherishing just conceptions of his character and government; in placing our affections on him as their highest object; in submitting our will to his in all things; and in relying upon him for our happiness, both in prosperity and in adversity. Where these dispositions prevail, the person may be said to pray without ceasing; and, to make them habitual, care in performing the outward acts of worship is of great use."

An incident in the life of Nehemiah, the great patriot and prophet of the Old Testament, well illustrates the thought. He tells us how as cup-bearer he stood before Artaxerxes the King and was afraid when that despot noted the sadness of his countenance. Presently the monarch asked, "For what dost thou make request?" Now, no court official ever delayed unduly to reply to a question of Artaxerxes; but, before Nehemiah answered he found time to ask God for guidance. See how graphically and beautifully the narrative puts it: "For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, . . ." There was no spoken prayer to God, there was no delay, but there was an uplifting of the heart, the motion of the soul towards God; and be sure there was the answer given—all in such short compass that Artaxerxes had not noticed any delay in the reply to his question. That is an instance of prayer as a habit.

"I spoke to my Father."

Here is a modern illustration which teaches the same lesson. It comes from a secular journal, the London "Daily Mail": The story of Mr. John Burn's fine pilotage in turning the huge Cunard liner *Berengaria* completely round in the Tyne can not be read without a thrill of British pride.

The vessel is 919 feet long, and of the river's width of 1000 feet only 170 feet are navigable by a vessel of the *Berengaria's* draught. But Mr. Burn turned her nose round to the sea without a graze.

Our pilots are the finest in the world. They proved it to the hilt in the war, in circumstances of daily difficulty and danger, which called for qualities of never-failing courage and resource.

To the uninitiated the great pilot seems to be always making his reputation by always risking it. There could be no greater mistake. No man accepts great responsibilities with less recklessness. Every movement carries the safety insurance policy of a life-time of the most painstaking study and experience.

Indeed, some who follow this strange, noble calling, do not rely entirely on their own knowledge and skill, however great. Mr. Burn, a devout man, nearing 70, is one of these. When amid admiring eyes, the *Berengaria* was turned and safe, he said simply: "I spoke to my Father."

The operation seemed a hazardous one, but the short, elderly pilot, with his chin beard and rather grave face, who looked more like a minister than a seafaring man, was confident of success.

Mr. Burn is a very devout man, and prayed about the operation before he carried it out. "I spoke to my Father," he said, with an unaffected simplicity.

"I have been working on the river since I was 14, and I was licensed as a pilot when I was 33," he added. "My father and my grandfather and his father were all pilots on the Tyne."

Mr. Burn said that during the war, when ships outside the river could not stop owing to the submarine menace, he guided them from a launch in front of them, signalling with a lamp.

Pollyanna Christianised and glorified.

The apostolic advice runs on naturally again, for "if we pray without ceasing, we shall never want matter for thanksgiving." Yet the advice is not at all superfluous, for men may in their extremity pray, while after deliverance they may forget to return thanks. Ten lepers were cleansed, but only one returned to express gratitude. Of the two angels who are said to have gone with baskets to collect human petitions and thanks respectively, the former returned with a basket heaped up, pressed down, and running over; while the latter felt "the lightness of his mighty creel" but little disturbed by the two thanksgivings he had gathered.

"In everything give thanks." That is a hard utterance, even while we reflect that there is a big difference between "in" and "for." The man who is a Christian, who appreciates the fact of salvation, must recognise that whatever the ills of life may be he has ever so much more of good than of evil. The blessings he enjoys are immeasurably greater than the sorrow or suffering he is called upon to endure. We may therefore be thankful in every circumstance of life, in adversity as in prosperity, for "it is never so bad with us that it might be worse."

To the average Christian, who is subject to human infirmity, and apt to grumble on small provocation, it may seem that the advice in the Thessalonian letter is beyond him. What must such a one think when he realises that after all Paul told Christians to be thankful for everything as well as in

everything? So the injunction runs in the Ephesian epistle: "Giving thanks always for all things." The thought has been so remarkable that many a reader and commentator regards the "all things" as limited to those blessings which God bestows. Others refuse to qualify where the Holy Spirit has not expressed a limitation. To him who trusts God and does his will everything will work for good; surely then everything thanks may be given. One does not need to be very old to realise that in a review of his life the *a priori* judgments are often revealed to be at fault. The things which before we counted gain are our losses; the things we rejoiced in are the things which brought the true gains, which developed the character, and admitted us to the real blessings of life. Thus the apostle could pen the daring paradox: "I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong."

Doubtless we all feel we have yet a long way to travel to reach this goal. Let it at least be an ideal. Let us know that there is no room for murmuring in the Christian life. May we say with the poet, "I wish thee, sweet will of God."

A Model Church.

Acts 9: 31.

1. It was peaceful. "Then had the churches peace" (R.V.). Peace with God, peace with one another.

2. It was edified. "And were edified." Built up in the faith, strengthened through the Word, rooted in love.

3. It was active. "Walking." Not sleeping or speculating—walking by faith.

4. It was humble. "Walking in the lowliness of the Lord." Not in the fear of man, not after the fashion of the world, not with the ungodly.

5. It was happy. "Walking in the comfort of the Holy Ghost." Not in the comfort of material prosperity" (Rev. 3: 17). Satisfied with spiritual things.

6. It was holy. "Walking with the Holy Ghost." In fellowship with God, seeking to please him, not to please or amuse the men of the world.

It was multiplied. It grows and increases, because the Holy One is in the midst. His name is honored, his Word believed, and his will done.

In our busy life we are wont to make light of moods, as it is right and necessary that we should. When there is something to be done, the question of whether or not we are in the mood to do it is of negligible importance. On the presence of man's duty it is our privilege to treat an oppositional mood with scant courtesy. We must have to sweep it out of our path without so much as an "if you please." Indeed, this is usually the only effective way of dealing with moods that do not fit our tasks. Percy C. Ainsworth.

Yes, but What has Christianity Done?

They tell us that Christianity is a failure. Well, is it?

Before we answer that question, we have to warn ourselves not to be misled. There is nothing some folk like better than to draw a red herring across the trail. In that way they hope to put simple people off the track of the truth. Since we are not so very simple, we shall warn ourselves:—

1. That we must not expect a sewing machine to type our letters for us, *i.e.*—Each thing to its own job.

And if a Religion gives men a vision of a happier and better world, and if it makes them able to work that that world is always coming a little nearer, then it is doing its job. Don't blame it because it does not make a pound worth thirty shillings; nor because it does not change the natures of men who will not give it a decent chance.

2. That a bicycle may be a very good machine, even though we have seen a learner falling off it once or twice.

i.e.—You must not condemn Christianity because you have found one of its learners—a young fellow who has just taken the oath of loyalty to Christ—not quite so consistently faithful as some veteran in the King's army. Give the lad time and he'll show you yet that there is something in Christ, and that that something is going to make all the difference to him.

3. That we don't judge the honor of a bank by the record of its defaulting cashier.

i.e.—It is by the true Socialist that Socialism is to be valued; and it is by the faithful Christian that Christianity is to be judged. That at least is the fair way.

What, then, has Christianity done?

HERE ARE SOME FACTS:

1. Until Christ came to Bethlehem there was not a land, however civilised, in which the bodies of men and women and little children were not sold like tables and chairs.

Since that day the spirit of Christianity has waged unceasing war with the spirit of oppression, and slavery is rapidly disappearing from the world.

2. In the pre-Christian State the individual was lost sight of; his intrinsic value was never appreciated. His duty to the State was insisted on, but his rights as a genuinely free citizen were seldom recognised.

Then Christ came; and he taught that each single individual has a high value in God's sight. Not even the ninety-nine who are in safety can excuse neglect of the one who is in danger.

In this insistence on the eternal worth of the individual we have the seed from which all true democracy springs.

3. Except in Christian lands the honor of women has never been esteemed at more than a money value. Chastity might be insisted on as a wife's duty to her husband, beyond that it had no meaning, until Christ

came and taught us the sanctity of our bodies.

To-day there is still plenty of vice even in Christian lands; but there is this great change. Now men know that vice is ugly, even when they practise it. So they try to hide it. They are ashamed of it.

4. The child in ancient days had no rights and no security. His father might repudiate him at birth; or sell him into slavery in later years, or even slay him if he so pleased. He was a bit of property, nothing more.

Jesus changed all that! He showed men that childhood is a very beautiful thing. He taught them to admire the child nature, rather than to despise it. And to-day in every Christian land the first care of the statesman and the citizen is coming more

and more to be the welfare of the little, helpless baby folk.

5. But almost best of all.

The home is the prime visible result of Christianity.

There is not a land in which Christ is unknown, and in which you will find father, mother, and little ones, all living together in mutual love and respect, with shame, cruelty, and fear shut outside the door.

But we all know many homes of which this is true. We have Christ to thank for these.

These are some facts.

—Issued by the Social Problems Committee of the United Free Church of Scotland.

O my soul, do thy part with all thy might! Little thou mayest be, insignificant and hidden, and yet God seeks thy praise. He listens for it, and all the music of his great universe is made richer and sweeter because thou givest him thanks. Bless the Lord, O my soul!—M. G. Pearee.

Musings of Mammon.

I am money.

For me men barter their control over the forces of God;

Such as justice, which is the first element of social statics;

Such as faith, which is a lever for moving mountains;

Such as conscience, which is humanity's coherer; without conscience men are huddled units, impossible of union, like grains of sand that can not be twisted into a rope;

Such as hope, which is to the human soul what the life germ is to a seed—the power that lifts it out of sodden clods into light;

Such as love, which is the greatest dynamic force in the universe;

Such as understanding, which is the ultimate desire of all souls.

I am money.

For me men barter their control over the forces of God.

I am money.

Whoever barter his control over these forces of God for me

Is my slave.

I possess him when he thinks he possesses me. I lash him to labor. He shall not know release. He shall lie for me, steal for me, and trample precious lives under his feet.

Women and innocent children are sold for a pittance.

(The price of Jehovah's Son was thirty pieces of silver.)

He who loves me shall forget God, unless I permit him to mock God by tithing.

I will desert him in the hour of his death.

I have no business in eternity.

I am money.

Whoever barter his control over the forces of God for me

Is my slave.

I am money.

Whoever keeps his control over the forces of God is my master.

He knows my value and my limitations; He is likely to forget me in the daily use of more

powerful forces;

The measure of his giving is the extent of his brother's need;

He shall have life, and have it abundantly, He will not need me at the hour of his death; For he is the son of God now, and it is not manifest What he will be when he shall meet the risen Lord.

I am money.

Whoever keeps his control over the forces of God

Is my master.

I am money.

My slaves are many; they are puppets of passion, covetous, contemptible.

The sons of God are few, but I hate them.

I hate with the smothered and cunning hate of a captive.

Perhaps these sons may be dazed by visions of power,

My power to do good. They shall see me, and feel me, and give me, and see the result of their giving.

I will whisper:

"The forces of God are intangible; results are remote;

You are weary of waiting; no one understands you;

Give me in abundance to feed the famishing millions,

For I clothe the naked, and house the shelterless orphan;

Give me for the glory of God, and you will be honored."

And when he is mine,

I will prompt him to place in importunate palms—a penny.

He shall have limousines, and women in sensuous silks;

He shall see wonderful jewels that flash on the tremulous breast of desire.

But never again the sheen of a tear on the cheek of a frozen child.

My slaves are at war even now to encompass their own destruction.

The sons of God must be led to forget their invincible power.

I am money.

The sons of God are but few.

I hate them.

—Mary Davison Myrick, in "World Call."

Religious Notes and News.

1922 Passion Play at Oberammergau.

It seems clear that the Passion Play at Oberammergau this year is to be a success. The final rehearsal was given on May 9, and the first regular performance was on May 14. Applications have been received at Oberammergau from 35,000 prospective visitors. Into Germany will flow a great stream of visitors this year from countries which only a little while before were hostile. Before the sacred mysteries of the Christ story, it is thought that hatreds will disappear and the good spirit of former days may come back again in thousands of hearts.

Disciples Stand for the Faith.

At Indianapolis, U.S.A., early in May last, the Central Indiana Christian Restoration Congress was held, a happy and profitable time being spent. The following resolution was adopted:—

"We, the members of the Central Indiana Christian Restoration Congress, assembled at the Eighth Christian Church, Indianapolis, May 2, 1922, hereby declare our purpose to be:

1. To advocate the Bible, and especially the New Testament, as our only rule of faith and practice.
2. To recognise Christ as the head of the church, that in all things He should have the pre-eminence.
3. To follow the Lord's plan of salvation.
4. To practise His ordinances just as He gave them.
5. To wear His name, and His only.
6. To adhere to the simplicity of the New Testament church.
7. To stand for Christian unity on the only correct basis."

Baptist Church-Hotel.

The Metropolitan Tabernacle Church (New York City) is to be pulled down and in its place a seventeen-storey hotel with a church occupying part of the first three floors is to be erected. The fourth to the sixteenth floors are to be utilised for hotel purposes, and the seventeenth floor is to be one huge room entirely devoted to missionary uses, as a training school for Home and Foreign missionaries. A Sunday School is to be accommodated in the basement beneath the church.

The builders are to "get a move on," for it is expected that "this unique structure, believed to be the first combination of hotel and church to be built," will be erected before the end of the present year. The final services in the old building have taken place, and this edifice is being demolished in the present month. The "New York Times" says that the church-hotel is to "cater especially to church workers, no matter of what denomination. Visitors from out of town, particularly the West, who desire a quieter and more solemn zone than the average New York hotel affords, are expected to be attracted to this institution."

An Appeal for Prayer.

The following letter issued to members of the unmentioned religious bodies in Queensland relates to a day now past, but the spirit of the appeal is not of one day.

The condition of the world and of Ireland particularly is such that only Almighty God can put it right. We wonder if things are ever going to become peaceful and happy and normal again. They never will unless we ask God to make them so. He, and he alone, is Almighty, has all power. We have now had more than three and a half years of post war conditions. Surely these years have made us see that merely human devices have not the power to restore the ruin that the war has brought about. Then let us human beings acknowledge it, and lay aside all our pride, all trust in our policy, our tact, our diplomacy, our astuteness, and let us simply and humbly ask Almighty God to do for us what three and a half years have shown that we cannot do for ourselves.

Let us get down on our knees and frankly tell Him that we cannot right things ourselves, and ask Him to look in pity on our distracted world, and at this time on Ireland in particular, and bring order out of chaos, and happiness out of misery; for He still loves this world that He has made, and us whom He has put into it.

We ask you to make Sunday, July 2nd, a day of prayer, a day on which we shall in all our churches implore Him to help us. His will towards us is good. Let us make a venture of faith throughout our State of Queensland. "Ask, and ye shall have, seek and ye shall find, knock and it shall be opened unto you." That is Christ's promise. Let us one and all on that Sunday claim it. Nothing else can avail. God can help us and rescue us. If we have faith and pray with all our hearts He will.

Gerald Brisbane, Archbishop of Brisbane.

W. H. Greenwood, President Methodist Conference.

C. A. Capern, President of Congregational Union. Ethelbert Davies, Associated Churches of Christ. W. H. Bush, President of Baptist Association of Queensland.

Wm. McKenzie, Lt. Colonel, Salvation Army.

International Sunday School Convention.

America's greatest Sunday School convention is being staged at Convention Hall, Kansas City, Mo., June 21 to 27, 1922, when the sixteenth international Sunday School convention expects to welcome over 9,000 delegates, representing 1,677,695 Sunday School officers and teachers, and 12,036,226 pupils from all parts of the United States and Canada to celebrate the merging of the International Sunday School Association and the Sunday School Council of Evangelical Denominations into one great unified body of all Sunday School workers, to be known as "The International Sunday School Council of Religious Education." The general theme of the convention will be "Building Together," through the home, the church, the community, North America, the world field, reorganization and co-operation, and religious education and evangelism. A number of our American brethren will take part in the programme.

Millions Lost in Church Fires.

Enough money was lost by the churches in fires last year to endow a first-class college, and provide it with equipment, says the "Christian Century," U.S.A. Six million dollars' worth of church property burned during 1921. The property carried a total insurance of about sixty per cent. In many cases when the fire occurred the insurance policy had been allowed by careless trustees to lapse. There is an average of ten church fires a day throughout the United States, according to the figures compiled by the fire insurance people. In many cases these fires were caused by defective heating plants, which were constructed in violation of the law. In Illinois the law provides that the heating plant must be outside the building, yet who ever saw a church constructed to meet the requirements of the law? Hot air furnaces with leaky joints and chimneys that long since should have been condemned are factors. Church buildings that are never locked become the play-ground of boys who sometimes build fires when they should not. In many instances when the old building burns down, there is a challenge to the community to construct a new building which will more adequately house the activities of the congregation. A loss of over two million dollars every year helps to bring home to us all how carelessly much of the church's business is done. A loss of this sort would soon be greatly reduced if not entirely eliminated by a progressive business corporation. Operating a church without fire insurance is a species of gambling in which no church can be justified in the light of sound business policy.

Great Progress in Sunday School Work.

Reports presented at the tenth anniversary of the American Sunday School Union in Philadelphia, on May 9, indicate that Sunday School work in rural communities has made grand progress during the past year. During the year ending February, 1922, agents of society visited 205,000 homes, distributing Gospels or New Testament. They organised or reorganised 200 Sunday Schools and enrolled in them over 700,000 members. They held evangelistic meetings in connection with these schools, usually conducted by the missionaries, which have resulted in more than 7,000 conversions. The figures of the past year indicate a gain of at least 25 per cent.

Dr. J. D. Jones and the Congregational Forward Movement.

English Congregationalists have decided upon a "forward movement." Dr. J. D. Jones delivered a great address on the theme at the Union meeting. The Congregational Assembly has always its leader who can carry it whether he will (writes Edward Shillito); he is indeed the man who speaks almost as the voice of his brethren; he wins his position not by any external authority, but by his power to persuade and, more of all, by his record of service. There can be no doubt of the place given and deservedly given to Dr. J. D. Jones; he is persuasive to the point of being almost like the "Pied Piper," but it is not the gift alone that makes men rally to his lead. He has thirty years and more of service behind him of service, given not only to the cities, but to the village and their quiet manes. But many as his triumphs have been, he has had none more complete than that of last week. The Forward Movement for which he pleads, involves the raising of 500,000 pounds; it is designed to provide secure retiring allowances for ministers, help for the schools, a fund to support the moderators, and, not least, 75,000 pounds for the London Missionary Society. The Congregationalists are pledged to this considerable task.

Train Wreck Causes Baptism.

A few years ago at Piedmont, Okla., I was delayed in my departure from that place because of a train wreck. Returning to the place where I had been stopping, I remarked to an old lady who was the mother of one of the deacons of the church, in whose home she was visiting for a few days: "I suppose that there is something new for me to do in this town, as I am delayed."

She remarked: "Maybe you think I need some preaching."

I asked: "Why do you ask me this question?"

She said: "You don't think I have been baptised?"

I asked: "What is your reason for making the statement?"

She launched in with a broadside, saying: "As be you think I haven't heard those Tennessee Campbellites preach time and again, and you believe the Bible like they do."

I said: "Well, it isn't anything I have said then; it is just the Bible that causes you to think that I question your baptism." I reviewed the cases in the New Testament where baptism was administered. She was an educated woman and "talked around" every Scripture, apparently to her satisfaction.

I stopped, looked her full in the eyes, and said: "Just one more question, and then I am through. Have you ever doubted your alleged baptism? Now, please tell me, candidly, if there has ever been a single doubt in your mind."

She hesitated a moment, and then said: "Yes, I'll say frankly at times I have doubted it."

At this moment her son came, and heard her last statement. He said: "Mother, I am surprised; I always thought that you were satisfied."

They fell into each other's arms, went into a room together, and in a few minutes came out with the old lady ready for baptism, and I had never seen a person happier than this mother of the baptism. Her parting word to me was: "The train was not wrecked in vain, as one was killed, but one was saved."—American Christian Standard.

The Curse of Gambling.

L. A. Anderson, B.A.

"He that maketh haste to be rich shall not be enriched."—Proverbs 28: 20.

Gambling is old and widespread. American Indians would gamble upon the color of a pip within the fruit, and the Siamese would gamble about the position of a mussel beneath the water. When Captain Cook discovered islands in the Pacific Ocean he found that the natives would wager their most precious possessions, their hatchets, on their most precious matches. "We saw a man," he says, "tearing his breast and tearing his hair in the violence of his rage, for having lost three hatchets of one of these races, and which he had purchased with nearly half his property." The Japanese in old times made a law that if a man ventured his money at play he should be put to death. From the records of ancient Egypt, we learned that the practice was known in that country. Other ancient nations were not less addicted. In Greece and Rome it was known. Aristotle called gamblers thieves and plunderers. In the ruins of Pompeii loaded dice have been found. Our Teutonic ancestors were inveterate gamblers. They would scruple not to venture their whole property, and if unsuccessful would stake themselves. The passion was not unknown among the early Christians. Tertullian thus reproved his brethren: "If you say you are a Christian when you are a dice player, you say what you are not, because you are a partner with the world." The Crusaders so gambled that Richard Coeur de Lion prohibited playing for money, to all except the knights and the clergy. These were limited to twenty shillings a day. Montaigne confessed with the naive which characterised him: "I used to like formerly games of chance with cards and dice; but of that folly I have long been cured, merely because I found that whatever good sentence I put on what I lost, I did not feel my nation the less." In the time of Shakespeare and Jonson "gamster" and "cheater" were synonymous terms. Disraeli, who gives this information, said that they had hardly lost much of their double significance at the present day. He gave also a curious account of a gambling establishment of that time, and remarked that it seemed now more systematic than the "hells" of the present day. We might trace the melancholy record through the 17th and 18th centuries. Among the higher classes there was a dreadful prevalence of this passion. Against this Wesley thundered when he said: "None can gain by swallowing up his neighbour's substance without gaining the damnation of hell."

The modern craze.

When we come to our own age and town, what do we find? Is the passion less noticeable than among our forefathers? Time would fail me to tell of the numerous gambling devices of golden tickets, of raffles, of art unions, of sweeps, of collectors, of bookmakers, and the rest of the contrivances by which people are induced to gamble. In all ages gambling has been known, but in our own time it is in everything and everywhere. From all quarters comes information that gambling permeates society. It is in the lives of men and women. It is to be found in the homes, both in town and country. It is in the workshops and in the streets. It is to be found among the rich as well as among the poor. "The savage and the civilized, the illiterate and the learned, are alike captivated by the hope of accumulating wealth without any labor of industry." We know not what the cost of gambling is. Men and women, boys and girls are all gamblers, and no record is kept. The statistics from the totalisator in France may prove interesting. From 1892 to 1912 the amount of money which passed through this system rose from £1,000,000 to £16,000,000.

Desire for wealth.

But some will say that is true. Gambling is widespread, but what of that? Where is the harm? Let us now try to see what gambling is. Let us make an analysis of it. We will find that gambling is, first of all, a desire for gain, a short cut to wealth. We become impatient of regular work, and trust that a lucky hit will make our fortune. In the second place gambling is a desire for excitement. Life seems to us narrow and uninteresting. We are cabined, cribbed, confined. We look for something to break the monotony. It was this ennui, this tedium vitae, which made men at the front turn to gambling. So devoted did they become to the game of "two-up" that the English journalist, Gibbs, reported that he passed groups of Australians playing their national game. We may understand this feeling among the troops, even if we cannot excuse it. Here, however, there should be so many things to fill the life, that we should not crave after unnatural excitement. The third thing in gambling is a desire for combat. There is a subtle fascination in pitting our judgment, our luck, against another. "Even when all seems lost, a sudden overwhelming victory is possible. Success lends a sort of supernatural glory to the winner who is regarded as fortune's favorite."

The evil of gambling.

Let us come to the question of the wrong of gambling. There are two, or perhaps three ways, in which it is legitimate to obtain money. We may give our labor in exchange for money. Again, we might give some useful article in exchange for money. On a final analysis, these may be the same thing. In the third place we may obtain money as a free gift. An illustration of this would be inheritance, or a gift to a hospital. Now money won by gambling comes in none of these ways. The gambler gives nothing in exchange for the money he receives. His gain has made the world no richer. There is no social gain; nothing is produced. It might be said that it is a free gift; but if one should listen to the curses of the unsuccessful gambler, one would find it hard to believe that. But we shall be told the man loses his own money, and he does it willingly. If a man were willing to lose his money, why then does he gamble? Is it not that he wishes to get the money of another? It is covetousness and avarice which leads a man to gamble. When a man enters some raffle for sweet charity's sake, intending to help a worthy cause, and hoping nothing in return, his money is a free gift, and he can scarcely be said to gamble. But if the hope of gain enters his mind, then the spirit of gambling is present. It is because men will not give willingly, that the gambling devices are brought into play. The so-called innocent excitement which accompanies the smallest wager comes from a hope of gain and a fear of loss. And because few can lose without suffering, none ought to win without remorse.

The gambler's god.

Gambling has a bad effect upon the man who indulges in it. We should use reason and judgment, but the gambler lives in an unreal world. Gambling may be considered as a virtual denial of God and of an intelligible universe. The scientist closely studies nature and strives to find the law which governs phenomena. He believes that the reason within him will find a reason without. The economist and sociologist look into our industrial and social life, believing that in spite of many difficulties, a scientific law can be formulated. That is, these serious men believe that nature is intelligible, things do not happen by blind chance. The gambler sets up another god and another world order, a weird labyrinth of his own construction. His is the goddess of chance, and his world, unintelligible. For the gambler,

his luck is always going to change. He always has some "good thing." He is always on the verge of making a fortune. Mostly, we notice he has to work all his life. A few professionals live well. They have showy watch-chains and big motor-cars. They are the hawks that pluck the pigeons. Gambling may commence as a little innocent amusement, but frequently ends by getting the man into its fatal fascination. This fascination of gambling and its consequences is well told by Dumas in his "Tales of the French Revolution."

A selfish passion.

The gambler ends by gambling for gambling's sake, in order to see the cards, to handle the gold, to feel the strong emotions which in the face of gain or loss cause his heart to leap within his breast under the stimulus of desire or reality, to hold in check the faculties of the mind and release them when the hand is finished, to begin again. The one circumstance that makes the passion for gambling stronger than all other passions is that it is never satisfied; it can never grow weary. The passion for gambling is the hysteria of mankind. To the gambler, everything is dead, family, friends and country. His horizon is limited by the color of the ball. His country is the chair he sits in, the cloth on which he leans. He is no longer a man, he is a machine. Dumas says, it was once said to a dancer, "Mother is dead." "Mother will not die," he replied, "till I have finished this dance." But the gambler would not know that he had a mother. If the gambler should give this concentration to something useful, he would be one of the world's greatest men. Spencer holds that gambling is essentially antisocial. It sears the sympathies, cultivates hard egotism, and so produces a general deterioration of character.

Evil fruits.

It is sometimes said that gambling is not wrong in itself, but only wrong in excess. For the reason given above I cannot admit this. The element of avarice which enters into gambling makes it wrong. Still the other view may be stated. It was well put by Father Vaughan in his remarkable series of sermons preached at Westminster Cathedral on "Sins of Society." He there says, in discussing gambling, "The man who risks money which he can easily afford to lose, and does so openly and honestly, is not thereby committing a sin." We are tempted to ask, "What of the weaker brother?" Let it not be thought, however, that this great Catholic preacher is giving a licence to gamble. With all his wonderful eloquence he pictures the terrible lure of the passion. Innocent as it might be in the beginning, the end is the way of death. "He tells of ruined homes, of broken men, of fair women who have sold their virtues, these all for the fatal love of gambling. He beseeches his hearers to set their faces against it. It is known by its fruits, and its fruits are evil.

"Am I mad that I should cherish
That which bears such bitter fruit?
I will pluck it from my bosom,
Though my heart be at the root."

Weakening efficiency.

Gambling lowers the efficiency of a man. Everyone knows that a gambling man cannot be a saving man. It makes a man a bad worker. On the day of the race he cannot work. The man who wins won't work, the man who loses can't. Gambling costs a poor man more than he can afford. Though he may sometimes win, yet in the long run he is a loser. Gambling creates an unhealthy craving for excitement, and a flashy spirit which weakens the hold on moral principles, and is fatal to the spirit of religion. What are the results of gambling on the family life? It has been publicly stated in Maryborough—not in London or New York—that it takes the bread out of the mouths of the children, their parents, their mothers attending night after night, spending their money on the various games of chance. Are those things true? We know only too well that they

are. They are so patent that they cannot be denied. Some excuses are made. It is said: "This fair is for the people; if they spend beyond their means, once in a while, that is their own look-out. But the parents spend, the children suffer. Then have I no responsibility in the matter, or have I a right to take advantage of another man's weakness and tempt him to evil that I may gain something? The old morality said: "They shall take who have the power, and shall keep who can." But that, now the power is mental and not physical, is the principle not less wrong? Though we may not now take advantage of a woman's or a child's physical weakness, we may take advantage

of a man's foolishness. In all this there stands out the fact that a man cannot buy emotions for himself, and have sufficient for the needs of his family.

The old order changes, and in the onward march of civilisation this foolish craze, this silly superstition must be left behind. It is inconsistent with the best ideals of our time, and we may hope that the day is not so far distant when the common sense and common morality of the community will indicate that gambling and the gambling spirit are incompatible with man's best interests.

The Two Words.

"One day a harsh word, rashly said,
Upon an evil journey sped,
And, like a sharp and cruel dart,
It pierced a fond and loving heart;
It turned a friend into a foe,
And everywhere brought pain and woe.

"A kind word followed it one day,
Flew swiftly on its pleasant way;
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

"Not yet the harsh word left a trace,
The kind word could not quite efface;
And, though the heart its love regained,
It bore a scar that long remained;
Friends could forgive, but not forget,
Or lose the sense of keen regret.

"Oh, if we could but learn to know
How swift and sure one word can go,
How would we weigh, with utmost care,
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love!"

Three Great Non-Christian Systems.

W. Remfrey Hunt, in "The Christian-Evangelist."

"Never mind about the gods" said Gautama, but the heart of Asia said, "We cannot help thinking about Him—we must explore the world of philosophy and religion and find Him." Here is the soul of the situation. It is as pathetic as it is a challenge and a call. Through the centuries, in temple, ritual, creed, prayer and deeds of merit the heart of Asia has throbbled, waited, longed and visualised afar the dream of its soul-quest. If ethics represents man reaching up and religion the divine reaching down, then its communion must actualise. There are Chinese saints, who, with Augustine, have said, "Our souls were made for God and they have no rest till they find thee." But it seems a long time since the Christ commisioned world-wide missions. It seems a still greater tragedy that after two and a half millenniums there are still a thousand million of the human race without Christ. In the light of this solemn fact, study a moment the following chart: The *multum in parvo* analysis shows the historic setting of the three prevailing great religious systems of Confucianism, Buddhism, and Taoism. These systems arose in the sixth century before Christ, and were contemporaneous with the Greek philosophers, the Hindi seers, the Chinese sages, and the light of the prophets of the Exile.

These effete religious systems and their idolatrous practices represent an annual expenditure of 300,000,000 dollars, with some 4,000,000 deities and some 300,000 temples, some of which are the

most ornate and wonderful architectural structures ever reared to human devotion. Some are mere rustic booths. But the fact remains *Heathenism gives to its faith*. When these elements of devotion are illumined and switched on the current of the true light there will be some real and awakening surprises.

Already, as is seen in the moral, political and intellectual renaissance of India, China and Japan, it is being daily demonstrated that these non-Christian systems are being defeated by displacement. The great national movements of the East are the natural expression of emancipation. Having awakened the anaesthetised millions of Buddhist dreams the Christian church must, and its mighty *suavitas* must be writ large—*evangelize the world*, or some other instrument will *pacify* a great illuisioned civilisation which failed to see that knowledge without wisdom is a travesty, and that power without restraint is a tragedy.

Crises create serious thought. We are the custodians of the future of civilisation. Our missionary programme is enlarging. If it is true that the opportunity of a life time must be taken during the lifetime of the opportunity, then every church in the great Brotherhood should in these critically lean months of the Society's life arise to the challenge and the call, and send in an offering minted in the crucible of sacrifice and speeded with the wings of prayer.

It is True.

J. Fraser.

All that the Word of God contains is true. In my memory serves me right, A. Campbell answers the question, "What is truth?" in this fashion: "Truth is what is; the exact representation of what is exactly what is." After reading *Rev. J. M. Christ's message to the seven churches of Asia* I ran through my mind: "He that hath ears to hear let him hear what the Spirit saith unto the churches." What a blessing it is to have ears to hear! It has saved my life on many occasions in the least sound, but the ear has caught it, and the miner springs back just in time to be saved from instant death. The ear is even more important than the eye in mining. But the eye beholds the beauty of the Lord in the land of the living. The ear hears his voice to his servant John, the writer.

It will be observed by the readers of *Revelation* that the second and third chapters contain seven letters, addressed one to each of the seven churches. Also will be noted the solemn warning to each of them, "I know thy works." What a solemn thought! No use for whitewashing, no cheating over; you cannot hide from me; I know all you have done, that you should not have done.

It is true. There is nothing hid from his all-seeing eye. The Son of God, who hath his eyes as a flame of fire, sees us when we go into the devil's chapel. He will not go in with you, but he knows you are there. He will not go to the gambling school with you, but he knows you are there. He says to you, "Shun the very appearance of evil." "Be not conformed to this world, but be ye transformed by the renewing of your mind." "Seek those things which are above." We know it is true, but we will not live up to it.

We will read books by the dozen, while the Book of God lies upon the shelf unread. Sir W. Scott, the man of books, said when dying, "There is but one book." Ah! that is the book. He that hath ears to hear, and eyes to see, let him read and lay up its treasures and precious promises. It will be to you a rock of defence all through life. I always carried it with me in youth, read it a highways and by-ways, in the dungeons of the earth. Now it carries me. Many a victory have I won which I could never have won without it.

A lawyer said to me the other day, "Frank, the average Christian doesn't read or know much about the Bible." I said, "Sir, if you knew as little about law as the average Christian knows about the Bible, you would starve to death." "I do believe you're right, Fraser." I said to him, "I have read many, many books; but none give me the same joy or pleasure as the Bible." I love the book of the covenants; but give me the book that helped them to live and die for its worth to them.

In reading these seven letters, you learn that each of them closes with this warning: "He that hath ears to hear, let him hear [not what some one else hath said, but] what the Spirit saith unto the churches." Yet, even at this early stage of the church, some had lost their first love. Some got careless and indifferent, loved sectarianism, and many went back. But, thanks be to his precious name, some kept the lamps burning. The richest church was farthest away from God, so it is in many cases to-day. "He that hath ears to hear, let him hear what the Spirit saith unto the churches."

Influence.

"I saw him once—he stood a moment there. He spoke one word, which laid his spirit here. He grasped my hand, then passed beyond my life. But what I was, I shall not be again."
—Thomas Curtis Clark, in the "Christian Century."

Spirituality is seeking God in common things, and showing God in common tasks.—Dr. M. J. Rock.

CONFUCIANISM	BUDDHISM	TAOISM
Confucius, born in China, B.C. 551, died B.C. 478. Emblem of State Church.	Buddha, born in India, B.C. 600, died B.C. 543. Emblem of worship.	Laotse, born in China, B.C. 604, disappeared B.C. 524. Emblem of devotees.
DRAGON	BUDDHA	DEMON
Has had 2,400 years of propagation.	Has had 2,500 years of propagation.	Has had 2,500 years of propagation.
Has influenced 75 generations of men now in the tomb.	Has influenced 80 generations of men now in the tomb.	Has influenced 80 generations of men now in the tomb.
Represents	Represents	Represents
AGNOSTICISM	IDOLATRY	SUPERSTITION

The Realm of the Bible School.

Conducted by W. B. Blakemore, B.A.

Religious Instruction in State Schools.

There are 1700 Victorian State schools, comprising in round numbers, 150,000 scholars, in which no religious instruction whatsoever is being given. Here is a task too big for any one church or denomination. The Joint Council for Religious Instruction in State Schools has been formed for the purpose of more adequately doing this work. Two superannuated State school teachers of splendid Christian character have been selected to act as organisers. Already they are carrying out their work. Mr. S. Trend, the Metropolitan organiser, has been working for a number of years in conjunction with the Elders' Association. He knows the work, and has his heart in it. In his monthly report at the last meeting of the Executive, he stated that more instructors were wanted at Gardiner Higher Elementary School, at Armadale, Cambridge and Lithgow-st., Coleridge-st., Brighton-st. and Cremorne-st., Richmond; and at Geelong-road and Hyde-st., Footscray. Some of these schools are only half-staffed, and Mr. Trend will be glad to receive the names and addresses of Christian workers who would be willing to undertake duty, and he will supply all information. His address is 156 Collins-st., Melbourne.

The country organiser, Mr. J. M. Mankey, presented his first report, which dealt with the Ballarat district. The Ministers' Fraternal held a special meeting, and gave the organiser a hearty welcome. Warm approval of the movement was expressed, and a promise was given to assist in any way. Mr. Mankey also met the District Inspectors and Teachers' Association, and received much valuable assistance from them. Practically all the Ballarat schools were visited, and many in the outlying areas. One result of the visit of the organiser has been the strengthening of the staff in several instances. Mr. Mankey is to visit in the following centres:—Creswick, Clunes, Kyneton, Castlemaine, and Bendigo.

In order for the Joint Council to carry on this work it will be necessary to raise a budget of £500. This to cover honorarium to the two organisers, travelling expenses, printing of syllabus, etc. Of this amount the Churches of Christ are asked to provide £25. Our Conference President, Mr. J. E. Thomas, made an appeal through the "Christian" a month ago for subscriptions to this fund. Up to the present writing only £16/6 has been received. Our first quarterly instalment of £15 is overdue. We cannot afford, as a broad-based, not to be represented in this good work. In order to be represented we must meet our share of the expenses. All donations for this fund should be sent to W. B. Blakemore, 70 Hawthorn-st., Hawthorn, marked, "For Religious Instruction in State Schools."

A Word from Queensland.

In a recent communication, Bro. W. T. Marsden makes some observations on conditions in the Queensland State, and pleads for the adoption of Bible schools. Now the things Bro. Marsden says are not confined altogether to his own State. Queensland by no means has a monopoly of these things. He says that many of the present methods are "obsolete and out of date." The old methods should not be too hastily abandoned, yet they do grievously err who hang on to them as if they were some fetish, or as sacred articles of the Covenant. A careful study of the various attempts to be made, with an eye to the demands of the time and the needs of the people, W. C. Pearce said, "Make a provision to fit the people, and don't try to fit the people to the provision." The trouble with the present method is that they are hopelessly in the way, and they are trying to fit the young life of the

community into their own narrow, antiquated groove. Our Queensland brother is right when he says, "There certainly is need of an awakening."

Again he says, "One great hindrance is the lack of good music." Here again he raises a question about which many should be concerned. Music in too many schools and churches consists of "accidentals"—all depending on which hymn the presiding brother's, or the superintendent's eye accidentally falls upon in those feverish, fidgety five minutes before the service is timed to begin. The music for all services should be carefully studied and planned. This applies to the Bible School no less than to the church services. Good music is one of the essential factors of a good school. Where the music is well thought out and planned beforehand, and the singing is hearty, it has a splendid disciplinary effect. It also has a cultural influence. For these reasons "only the best" should be our aim. The tone of any school can be lifted by the introduction of a wider and better range of hymns with enthusiastic leadership.

South Australia.

The following interesting items have been culled from the annual report of the Prospect Bible School:—

Nine teachers were present every Sunday.
Twenty-five scholars were present every Sunday.

One class had every scholar present every Sunday, another class had every scholar present 48 out of 51 Sundays, and another had every scholar present 40 out of 51 Sundays.

No less than 140 prizes were distributed. One to each dux of class; one to each scholar who was present every Sunday, and one to each scholar of classes in which all attended more than 40 Sundays; and one to each child in the Kindergarten and Primary Department.

The Book Still Stands.

A series of public lectures has been arranged by the Victorian Bible School and Young People's Department, to be given on Wednesday evenings during August in the Swanston-st. church. August is "Bible Month" with the British and Foreign Bible Society. The series of lectures planned will fit splendidly into the "Bible Month" plan and, it is believed, will deepen the appreciation for the Book of books. The following is the programme of lectures:—

- Aug. 2—Why We Believe the Bible.
T. H. Scambler, B.A., Dip. Ed.
- Aug. 9—How to Study the Bible.
Mr. Horace Kingsbury.
- Aug. 16—The Bible in National Life.
Mr. Jas. E. Thomas.
- Aug. 23—The Bible and Archaeology.
Principal A. R. Main, M.A.
- Aug. 30—The Bible and Character.
Principal W. H. Holdsworth, M.A.

There will be special music each evening. Mr. J. Howlett Ross will read, at each lecture, some of the great passages from the Greatest of Books.

Under-Gardeners.

All the world—trees, flowers, men and women—is God's great garden. Jesus is the Head-Gardener. But in everything, in every department, God wants under-gardeners. What does God want to produce in his garden? Everything that is to be lovely, true, pure, and holy. It always seems very wonderful that we can be God's under-gardeners in such a great work—that we, so imperfect, can help God to grow the perfect.—L. E. Dowsett.

N.S.W. Home Mission Notes

Bro. H. G. Harward, late Federal Evangelist, has accepted an invitation to become State Evangelist, Financial and Organising Secretary, in connection with Home Missions in New South Wales. Bro. Harward is one of the most widely known men in the Australian brotherhood, and has had a wide and varied experience in Home Missionary and organising work.

All New South Wales Home Mission correspondence should now be forwarded to H. G. Harward, Church of Christ Home Missions, 242 Pitt-st., Sydney, who will also be glad to receive any money to aid in the forward movement.

To New South Wales Churches and Bible Schools.—The Book Depot is at your service for all supplies. Ring City, 10,767.—C. R. Hall.

For five years Bro. C. S. Rush has rendered devoted services to the Home Mission work in this State. The Committee has placed on record appreciation of his worth and work. While retiring from the regular work, we are glad that we are not losing his services altogether. Already he has established a meeting for worship in his near-home suburb of Longueville. We are going to keep him busy. His mantle has fallen on my shoulders. While it may be a bit loose now, time may enable me to broaden out sufficiently to wear it in comfort.

The undertaking is a big one. But the power of God, and the prayerful co-operation of the members throughout the State, are our assurance of success.

Eleven churches are assisted in their work through the Home Mission Committee. Thirteen preachers and workers are partly or wholly supported through Home Mission funds.

To meet present obligations an income of £12 per week is required. The financial position is serious. Promises at Conference covered the indebtedness at that time. If these were all paid we would now be £450 in arrears. We want New South Wales brethren to know this, and then in their usual generous-hearted manner they will come to our help.

We are out to encourage regular weekly contributions to Home Missions. Three thousand members giving threepence per week would give us a weekly income of £37/10/-. That would make us less dependent on the annual offering. The large gifts we receive from a few could then be used for new work. Start this week and invest regularly in Home Missions. It pays handsomely.

God willing, the writer will spend a Lord's day with the following churches:—July 23, Chatswood; July 30, Paddington; Aug. 6, Lidcombe; Aug. 13, North Sydney; Aug. 20, Enmore; Aug. 27, Marrickville; Sept. 3, Auburn. Other churches later.

District Conferences are being arranged for Saturday afternoon and evening. Aug. 5, Bankstown, Belmore, and Marrickville, at Belmore, 2.30 to 8 p.m. Aug. 12, Lidcombe, Parramatta, North Auburn, Burwood and Auburn, at Auburn. We hope to reach each group of churches in this way, so that there may come "seasons of refreshing from the presence of the Lord."

A men's rally, a women's rally, and a young people's rally will be held in the near future. Tent mission work will open up about the second week in September.

"Our folk" in Sydney and suburbs will watch out for the great Harbour outing, to be arranged a little later in the year.

Let us altogether pray, plan, push, and pay, in the interest of the evangelisation of this State. Right now an offering to the Lord for our work—and his—will be most acceptable. Send it to Churches of Christ, Home Mission Office, Bible House, 242 Pitt-st., Sydney.—H. G. Harward.

Afterwhile—and one intends
To be gentler to his friends—
One in time, will joy to take
New resolve for some one's sake.
He will soothe and reconcile
His own conscience—

Afterwhile.

The Family Altar.

J. C. Ferd. Pittman.

A VISION OF PEACE.

The prophet Isaiah was permitted to put the telescope of prophecy to his eyes, through which he saw clearly a day when peace should flow "like a river." Inspired historians who wrote of war yet longed for peace, and Solomon declares that "wisdom is better than weapons of war." It would have saved untold devastation, suffering, and millions of precious lives if the nations had learned that lesson centuries ago; yet even now it is not too late to learn, and it is gratifying to know of earnest efforts made to settle international disputes in other ways than in recourse to war. It would ill become us to anathematise all who go forth in the hour of a nation's need to defend their country, or to pronounce as unjustifiable all battles of modern days, yet no Christian can be blind to the fact that one of the greatest of modern curses has been the increase of the spirit of militarism.

In the eagerness of nations to prepare for war, and the ingenuity and science used in inventing or perfecting methods of destruction, clear evidence has been furnished that with many millions "might is right." A lady once said to the Duke of Wellington, "A victory must be a splendid sight," to which the old warrior answered, "Madam, there is nothing more horrible, except a defeat." There is something better than weapons of war. Better to train men in righteousness than to prepare them for worldly war, and of a day which shall witness the results of this better employment, when men shall be led forth in peace instead of to war, the prophet joyfully writes.

JULY 23.

"For Ever, and Yet."

"For thus saith the high and lofty One that inhabiteth eternity, whose name is holy."—Isaiah 57: 15.

Dr. Pusey used to translate the Hebrew word for eternity, "For ever, and yet."

Bible Reading.—Isaiah 57: 14-21.

JULY 24.

Doves to Their Windows.

Who are these that fly as a cloud, and as the doves to their windows?—Isaiah 60: 8.

Those beautiful questioning words about the Gentiles often occur to me: "Who are these who fly as doves to their windows?" A flock of doves speeding to their home, their ark of refuge. Noah's one dove, like the solitary Jewish race, took refuge there from the wild waste of waters; but all kindreds, peoples, tongues, and nations shall fly to their strongholds in the latter times, their feathers of gold and their wings covered with silver, white and lovely, though they have lain among the pots."—Josephine Butler.

Bible Reading.—Isaiah 60: 1-9.

JULY 25.

Thou shalt call thy walls Salvation, and thy gates Praise.—Isaiah 60: 18.

"Now I saw in my dream that the highway up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation."—John Bunyan.

Bible Reading.—Isaiah 60: 15-18.

JULY 26.

A Light from Above.

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but Jehovah will be unto thee an everlasting light, and thy God thy glory.—Isaiah 60: 19.

"I will not let thee go. Should I forsake my bliss?"

No, thou art mine,
And I am thine;

Thee will I hold when all things else I miss!
Though dark and sad the night,

Joy cometh with the light.

O thou my Sun; should I forsake my bliss?
I will not let thee go!"

Bible Reading.—Isaiah 60: 15-22.

JULY 27.

War Against Unrighteousness.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth.—Isaiah 62: 1.

William Carey's sister wrote thus of her brother:—"He was always, from his first being thoughtful, remarkably impressed about heathen lands and the slave-trade. I never remember his engaging in prayer, in his family or in public, without praying for those poor creatures. The first time I ever recollect any feeling for the heathen world, was from a discourse I heard my brother preach at Noulton, the first summer after I was thoughtful. It was from these words, 'For Zion's sake will I not hold my peace, and for Jerusalem's sake will I give him no rest.' It was a day to be remembered by me; a day set apart for prayer and fasting by the church. What God hath wrought since that time!"

Bible Reading.—Isaiah 62.

JULY 28.

Fading as a Leaf.

We all do fade as a leaf.—Isaiah 64: 6.

One has said, "We seem to live and die as the leaves; but there is One who notes the fragrance of every one of them, and when their hour comes, places them between the pages of his great book."

Bible Reading.—Isaiah 64.

JULY 29.

Like Mother.

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.—Isaiah 66: 13.

"Her hand is on my hair; her tireless hand—

All day at tasks for me she longs to bless—

Lies half in benediction, half caress,

She is so wistful just to understand.

How that star-dusty, straying baby-strand

Of silk she used to twine has changed to tress—

Of woman's hair, for all her tenderness

That tried to keep me in the shelter-land.

"Her eyes, prayer-like, are on my eyes. Her breast

Is trembling with the sigh that stirs my own.

Swift on sweet missions are her feet. Alone

She toils, and sings, and gladly gives her best.

Ah, sacred, all! But more than I can bear.

Will some day be that dream touch on my hair."

—Zona Gale.

PRAYER.

Loving Father, from whom comes never-ending life, and light, and peace, give me grace to receive thy good gifts with thankfulness, and to share them amongst my fellow-men. Help me, day by day, to realise how transitory are the things of time and sense, and that everlasting bliss can be found in none but thee; with this consciousness may I be helped by thee to lead others to thyself, that they also may enjoy and disperse thy blessings. For Jesu's sake. Amen.

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IN MEMORIAM.

ANDREWS.—A tribute of love to the memory of Albert (Tal) Andrews, late of Taylor-st., Latcombe, N.S.W., called home July 27, 1922. He loved brother of Mark, Stephen, Edwin (Dick) and Oliver.

ANDREWS.—In fond remembrance of our beloved brother Albert Andrews, of Taylor-st., Latcombe, N.S.W., called home July 27, 1922. He was A. Larcombe (Ada), Fanny and Mrs. A. W. man (Topsie). "Though lost to sight, we never
dear."

BARR.—In loving memory of my dear daughter-in-law, Eva Alice, who fell asleep in Jesus at Inverell private hospital on July 22, 1922.

"Blessed are the dead who die in the Lord"

—C. E. Barr.

CHIVELL.—In loving remembrance of my dear mother, who departed this life 1922.

With sad hearts we watched you

Going on your way;

Although we loved you dearly

We could not make you stay

Gone the weary days of suffering,

Sweetest rest has followed pain.

You are sleeping; good-night, mother,

In the morn we'll meet again.

—Inserted by her loving daughters and sons, Mrs. E. Marshman, Mrs. F. H. Everett, Mark and Ubert, and daughter-in-law, Lizzie.

HAYWARD.—In fond and loving memory of our loved ones: Father, who passed away July 16, 1919, and Harold, January 8, 1921.

"So dearly loved, so sadly missed."

"Sometime we'll understand."

—Inserted by G. Hayward and family, Waltham Park, Victoria.

COMING EVENTS.

JULY 2—SEPT. 24.—Special Evangelistic Sermons will be held in the Camberwell Town Hall from July 2 to Sept. 24. Barwood train stop a hall. Come and help. Preacher, Bro. A. L. Gibson.

JULY 26.—Churches of Christ Football Association will hold a Grand Concert (including one by the Presbyterian Girls' Glee Club) at the Temperance Hall, Russell-st., on Wednesday, July 26, at 7.45 p.m. Assist your own Churches' Association by attending. Admission, 1/-; 2/-; 3/-; 4/-; 5/-; 6/-; 7/-; 8/-; 9/-; 10/-; 11/-; 12/-; 13/-; 14/-; 15/-; 16/-; 17/-; 18/-; 19/-; 20/-; 21/-; 22/-; 23/-; 24/-; 25/-; 26/-; 27/-; 28/-; 29/-; 30/-; 31/-; 32/-; 33/-; 34/-; 35/-; 36/-; 37/-; 38/-; 39/-; 40/-; 41/-; 42/-; 43/-; 44/-; 45/-; 46/-; 47/-; 48/-; 49/-; 50/-; 51/-; 52/-; 53/-; 54/-; 55/-; 56/-; 57/-; 58/-; 59/-; 60/-; 61/-; 62/-; 63/-; 64/-; 65/-; 66/-; 67/-; 68/-; 69/-; 70/-; 71/-; 72/-; 73/-; 74/-; 75/-; 76/-; 77/-; 78/-; 79/-; 80/-; 81/-; 82/-; 83/-; 84/-; 85/-; 86/-; 87/-; 88/-; 89/-; 90/-; 91/-; 92/-; 93/-; 94/-; 95/-; 96/-; 97/-; 98/-; 99/-; 100/-.

JULY 27.—A Grand Cantata, entitled "David the Shepherd Boy," will be rendered by the 100-st. Church of Christ Choir, in the church, on Thursday, July 27, at 8 p.m. Well known voices. Admission, 1/-; 2/-; 3/-; 4/-; 5/-; 6/-; 7/-; 8/-; 9/-; 10/-; 11/-; 12/-; 13/-; 14/-; 15/-; 16/-; 17/-; 18/-; 19/-; 20/-; 21/-; 22/-; 23/-; 24/-; 25/-; 26/-; 27/-; 28/-; 29/-; 30/-; 31/-; 32/-; 33/-; 34/-; 35/-; 36/-; 37/-; 38/-; 39/-; 40/-; 41/-; 42/-; 43/-; 44/-; 45/-; 46/-; 47/-; 48/-; 49/-; 50/-; 51/-; 52/-; 53/-; 54/-; 55/-; 56/-; 57/-; 58/-; 59/-; 60/-; 61/-; 62/-; 63/-; 64/-; 65/-; 66/-; 67/-; 68/-; 69/-; 70/-; 71/-; 72/-; 73/-; 74/-; 75/-; 76/-; 77/-; 78/-; 79/-; 80/-; 81/-; 82/-; 83/-; 84/-; 85/-; 86/-; 87/-; 88/-; 89/-; 90/-; 91/-; 92/-; 93/-; 94/-; 95/-; 96/-; 97/-; 98/-; 99/-; 100/-.

JULY 27.—The sisters of the Northern Conference will hold their next Executive meeting at Wallaroo on July 27, at 2.30 o'clock. Will be responsible for reports please give them to secretary of church, to be forwarded to Northern Sisters' Secretary.

JULY 29 & 30.—Prabran Bible School Anniversary. Sunday, July 29, speakers, 2 p.m. Reg. Clark; 7 p.m., Mr. W. B. Blakmore, 25/-; Monday, July 30, 7 p.m., Singing by the scholars. Monday, July 30, 7 p.m., Grand Concert by the school, 10/-; 15/-; 20/-; 25/-; 30/-; 35/-; 40/-; 45/-; 50/-; 55/-; 60/-; 65/-; 70/-; 75/-; 80/-; 85/-; 90/-; 95/-; 100/-.

JULY 30 & AUGUST 3.—South Regional Church Anniversary. Home-coming to Ralston-st. Old members cordially invited. August 3, demonstration and coffee supper.

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Foreign Missions.

Conducted by G. T. Walden, M.A.

Fairs.

India may be called a place of fairs. For in this country one often comes across fairs held in various parts of this continent in honor of different gods. In Baramati Dasman's Urus or Fair is held every year. Many god-fearing, simple-minded men visit this fair and sacrifice goats at the shrine of the Pir. Although the Pir belongs to the Mahomedan religion, still many Hindus revere him greatly. Hindus have a good number of gods to worship, and they never hesitate to include a Pir among their gods. The village in which a fair is held is considered as a holy place by the Hindus. It is for this very reason that people generally hold fairs in their villages. Generally illiterate people are seen taking part in a fair, and the priests earn a large amount of money by deceiving them; while the illiterate and simple pilgrims believe that God's blessings can be secured by their gifts to these priests.

The priests of those places where a fair is not held circulate false reports concerning the miracles or supernatural deeds done at a certain fair which they especially with some motive select. Question any pilgrim as to why he visits the place of a certain fair. The answer will certainly be that he does what his other countrymen have been doing. Just as the ants go about from one branch of a tree to the other, so one sees in India the simple-minded folks going about in search of some God who will save them from their sins.

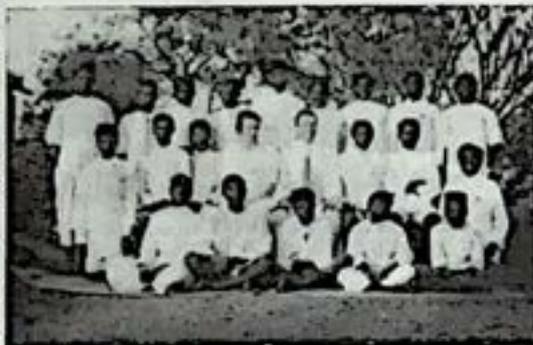
Now the readers will come to know about the way the shrewd priests adopt to establish a fair, especially from the account of Chandkhan Boa's Fair held at Baramati. Chandkhan Boa is a Pir of the Mahomedans. The Hindu priests began to visit and worship his shrine regularly and devoutly. The Hindus seeing this also began to do the same and make vows. The priests availed themselves of this opportunity, and made known among them that the Pir gave sons and daughters to those women who possess none, and who make vows to the Pir. Now the priests know very well that this report is altogether false, yet they circulate it to extort money from simple believers. A story is told about this Chandkhan Boa that he appeared to an Oilman in his dream, and told him that he was greatly pleased with Baramati people and that he would grant any boon that they would pray him for. But in order to achieve this, the people should hold his fair every year. The oilman thereupon began to circulate this dream among the villagers with the connivance of the priests. The Hindus, who are generally simple-minded and religious, put faith in this report and collected a large sum to hold this fair. At first the fair was very small, but gradually it grew to such an extent that men hardly found space enough to go near the shrine of the Pir. Our Lord has described such people as sheep having no shepherd. Great is the necessity of preaching our Lord's gospel to such men. The harvest is really great, but the workers are few. We preachers, with the help of our Lord, and under his guidance, preach the gospel to such people. It is therefore my humble request that our readers should pray for our Lord's blessings on this humble work. May the Almighty God enlighten their hearts that they may soon accept our Lord as their true Saviour.—B. V. Patole.

Some Need.

Think of India's 330 millions. Think of their great spiritual need. Think of the abominable practices, the results of ignorance. Think of the awful sufferings and death of many, because of lack of medical help. It is true that Government has established dispensaries throughout India, but these are like a drop in a bucket. Our mission districts in India are very needy. There is

no hospital or any place where women can be treated. The little children are not helped much by the village blacksmith with his searing irons, or by the goldsmith with his piercing instruments. In the whole of our Indian mission districts there are three Government hospital assistants to cope with the ill of 300,000 people (adults). How is it possible?

Our mission has opened four dispensaries at which something like 1200 patients attend monthly. Some of these sufferers need a few weeks in hospital; but we have no such place, and the result is that many return to their homes to linger on until death supervenes. Government is willing to grant us a nice piece of land at Dhond if we will build a hospital and help these suffering multitudes; but we have no funds! God in his pity looks upon the sufferer in body and soul. Jesus our Lord did all he could to heal. Is this not



Mr. and Mrs. J. R. Leach,
and their family of orphan boys at Baramati.

part of the gospel that Jesus sent us to make known? Shall we not follow him and set up this thing to the honor of his holy name amongst the heathen?—H. Watson.

My Last Expressions.

Just for perversity's sake, I reject the expected "My First Impressions of China" for "My Last Expressions concerning Australia." They came about this way: I came upstairs to get my pen and paper, but on lighting the lamp I needs must waste some time in scrutinising through a powerful microscope, a dusty-looking leaf—that of a real Australian blue-gum growing here. The sight presented was astounding—a leaf, wonderfully green, covered with semi-transparent orange-colored eggs, among which move some multi-colored spiders. All things go together to beautify the leaf. What to the unaided eye spoils, to the

microscope is beauty. Summing up, I decided that the little piece of Australia I was viewing was improved by the stains of its good work, growing here where too few trees grow—these are my "Latest Expressions." And if the gum-leaf be any criterion, I should say that, to be beautified by being here, Australian workers may support blessed by serving this field, and Australian love glorified by its extension to this wild and unappreciative land.—W. Waterman.

Bro. and Sister Coventry.

Bro. Roy Coventry, wife and daughter Margaret, are expected to arrive in Australia by the "Naldora" about the middle of August. The Federal Secretary has just received the following cable:—"Margaret ill; coming by 'Naldora.' Inform both mothers." I am sure that we shall be earnest in our prayers for the good health of little Margaret, as the hearts of her parents are still heavy concerning the death of their little son Harold, so we must pray that they may not have sorrow upon sorrow.

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July 20, 1922.

Victorian Women's Executive.

The usual monthly meeting was held on July 7 at 100 Victoria-st. President, Mrs. B. J. Kemp, occupied the chair. In the absence of Mrs. Eaton, who was detained through illness, Mrs. Gill led the devotional exercises. A very cordial welcome was extended to Mrs. Hilbert, who conveyed Christmas greetings from the sisters of West Australia; Mrs. Wood, from Maylands, and Miss Elsie Calverton, who gave a most interesting address on the women and girls of India. A combined meeting of Women's Mission Bands and Girls' Circles will be arranged at a later date, and a sister from Melbourne City Mission is asked to give an address. A donation of £5 to be sent through the Victorian P.M. Committee towards hospital in India. Mention was made of the departure to Red Cross of Mrs. Gould, a faithful representative of our church. We wish her every happiness.

The Superintendent of Isolated Work, Mrs. M. Franklin and Miss L. Kemp have been added to Hospital Visitation Committee. Additions from Bible Schools.—North Richmond: 2; Middle Park, 1; Burnley, 4; Collingwood, 2; North Melbourne, 1; South Yarra, 1; Moreland, 6; Thornbury, 1; Dandenong, 2; Hampton, 4.

Home Missions.—There was a record attendance of the Home Mission Committee at Bambray on June 15, several sisters taking part in the meeting by giving addresses, readings, and solos. We were glad to have this opportunity of once more trying the claims of our home-land.—N. J. Superintendent.

Women's Mission Bands.—Visits have been paid to Lygon-st., South Yarra, Burnley. The weekly prayer meeting held at Hawthorn was very helpful. The next prayer meeting will be at South Yarra church, last Saturday of July.—A. J. Superintendent.

Prayer Committee visited Middle Park, it being the anniversary of the Dorcas and prayer meeting. A very pleasant and helpful time was spent. The report of the year's work showed much accomplished. Helpful addresses were given by Mr. Baker and Mrs. Trinnick.—R. Swain, Supt. Girls' Circles.—A visit was paid to Carnegie Circle when a happy time was spent. A talk was given on "Women and Children of the Orient." Miss Grant supports a native evangelist, a little woman, and an orphan, and have undertaken to educate a boy in India for three years. For these objects they have collected over £100 during the year.—J. Huntsman, Superintendent.

Members of Middle Park church visited the homeless Home. The wards were visited, and a number of goods distributed. About 42 of the ill folk were present. Mr. Meekison gave an address on "The Heavenly Home." North Fitzroy church will visit the home in July.—E. Tuck, Superintendent.

Isolated Sisters.—Mrs. Clare reports writing 20 letters; Mrs. Ray, 12 letters written, and one received.—S. Ray, Superintendent.

The Hospital Committee have paid 26 visits to the various hospitals and institutions during the week, and distributed books, magazines, fruit, and slippers.—S. Meyer, Supt. Next meeting of Executive will be held on Friday, August 4, at 2.30. Devotional exercises led by Mrs. Wakeley. Address, Mrs. Hurren.—L.R.

Victorian Home Mission Fund.

Centrally received during June:—Quarterly per Annual Offering, Collectors, Dues, Envelopes, etc.—Gardiner, £1/0/5; Lygon-st., French Island, £1/2/-; Footscray, £2/14/9; North Melbourne, £7/14/-; Footscray, £7/0/10; North Melbourne, 17/-.

Individual Gifts.—Mr. W. Barrett, £1; Mr. B. Davidson, £5; Mr. C. H. Jermyn, £1; Miss E. Jermyn, £1; Miss E. L. Butcher, £2; Mr. and Mrs. Vaughan, 5/-; Mr. J. L. Martin, £5; Mr. H. H. Clarke, 10/-; Mr. and Mrs. R. P. Clarke, 10/-; Miss E. R. Ander-

son, £1; Mr. F. Buchenow, 10/-; Mr. and Mrs. N. Gale, 10/-; Mr. Jas. Hatty, 10/-; Mr. H. Hillbrick, 5/-; Mr. E. F. Wieland, 10/-.

Conference Fees.—North Melbourne, 15/-; Gardiner, 10/-; Footscray, 15/-; Blackburn, 5/-; Box Hill, 10/-; Shepparton, 10/-; Brins, 10/-; Northcote, 15/-; South Richmond, £1; Ivanhoe, 5/-; Collingwood, 15/-; Lygon-st., £3/10/-; Boronia, 5/-; Woorinen, 5/-; Kyneton, 5/-; Coburg, 15/-; Polkemmet, £1; Dunsinno, 5/-; Doncaster, 15/-.

Miscellaneous.—Maryborough, Refund Mission Expenses, £10; Hampton, Refund Mission Expenses, £80/10/-; Women's Conference Executive, £5.

W. C. Craigie, Treas., 265 Lit. Collins-st., Melb. Thos. Bagley, Sec., Arnold House, 14 Queen-st., 2nd Floor, Melbourne.

South Australian Sisters' Auxillary.

Meeting held at Grote-st. on July 6. Mrs. E. J. Paternoster led the devotional, and based her remarks on "Prayer." Mrs. Cherry presided over the business. Minutes of previous meeting were read and confirmed. The number of churches represented was 13. There were 39 sisters present. Bible School additions reported for the month were 14. Collection amounted to 14/3.

Mrs. Bond gave the Treasurer's report as follows:—Receipts for month of June—June 1, received for Home Missions; Collected by Committee, £1/4/-; Easter offering, £3/12/6; in hand, £35/15/11; total, £40/12/5. Received for Foreign Missions—£1/14/2; in hand, £20/12/5 1/2; total, £22/6/7 1/2. General Fund—Collection, 10/6; in hand, £8/4/3 1/2; total, £9/3/10 1/2.

The Home Mission Superintendent, Miss Garland, is very hopeful of accomplishing our aim, which is to collect £100 by Conference. Up to the present about half that amount only has been received. We appreciate the interest the country churches are showing in this important work. The penny-per-week system is being adopted by many of the churches, with good results.

There was no report from the Foreign Missions on account of the serious illness of the Superintendent, Mrs. Walden. Special prayer was offered on her behalf.

Prayer meeting Committee visited the North Adelaide Dorcas sisters, and spent a profitable time in praise and prayer to God. Some of the Committee are corresponding with isolated sisters.—Mrs. Barr, Superintendent.

Dorcas Committee also reports good and faithful work done in helping the needy and distressed cases. Kindred societies had been visited by the Committee.—Mrs. Cant, Superintendent.

Mrs. Horsell reported that Bro. Edwards, of Bordertown, had been called home. Prayer was offered on behalf of the bereaved ones. A letter of condolence was sent to Sister Edwards.

Mrs. Barr is to lead the meeting for devotion at next meeting, August 3.—Mrs. A. J. Gard, Hon. Sec., 127 King William-road, Hyde Park.

And Her Gift.



She was quite a "really, truly" Fairy—ridiculously young to be even a godmother, and (as one man at any rate was wont to say) quite too sinfully pretty for words, and she came to the baby's christening with the godmother's traditional gift of a silver mug.

But because she was as clever as she was pretty, she brought something else too,—a lovely little box filled with dainty cakes of Castilever Soap for baby's bath.

We have blessed that box ever since, and so I think has baby, for a Castilever Bath puts him in comfort and good temper for the day. Everything in Castilever Soap contributes to both; forest and field give it their best—pure fats, olive and nut oils, made fragrant with sweet violets. No wonder that baby's rose-leaf skin revels in the creamy softness of Castilever



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News of the Churches.

West Australia.

On July 9, Solihull church had an exhortation from Bro. H. Rodier. Nice number at the morning service, but many members are ill. In the absence of Bro. Clay at Northam, the evening meeting was taken by Bro. Payne, of Fremantle, who delivered a fine gospel address. A solo by Mrs. Horn, "He died for you," was much appreciated. On June 25, at the close of the morning service, Miss Phyllis Turvey, on behalf of the Girls' Club, presented Mrs. Richards with a nice knitted scarf on the occasion of her 70th birthday. The gift was much appreciated. This old lady has been in constant attendance at the church services for many years, and still enjoys fellowship when her health permits. On July 12, three young men—Iren, Will Manning, Will Walsh, and Orton Bell—gave addresses which were helpful, and delivered in fine style.

Tasmania.

Nubeena sisters at their monthly meeting are busy working for the mission parcel which it is supposed to send to India this year.

Bro. W. J. Campbell is still doing good work. The interest in the gospel services is maintained. The Men's Brotherhood Class is having pleasant and instructive times. The Endeavor Society is still progressing. A Young Ladies' Bible Class has been inaugurated on Sunday afternoons; Bro. Campbell is the teacher. All auxiliaries are up to the usual standard.

Hobart reports three baptisms on July 9, and one more confession by a married woman. The Senior C.E. Society recently held a nice meeting at the home of Sister Swanton. The half-yearly business meeting of the church was held on Wednesday, when satisfactory reports were presented. Twenty-five new members and nine losses, leaving a net gain of sixteen for the past five months. The church decided to increase the salaries of the evangelist and caretaker.

Queensland.

Fair meetings were held at Allison on July 9. Bro. Davis spoke in the morning on "Could you not watch with me one hour?" and at the evening service on "Searching the Scriptures." Both addresses were interesting.

Miss Tonkin spent a few days in Ma Ma Creek district, arriving on June 26, on which date a well attended meeting of church members was held. Miss Tonkin gave an interesting talk on work in China. On the following Wednesday a basket social was held in the public hall to welcome her, and she gave another fine address to a large audience.

At Brisbane so far \$91 has been contributed for Foreign Missions; it is hoped to reach the aim of £100. On July 9, Bro. Rankine's morning subject was "St. Paul's Testimony." At night Bro. Rankine, to a large audience, preached on "So Great Salvation." Three made the good confession. The church regrets to have to report that Bro. Geo. Martin met with a fatal accident at his saw-mill on July 8. He leaves a widow and young family.

Since the arrival of Bro. Bassard, evangelist for West Moreton churches, an enjoyable time has been spent. Meetings are well attended, and interest is manifest. On July 2, at Mt. Walker, Bro. Bassard preached at night to a fine audience; one young person made the good confession. On July 9, Rosewood meeting at night, addressed by Bro. Bassard, was immensely interesting and instructive. One young brother was restored, and one married lady made the good confession.

At Toowoomba on July 2, attendance at the Lord's table was good. One young girl was received into fellowship. Bro. Burns gave a splendid exhortation. On July 9, a goodly number broke bread; visitors included Sister Tonkin, late of China. Sister Tonkin addressed the church on China and Foreign Missions generally. At the gospel meeting, splendid number present; the evangelist spoke on "The Righteousness of God." One young girl made the good confession, and

one young woman rededicated her life to the Lord. On Monday, July 10, Sister Tonkin visited Meringandan; also addressed the church here at the midweek service.

On morning of July 2 Bro. Sutcliffe spoke on Foreign Missions, relating his personal acquaintance with Dr. Livingstone in his young days. Bro. Sutcliffe passed his eightieth birthday during the last fortnight. Bible School and open-air work are very active. Bro. A. Coleman conducted the gospel service. His address on "The Gospel according to Genesis" was inspiring. F.M. offering reached £7/10/-. Meetings on July 9 were well attended. Bro. Adcock exhorted on "The Holy Spirit." Sister Tonkin spoke to a nice gathering at gospel service. Prayer meetings continue at Bro. Tanner's home. At a prayer meeting the church enjoyed the presence of Bro. Rankine, who came purposely to marry Sister V. Tanner to Mr. Lack, of Greenmount.

South Australia.

Tumby Bay meetings are keeping fair. There is much sickness in the town, which is considerably hampering the Sunday School. Last Sunday night one took her stand for Christ, Bro. Nankivell speaking.

At Gawler last Lord's day week, one was received by letter. On July 16, four were extended the right hand of fellowship—two who had previously been baptised, and two sisters who were baptised the same hour. Members of the Orange Lodge attended in regalia, when Bro. Raymond gave a splendid address suitable to the occasion. Bro. Raymond is leaving during the week for a rest and change.

The church at Mile End met on Sunday under the shadow of a great sorrow. On Wednesday last God had called to higher service Sister Mrs. Hogben. She was in her place at the meetings on last Sunday, and attending to her duties up to Tuesday. On Wednesday she went home. The church's sincere sympathy is with the bereaved ones. Sunday was Y.P.S.C.F. anniversary and their day. In the morning three were received into fellowship (one by faith and baptism, two from the church at Gawler). At the gospel meeting three young ladies made the good confession.

Renovations to Balaklava manse being nearly completed, Sister Ewers and family have now joined Bro. Ewers again, and are settling down in their new home. The church is having a happy time with its new preacher, and is planning for aggressive work. Meetings have been splendidly attended. Bro. and Sister A. Williams received by letter. A young people's social held last Monday evening in the Reclabite Hall, was a great success; over 90 present. F.M. offering to date £47, with more to come.

At Norwood on Tuesday last the Sunday School held their annual tea and business meeting. The function was very successful. The election of officers and teachers took place. Sunday was observed as dedication day, when a very impressive service was held. Bro. G. D. Wright, supt., presided at the Lord's table, and spoke of the joy of service. Bro. Paternoster gave a very eloquent address, dealing with the importance of Sunday School work. In the evening Bro. Paternoster spoke on "The Measure of Responsibility." The address was a fine one, and was greatly enjoyed by the congregation. On Thursday last the young men's football club held a successful concert in aid of their club. Bro. E. J. Johnson arranged the fixture, and the Sydenham-road Methodist Concert Party provided the entertainment.

Port Pirie church anniversary services were held on July 9. The speaker for the day was Bro. Will Beiler, President of S.A. Conference. Three splendid addresses were given. All services were well attended. Special singing was rendered at the evening service. The annual business meeting held the previous week found all departments of the church to be in a healthy and solid condition. The evangelistic mission, which is to last over

four Sundays, still continues. Interested audiences are listening to powerful addresses being delivered by Bro. Beiler. On Sunday night a young lady took her stand for Christ. Bro. Beiler, Arnold was present, and took part in the service. The aged mother of Bro. W. J. Wright, one of the elders, fell asleep in Jesus on Tuesday last week. The church offers deepest sympathy to the bereaved ones. Bro. Roy Oke, one of the day week, was operated on for appendicitis last Wednesday. He is progressing favorably towards recovery.

At Prospect on July 3 a conference of church officers with officers and teachers of the Bible School was held. Several recommendations were approved with a view to closer co-operation between the church and the Bible School work. On Wednesday, July 5, the Bible School work was continued. The 27th annual report to date was read by the secretary. Five scholars made their confession during the year. There was an increase of three on the rolls. Appeals for funds, 11/7; Church of Christ Cot. £3/10/-. Gifts given to the City Mission, £4/10/-. Gifts with a credit balance of £7/10/8. The school was special pieces, and Bro. Brooker drew some good lessons from "Familiar Signs." Refreshments were provided. On July 11, Sister Mrs. Wright, beloved wife of Daniel Wright, aged 70, fell asleep. Sister Miss Gerrie Harvey has suffered the loss of her brother. The church extends to these sincere Christian sympathy.

Mr. and Mrs. A. J. Ingham were licensed by the Wallaroo church on July 6. Bro. R. Ball, the chairman, made reference to the two and a half years of ministry that the church had enjoyed with Bro. Ingham, and wished him and his wife every success in their new field at Horsham. E. T. Wyllie (Anglican), A. Richardson (Presbyterian), and the Salvation Army officer spoke in terms of high appreciation. Mr. Wyllie also represented the Ministers' Fraternal of which Bro. Ingham had been secretary. Bro. G. Knox (Kadina) and W. Oram (Mounta) made up the half of their congregations. A handsome vote was presented to the guests by the chairman as a token of the esteem of the Wallaroo people. Mr. D. Durbin, superintendent of the J.C.F. Society made a presentation from the J.C.F. Society of a pretty butter-dish. Miss H. Campbell represented the Senior C.E. Society, of which Mr. Ingham had been president throughout his term at Wallaroo. Miss E. Simelt and Miss Dorothy Cameron tributed items during the evening. A very interesting gathering was concluded with refreshments.

New South Wales.

At Lismore on July 9, Bro. P. J. Paul presided on "Christ's Most Gracious Work." A special meeting of the church the trustees were authorised to proceed with the erection of the new church building. Bro. A. M. Wetherburn and M. Patch were added to the eldership, and Bro. R. Thomas to the diaconate. The treasurer's report showed the church to be in a very healthy condition financially. Bro. Jas. Fairbairn was appointed agent for the "Australian Christian" in place of Bro. Allen Brown, who becomes church secretary solely.

On July 9 Dumbleton was favored with a visit from Miss Mary Thompson, who speaks in the work in India. Miss Thompson also spoke at the monthly missionary prayer meeting. A dinner was taken up in the school towards the support of the Children's Hospital. On July 10, Mrs. Schwitcheley and Bro. E. Beiler were accepted to labor with the A.I.M. among the Aborigines, had fellowship. At the gospel meeting Bro. Stow gave a fine address on "Overcoming Union." 14/ was subscribed for St. George's Union.

North Sydney had an enjoyable meeting on the morning of July 16, when Bro. Savile exhorted. In the evening Bro. Plummer delivered a fine address on "The Unquenchable Believer." The fine address on "The Unquenchable Believer" received into fellowship. On 17th an evangelistic book social was held to augment the Bible School

July 21, 1922.

The programme was greatly enjoyed. The electric light has been installed in the church building, and the primary room. The church is being indebted to Bro. Vic. Bowles, who voluntarily received the installation, also the brethren who assisted him.

Good meetings at Paddington on July 16. In the morning Bro. Stevens spoke feelingly of the loss sustained by the passing away of an esteemed member, Mrs. Burley. With regret the church members the loss to Bro. and Sister Wilkinson of their three weeks' old baby girl; also the passing away of the mother of Bro. L. Rollstone. Deepest sympathy is extended to the relatives. The Bible School had a most interesting address from Sister Mary Thompson. Splendid address from Bro. Stevens at the gospel service. Bro. Cowell returned from Camden, 50 miles distant.

Victoria.

(On Sunday night at Emerald Bro. Tease spoke "Will thou be made whole?" when two scholars made the good confession.

Chinese church reports all departments of work being fairly attended. On July 16 Bro. Blake gave an exhortation which helped all. For the F.M. offering so far about £45 has been collected.

At Carnegie the F.M. offering so far has reached £12/12/6, with more to come. On Sunday last Bro. Saunders gave very fine addresses. The church sympathise with Bro. Turner, who has been called to part with his father.

East Camberwell reports all well. Last Lord's day Bro. Perry, from Box Hill, exhorted the church. The evening services in the Town Hall attract each week; 80 present last Sunday. Bro. Washington rendered a lovely solo. One confession to date.

Good meetings continue at Boronia since Bro. Grant Chandler left to take up the work at Ballarat. The church has been served by Bro. Watson and Peacock, of the College of the Bible. The church reached its self-apportionment amount for Foreign Missions of £10 (£10/5/- being total to date).

Excellent meetings at Swanston-st. last Lord's day, morning and evening. Enjoyed fellowship with several visitors, and one young lady recently added was received into membership. In the evening Bro. Kingsbury delivered a very fine sermon. Excellent interest and attention. Choir gave good service.

The church at Bayswater were delighted with a visit from Sister Caldicott on Saturday evening, July 15. She gave an illustrated lantern lecture on the mission fields of India, assisted by Bro. Chandler and King. She also spoke on Sunday morning and evening, and was much appreciated. F.M. offering, £9/10/-.

At Horsham circuit Bro. Butler, Gray, Bolwell, and J. A. Millar have been doing good work conducting the various services. The singing at the gospel meetings is now supplemented by a small orchestra. The Sisters' Sewing Class give another of their enjoyable socials last Wednesday night in the Temperance Hall.

On July 16, Bro. Stephens, of Burnley, exhorted very helpfully at North Richmond. One young man made the good confession in the evening. Bro. Allan preaching £13/10/- raised for F.M. offering. 63 Bible School scholars and teachers present for the recent Bible School examination. The work in all departments goes along steadily.

At Hampton on July 10 the Mutual Improvement Society held an enjoyable social. On the 14th four were baptised at the close of the mid-week service in the tent. On Sunday Bro. Hindle addressed a good audience in the morning and gave a special talk to scholars in the afternoon and preached at night, when two from the tent made the confession.

A fine Foreign Mission sentiment has been created by North Fitzroy: this was expressed on July 16 by the best F.M. offering ever received by this church, £60 being contributed. In about twelve months the church will attain its jubilee. The members have decided that this occasion shall be marked by special celebrations, and early action will be taken to formulate plans.

There were nice meetings at Lygon-st. on Sunday. Bro. John Hindle, of Enmore, N.S.W., was a visitor. One received by letter. Jas. E. Thomas spoke in the morning and again at night. There is a fine interest in the addresses being delivered by Bro. Thomas on the second coming of our Lord. The subject discoursed upon on Sunday evening was "Will Jesus Reign in Person upon this Earth?" The F.M. offering so far has reached £168/13/-.

Good meetings at Middle Park on July 16. The young lady who made the good confession on July 9 was baptised before the evening service, after which Bro. Graham gave a splendid address on "No Neutrality." Bro. Mitchell gave the message in song. The debate held at the K.S.P. meeting on Tuesday, 11th July, was interesting, the topic being "Is Dancing Harmful?" Four members volunteered for each side, and those in the affirmative gained a victory.

On July 9 the church at Stawell was glad to have the fellowship of Bro. Bagley, who delivered inspiring and uplifting addresses. At the evening service Bro. Mackie sang an appreciated solo. On July 16 the meetings were fairly well attended. Bro. Wakefield gave a stirring address on "A Decisive Hour." Sister Mrs. Wakefield is progressing favorably after recent operation, and is able to return home. F.M. offering amounted to £7/4/6, more than double last year's amount.

Kaniva reports meetings rather small on July 9, owing to rain. F.M. offering reached £38, with more to come. Last week marked the completion of Bro. Benn's fifteenth year of service with the churches in Kaniva district. This lengthy stay bears eloquent testimony to the high esteem in which he and Sister Benn are held throughout the district. The sterling worth of our brother not only as a preacher, but as a citizen of irreproachable character, is recognised by the whole community.

Northcote reports meetings still keeping up. At close of gospel service last Sunday night a Bible School lad made the good confession. Annual business meeting of the Bible School was recently held, and all officers re-elected. There are quite a number of new scholars in the school. Miss Stubbs, of Ivanhoe, was the soloist at Sunday evening's gospel service, and her singing was very sweetly rendered. Bro. Hinrichsen is still giving splendid messages. Quite a number of strangers at gospel services.

Bro. Thos. Bagley journeyed to Shepparton on June 29, and the same evening was present at the church business meeting, when plans and specifications of the proposed new chapel were played before the members. He enthused the meeting with an inspiring address, and encouraged the members in their forward movement. Tenders will soon be called for the erection of a new church building. Bro. C. Lang, with growing support, is working hard with a determination to make our plea well known in the district.

The opening concert and social evening conducted by the "Helping Hand" Young Women's Guild at Maryborough was a great success. Owing to wet weather and sickness attendances at the meetings have been smaller. On Sunday in the morning Bro. Combridge gave a direct message on "Reverence." Bro. Yeung took as his subject on the evening, "Objections to Believers' Baptism Answered." The Bible School has an enrolment of 170. Sister Combridge's mother (Mrs. Davis, of Meredith) is very ill. The church is praying earnestly for her restoration.

At Coburg on Tuesday, July 11, the best quarterly social of this church was held in the Materly social hall. Over 160 people were present. This social marked the first anniversary of the Hinrichsen-Brooker tent mission, and both these riches were present. Sunday's meetings were well attended. Bro. W. Gale, of Moreland, gave a splendid talk on "The Open Door" at the morning meeting, and Bro. J. C. F. Pittman's address at the evening service on "The Cure for Snake-bite" was attentively listened to. A young lady and a young girl, made their stand at the close.

At Burnley good meetings continue. On Sunday morning Bro. E. Allan gave a very fine exhortation in view of coming tent mission. F.M. offering, £8/3/4. Two young brothers received into fellowship by letter. Evening service, Bro. Stephenson spoke on "Repentance." Bro. and Sister Newham rendered a musical item. The Phi Beta Pi recently held its second annual anniversary with over 100 young folk gathered to celebrate. A fine musical programme was provided; all other branches of the work in a healthy condition. Sisters Mrs. Eaton and Mrs. Baker are laid aside through sickness.

Hawthorn Ladies' Sewing Class made thirty-two warm coats for the Burwood Boys' Home during the week. The F.M. offering has exceeded the apportionment amount, and the Sunday School has collected upwards of £5 for the Orphan Fund. On Sunday morning Bro. Scambler spoke on "Christian Character," and at night took the subject, "Is the World Growing Better?" that question having been actively debated during the week by the Men's Brotherhood and the Kappa Club. The choir is doing splendid work, and the song service before the gospel meeting is very helpful. A party of forty Hawthorn members visited the Balwyn tent mission during the week.

Oakleigh reports fair attendances at meetings for worship. Bro. Walters, Ball and Wheat gave variety in their helpful messages. Two new converts who were baptised on July 9 were received in last Sunday morning. The gospel meetings continue to draw new comers. On 30th ult. the choir held a concert in aid of its funds for music; a good programme was appreciated. The deacons are revising the members' roll. On Wednesday evening, July 12, another of the periodical social evenings for members and friends took place. A fair number attended. An enjoyable programme concluded with light refreshments.

All auxiliaries at South Richmond are in a progressive state. A Young People's Bible Class has been formed, and each Wednesday evening brings larger meetings. The rear hall has been painted and renovated. The gospel services are well attended. Bro. A. Smith (assisted by a fine orchestra) is conducting the singing admirably. Bro. W. J. Hattwell is preacher. On 13th inst. was held a great mission thanksgiving service for the recent successful tent mission. Bro. Hattwell was presented by the church with a wallet suitably inscribed, together with a roll of notes as a thank offering for his successful work in tent and chapel. On Lord's day, 16th, a great audience listened to our brother.

Footscray had a good C.E. meeting last Wednesday. On Saturday afternoon the Society, with other societies, visited the Alfred Hospital, and sang to the patients. In the evening they visited the Try Society for Boys. The preacher, among others, sang a solo, and gave a short address to the boys. Miss N. Thurgood, of Whale-st., West Footscray, is secretary of the Senior C.E. Society. Splendid attendance at school last Sunday afternoon. The evangelist discoursed at night on "A Multitude Fed." The choir and orchestra rendered good service. About 19 kindergarten chairs have been presented to the babes of the school. Several of the old people are unwell. The Girls' Guild is doing a good work. The young people are well catered for in both social and spiritual work.

Box Hill reports good meetings on July 16. Sister Mrs. Mashiter was received by letter. In the morning regret was expressed by Bro. Wedd at the departure of Sister P. D. McCallum, who goes to reside in South Melbourne. She was the esteemed chaplain of the Phi Beta Pi Club. F.M. offering stands at £11/14/-. In the evening Sister Miss Haywood, of Burnley, sang a beautiful solo. At the half-yearly business meeting of the church on July 13, reports showed satisfactory progress and optimism prevailed. It was unanimously agreed to extend to Bro. Wedd a further twelve-months' engagement on the expiration of his present term, and also that his remuneration be considerably increased. Bro. A. Cameron was appointed Bible School superintendent in place of Bro. Gray, resigned.

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