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Churches of Christ.

Some Information Concerning Them for the Perusal of Thoughtful People.

SOME BELIEFS.

While the Churches of Christ have no human creed, no statement of faith drawn up by church council or conference, they have never hesitated to make known to the world what they believe the Bible teaches on the great questions pertaining to the way of salvation.

1. That a personal, living faith in Jesus Christ is the principle of justification, and that salvation is by grace through faith. (John 3: 14-16; 20: 30, 31; Rom. 5: 1; Eph. 2: 8, 9.)

2. That "conversion is begun, carried on and consummated by the operation of the Holy Spirit" through the Truth; that the gospel, wielded by the Spirit as its sword, is the power of God unto salvation. (John 16: 8-11; Rom. 1: 16, 17; 1 Cor. 1: 21; 4: 15; James 1: 18; Heb. 4: 12.)

3. That the Holy Spirit, having been sent according to the promise of Jesus, continues with the church, and dwells in the heart of every true Christian. (John 14: 15-17; Acts 2: 38; Gal. 4: 6.)

4. That the heart must be changed by faith in Christ, and the life by repentance before baptism, and that such persons demanding baptism may be baptised without delay on a simple confession of their faith in Jesus Christ as the Son of God. (Acts 2: 41, 42; 8: 26-40; 16: 16-40.)

5. That the baptism of Jesus and the apostles is for penitent, confessing believers; that there is no foundation in Scripture for baptising infants, who can neither believe, repent, confess, nor obey. (Mark 16: 16; Matt. 28: 18-20; Acts 2: 38; 8: 12; 18: 8.)

6. That baptism is immersion. The Bible is very clear in its teaching, hence they stand for immersion only. (Matt. 3: 13-17; Acts 8: 36-39; Rom. 6: 3-5; Col. 2: 12; 3: 1-3.)

7. That faith, repentance, confession and baptism are for the remission of sins, and since these conditions stand together in God's Word, they do not separate them. What Christ and the Holy Spirit have joined together, let no man put asunder. (Mark 1: 4; Acts 2: 38; 22: 16; Gal. 3: 27; Mark 16: 15, 16.)

8. They do not believe in "baptismal regeneration," nor that all who have died without baptism are lost. They believe, however, that since Christ has committed unto his disciples the preaching of the gospel, and since our commission is from him (Matt. 28: 18-20), they have no right to add anything to, or take anything from, that which is written. (Deut. 12: 32; Prov. 30: 5, 6; John 14: 15; 15: 14.)

9. They do believe in a life of persistent right-doing, and that an equal emphasis should be placed on both sides of the Great Commission. Not only do they endeavor to make disciples and baptise them, but they earnestly seek to teach them to observe all things that Jesus has commanded. (Matt. 28: 18-20; Rom. 2: 4-11; 2 Peter 1: 5-11.)

SOME WATCH-WORDS.

Churches of Christ plead for the Christianity of the New Testament. In their meetings the following watch-words are frequently heard: "No Creed

But Christ," "No Name But the Divine," "No Book But the Bible." What do they mean?

1.—No Creed But Christ.

"Thou art the Christ; the Son of the living God."—Matt. 16: 16.

This truth was the creed of primitive Christianity and the foundation of the first church. Churches of Christ recognise the divinity of Jesus as the one morally significant article of faith, involving as it does a complete commitment to him as Teacher, Saviour and Lord. Accordingly they accept the apostolic confession, Jesus is the Christ, the Son of the living God, as sufficient.

2.—No Name But the Divine.

"If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name."—1 Peter 4: 16.

"All the churches of Christ salute you."—Rom. 16: 16.

Members of Churches of Christ advocate the adoption of Scriptural names for the people of God, as Christian or Disciple of Christ for the individual—Acts 11: 26, and Church of Christ or Church of God for the assembly—Rom. 16: 16. Believing that party names are contrary to the Word of God, they refuse to wear them. They seek to be simply Christians or disciples of Christ. They do not claim to be the only Christians, but to be Christians only.

3.—No Book But the Bible.

"Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work."—2 Tim. 3: 16, 17.

Churches of Christ take the Bible as the revealed will of God, and their all-sufficient rule of faith and practice. The Bible is their book of discipline. In relation to human creeds, they hold their utter inutility on the following grounds:—Firstly, if a creed contains more than is in the Bible, it contains too much. Secondly, if it contains less than is in the Bible, it contains too little. Thirdly, if it contains the same, then its inutility is at once apparent. And, fourthly, if it is intended to render the Bible more explicit as to what is to be believed in order to salvation, it reflects upon the wisdom and judgment of the Holy Spirit himself.

Make these Watch-Words Yours!

No Creed But Christ.
No Name But the Divine.
No Book But the Bible.

THEIR AIM.

1. To exalt Jesus as both Lord and Christ and as Head of his body the church, that he may "in all things have the pre-eminence."

2. To obey the Word of God as the only authoritative rule of faith and practice.

3. To turn alien sinners to Christ according to New Testament teaching and example.

4. To build up Christian believers in faith, hope and love.

5. To contend for New Testament Christianity in its spirit, doctrine, and life.

6. To commend Christianity to all by earnest endeavors to follow closely the Lord Jesus Christ.

7. To pray and work for the union of all God's people—that Christ's prayer may be answered, "That they all may be one."

8. To exhibit and enforce the social as well as the spiritual aspect of Christianity; to demonstrate that the gospel of Christ "is the power of God unto salvation, to the spirit first, and then to the body, to the individual first, and then to society; and hence to apply the gospel as the only effective instrument of moral and social reform."

9. To co-operate with all Christian believers in all good works for the salvation of men and the glory of God.

DOCTRINAL BASIS OF UNION.

"One Body, and one Spirit, even as also ye were called in one Hope of your calling; one Lord, one Faith, one Baptism, one God and Father over all."—Eph. 4: 4-6.

1. The One Body.—"For in one Spirit were we all baptised into one body, whether Jews or Greeks, whether bond or free."—1 Cor. 12: 13.

2. The One Spirit.—"Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?"—1 Cor. 3: 16.

3. The One Hope.—"That being justified by his grace, we might be made heirs according to the hope of eternal life."—Titus 3: 7.

4. The One Lord.—"To us there is one God... and one Lord, Jesus Christ, through whom are all things, and we through him."—1 Cor. 8: 6.

5. The One Faith.—"If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved."—Rom. 10: 9.

6. The One Baptism.—"Then answered Peter, can any man forbid the water, that these should not be baptised?"—Acts 10: 47.

7. The One God and Father.—"We know that no idol is anything in the world, and that there is no God but one."—1 Cor. 8: 4.

"And they shall become one flock, one Shepherd."—Jesus.

THEIR PLEA.

1. An unqualified restoration of primitive Christianity.—Jude 3.

2. Adoption of Bible names as individuals and churches.—Acts 11: 26; Rom. 16: 16; 1 Cor. 1, 2.

3. Acceptance of no creed but Christ; no guide but the Bible.—Matt. 16: 16; 2 Tim. 3: 16.

4. Insistence on adherence to the divinely appointed way of salvation.—John 3: 16; Luke 13: 3; Rom. 10: 9, 10; Mark 16: 16; Acts 2: 38.

5. The simple weekly fraternal gathering of the disciples of Christ to break bread in remembrance of him.—Acts 2: 41, 42; Acts 20: 7.

6. The organic union of the followers of Christ on the basis laid down in the New Testament.—John 17: 20, 21; Eph. 4: 3-6.

ALL FOR THE GLORY OF GOD.

Editorial Notes

Gambling and Revenue.

A strenuous effort is being made to introduce the totalisator into New South Wales. Commenting on this the *West Australian* considers "it is not improbable that the financial needs of the Labor Administration will incline it to give favorable consideration to the proposal." We are informed that in S.A., where the number of race days in the metropolitan area is strictly limited, the treasury received £15,000 from the totalisator tax last year. In W.A. the amount was over £11,000, while in New Zealand it exceeded £82,000 at 2½ per cent. on the total investment, as over £3,600,000 passed through the machine. We are gravely assured that "in N.S.W. and Victoria where racing is conducted on an extensive scale the totalisators would prove a boon to needy treasurers." £150,000 is given as a conservative forecast in the parent State. A competent witness is quoted as giving nine millions sterling as the yearly turnover of the bookmakers in the metropolitan area of Sydney alone. This appears to be about the most powerful argument in favor of the totalisator. Gambling should be legalised in order to raise revenue. This is also the argument in favor of State ownership of the drink traffic. The profit would flow into the State coffers. It was with the same object that France established State lotteries, and why not? A good revenue could also be raised by legalising and taxing the social evil. With these sources of revenue the more drinking, gambling and vice, the greater would be the State income, and what "a boon to needy treasurers" this would prove. Such immense revenue producing monopolies could be pushed when it was considered necessary to increase the expenditure. In the United States we hear that the strict suppression of betting has led to the practical abandonment of horse-racing, but we are not prepared to shut up our race-courses in Australia. Gambling is a vice scarcely second to that of drunkenness, and it indicates the low moral tone of the community when leading papers frankly advocate its legalisation on the ground that the revenue of the State would thereby be increased.

National Prohibition.

It looks like National Prohibition within reach in the United States. The idea is growing rapidly. Brewers, distillers and other representatives of "the trade" are taking it seriously. The *Christian-Evangelist* quotes one of the largest distillers of the West as saying that all thinking men engaged in his trade realise what the future holds for them. He points to the way the churches are co-operating—as never before—and draws conclusions adverse to the drink traffic therefrom. Business men are putting

money and time into the movement. "Ex-Governor Hanley of Indiana, with gifted associates, is organising a flying squadron to spend three days in each of our largest cities propagating the idea. He has a fund of £40,000 which will help to finance this campaign." This is but one of many other efforts. All the indications point to success, though it may not be attained as early as 1920, the time standard set by the reformers. All the world over the temperance sentiment is growing, and while the United States, Canada, New Zealand and a few other countries are in advance, there is a general movement all along the line. We may expect that even Australia, at present advancing so slowly, will soon wake up to realise that unless she gets a rapid move on, she will be left far behind in the reformation march.

American Church Statistics.

The annual statistics of American churches, supplied by Dr. H. K. Carroll, and which have been republished in Australia, represent disciples of Christ as having a net gain of only 21,824 for last year. This is so far below the average rate of yearly progress that the correctness of the figures was at once questioned. It is probable that Dr. Carroll did the best he could with the information before him, but the fact is the American Christian Missionary Society which supplied the data furnished the figures before the returns had been carefully canvassed and corroborated. Grant K. Lewis, Secretary of the A.C.M.S., furnishes the *Christian Standard* with "a table of comparative statistics based upon the latest and most accurate returns for both years involved—1912 and 1913," and from these we learn that the actual net increase of membership was 41,403. But, after all, church figures are not absolutely reliable. In Australia our annual Conference reports are more approximately correct, but even here our statistics are far from perfect. However, it is cheering to find that, according to the best authorities, the gain last year was much more substantial than at first appeared to be the case.

Rome in Politics.

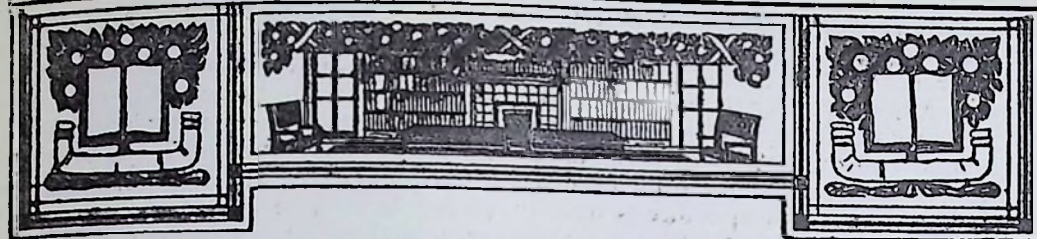
Some interesting revelations of Roman Catholic wire pulling in the United States have been made by Senator Thomas R. Bard, of California, and published by M. K. Sniffen, Secretary of the Indian Rights Association, in the *Christian Herald* last March. It now appears that in 1905 Mr. E. L. Scharf, a representative Catholic, submitted to the senator "a table of twenty close Congressional districts with the alleged Catholic vote in each and a written proposal to deliver the necessary votes to carry these districts that might be selected by the Republicans if the appropriations for Catholic Indian Schools to the amount of £40,000 were continued for two years longer." Cardinal Gibbons attempts to clear his church, not by denying the attempted bribery, but by asserting that Professor Scharf is not an

agent of the Catholic Church or of the Bureau of Catholic Indian Missions, but against this Mr. Scharf claimed that "he was authorised by his Church authorities," and he was also equipped with a letter from Bishop Montgomery approving his work, while the Bureau of Catholic Indian Missions recognised his services in the following acknowledgment: "The Bureau is indebted to Prof. E. L. Scharf, of Washington, D.C., for very valuable services which he rendered the cause of the Catholic Indian Schools." As the *Christian Standard* says, "The hierarchy was caught in the act this time, and it avails them nothing to try to escape responsibility by raising false issues." The R.C. Church authorities are prepared to go to extreme measures to secure public funds for the support of their sectarian schools.

Deeds of Darkness.

Opponents of moral reform in the United States of America sometimes adopt extreme measures to silence their critics. The *Christian Standard* quotes from a secular paper of Denver, Colorado, the account of an attack on Otis L. Spurgeon, a Protestant minister of Des Moines, on April 5. Seven men visited the hotel and seized the preacher, "who was forcibly escorted from the city by unidentified persons because of his attacks on the Catholic priesthood in a lecture, and was brought to a local hospital to-day suffering from injuries at the hands of his assailants. Physicians attending him refused to permit anyone to see him." He was taken out 24 miles in an automobile and severely beaten. Another example comes from Westville, Illinois, where Louis L. Patmont, one of our preachers, has been engaged in the great prohibition fight. Bro. Patmont is the leader in the remarkable movement among the Poles of America in the direction of primitive Christianity, and has consequently incurred the hostility of the R.C. authorities. He is a prominent writer in the *Christian Standard*. Writing on March 31, he said, "I am frequently threatened and in danger of being beaten and kidnapped. Saloon toughs and religious fanatics have made common cause to endanger my safety. I am continually watched by 'wet' spies, and almost constantly molested and insulted. Yet I have no reason for being discouraged. For me it is cheering to know that a great majority will vote for prohibition." The night the above was written Patmont disappeared, and foul play is suspected. Up to April 6 no clue had been discovered, but the *Standard* says, "Every indication is that Bro. Patmont has been foully dealt with," and adds, "If the death of the princely Patmont is to be laid to the charge of the liquor traffic, it should be enough to hang that iniquitous traffic higher than Haman." Romanism and drink are two of the most powerful opponents of the pure and simple religion of the New Testament, and when combined their influence for evil is greatly intensified. Neither can bear the light, but depend rather for defence upon deeds of darkness.

OUR PRESENT OPPORTUNITY.



Address of Mrs. W. B. Blakemore, President of Sisters' Conference of West Australia. Delivered April 8, 1914.

Christianity proclaims the enfranchisement of woman. The Apostle Paul, supposed by many to be a woman hater, wrote out her declaration of independence when he declared that in Christ Jesus there can be neither male nor female, for in him all are one. But while the gospel holds out to woman the certain promise of the fullest freedom she has waited long to see the fulfilment of that promise. This has been due partly to man's unwillingness to admit her to the fullest freedom for the developing of all her faculties, partly to adverse social conditions, and partly to the fact that Christian women themselves have been slow to realise and grasp the great opportunities that lie about her. True there have been many outstanding examples of woman's place and influence in history. The mother of Timothy, of Augustine, of the Wesleys, and that multitude of unnamed mothers. Social workers like Florence Nightingale, Clara Barton, Frances E. Willard and others. Missionaries such as the wife of Judson, the wife of Livingstone, our own Dr. Susie Rijnhardt and Mrs. Ray Eldred. These heroines, ancient and modern, have left our Christian womanhood a rich legacy.

Woman, it is declared on every hand, is coming to her own. She is admitted to the leading universities, she takes her place in science, art and literature. She is among the leading educators. The Montessori method is the work of a woman. The discovery of radium was the triumph of a brilliant French woman working in the laboratory with her husband. A well known electrician who recently visited our Australian shores declared that he was the workman, but his wife was the genius. In social work, too, woman takes her place. No one is better known in America than Jane Addams, of Hull House. Every field lies open to woman to-day. What is she to do with the opportunity? She is coming to her own—what is it to be? Will it be some special privilege conferred upon her by man? Is she to be exalted to some pinnacle to which she has not climbed? Is she to share in the glories of the world's achievements but not in the toil and care? Is the daily burden which she has borne to be lifted from her shoulders now? No! She has not been redeemed from service, but to a greater and nobler service.

Where, then, amid all the open doors, the multitude of calls, the alluring opportunities, can woman with her God-given powers, her womanly gifts, make her life count for most for the uplifting of mankind? In social re-

form? This indeed is good, but not large enough for woman's divine gifts. In political reform, in charitable work? Yes—No. For even these do not offer a sphere deep and satisfying enough. All these things are good, but they do not go deep enough, they do not strike to the heart of humanity. The world needs Christ. Woman is the link between Christ and the home, and between the home and the church. Here woman finds her greatest opportunity. The world cries out for such an influence. Society has gone wild, running after every new and strange fashion. There are those who would trample the dignity and honor of womanhood in the mire. Every foolish and sensual fashion is paraded before the eyes of the world, destroying woman's saving influence and breaking down the sanctity and health of the home. Christian women are called to a great service now. Not a spectacular service, not to stand before the footlights for the world's applause, but to stand like some ancient heroine to guard the interests of the nation, the sanctity of the home, and the foundations of Christian faith.

Christian women of the past have done well, but it remains for our day to see the complete emancipation of woman and to behold a great coming universal sisterhood standing at the altar rail of divine service to plight her troth to the coming universal brotherhood. Then, my sisters, the question comes, are you going to be one of this great universal sisterhood standing at the altar rail of divine service? We have been speaking of the opportunities for Christian women in a general way, now let us stand face to face with our own opportunities. As a member of the Church of Christ in this State, have you entered the door of opportunity which our own sisterhood holds open to you? The Sisters' Auxiliary of the Churches of Christ in Western Australia desires to receive help from every sister in the State. Not financial help alone, as some seem to think. Money is often the least of the gifts we can offer. We covet the consecrated life and talents of every sister. Our motto for the year just closed was, "Pray, Work, Give." Have you prayed for our sisterhood? Have you worked with the sisters? Have you given to the support of the work? Or are you still standing among the doubting ones, thinking you see many reasons why you cannot take part in the sisters' work?

Would that I had the power to cause many sisters to see the opportunity that lies at their very door in this united work of

Christian women. Is it of no interest to you to know that Sister Banks and her faithful committee have gathered together £75 to help forward the work of Home Missions? Are you not interested in hearing that Sister Mannering and her earnest committee have raised upward of £40 to help forward our Master's great command, "Go ye into all the world," and that by the united efforts of the sisters more than three hundred garments were sent to clothe the orphans of India? Does it not interest you to hear of the Christlike service rendered by our Hospital Visitation Committee under the leadership of Sister Morris? The good done by this band of godly women cannot be tabulated, and had we no other work under our supervision this alone would justify our existence as a sisterhood. Our Lord said, "I was sick and ye visited me, I was naked and ye clothed me." Our Dorcas classes have indeed clothed the widows and orphans and thereby won the Master's commendation. Is it nothing to you, dear sisters, that throughout the year there has been a band of earnest, noble, prayerful women lead by our esteemed Sister Robinson, meeting in different churches to unite their petitions to our heavenly Father to bless especially our women and all good work of every kind in our great Western State. Are you not interested to hear of the work done in the cause of temperance, forwarded by Sister Cecil and her committee? This has been one of our very best years in temperance work. Are our isolated sisters away in the country districts of no concern to you? Do you ever think of them or pray for them in their loneliness? Sister Payne and her committee do, and many hearts have been cheered during the year with their loving, sisterly letters. If none of these things interest you, then let me plead with you to give them more earnest thought and to consider how you can help this sisterhood work and enter this door of present opportunity. Some will say, "Oh, I can't do anything; could I read or write papers, or sing, or talk, or pray as others, I would attend the meetings." You can at least lend the influence of your presence and if you offer a silent prayer while another prays aloud, the Father's ear will be as keen to hear yours as hers. Others may say, "Oh, I haven't time," and others think that a woman's time should be completely spent in household affairs. That after the multitudinous duties as wife and mother she hasn't time for anything else. No time for a sisters' prayer meeting! when perhaps that very afternoon you spent in visiting or receiving calls that could very well have been postponed. No time to plan some work for the Master when you have perhaps spent hours in polishing floors, windows, brass taps, and stoves. (Things certainly all right in themselves, but when they are allowed to have first place in our lives, I fancy I can hear the Master say, "Martha, Martha, thou art troubled about many things.")

It is not the women who have had time hanging on their hands who have done the most for mankind, but the busy wives and mothers who have had minds to think and hearts to love for others. Then do not give

these excuses, simply say, "I am not interested in that sort of thing."

If you cannot enter into this sisterhood work in an active way, there is still another avenue by which you can show an interest, that is by your gifts. Some one is ready to say, "Oh, I can't respond to every call." Surely the small sum for which we ask, one penny per week for Home Missions and one penny per week for Foreign Missions, is not asking much. It has been woman's place to show to the world the value of small but regular gifts. It is such a small sum we ask, and if given in the right spirit, with a desire to glorify God, you will feel ashamed at the

end of the year to call it a sacrifice. When the writer to the Hebrews said provoke one another to good works, he did not speak to men only. We as a sisterhood should provoke one another to love and good works. Remember, sisters, that ours is a present opportunity, an opportunity to enter into the most womanly of all work. An opportunity of becoming one of that host of unnamed heroines who have ministered to their Lord. Then truly,

"When we have finished the journey,

We will all look back and say:

"On life's long mile there was nothing worth while
But the good we did by the way."



A Man Four-square. 2 Timothy 2: 15.

Address given by J. E. Thomas at the Preachers' Fraternal, Sydney, April 11, 1914

There is no calling that demands more from a man than that of a preacher of the gospel. There has never been an age that has made it more difficult for a preacher to live fully up to the requirements of a needy and strenuous age. There is the necessity for having the ideal before us always. Our purpose is to think of the model preacher and his characteristics with the hope that we may in some measure be assisted by this vision in our efforts to become more efficient workmen in the service of Christ. After all, it is only the very limited vision of one, but is given with the hope that it may quicken in us or revive again those aspirations that will lead us into the fulness of the pattern till we become full grown men.

We propose to consider the physical, intellectual, social and spiritual sides of a preacher. If we can add to the threefold idea of Scripture we would say that we are considering the whole man, body, mind, personality, and spirit. If in any one of these a man is lacking it is probably to the decreasing of his possible influence, though we are well aware that often a man may make up in one particular what he unfortunately lacks in another, but the general fact is true that a preacher of the gospel should seek to be every inch and on all sides a man.

1. Perhaps the least discussed and yet a very important requirement in a preacher is a good body. He must remember that his body is the temple of the Holy Spirit, and that it is his duty to seek to preserve and keep clean and healthy the outward temple in which God deigns to dwell; for it is the earthen vessel that needs to be carefully kept meet for the Master's use. Though God uses the weak bodies of men often to do even more than the mighty, a man starts his work

with a big handicap who has a weak body or some physical drawback. In fact it would have been well for some to consider whether God could have used them better in some other useful work rather than in the ministry. It is not so much to speak of the natural drawbacks that some have, but rather of the care and culture of these wonderful bodies of ours that is possible for every preacher of the word.

It is not presumptuous or vain to say that preachers should study the personal appearance and attitude of body when about their work or in the pulpit. Some men lose influence because people are so occupied in thinking of how they look rather than what they say. We should learn to stand erect, to have physical self-control, to avoid eccentricities, to use well our eyes in preaching, as well as our minds and voice. Even the matter of how to breathe is of great moment in the preaching of the gospel. Some preachers have a 24 horse power body and a 2 horse power voice. They have not learned literally that "faith cometh by hearing," and as one writer puts it, "the first art of preaching is to open the mouth so that people may hear, for the sermon on the mount commences with the assurance that "Jesus opened his mouth and taught them, saying."

Perhaps even more ridiculous is a preacher with a 2 horse power body and a 24 horse power whistle, who, like the tug boat on the Mississippi, seems to exhaust himself as well as his hearers every time he raises his voice. These things are not the result of nature, but because we have not learned to breathe and speak naturally. Even with our eyes we can help people. Some have keen eyes, but like Captain Bunsby, they are continual-

ly looking toward the North Pole, or at the clock at the back of the chapel. Let us learn the conversational courtesy of looking at folks when we are talking to them. We should not let our habits of life interfere with our bodies, and consequently with our influence. Some preachers (fortunately very few) have the smoking habit, and have no idea of how nauseating it is to have tobacco odors in a sick-room, or a man with amber teeth and moustache, speaking or preaching to you. Because our bodies are to be used of God, we should keep them sacred as the temple vessels, for His purpose alone.

The care of the body is important, too, because our intellectual, social and spiritual natures are either assisted or aggravated by our bodies. A. B. Maston once told me that three most valuable requirements to a preacher were a good body, good mind, and good stomach. This we are continually testing in our work, doubtless. A man cannot study when the body is weak and worn out, nor has he on the other hand any right to wear it out in study. But we do neglect our bodies, brethren. Probably we are all guilty more or less of overtaxing the body God has given to us. We lack mental vim and even respond but feebly to the call of duty because of our overdoing these bodies of his. Too often we have to repeat the creed and say, "We have done those things we ought not to have done, and left undone those things we ought to have done, and there is no health in us." The man can do most intellectually who has a consecrated common sense care of his body. It is recorded that Wordsworth, during the writing of "The White Doe of Rylstone," injured his foot. He was ordered to rest it, but at first did not. He found, however, that when he did rest, he improved, and learned what he never after forgot, that a man can do best intellectually who cares best for his body. This accounts for his long life and good work. Sir Walter Scott, because of financial stress, forced himself to write unceasingly, and though wonderfully strong, failed with paralysis. Southey's brain failed. Many preachers as well as poets and statesmen die prematurely, because they care not for the body. Kant, the great philosopher, had a weak body, but took such care of it that he lived to be old. Our work is so urgent and strenuous that we do not stop to consider ourselves often, but it will help us in our study, help us in our disposition and personal effectiveness, if we care for our physical nature. Exercise, proper rest, reasonable dieting and a proper holiday at times are perhaps more essential to a man giving out mental and nerve energy like a preacher does, than to any other person. One word of warning. We need not go to the extreme of being burdensome fanatics about our bodies or cranks, but while seeking to give our best to our Lord Jesus we should so carefully guard the earthen vessel He uses that we shall be as strong men to do His bidding.

2. We are to develop ourselves intellectually. There is nothing that fascinates



Mr. Geo. D. Wright,
Bible School Superintendent, Norwood, S.A.

some men like the acquisition of knowledge. They become book-worms, and what we rather classically term "omnivorous readers." There is the desire to know so much and the constant and oft times selfish pursuit after it. Men such as this believe that intellectual development is the acquisition of knowledge, but this is not so. Wisdom is knowledge rightly applied, and the wisest men are not those who seek after knowledge, but those who seek the knowledge that they can use. We should rather seek as preachers and servants of God and men to gain a utilitarian education that will make us well fitted to help our people in every walk and on anything in which we should reasonably be expected to help.

The tendency in our busy pastoral days is to be so engrossed with the cares and labors of visitation and sundry social duties, that we neglect the serious business of study and simply go along the homiletical line of culture. We should seek to so order our plans that we never cease to make an honest endeavor to add to our store of knowledge. In the fields of history and literature we will find our best illustrations. In the standard works of Dickens, Scott, Thackeray, or more modern writers, we can find a help to the development of our emotional nature that will be of untold help to us. Though there are many fine books of illustrations published, none are like those that are of our own discovery in the unlimited field of literature. We will find great help in reading through Green's English History, or Longfellow's or Tennyson's poems mainly for the purpose of gathering helpful illustrations, than to any book I have ever purchased that presumes to supply us with them classified and ready for use. All natures are not the same, and one thing appeals to one preacher that does not so forcibly to another, and yet when it becomes your very own it can best be given to others. We can help others best with what has become part of ourselves.

To be continued.

Henry Moorhouse, The English Evangelist.

By Horace Kingsbury.

The other day my much respected friend, Mr. Wm. Howat, of Melbourne, sent me a copy of Macpherson's life of Moorhouse for my library. The reading of this book has brought me both pleasure and profit, and I write this little article to pass on a few helpful thoughts chiefly for the benefit of my brother preachers.

Henry Moorhouse is perhaps best known to some of us as the man who "brought Mr. Moody more directly into the heart of the gospel, and furnished him with a key to its better understanding." He was not a strong man physically, but he was a giant spiritually,—strong in the might of God. His life was not a long one, but it was a high one,—for, after all, the measure of life is altitude rather than longevity. He was a flame of fire, and he burned out for God, but not before he had made another heart glow with love for Jesus. It has been said of him, "He was a servant of one Master, a student of one Book, a man of one aim, a preacher of one theme." This was eminently true, and I would that it might be said of me when my earthly course is run.

A Servant of One Master.

This was always true of Moorhouse, but it was not only the same Master he served. He was twenty-one years of age before Jesus was enthroned in his heart. Satan sat there previously and Harry served him well. He learned the vices of men readily, and soon became a leader among sinners. But God took hold of him in his provid-

ences, and Harry took hold of God in the simple faith of a little child. Henceforth, One was his Master, even Christ. "A joyful surrender of himself and his all to Christ was the permanent habit of his life." "Down! down! down! Henry Moorhouse," was his deepest heart utterance; "And up, up, up with my Lord and Master Jesus!"

A Student of One Book.

"There is no food," said he, "for the quickened soul apart from the book which tells of the Lord of life and glory." "Open thou mine eyes, that I may behold wondrous things out of thy law," became the motto of his spiritual life. "He spoke and listened to God alternately, now putting his mouth to the trumpet of prayer, and then putting his ear to the trumpet of the Word." "Henry Moorhouse, perceiving that the Word of God is slighted even by its friends, raised it from the dust where too many Christians have been willing to let it lie, and pressed it with life-long reverence and love to his heart. Henceforth neither prayer-book nor hymn-book, neither confession nor catechism, neither commentary nor treatise, nor anything else of literary kind, was permitted to interfere with his incessant, intense, prayerful study of the Scriptures." "He laid the Book at the Master's feet, and read it there: this was the spring of his personal holiness, and his evangelistic power."

A Man of One Aim.

"His governing principle in life was to do the will of God." He early learned to pray the Master's prayer, "Not my will, but Thine, be done," and where God led he followed. "From the day when first he found Christ, until he was smitten down by his last illness, he had been incessant in his Master's service, and in that illness glorified his Lord. Writing, only a few days before he



The New Sunday School Building, Norwood, S.A.

The church at Norwood, S.A., is fully alive to the importance of Sunday School work, as the erection of the above up-to-date building will afford ample evidence. The following is taken from the "Souvenir" history of the school:—"At a special church meeting held on August 28, 1913, Mr. S. P. Weir proposed, and Mr. J. Touchell seconded: 'That the sum of £1300 be obtained by way of loan from the Savings Bank for the purpose of erecting new Sunday School premises.' This was unanimously carried, and subsequently Messrs. Cowell and Cowell were appointed architects to supervise the erection of the new structure. The tender of Messrs. Jennings and Latta being accepted, the work was commenced in October, and on November 13, 1913, Mrs. Geo. D. Wright, the wife

of the Superintendent, laid the foundation stone of the new building, the erection of which was completed in April, 1914, at a cost, including furnishing, of about £1700, the opening services being arranged for Thursday, April 23, and Sunday, April 26. The present enrolment of the school is over 400 scholars, teachers, and officers, and the commodious accommodation the church has provided will enable the work to be carried on more efficiently, and give the teachers encouragement to seek to extend the sphere of their labors throughout the neighborhood." Mr. Geo. D. Wright, the Superintendent, whose photo. we have pleasure in giving, is a most enthusiastic Sunday School worker.

died, to Major Whittle (to whom in America he had been the means of spiritual blessing), he said: 'Dear loved brother,—Just out of bed; first time for many a day. If I am not with the Lord, shall be real glad to see you next Tuesday; but I am very ill. Ask prayer for me to suffer for Christ better than ever I preached for him. I only want to glorify him.'

A Preacher of One Theme.

"The simplicity of the preacher, and the ingenuousness of his manner, had emphatically a charm of their own; but the real attraction of the preaching of Henry Moorhouse was peculiarly in the cross of Christ and the glory and power of redeeming love." Once, as he was going to preach to a set of notoriously wicked miners, one said to him, "Well, you ought to hold those men over the mouth of hell, and show them its horrors." "No," he replied, "I'll preach to them that God loves them, and sent his Son to die for them." Moody said, after hearing Moorhouse preach on John 3: 16, "I never knew up to that time that God loves us so much." "I used to preach that God was behind the sinner with a double-edged sword ready to hew him down. I preach now that God is behind him with love, and that he is running away from the God of love." For six nights Moorhouse preached on this one text; then, to quote Moody again, "The seventh night came, and he went into the pulpit. Every eye was upon him. He said: 'Beloved friends, I have been hunting all day for a new text, but I cannot find anything so good as the old one; so we will go back to the third chapter of John and the sixteenth verse'; and he preached the seventh sermon from those wonderful words: 'God so loved the world.' I remember the end of that sermon. 'My friends,' he said, 'I have been trying to tell you how much God loves you, but I cannot do it with 'this poor stammering tongue.' If I could borrow Jacob's ladder and climb up into heaven and ask Gabriel, who stands in the presence of the Almighty, to tell me how much love the Father has for the world, all he could say would be: 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'"

Two days before he died, Henry Moorhouse bade his wife and children good-bye. To his little girl he gave the text, "God is love," and to his wife he said, "He is love; I have proved it."

Obituary.

LECK.—The City Temple congregation of disciples has been made poorer by the home going of our aged Sister Leck. On April 18, at the ripe age of 79 years, she passed out from the service of this life, into the presence of the Lord. Baptised by Bro. Green in 1868, she has for 46 years been a faithful member of the city church. With her late husband, Bro. R. Leck, and her late sister, Mrs. T. Elliot, she was among the pioneer members of the congregation whose faithful support and enthusiastic devotion made possible the growth and progress of the work in the city of Sydney. Our sister was very frail in body, but in spirit she was no weak disciple. Many have marvelled that one so weak physically should have been characterised by such strong and vigorous discipleship. She loved her Saviour. She was devoted to his church. Above all other gatherings she delighted in the assembly of the saints. She was regular in her attendance, permitting no little thing to hinder her presence at the table of the Lord. She was a generous supporter of every good cause. Her life has been an inspiration to all, and her memory will be cherished by the many who have enjoyed fellowship with her in the days gone by. Her place in the church here is vacant. None can fill it. Ours is the loss, but hers is the glorious gain which comes to those who enter into the rest that remains for the people of God. Loving nieces ministered to her in her last days. Bren. Rush, Illingworth, Clydesdale, Bagley and the writer took part in the last service at the home and graveside. A large gathering of members

from all the churches manifested the esteem in which our sister was held. "And so he giveth his beloved sleep."—H. G. Harward, Sydney, N.S.W.

SAXBY.—We have recently suffered the loss of one of our oldest members in the person of Bro. G. Saxby. Not only was he one of the oldest members in the Taree church, but he was also one of the oldest members in the State, being originally a member of the old Newtown congregation. For over half a century he has been associated with the Churches of Christ. As a citizen Bro. Saxby claimed the esteem of all, and was once elevated to the mayoral chair in Taree. As a business man and an employer he was reputed for his justness and kindness to all with whom he had dealings. Our brother has left behind him a family whose devotion to the Churches of Christ is very pronounced, and who in the business world worthily carry on the high traditions of their father. One son, Herbert, is a noted preacher amongst our American brethren. Two other sons are members of the church in Taree—Bro. Edwin and Bro. Percy—both of whom hold important offices in the church. There are four daughters, all of whom are members of the church, and one son who is not a member. Our brother was laid to rest by the side of his first wife, mother of the family above mentioned, in the Dawson Cemetery, on April 22. Our brother died in his 78th year. There are a brother and sister who survive him—Bro. Jacob Saxby, at present ministering at Petersham, and Sister Simmonds, at present residing in Taree. Our deep love and sympathy are extended to all who have thus been called upon to part with a dear one.—G.E.B., Taree, N.S.W.

GREEN.—The church in Boonah has suffered the loss of one of its foundation members in the passing of Sister M. A. Green to her reward, the beloved wife of Bro. S. Green, of Milford, near Boonah. She had been a follower of the Lord Jesus for some 27 years, and with her husband helped to form the church in Boonah about 23 years ago. Our departed sister had, during the past two years, undergone three operations, and she succumbed on April 22, the day after the third operation had taken place. During the past two or three years her sufferings had been great, but they were borne with Christian patience, and with a truly heroic resignation to the divine will. The work of God lay nearest her heart, and no one rejoiced more than she did when a soul stepped out for Christ, or when some believer became obedient to the truth. It was rare that a smile was absent from her face, and many a cheering and encouraging word did she speak to the pilgrims by the way. Her passing into the presence of the King was indeed glorious. Our sister has left behind her a husband, three sons, and five daughters, all of whom are useful members of the church in Boonah. On April 23, her mortal remains were interred in the Boonah Cemetery, there being a large and representative gathering at the funeral. On Sunday, May 3, an "in memoriam" service was held in the Boonah chapel.—Arthur Barnard, Boonah, Qld.

PAPPIN.—On April 19 Sister Miss Isabel Pappin passed away. She was a daughter of Bro. W. G. Pappin, of Williamstown. She became a Christian at an early age, having been baptised when eleven years old by Mr. H. Morgan, minister of the Baptist Church at Lyndock, where her membership remained until the church of Christ was formed at Williamstown, where her membership has since remained. Through being isolated she was unable to meet at Williamstown often, but attended the services of the Lord's house whenever possible, and loved to meet with God's people. Our sister passed through much affliction, but her faith was strong and abiding. One sister lives at Cottonville, Mrs. J. McNicol, and is active in the Lord's work there. Our sympathies go out to all the family in their sorrow and trial. R. W. Manning and the writer conducted the service at the graveside.—T. J. Gore, Henley Beach, S.A.

WARDALE.—On April 9, after a short illness, Sister Ivy Wardale passed away to be with Jesus. We laid her body aside in the Gore Hill Cemetery on April 11. Ivy was a faithful disciple, a successful and much beloved Bible School teacher, and a

most popular member of the choir. Together with her brother, Cyprian, our sister added considerably to the pleasure and enjoyment of the evening service with the beautiful strains of the violin. At home, at work, at play, our sister scattered sunshine and sweet tones of harmony. The North Sydney church is poorer, but heaven is richer for her going home. To Bro. and Sister Wardale and family we extend our sincere Christian sympathy, commending them to the comfort and love of our heavenly Father.—W. Gale, North Sydney, N.S.W.

SOLOMON.—On April 26 Sister Mrs. Solomon passed away at the age of 65 years. For many years she had loved her Saviour, but never understood the fulness of the gospel of Christ until last year. In July she decided to surrender herself to him and obey his command in baptism. Sister Solomon was the firstfruits of our work in the new chapel. Our sister was of a most lovable disposition, and her beautiful Christian character won the love of us all, during the short time she lived with us. She was always frail, but during the latter two months of her life grew weaker each day, until the labors of earth were laid aside for heaven's rest. The writer laid her remains to rest in the Liverpool Cemetery, near to the home of her youth. May the heavenly Father comfort those left behind, and by his grace enable them so to live that they may all meet again when the Lord shall come.—J.C., Erskineville, N.S.W.

PIVOTT.—Sister Ollie Pivott has been called home at the early age of 21 years. Over two years ago she took seriously ill, and was admitted to the hospital. From the day of her first illness until she was called hence, she did not know what it meant to be free from sickness and pain. During that period, in the hospitals, and in her own home, I had the opportunity of studying her life, and her patience in suffering and cheerful disposition was a splendid tribute to the sustaining power of the love of Jesus. At thirteen years of age she gave herself to Jesus under the preaching of Bro. Bagley in his first tent mission in Erskineville, and with her mother and younger sister found delight in the fellowship of the saints, being constant in her attendance until sickness laid her aside. There was a very large gathering of friends and members of the church at the graveside where the writer laid her to rest. Our hearts go out in sympathy to the sorrowing family, and we pray for them the comfort of our heavenly Father in their hour of sorrow and trial.—J.C., Erskineville, N.S.W.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

Churches, per Collectors: South Yarra, per Miss Crook, 14/4; Cheltenham, per Mrs. Staynor, 4/18/11; North Richmond, 4/12/6.

Individual Gifts: F. G. Martin, Apollo Bay, 4s; Two Cheltenham Members, 1s; A. Clarke and Wife, Taradale, 2s; W. G. Harman, Kyneton, 10/-; R. J. McSolvin, North Fitzroy, 12s; "Inasmuch," 5/-.

Assisted Churches towards support of Evangelists: Warrnambool, 45/8/10; Dunolly, 22/14/2; Echuca, 43/5/-; South Melbourne, 47/11/8; Taradale, 43/5/-; Boort, 42/16/4; St. Arnaud, 43s; Wonga Park, 11/-; Shepparton, 46/18/8; Kyneton, 2/14/2; Bet Bet, 41/10/-; Gordon, 10/-; Maryborough, 47/1/4; Stawell, 46/10/6.

Conference Fees: Bet Bet, 10/-; Cheltenham, 1s; Pakenham, 10/-; Doncaster, 1s; Surrey Hills, 10/-; Meredith, 10/-.

Miscellaneous: Conference Offering (additional), 10s; Year Book receipts, 43/12/6.

Total to May 15, 1123/9/11.

Secretary: Thos. Hagger, "Olney," 15 Walsby-st., Coburg.

Treasurer: W. C. Craigie, 265 Little Collins-st., Melbourne.

N.B.—Please make all P.O.O. sent to Thos. Hagger, payable, at Moreland.

In the Realm of the Bible School

THE COMING OF THE KINGDOM.

Sunday School Lesson for June 7,

Luke 17: 20-37.

A. R. Main, M.A.

The title of our lesson is not a very happy one; for only two verses out of eighteen deal with the coming of the kingdom. The verses of the study were spoken to two classes of people: the words concerning the kingdom's coming were prompted by a question of the Pharisees; the rest of the lesson consists of teaching to the disciples regarding the future coming of the Son of man. The first part is peculiar to Luke; in Matt. 26 there is very similar instruction to that given in vv. 23-27, 31, 34-37. In the first Gospel a problem arises as to the reference, whether to the destruction of Jerusalem or to the second coming of Christ; but in Luke 17 the Saviour is indisputably represented as referring to his own coming.

The coming of the kingdom.

It is generally believed that in derision the Pharisees inquired the date of the establishment of the kingdom of which Jesus spoke so much. If there were no open contempt in their question, it is probable that the question was intended to be a test one. The answer of the Master was intended to correct their wrong ideas: "The kingdom of God cometh not with observation"—i.e., "cannot be observed by the senses, is not manifested by outward signs or political changes." The questioners contemplated a political, external kingdom; Jesus spoke of a spiritual rule over the hearts of men. The Lord continued: "Neither shall they say" (i.e., with any reason) "Lo here! or There! for lo, the kingdom of God is within you." A very great difference of opinion exists as to the meaning of this latter sentence. Should the words be "within you," as the text has it, or "in the minds of you," as the R.V. margin puts it? The Greek is capable of either meaning. Many think that "among you" must be the meaning here; for while Christ reigns in the hearts of his people, the Saviour could not mean that the kingdom was "within" the Pharisees who were asking the question and who were the most bitter opponents of the King. So it is held that the meaning must be that the kingdom was "in the midst of them, in that its King was there proclaiming its laws and swaying his authority over some (his disciples) who were standing among them." This will make good sense; but the reading of the text makes at least equally good sense. As Plummer says, the meaning then will be, "Instead of being something externally visible, the kingdom is essentially spiritual: it is in your hearts, if you possess it at all." Whichever view we take, the lesson for us is in the spiritual, inward nature of the kingdom. The teaching reminds us of Paul's words that the kingdom of God is "righteousness and peace and joy in the Holy Spirit" (Rom. 14: 17).

The days of the Son of man.

The Lord turned to his disciples and gave them instruction designed to help them after his death

and departure from earth. The time would come, he said, when they would "desire to see one of the days of the Son of man." The meaning may be that they would look back to the days they had with their Master on earth, and wish these could return, or (better from the point of view of the context) that they would look forward with longing to his re-appearing. In days of persecution and trial such as awaited them, with extra fervor one might pray, Come, Lord Jesus; but the weary days had to be spent, the trial endured; they must in patience possess their souls, and be among those who should endure to the end of life and be saved.

The disciples were warned against false announcements of the appearing of the Messiah. People would say, See here, or See there, but "Go not after them, nor follow them." There were many such false predictions in the early days of the church. Some have been misled in our own day. No one knows the day or the hour of the Lord's return: faithful, patient preparation will make us free from anxiety and worry when such announcements are made, whether they prove to be true or false. Moreover, Jesus declared that there will be no need of announcement by earthly herald. The coming will be visible—"as evident and unmistakable as the lightning that illuminates the whole heavens." It may at first seem to us strange to find, after this prediction of his glorious coming, the Lord saying: "But first must he suffer many things and be rejected of this generation." Yet it was necessary, and it was kind. Despite the reiterated statements, the disciples had great difficulty in grasping the notion of a suffering Messiah. Their minds were on the power and glory which were Christ's, and which they hoped were to be theirs. Jesus says there will be glory, but the cross must come before the crown. Even with all his teaching, Calvary was well-nigh the death of their hopes; without the prediction, one knows not what would have happened.

Returning to the theme of his advent, Jesus tells them how some will be unprepared, and therefore inferentially bids them be ready. To some the coming will be sudden and unexpected; they will be found engaged, unthinking, in the pleasures and business of the world. When the flood came, folk were marrying and giving in marriage, ignorant of the impending doom. When Sodom was destroyed, the people had so little thought that they pursued their ordinary work to the last: they planted seed from which they never reaped; they began to build houses which were consumed ere they were tenanted. "Even thus it shall be in the day when the Son of man is revealed." A chief part of the comparison here is evidently the sudden and unexpected nature of the coming, and yet possibly not that alone. Plummer has well said: "The special point of the analogy is not that the generation that was swept away by the flood was exceptionally wicked; none of the occupants mentioned are sinful; but that it was so absorbed in its worldly pursuits that it paid no attention to solemn warnings. Instead of saying, 'It is certain to come; therefore we must make preparation and be always on the watch,'

they said, 'No one knows when it will come; therefore there is no need to trouble oneself about it yet. Other matters are much more urgent.'"

The injunction of v. 31, "He which shall be upon the housetop, and his stuff in the house, let him not come down to take it away," is found in Matt. 24, where it has an appropriate reference to the destruction of Jerusalem. Some think that there must be a similar reference here; but, as J. S. Lamar wrote, these directions may be "a sort of parabolic way of intimating that all mere worldly interests will then [at the second advent] terminate, and that they are to be instantly and wholly abandoned and given up, without paying even the slightest regard to them—such as taking a single step towards them." The alternative to this view is that a fragment of teaching about another subject has been interposed here; and that is surely an awkward suggestion.

Verse 33 records teaching which was also given on other occasions (see Matt. 10: 39; 16: 25; Luke 9: 24). Here the word is "Whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life shall preserve it." This tells us how to prepare for the advent. We must be willing to renounce what some would call "life" to gain the life which is life indeed. Life is used in two senses, and the contrast between these gives the lesson, "to gain the lower now is to lose the higher hereafter, and conversely, to lose the lower for the sake of Christ (for example, to die a martyr's death in confessing him) is to gain the higher."

When our Lord comes, there will be a division among men. Two are in bed; one shall be taken, and the other left. Two women grinding at the mill; one shall be taken and the other left. Two are in the field; one shall be taken and the other left. Plainly, there is no lesson here that either of the two is engaged in a wrong occupation. But one is prepared for the coming, and the other is not. The one who is Christ's will be taken and saved; the other shall be left to his fate. These words are so simple as to require no interpretation; but they are so awful as to demand from us all the most serious thought. To image the thought is almost to be overwhelmed. "Be ye also ready."

The disciples did not quite grasp all that the Lord had said, and so they asked a question, "Where, Lord?" which implied the local view which the Master had just condemned. The Saviour would not discuss questions of time or place. "Where?" they ask. "Where," he also inquires, "where do vultures gather? Wherever there is a carcase." It may be that the meaning is simply "Where the conditions are fulfilled, there and there only will the revelation of the Son of man take place." Dummelow, and many with him, prefer another view: "Wherever a man dead in trespasses and sins is found, there also will Christ be revealed as an avenging judge."

"Lot's wife illustrates the perils of a divided heart, of backward-looking glances charged with passionate if secret longing, warring against all the instincts of the soul that bid us look forward to higher levels and purer air."—Chas. F. Aked.

The way in which God shall lead thee may be over rocks and deserts, over mountains and oceans, amid things perilous to the sight and the touch; but still go on thy way rejoicing.—Upham.



Items for this page will be very welcome. Send to J. I. Mudford, 76 Munro-st., Ascot Vale, Vic. Phone, Ascot 767.

The Beautiful Festival of Lights, Madura, South India.

By A. J. Saunders.

"Are you going to the 'Festival of Lights'?" "Yes, we are thinking of doing so." "Sure, you must go. Why, everybody goes. It is the most beautiful religious spectacle that Madura has to offer." "When is it to be held?" "I am not certain of the night at present, but you will soon learn from the preparations and interest of the natives."

And we did; for days before the festival the whole atmosphere was charged with a spirit of expectancy. In many respects India is an Empire of child races. Western people are prone to think of the Indian as a well matured man, a deep thinker, a profound philosopher. Some no doubt are—a very few. The great majority of India's millions are children in thought and action. They love bright colors, the spectacular, the tawdry.

All is noise and confusion out in the street. Immense cannon crackers are being let off. There is shouting and a medley of voices. The shrill native band is playing, and the energetic drummer is having a really good time, the admiration of numerous small boys. The Tamil word for small boy is decidedly pretty—thumby, and means: a little brother. The great car goes by. It is an object of awe. It is a sacred thing. For in that car is the goddess, and she reigns supreme over the life and death of her teeming devotees.

But here is old Jumbo, the elephant, a very necessary part of the performance. The little tinkling bell the while makes music to his measured tread. He is a stately old fellow, once the monarch of the jungle. He is, however, only one of many in this procession. A number of these great beasts are kept at the Temple for such occasions as this. They always add novelty and interest to any parade. But ask, what is it all for? To stir up interest, to inspire enthusiasm, to satisfy the love of the spectacular which is inherent in all children. These particular processions were to beat up enthusiasm for the festival of lights.

The Teppakulam.

The scene of the famous festival of lights is the big Teppakulam at Madura. The name itself means, raft tank. It was built by one of the greatest kings of Madura—King Thirumalai Naik, to whom we also owe great portions of the beautiful Palace, and extensive Temple, which attract so many tourists every year. Mr. W. Francis, of the India Civil Service, describes this picturesque place in this language:

"This Teppakulam is an artificial reservoir made by Thirumalai Naik. It is filled by a channel from the River Vaigai, and lies at the extreme

southeast corner of the town. It is almost a perfect square, measuring along the outside of the parapet walls, 1000 feet on the north and south, and 950 feet on the east and west, and is the largest of the kind in South India. The sides are faced with cut granite, and surmounted by a handsome parapet of the same material, just outside which a granite walk, five feet wide, runs all round the tank. Flights of steps, three on each side, run down at intervals to the water's edge. In the middle of the reservoir is a square island, also faced with cut granite, on which, among green palms and flowering trees, is a small white temple with a tower of the usual kind, flanked at the four corners of the island with graceful little Mandapams. The whole is exceedingly well proportioned and graceful in effect. The story goes that this spot was the place at which the bricks for Thirumalai Naikan's Palace were made, and that, when the clay for them was being dug out, the stone image of Ganapathy now in the Temple was found buried underground. Realising that the discovery showed that the spot was holy ground, the king turned the excavations into this beautiful tank."

It is, indeed, a beautiful place. The water may not be so fresh and pure as it might be, but the broad roads on its four sides, a number of typical Indian bungalows surrounding it, and tall coconut trees, graceful palms, with numerous native trees everywhere, all give a setting to the picture which is at once varied and rich in color and truly Oriental.

The Festival.

The Festival of Lights is an annual affair, held on the anniversary of King Thirumalai Naik's birthday. Toward evening of the day set for the celebration, every street and road leading to the Teppakulam is filled with a crowd in holiday attire, the like of which is to be found only in India. Some are on foot, some in gaily-decked, typical bullock bandy, others in horse carriages, others again in the latest design motor-cars. All are in good spirits and filled with evident expectancy.

The enclosure around the tank is a spectacle to see. The whole landscape is literally black with people. Not only is it a religious festival, but it is a fair as well. And traders, side-shows, booths of all descriptions are doing an enormous business.

As night deepens lights begin to flash out everywhere. Thousands of little open oil wells are lit on the walls and in special little niches all round the tank. The island is just a blaze of light. The reflection of the myriads of lights upon the water, and the seething background of dark skins, is a sight that one shall not soon forget.

Then occurs the great religious event of the whole festival. For weeks before there has been in preparation a huge, ill-constructed raft of bamboo, decorated in the most gaudy manner. On

this barge are placed the presiding god and goddess of the great Temple. A strong and long rope is attached, and thousands of devoted Hindus drag the raft with its precious freight all round the tank in the presence of multitudes of the Hindu faithful. Meanwhile there is playing over the whole scene a perfect cannonade of fireworks. The falling stars of the rockets add the crowning glory to this spectacle of color, light and life.

But now, what did it all mean to India's people? It meant honor and worship to their gods. This thing was not play to them. Religion is a real part of, and has a definite bearing upon, their whole life. They went home that night tired, but happy. They had given their god and goddess a free ride round the sacred tank. Wonderful! To us, my friend, to you and to me, what is it? It is a pathetic sight. It is a spectacle over which the angels may well weep. Fancy that—god. That—religion. My friend, there is only one thing in all the wide world that can change this condition, and it is doing it—Christian education.

"Let us seek the desert spaces, where the Christless hordes are waiting;

Let us journey to the needy lands we know;
There's a whisper in the mid-night, there's a star above to guide us,
O, the East is calling, calling, let us go."

Progress at Diksal and Shrigonda.

We are all in good health, and the work is going nicely. The Hindus are amazed that their good wells should be quite dry, whilst ours is still half full. The people are beginning to see that God answers prayer in the name of Jesus. There are also many cases in which the Lord has definitely answered prayer on behalf of the sick under our treatment. Many a heathen man is now taking the name of Jesus, which they say is sweet to them. In our preaching in the villages we have been greatly encouraged, and we believe that souls are being convinced of the claims of Jesus Christ as Saviour of mankind.

We have recently held 78 meetings, and given 120 addresses. At each meeting there would be an average of ten persons, besides children.

The school work continues to flourish. The pupils are taking a great interest in their work.

Our sales of Scripture have been lower this month on account of scarcity of cash this month among the people.

The medical work shows an increase over last month. These people hear the gospel when they come for medicines, and those who can read take tracts and booklets on salvation to their distant homes to read to their friends there.

We cannot report conversions or baptisms for this month. We wait patiently for the fruit of our labors, but our hearts long to see souls saved. Still continue to pray for us in this work.

During the month I paid five visits to Shrigonda. The work there is progressing well. The foundations are excavated and the concrete metal and much of the stone is on the ground. We built a lime kiln. It was filled and fired last week, and should be ready to use (the lime) in a day or two, so that the actual building will commence in a day or two. We have had much trouble to get thus far because of the opposition against Christianity, but now the natives see the material on the ground, they reckon that we are not to be dampened in our desires to preach Christ there.

Already our preacher and his wife are gaining entrance into some homes. We are treating a few of the sick ones there, and we find this makes a great difference in the people's attitude towards us.—H. Watson, Diksal, India, March 1.

The Family Altar

Conducted by M. M. Davis,
From the "Christian Standard."

THE CONQUERING HAND.

A young officer was ordered to perform a dangerous duty. Fully realising the danger, he paused a moment and said to his great commander, "Let me grasp your all-conquering hand before I go!" Let each of us, each morning of this week, before going forth into a world full of danger to our souls, grasp the all-conquering hand of our great Commander. We must do this each for himself in his private prayer; and we should all together do it with the family around the family altar. If you have never done this, allow me to urge you to try it for the next seven days, and you will probably never give it up.

SUNDAY, MAY 24.

Gems of Thought.—"I have learned by experience that the Lord hath blessed me for thy sake" (Gen. 30: 27).

Let every one come to God in his own way. He does not say, "Repent, and feel as Deacon A. feels," or, "Repent, and feel as your minister feels"; but, "Come just as you are, with your mind and heart and education and circumstances." God's works do not come from his hands like coins from the mint. But each is distinct from the other. No two buds or leaves are alike. The sunflower, the violet, the lily and the rose are unlike each other. Each has its own form and hue and odor.—*Beecher*.

Variety is the condition of harmony.—*James Freeman Clarke*.

Where order in variety we see;
And where, though all things differ,
All agree. —*Pope*.

Bible Reading.—Rom. 12: 1-8: Unity in variety.

MONDAY, MAY 25.

Gems of Thought.—"Let me die the death of the righteous, and let my last end be like his" (Num. 23: 10).

"Thee, holiest minister of heaven; thee, envoy, usherer, guide at last of all;
Rich, florid loosener of the stricture-knot called life; sweet, peaceful, welcome Death."

Is not life the passing of a voyager adown a river, guarded on either side by mountains? As he moves on, the vistas widen, the hills stand farther apart, the current runs deeper, the brimming flood is smoother and broader, till the sea breaks on the sight—the boundless, all-enswathing sea!

The Amazon rolls as far as from California to Maine. It is as wide at its mouth as from Boston to Portland. It pushes its fresh waters two hundred miles into the briny ocean. That is a picture of life projecting itself into the beyond. The hereafter will surely feel the impulse of to-day. At the very instant of death the habit of expectancy should be at its highest exercise.—*Christian Advocate*.

In an aged man appears ripeness of wisdom; it is the oldest sandal-tree which emits the most fragrance.—*Sataka*.

Bible Reading.—Num. 23: 1-10: The death of the righteous.

TUESDAY, MAY 26.

Gems of Thought.—"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem" (Isa. 52: 1).

Beautiful Zion, built above,
Beautiful city that I love;
Beautiful gates of pearly white,
Beautiful temple—God its light.

—*George Gill*.

Beauty is God's handwriting, a wayside sacrament; welcome it, then, in every fair face, every fair sky, every fair flower; and be sure that yet gayer meadows and yet bluer skies await thee in the world to come.—*Charles Kingsley*.

Bible Reading.—Isa. 52: 1-10: The beauty and strength of Jehovah.

WEDNESDAY, MAY 27.

Gems of Thought.—"God is our refuge and strength, a very present help in trouble" (Psalm 46: 1.)

'Tis the grandest theme thro' the ages rung;
'Tis the grandest theme for mortal tongue;
'Tis the grandest theme that the world e'er sung;
Our God is able to deliver thee.

—*W. O. Ogden*.

A little boy was "quick-tempered," and would often say harsh words to his little two-year-old sister, and even strike her. One day when he had done this, his mother said to him, "Philip, it makes mother so sad to hear you speak that way to little sister." He answered, "I know it, but I just can't help it." "Do you know," his mother said, "that sometimes you make me feel just that way about you? Would you like to know what I do to keep from speaking cross words to you?" Philip looked sadly into her eyes, and said, "Yes." And she replied, "When I feel the quick, angry words coming up, I shut my eyes for a moment and say, 'O God, help me to be strong.'" The boy made no reply, but, kissing his mother, slipped away to his play again. Soon he was angry, and had his arm raised to strike the little sister. But suddenly he shut his eyes tight and his arm fell to his side, and he in a moment said kindly, "All right; sister, you can have that and I will take this."

Bible Reading.—Psalm 46: 1-11: God our helper.

THURSDAY, MAY 28.

Gems of Thought.—"The kingdom of heaven is like unto a merchantman seeking goodly pearls" (Matt. 13: 45).

Errors like straws upon the surface flow;
He who would search for pearls must dive below.

—*Dryden*.

Anything that makes religion its second object makes religion no object.—*Ruskin*.

Bible Reading.—Matt. 6: 24-34: First things first.

FRIDAY, MAY 29.

Gems of Thought.—"Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and prudent, and didst reveal them unto babes" (Matt. 11: 25).

Saviour, like a Shepherd lead us,
Much we need thy tenderest care;
In thy pleasant pastures feed us,
For our use thy folds prepare.

—*Dorothy A. Thrupp*.

I have sometimes sought the meaning of some passage from a keen scholar who could explain the Orientalisms, the fine philological distinctions, the most accurate translations, and all of that,

who did not yet seem to know the simple spiritual meaning of the words discussed. And I have asked the same question of some old saint of God, who did not know Hebrew from hen's tracks, but who seemed to "sense" at once the deep spiritual truth taught.—*S. D. Gordon*.

Bible Reading.—Matt. 11: 25-30: Religion on the level of the lowly.

SATURDAY, MAY 30.

Gems of Thought.—"And he appointed twelve, that they might be with him, and that he might send them forth to preach" (Mark 3: 13).

They touched his garment's fold, and soon
The heavenly Alchemist transformed their very
dust to gold.

—*Whittier*.

The disciples became the glorious company of the apostles by being in glorious company.—*W. F. McDowell*.

Bible Reading.—Mark 3: 13-19: The calling of the twelve.

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

Tasmania.

HOBART.—Increased audiences last Sunday (May 10), and 119 in Bible School. Two young men made the confession at the close of the evening service.—W. C. McCallum.

CAVESIDE.—The gospel meetings are keeping up well. We met last Wednesday evening to bid Bro. Harry Crowden farewell, and to present him with a token of remembrance. He has decided to go to the College of the Bible. On Sunday he preached his farewell service, when the place was packed. We feel proud to be the first church to send from Tasmania one who intends to give his life thus to the Master's service.—C. Pearn, May 10.

LAUNCESTON.—The Century Bible Class held their second annual banquet in the Temperance Hall, when over 100 members and visitors partook of a splendid repast, provided by Mrs. Phillips. Among the guests were Messrs. Jeffs and Long, City Missionary. Mr. Jeffs said that he had known Bro. Swain for twenty years, and congratulated the church here on securing the services of such an able worker, and hoped that the time would not be long before the Churches of Christ and the Baptists would join as one. Mr. Long said that it was refreshing in these modern days to see such a large body of young people who had banded themselves together for the purpose of taking up some study of the Bible. Miss Bonner and Miss Tyson rendered recitations; Miss Brimmer and Miss Stevens rendered solos; Mr. T. Arnot played a violin solo; and Mr. P. Adams and Mr. H. Stevens gave solos.

New Zealand.

CHRISTCHURCH.—Sunday, April 26, at the close of an address on "Knowledge and Obedience," a young woman was baptised, and was received into fellowship last Sunday. She and another young sister have offered themselves to the C.W.B.M. for Foreign missionary service in South Africa. Last Sunday morning Bro. Gebbie applied to ourselves the report of Caleb and Joshua, with special reference to conquering the building debt. On Thursday evening the men of the church held a meeting, at which plans were made for advertising the church, canvassing and interviewing householders, etc. After the presentation of a very healthy balance sheet on the new building, which showed that over half the cost had been already met, plans were made for the payment of the debt in five years' time. The anniversary social of the St. Albans Bible School is to be held next Thursday.—P.S.N., May 9.

SOUTH WELLINGTON.—The meetings of the week have been very encouraging. The prayer meeting is increasing in numbers and usefulness. The C.E. Society has grown very much of late. This morning we had a splendid meeting. Wm. Phillips spoke from Psalm 127: 3. This evening Bro. Phillips gave a real live sermon from 1 Tim. 3: 16.—A.L., May 3.

PALMERSTON NORTH.—On April 26, we had meeting with us Sisters Mrs. Clapham and Miss Metzenthin, both of Wellington. The following Friday the church held its monthly business meeting, when the Conference report was received. Bro. Johnston has been re-engaged for another year. Our Bible Class, combined with other classes, took part in the No-License campaign bazaar held here recently. Last Lord's day we had Bro. and Sister Ware, of Christchurch,

meeting with us. Bro. Johnston spoke in the evening on "A Midnight Conversion." We are pleased to have Sister Miss Hardie back amongst us after several months' absence in Wellington.—M.C., May 6.

NELSON.—Splendid meetings on April 26. Bro. Mathieson spoke morning and evening. Last Lord's day Bro. Mathieson spoke to a very large audience in the evening on "Types and Shadows of the Old Testament." This was a splendid meeting. The Bible School continues to flourish.—H.E.A., May 6.

West Australia.

NORTH PERTH.—On April 30, in the North Perth Town Hall, a welcome was extended to H. J. Banks and family to the district. Several items were rendered during the evening, and refreshments were handed round. Bro. Banks made the acquaintance of many of the friends present. Sunday, May 3, nine were received into fellowship. J. Rhodes presided, and Bro. Banks addressed the church.—H.F.D., May 9.

FREMANTLE.—Wednesday evening, May 6, Reg. Prince was baptised. He was received into church fellowship the following Lord's day morning. At the conclusion of the gospel address on "What will you do with Jesus?" another man confessed Jesus, and in the after meeting for the breaking of bread, the man aged 83, who was baptised the previous Monday morning, was received into fellowship. Monday evening it was our pleasure to have a visit from the Baptist Endeavorers. This was a splendid meeting. Bro. Cole reports having a good meeting with our Baptist brethren on May 3. Bro. Briddick reports having a good meeting at Claremont last Lord's day morning.—E. G. Warren, May 12.

EAST PINGELLY.—One young brother, the son of W. E. Vinicombe, has been received into membership from the Sunday School. On April 24 we held a church social. A good programme was rendered, including an address by W. Vinicombe on our work in the district and State. We had a record attendance. Bro. Alcorn was with us on May 3. At the close of his address at night two young scholars from the Sunday School took a stand for Christ.—W. E. Vinicombe, May 9.

Queensland.

BRISBANE.—Last evening a man who had previously confessed his faith in the Redeemer was baptised. The service took the form of a memorial held in memory of our late departed Sister Mrs. Hoffman. Appropriate hymns were used, and Mrs. Nightingale sang the deceased's favorite hymn, "He wipes the tear from every eye." The Y.P.S. gave a farewell social to A. Dickson, who is returning to Scotland. He was an enthusiastic worker in the society, and a faithful teacher in the Bible School.—H.C.S.

GREATER BRISBANE B.S. UNION.—The quarterly Conference was held at Hawthorne on Saturday, May 2. The afternoon session commenced at 3.30 p.m. with the President (H. U. Rodger) as chairman. The resignation of D. Munro as secretary was received with regret. The writer was appointed to fill that position. Thanks and appreciation are due to G. Cane, who has acted as secretary *pro tem*. Bro. Morton, from Zillmere, gave an instructive and helpful address on "The Teacher's Preparation of the Lesson." It was very favorably commented on. A solo was

well rendered by Sister Miss O. Bowles, of Albion. The evening session commencing at 7 o'clock was very helpful. Addresses were given by the writer and Bro. Rodger (President). Bro. Nightingale gave a splendid lecture on "Child Psychology." Solos were rendered by Sister Miss Gilliland and Sister Miss Boyle. An anthem was rendered by the City Temple choir under the conductorship of Bro. W. Trudgian.—M. Helsdon, May 14.

ANNERLEY.—On May 3 we had with us Sister Mrs. Sherrin, of Ipswich. W. McCallum gave a fine exhortation in the morning, and preached at night. The Wednesday night following Bro. Nightingale spoke on "Foreign Mission Work." Yesterday morning we were pleased to have Sister Miss L. Moffat with us. Bro. Olsen gave a very effective word of exhortation. Bro. Laing presented the gospel message very earnestly at night.—A.R., May 11.

South Australia.

WALLAROO.—Bro. Wiltshire has been very earnestly preaching the gospel of Jesus every night. This afternoon a meeting for ladies only was held, when about 100 gathered to hear of Jesus. The mission closed to-night with a splendid meeting. Bro. Wiltshire preached a forceful sermon. Two responded to the appeal. 17 have come forward during the mission.—E.J.K., May 10.

PILLANA.—Sunday, May 10, good gathering around the Lord's table, when W. Black presided for the first time, and Bro. Durbin gave a short exhortation.—J.D.

STIRLING EAST & ALDGATE VALLEY.—Seven confessions to Friday night. Interest good. A cloud of sorrow has been thrown over the mission by an accident which befell Bro. Nicholls last Tuesday morning. He and his daughter Bertha, aged 14, within three hundred yards of their home were run into by a railroad engine. Bertha was killed instantly, and with the trolley on which they were travelling, carried one hundred and five yards down the line. Bro. Nicholls was thrown about fifteen yards and fell clear of the rails, greatly injured and unconscious. A passing goods train was stopped, and he was taken to the Adelaide Hospital, where he now lies. The night previous our brother brought to the mission a trolley load of brethren and friends, and Bertha was singing in the choir. Thursday, we laid her body to rest in the presence of one of the largest and most sorrowful gatherings seen in Stirling Cemetery. The family is highly respected throughout the district. Saturday, J. E. Thomas visited the hospital and acquainted the father of his daughter's death. Our sympathy is with Sister Nicholls and those at home, and we pray that our brother may be speedily restored to health again.—T.E.

BALAKLAVA.—May 10 was observed as Children's Day and as Mother's Day. At our meeting for worship we were pleased to have with us Miss Tuck, missionary from India; also Bro. and Sister E. Curtis, from Murray district. At our afternoon meeting a fair number of parents and friends assembled, when the S.S. children, under O. H. Finlayson, sang several selections. Bro. Ewers delivered a good address on Bible School work. At the close an adjournment was made to our newly erected kindergarten room at the rear, when the writer, on behalf of the Sunday School, declared the place open, and it was dedicated to be used for Sunday School work. Bro. Ewers preached. Bro. Doley sang "Send out the light." A collection was taken up at the afternoon and evening meetings in aid of the Church of Christ Cot in Children's Hospital.—P.H.R.

BERRI.—On April 19, we met at Bro. Edwards' home, and Bro. Raymond spoke to us. In the evening our evangelist gave a splendid address on "Conversion" in the Berri Institute. On April 26, two services were held in the Institute. At the breaking of bread Bro. Edwards presided, Bro. Raymond speaking. In the evening our speaker gave a good address on "Faith." We are sorry to learn that while in Adelaide Bro. Simon has to undergo an operation. We trust that God will

soon restore him to health. On May 1 Bro. Raymond rode to Noora, 20 miles the other side of the river, and found a few members there. He made arrangements for meetings to be held in that place.

QUEENSTOWN.—The teachers and officers of the Sunday School held a picnic on May 11 at the Gardens. There were 33 in the company, and all had a splendid and most enjoyable day. On May 14 the Men's Bible Class held an "at home." There was a reception from 7.15 to 7.45. Opening remarks were made by the chairman, Bro. Brooker. Songs, recitations, etc., were rendered by Misses Weeks, Schmidt, Lambert, Pirie, Hayter, Polglase, and Mr. Linklater. Sunday, May 17, we had with us Sister Dohut and Sister Glover. Bro. Lawton presided, and Bro. Brooker addressed on Matt. 25: 31-46. Evening, Bro. Brooker preached on "The Design of Baptism," to a large audience. We had one confession, a S.S. boy.—H. Watkins, May 17.

GOOLWA.—One of our Bible School scholars had the misfortune to have his leg broken in two places. He is progressing favorably. At the gospel service to-day reference was made to the death of Mr. R. Neighbour, which occurred last week. Our brother had been a great sufferer for about nine years. A few weeks ago our evangelist had the pleasure of taking his confession, and since then the summons has been patiently awaited. We commit the sorrowing wife and sons to the care of the great Father who alone can comfort. Tonight we rejoiced at the confession of the eldest son, a fine young man. Our evangelist is leaving us for a few weeks' rest. Next Lord's day we hope to have with us Bro. Norman, from Mile End, to conduct the services.—A.M.L., May 17.

CROYDON.—Good meetings to-day. The Bible School attendance was 147 scholars. At the gospel service H. J. Horsell delivered a powerful address. One young lady was baptised. On Wednesday night the Endeavor Society visited York Society, and a very enjoyable night was spent. Lord's day, May 17, in the morning we received into fellowship Bro. and Sister Rainsford, from Norwood. Bible School, 154 scholars; two new scholars. At the gospel service H. J. Horsell preached on "Pentecost." We expect to lay the foundation stone of our new kindergarten room on May 30.—J.S.H.F., May 10.

MOONTA.—Good meetings all day. We had with us Bro. Verco, of Kadina, and he exhorted the church. Bible School, fair number present, and Bro. Verco gave a good address to the Bible Class. Prayer meeting at 6 o'clock, when a nice number met to ask God's blessing on the gospel service, at which a good number were present. Bro. Verco gave us a splendid address from Matt. 16: 26.—B. Marsh, May 17.

COTTONVILLE.—Bro. Manning has been on furlough during the week in the Milang district, and has returned benefited. He reports having received royal treatment from the brethren in those parts. J. E. Thomas addressed the church to-day.—J. McNicol, May 17.

HINDMARSH.—May 10, good meetings. At the conclusion of a good address by H. D. Smith on "Mothers," two young lads made the good confession. 17th, G. Wilson addressed the church. Bro. and Sister Jordan were received by letter from Grote-st. Bro. Sheriff, from Victoria, paid us a visit. He worshipped at Robert-st. some 31 years ago, and we were pleased to receive a visit from him.—J. W. Snook.

NARACORTE.—Bro. Warhurst left last Friday for a holiday. We had fair meetings to-day. This morning Bro. Perry, from Victoria, exhorted, and Bro. Wardle gave the gospel address to-night. Both addresses were listened to with marked attention.—N.J.G., May 17.

NORWOOD.—Good meetings all day. Bro. Ludbrook presided in the morning, and Bro. Dickson delivered a fine exhortation. In the evening Bro. Dickson gave a powerful address on "Lo, I am with you always," to a capital attendance. Our Bible School has been regraded, and is now working smoothly. We are having good attendances. An increased activity is noticeable in the Adult Bible Class, under the leadership of Bro. Dickson.—J.T., May 17.

MAYLANDS.—Since last report the four baptised on Wednesday were received into the church. Meetings have been good, and to-night H. R. Taylor spoke to much profit on the text "All men seek thee." On Thursday last 50 Bible School workers held a pleasant social gathering. Miss Hill, of Angas College, has taken up the service of acting leader of the kindergarten, owing to Miss Whitfield's absence in Sydney for some months. We appreciate the cordial relations which enabled Miss Hill to come from the Baptist School, where she was previously working. The work here is bright with promise.—R.L.A., May 17.

KADINA.—On May 17 we held our church quarterly meeting. E. Bartle was elected a deacon. Miss Alice Lawrance was elected organist. We have lost about twenty of our best and faithful members this quarter through removals. On May 17, Bro. Cuttriss, from Moonta, gave a splendid exhortation from Matt. 25: 31-46, "A National Judgment." In the evening Bro. Cuttriss addressed a large audience from Rom. 14: 12, "A Startling Statement." Our brother also gave a solo. Bro. Verco has started a Mutual Improvement Society for all young men.—Jas. H. Thomas, May 17.

New South Wales.

BANGALOW.—On May 11 we were favored with the lantern lecture prepared by the late T. B. Fischer. The result has been a strengthening of the resolve to do all we can to spread the glorious gospel of our Lord Jesus Christ.

BUNGAWALBYN.—The church here is very much alive. Splendid meetings are held. On the occasion of Bro. Mason's last visit for evening service the chapel was crowded. We welcome to our midst Bro. and Sister T. Hodson, who have come to reside at Woodburn.

INVERELL.—In the absence of Bro. Waters services are being conducted by Bren. Cook, Cust, Lewis and the writer. Bro. and Sister Cook have had a great loss in the death of their daughter, Sister Winter, of Moree. On the 6th, the Band of Hope was conducted at Fern Hill, there being a good number present. On the 12th the Band of Hope was held here, there being a good number present here also. Services here are well attended and schools in good working order.—W.B., May 13.

LISMORE.—Since last report there have been good meetings. The lantern lecture on India was very profitable. Bro. and Sister Ball have lost their infant son. Our evangelist is very busy visiting the sick, and reported having visited 32 cases per week for the last month. The three Bible Schools are doing appreciable work. Last night the local Methodist Society of C.E. visited ours and spent a social evening together. Our tennis club is proving a valuable asset to the social side of the church.—S.S., May 12.

BROKEN HILL (Wolfram-st.).—Since last writing have held a memorial service for Sister Stone. "Mother's" and "Children's Day" was kept last Lord's day. A nice gathering in the afternoon. Some of the scholars gave solos, trios, and quartettes very nicely, and an address was given by the writer. In the evening the text was Isaiah 66: 13. The choir rendered very appropriate pieces. On Wednesday a social was successfully carried out.—E. J. Tuck, May 17.

NORTH SYDNEY.—On May 10 Bro. Illingworth exhorted on "The Sacred Way" (Isa. 35). At the evangelistic service Bro. Gale preached on "Mother." A beautiful duet was rendered by Sister Gale and Bro. Tingate. An anthem by the choir, with F. Horsey as soloist, was well rendered. On May 17 the evangelistic service received a good attendance. Bro. Gale gave an encouraging address from Hebrews 2, "The Atonement Reaffirmed." The choir rendered a beautiful anthem.—Fred. J. Reeson.

CHATSWOOD.—We had fine meetings at Chatswood on Sunday. The church is full of hope at the prospect of the near erection of the building. A start will be made this week. We are deeply grateful for the following further donations: Sister Bray, £5; Mr. S. Whatley, 10/-; Bro. J. Saxby, £2; Bro. F. J. Webber, £1. A contribu-

tion now will help establish a strong church in this splendid district. Kindly send to T. Bagley, "Allan-Brae," Nelson-st., Chatswood.

CANLEY VALE.—From the proceeds of a lecture given by Bro. Walden, and a service of song given by the children, we have been able to purchase a dozen kindergarten chairs for the little ones in the Bible School. Good interest is being maintained in the gospel meetings.—A.O.W.

MARRICKVILLE.—Annual business meeting held during the week. Good progress in all departments during the past year. The officers were all re-elected; Bro. Thomas and Bro. H. Morris also added to diaconate. Our Bible School will repeat their anniversary programme at the City Temple. Tennis Club play against Belmore and Hornsby church teams. Bert White elected president of "Willing Workers."—C.C.S.R., May 18.

ENMORE.—Bro. Alan Price gave us a good address in the morning from Luke 7: 17. We were pleased to have among us as visitors, Bro. Campbell Edwards, and Bro. and Sister T. B. Verco. With deep regret we have to record the death of Sister Dorothy Eastwood, and we extend our loving sympathy to those who have been thus bereaved. Bro. Illingworth addressed a large meeting in the evening from John 11: 40. The officers of the church have accepted a tender for the thorough renovation and repainting of the inside of the Tabernacle and the basement school room. We will then have spent £200 on the building (outside and within). It is expected that this work will be finished in time for Bro. Illingworth's second anniversary, which is planned for Sunday, June 28, and Tuesday, June 30.—E.L.

LIDCOMBE.—Last Lord's day morning Bro. Breach exhorted in the evening. Bro. Arrow-smith conducted the gospel service appropriate to Mother's Day. This morning we had J. Saxby to speak to us. We also had the joy of receiving two—Bro. and Sister Breach, by letter from the Auburn Baptist Church. Bro. Arrowsmith preached the gospel; Bro. Stow led the praise service. We are preparing for a mission for three or five days by the Tramway Mission Party.—M.A., May 17.

MEREWETHER.—Lord's day attendance not so good as might be. Bro. Fretwell preached a powerful sermon at night. This brother travels 12 miles on Lord's day and preaches at night without fee or reward. Sister Penington is improving our singing talents wonderfully.—Joseph Fraser, May 15.

HORNSBY (Albert-st.).—H. G. Payne presided. The church enjoyed the excellent address by A. H. Webber on "The Lost Sheep." The Lord's day school are arranging for an aeroplane rally on July 5, the date of the church anniversary. Gospel meeting well attended. H. G. Payne delivered the address on "Moses." The K.S.P. is growing; four new members admitted last Friday; we now number 23.—Thos. E. Rofe.

PETERSHAM.—At a church business meeting held on Wednesday last, the church decided to ask Bro. Poole, of Maryborough, Vic., to labor with them for three months. The gospel message is being faithfully and forcibly delivered by J. Saxby.—T.I.

HAMILTON.—On last Lord's day morning, prior to time of beginning worship, Bro. Creek, the secretary, had to sweep the hall. Every Saturday evening the building is used for euchre and dancing parties, and on Sunday mornings much rubbish has to be cleaned up. We need a building of our own. Who will help us? At least £100 is needed. Send your donations at once to Bro. Creek, Pokolbyn-road, Hamilton West, N.S.W. If 1000 disciples sent 2/6 each our hearts would be delighted, and the way for greater usefulness would be prepared.—A. W. Jinks.

SYDNEY.—At the conclusion of a fine gospel address on "The Genesis and Beginning of Sin," a young lad came forward, one of Bro. Watson's sons. Visitors present, Bro. and Sister Weir, Norwood, S.A.; Bro. and Sister Smith and Sister Brown, Auburn; Bro. Dickson, from Brisbane; Sister Lodding, Lygon-st.; Bro. and Sister Spencer, from Enmore. Members are specially invited to the series of lectures by Bro. Harward each Tuesday evening from June 2.—J.C.

Continued on page 342.

Sisters' Department.

SOUTH AUSTRALIA.

The Executive met on May 7. Mrs. Mauger led the devotional exercises. We were pleased to have our President, Mrs. D. A. Ewers, with us after her visit to the West, and to hear of the good work done by the sisters in West Australia.

Sunday School Additions: York, 1; Maylands, 2; Cottonville, 4; Prospect, 2; Total, 9.

Roll-call of Delegates: 20 responded.

Obituary Report: Mrs. Caldicott. The following sisters have received the home-call:—Feb. 18, Sister Mallice, of Bordertown church; March 6, Sister Elsie Hammond, of Owen church; March 26, Sister Helleur, of Kapunda; April 4, Sister Cornish, of Norwood church; April 9, Sister Campbell, also of Norwood church; April 15, Sister Richardson, of Croydon church.

Hospital Report, Miss Eva West. The Hospital Committee are continuing their work. We thank the sisters for their gift of £2, which has helped us in the work for the Master, also a kind sister who gave 12 glasses of quince jelly to the Consumptive Home, and all other sisters who help us in our work. Visits as follows: Hospital, 8; Destitute, 23; Consumptive Home, 7; Convalescent Home, 4; Home for Incurables, 7; Children's Hospital, 4; Sick and Aged, 40; magazines, 580. Sweets, cakes, jellies, eggs, fruit, groceries, jam, flowers, and all sick comforts have been distributed and a parcel of clothing.

Foreign Mission, Miss Whitfield. The time has come for us to arrange sewing meetings to make garments for the natives in New Hebrides. We have written to several country churches asking for their help in sending goods for the boxes. We are pleased to note the safe arrival of Sister Tilley in Australia, and the hearty welcome which she received from the members at the W.A. Conference. Miss Cameron has returned from her visit to Victoria, having had much pleasure in meeting with those who are interested in the work of world-wide evangelisation. We will all be looking forward with delight to seeing our Sister R. Tonkin in Adelaide next September. The various reports from the field are encouraging. Native Christians in India are giving one-tenth of their earnings towards the support of a preacher, so that the work may prosper in the new fields. We trust that Sister Mary Thompson may be benefited by rest and change, and that her sight will be fully restored. Amounts as follows: Grote-st., Mother's meeting, 1/-; Norwood, 10/-; Unley, 8/-; Hindmarsh, 4/10; Mrs. Roberts, £1; Total,

£2/3/10. Interesting letters were read from Mrs. Watson and Mr. Filmer.—A. Whitfield, Supt.

Home Mission.—Two missions are being held, one at Wallaroo, conducted by Bro. Wiltshire, the other at Stirling East and Aldgate Valley, by W. J. Taylor. B. W. Manning is doing a good work at Cottonville. Four confessions at Wallaroo. Amounts as follows: Stirling, £1/6/1; Norwood, 12/6; Mile End, £2/4/-; Grote-st., 8/4; Maylands, 6/3; Total, £4/17/2.—Mrs. Riches, Supt.

Leader for next devotional meeting, Miss Eva West. Collection, 16/11½.

Treasurer's Report, Mrs. H. Bond. Receipts for the month: April 2, Received for Home Missions, £3/2/10-; in hand, £23/12/8; total, £26/15/6½. Received for Foreign Missions, £1/18/8; in hand, £19/11/9; total, £21/10/5. General Fund Collection, 14/3; in hand, £4/7/9½; total, £5/2/0½. Expenditure, Hospital Committee, £2; balance, £3/2/0½. (Miss) A. E. Manning.

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17. Can you solve knotty problems quickly?
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20. Is your memory perfect?
21. Can you concentrate your brain on one thing for a long time?
22. Can you remember long series of facts, figures and dates?
23. Are you a good linguist?
24. Have you a head for statistics?
25. Have you a good memory for faces?
26. Can you work hard without suffering from brain fog?
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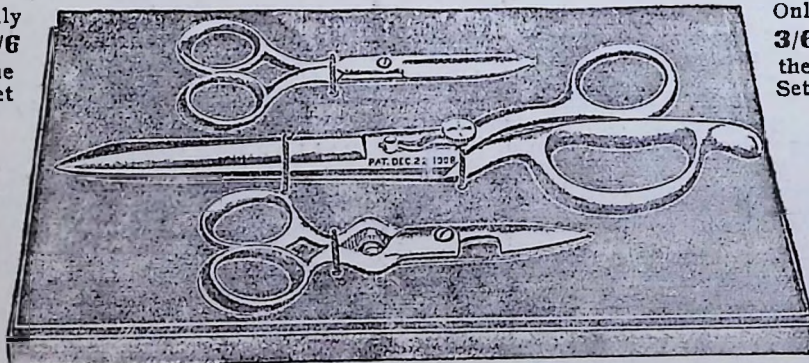
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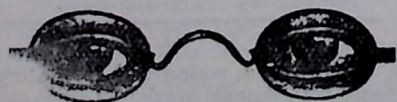
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From the Field—Continued.

Victoria.

PRAHRAN.—This is Bro. Pond's last month with us, May 31 being his last Sunday. During his 2½ years' sojourn there have been 160 added to the church. We appreciate the work he has done, and our good wishes go with him. The date of our public farewell meeting is June 2. Gifford Gordon commences his labors with us on July 5. We are pleased we have been able to secure the services of Bro. James McGregor Abercrombie during the month of June. On May 17 two children from the Bible School and one young lady made the good confession.—A.E.M., May 18.

WEDDERBURN.—Good meetings since last report. Bro. Bulgin gave a splendid address on May 10, reference being made to a mother's love, and a solo was rendered by Sister Lois Gregson, and a quartette by two Bros. Twiddy and two Sisters Gregson. Sunday School growing in numbers and interest. Great enthusiasm manifest in regard to our jubilee celebrations in July. Our motto for jubilee, "Extension of Christ's Kingdom, Reunion of Past Members, and Liquidation of Church Debt."—F.G.P., May 11.

COLAC.—Celebrated "Mother's Day" on May 10. Building crowded. Bro. and Sister Gray, from Mildura, present. The brotherhood will be glad to hear that Bro. Gray is rapidly recovering from his illness. We appreciated his help in our meetings.—G.E.C.

PRESTON.—A members' social was held on May 7 to mark the first year of Bro. Binney's labor with the church. Bren. Walker and Lang testified to the progress of the church both numerically and spiritually, due to our brother's teaching and preaching, and his untiring work generally. Bro. Binney spoke of the pleasure he received in working with the church. Splendid meeting on Sunday morning; 90 present at the Lord's table. W. Andrew ably presided, and Bro. Binney delivered a soul-stirring address. One of the best gatherings of the church is the prayer meeting prior to the proclamation of the gospel. Fine meeting at gospel service.—G.A.D., May 11.

FAIRFIELD PARK.—Lord's days, 3rd and 10th, both morning and evenings have been most encouraging in interest and numbers; 62 broke bread on the 3rd, and 52 on the 10th. Bro. Cockroft gave a good practical exhortation. Bro. Hibbert spoke to an attentive audience in the evening, a stirring and earnest address to young men; quite a number came to listen to him. Two young men from the College led in prayer. The choir, which consisted of all male voices, rendered several items, including a quartette and solo. At the close one lady confessed Christ and was baptised the same hour. The sisters have been busy circulating 1000 invitations. The church has added another deacon to its staff, Bro. Boyd, from Meredith. We have now three elders and three deacons, and six brethren in the church who can exhort to its edification.—F.P., May 11.

CASTLEMAINE.—We had an exchange of preachers this morning with Harcourt, Bro. Schwab coming to us, and Bro. Marrows going to Harcourt. We had also Bro. Smith accompanying Bro. Schwab. Our brother's exhortation was helpful to us all. We are sorry to state that the resignation of our evangelist was received by the church, he having accepted another field under the H.M. Committee, commencing the first Sunday in August. We are losing one of our old and esteemed members, Bro. Plummer, who is moving to the metropolis.—D.S., May 10.

ELSTERNWICK.—On Lord's day, May 3, Bro. Hibbard exhorted, and Bro. Verco preached the gospel, and yesterday Bro. Wakely took the gospel meeting. We are indebted to these students of the College of the Bible for their interest and help.—S.D., May 11.

BURNLEY.—Usual attendance at the Lord's table. Two welcomed to our fellowship from Murray Bridge. Subject at the evening service, "Preaching Jesus." One young man made the good confession. We have introduced the penny per week fund for Home Missions. The fund has made a good start.—A.S., May 10.

BOORT.—To-day the church celebrated her first anniversary, and an enjoyable time was spent. E. Davis was with us, and the church here appreciated very much the fine messages he delivered. We also enjoyed the fellowship of several friends from Wedderburn, who helped towards the success of the gatherings by contributing vocal items.—A.T.L., May 17.

NORTH FITZROY.—A great assembly met this morning to remember the Lord in his own appointed way. Bro. Main gave an excellent address. A crowded meeting at night to hear Bro. Baker on "Making the Best of Two Worlds." Our brother completed his 11th year's ministry to-night with the church here. Our prayer is that he may be spared many years yet to unfurl the blood-stained banner of the cross.—A.J.H., May 17.

NORTH MELBOURNE.—Mother's Day was observed amongst us, and Bro. Manifold, of Brighton, gave a splendid exhortation to the church. Yesterday the meetings were fair from an attendance standpoint. At the close of the writer's address one made the good confession. Practice for the anniversary is in the capable hands of Bro. Bert Bickford. Our C.E. Society visited the West Melbourne Baptist Society and took the meeting. Papers were read by Bren. McGregor and Jondahl, and a fine discussion took place. These fraternal meetings should do good.—A.H., May 18.

HAWTHORN.—Last Tuesday evening a pleasant social gathering was held in connection with the C.E. Society. Good meetings yesterday. Bro. Manifold addressed the church. We were pleased to welcome home Bro. and Sister W. Hunter from West Australia. Some interested strangers are attending our gospel services.—A. C. Rankine.

BRIGHTON.—This morning we had with us Bro. Rankine, who addressed the meeting; also Sister Wedd, of New Zealand. Bro. Manifold addressed a good meeting this evening, at the close of which, on account of Sister Manifold leaving us this week, the congregation sang "God be with you till we meet again." On Tuesday evening last the church bade farewell to Mrs. Manifold and daughter, also to Bro. Manifold, who leaves in a few weeks' time. The auxiliaries of the church were represented by different speakers, and an address delivered by Bro. Allen, of Swanston-st. Bro. Manifold was presented with a purse of sovereigns. Mr. and Mrs. Manifold both delivered an appropriate farewell address.—R.P.C., May 17.

FITZROY.—Since last report have had nice meetings. Junior C.E. is doing well. Addresses by T. Hagger, H. E. Knott, and J. Binney, have been much enjoyed. Five received into membership yesterday morning. The choir have been rendering some fine anthems lately. Our mission commences on July 5. S. G. Griffith is to lead us in our special effort. Regret to report that Bro. Hughes, one of our deacons, is seriously ill.—W.B., May 18.

CARLTON (Lygon-st.).—On Sunday last Reg. Enniss gave a helpful exhortation. Three received into fellowship (two by obedience and one by letter). We had the pleasure of meeting a number of visitors—Bro. Crowden, Tasmania; Sisters Bell and Bull, Prospect, S.A.; Miss Green, Grotest, Adelaide; Sister Jones, Warrnambool, and Jas. Donnelly, of City Temple, Sydney, who sang two beautiful solos at the Century Bible Class and gospel meeting at night. Fine attendance at the Bible School and Century Bible Class. The night meeting was again large, when S. G. Griffith delivered a very fine address upon "Church and Anti-Church." One young man stepped out to follow his Saviour. The meetings are made bright by the help of the organ and the fine singing of the choir. The Society of Christian Endeavor is doing a splendid work amongst the young people of the church. Sister Keith, another of our old members, has been called home after a time of suffering.—J.McC.

MORELAND.—Our anniversary services were commenced on Sunday last, when we had excellent gatherings. Bro. Pittman spoke at the morning worship. Bro. Hagger addressed the children in the afternoon, and Bro. More, Footscray, ex-

changed platforms with Bro. Hagger in the evening. One confession, a young girl. Our C.E., under Mrs. Pittman's guidance, is doing a great work. They are jubilant over winning the banner, and mean to hold it. Several presentations were made at their second birthday. Miss M. Skinner and Mr. Heyward are able lieutenants.—C.R., May 17.

GEELONG.—Meetings continue to be very large. Great day last Sunday. Special address in the evening on "Mother, Home and Heaven," which was repeated by request by Bro. Gifford Gordon. 200 young men occupied part of the centre seats. Solos were rendered by Miss Winnie Lowday and Mr. R. Robertson. The Kentucky Club is just celebrating its anniversary, and instead of the usual banquet, have donated the cost to the local hospital by purchasing a bed for one of the wards. H. Knott will be with us next Sunday, Bro. Gordon being at Bendigo to assist with the anniversary services there.—E.B.

BRUNSWICK.—The church has been ably exhorted by J. G. Barrett and Alex. Wilson. On Wednesday, 6th, we held our church business meeting. Officers were elected. Have decided to go in again for a full-time evangelist. On Sunday, 10th, Bible School anniversary held in the local Town Hall. At 3, F. M. Ludbrook demonstrated the working of "Puffing Billy." At 7, W. Beiler gave a suitable address. On Monday, 11th, a concert was given by the scholars. The singing was conducted by E. Butler, ably assisted by Mr. Brentnall's orchestra and H. Barrett as pianist. To-day the prizes were distributed. M. Wood Green is preaching for us until further notice.—W.T., May 17.

SOUTH YARRA.—On May 13 we had a visit from J. J. Franklyn at our mid-week meeting. He delivered a very able temperance address. £1/1/- was collected for temperance work. A. R. Main presided. Last Lord's day was observed as Bible School Day. In the morning Jas. Abercrombie gave a very able and forceful exhortation. At 3 p.m. T. R. Morris addressed the scholars and friends. The collection amounted to 33/9, all of which will go to the Bible School Union. A. R. Main gave a very interesting and thoughtful gospel address, and one young man was immersed. The attendances at the meetings are improving.—T.M., May 17.

BALLARAT.—Good meetings on Sunday. Bro. Charles Christopher was received by letter from Geelong. Splendid meeting at night, Bro. Leng speaking on "The New Birth." On the previous Sunday, Mother's Day, Sister Jessie Jolly, of Swanston-st., rendered two delightful solos. We have formed a Boys' Club, which meets weekly. We are sorry to lose Bro. Mark Hall, a promising and faithful member, who has left for Brookton, W.A.—A.E.P., May 18.

WARRNAMBOOL.—Last Lord's day evening Bro. Jones addressed a large and interested audience on "Mother." In the morning we received into fellowship three immersed believers, formerly connected with the Baptists, and on May 10 Bro. and Sister Perkins, from Mildura. On Bible School Day we commenced a three months' campaign to secure more scholars for the school. Visitors have been appointed, and we hope at the end of that time to be able to report good progress in that department.—L. Thomson, May 18.

IN MEMORIAM.

BRYAN.—In loving memory of my dear husband, James Bryan, who fell asleep on May 24, 1906, aged 83.

The rolling stream of time rolls on,
But still the vacant chair
Recalls the time, the voice, the smile
Of him who once sat there.
—Inserted by his loving wife.

WANTED.

Wanted, a young girl for Christian home, to assist in house work; strong and willing, and kindly with children. Enquiries sent to Mater A. B., Dandenong Post Office.—Mrs. M. Robbins.
Wanted by young lady, position as Companion or Mother's Help in Christian family. Communicate L. Caspersonn, Box 29, June, N.S.W.

Here and There

Foreign Mission offering, July 5.

Fourteen confessions up to last Sunday night in the South Melbourne mission.

J. M. Prideaux, Brookton, is the address of the secretary of the Church of Christ, Brookton, W.A.

The Northcote and Preston sisters will visit Cheltenham Benevolent Asylum on Wednesday, May 27. All visitors will be welcomed.

H. G. Harward is taking an active part in the religious life of Sydney, being prominently identified with the Evangelical Council and similar organisations.

P. J. Pond commences his work with the Erskineville church, N.S.W., on Sunday, June 7. A welcome service will be held on Tuesday, 9th, at 8 p.m., in the Erskineville chapel, John-st.

The Victorian Churches of Christ Year Book will be published in a few days. Send orders to Thos. Hagger, 15 Walsh-st., Coburg, together with ninepence to pay for each copy. Stamps accepted.

Bible School Union, Victoria.—Delegates are reminded of the monthly meeting in Swanston-st. lecture hall, on Monday, May 25, at 8 p.m. Important business. Executive will please meet at 7 p.m.

We regret to have to report the death of Sister Winter, of Moree. Our sister was the wife of Bro. Alfred Winter, and the daughter of Bro. H. Cook, of Inverell. Our loving sympathy is extended to the bereaved.

F. Collins, Britannia Terrace, Jersey-road, Woollahra, has been appointed by the Home Mission Committee to act for N.S.W. in keeping in touch with the World's Conference on Faith and Order. He will gladly supply information as to this movement.

The article appearing on the front page of this issue, entitled "Churches of Christ. Some Information Concerning Them for Thoughtful People," will be republished as an eight-page folder, with suitable introduction. It will be a neat little folder for distribution, and can be had from the Austral at the rate of 1/6 per 100, or 10/- per 1000.

There will be no regular monthly meeting of the Victorian Preachers' Association on Monday, June 1, but on the same date at 10.30 a.m. our Association will meet with the Baptist Ministers' Fraternal in Collins-st. Baptist lecture hall. H. A. Procter is to read a paper on "The Holy Spirit's Personality and Work." A full attendance is requested.

From Russia to Palestine.—A remarkable phenomenon (the *Jewish Chronicle* tells us) is now witnessed in Russia. Many rich Jews have gone to Palestine to spend the Passover holidays there, and hundreds of young Jews have recently left the country to settle in the Holy Land. The emigration through Odessa to Palestine has increased fivefold, and now numbers 250 persons per week.

S.A. S.S. Executive meeting, May 8.—Sunday School organiser proposition still unsolved. Good results reported from schools on Bible School Day. Teachers' library sub-committee reported on requests for books. Scripture examination sub-committee's report adopted. Entries required by July 29. Workers' conference sub-committee reported on conference arrangements for June 8. A busy day is forecasted.—A. L. Read, Hon. Sec. Executive.

Important Notice.—The forthcoming Federal Conference will be held in Adelaide on Sept. 16 and 17. The Federal meetings will follow those of the S.A. State Conference, which close on Sep. 15. Church members throughout the various States should begin to plan so as to be present at the Conference. Large delegations are expected from different parts of the Commonwealth. Let all pray and work to make the Federal Conference this year the very best in the history of our growing movement.—A. C. Rankine, Sec. Fed. Executive.

The secretary of the church at Marrickville, N.S.W., is now Thos. C. Walker, "Copshaw," Woodbury-st., Marrickville.

The building boom still continues in N.S.W. Mosman church expect to open their new building about the beginning of July. Hurstville is having plans prepared and expects to begin soon, and Chatswood expects to be in their home about the end of June. It had been arranged that some of the volunteers should begin to put in the foundations at Chatswood on Saturday, but the wet weather prevented that. This place is making good headway. The first meeting for breaking of bread was held on Jan. 4. Bro. Bagley commenced work on March 1. He has organised the church, made the necessary financial arrangements, purchased the land, and is now building, and expects to have the church housed inside of four months from the time he commenced there.

The grounds of the College of the Bible have recently been added to by the purchase of eight acres of land at the rear of the College buildings. The opportunity having presented itself of obtaining this piece of land at the very low price of £550, the Board of Management thought it would be unwise to let the opportunity pass. A cottage is on the ground, and produces a rental of 12/6 per week. This addition will provide abundance of ground for future needs, and for recreation purposes. The Glen Iris district is being so rapidly built upon that the Board deemed it wise to make this purchase, and so remove the possibility of becoming hemmed in by other, and possibly poor, buildings. This expenditure was not anticipated when making up the 1914 estimate, and the brethren of our churches are urged to contribute as liberally and speedily as possible to College funds.

South Australian Church of Christ S.S. Union Examination.—The Union will hold a Scriptural examination on August 24. Owing to lack of interest there has been a break of two years since the last examination. It is expected that the various schools will take up the matter with renewed vigor, as the permanent benefits received from the close study of a course of Scripture lessons are clear to all who have ever participated. The topic chosen for this year is "The Close of Christ's Ministry," comprising four lessons for children under 9 years (International Lessons for June 21, July 19 and 26, and August 2); six lessons for children of 9 and 10 years (June 14 and 21, July 5, 12, 19, 26); and eight lessons for all competitors 11 years and over (additional lessons, August 2 and 9). The examination is left in the hands of a committee consisting of H. J. Horsell, W. J. and H. R. Taylor. Entries will be received up to and including July 29. Earnest co-operation is expected from the superintendents and officers of the schools in making the examination a success.—H. R. Taylor, for Examination Committee.

"In the Beginning."—At the Victoria Institute, says the *Christian*, Mr. E. Walter Maunder, F.R.A.S., late Superintendent of the Solar Department, Royal Observatory, Greenwich, read a luminous paper on, "The First Chapter of Genesis." Dealing as it does with the Creation, and therefore predating man and the processes of nature, the chapter is nothing less than a Divine revelation. This was made clear by reference to the outstanding terms of the passage: "God spake," "God saw," "God created," "God made," "God appointed," "God gave dominion," "God blessed and sanctified." There is no hint of human observation, for the reason that the facts are beyond the range of science:—"Science can never bring us either to 'the first thing,' or to 'the last thing'; it has no protology and no eschatology. . . . Science deals only with the relation of created thing to thing within the continuity of nature, and can, in no direction, extend its researches to its origin and beginning, its creation." Thus, being shown to describe creative facts beyond the reach of scientific observation, the chapter was lifted above mistaken forms of controversy. Occupying ground peculiarly its own, it presents no conflict with science. In fact, science deals exclusively with secondary causes, which clear thinking must ever distinguish from the work of creation, of which, apart from Divine revelation, we can know nothing.

Correspondence.

THE FEDERAL AGED AND INFIRM EVANGELISTS' TRUST.

Just a few lines to reply to Bro. W. O'Brien. First let me say that I would be obliged if Bro. O'Brien would let me have his address so that I could send him a copy of the Constitution. Any other brother can have a copy on application. The committee welcome suggestions of a practical nature.

Briefly the Endowment scheme is as follows:—Any evangelist who shall pay any sum up to £10 per annum into the fund shall have such payment subsidised as far as the funds of the Trust will permit to an amount equal to the amount paid in, and interest shall be credited to the account of each subscribing evangelist at the rate of 3½ per cent. per annum. The total funds to the credit of a subscribing evangelist may be withdrawn by him on his attaining the age of 65, or at an earlier age in certain circumstances at the discretion of the committee.

As practical examples let me state that £10 per annum paid into the fund for 30 years would amount to, plus compound interest at the rate of 3½ per cent. per annum, £516/4/6, £8 per annum to £412/19/7, and £6 per annum to £309/14/8. To these amounts have to be added the subsidies granted plus interest. It is also worth noting that £600 will purchase an annuity "certain" calculated on a 3½ per cent. basis of £72/2/10 for ten years, should an evangelist desire that, on withdrawing from this fund at 65.

Hoping you will be able to find space in your valuable paper for this explanation, which seems to be needed, and thanking you in advance,—W. H. Hall, Secretary, Aged and Infirm Evangelists' Trust.

N.B.—A circular is in course of preparation on the above matter, and will give full explanations. Same will be addressed to all evangelists for their consideration.

COMING EVENTS.

MAY 24.—Carnegie anniversary services. 12 months since we built our chapel "in a day." 11 a.m., T. W. Smith; 3.30, Special Mother's Day service; 7 p.m., C. R. Hall. Special addresses, special singing—a special day in every way. We'll be glad to see you that day.

MAY 24, 27 and 31.—South Richmond Church of Christ 13th anniversary. May 24, Special services. Tea meeting, May 27, at 6.30 p.m. Public meeting at 8 p.m. Speakers, Mr. W. D. More, and Mr. P. J. Pond. May 31, Farewell services conducted by W. Rothery.

JUNE 2.—Pahran chapel. Farewell meeting to Philip J. Pond. Welcome to J. McGregor Abercrombie. Leading speakers. Musical items. All welcome.

JUNE 3.—North Fitzroy. 41st anniversary of church and completion of 11th year of Bro. Baker's ministry will be celebrated by tea and public meeting Wednesday, June 3. Tea on tables at 6 o'clock; tickets, 1/-; children, 9d. Leading speakers and musical items.

JULY 5-10.—Church of Christ, Wedderburn, Jubilee Celebrations, July 5 to 10. Prominent speakers. All past members invited.

BIRTHS.

JINKS.—On April 15, at Tudor-st., Hamilton, N.S.W.—a daughter (Marion Ethel).

SHERRIFF.—On April 17, at the Beit Maternity Hospital, Bulawayo, South Africa, the wife of John Sherrieff, of a daughter.

DEATHS.

HANGER.—On May 7, suddenly, Edna May, dearly loved and only little daughter of Harry and Myrtle Hanger, and sister of little Rowley, granddaughter of John and Annie Hanger, of Sandringham, and of Clara and the late John Edwin Barnes, of North Carlton, late of Brighton; aged three years and two months.

A lovely little priceless gem
Placed in the Saviour's diadem.

SAXBY.—On April 14, at Taree, Manning River, George Saxby, aged 77.

The Society of Christian Endeavor.

MENDING BROKEN TIES.

May 24 to 30.

Daily Readings.

Finding the way back. Hos. 6: 1-6.
 Restoring the lost chord. Psa. 51: 1-12; 143: 1-12.
 Healing their backslidings. Hos. 14: 1-4; Isa. 57: 15-19.
 "And Peter." Mark 16: 1-7; John 21: 15-19.
 Home again. Luke 15: 11-24.
 Sought thee sorrowing. Luke 2: 43-48; Song of Solomon 5: 2-10.

Topic—Mending Broken Ties. Psalm 85: 1-13; Gal. 6: 1, 2.

Am I strengthening the bonds of attachment to Christ?

Do I pray for those who are in danger of backsliding?

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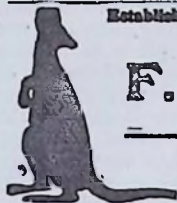
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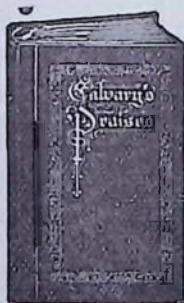
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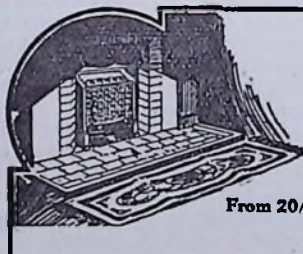
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