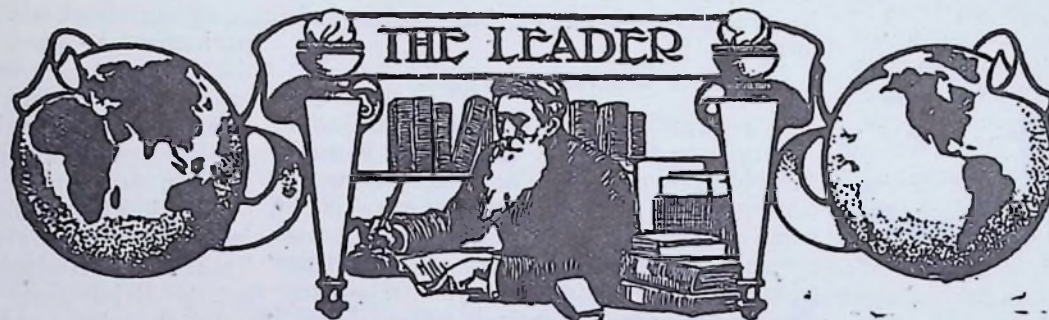


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The gospel itself, centring in Jesus Christ, is a supernatural interposition of God in human history for the ends of redemption. Purge out everything of the nature of miracle, and the bottom is taken from its whole message. Its credit is destroyed.



And so the miracles we find recorded in the Gospels never seem out of place. They fit in so well with the general scheme of revelation and redemption that to take them out would leave great gaping wounds impossible to heal.

THE CREDIBILITY OF MIRACLES.

The recent lectures delivered by Dr. Headlam in St. Paul's Cathedral, Melbourne, have brought again to the front the question of the credibility of miracles. In this case the lecturer aroused discussion by an apparent attempt to minimise the force of the New Testament miracles. It is not our intention, however, to criticise the lecturer, seeing that we have only before us fragmentary statements of what he said. We prefer to deal with the question in a general way. And right at the outset it seems desirable that we should have some sort of definition of what we understand by the word miracle. For upon our conception of the meaning of the word will depend very largely our idea of what a miracle really is. For a long time we have allowed the definition of an unbeliever in the person of David Hume to sway our thoughts. A miracle, he said, implies a violation of the order of the laws of nature. This is a definition we cannot accept, because it assumes that we are acquainted with all the laws of nature when, as a matter of fact, we are only standing upon the threshold of nature and learning its alphabet.

The laws of nature.

Moreover, the statement that a miracle is a violation of the laws of nature, even if true, does not make a miracle impossible; for the simple reason that in our every day life we are constantly violating some law of nature. When we pick up a stone from the ground we violate the law of gravitation. We do so by the introduction of a superior force, or for the time being, a higher law. As a definition of what a miracle is, we regard this explanation as being very far in advance of that given by Hume. What is a miracle to an ignorant savage, is no miracle to civilised and educated men. And what is a miracle to the latter, is only commonplace to heavenly intelligence. Hume's further objection, that miracles are incredible because they are not in accordance with our

human experience, is not one that carries with it any weight. It is equivalent to saying that we will not believe anything we do not know or understand. "The folly of disbelieving what we cannot understand or explain," says Professor Lias, "has been shown to us by various instances. Hume is very much embarrassed by the well-known story of the Indian prince who rejected with scorn the idea that a fluid like water could become solid by the simple withdrawal of heat." And one can understand how the simple African of the forest would reject with scorn the story of the wonderful things done by wireless telegraphy.

A change of front.

Since Hume's time, scepticism has changed its front somewhat. It does not urge now that miracles are impossible, but is content to say with Matthew Arnold, "Miracles do not happen." Commenting on this, Professor Orr says: "If miracles do not happen it is plain enough what becomes of the Bible and its history. The Bible is the history of a *supernatural revelation*, or it is nothing. It is the story of a supernatural economy, in which the power of God, transcending nature for the accomplishment of his great ends, is continually manifested. The gospel itself, centring in Jesus Christ, is a supernatural interposition of God in human history for the ends of redemption. Purge out everything of the nature of miracle, and the bottom is taken from its whole message. Its credit is destroyed." Destructive criticism of the Wellhausen type has attempted to explain the Bible with the supernatural element left out, but its failure to do so has been most signal and complete.

Miracles of the Gospels.

The miracles of the Gospels have a sanity and sobriety about them that we do not find to be the case in other religions. "They have," says Principal Fairbairn, "a sort of natural character, and are neither violent nor abnormal; like Jesus himself, they are,

though supernatural, not contra-natural. For what are the miraculous acts ascribed to him? He heals the blind, the halt, the lame, the sick of the palsy; He brings comfort to the widow who has lost a son, to the Gentile nobleman who mourns a child; He creates joy in the heart of the woman who had sought counsel of many physicians and only grew the worse for all their attempts at healing. He goes through life like a kind of embodied benevolence, creating health and happiness. He incorporates the energies that work against physical evil and for social good. In a sense, His miracles are but transcripts of His character, the symbols of His mind and mission. Without them our picture of His personality would be incomplete."

Never out of place.

And so the miracles we find recorded in the Gospels never seem out of place. They fit in so well with the general scheme of revelation and redemption that to take them out would leave great gaping wounds impossible to heal. The Christ of redemption demands the miraculous. It may be said, and sometimes it is, that the miraculous in the Gospels instead of helping us out of our difficulties only increases them. Their evidential value is disputed, because of the added responsibility of proving their credibility. Nevertheless, they have an evidential value of the greatest importance. This is illustrated in the case of the man sick of the palsy who was brought to Jesus for healing. Looking at the man, the Saviour saw that his greatest need had to do with spiritual healing, and so we hear the words "Son, thy sins be forgiven thee." Easy words to say, but difficult to prove, was the sneer of the scribes and Pharisees. Their line of reasoning, which is easy to follow, was put to confusion when they heard the words, "But that ye may know that the Son of Man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house."

Nothing incongruous.

The Jesus that could not heal physical disease, could scarcely be justified in claiming power to heal the maladies of sin. What kind of reading would it make if the story of the cleansing of the lepers read after this fashion. That in response to their appeal Jesus had said: "I am sorry for your awful condition, but cannot help you. I can only cleanse the soul, not the body." Well, it is clear to us that we would have to look for another Jesus. And so, as we look at the matter, we find there is nothing incongruous in the miracles of Jesus. They are connected with a Divine scheme and are subordinated to its ends. "There is a sparingness and reserve, a dignity, ethical purpose, and reasonableness in the miracles of Scripture—a congruity with the teacher and his message—which puts them in a totally different rank from isolated prodigies. They occur generally at great crises in the history of the kingdom of God."

The greatest miracle.

Jesus Christ himself is the best evidence for the credibility of the miraculous in the Gospels. He himself is the greatest miracle in history. He was something more than man. As Carnegie Simpson says in his "Fact of Christ," "Jesus is not one of the groups of the world's great. Talk about Alexander the Great and Napoleon the Great if you will. Jesus was—as has been said from even the secular point of view—incomparably greater than any of these; yet who would speak of Jesus the Great? Jesus is apart: He is the Only. He is simply Jesus. Nothing could add to that."

Editorial Notes

Increased Cost of Living.

The increase in the cost of living steadily continues. We are scarcely accustomed to the fact of a rise of a penny a pound on meat before another rise is announced, and other necessities of life also manifest a tendency in the same direction. What is the matter? Are trusts and combines manipulating our supplies? Is it the result of the past drought leaving us with depleted herds, or is the scarcity of meat in the world generally so seriously affecting our local market? Whatever the cause, it is not surprising to find the ordinary working man, who has a family to keep and a cruel rent to pay, asking for and obtaining in many cases an increase of wages. Trades Unions are now so powerful and their discipline so good that they are able to command fair wages, and within comparatively recent times there has been a general all-round increase of pay. It may be, too, that in some cases preachers have been thus favored. There are churches considerate enough to raise the preacher's remuneration in view of the ever-

growing demands on his scanty income. But we have heard of no general all-round advance in salaries, and there are not wanting instances within our knowledge of financial embarrassment existing for lack of sufficient pecuniary support. We have heard no rumor or suggestion of a "Preachers' Union" for mutual benefit along this line, nor has any idea of a "strike" for higher pay been mooted, but we are sure that all thoughtful brethren will realise that increased expenditure necessitates increased income, and no church would desire to see its preacher embarrassed to make ends meet.

A Coming Struggle.

A referendum is to be taken in South Australia on the matter of the early closing of public-house bars. The present hour of closing is 11 p.m., and the Temperance party will vote for 6. Should they not secure a majority, the 6 o'clock votes will be added to those in favor of 7, 8, 9, or 10, until a majority is reached. The Drink party, of course, will go solidly for 11, and spend money lavishly to gain their object. The parties are marshalling their forces; and the fight will become fast and furious within the next few months. We are glad to notice that in W.A. there is a powerful agitation to secure such a referendum, and that the matter is being discussed in other States. It surely requires no great intellectual ability to realise the unfairness of the present system to the general tradesman or storekeeper. In providing the necessities and comforts of life, he has to compete with the publican whose business it is to dispense the greatest source of misery, degradation and crime. The law prohibits the grocer from selling a pound of tea after 6 under heavy penalty, and we readily assent to this on the plea that it is for the benefit of the worker, even though the purchaser is inconvenienced. But in the public house the barman has to work till 11, with the result that drinkers themselves, their wives and families, and the man engaged in commerce all suffer. It is patent to all that the greater amount of drinking is done at night, when the money that should be expended in honest trade for the benefit of the family goes into the publican's till, and he gains at the expense of the storekeeper. It will be a fight between right and wrong, between the powers of light and darkness, between the friends of the home and the friends of the brewer. No Christian can possibly doubt how to vote on this question.

Next October in New Zealand.

Steadily, surely, the advocates of Reform are bringing their influence to bear with telling effect on the drink question. In almost every part of the world the temperance sentiment is gaining ground. In Canada, Scandinavia, the United Kingdom, various other parts of Europe, the United States, New Zealand and Australia, the forces are closing in on the great foe of humanity. Even the advocates of drink themselves have to admit, and do in many cases freely

admit, that their outlook is gloomy in the extreme. It is quite within the range of practical politics that the importation, manufacture and sale of intoxicants will be prohibited within the United States by 1920. This is the battle cry of the Reformers, who were never so united, so powerful, or so enthusiastic. In New Zealand the votes for the National prohibition of drink in 1911, numbered 259,943, being a clear majority of 54,282, but the undemocratic and unjust requirement of a three-fifths majority prevented the will of the people becoming law. A strong effort will be made in the present parliament to have the matter settled at the poll next October by a simple majority vote or, say, 55 per cent. of the votes polled. Had such a law existed in 1911 the Dominion would have gone "dry," but even if such an Act is not passed, the advocates of prohibition have only to gain an increase of five per cent. on last poll to secure victory. From every standpoint the outlook is bright, but the Drink party will strain every nerve to avert defeat, and "money talks." Matters will be particularly lively in New Zealand for the next four or five months. It may be that New Zealand will lead the world in Temperance Reform next October.

"*Laborare est orare.*" 'To labor is to pray. Work is religion, but not all work, not work that is grudgingly and carelessly and meanly done, but work that is done faithfully, generously, handsomely, work that is a joy both to the doer and to the person for whom the work is done. Such work as this bears an invisible flower and fruit—the flower and fruit of character, of moral worth.—J. W. Chadwick.

So Many Things.

So many things to do,
So short the days;
So many duties lead
Through unknown ways.
One step thou canst but see,
But, faithful still,
Take it all trustfully
At His dear will.

So many things to do.
Then, day by day,
With willing heart and true,
Make glad the way
Where'er thy footsteps lead,
That light may shine
To help another's need,
While blessing thine.

So many things to do,
But, hour by hour,
God will thy strength renew—
Thy failing power.
Take hold of His dear hand
And forward go;
Thou mayst not understand,
But He doth know.—*Selected.*



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

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

Concluded.

Church History and Comparative Religions are other fruitful fields of study, and they will be of growing help to us in setting forth the supreme excellence of the religion of Jesus Christ and the church as it was in its simplicity and purity at the beginning. Among scientific subjects the minister of the gospel will find abundant food for mental development. The day has passed when science and the Bible are considered contradictory. Rather do we find that they are complementary, for science is really the true knowledge of things as they are or as they have come to be. Science gives the truth about things, and no truth can be contradictory to the truth of God—who is truth indeed. Geology, botany, physics, physiology, will only give us a greater admiration for God and his Word and lead us more intelligently to say, How wonderful are all his works, and his ways past finding out. Our intellectual side should have a knowledge of sociology and kindred philosophical studies that will bring us into vital touch with the conditions that exist, and the proposed remedies of men. A preacher that counts in a community is one who is alive to varying human needs, not only spiritually but physically and socially, and by constant reading and an intelligent grasp of living themes we shall fit ourselves as workmen that need not be ashamed. After all that I have said I would emphasise beyond all else that we should be men of the one Book. All else is only an aid to the better understanding, and the clearer exposition to the people that hear us, of the Book above every book. And if our reading and education is not helping us to a stronger faith, a deeper love, and to more ably proclaim his word then we are of all men most miserable. We shall become ministerial nonentities, and our power will have gone from us.

Would you permit me to close this portion of my talk with a few words of caution which I might call "intellectual don'ts."

1. Don't plagiarise; do not be an intellectual thief. Absorb all you can and make knowledge real and part of yourself, but don't use other people's brains and pose as intellectual and profound. Have the intellectual honesty to acknowledge your sources and use them to help you, not as though they originated with you. A preacher who depends on the *Homiletical Review* and sermon volumes and unblushingly uses them for his own, is not honest with himself or those he robs. He will find himself lost in

a little while, and will make little progress in his work.

2. Don't pose or pretend. This is also dishonest and dangerous. So many pose as authorities on higher criticism that know so little of it. It is a dangerous tool at any time. I have known men discuss Hebrew derivations and variations with profound unction who do not know the Hebrew alphabet. Do not pose as a Greek authority. Prof. C. L. Loos, after 50 years' teaching Greek, said "I do not quote Greek to the people. I leave that to new beginners, gentlemen." Do not pose as an educated and cultured man, or become such a crank on one subject as to lead people to presume you are a "modern specialist." People soon find out the cultured man without being told, and after all when we have learned all we can in this little life we are still ignorant and unworthy servants compared with so many. The most educated will "put the fodder where the sheep can find it."

I once had a dread of meeting Professor McGarvey, for I felt I would seem as nothing in the presence of such an intellectual giant. But I felt the attraction of his Christlike humility, and we soon talked together as father and son who were both seekers after truth and after God.

3. Don't imitate any other person. Just be natural. One writer has said, "God never made two preachers alike. If two were alike one was a poor imitation of the other." I once heard a young man imitating Sam Jones, and I felt sorry for him. I never wished to hear Sam Jones after that. We will do best to be what God has made us and what by his grace we can become as we grow in his service.

4. Don't be lazy. So many start well and are hindered. We become satisfied that we have sufficient to last, and we cease to keep up our studies. A preacher should have an annual burning or a constant revision of old sermons. They are the devil's temptation to intellectual laziness. We should not grow weary in our work, nor exchange our intellectual responsibilities for lesser things. C. H. Spurgeon once preached about such people, and used the quaint text, "I was unto them a thing that took the yoke from their jaws and laid meat unto them." He illustrated this by a Cornhill carrier who, when he got to the top of the hill, loosened the harness and put the nose bag on his horse. This is how some preachers do. They loosen their intellectual restraint and put light literature or none at

all before themselves, and then wonder why they lose their grip. We need intellectual recreation as we do physical, but let us not be unbalanced, but always preserve our intellectual self-respect. It is so easy for us to fall into temptation, for we are really custodians of our own time, but let us use time for our own improvement, that we may not be ashamed, but approved workmen, as far as we are able to be, in knowledge and wisdom and spiritual understanding.

III. But I must briefly refer now to the social side of a preacher. This may be called the field for the exercise of personality. It may seem of lesser importance than other qualifications, but it goes a long way toward success. A great many preachers are social failures, and unless they are very strong intellectually they fail to accomplish what they otherwise would; in fact they are handicapped almost to the point of failure. Under this side we must consider the pastoral work of a preacher. A man who is unable to visit acceptably is not likely to do a great deal. I have talked to preachers just starting their work who confess that visitation is a bore to them. Perhaps they have been brought up in a studious home life, in some rural district, and have not the desire to move out among the people. But this is essential to personal work, and to the care of the sick and aged, old and young. We can find out very little about our people by studying in our study, or even preaching to them. We find the best sermons in the affairs of life. The homes and struggles of the people, their problems, sorrows and joys will furnish us with food for the most helpful discourses. Even our public prayers will be aided by visitation. Paul learned what it was for a cultured and proud minded Pharisee to become all things to all men that he might win them for Christ. There is no way I know of cultivating the art of visiting like visiting. We must get out and mix with men and women. Practice will enable us to find the door to their hearts. We will find the point of contact like Jesus did, and people will talk with us—even the worst of them—as the woman did to Jesus at Samaria's well. Some preachers are so out of touch with their flock, even sometimes to the point of discourtesy or abruptness that is injurious to their work. Our beloved T. J. Gore learns the names of all the children in the school and in every home. He calls them by name as Jesus did, and they know his voice and love him. What a great influence a man has who, like the parson in Goldsmith's deserted village, becomes beloved by the young and old.

The service passed; around the pious man,
With steady zeal each loyal rustic ran;
Even children followed with endearing wile,
And plucked his gown to share the good man's smile.

Mark Collis keeps a book with the names of his members, and their children, and their occupation, and sundry marks of interest about them all. No wonder they call him "Father Mark."

This leads me to say that a preacher loses nothing by entering heartily into every good

work that is for the betterment of the community. He can in this link up his people to that which helps them as well as that in which they can help.

Dr. E. L. Powell is the first citizen of the big city of Louisville, Kentucky, and could be elected to the legislature if he wished. He has sought to be a man of help to the people. Jesus himself found his greatest field of usefulness in the home or on the wayside where the common people heard him gladly. Even in wholesome pleasures we may join, and oftentimes in them we will find a place to devoutly serve our Master. The fact is that the Church is facing the problem of reaching the masses, and a preacher who can mingle with the young in their games, and with the old in their homes, is going a long way to solve the solution of how to get men to come to church, and will eventually win many for the Saviour. All kinds of society are calling for us. Few men are more sought after than the preacher, despite his faults. Among young and old, rich and poor, sick and sorrowing; in the chamber of living and dead we are needed. We go there on business for our King. Let us not shirk this, even if it is hard, but seek to be worthy followers of him who went about doing good. There is no life that brings more joy than ours in this world.

IV. Lastly and most important is the spiritual life of the preacher. This is his most fragrant influence. What we are will tell for even more than what we say. Without a deep spirituality we will be as sounding brass and tinkling cymbals. There is no work in which there is such a call for character as well as fitness in other ways than in the Christian ministry. Other trades or professions may depend almost exclusively on other things, and character be secondary. An engineer may be a rogue, but an efficient engineer, and because of his ability men will seek for him. Carpenters, tailors, jewellers, may be expert at their trade, and perhaps character would not interfere with the class of work they do. A lawyer or doctor may prosper in his profession, and accomplish the making of money, despite a questionable life, though even with all these character may count for much. In the solemn calling of a minister of the gospel it is character that is the supreme factor either in success or failure. This is doubtless the divinely appointed way of our influencing men. Sometimes we might wish to be literally in the background, and only our words or our Master's message be heard; but he has wisely decreed to speak largely through our lives. We must accept this solemn obligation and remember always that we are to be as the salt of the earth and the light of the world; nor is there any work in which there is so much temptation and public criticism to hurt or defame a life as in the Christian ministry. Satan seeks always the overthrow of Christian leaders, and how many there are who have fallen through his cunning. Yet we must be glad to admit as well that there is no life that should and does offer so much help and so much opportunity for spiritual culture as

the life we seek to live each day in the fellowship of our ever present Lord. This must be our objective above all things. To wear the white flower of a blameless life. Our strength will be as the strength of ten if ourselves are pure.

There is a great temptation to professionalism in the Christian ministry, and for leniency to ourselves. God wants men who really have felt his call, and are prepared in his presence. Did you ever study the call of God's prophets and teachers in Old Testament times? Dean Church says: "One great part of the history of the Bible is the history of calls." How God prepared Moses, Joshua, Samuel, David, Isaiah, Amos, Jeremiah, Saul of Tarsus in the most thorough and impressive way to feel that they were his messengers, ambassadors for God. We, too, are called of him, and none should preach unless they have realised his divine call. As R. W. Barbor says, "We must go to our work with spiritual earnestness. Our mission is for time and eternity; speak to men's fleeting hopes and passing interests; speak also to their grey hairs and midnight hours." The mechanical or intellectual preacher may please the people, but he will never convert them. It takes spiritually prepared and deadly earnest men, who find their message when waiting in the presence of God, to lead men to him. The most essential of all culture is soul culture. We will not fail to shine out if we keep in touch with the power house. There is a beautiful incident in the life of Dr. J. A. Bengel, the great commentator. A student anxious to see him before he retired, secreted himself behind the drapery in his study. The old professor read the Word for half an hour, and then just bowed his head and said, "Good-night, Father; we are on the same old terms." How near we may live to him, and yet even for our own selves is it not sometimes our experience that we get out of touch, and we feel that we are missing the old passion and the old love we once had. We feel how helpless we are to move things as we used to, and then it is we find how far we have gotten from the cross. If you will pardon a personal reference: Once when I felt I was getting out of touch I got a copy of W. M. Clow's fine book, "The Cross in Christian Experience." It was good to me, and I got back closer to the centre, and came more really into the holiest of all. I had just gotten to the place when the practical and philosophical had taken first place, and the rush of things gave less time for the silent places. After all, brethren, higher criticism, intellectualism, and the purely ethical in religion, will not satisfy men who are seeking for the Bread of Life, nor will it enrich our own souls. Our strength must still be from the Father's presence, and our supreme motive to bring whom we have received the atonement. This is our essential, that we tarry with him, that our own hearts may first burn within us, and then we may go to tell his disciples, or as apostles to preach to the lost. We may not all be able to gain a college training, but we can be men of God that have

learned at his feet the way of his own choosing. The theme of this Conference is soul-winning. May we gather a fresh inspiration as we sit at his feet and go out to win the lost for him.

We shall have our difficulties, and no life is worth living that has not struggles to develop and strengthen it. If men see in us that we are men four-square—living with him, learning of him, filled with the one passion to yield body, mind, soul and spirit to him, we shall not fail, but will go forth conquering and to conquer, and will stand without regret before our Saviour and Lord at last as men who have played well our part and are approved unto God.

Systematic Mission Work.

The plea of the Churches of Christ, combining as it does a clear gospel with a call to union on practical lines, is the grandest on earth. It has proved itself successful where human pleas have failed. It warrants our best efforts in advertising it as a message from God. It is not enough that we pay selected men to devote their whole time to gospel work; these men cannot alone cope with it. The work grows ahead of them, new workers must be made that the new demands may be met. The evangelists of to-morrow must be made of the young men of to-day. It is not sufficient that a young man should feel a desire to preach—that desire should be put to a practical test before he spends valuable time and money in trying to develop what is not there—the gift to preach.

Our Methodist friends have demonstrated what can be done by the local preacher. If an imperfectly presented plea is sufficient to enthuse that body and send its volunteer preachers throughout the land, should not the more Scriptural plea we are able to present thrill our young manhood with a burning desire for service. Where the desire is, as a rule there is ability, greater or less. With unlimited opportunities the law of the survival of the fittest will differentiate the greater from the less, and give us a larger field for selection of the fittest, while those of lesser gifts will supplement the labors of the more gifted.

Every church member should have the opportunity of proving his or her worth in some sphere of church work, more particularly mission work. If all do not rise to great efficiency, they will at least have helped themselves in the trying, and incidentally added their little to the usefulness of the church.

In New South Wales we are endeavoring to inaugurate choir and mission bands to assist the present workers in the field, and raise up others for future developments. The churches in the metropolitan district are invited to a united meeting in the City Temple, Campbell-st., Sydney, on Monday evening, June 8, when a plan of campaign will be submitted and discussed. All who can sing and all who have a desire to assist mission work in any way, are welcome. No limit as to age, except the first and second childhoods.—Alan Price, Conf. President.

Mission Study School

[Held at Springwood, N.S.W., Easter, 1914.]

By M. Oldfield.

A wonderful time of blessing was again experienced at Springwood, 1914, when the school, if anything, was even greater than Springwood, 1913. For one thing, our numbers were larger, being 85, as against 70 last year. In 1913 there were only four representatives of the Churches of Christ, while this year there were seven, only one of the number having been at last year's school.

The ladies were again accommodated at the Springwood Ladies' College, and the large house next door had been rented for the use of the gentlemen, which was a great improvement on last year's camping.

The programme was much the same as before, with this exception, that the morning devotional was held after breakfast instead of before, as previously in the same delightfully informal fashion on the lawn, and yet more truly reverent one could hardly imagine.

After prayers the whole assembly divided into seven groups, with a leader to each group, for Bible study, taking as our text book, "Studies in the Holy Spirit," by Mr. J. T. Lawton, M.A. This was most helpful, and opened up an altogether new phase of the spiritual life to the majority of the students. After this most profitable hour, the whole company again divided into three sections with a leader to each, for Conference *re* mission study methods, forming of circles, leadership, training, etc., which was most helpful to those desirous of learning how to lead circles in the most effective way. An hour slipped away all too quickly in this very enjoyable Conference, when we sat around our leader, on rugs or chairs, under the lovely blue sky, or in the shade of tall pine trees. Again the party divided into seven groups for mission study, our subject being "The Kingdom in the Pacific," by Mr. F. H. L. Paton, M.A., and a new responsibility was realised by the members when they understood the great need for evangelisation in these islands, which are our near neighbors.

In this profitable manner our mornings were spent, and all were ready for the good dinner provided at 1 o'clock, and did ample justice to it. The afternoons were spent just as you liked, either preparing for the next day's study, or being lazy, or walking in parties to the beautiful places within easy walking distance.

Meal times as a rule were very lively, and quite a desirable feature of the school, giving the needed relaxation between studies. So, while our mornings were spent in work, the afternoons in recreation, our evenings were reserved for inspiration, and it was a very real inspiration to hear those wonderful addresses and lectures.

Each evening Mr. N. J. Cocks gave a delightfully interesting talk on "The Great Elements of Personality," and showed us the wonder of the "Self," as body, mind, heart, soul and spirit, taking one subject for each night of the school.

Then came the series of lectures and papers on "Comparative Religions," comparing "Hinduism" by Miss Lilian Knights (paper); "Buddhism" by Mr. L. B. Radford, M.A., D.D. (paper); "Mohammedanism" by Mr. G. W. Thatcher, M.A., B.D. (paper); "The Inadequacy of Non-Christian Religions" by Principal Davies, M.A. (lecture), with "Christ the only Light of the World," by Dr. Digges la Touche, M.A., and never before has the writer heard a more masterly gospel address.

Each day was closed by a devotional address from Mr. David Ross, M.A., of St. Kilda, Melbourne, who made us realise that God has a purpose for each life entrusted to him.

Then came the singing of the closing hymn, and the Benediction was pronounced, and lastly came that time of marvellous silence, which none of us will ever forget. How long we stood I know not, but I do know that we stood until every sound had died away, and only the presence of God was realised. We stood before him who loved us and gave his only begotten Son to die for us, and in the strength of that silence each one is trying to live the life that He would have us live, that He may be glorified.

Correspondence.

N.Z. BIBLE IN SCHOOLS. MISREPRESENTATION.

Intentional misrepresentation is not an unknown weapon in controversy, but surely it is a thing to be abhorred of all Christians. In the report of the Auckland Conference in the "Christian" of April 30, in a reference to the Bible in Schools, there is what I take to be some *unintentional* misrepresentation. There is much in the report—although it only occupies about a dozen lines—that would easily convey a wrong impression to those who do not know what the N.Z. Bible in Schools' League's proposals really are. I refer, however, to only one point thus expressed: "Strong objection was made...and distrust expressed...because of...their non use of the power the present Act gives to all of giving Biblical lessons in the schools after the secular teaching." This clearly misrepresents the position. "The present (Education) Act" does *not* give power to *any*, much less "to all of giving Biblical lessons in the schools." Any such lessons now being given in any of our primary schools are given through special dispensations of grace on the part of Education Boards and School Committees, and not because of any right or power conferred by the Education Act. The Bible in Schools' League publishes the following important statement on this very point:—

"Both Education Boards and School Committees have repeatedly refused to give facilities for such meagre opportunities as the 'Nelson System' has hitherto afforded. Amongst other Boards refusing are Auckland and Wellington. These two Boards alone control the education of 62,426 children. An example occurred in the case of Newtown School Committee (March, 1914). The Ministers' Association of Wellington South desired permission to give religious instruction, because they believed that by demonstrating the feasibility of the scheme other schools would adopt it. The Committee not only refused to grant the permission, but the Chairman of the School Committee publicly stated that he questioned if the ministers were in earnest."

It is, of course, a fact that many who support the League's proposals have not sought permission from Education Boards and School Committees to give Bible instruction in the school buildings outside of legal school hours—and that is really all that Boards and Committees have

power to do under the Act. The Act excludes the Bible—God's Book—from our primary schools, and neither Boards nor Committees have power to put it in. The amazing thing is that we Christian folk tamely and unprotestingly submit to this condition of things, a state of affairs that must gladden the heart of all who hate or fear the Bible.

It is conceivable that those who have not sought the use of school buildings outside of school hours to give Biblical teaching to the children, are quite persuaded of the inadequacy, if not of the absolute futility of attempting to meet the need along that line, and that they look upon any attempt to do so as labor lost, and as a hindrance to the introduction of a more effective and satisfactory system. Further, it is distinctly unfair and unjust to make such a charge general against the members of the Bible in Schools' League, for many of its most enthusiastic supporters are those who are doing all they can along this line, and who know from actual experience how utterly inadequate and unsatisfactory it is.

Brethren, if you feel in conscience bound to fight the League's proposals, "play the game" and fight fair.—T. J. Bull, Invercargill, N.Z., May 11.

AGED AND INFIRM EVANGELISTS' TRUST.

W. J. O'Brien, in discussing the above Trust, says of the evangelists: "As they are the people to be benefited they should contribute a reasonable percentage, say 2½ to 4 per cent. per annum, payable quarterly." He does not say of what this is to be a percentage. If all his "certain suggestions" offered "some six years or so ago" were distinguished by the same ambiguity we could easily understand why they "were laid to rest in the waste paper basket."

Assuming that he is suggesting a tax on salaries, I would like to state that this is impracticable as far as most preachers are concerned. The Trust invites preachers to invest in the funds, but few have done so, simply because they cannot, especially those whose lives are insured, and these are in the majority. I have heard only one preacher express his intention of doing so, but he was in receipt of a salary just about double that of the average preacher. That 2½ or 4 per cent. is more valuable as a present asset than as prospective benefit. There are 22 preachers in this State (N.S.W.). The average weekly salary of these men is £3/15/-. Thirteen receive from £2



Choir of the Church of Christ, Swanston-st., Melbourne, Vic.

10/- to £3/10/-, five above £3/10/- to £4/10/-, and four over £4/10/-. Most of them pay £1 or more per week for rent. Deduct this from the average salary, and £2/15/- remains. On this the married man must support himself and wife and children, keep an hospitable home, in most cases pay train and tram fares, postages, etc., arising out of his work, keep up-to-date in his reading, and generally try to maintain the state of a professional man on a salary that is smaller than that of a bricklayer or hodcarrier. If his clothes be shabby the church soon tires of him, because a shabby preacher is a bad advertisement for the church, and it is easier to be ashamed of the preacher than of the salary paid to him.

As Bro. O'Brien is in "a responsible position" in a large financial institution, presumably he draws a good salary, and knows little of the practical financial problems of the average preacher. No! Bro. O'Brien, you should not take it out of the poor preacher. He needs that percentage for clothes, or books, or to pay for his daughter's music lesson. He might obtain a church at more than £3/15/- per week if he had a daughter who could sing and play, and of course as the church pays him a "salary" it has a perfect right to his home and the services of his wife and family.—I am, etc.,—Waratah.

N.S.W. Home Mission Notes.

By H. G. Payne.

From June 1 W. Gale, Penshurst-st., Willoughby, will be the Organiser of the Home Mission Committee. Will all concerned please note this?

Work in the new field at Chatswood is making splendid headway. By the time these notes are in print the foundations of the building will be laid and the walls beginning to rise. In a few weeks the building, which is being erected mainly by voluntary labor, will be completed. The total value of the land and temporary chapel will be £610. The chapel is being built so as to leave room for a larger one to be placed in front of it when the development of the church demands this.

In accordance with the recommendation of Conference an attempt is being made to locate a preacher at Hurstville. Engagement has been offered to an evangelist.

At a meeting to be held in the City Temple at 7.45 p.m. on Monday, June 8, it is intended to inaugurate a Mission Band and combined choir. The objects are to organise and train a number of speakers who could assist needy fields, and to form a choir to assist missions and other special efforts.

J. Clydesdale has ended his work at Erskineville. He reports two additions by faith and baptism for his last month.

A sub-committee of three is being appointed at Newcastle to investigate and report on the best means of initiating a forward movement in that district.

P. J. Pond will commence at Erskineville-St. Peters on June 1.

Geo. Woolnough (June-Marrar) is opening up a promising work at Winchenden Vale.

The Bible School at Lilyville is making rapid progress. Tenders had been called for a kindergarten room, but the growth of the primary department between the time of preparing plans and calling tenders demonstrated the need of a larger room.

At Hornsby the provision for the school made last year when the chapel was enlarged was thought to be adequate, but the kindergarten class is overflowing its room, and a larger room is needed to accommodate the little ones, and as a club room for the Kappa Sigma Pi, which also is growing.

Belmore is doing well. A Bible School rally has increased the enrolment to over 200.

The Home Mission Committee is asking Home Mission church officers to send through their secretaries quarterly reports of the work done. This will be supplementary to the evangelists' reports.

Evidence of the value of Home Mission work is found in the fact that all the churches in New South Wales who are either building or about to build, are Home Mission churches.

The transient joy of the credit balance in the funds of the Committee at the beginning of March has vanished. The intervening time has turned the credit into a debit of £75/17/5.

The appeals for help have been so insistent that we have responded freely. This year will be strenuous, and the liberal help of the brethren is bespoken. There's no time like the present time for brethren to redeem Conference promises.

"This is the nick of time. Doors are open everywhere. Opportunities multiply. Appeals come in flocks. The field is ripe and ready. We only need now sickles and reapers and funds, and we shall have such a harvest festival and such music of reaping as will fill our hearts with joy."

A Prayer.

Through every minute of this day,
Be with me, Lord!
Through every day of all this week,
Be with me, Lord!
Through every week of all this year,
Be with me, Lord!
Through all the years of all this life,
Be with me, Lord!

So shall the days and weeks and years
Be threaded on a golden cord,
And all draw on with sweet accord
Unto Thy fulness, Lord;
That so, when time is past,
By grace, I may at last
Be with Thee, Lord!

—John Oxenham.

White Robes and Palms.

By J. H. Jowett.

All the members of the great company which stood before the throne and before the Lamb carried "palms in their hands." The palm was a favorite symbol of the Hebrew people. Perhaps its gracefulness, its queenliness, its faithful endurance throughout the changing seasons, had made the people regard it as a beautiful and persistent friend. It was used as a symbol of conquest and sovereignty, and as such it has come down to our own day. We speak of a man as "taking the palm," by which we indicate that, after making a comparison, we decide that among many men this man is the victor, the best. So the palm is the emblem of conquest. This multitude "whom no man could number," comprising every nation and every tongue, bear palms in their hands. What have they conquered? Self. Each has dethroned himself that he may crown his brother. By love they serve one another. Family life is impossible when each member is self-assertive, and constitutes a force of personal aggression. Family life is possible and beautiful when every member carries a palm, a symbol that self is merged and lost in the welfare of the whole.

Happily, they who have washed their robes in the cleansing energies of the Christ, appropriate the Master's Spirit, and in the constraining power of His crucifixion are willing and ready to crucify themselves. They who wash in His blood acquire the spirit of sacrifice, and sacrifice self. They who wear the white robes also bear the palm.

We may know that all is right with us so long as we can hear the music of God at the heart of things.—M. Franklin Ham.

What Makes an Ideal Home?

If we leave God out, our most perfect home will be but like a marble statue, with all the grace and beauty of life, but having neither breath nor heart-throb.

If we would make our homes truly Christian homes, our daily lives must be like our daily prayers. If the members of the family wrangle and quarrel, the fact that the father is a minister or an elder, and the mother president of a Dorcas Society or secretary of an association to send the gospel to China, does not make the home religious. If a blessing is asked at the table before the meal begins, and if then, instead of a cheerful and affectionate conversation, the table talk is made up of fault-finding with the food, of ill-tempered disputes and acrimonious bickerings, the asking of a blessing scarcely makes the intercourse Christian. If family worship is observed with scrupulous fidelity, and the members rise from their knees to violate the simplest lessons of love and kindness in their fellowship as a household, the fact that there is family worship does not make a Christian home. The prayers must be lived. Aspiration must be translated into achievement. The Christian lessons must find their way into the heart and into the speech and conduct.—J. R. Miller.

Sisters' Department.

QUEENSLAND.

Secretary, Miss Helsdon, "Westfield," Albion.

"She hath done what she could."

The Women's Conference Executive met at Ann-st. chapel on May 1, the President, Mrs. Nightingale, presiding.

Mrs. Bignill conducted the devotional exercises.

We were pleased to welcome new and old delegates.

Conference accounts were passed for payment.

It was decided that we hold a Home Mission Rally in August, during Show week; date not fixed.

A plan was brought before the Executive and accepted for the raising of £100 for Home Missions during this year. The next meeting of the Executive will be held in the chapel, Ann-st., on June 5, at 2 o'clock prompt. All sisters cordially invited.—M. Helsdon, Sec.

ACKNOWLEDGMENTS.

N.S.W. HOME MISSION FUND.

From Churches toward Preachers: Lidcombe, to April 23, £16; June, to March 22, £2.

From Churches, per Collectors: Belmore, £1 5/2; Auburn, £1/13/8; Narrabri, 19/6; Marrickville, 15/6; Mosman, £3/14/5; Hurstville, 19/2; North Sydney, £1/1/-; Hornsby, £2/7/6.

Individual Contributions: E. J. Saxby, Taree, £1; L. Rossell, Petersham, £10; R. T. Wilson, Yerranderie, 3/6; Anonymous, £20.

Conference Contributions: Mosman, 10/-; Marrickville, £1; Bangalow, 10/-; Balmain, 10/-; Wingham, 10/-; Lilyville, 10/-; Seven Hills, 10/-; Gilgandra, 10/6; Killabakh, 10/-; Hornsby, 10/-; Lidcombe, 10/-; Hurstville, 10/-; Merewether, 10/-; Belmore, 10/-; Taree, £1.

Annual Offering: North Sydney, £3/5/-; Auburn, additional, 3/6; Taree, £6/9/-; Lismore, additional, £1; Wagga, £1/11/-.

Other Receipts: Advance a/c, £4; Sisters' Conference, £5/6/9; Conference Offering, £16/16/6; Sundries, 9/-.

To May 18, £109/10/8.

Raleigh Park,
Kensington.

Chas. J. Lea,
Treasurer.

In the Realm of the Bible School

THE FRIEND OF SINNERS.

Sunday School Lesson for June 14,
Luke 18: 9-14; 19: 1-10.

A. R. Main, M.A.

Our lesson falls into two parts—the Parable of the Publican, and the story of Zacchæus. Both emphasise the same lesson, and hence, though there was a time interval between the two, they are rightly grouped together. They show Jesus as the friend of sinners, and remind us that He, the Good Physician, came to those who were sick, came not to call the righteous, but sinners, to repentance.

The Pharisee and the publican.

Two went up to the temple to pray. Both did it—one with himself, the other to God. "The one counts his virtues; the other cannot count his sins." The picture Jesus gives has burned itself into men's minds; we have now two types of men, the self-righteous Pharisee, and the humble contrite publican.

Luke, who alone records the incident, tells us the class to whom the parable was spoken. It was for "certain which trusted in themselves that they were righteous, and set all others at naught." It is generally agreed that these were Pharisees, though this is not stated. It has to be admitted that it was the Pharisees who did these two detestable things—counted themselves excellent people, and therefore inevitably safe because they rigidly obeyed the precepts of a code of laws having to do with external and ceremonial matters, a code largely devised by themselves and their fathers; and, worse, despised others who did not do so. They counted the people who knew not the law as cursed (John 7: 49); the touch of a publican's garment would mean contamination. Yet let us not forget that this parable would be just as applicable to and full of meaning for anyone who showed these tendencies. May not some of us who are members of the church which Jesus loved be in danger of these sins. Do we not need the lesson to despise no one for whom Jesus died? It is good to be as strict as you can with yourself, but also good to be as charitable as you can in your interpretation of the conduct of others.

If we study the two prayers in detail we shall find that Crashaw's familiar words are pertinent:

"Two went to pray; oh, rather say,
One went to brag, th' other to pray.
One stands up close, and treads on high,
Where th' other dares not send his eye.
One nearer to God's altar trod,
The other to the altar's God."

The Pharisee's prayer exhibits the faults of the class to whom the Lord spoke. The repetition of "I" shows his conceit and self-righteousness. The very word used to express his standing tells us of a pose. (Since the publican also stood, and since standing was fairly generally an attribute in prayer, let no one blame the Pharisee for merely standing; but Vincent in his Word Studies declares that the word used here of the Pharisee means *stationed himself, struck an attitude, ostentatiously.*) The prayer is largely a catalogue of

works, and of works of supererogation. He alleges not only that he kept the written law *re* fasting, but he fasted every Monday and Thursday—how good to do above what was demanded! He tithed all he possessed. The alleged prayer prays for nothing: it is a catalogue of virtues. The worst feature of it is the way in which the Pharisee found in others' conduct, and particularly in that of his fellow-sinner, the publican, an unlovely background which would throw into bolder relief his own bright, beautiful life.

The publican's prayer is a contrast in every way. He stood afar off, as if conscious that he was unworthy to approach close to the place of God's special presence (or perhaps, which would equally show humility, to the holy Pharisee). He stood with downcast eyes: posture reveals the thought of the heart often. He was abashed; he could not see other men to contrast them with himself. He indulges in no self-congratulation; he makes one petition: "God be merciful to me, a sinner" (or "the sinner"). Thought of others is forgotten when a sinner realises his sin and need of God the Saviour. One has said, that one was so thankful that he forgot to pray; the other so prayed that he could give thanks. We have the word of Christ for it that the publican went away justified rather than the Pharisee.

The lessons of this parable are numerous and obvious. It tells us something of correct standards. Let us measure ourselves by God's holiness and law, as did the penitent publican, and not by sinful men. No external decorum will avail where there is no recognition of a heart need. A person is saved by grace, not by self-righteousness. God regards no man's person, but he ever regards the prayer of the contrite soul. When the Duke of Kent, the father of Queen Victoria, once expressed a concern for his soul, his physician mentioned his honorable conduct in his distinguished situation, but he stopped him, saying, "No; remember that if I am going to be saved, it is not as a prince, but as a sinner." The parable teaches us how to approach God. It tells us how to pray. It shows us the spirit which leads to the kingdom. Well with all men if they so read their hearts and needs as to say with Grotius, "I am that publican."

A publican won.

The story of Zacchæus is also peculiar to Luke. Jericho was the site of a big custom house, where were paid the export and import duties and the imposts on local produce. Zacchæus was a chief publican, or tax-gatherer. Such a man had abundant opportunity for enriching himself, and Zacchæus "was rich" (v. 2). It is impossible to say to what extent Zacchæus was guilty of the peculiar sins of his class. One has called him "an arch extortioner; a dwarf in stature, but a giant in oppression." We have no proof of this. Because publicans as a class were debased, it does not follow that each was. Probably Zacchæus was extortionate (v. 8); but his own calculation, if accurate, implies that, supposing he had not a penny left after carrying out his new resolution, he did not gain more than one-eighth of his

money in a tainted way. To the Jews, he, as all publicans, was a "sinner"; but the Jews treated as outcasts all who took this service under the hated Roman rule.

Zacchæus wished to see Jesus, possibly partly through curiosity; probably also because he knew of Jesus' sympathy with his class. He may have heard by report of Jesus' teaching; and of the remarkable fact that one of the twelve apostles was Matthew a publican.

It has been suggested that the subject of this Scripture is salvation by triumph over hindrances. Some of these obstacles were: (1) Small stature (v. 3). A big crowd; a little man. A less earnest seeker might have put off the matter till a more convenient season. But that would have been fatal to Zacchæus; for Jesus was on his last journey to Jerusalem and never passed that way again. (2) Exposure to ridicule. I do not refer merely to the fun the folk would make of a little man running as fast as his short legs could carry him and then laboriously climbing a fig-mulberry; though, unless crowds have strangely altered, if one has a vivid imagination, that would seem bad enough. But put beside that the thought of a publican seeking thus a religious teacher. Many with less excuse than Zacchæus would have had, are kept from Christ by false pride and fear of ridicule. (3) Business, with its temptations. Numbers to-day are hindered by the profits of a trade which is out of harmony with the religion of Christ. (4) Associates. If he gave these up, would he not be more of an outcast than ever? Companions lead astray often, and keep from Christ. "Go with the wolves, and you will learn to howl." (5) He had no character to sustain. Nothing good was expected of him. One way to keep a man in sin is to so act as to imply that it is hopeless to expect anything better from him. But this was not wholly a hindrance. Some are aggressively respectable. They will not be saved, for they cannot be without an acknowledgment that they are now lost. Zacchæus was spared this.

We cannot dwell on the wonderful graciousness of the Lord Jesus. He saw the publican and knew his heart and need. The delightful way in which Jesus honored Zacchæus appeals to us. We have no other record of the Saviour thus inviting himself to another's house. He did not force himself on men (cf. Luke 24: 48). He here adopted, as Seeley says, "the royal style, which was familiar to him, and which commends the loyalty of a vassal in the most delicate manner by freely exacting his services." Note, "I *must* abide at thy house"—the *must* of love. Why "must" he? It is not a careless turn of expression. The crowd murmured at it; surely there were other homes in Jericho more fitted to receive him—was it not a city of priests as well as of publicans? There was a need for his going to the house of Zacchæus and to no other. "It was the crisis of his life; the dawn of his day of salvation." So that verse 9 might be true, we have the *must* of verse 5. More truly than Zacchæus, Jesus was a seeker. In the people's groan of execration, the publican realised as perhaps never before, the detestation in which he was held; but what matters it if there stands by him One willing to abide with him!

The secret of effective supplication is a quiet faith. The secret of effective speech is a hidden assurance. The secret of triumphant warfare is a permanent peace.—J. H. Jowett.



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

The July Offering and Its Significance.

Lord's day, July 5, is Foreign Mission Sunday. It is the "high day" of the missionary year. It is of almost incalculable importance to three parties:—

1. *To Christian people at home.* The salvation of the churches is at stake. F. M. Rains in his own inimitable style told us that the Foreign Christian Missionary Society saved the souls of many rich men in America by providing an outlet for their surplus wealth. Not the speculative query, "What is to become of the unevangelised heathen?" but the fearfully practical question, "What is to become of the church that does not seek to evangelise the heathen?" should engross our attention now—and always.

2. *To the lost souls in heathen darkness.* "A native church in Africa was crowded to its utmost capacity, and there were as many outside as inside, eagerly pressing round to hear the gospel message. The missionary who led the service closed by asking all who felt the burden of sin and the need of a Saviour to hold up a hand, that he might pray for them. Many responded—one black hand appearing from without through a broken window!" The black hand makes a mute, yet irresistible appeal on behalf of those in the darkness that can be felt—the darkness of the region and shadow of death.

3. *To the world's Saviour.* There is a wistful tone in the words of the Epistle to the Hebrews: "We see not yet all things put under him." Alas! that these words of the first century should so aptly express conditions obtaining in the twentieth century! "Not yet!" The Servant of the Lord has still to wait to see of the travail of his soul. The cry still goes up: "How long?" Let unceasing prayer and real sacrifice be made for the glory of our Saviour-King in the few weeks remaining before the July offering.

A West Pointer in the Land of the Mikado.

By Laura D. Garst.

(Austral Co., post free, 5/3.)

A REVIEW.

It is the quality of the American writers—that they have mastered the art and power of the short sentence—that makes them so delightful and easy to read. There is this national characteristic in literature in the book under review, and there is of course very much more. It is an intensely moving human document, an intimate and loving revelation of an inspired life.

There is not one dreary page in all the book. Whilst ostensibly it records the life of one groc-

ious man, it is also an introduction to a group of fascinating missionary personalities. Nor again is this all. The sunlight and shadow of missionary endeavor lies across its pages; there are glancing touches of humor; the quaint customs and the tragedy and pathos in the lives of the "little brown men and women of the Sunrise Kingdom" find a place; and at the turning of the last page there is no doubt left of the stupendous nature of the missionary problem.

Chas. E. Garst was a graduate of West Point, the great American military academy. By some strange providence this man, who seemed always to have a deep-seated passion for saving, became apprenticed to the art of slaying. Happily for Japan, and happily for Foreign Mission administration, the passion crowded out the profession. Under the exhortation of Isaac Errett our embryo militarist became one of Japan's pioneer missionaries. Of the forces, other than that exerted by Errett, which brought about this change, we are told in deft and intimate touches. But here at least dies the libel that the Foreign missionary is a misfit at home. This man was no incapable. "His commission in the regular army, with the natural promotions, would have put him where he could have won distinction in the Spanish-American war." His was a deliberate rejection of that which promised most, and an acceptance of that which promised least, and the army of his nation was infinitely the poorer for his choice.

Of the solemn "setting apart by the laying on of hands" and the pain of parting; of the tragic comedy in the circumstance of sea travel, we are given glimpses; but the book moves quickly forward to the arrival and location at Akita, and here our friends seem to have met other and more depressing circumstances.

Difficulties with the language—"giving instructions to the wash-woman with the aid of a pocket dictionary and a grammar." Difficulties with the eternal and absolute procrastination of the Eastern mind and habit. Their eagerness to commence operations was much hindered. Mrs. Garst quotes with great pertinence the familiar lines of Kipling as a commentary upon their beginnings:

"It is not good for the Christian's health to hustle the Aryan brown,
For the Christian riles, and the Aryan smiles, and he weareth the Christian down."

Difficulties with an unclean people, who left many things besides memories of their presence after the meetings held in the missionaries' house. But the days saw the difficulties vanish, and slowly but surely there came the cases of individual conversion which set the seal upon their work, and manifested the response of the Japanese heart to the gospel of Jesus.

And then, at what appeared to be the zenith of work, there came the call to higher service, and Charles Garst laid his life upon the altar of sacrifice. And there appeared at his death ample

testimony that his life of service had made deep impression.

Abram E. Cory tells a story illustrating the great influence that this man's life had upon the formation of modern Japan. He had occasion to seek an audience with one of the greatest statesmen of Japan. Mr. Cory stated that he came representing the same work and the same people as Charles E. Garst. Immediately the statesman arose, exclaiming with feeling, "The West never made a greater gift to the East than Charles E. Garst."

The book is a fine inspirational and educational effort, worth a place in every preacher's library, and in the "missionary section" of every Bible School library. "There is in it a masterful blending of incident and narrative, of play-life and appeal, of the things that lie on the surface, and of the things that sound the depths."—W. D. More.

Baramati Jottings.

The hot season is now upon us in real earnest, although March and the early part of April was much cooler than in average years.

Owing to having to send the man Godke to Diksal, and the fact that the man lent us by Mr. Starte to oversee the Bhamptas has now obtained a good Government appointment in Madras, we have had to put Bhagusha temporarily over the Bhamptas, and later he will move to Wadgaon, six miles from where he is at present, and open school there and take up preaching also.

Shirsuphal may have to wait another two or three months for its opening. The railway running has been further postponed on account of the rolling stock not being ready, and it will make it too expensive to cart the wood and material there for the building, so we have not started there yet. We hope to have the railway open by June.

Daily preaching, medical and school work, and other classes are proceeding as usual just now. The Tandalwadi school is opened and the well there has been finished, though it may need deepening later. Brickmaking has been a fair success, and the weaving work is going along nicely, with the three or four new boys in it since the new year.—Yours very sincerely,—H. H. Strutton, Baramati, India, April 24, 1914.

The Tide is Sure to Win.

On the far reef the breakers
Recoil in scattered foam,
Yet still the sea behind them
Urges its forces home;
Its chant of triumph surges
Through all the thunderous din—
The wave may break in failure,
But the tide is sure to win.

The reef is strong and cruel;
Upon its jagged wall
One wave—a score—a hundred,
Broken and beaten fall;
Yet in defeat they conquer,
The sea comes flooding in—
Wave upon wave is routed,
But the tide is sure to win.

O mighty sea! thy message
In clanging spray is cast;
Within God's plan of progress
It matters not at last
How wide the shores of evil,
How strong the reefs of sin—
The wave may be defeated,
But the tide is sure to win.

—Selected

The Family Altar

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

"BUT HE IS MY FATHER."

A Roman emperor, after a successful military campaign, was returning in triumph to Rome. Kings were chained to his chariot wheels as trophies of his triumph. He did not enter through the gates of the city. That was too common; all men did that. A breach was made in the walls for him to pass. Great throngs filled the city to welcome the mighty hero. And while passing through one of the crowded thoroughfares, a little girl, wild with joy, dashed toward his chariot. The police stopped her and said, "That is the chariot of the emperor, and you must not attempt to reach him." The little one replied, "He may be your emperor, but he is my father"; and in a moment she was not only in the chariot, but also in the arms of her father. Even so is it with us. While God is the Emperor of all men, he is that, and infinitely more, to us: he is our Father.

SUNDAY, MAY 31.

Gems of Thought.—"When my father and my mother forsake me, then the Lord will take me up" (Psalm 27: 10).

When Ishmael's mother, despairing of his life, had forsaken him and laid him down in the wilderness to die, the Lord took him up and saved him. And when the parents of Moses, no longer able to keep him, laid him down among the rushy flags, the Lord took him up and gave him a home in a palace.—*Robert Sanderson.*

Bible Reading.—Psalm 27: 7-14: Our God even nearer and dearer than a mother.

MONDAY, JUNE 1.

Gems of Thought.—"This God is our God for ever and ever; he will be our guide even unto death" (Psalm 48: 14).

Ah, well for him who knows, when each new goal eludes his steps, 'tis only that the soul To farther goals may speed, and that the eyes May thus be lifted toward a fairer prize; Who, called at eve to lay his hopes away, Knows higher hopes shall come with breaking day.
—*Thomas Curtis Clark.*

As you grow ready for it, somewhere or other you will find what is needful for you—in a book, or a friend, or, best of all, in your own thoughts, the eternal thought speaking in your thought.—*George Macdonald.*

Bible Reading.—Psalm 48: 8-14: Our Guide all the way.

TUESDAY, JUNE 2.

Gems of Thought.—"There the wicked cease from troubling; and there the weary are at rest" (Job 3: 17).

As prisoners in castles look out of their grated windows at the smiling landscape where the sun comes and goes, so we from this life, as from dungeon bars, look forth to the heavenly land, and are refreshed with sweet visions of the hour that shall be ours when we are free.—*Beecher.*

Bible Reading.—Job 3: 17-22: Sweet rest for the tired pilgrim.

WEDNESDAY, JUNE 3.

Gems of Thought.—"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them" (Isaiah 11: 6).

"I think when I read that sweet story of old, When Jesus was here among men, How he called little children as lambs to his fold, I should like to have been with him then."

The following testimony was given by a convert in a meeting: "Last night when I was about to retire, my little three-year-old girl, who was awake, said to me, 'Papa, don't you say your prayers?' I told her lightly that mamma did the praying for both of us. Soon she said, 'Papa, don't you know how to pray?' I said, thoughtlessly, 'No.' In a moment she was by my bedside, saying, 'Poor papa, I will teach you how to pray.' With all my excuses she would not sleep until I arose, and kneeling by her side repeated after her, 'Now I lay me down to sleep.' Then she went back to bed, and in a few moments was in the land of dreams. I didn't sleep last night. God had spoken to me through my baby girl, and I felt that if I died before I waked my soul was lost. All this day I have been miserable, but to-night I have found peace. I expect to pray that little prayer with my child to-night, knowing that living or dying, I am the Lord's."—*C. H. Kilmer.*

Bible Reading.—Isaiah 11: 1-9: As the earth will be when fully under the sway of the Lord.

THURSDAY, JUNE 4.

Gems of Thought.—"Children, obey your parents in the Lord, for this is right" (Eph. 6: 1).

Play the man!
With your body. Keep it fit,
By the highest use of it,
For the service of the soul,
Every part in full control,
Strong for labor, deft to do
All that is required of you—
Play the man!

Play the man!
Keep your inmost soul as pure
As your mother's virtue. Sure
If within no evil dwells,
There's no power in all the hells
Strong enough to drag you down,
Rob you of your manhood's crown—
Play the man!

—*George A. Warburton.*

Bible Reading.—Eph. 6: 1-9: Home counsel.

FRIDAY, JUNE 5.

Gems of Thought.—"There is a natural body, and there is a spiritual body" (1 Cor. 15: 44).

Still seems it strange that thou shouldst live for ever?

Is it less strange that thou shouldst live at all? This is a miracle; and that no more.

—*Young.*

It must be so, Plato; thou reasonest well! Else whence this pleasing hope, this fond desire, This longing after immortality? Or whence this secret dread, this inward horror Of falling into naught? Why shrinks the soul Back on herself, and startles at destruction? 'Tis the divinity that stirs within us; 'Tis heaven itself that points out an hereafter, And intimates eternity to man. Eternity! thou pleasing, dreadful thought!

—*Cato.*

Bible Reading.—1 Cor. 15: 42-49: Man never to die.

SATURDAY, JUNE 6.

Gems of Thought.—"We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5: 10).

There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing fleetier;
There's never a star but brings to heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawn-like gladness voicing;
God gives us all some small, sweet way
To set the world rejoicing.

—*Selected.*

Individuality everywhere is to be spared and respected as the root of everything good.—*Richter.*

Bible Reading.—2 Cor. 5: 1-10: Each individual must answer for himself to God.

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

Tasmania.

NUBEENA.—We have had the joy of having Bro. Swain, of Launceston, President of our Home Mission Committee, with us on a flying visit. Although only with us two days, we feel much good has been done, as the way has been paved for placing an evangelist at Nubeena permanently, from which centre all the Peninsula can be worked. Bro. Swain conducted gospel meetings on Wednesday and Thursday evenings, and at each our building was nicely filled.—F. Elwick Smith, May 22.

HOBART.—Last Sunday, May 17, we had the pleasure of welcoming four, who had been baptised the previous week, into the fellowship of the church. Last Monday night we had Bro. Swain with us. He was passing through on a visit to the Peninsula churches. We had a good gathering to hear him give a stirring address upon Home Missions.—W.C.McC., May 20.

LAUNCESTON.—A very large congregation at the breaking of bread last Lord's day morning. C. Nichols presided, and Bro. Swain preached a splendid sermon on "Saul, the First King of Israel." Bren. Treweek and Green are laid aside with sickness, also Sister Horne. Bro. Swain went to Hobart on Monday; from there he goes on to Nubeena and Bream Creek, on business connected with the Home Mission Committee. Sunday night the chapel was again packed, and the service was a most impressive one. At the close two stood up to confess Christ. Our Bible School is increasing at such a rate that we contemplate the erection of a school hall at the rear of the chapel. Funds are already coming in for this venture.—A. W. Heron, May 22.

NUBEENA.—The sisters met on May 6 and formed a Dorcas Class, for which the following officers were appointed: President, Sister Mrs. E. Woolley; Vice-President, Sister Mrs. J. Cook; Secretary and Treasurer, Sister Mrs. J. Harwood (address, Koonya), to be assisted by Sister Mrs. F. Burden. Sister Burden read a short report of the sisters' meeting at the Launceston Conference. Owing to the long distances that members have to walk, and the bad state of the roads (some of them narrow bush tracks), it was decided that the class should only meet once a month during the winter season, each one doing some work at home.—A. E. Harwood.

West Australia.

FREMANTLE.—Wednesday evening, May 13, we bade farewell to our beloved Sister Mrs. Lock, the organist of the church and Senior Endeavor Society. For many years Mrs. Lock has been a very valuable helper in the musical part of our services. Lord's day morning at the 10 o'clock Junior C.E. meeting there were 53 members present. At the meeting for worship Mrs. Brown, her two daughters, and son, were received by letter from Subiaco church. Bro. Taylor gave us a thoughtful address on "Christ's Call to Service." We had a record attendance at the Bible School.—E. G. Warren, May 14.

PERTH.—At our prayer meeting on May 13, H. Wright, in an inspiring address, mentioned the many lessons church hymns contained for the followers of Christ. We had with us last Lord's day morning Bro. Friece, from Hampton, Victoria, who gave a helpful address upon the unspeakable gift of Jesus Christ. The gospel meeting was conducted by T. H. Scambler, the evangelist at

Maylands. We are pleased to report that Bro. Blakemore has recovered from his illness. In order to mark the beginning of his sixth year of labor with us, we are making a special effort to secure the attendance of every member at our meetings next Lord's day.—W.A., May 19.

Queensland.

BRISBANE.—On Saturday evening the Adult Bible Class held their annual social at the residence of Mrs. Nightingale, when a pleasant musical evening was enjoyed. Last Lord's day Bro. Morton exhorted, and in the evening the Bible School held their anniversary services. W. H. Nightingale spoke on "The Hen and Her Chickens." Two young women made the good confession.—H.C.S.

CITY AND SUBURBAN CONFERENCE.—The above Conference held its third monthly united gospel mission service in the Hawthorne hall on the 12th inst. There were over 100 present, including visitors from Zillmere, Albion, Brisbane, and Annerley churches. The President, H. C. Stitt, occupied the chair. H. Urquhart-Rodger (Albion) delivered an address on "The Plan of Salvation," and W. H. Nightingale (City Temple) spoke on "The Aims of the New Testament Church." During the service Sister Sophie Boyle sang very effectively as a solo, "Cling to the Bible." The musical part of the service was much helped by Sisters Miss M. Stabe, Mrs. Doig, "The Albion Gospel Singers," and W. Trudgian. The next rally will be held at Zillmere on June 6.—H.C.S.

ANNERLEY.—The quarterly business meeting was held on May 13, when the secretary's report showed that the church was in a healthy condition, and steady work was being done. The report was supplemented and spoken to by all the brethren present. A paper written by W. C. Swan (one of our isolated members), was read. Yesterday morning Bro. Rodger gave a powerful exhortation. Bro. Olsen delivered the gospel message very acceptably at night.—A.R., May 18.

New Zealand.

TIMARU.—We celebrated our first anniversary on May 14, by holding a social evening in the Foresters' Hall. A lengthy programme was gone through, after which supper was handed round by the sisters. J. R. Clarke was chairman, and gave encouraging remarks as to work for the coming year.—W. E. Taylor, May 15.

OAMARU.—On anniversary Sunday, Bro. Mathieson addressed the morning meeting on "The Duty of the Church to the School." At night Mrs. Nalder spoke on the work of Ramabai. The school tea and entertainment took place on the following Thursday, when the service of song, "Summer's Happy Children," was nicely rendered; it was followed by the distribution of prizes. The Young Men's Bible class room is now completed and in use. A social evening to celebrate the opening of the room was held last Tuesday, when there was a good gathering, a number of strangers being present, and representatives from other Bible Classes. Sister Mathieson, on behalf of the Young Ladies' Class, presented the young men with a handsome table for their new room.—K., May 14.

WELLINGTON (Vivian-st.).—To-day M. O. Johnston commenced his second year's work. For some time past the church building has needed

painting and renovating, and we are now about to proceed with the work. During the past week the church has been called upon to part with two of its most valued members, Sister Mrs. Hales, a faithful member for many years, and Bro. Paul Steen, both of whom after long suffering have been called home. Bro. Steen's membership dates back very many years, and his good work will always be held in remembrance by the Wellington churches.—A.H.E., May 10.

SOUTH WELLINGTON.—On Tuesday night at the prayer meeting, one lad stepped out for Christ and was baptised the same evening, and this morning was received into the church. G. A. Green, of Auckland, exhorted us to-day on "The Unrest of the Church and the World" (Acts 20: 32). This afternoon the Adult Class was attended by an increased number of members, and shows signs of becoming a very large class in the near future. This evening, after W. Phillips' sermon, one young lady stepped out for Christ. Our Junior Endeavor Society is to hold its first meeting at 10 a.m. next Lord's day. Arrangements are being made to hold a C.E. rally on June 10. At the Tuesday night prayer meetings, Bro. Phillips intends delivering a series of addresses from Philippians.—A.L., May 10.

NELSON.—Our great re-union day has come and gone. Bro. Brough, who presided over the morning gathering, made reference to the fact that 21 years ago the Nelson church consisted of six members, viz., Bro. and Sister Wright, Bro. and Sister Barton, and Bro. and Sister Brough. On Sunday last 101 members partook of the Lord's Supper, out of 126 on the roll, and 11 more sent greetings. The total attendance was 150. Bro. Mathieson addressed the church. Out of 191 scholars on the Bible School roll, we had 157 scholars present. There were also present six visitors and fifteen teachers, bringing the total up to 178. Bro. Mathieson briefly addressed the school. The chapel was crowded in the evening, when Bro. Mathieson preached on "The First and Second Tabernacles."—H.E.A., May 13.

South Australia.

PYAP WEST.—Special interest in meetings yesterday. Bro. Roy Raymond, who has been appointed to the work East of the Murray, was present for the first time. At the fellowship meeting he gave a splendid exhortation on "The Christian's Reward." In the evening another grand address upon "Conversion" was most attentively listened to. The work at this centre is going ahead splendidly. On June 7, Bro. Raymond will be with us again, and on that occasion the brethren here will be formed into a church.—L. J. Curtis, May 18.

LOCHIEL.—On May 10, we had an excellent number around the Lord's table. Bible School was well attended; over 30 in the Bible Class. At the gospel service the writer spoke on "The Inspiration of the Bible." All auxiliaries are in splendid working order. The new Bible School at Mt. Templeton is making excellent progress; we have received since last report seven more new scholars. A gentleman of that locality (although not a member of the church) has kindly offered a piece of land to us. The writer has been asked if he could commence meetings at the said place. We are greatly in need of an organ for this newly established Bible School. The gift of an organ, or a donation towards one, would be greatly appreciated.—J. Jones.

COTTONVILLE.—Good attendances at both meetings to-day. Two young men and a boy confessed Christ at the gospel meeting.—J.McN., May 24.

MUNDALLA.—The meetings on May 17 were interfered with by heavy rain, but we were cheered at the close of the evening service by the confession made by two—husband and wife. On May 24 at Bordertown, we had splendid meetings. A baptismal service was held at night, when Mr. and Mrs. Fallon, who had previously made the good confession, were immersed into the saving name. We believe these are the first-fruits of the ripening harvest in this district.—E.E.

BORDERTOWN.—Last night two were baptised, a man and his wife, who confessed their faith in Christ the Sunday before at Mundalla. Good meeting to hear Bro. Edwards speak about "Christian Baptism."—E. P. Verco, May 25.

NARACOORTE.—Good meetings to-day. Bro. Benn, from Kaniva, exhorted in the morning, and preached the gospel in the evening. At the close of the address one sister confessed Christ.—N.J.G., May 24.

KADINA.—Bro. Neill is now the superintendent of the Bible School. We were pleased to have with us this morning Sister Mrs. Williamson, who has been away on a holiday, and Sister Miss Ethel Clark. Bro. Gordon, from Owen, was also with us. We are sorry to lose Sister Miss Emily Cornelius, who is going to Broken Hill. She has been a good worker in the Bible School and the C.E. Society. Bro. Verco gave an eloquent exhortation in the morning from Ezra 3: 1-3, and this evening he spoke from John 14: 6, "Jesus the Way."

STIRLING EAST & ALDGATE VALLEY.—Closed mission on the 11th. Chapel packed. The platform and aisles occupied. Were of the opinion mission just commenced. Loath to close. Visible results, eight. Since closing, one young lady and a married man made the confession. Others almost persuaded. Excellent meeting last night. Tuesday, 12th, social. Bade farewell to Bro. Taylor, and presented him with a kit bag as a manifestation of our appreciation of his services. We are grateful to the Semaphore church for the loan of their evangelist. Bro. Nicholls, who met with the recent accident, has returned to his home, well on the way to recovery.—T.E.

MAYLANDS.—119 broke bread to-day, and 180 present in the evening, when the Brotherhood took the meeting. H. R. Taylor spoke to the men on the topic, "A Bad Bargain." On Wednesday Pastor Taylor, of Glenelg, spoke in the interest of the Bible in State Schools League, and the Brotherhood has been allotted the township of Evandale to canvass on the subject. We were crowded in the Bible School to-day, having reached 251 for the first time, and realised our aim for this autumn. Teaching spaces for the classes are hard to find, and the Adult Bible Class has to meet in a room about 12 by 12 feet.—R.L.A., May 24.

MOONTA.—Good meetings all day. Morning, Bro. Cuttriss presided and exhorted. Good number present, and we had with us Sister Pillar, of the Mile End church. Prayer meeting at 6 o'clock, only a few present. Gospel service, quite a good number present, and Bro. Cuttriss gave a splendid address on "The Conversion of Saul."—B. Marsh, May 24.

HENLEY BEACH.—On May 3 we held our Bible School day. Our little church did very well, as our offering amounted to £3 for Bible School Union, and £2/15/- for the Cot. On May 20, a farewell social was tendered to Sister Mrs. Kyser and Sister Miss Muriel Gentle, who are leaving for England. To-day we had a nice gathering around the Lord's table. Bro. Hurcomb presided. Bro. Anderson gave a fine exhortation. Meetings are very well attended.—W. Stanford.

MURRAY BRIDGE.—On 10th inst. we observed Mother's Day. H. Heyer addressed the church in the morning. In the evening we had a large audience. B. Jenkins sang a solo, and Sisters D. and H. Page a duet. Last Lord's day we had visiting us Sister Arnold, of Pt. Pirie. Sister Mrs. Drew was received into fellowship by letter from Prospect. In the evening we had a good meeting. Sister H. Page sang a solo. To-day good meetings both morning and evening. Sister Robertson, of Grote-st., fellowshiped with us.—J.T., May 24.

BERRI.—May 3, Lord's table was spread in the Institute, at which Bro. Raymond presided, A. G. Jarvis giving the exhortation. Sister Miss Clarke of the Kadina church was present. In the evening Bro. Raymond preached. May 10, Bro. Edwards presided, and Bro. Raymond addressed the meeting. At the evening service our speaker gave a good address. May 17, we had the pleasure of having Bro. Elsley, of Renmark, preside at the Lord's table, and A. G. Jarvis spoke on the lesson.

The evening service was taken by Bro. Edwards, at which he gave a splendid address. Our evangelist had gone to Pyap West for the day. Our mid-week cottage prayer meetings are heartily enjoyed by us.—Geo. W. Jarvis.

QUEENSTOWN.—Saturday, May 23, the wedding of Cyril Harris, fourth son of R. Harris, secretary of the church, to Sister D. Leslie, was celebrated here. Sunday morning we had a fair attendance around the Lord's table. We had with us Bro. and Sister Aub. Wilson. Bro. Brooker presided, and Bro. Hawkes addressed on Matt. 26: 1-25. Evening, Bro. Brooker preached on "Subjects of Baptism," to a large audience. Men's meeting to be on June 14, aided with a lantern.—H. Watkins, May 24.

GROTE-ST.—We held our Sunday School anniversary last Sunday. In the morning W. J. Manning presided, and B. W. Huntsman exhorted. The afternoon service took the form of a flower service. After the meeting the flowers were sent to the Children's Hospital. The kindergarten and primary departments rendered two items under the leadership of Miss Gully, and the other divisions of the school four items under R. G. Maddern. The singing was very much appreciated by a large audience. Pastor P. Fleming, of Flinders-st. Baptist Church, delivered a good address. In the evening Bro. Thomas delivered the gospel message to a large congregation. The services were continued on Wednesday evening, when there was a splendid attendance at the anniversary tea. A public meeting was held afterwards. The scholars gave four songs, and greetings were received from Messrs. N. L. Gooden, Hindmarsh Baptist; P. Warhurst, Naracoorte; J. Johnston, Pt. Pirie; and Train, Murray Bridge. J. E. Thomas occupied the chair. A. B. Mander, general secretary of the Sunday School, delivered his report, which was a very encouraging one. During the year the most important event was the opening of the new rooms. The school is now thoroughly organised into various departments under the able leadership of E. Ross Manning, who has been supt. for the last ten years. The school contains 425 scholars and 64 teachers on the roll. F. W. Norwood, North Adelaide Baptist, addressed the congregation. A presentation of a photo. of the choir was made on Thursday evening, on behalf of the choir, by Bro. Gard, to W. Allen, for faithful services rendered. To-day Bro. Thomas exhorted the church. Two were received by letter, and one by faith. James Johnston spoke in the Bible Class this afternoon. To-night Bro. Thomas gave a good address, with Bren. Warhurst and Wilson, from Owen, participating. Several working bees have been held lately, with much improvement resulting to the church property.—T.M.G., May 24.

New South Wales.

NARRABRI.—At the last church officers' meeting, a scheme for consolidating our church building debt was brought forward and approved of. Should it prove successful, it will enable us to repay all outstanding loans. One of our brethren has generously agreed to lease to the church, free of charge, twenty acres of land for a term of five years, same to be cultivated each year, and proceeds devoted to the church debt extinction fund. The brethren here are co-operating in this matter, and will at an early date organise a large working bee to clear and crop this area.—W. Waters, May 18.

MEREWETHER.—Lord's day, Bro. Baxter exhorted on knowing and hearing and seeing God. This brother is a very close student of the Bible. Bro. Fretwell preached at night a splendid sermon on "A Standard Wage" (Rom. 6: 23).—Joseph Fraser.

JUNEE.—It has been decided to celebrate the church anniversary on June 5, by holding a pound night in the School of Arts Hall. Lord's day and week day attendances have been encouraging lately. Bro. Woolnough holds service at Winchendon Vale every second Lord's day. He reports splendid attendances and great interest in our plea. Our building fund is not growing very fast, but plans for a chapel are being pre-

pared, and we hope to be able to make a start soon. We are very anxious to get away from our present meeting place, which is often used as a dance room. Will some generous brethren come to our aid and earn the gratitude of the Junee brethren by helping us to proclaim God's Word more effectively? One sister made the good confession this evening, and will be immersed on Wednesday evening.—W.L.C.

NORTH SYDNEY.—The morning service received a large congregation. Bro. Webber presided at the Lord's table. Bro. Garden, from Hurstville, gave a very encouraging address on "Courage and Enthusiasm" (Joshua 1: 6-9). The evangelistic service found the hall almost full. Bro. Gale's subject was "The Two Mill-hands" (Matt. 24: 41). "Who are These?" was the beautiful anthem rendered by the choir.—F. J. Reeson, May 24.

ST. PETERS.—Since last report the work has been going along all right. Our morning meetings are bright and helpful. Sunday School still about the same, but we are hoping for a brighter future. Our gospel services are the main part of our work, and we trust that Bro. Pond's work with us will prove fruitful. Our welcome to Bro. Pond will be held on June 11.—C. E. Cook.

LILYVILLE.—May 17, meetings fair. In the morning Bro. Saunders presided. J. Fox exhorted. At night Bro. Saunders gave an address, "Not Like Other Churches." May 24, meetings good. To-day was the anniversary of the church. In the morning we were glad to have with us C. Rush, from Marrickville, who gave us the word of exhortation. J. Fox presided. The Bible School is still going strong. At night we had the pleasure of listening to Bro. Collins, from Paddington, who preached a powerful sermon on "God's Message to Men." The interest was keen.—E.B.

LIDCOMBE.—Evangelistic services to be conducted by the Tramway Mission Party commenced to-day. Children's service, 3 p.m. The 7 o'clock meeting was preceded by an out-door service. Meetings are to continue up to Thursday. By arrangement officers met in conference officers from Auburn, South and North, Canley Vale, and the Executive of the Home Mission Committee, with the result that we are to have an evangelist as soon as possible, or almost at once, to succeed Bro. Williams, who is still far from being in good health.—M.A., May 24.

CHATSWOOD.—Splendid meetings. Among our visitors were Bro. and Sister Goddard, from Paddington; Sister Hutchison, City Temple; Miss Edwards, Taree. Bro. R. C. Edwards, of Victoria, delivered an excellent address in the morning. We are pleased to state that a start has been made with our building. On Saturday morning Bro. A. R. Schache turned the first sod. During the afternoon C. W. Coomber, H. Jones, and Mr. Leggett, made good progress with the brick foundations. We were honored with the presence of Sister Morris, aged 94. It was with a deal of pleasure we witnessed our aged sister take the trowel and place a brick in position, expressing her wish as she did so that the building to be erected might prove a great blessing in the community. We express our appreciation for the following further donations: Sister Morris, £2; Bro. W. Cust, Victoria, £5/5/-. Our prospect here is exceedingly bright, and we have started the building with the full hope that many more will help us. Kindly forward your cheerful donation to T. Bagley, "Allan-Brae," Nelson-st., Chatswood.

ENMORE.—T. B. Verco gave a good address at the morning service. We had the pleasure of receiving into membership with us two young ladies—Miss Martin, from England, and Miss Brown, from Erskineville, and we had as visitors Mr. and Mrs. Weir, from South Australia. Bro. Illingworth preached to a splendid audience in the evening, and as Sunday was Empire Day, his address was appropriate to the occasion, and was much appreciated. The choir sang well, and Bro. Jansen contributed a solo effectively.—E.L.

HORNSBY (Albert-st.).—Bro. Crosthwaite presided over a large attendance. Sister A. Day

Continued on page 358.

Obituary.

GLASTONBURY.—Sister Mrs. Mary Glastonbury entered into rest on Friday evening, May 8, aged 64. Our sister was little known among the Churches of Christ, living as she did with her husband fifty miles away from Adelaide in the country, and worshipping with the Congregational body. She, and her husband with her, occasionally came to the city, and they made their home for the time being at Hindmarsh, attending the services of the Robert-st. church. It was on one of these occasions that they both were baptised by H. D. Smith, their minds having been much impressed for a long while on the subject of baptism; and although they did not take membership with the Robert-st church, they made it their spiritual home when visiting the city. Our sister was a splendid Christian character, a hard working, devoted wife, and a kind and loving mother. Her influence in the neighborhood was great, always willing to render what help she could to those in need or distress. Our sister was greatly interested in the work of the Churches of Christ, looking anxiously every week for the "Australian Christian" to obtain the news of the churches and read its helpful pages. She was a colonist of nearly 35 years, arriving at Port Adelaide in October, 1879, in the sailing ship, "Hesperus." She passed away in her own home on the Tarrawatta Estate, near Angaston, in the presence of her sorrow stricken husband and members of the family who mourn their loss. We commend them all to him who mourned and wept with the sisters at Bethany.—A.G., Hindmarsh, S.A.

NEIL.—On Tuesday, May 5, there passed to his rest Bro. James F. Neil. Bro. Neil was an old resident of Dunedin, having arrived here at the age of 17 from Melbourne in 1860 to take part in the Gabriel's Gully rush. He was also on the Dunstan, Shotover, and West Coast goldfields. Returning to New Zealand from a visit to England, he decided to settle in Dunedin, where he studied medicine at the Otago University, afterwards studying at Chicago and New York. Deceased was in business in Dunedin and other parts of New Zealand for many years, but latterly had to retire on account of failing health. He was married at Hokitika in 1868 to Miss Anne Hardie, of Dunedin. Mrs. Neil predeceased him by five years. He leaves a family of three sons—Dr. J. H. Neil, of Auckland; Dr. W. F. Neil, of Nottingham, England, and Mr. J. G. Neil, of Dunedin—and six daughters—three being married (Mrs. P. Aitken, of Paerau, Mrs. W. H. Evans, of Dunedin, and Mrs. Alex. Harris, of Dunedin).—L.C.J.S., Dunedin, N.Z.

KEITH.—There are but few of the old members of the Lygon-st. church who remain. One by one they are passing over the river. Sister Jemima Keith was called home on Wednesday, May 6, having reached the ripened age of 72 years. Our sister suffered much during the last few months, and was looking forward to depart and be with her Saviour, which to her would be far better. Bro. Griffith and Bro. Enniss visited her frequently during her illness, speaking words of comfort and cheer. Our sister was baptised by H. S. Earl, on August 18, 1865, in the Barkly-st. chapel, which was the meeting house before going to Lygon-st. Her remains were laid to rest in the Melbourne General Cemetery, and there Bro. Griffith conducted the service. Her late husband, George Keith, served the church as deacon. One daughter is left to mourn.—J. McC., Carlton, Vic.

Queensland Women's Conference, 1914.

The first annual Conference was held in the chapel, Ann-st., on Thursday, April 9. Over 80 attended. Morning session commenced at 10.30 o'clock.

Sister Robins conducted the devotional session. After a season of prayer, the President, Mrs. Nightingale, took the chair. The minutes of last year's Conference were read and confirmed.

Resolved that the Foreign Mission Committee

of the General Conference be asked to recognise the Foreign Mission Committee of the Women's State Conference as an auxiliary to the above.

Resolved that the Home Mission Committee be asked to recognise the State Sisters' Conference Executive as an auxiliary to the above.

Resolved that during the ensuing year the State Sisters' Conference aim to raise £100 to present them to place another man in the field; the money to be raised apart from the annual and penny per week collections, and that every sister in the State be asked to help in the work.

Election of Officers.—President, Mrs. Nightingale; Vice-Presidents, Mrs. Berlin and Mrs. Bignill; Recording Secretary, Miss M. Helsdon; Corresponding Secretary, Miss M. Stabe; Treasurer, Mrs. Green.

The afternoon session was opened at 2.30 p.m. Sister M. Helsdon led the devotional. The President again took the chair. Miss M. Stabe welcomed the visiting delegates. Mrs. Primus responded on behalf of the visiting delegates. Nine churches responded to the roll call.

The President delivered an address which was much enjoyed.

The Treasurer's report showed a credit balance of 6/3. Greetings were received from Miss Manning, South Australia; Miss Klose, West Australia; Miss Rometsch, Victoria; Mrs. Andrews, N.S.W.; Mrs. Saunders, Roma; Mr. S. Auld, Bundamba. Mrs. Fraser brought greetings from Merewether. The Home and Foreign Mission reports were read and adopted.

Bible School Statistics.—For the year ending December 31, 1913, the increases in the Bible

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Schools were as follows:—Ann-st., 210; Albion, 8; Rosewood, 2; Wooroolin, 6; Zillmere, 8; Ver-nor, 17.

Dorcas Report.—Brisbane.—During the year the sisters met fortnightly to do sewing for the mission box that was sent to Bro. and Sister Filmer at Pentecost. A fine lot of dresses and many other useful garments were made.—Mrs. Cunningham.

Toowoomba.—The Dorcas Sisters hold their meetings once a fortnight. We have 19 members and 11 active members on the roll. 3 parcels of clothing have been sent to needy cases, and 1 parcel to the Broadribb Home, also 10 garments made for the same institution out of material provided by the Home. A box of clothing was sent to Pentecost. The Dorcas sisters, with the help of the Y.P. Society, held their annual sale of work last November. The sum of £17 was raised, and handed over to the church.—E. A. Quire.

Obituary.—Mrs. Moffatt reported that 8 letters of condolence had been forwarded to families who had lost their loved ones.

Prayer Meetings.—The sisters of Ann-st. hold monthly prayer meetings, beside the weekly prayer meeting, which is well attended. Toowoomba sisters hold prayer meetings at set times and have also held them in the homes of aged sisters.

Temperance.—Ann-st.—A quarterly temperance lesson is given in the Bible School, and a monthly lesson in the Junior Endeavor.

Zillmere.—Bible School hold quarterly lessons also, and Band of Hope meetings monthly. A Local Option poll has twice been taken at Zillmere, and has resulted in a victory for the Temperance side on each occasion.

Ma Ma Creek and Albion also report that Temperance lessons are given quarterly.—M. Stabe.

Isolated Churches.—During the year Mrs. Keddie and Mrs. Cunningham communicated with a number of sisters, but few replies were received. Mrs. Dingwall (Dalby) and Miss Sharp (Tara) expressed their pleasure at being remembered by their sisters.

Hospital Visitation.—The sisters on this Committee report good work in visiting the sick, and taking gifts of fruit and flowers, also papers.

Children's Missions.—During the past year the children in the city and suburbs have taken a keen interest in helping to make articles of clothing, and little gifts for the children in Pentecost. In Ann-st. a Junior Endeavor was started during the latter part of last year. The children meet every Sunday at 9.45 a.m. There is an average attendance of 22.

A splendid essay was prepared and read by Miss Gilliland, the subject being, "Service."

The pleasure of our meeting was added to by Miss M. Stabe and Miss O. Bohls for solos, and Miss S. Boyle and Mrs. Doig, for a duet. Collection, £1/2/11.—Mrs. A. Haigh, Hon. Sec.

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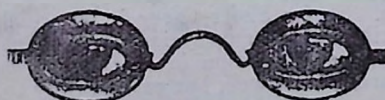
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From the Field—Continued.

was received into fellowship. We had a number of visitors: Bro. and Sister Fraser, Bro. and Sister Price, daughter and son; Sister Mrs. McPherson. Bro. Payne exhorted on "Soul-Winning." Lord's day School rally has commenced. Gospel service, splendid attendance, large number of visitors, Bro. Payne's address being "Baptism." Our hearts were rejoiced over one sister being baptised. K.S.P. still growing. We number 24 now. Its anniversary is to take the form of a concert on July 1.—Thos. E. Rofe.

MARRICKVILLE.—Splendid meetings to-day. F. Saunders delivered a fine missionary address at the morning meeting. Two were received into fellowship, having obeyed the Lord in baptism last Wednesday evening. 222 scholars present at the afternoon meeting, this being Mother's Day in connection with the school. The cradle roll was read by Sister Brown, the supt., and the good mothers responded for their little ones. A fine programme was rendered by the scholars. Chas. Rush spoke to a large audience to-night, his theme being "Loyalty." Quite a number of strangers present. The church at their annual meeting recently offered further engagement to Bro. Rush for twelve months with an increased salary, which has been accepted.—T.C.W., May 24.

Victoria.

ASCOT VALE.—Increased attendance at our mid-week prayer meeting. Additional members enrolled in "The We Mean Business (Adult Bible) Class." Fine meetings on May 17. At our gospel service an earnest address was delivered on "The Threefold Gospel," illustrated by chart. One confession. Bible School anniversary services will commence on Lord's day, 7th, and will be continued on Tuesday evening, June 9. The afternoon and evening meetings on both dates are to be held in the Temperance Hall, St. Leonard's-road (below the chapel).—J.Y.P., May 19.

ST. ARNAUD.—A good start was made with our Ladies' Aid Society on the 20th inst. Sister Mrs. McCrackett is the president, and Sister Mrs. Evans the secretary. 12/- was subscribed. Bro. McCrackett has promised to give lantern lectures on New Zealand in aid of the funds.

MORELAND.—Tuesday evening saw the anniversary continued, when we had a great time, the children excelling themselves in songs, dialogues, etc. We show an increase in Sunday School membership of 65, and a credit balance of £1/7/6. We are to make a forward move shortly when we go into our new hall. By a vote it has been decided to increase the evangelist's salary. Miss L. Jordan has arrived safely back after a health trip to South Australia.—C.R., May 24.

MELBOURNE (Swanston-st.).—We continue to have very fine meetings. On Sunday, May 17, the congregations were large all day, five being received into membership. On Sunday we again had good attendances. Bro. Allen is giving a series of addresses on the Epistle to the Hebrews, which are very interesting and helpful. There were 57 in the Bible Class in the afternoon, and a splendid meeting at night to hear an address on "The Sword of the Spirit." At the close there were two confessions. Bro. Allen has only another month with us before leaving for America.

NORTHCOTE.—Since last report seven have united with the church. We have organised a K.S.P. Club for the boys of the church. We have been helped by visits of Bren, Hagger and Clay. All our meetings are improving, and interest is growing. Bible School is growing. Bible School is busy getting ready for anniversary, which takes place on June 7 and 8.—R.C.

KYNETON.—On the 17th inst., at the close of an earnest address by Bro. Cambridge, one young girl confessed Christ. We have had to part with two of our sisters. Miss Roberts is going to Bairnsdale. She is one of the converts during the mission conducted by Bro. Leng here, and has in her life demonstrated the power of the living

Christ. Miss Perkin, from Hawthorn, has also returned to the city. Her stay has been one of devoted attendance during the illness of her uncle, Mr. J. Perkin, one of Kyneton's oldest residents, who passed away at the age of 85. The church presented Miss Roberts with a suitable gift at a social tendered to her on the 24th. The young woman who acknowledged her Lord on the previous Sunday was baptised. A good meeting, Bro. Harman being the speaker.—W.G.H.

MONTROSE.—During the month our meetings have been good. On May 3 Bro. Aurisch concluded his labors with the church, after three months' faithful service. On May 10 we had with us Bro. and Sister Goodwin, from Mallala, S.A., after an absence of 3½ years. We were all delighted to have them back. Bro. Goodwin spoke in the morning, and preached at night to good meetings. May 17, we had with us Bro. Smedley, who gave two excellent addresses. May 24, Bro. Moysey commenced his labors with the church for a while. The church was much helped by his excellent discourses. The church is busy putting down a tennis court on a piece of land (adjoining our present property) which was just recently presented to the church by some of the members. All departments of work are in a healthy condition.—R.L., May 25.

CARNEGIE.—Our first anniversary since the building of our chapel in a day was celebrated in gloriously fine weather. In the morning we had a record number at the breaking of bread, and were exhorted by T. W. Smith. At 3.30 we held our Mother's Day service. Some 50 mothers came in response to the invitation. Solos were rendered by two of the scholars, and an address by Bro. Hall, our evangelist, was much appreciated. A report of the school's progress was given by the superintendent, which showed that the increase was 50 scholars for the year, and that 10 from the school had been added to the church. The crowning meeting of the day was at 7 p.m. The building was filled. Bro. Hall spoke on "The Bride of Christ," and at the invitation, two more of the scholars made the good confession. During the year, from 30 members we have grown to 80, and still more to be added by letter and faith and obedience. Bro. Hall is handling the work admirably, and is loved by all.—W. C. A. Luke.

HAWTHORN.—Among the visitors at our services yesterday were Sister Mrs. Morris, of Ballarat; Bro. Martin, Apollo Bay; Bro. and Sister Gallam, of Newmarket. The Bible School is arranging to give a service of song within a few weeks. We regret to state that our esteemed Bro. Bellett is in a delicate state of health. Mrs. Rees, senr., vice-president of the sisters' meeting, has gone to reside at Bayswater with her son, Percy. We shall miss these faithful members.—A. C. Rankine.

STAWELL.—On May 17, Mother's Day was celebrated in the church here. The evening meeting was the largest we have had since the mission held by Bren. Hagger and Clay, over 130 people listening most attentively to an address entitled "Mothers Like Hannah." Mrs. Burden sang at this meeting, "Nobody Knows but Mother." To-night a special Empire address was given, the subject being, "The Book Australia Needs," and was listened to by more than 100 people. So far Sister Carey is progressing satisfactorily, after her operation. Sister Shaw is to undergo an operation in the local hospital. Sister Dare, of Morwell, has passed away to her eternal reward. We expect to lay her body to rest tomorrow afternoon in the Great Western Cemetery.—J. E. Shipway.

BENDIGO.—The anniversary of the Bible School is being held. On Sunday we had the pleasure of Gifford Gordon's company, and three addresses from him to very good audiences. In the morning service the superintendent of the prayers were all conducted by teachers. Bro. Gordon's topic was "When the Church Member Awakes." In the afternoon, "Lessons from the Palm Tree" were given; and at night the preacher spoke on "The Cry of the Lost." The children sang splendidly, and were accompanied by an ef-

ficient orchestra under the able leadership of A. E. Streader. Mrs. J. Cook and Mrs. Dines presided at the piano and organ respectively. Among our visitors were Sister Darling, from Montrose; Bro. and Sister Stewart, from Castlemaine; Bro. and Sister D. Pollock, from Derby; Sister Horaley, from Geelong; and several of the Golden Square members. Tea was provided for all who came to visit us. Bro. Hagger is to visit us on June 7, and we are looking forward with pleasure to see and hear him.—C.

NORTH RICHMOND.—Since last report five have been received into fellowship. Last week Bro. Griffith addressed the church. Fair number of members present. In the evening Bro. Procter addressed a large and attentive audience, taking for his subject, "What's Wrong with the World?" We are pleased to state that Bro. Nankivell, from the College, has consented to lead the singing at the gospel meetings. There is room for improvement in this portion of our services, and we feel that in Bro. Nankivell we have one who will help us in bringing about that result.—H.E.A., May 26.

CARLTON (Lygon-st.).—A nice gathering met around the Lord's table in the morning. Three welcomed into fellowship. H. A. Procter gave a fine address. A packed meeting at night. With earnestness and power S. G. Griffith spoke to an interested audience upon "The Vilified Sect." With deep regret we report the death of Andrew Haddow, senr., a familiar figure for nearly fifty years in connection with the church at Lygon-st. Our brother has been called up higher in his 86th year. W. C. Craigie, who presided on Lord's day morning, in the course of his remarks said that a ripe sheaf had been gathered home by the Divine Harvester. He was one of the kindest and most generous of men. During the whole term of his long Christian life his strong faith never seemed to waver, neither did his loyalty to Christ nor his reverence for the house of God. His stalwart Christianity made him a pillar of strength to the church. He had served the church as deacon for nearly fifty years. His time and his means were ever at its call. His consistent life, his transparent honesty, admitted by those outside as well as by his brethren, made him probably one of the brightest examples we have ever had associated with the church at Lygon-st. With pathos the congregation rose and sang "Asleep in Jesus," and Bro. Enniss engaged in prayer.—J.McC.

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Here and There

Foreign Mission Offering, Sunday, July 5.

E. Davis has decided to accept an invitation to labor with the church at Toowoomba, Qld.

We are requested to state that A. Caldwell is now secretary of the Bible School, Harcourt, Vic., and correspondence should be addressed to him.

N.S.W. Bible Schools' examination takes place on June 29. Parents and preachers are asked to urge all under their care to enter. There are only eight lessons. Commence now.

Every evangelist, elder and deacon who possibly can should attend the church officers' quarterly meeting to be held in Swanston-st. lecture hall on Monday, June 15, at 8 p.m.

The address of E. G. Warren, evangelist of Fremantle church, W.A., is Mary-st., Fremantle. The secretary of the Young Women's Mission Band is now Miss Jean Wardle, High-st.

J. J. Franklyn will speak on "Some Necessary Repairs to our Movement—notably Church Discipline," at the Victorian officers' quarterly meeting at Swanston-st., on Monday, June 15, at 8 p.m.

There were six confessions at the South Melbourne mission on Sunday last; these bring the total up to 26. Two baptised believers have also been received into the fellowship of the congregation.

The *Christian-Evangelist* says: "A Nebraska jury has recently given a widow a verdict for £3800 in her suit against a saloon keeper who sold her husband the liquor that left him drunk on a railroad crossing and resulted in his death."

Missionary rallies are being arranged for the churches in Melbourne and suburbs during the month of June. Strong missionary "teams" will visit the various centres, and place before the brethren the claims of the world-wide work.

Wesley's advice.—Mr. Wesley once said: "Build your churches plain and inexpensive; otherwise rich men will be a necessity to you; and when rich men are a necessity to you, they will rule over you; and when rich men rule over you good-bye to Methodism."

W. Gale has been appointed Home Mission Organiser in New South Wales, as well as Organiser of the Bible Schools' department. Address all Home Mission or Bible Schools' communications to W. Gale, "Glenburn," Penshurst-st., Wolloughby, N.S.W.

The Victorian Women's Conference Executive will meet in the hall, Swanston-st., on Friday, June 5, at 2.30 prompt. Mrs. Ludbrook will lead the devotional, and Bro. Enniss will give an address in the interests of the College of the Bible. All sisters are cordially invited to attend.

On Monday night there was a largely attended thanksgiving service held at South Melbourne, when E. Davis, W. H. Clay, and Thos. Hagger gave addresses. At the close there were two more confessions, making 28 in all for the mission. The thankoffering for Home Missions amounted to £5/6/-.

The second term of the College of the Bible commenced on Tuesday, May 19. Two new students were enrolled—J. Warren, of Kadina, S.A., and H. Crowden, of Caveside, Tasmania. The latter has the honor of being our sole Tasmanian student. All the States of the Commonwealth are now represented at Glen Iris.

Another of the veterans of the Churches of Christ in Victoria passed away last Saturday. Bro. A. Haddow, for something like fifty years a member of the Lygon-st. church, was called hence at the ripe age of 86. He was highly esteemed by all who knew him, and was an influence for good in the community in which he lived.

Benevolent Asylum Visitation.—We are glad to acknowledge a dozen pairs of woollen cuffs from Miss A. E. Norfolk, which were distributed among needy patients. The old folk are grateful for these gifts. Any magazines, or illustrated papers, or gifts sent to Cheltenham Station will be acknowledged and distributed each fortnight by A. P. Wilson, Cheltenham church.

"Without co-operation there will very soon be no operation at all." In the effort to bring the heathen to Christ, no disciple can do much by himself; but let our 24,000 Australian members join hands in the work, and much will be accomplished. On July 5 let no one miss that thrill of joy which will go through the hearts of all who give as God gives—cheerfully and liberally.

Dr. John H. Elliott, from U.S.A., the newly-appointed and first Principal of the Australasian Chapman-Alexander Bible Institute (Adelaide), recently arrived in Australia. On Saturday last, he, with Mr. Delchanty, General Secretary, and Mr. W. F. Greenwood, paid a visit to the College of the Bible, Glen Iris. The visitors looked over the premises and made numerous enquiries regarding the conduct of the College with a view to gaining information which might be useful in the establishment of the new institution.

Rome's Designs upon America.—A strong effort (says "H.B.H." in the *Armory*) is being made by Romanists to obtain control of the political system of the United States. The highest official in the United States to-day is, perhaps, the Chief Justice of the Supreme Court; and he is a Roman Catholic. The Governor and the Lieutenant Governor of Massachusetts, for the first time in the history of the State, are Romanists. Many of the Massachusetts judges are Romanists. The Pope has made the assertion: "Our hope is in America."

"Empire Day" was celebrated in the Enmore Tabernacle by the headmaster and staff of the Enmore public school. This is a large school with 1014 pupils, and they have no room large enough for a united display, so the Tabernacle was lent to them. Addresses were delivered by the Hon. D. R. Hall, M.L.A. (Minister for Justice), R. Noake, and A. E. Illingworth. Prizes for competitive essays upon "The Empire and its Achievements" were presented on behalf of the Newtown Empire Celebrations Committee by A. E. Illingworth to the successful candidates.

Notable Facts About China.—The *Missionary Review of the World* gives some remarkable reminders about China and the Chinese. Every third person who lives and breathes upon the earth is a Chinese. Every month in China 1,000,000 souls pass into eternity. Of the 2033 walled cities of China, 1557 have no resident missionaries. Tens of thousands of towns and villages have no centre of gospel light. After a century of work, out of every thousand people, 999 have no Bible, and this would be true even if every copy printed were still in use.

Aged and Infirm Evangelists' Trust.—N.S.W. Sisters' Conference Committee, quarterly collection, £1/2/-; Church at Gilgandra, N.S.W., £1/5/-; Church at Strathalbyn, S.A., £1/6/-; Bro. E. C. Smith, Booleroo Centre, S.A., 10/-; Church, Kirlabakh, N.S.W., 6/6; Sister Mrs. Pollard, Marrickville, N.S.W., 2/6; Marrickville Church, half-yearly contribution, £1/6/-. The N.S.W. Sisters' Conference Committee has decided to take up a collection quarterly for the Fund. Perhaps the sisters in other States will assist the fund too. So as to put the fund on a sound basis the Committee needs all the help financially it can get.—W. H. Hall, Hon. Sec.

Bible-burning by Roman Catholics.—The *Renacimiento Filipino*, a daily paper of Manila, Philippine Islands, gives particulars of Bible-burnings. "The public of Vigau was invited by the representatives of the Church of Rome to witness a unique spectacle upon the church plaza. Thousands of Vigau people gathered at the hour named, and were treated to the unprecedented spectacle of two thousand five hundred Christian Bibles being consumed in a fire ignited for their de-

struction in the centre of the plaza. The act of the Catholic authorities served in a way as a boomerang, as regards the sale of Bibles, for on the day following the plaza Bible-burning, more than three thousand more Bibles were sold by the representatives of the American Bible Association."

"Dey says as she's 'got r'ligion,'" remarked Aunt Dinah of a certain "doubtful" convert. "Ef she has, she's took it mighty light; it don't hender her goin' on jes' de same as ebber, an' nobody needn't be 'fraid ob ketchin' it from her! Dese aint de right sort we wants, dey aint really tasted de honey ob de Kingdom, don't you see!"

Genesis Right Once More.—Among events during the month of peculiar interest to the Bible student, says the *Bible Standard*, is the reported discovery by German excavators of the site of the Tower of Babel. The cable describing their achievement says that they "found a colossal staircase of three flights, which is supposed led to the first storey." "They also unearthed four great gates of the town wall built by Nebuchadnezzar's father." The German expedition in question is a company of archaeologists that has been working in the Euphratean Valley for some time past. This locality, so often the burden of prophecy in Holy Writ, was the subject of special mention in the last King's Speech from the Throne, in which it was declared that England's interests in Mesopotamia had been adjusted as a result of negotiations with the German and Ottoman Governments. If the subject-matter of the cable be correct, the discovery of the Tower of Babel has claim to be considered as of almost as much importance, along slightly different lines, as the route of the Bagdad Railway, or the irrigation of the Euphrates Valley. For the unearthing of this ancient masonry will bear unimpeachable witness to that much-maligned record—the Book of Genesis. For centuries it has been the butt of the scoffer and the unbeliever. But discoveries such as this take a lot of discounting. The old Book has been proved right once again, even out of the dust of forgotten ages, and the lesson it offers to all who think and read is, that if proved right in so many of its sections by purely disinterested and disconnected testimony, it is right all along the line.

COMING EVENTS.

JUNE 2.—Prahra 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.

JUNE 7 and 8.—56th anniversary of Prahra Bible School. Speakers, morning, 11 a.m., H. A. Procter; afternoon, 3 p.m., W. D. More; evening, 7 p.m., J. McGregor Abercrombie. Special singing by scholars, under the leadership of I. Brooker. Tea and public meeting, Monday, June 8. Tea on tables at 6.30 p.m. Public meeting, 8 p.m. Good programme.

BIRTH

STRONGMAN.—At Nurse Keast's private hospital, North Fitzroy, on May 16, to Mr. and Mrs. Walter A. Strongman, Preston—late North Coast, N.S.W.—a son, Ronald Arthur. Both well.

IN MEMORIAM.

MORTON.—In loving memory of my dear wife and our dear mother, Francis M. (Fanny) Morton, who fell asleep in Jesus, Wednesday, May 29, 1912, aged 50.

"When our loved ones leave us there need be no shadows."

The Society of Christian Endeavor.

CHRISTIAN ZEAL.

May 31 to June 6.

Daily Readings.

Zealous for My sake. Numbers 25: 6-13.

Mistaken zeal. 1 Kings 18: 26-29.

Uninformed zeal. Acts 18: 24-28.

Apostolic zeal. Gal. 4: 15-20; Col. 4: 12, 13.

Transferred interest. Acts 22: 3-5; Gal. 1: 20-24.

Sickening apathy. Rev. 3: 15-19.

Topic—Christian Zeal. 2 Cor. 7: 11: 9: 14; Titus 2: 14.

How may we become "burning in spirit"?

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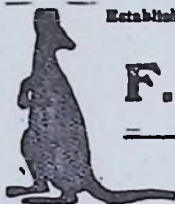
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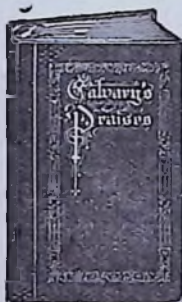
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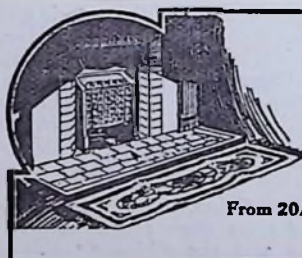
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