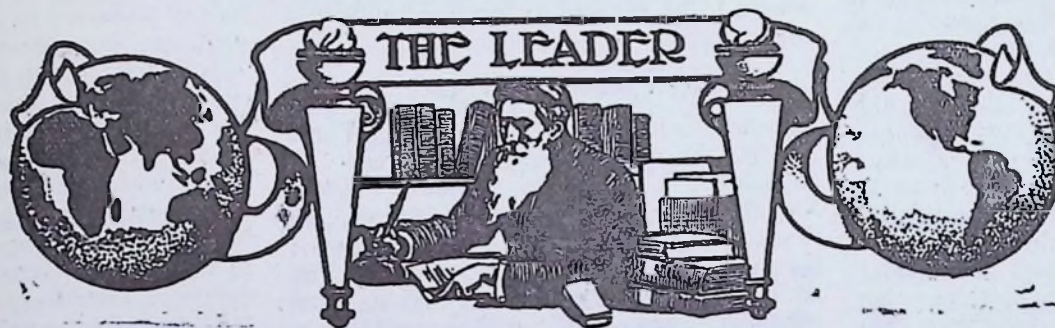


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To maintain its spiritual freedom, the Church must remain separate from the State.



The verdict of history, of experience, is against the existence of a national church, and of the intrusion of ecclesiasticism into the region of politics.

THE CHURCH AND POLITICS.

The Anglican Archbishop of Melbourne in a recent address deprecated the idea of the Church taking an active part in political matters. He was of opinion, however, that it should be careful to let it be known that it was always on the side of righteousness and justice. The *Argus* of Saturday last, in commenting upon this utterance, points out that the position taken by the Archbishop leaves a large margin in which it would be allowable for the Church to actively interfere in the domain of politics. It seems all right to say that the Church should help the State by ever declaring itself on the side of justice and righteousness, when any difficult conflict arises, but the practical difficulty is that the Church is not always agreed as to what constitutes justice and righteousness. It is pointed out that the theory does not always work well in practice, and an example is given in the case of the Welsh Disestablishment Bill in Great Britain.

Opinions differ.

In this case, says the *Argus*, the ministry of the Anglican Church were almost to a man on one side, while the non-Episcopal ministry were almost to a man on the other. That means that the Church in England—not, of course, the Church of England,—was almost equally divided. Where, then, was the voice of justice and righteousness? Then again, on the question of Home Rule in Ireland, the same diversity of opinion exists, and the Church is divided as to whether justice and righteousness will be best furthered by the passing of the Bill or by its rejection. Those who believe that the existence of an established Church is unjust and unrighteous are fighting against what they believe to be an existing evil. On the other hand, those who are determined opponents of Home Rule in Ireland, are fighting against it because they believe that its adoption would result in the ascendancy of

the Romish Church, the one being an evil actually existing, while the other might be regarded as an evil that must inevitably follow. From a consideration of these things, we are of opinion that the domination of the Church in the region of politics is not to be regarded as a thing to be desired. The verdict of history, of experience, is against the existence of a national church, and of the intrusion of ecclesiasticism into the region of politics. There is a sphere, however, in which the Church may raise its voice, and of this we will have something to say presently.

Ecclesiastical intrusion.

The history of the Church of Rome furnishes the most conspicuous example of the evil of ecclesiastical intrusion in the region of politics. It was magnificent in the insolence of its power, and unscrupulous in its use of unjust and unrighteous means to accomplish its purposes. As a result of this union of Church and State, the Church gained in power, but as it gained in power it lost in spirituality. It was seized with a boundless ambition, and aimed at the subjugation of all things to its iron rule. And it is because history speaks in this way, not only of the Romish Church, but of national churches generally, that examples of such institutions are only to be found among the older nations of the world. The younger nations, such as America and Australia, having learned the lesson taught by history, have definitely rejected them. Even in some of the older lands, once the homes of ecclesiastical supremacy, such as France and Italy, the Church has been dethroned, and left to work out its own salvation.

Revolt within.

It has to be admitted that the *Argus* is right when it says: "Whenever any section of the Church has really possessed power in a nation, that power has been abused.

Tyranny, persecution, even cruelty, are what men have learned to associate with ecclesiastical power; and no one denomination may throw stones at another for this evil." It is because of this that we delight in reading the stories of the past which tell us of uprisings within the Church against the injustice and unrighteousness perpetrated by a Church which used the political arm for the furtherance of its projects. The story of Martin Luther never loses its charm as we read of his heroic fight against the religious and secular power which was invested in the Papacy in those days. The most fascinating piece of history we have ever read is Motley's "History of the Dutch Republic," in which we are told of how Prince William of Orange defeated the mighty hosts of Philip of Spain, the bigoted Catholic king who sent out the ill-fated Armada in the vain hope of winning England. In later days, the story of the Pilgrim Fathers, driven into exile by the tyranny of the established Church, is a story full of power and of adventure and manly independence. And later still, but of a quieter kind of heroism, is the story of the Disruption in the Church of Scotland. For Scotland has its establishment as well as England, that which is under political patronage being known as the Church of Scotland, while that portion which escaped from its bondage is known as the Free Church. The year 1843 is a memorable one in Scottish history. In that year, as a protest against political patronage and domination, four hundred and seventy preachers of the gospel left the General Assembly, disconnecting themselves with the established Church and its stipends and comfortable manures to face poverty and hardship. It is gratifying to learn that these two sections of the Presbyterian Church are now considering the question of union, which, if consummated, must be on the lines of spiritual freedom. It is to the glory of the Church that it ultimately frees itself from political bondage, and is not afraid to pay the cost.

"Unto Caesar."

To maintain its spiritual freedom, therefore, the Church must remain separate from the State. But while that is so, the Church is not to be without its influence for good in the political world. There are great moral and social questions in which its voice must be heard. It has nothing to do as a Church with such questions as free-trade and protection, or even Home Rule, but it has an undoubted right to denounce moral evil wherever it is found. The giant evils of intemperance, gambling, and social impurity, are questions that come within the province of the Church, and finding the State lukewarm, and even winking at the growth of these evils, it is its duty to arouse the moral consciousness of our statesmen to a sense of their duty in endeavoring to enforce measures for the mitigation of these evils. In all these things it will be well to remember the words of our Saviour that we "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

Editorial Notes

A "Dry Navy."

According to the *Christian-Evangelist* "the American navy has just gone totally dry." We are informed that "Secretary Daniels, in a sweeping order, absolutely prohibits the use or carrying of intoxicating drink, and thus applies to the officers the rule applied to the men some years ago." If total prohibition is good for the navy, it ought to be equally so for the army, and if good for navy and army, it cannot be bad for the nation as a whole. The trend of events is inevitably in this direction.

Deeds of Darkness.

A fortnight ago we commented on the assault on Otis L. Spurgeon and the mysterious disappearance of Louis L. Patmont, both of Illinois. Now we learn from the *Christian Standard* of an outrage at Springfield in the same State, the victim being another of our preachers, Bro. W. H. Boles. While he was speaking at Owl's Hall, "a young man sprang upon the platform and attacked him, using the water pitcher as a weapon. His first blow cut a gash two inches long to the skull." The ruffian was seized, but got off, through R.C. influence, with a light punishment. The *Menace*, a Protestant paper, commenting on these deeds of darkness, says, "It appears from the above that all the hellhounds of Rome are to be unleashed, and that the Roman Catholic Inquisition is to be re-established in earnest in America." Up to the latest report no news had been received of L. L. Patmont, and it now appears that he must have been murdered. The committee in charge have offered 1000 dollars leading to

his discovery alive, or 500 dollars for the discovery of his dead body. A strong committee of various religious bodies has been formed to investigate and appeals are made for 10,000 dollars (£2000). The evidence of the hatred of the Roman Catholic and liquor leaders and their repeated threats is overwhelming, and there can be little doubt but that he has fallen a victim to these forces. Rum and Romanism form a powerful alliance when their craft is in danger, and Bro. Patmont was too powerful an opponent to be allowed to wield his influence against them.

Religious Intolerance.

Romanism is essentially intolerant. Where she has the power, religious freedom is abolished. J. B. Briney in the *Christian Standard* refers to the case of Peru as an illustration of this. The constitution of that republic contains the clause:—"The nation professes the Catholic religion, apostolic and Roman, and the State protects it, and does not permit the public exercise of any other." This, as the writer points out, is not a relic of the dark ages. Peru became a republic in 1821, and the constitution was adopted that year. In 1890 the American Bible Society sent a Mr. Penzotti, a Methodist minister, to distribute Bibles, and as opportunity offered he preached in private houses. "For this he was arrested at the instigation of the priests and thrown into prison, in which he lay for eight months while his case was being fought out in the courts." He was finally released, the court holding that services held in buildings without any mark or sign that they were designed for public worship was not an infringement of the constitution. This, says Bro. Briney, "was an evasion, but no doubt the court felt that the law was cruelly unjust and oppressive, and an evasion would be justifiable." Steps are now being taken to repeal this iniquitous law and remove restrictions to public worship, but the Jesuits are making tremendous efforts to defeat the measures in that direction. "Many of the more liberal Catholics favor the repeal, but they have to proceed against the bitter and determined opposition of the priesthood, who are the everlasting foes of religious liberty." Here in Australia the Catholic clergy are loudly pleading for "liberty" and protesting against the "persecution" they endure because the governments of the various States refuse to subsidise their schools and persist in treating all denominations alike. Yet wherever they have the rule, they refuse to even allow freedom of public worship! In the light not only of ancient but contemporaneous history, it is as patent as sunshine that if they only had the power in Australia Protestantism would have short shrift.

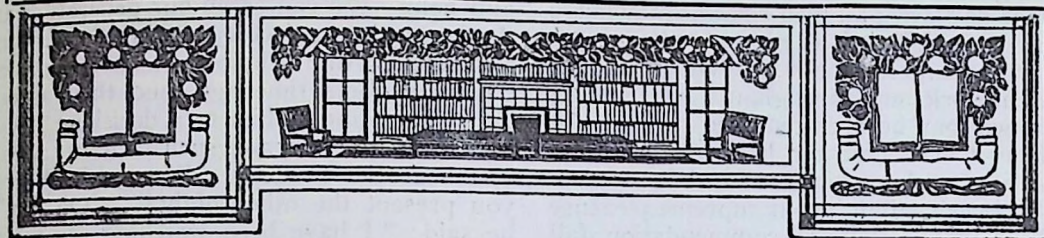
Home Rule in Ireland.

On the face of it much may be said in favor of Home Rule in Ireland, and were it not for the religious aspect of the matter there would probably be but little objection. But the fact remains that the question is

largely a religious one. In the light of past history the Protestants of Ireland may well be pardoned for protesting against being handed over to the domination of a Roman Catholic majority. Every traveller has remarked upon the contrast between Catholic and Protestant Ireland. In the former there is contentment and prosperity; in the latter poverty, ignorance and priestcraft. A recent American writer has said of the R.C. portion, "There is a feeble population with scarcely enough energy to scrape together money sufficient to pay the rent of the landlord, and the assessments of the priests. The fences are ill kept, the roads in poor repair, the chimneys of the houses tumbling down, and the lack of thrift manifest everywhere. A large family is huddled together in one or two small rooms, and frequently the chickens, several pigs, a goat or two, and a horse occupy an adjoining room. From the midst of this Roman Catholic population shoot up gorgeous churches, cathedrals, and palatial residences of the priests, as if the land were flowing with milk and honey. There is no money here to build factories and to prosecute large business enterprises, but it seems to be an easy matter to secure £10,000 for a church and £40,000 for a stately cathedral. The landlord system may be an evil, but it is a blessing compared to the evils flowing from the Church of Rome." Of Protestant Ulster, the same writer, J. L. Brandt, says, "You find yourself under the same government, on a similar soil, but in the midst of a people and scenes entirely different. The fences and roads are kept in good repair, the houses are either painted or whitewashed, and there are separate houses for domestic animals, and the little farm blossoms like the rose; the inhabitants are employed and wages are good; the water power of the streams is utilised, and huge mills are seen here and there; school houses are numerous, Catholic cathedrals are less frequent, but cheerful Protestant churches are seen everywhere. The towns and cities are prosperous and afford a ready market for the products of the soil. Why is this? The gospel of Christ is taught, and not the dogmas of Rome. The Bible circulates freely, and is read, but in the Catholic districts in Ireland it is a sealed, and in many respects a mysterious book. The people of Protestant Ulster are trained to habits of industry. Those of the other districts move about as indolently as if they cared nothing about their future welfare. Ulster is not burdened by priests corrupted by the confessional box, and drained at the rate of thousands of dollars per annum for Peter's pence. This unbiassed testimony of an American visitor may enable us to understand in some degree the objection of Ulster to be compelled to submit to the rule of the Romish majority.

As love is the life of faith, so, with the increase of love, faith increases. Even from man toward man faith and love grow together. The more we love, the more we understand and trust each other.—Pusey.

WOMEN'S WORK IN THE CHURCH.



By Miss A. E. Whitworth.

A paper read at the Tasmanian Conference.

To the most superficial observer of current events it must be patent that there has been during the past few decades a decided and drastic change quietly taking place in regard to those of our own sex. It is only a few years, comparatively, when women occupied a very different position in the world from what she does to-day. Then it was thought improper for her to occupy a prominent position at all. To remain at home, to busy herself with domestic duties, fill in her spare time with fancy work, or indulge in harmless chatter with other of her own class over a social cup of tea, gracing the various functions with her presence, and such like, was considered to be the proper sphere for women. If the suggestion had been made to our grandmothers that women should engage in the work of the medical, law, and literary professions; that they should ever have a voice in the selection of our legislators, the news would surely have come as a shock to those good people. But the march of time has brought many changes. To-day we see the members of the so-called weaker sex rapidly forcing their way into those arenas which at one time were considered to be the exclusive domain of man. We are not surprised now, to hear of lady lawyers, lady doctors, lady judge associates. We need not be surprised to hear to-morrow of lady legislators. In the arena of humble occupations the same change is to be observed. Our factories, offices and shops are thronged with women who are asserting their independence, and evincing a laudable inclination to be no more dependent upon their fathers and brothers for an existence, but are bravely carving out their own destinies and proving to an astonished world their capacity to be not only self-supporting, but, when necessity demands it, able and competent to support others too.

These facts should fill us with a sense of the coming importance and dignity of women. A new factor is present in the complex social system of our day, and for good or ill the power and influence of women is a rapidly growing force which compels recognition and demands the respectful consideration of the student of human history. The question as to whether this new force, this influence can be used to advantage in the religious world, forces itself upon us. What is woman's work in the church? What work can be left in her hands? What position can she legitimately fill in the grandest of all institutions, in the greatest of all undertakings? It has been frequently said that the religion of Jesus Christ has eman-

cipated woman, that through its teachings she has been elevated and ennobled. We firmly believe that such statements are correct. The statement is also made that were it not for the women our churches would be empty, and much of the work done by such institutions would be left untouched. It becomes us, then, as members of that great body, to ascertain what our place is in the church, and with God's help endeavor to fill it worthily and well. A great responsibility is resting upon us. Shall we not pray for divine wisdom that our influence may ever be on the side of purity, of progress, and of true prosperity in that glorious organisation of which Jesus is the head, and through which humanity is ultimately to be brought to him? I approach this part of my remarks with feelings of the greatest diffidence, for I am deeply conscious of my own inability to treat this important subject as it should be treated, and to present it in such a way that you may be helped in your great work. The Bible contains the record of many women, some good, some bad, and we can stand upon no more certain basis for some ideas concerning women's work in the church than that same volume of sacred writings. It is of course impossible to mention all of them, so I have decided to select a few which may safely be classed as representative ones, and, from a glance at their peculiar characteristics, offer a few suggestions that may assist us in the subject we are about to discuss.

There are three typical cases in my mind just now: 1. The woman of tact; 2. The woman of no importance; 3. The woman who is always wanted.

The woman of tact. Perhaps the best definition of that word tact is the following: "A nice perception in seeing and doing exactly what is best under the circumstances." A splendid illustration of this virtue is seen in the case of Abigail, the wife of Nabal. In the record given of that woman we learn how her husband nearly lost his life through his churlishness and stupidity. David, who at that time was fleeing from the face of Saul, and had gathered around him a body of fighting men, had sought to obtain from Nabal some slight return for the protection he and his men had been to the former's shepherd. The 25th chapter of 1st Samuel tells us how his appeal was received. Instantly David resolved to have revenge, and would have done so had it not been for the splendid tact and judgment displayed by Abigail. In a very discreet manner she was able to pacify the wrath of David, and her

judgment was also shown by the time and place she selected to inform her husband of what had been done.

My impression is that in our church life to-day we women can do much by the exercise of tact, both in speech and action, to wonderfully influence the spiritual life of our brethren and sisters. Unfortunately church work is surrounded by numerous difficulties, but half the difficulties would never happen if a little more judgment were used in our contact with each other. Women are often accused of being at the bottom of many of life's troubles. I fear there is some truth in the accusation. This should not be, and would not be were the spirit of tactfulness more developed. I would therefore suggest that women's work in the church should first of all be to endeavor to exercise their influence that our meetings should be a haven of rest, a place of joy, instead of, as they often are, a scene of turmoil and unhappiness.

Another phase of my subject is suggested in the case of Hagar, whom I would call a *woman of no importance*. The story of Hagar is well known. We follow her with the deepest sympathy and the most intense interest as she leaves the tent of Abraham, in company with her boy. Jealousy, to a large extent, was the cause of the separation. (Sisters, here I think is a suggestive thought in connection with our church life. Beware of the first approach of that insidious spirit of jealousy.) Hagar with her scanty supply of provisions has gone into the wilderness of Beersheba. She is a woman of such little importance that no one wants her; indeed in all probability her absence was a relief to the rest of the household. The woman herself had an unhappy, and yet happy experience; unhappy, indeed, as she tenderly placed her boy in the shade of the shrub and went some distance away so that she could not see him dying for want of water. We can almost see her, as, racked with pain and grief, she lifts up her voice and weeps. Poor, unfortunate creature—a woman of no importance. But a change comes upon the scene. An angel's voice falls upon her ears. She meets God in the wilderness. Surely that experience must have affected her after life, and given birth to a faith that no adverse circumstances could ever dim.

Many of us, as far as church work is concerned, may be looked upon as women of no importance. It may be in the mind of some that were we to drop out of the ranks the loss would scarcely be felt. Our voices may never be heard in public; no prominent position may ever be allotted to us; but there is a place that even such can fill, for who can overestimate the power and influence in the church of God of a woman who in the depth of her sorrow has come face to face with God, and whose life has been sweetened and sanctified thereby? It is possible for those who from some viewpoints are of no importance in the great work of redeeming humanity, to so develop the Christ-life as to be a benediction wherever

they are. To simply be at the meetings, to wear the sweet smile of a consecrated life; to cultivate the spirit of graciousness and helpfulness, is surely to fill a place which every true woman can legitimately aspire to reach.

Who has not loved to hear and read the story of Dorcas, *the woman who was always wanted*? Here we have the account of one who, to use the expressive language of Scripture, was "full of good works and alms deeds which she did." This is the record of a busy woman; busy in the effort to relieve the suffering, to bring gladness to the sad heart, and to make life a pleasure to the widow and orphan. How Peter's heart must have been touched as, surrounded by those weeping women, and seeing in the garments spread before him the evidences of her skilful fingers, he heard the sad story of her death. Isn't it strange that those who apparently are the most needed are very often the first to be taken? Truly some problems of life are hard to solve. But what a magnificent epitaph was written to the memory of Dorcas in those silent yet eloquent tokens of her busy life!

It was a happy inspiration to call a society of women in the church after that honored and loved name. It will be infinitely better if such societies are able to win the same unbounded love as she after whose name they are called. The consideration of that life speaks to us about one of the most important places it is possible for us women to fill in the church. There are still widows and orphans in our midst. In spite of nearly two thousand years of Christian influence and teachings, poverty rears his ugly head and stalks rampant through the land. The religion of Jesus is a practical one. It aims to benefit the temporal as well as the spiritual aspects of life. Who better can do that than consecrated women? Hence it seems to me that the philanthropic status of our church life is a legitimate and natural channel along which we can work. The lack of sympathy and regard for the poor, the spirit of indifference to the appeals of the needy, the attitude of exclusiveness practised by many, are to a large degree accountable for the feeble grip many churches have upon the people. It is possible for us to find a place to fill in the church which will be synonymous with the life of that loved woman who was always wanted, and thus imitate more fully him who went about doing good.

I have tried to give my impression of woman's work in the church. That they have a niche to fill goes without saying. That oftentimes they attempt to fill other than their rightful place is also too true. But I feel assured that, if our women will cultivate the rare art of saying and doing the right thing at the right time, of being content to fill a humble position, yet while doing so shed forth the sweet fragrance of a life which has been in touch with the divine, and use their undoubted talents in the direction of bringing sunshine into other hearts and other homes, they will be occupying a position in harmony with the mind and

spirit of Christ, and be instrumental in extending the kingdom of God, and thus hasten the day when all men shall acknowledge him whose right it is to reign.

Let me express the hope that, in all our church work and throughout the coming year, we may be ever ready to banish self, and put Christ first and before everything. Then in that day when the Lord shall make up his jewels will it be our supreme pleasure to hear those words of commendation fall from his divine lips, "She hath done what she could."

Our Generation: This Generation.

(Acts 13: 36.)

By W. J. Way.

It is a noble thing to live, an important thing to live, a responsible thing to live. A young lady looked me straight in the face the other day and asked, "Mr. Way, is life worth living?" I answered "Yes, but it depends upon the kind of life you live." With many life is but the perpetuation and emphasis of death, but a gratification of the lusts of the flesh and the pride of life. It was said of Judas Iscariot, "It had been good for that man if he had not been born." But it was the life he lived that was the cause of his calamity.

Jesus Christ thought life in our condition so much worth living that he actually laid aside, for a time, his glory and equality with God, and became a living man amongst men. Christ's coming into our world differed to a large extent from the advent of any other being. Every one of us here to-day have been called—commanded to come; we could not keep back; we had no choice in the matter. We came through the ordinary laws and processes of nature; but not so with Jesus Christ. He had the choice and the option to say whether he would come or not; and he said, "I will," and he thought life in this world worth living so much that he came in bone of our bone, and flesh of our flesh, and subject to our laws and environments. And so it is written, "A body hast thou prepared me. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." Ah, that's the secret of the life worth living—doing the will of God. And how did Jesus show that life is worth living? By serving. "I am among you as one that serveth." Christ has served every man in every generation since he disputed with the doctors in the temple; thus teaching us how early we can make life worth living.

This, then, is our generation, and as Christians we are expected, nay, it should be our delight to serve it. We are to serve it by being the light of the world, the salt of the earth, by being a living interpretation of the gospel doctrine and indwelling of Christ. "I must work the works of him that sent me while it is day." The rifleman sends his bullet into the ranks of the enemy; if it hits he is effective, if it misses it is a failure. Brother, are you hitting, or are you missing?

Is it ball cartridge or blank cartridge? This is our generation; this is our battle hour and field. We can serve our generation at the bench, in the factory, at the counter, on the train. An irreligious man became a Christian some time ago, and they asked him what brought him to a decision. "Did you listen to such and such sermon? Did you hear the Doctor's discourse? Were you present the other night?" "Oh, no," he said; "I have been watching my mate at the bench for a long while, and I became persuaded that he is a Christian." That man at the bench was serving his generation.

Life, young manhood, is not to dream;
Life, young women, is not to seem,
Nor in some other's field to glean,
Nor on some other's back to lean;
Life is to build the verb to be,
The bulwark of eternity.

It is said of Abel, that "he being dead, yet speaketh." How many of us will speak after we are dead? I fear that six by two with a few feet of loose earth over us will close our mouths for ever. Abel "offered a more excellent sacrifice." Ah! it was sacrifice that gave him a voice that is heard through the generations even to our day. It is said of the patriarchs that they obtained a good report, that they pleased God, that they wrought righteousness, and thus they served their generation. It is declared that John fulfilled his course, and of David, "after he had served his own generation by the will of God." Enoch served his generation when he walked with God in the midst of an apostate world. Noah served his generation when he, at the command of God, built the ark in a period of infidelity; and so with the apostles and martyrs and faithful ones. We often say, "I cannot do this; I cannot do that." It is the man who says, "I can," who serves his generation. Listen to the prayer of David: "O God, forsake me not until I have showed thy strength unto this generation, and thy power to every one that is to come." Livingstone served his generation and his God in the mighty work he wrought in Africa. Bunyan served his generation by his well-nigh incomparable work, "Pilgrim's Progress," compiled in Bedford jail. Florence Nightingale served her generation and God and humanity in her heroic work in the area of suffering at the Crimean war. Toplady served his generation by writing "Rock of Ages, cleft for me." Wesley served his generation by sending a wave of gospel light and love over England and other parts. So did Whitfield and Spurgeon and Booth. Cowper served his generation in writing "There is a fountain filled with blood," and Sarah F. Adams in "Nearer, my God, to thee"; and so have others beyond number. There are thousands who are not known to fame, but who are serving their generation faithfully in private life and seclusion; in the Sunday School, home, nursery, hospitals. May their tribe increase, and may succeeding generations have occasion to call them blessed.

"I Shall Not Pass Again This Way."

[This poem, much worn, was found in the desk of Mr. Daniel S. Ford, the proprietor and editor of *The Youth's Companion*, after his death when his desk was cleared by loving hands. It explains much of Mr. Ford's wide and generous benefactions.]

The bread that giveth strength I want to give;
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer cruel doubts and fears,
Beauty for ashes may I give away;
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

—British Weekly.

The Wonderful Power of God.

[This somewhat remarkable testimony was given at an open-air meeting in Maylands, W.A., by Bro. Davis. I immediately asked Bro. Davis to write what he had said, as near as possible in the words he had uttered in the meeting. With one or two verbal changes, the testimony follows. I have never heard a statement of one's experience to surpass this—spoken as it was with the moving eloquence of one who had sinned, and had been saved. It reads well, too. I commend it to your readers.—T. H. Scambler.]

That God is able to save, and having done so, is able to keep, I can prove by the Bible, or by what he has done for people with whom I am acquainted, but I prefer to prove it by my own personal experience.

In order to do this, it is necessary for me to revert to my past life. Each time I open that book, in which is recorded my past, I impose upon myself a painful task. Nevertheless, I gladly suffer the pain, and the humiliation, if by so doing I am able to plant one little seed of his grace, or to shed one ray of hope, into the heart of anyone.

Let me take up this book:—no need for me to refer back ten to fifteen years, as it would only be one page repeating another. Let it suffice to turn back to the last six years. This book, that I am quoting from, has one of its pages set apart for each consecutive year. I am opening it at the page on which is entered the year 1908. Originally it was a splendid white page, intended to be kept pure, with nothing recorded upon it but pure and wholesome reading. But what do I find? It is headed with the one word—**DRINK**,—in big black capitals. The margin consists of a deep black border from top to bottom. As I follow down the page, my eyes rest upon a small white space, and in that space is written in red ink: "Resolved this day to give up drink." Then follows another white space (each space representing a day), and in that space I

read, "Still keeping straight. Hope it will last." But alas! the next space is partly filled, and I read the grim word: "Failed." Too true: I have failed, after a two days' struggle, and the remainder of the page is taken up by the one word drink. So ends the year 1908.

I turn over another leaf, and I am again confronted with the word "Drink." As my eyes run down the page, I see another white space, in which is recorded the fact that I have again resolved to give up drink. The following space, and the third, proclaim that I am still keeping straight. But my hopes are again shattered, for immediately following are the self-convicting words: "I have failed again, and am very sorry." Again those big black letters appear, and now, so great is my fear for the future, that in my mind, as I gaze at them, fascinated by their awful significance, I see between the letters the face of a demon, leering at me with eyes of fire, his hands outstretched, as if he were longing to crush out the little spark of manhood that still remained in me. I allow my eyes to wander down this page, and I come across another white space which continues to the very bottom. Instead of its being bordered by a black band, it is a golden band that adorns it. Written in letters of gold are these words: "Saved. This day I have accepted Christ as my Saviour. I thank thee, Father, for saving such a one as I." On looking closer, I see big splashes—golden blots. They signify to me the tears of thankfulness and praise to God



The Healing of the Leper.

And it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.—Luke 5: 12, 13.

that have been shed by my wife, for having the joy of knowing that God has at last answered her frequent and fervent prayers. Angels are rejoicing in heaven as I close the page of the year 1909.

I turn over another page, the heading of which is marked 1910. It has a beautiful golden margin. Golden writing follows line after line. As I continue to let my glance follow down this page, it meets a photograph, the negative of which is as deeply impressed on my mind at this minute as it was the day that it was taken. The scene is the Horseshoe Bridge in Perth. The photo. contains the likenesses of three men. Two of these men are friends of mine, whom I have not seen for a considerable time. The other man is myself. Let us listen to the conversation. One of these men is speaking to me: "Now, look here, Bill, I don't know anything about your being religious or saved and all that, but you are going to have a glass of beer with us before we part. You know we have come all the way from Bunbury, and are off to Geraldton, and it may be years before we meet each other again." The other friend adds: "Come on, Bill, don't be unsociable. I'm thirsty, and I want to have a yarn with you about old times." Then another voice breaks in. None of us can see the speaker as we stand there, and his words are for me alone. He's saying, "Go on, don't be squeamish, just because you are converted—that need not make you a baby. Go and have a glass of beer. You can come straight out. You need not have two glasses. Fancy refusing two friends like this! There are better men than you can ever expect to be who have their spirits, and are looked upon with respect. You go, and don't be silly."

Recalling the picture again, I see myself walking between those two friends of mine, towards the Governor Broome Hotel, which is situated at the foot of the Horseshoe Bridge. My friends are telling me where they have been, and what became of Tom, Dick, and Harry, and although I seem interested in their conversation, and am saying Yes and No in answer to their questions, I am not heeding their conversation at all. My ears are straining to catch the trend of something that is being whispered to my brain. At last I catch it:

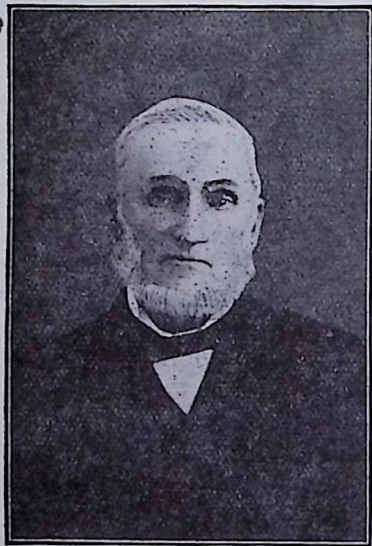
"If temptations round you gather,
Breathe that holy Name in prayer."

Fervently my heart goes to heaven: "Father, you have saved me; now keep me, Father, from this temptation. Keep me from going to this hotel." Like a flash comes the answer: "I will." I myself am dumbfounded at the suddenness and the reality of the voice, and I am momentarily rooted to the spot. I turn on my heel directly afterwards, and almost run back to the station. My mates stare at me, thinking I am mad. I am praising God each step I take for his wonderful power both to save and to keep.

He kept me that day. He is keeping me now, and I know that he will keep me to the end. Praise his name!

Obituary.

HADDOW.—Andrew Haddow has fallen on sleep. The Lygon-st. church has lost an honored deacon of many years' service, the Victorian brotherhood has lost one of its most stalwart and aged veterans, the business of Melbourne has lost a man of strictest integrity, and Bro. Haddow has gained a crown of unfading glory. Bro. Haddow identified himself with the kingdom of God while still a lad in his native Scotland, three-quarters of a century ago. He was acquainted with the brothers Haldane, was baptised by Francis Johnson, and heard Alexander Campbell preach the sermon for which he suffered imprisonment. In his twenty-fifth year our worthy brother landed in Melbourne, accompanied by James



Andrew Haddow.

Ingram, one of our sturdy pioneers, still living at Beechworth. Bro. Haddow's first Australian church home was a tent in Prahran, where he met for worship in 1853. The following year the growing meetings were moved into the Mechanics' Institute, and prior to 1860 our brother was meeting with the brethren in Temperance Hall, out of which meeting the Lygon-st. church has grown. For many years the stately, dignified, yet kindly personality of Bro. Haddow was one of the most prominent figures at Lygon-st. His was a genial friendly spirit, and many remember the grip of his hand, no less than the reverent manner in which he served at the Lord's table. To him religion was a thing of joyful and yet solemn reality. His hand was ever open, and unostentatiously he gave liberally for all that he thought worthy. His latter days were peaceful; for although he was confined to his bed for several months, no complaint passed his lips. The end came to find him waiting and ready as he said, "to go through the gates." His final call reached him on May 23, and on the 25th his body was laid to rest where fifteen years before that of his wife had preceded him. The funeral was a large and representative one. Around his grave met those of differing religions, and separated classes, all uniting to do honor to the memory of one whom all alike esteemed. Bro. Horace Kingsbury, Reg. Enniss and the writer each participated in the service, and strove to do justice to the exalted character of the departed, who like a ripe sheaf is garnered into the eternal storehouse, having reached his eighty-sixth year.—S. G. Griffith, Carlton, Vic.

NICHOLLS.—We are sorry to report the death of our Sister Bertha May Nicholls. On May 5, with her father, she left on their usual round, delivering vegetables. Just before leaving home she wished her mother and continued to call out good-bye so long as her mother was in sight. In less than ten minutes afterwards she was lying a corpse beside the railroad track. The day preceding the sad event was her fifteenth birthday. That night at the mission she sang in the choir, and at

the close of the service expressed disappointment at not seeing some of her companions taking a stand for Christ. It is comforting to think that near to her end she was so actively serving Christ. Bertha gave herself to Christ during the mission held here by Bro. Griffith in 1912. Since that time she has been a faithful worker in the church, a regular attendant at the Bible School and C.E. She has manifested an interest in the work equal to one beyond her years. We laid her body to rest in the presence of a large gathering of relations and friends, Bro. Taylor delivering a heart-searching message. Our sympathy is with Bro. and Sister Nicholls. Though they feel the gap in their family circle, yet they sorrow not as those who have no hope.—T.E., Stirling East, S.A.

MALTHOUSE.—On May 19, Sister S. Malthouse, the beloved wife of Bro. James Malthouse, of Osmond-st., Hindmarsh, South Australia, died in the Lord, after several years of acute suffering. In the hope of obtaining relief, her physicians advised her removal to her husband's station at Normanville, where she spent the last week of her life. Her body was laid in Hindmarsh Cemetery, beside some of her relatives. Bro. Malthouse feels his bereavement acutely, and so do her children, Bro. James Malthouse, junr., Normanville, and Sister Albert Cosh, of Unley, with their partners, and the children of both families. Our sister was 63 years old when the Lord called her to rest. She and her husband were added to the church in 1880, during the earlier ministry of the writer. She was, till laid aside, an active, bright-hearted, liberal-handed helper in most departments of church work, mindful of the needy, regular at public worship, a homemaker, a peace-maker, loyal to her Saviour, and esteemed good people. She was hospitable and helpful to our choir, the literary society, Dorcas, and school interests, and withal quietly lived Christ before her household. Many friends and neighbors will revere her memory. While the Robert-st. congregation is also bereaved by her departure, the number of God's saints is enriched for higher service in heaven.

Not now, but in the coming years—

It may be in the better land—

We'll read the meaning of our tears,

And there, some time, we'll understand.

—S., Hindmarsh, S.A.

THOMPSON.—It is our sad lot to record the death of our young Sister Violet Thompson, which took place on Thursday morning, after a few days' illness, at the early age of 16 years. She was one of those pleasant, cheerful girls whom to know is to love. It was my happy lot to take her confession in her Saviour, and a week later—August 27, 1911—to give her the right hand of fellowship. Since that time, with her father, mother and sister, she was constantly to be found at the Lord's table. It was glorious to hear the expressions of her confidence in Jesus, although suffering acutely from tonsillitis. Just before she passed away she said to her mother and father who were attending her, "Mother, what is this? Is it death?" The mother replied, "Yes, my darling; I think Jesus is coming." "Oh," she said, "I am so glad; I will soon see him. Mother, I love you, but don't be angry—I love Jesus best. You taught us from our cradle to love him best of all. Don't neglect the meeting around the table." Bro. Leng, of Ballarat, had a short service at the house, and at the graveside. A large number of her schoolmates preceded the funeral cortege. Two verses of that beautiful hymn, "Safe in the arms of Jesus," were sung, and Mr. Gillan, Presbyterian minister, offered up prayer.—E. Gullock, Buninyong, Vic.

BOLTON.—On Wednesday, May 27, at 2.30 a.m., our Bro. W. Bolton fell asleep in Jesus. Our brother was a sufferer for some years from paralysis, but up to a few weeks ago was able to come to the Lord's table. All through his illness he was cheerful and uncomplaining. He was baptised 19 years ago by Joseph Pittman, of Melbourne, who was visiting Glenelg. Since then he has served the church nobly as Sunday School superintendent, deacon, and trustee. For him we cannot grieve, as he has gone to his reward, but

for his wife, son and daughter we offer our heartfelt sympathy and commend them to him who doeth all things well.—E. W. Pittman, Glenelg, S.A.

Correspondence.

AN APPEAL.

I am writing to request you as a favor to the Committee, and in recognition of the splendid services rendered to the brotherhood by Bro. H. D. Smith for 52 years, and in view of the fact that in his declining years he has practically nothing to fall back upon, to publish the enclosed circular in the "Australian Christian," and to take charge of any response that may be made to the appeal. I might state that the Hindmarsh church has pledged itself to, as far as possible, make the movement a success. Thanking you in anticipation, I remain, on behalf of the Committee,—J. W. Snook, Secretary.

Robert-st., Hindmarsh.

To the Brotherhood, Churches of Christ,
South Australia,—

Bro. H. D. Smith, through failing health, has resigned the pastorate of the Church of Christ at Robert-st., Hindmarsh.

The members of the church feel that some recognition of this veteran's faithful services should be made at the close of his ministry.

They, with confidence, appeal to the brotherhood to recognise in a tangible way the appreciation of his long and splendid work in the cause of primitive Christianity.

Those willing to respond may send any contribution to the fund before the 31st of August, 1914, to the undersigned members of the committee.

J. Lee,

J. Brooker, Treasurer.

J. W. Snook,

Secretary Church of Christ,
Hindmarsh.

[We will be pleased to receive any contributions to this fund.—Ed.]

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

Churches, per Collectors: Preston, £1/12/6; South Melbourne, 4/6.

Individual Gifts: W. Cust, Camberwell, £10; Bro. and Sister W. A. Strongman, Preston, £1; Bro. Holland, Brighton, £3/4/-; W. A. Stevenson, Portland, 6/6.

Mission Thank-offering: South Melbourne, £5 6/-.

Bequest: Estate of the late Bro. S. Sprague, £33/15/7.

Conference Fees: Kyneton, 10/-; Ultima, 10/-; Merbein, 10/-; Lygon-st., £1; Gordon, 10/-.

Miscellaneous: Refund Rent of Masonic Hall, C.E. Union, £4/5/-; Year Book receipts, 6/9.

Total, £63/0/10. To May 31.

Errata.—Last acknowledgments, Year Book receipts should have been £3/5/6.

Thos. Hagger, Sec., 15 Walsh-st., Coburg.
W. C. Craigie, Treas., 265 Lit. Collins-st., Melb.

There is, I know not how, in the minds of men, a certain presage, as it were, of a future existence, and this takes the deepest root, and is most discoverable in the greatest geniuses and most exalted souls.—Cicero.

THE TEACHER'S BIBLE

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In the Realm of the Bible School

THE GREAT REFUSAL.

Sunday School Lesson for June 21,
Mark 10: 17-31.

A. R. Main, M.A.

This study is one of the most interesting, and to many of us, one of the most pathetic incidents in the gospel story. A young man, a rich ruler, came to the Lord Jesus and asked him a question, "What shall I do that I may inherit eternal life?" It is delightful to find one so gifted, with so much influence because of his social and official position, interested in eternal affairs. The earnestness of the inquirer is also praiseworthy. He ran to Jesus, and knelt to him. Such zeal and such humility augur well for a happy issue. But in the very terms of his question, the young man betrayed a wrong conception of the conditions of eternal life. According to Mark, his question ran, "Good teacher, what shall I do that I may inherit eternal life?" Matthew's record has it, "Master, what good thing shall I do?" etc. We can hardly be wrong in thinking of the lawyer as having a wrong standard. He imagines that life can be obtained by meritorious works. It was "the fundamental error of his whole class." This wrong point of view is implied, too, in the epithet which he used of Jesus, and is referred to in the Master's words,

"Why callest thou me good?"

None is good, save one, even God." It will be noticed that Matthew, who represented the young man as asking about a "good thing" to do, in harmony therewith records that Jesus' question was "Why askest thou me concerning that which is good?" (19: 17). Some have said that Matthew deliberately altered the words to save the apparent reflection on the sinlessness of Christ which Mark's record contains. This is absurd. Mark, as well as Matthew, believed in the sinless Christ, and there is nothing in his story of the young ruler to indicate that he did not do so. If one put the emphasis on the *me* in "Why callest thou me good?" it is possible to get an implied rebuke. Do not call me good, for I am not God. But this is an interpretation, and a false one. If we emphasise the "Why" we get at least as good sense in this passage, and read it also in harmony with the rest of the Scriptures which declare our Lord's sinlessness and divinity. A quotation from Alexander Maclaren will be helpful: "Our Lord answers with a coldness which startles; but it was meant to arouse, like a dash of cold water flung in the face. 'Why callest thou me good?' is more than a waiving aside of a compliment, or a lesson in accuracy of speech. It rebukes the young man's shallow conception of goodness as shown by the facility with which he bestowed the epithet. 'None is good save one, even God' cuts up by the roots his notion of the possibility of self-achieved goodness, since it traces all human goodness to its source in God. . . . How, then, can any man 'inherit eternal life' by good deeds, which he is only able to do because God has poured some of his own goodness into him? Je-

sus shatters the young man's whole theory, as expressed in his question, at one stroke. But while his reply bears directly on the errors of the question, it has a wider significance. Either Jesus is here repudiating the notion of his own sinlessness, and acknowledging, in contradiction to every other disclosure of his self-consciousness, that he, too, was not through and through good, or else he is claiming to be filled with God, the source of all goodness, in a wholly unique manner." Of course, Maclaren believes that Jesus was "God manifest in the flesh."

Stier long ago put the dilemma in a way which arrests attention: "Either, There is none good but God; Christ is good; therefore Christ is God. Or, There is none good but God; Christ is not God; therefore Christ is not good." It is useless to pretend to believe the Bible, and accept that second alternative.

A sorrowful rejection.

Proceeding, Jesus told the young man of the familiar commands of the decalogue, adding another great command, "Thou shalt love thy neighbor as thyself." The inquirer was surprised; he thought he had kept all these commands, and said so. These remarkable words, "Jesus looking upon him, loved him," inserted by Mark, forbid all thought that the young man was insincere or boastful. He was sincere; but probably he did not know the implications of such commands. To his further question, "What lack I yet?" the Lord commanded the sale of all he had, and distribution of the proceeds to the poor. Then he went away sorrowful. He had thought that he would be prepared to do anything for life eternal. The Master's test revealed that it was not so. He was not now prepared to give up his wealth for it.

The subsequent teaching of Jesus to the twelve is of the highest importance. "The great refusal" of the rich young ruler is best explained in the light of the Master's comments. The thought of some, that the young man had only not been able to accept a counsel of perfection, and that despite his unwillingness to give up all at the word of Christ he would "inherit eternal life," is an idle one. If that were the case, there is no point in the words, "How hardly shall they that have riches enter into the kingdom of God!" Surely the rich man who had refused the injunction of Christ is one of such rich men. We had better learn that he who turns his back on Christ and his commands turns his back on life, however sorrowfully he may go away. This reading of the passage does not mean that every man must sell all and give to the poor in order to be saved. Christ on earth, knowing individual needs, could give suitable commands and tests. Ere he ascended, he in the commission gave the terms of salvation, and has bound us to these. Since he did not there to "all the nations" give a command to sell or give all, we would be going outside of our instructions if we presumed to demand this. Yet we would be well to notice also that every one must have the spirit which would surrender all at the call of Christ. No one can be a disciple who is not prepared to renounce all that he hath.

The camel and the needle's eye.

The disciples had followed the incident with eager, anxious attention. But they were unprepared for their Master's word that it was hard for a rich man to enter the kingdom. They had been brought up in the belief that prosperity was a token of God's favor with a righteous man. We recall Bacon's aphorism: "Prosperity is the blessing of the Old Testament; adversity is the blessing of the New." So naturally, as Mark says, "the disciples were amazed" when the Saviour declared that riches were a peril. Amazement gave way to a greater astonishment as the Lord proceeded: "How hard is it for them that trust in riches to enter into the kingdom of God. It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God." It should be noted that some important manuscripts do not contain the words "for them that trust in riches." The parallel accounts in Matthew 19 and Luke 18 do not contain them. If the "trust" text be retained, the apparent difficulty is removed; all can see how *trust in riches* must exclude from the kingdom whose chief characteristic is *trust in God*. But the question might then come, Would the disciples be astonished at being told that it was hard for one who trusted in riches? Would this not be a truism to them and to us? Even if the modification be omitted, the text gives excellent sense.

The comparison of verse 25 has been a source of trouble to many. It seems to set forth the impossibility of a rich man's entrance to the kingdom, since a literal camel cannot go through a literal needle's eye. But this has seemed so harsh to some—and so difficult, in view of the fact that we have good Christians who are rich—that they are constrained to soften Jesus' words. Who has not heard a preacher graphically describe the passage of a camel through the little door in the large gate of a city, which small door is called by Jews and Arabs "the needle's eye"? The camel gets through, but with difficulty, perchance with the discharging of cargo—the latter being a circumstance which may be regarded as an implied exhortation to the rich man! It is sad to think of the number of unoffending hearers who have been gratified by such an explanation. There is no evidence forthcoming that the little door of a gate was in Christ's day called "the needle's eye." The proverb Jesus used was evidently one common with the Jews. The Talmud has a variant,—an elephant going through a needle's eye; and I would like to hear a speaker who would with all possible aid of pullers and pushers get an elephant either through the door or through the needle to which Jesus referred. Verse 26 has a certain bearing on the passage. Christ talks not of the humanly difficult but of the humanly impossible. As one puts it, "a miracle of grace" is needed to get a rich man to distrust his riches and enter God's kingdom. God can move men, rich men and those who may be in danger of trusting in other equally unworthy things.

The amazement and question of the disciples showed that they did not understand "the needle's eye" in the sense of some modern popular illustrators. They ask, "Who then can be saved?"—who, that is, if the rich are excluded? If the man who has his riches, and therefore apparently the blessing of God, is unsaved, the rest of us will be in a sad case. Or, apart from any reference to wealth as an evidence of divine favor, the disciples probably knew that "nearly all men either possess wealth or strive to possess it"—so the rejection of the possessor ought to carry with it the rejection of others who have had at least the same desire for possession. "With God all things are possible." "It is hard for *anyone* to enter the kingdom (Matt. 7: 13, 14), and therefore specially hard for the rich"; but the work of grace is wrought, and as we see wherever the gospel of Christ has gone, men are won from the love of aught that the world presents to them to the service of God.



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

Faithful unto Death.

The Persistence of the Missionary in His Task.

By A. McLean.

Christ the Lord hath sent me to the midnight lands;
Mine the mighty ordination of the pierced hands.

One evidence that the missionary cause is of God is found in the fact that missionaries as a rule never want to do anything else. Having put their hands to the plow, they do not look back. They forsake all employments that do not bear directly upon their work. Offers of larger incomes and easier and more comfortable positions do not tempt them. It is their desire and their determination to live and to die in the service of their Lord.

It is recorded of St. Martin that he said, "I will not draw back from the work." This became the watchword of all the missionaries in Western Europe. After many years of pioneer service, Boniface was made an archbishop. While serving in that capacity he heard of a tribe that was yet heathen, and resigning his honors, he went out again as a simple missionary of the cross.

Christian Frederick Swartz spent nearly fifty years in India. He felt that he was engaged in the most honorable and blessed service in which any human being could be employed in this world. Swartz never came home on furlough. William Carey labored thirty years in India as a missionary. He rejoiced that God had honored him by calling him to preach among the people of that land the unsearchable riches of Christ. He never returned to the homeland. William Carey died and is buried in Serampore. Judson spent thirty-two years in Burma before he visited America. He came home then to preserve Mrs. Judson's life. All the time he was at home his heart was in Burma; he was anxious to be back among his converts and in his life-work. He wrote:

One prayer, my God! Thy will be done—
One only good I crave;
To finish well my work,—and rest
Within a Burman grave.

Robert Morrison gave himself to China. His life was mostly passed in the midst of those who had no sympathy with his pursuits; but his zeal never abated. He was often tired in the work, but never tired of it. He said "I have served my generation and must—the Lord knows when—fall asleep." He died in China, and is buried in China's soil.

Robert Moffatt spent nearly fifty-four years in South Africa. When his eye was dim and his natural strength abated, he gave the work into younger hands and returned to the land of his

birth. While at home he did what he could. He attended meetings and often spoke; he was ever pleading for the unevangelised. He sought to interest his hearers in building a seminary in which native students might be prepared for missionary service among their own people. In addition, he carefully revised his translation of the Old Testament.

Livingstone was asked and urged to abandon his missionary character and go simply as a geographical explorer. He said: "I could not consent to go simply as a geographer, but as a missionary, and do geography work by the way, because I feel that I am in the way of duty when trying to enlighten these poor people, or open their land to lawful commerce." He added that nothing earthly could make him give up his work in despair. He encouraged himself in God and went forward. Stanley begged him to accompany him home, and assured him of a most cordial welcome. He said his work was not done and he could not go.

The people of Scotland begged Duff to give up his work in India and take charge of a church. The Old Greyfriars' Church used every argument and offered every inducement to persuade him to become their minister. He felt humiliated and irritated by what churches and people regarded as a flattering recognition of his merits. On the death of Chalmers, presbyteries and synods entreated him to take the chair of Divinity, the most influential position in the church. The press and men of the world congratulated him on what they called his "promotion." He had no thought of accepting the call. For the sake of the people in India he asked to be permitted to cling all his days to the missionary cause. Not till his health failed and he recognised it as the will of God for him, did he consent to return to Scotland. He came home with great reluctance; he wished to live and die in India, and to be buried in India.

James Chalmers could have made money by joining the navy and assisting in the work of exploration; but he was a missionary and was not open to an offer from any source, and a missionary he must remain. He labored for twenty-one years in the South Seas without a furlough. He was invited more than once to come home for rest and for conference. He begged permission to remain on the field. After twenty-one years of service, he came home. He enjoyed his furlough, but he was only too glad to leave England and to resume work in New Guinea among his own people. When at home he said: "Recall the scenes; give me its shipwrecks, give me its standing in the face of death, give it me surrounded with savages with spears and clubs, give it me back again with spears flying about me, with the club knocking me to the ground, give it all back, and I will still be your missionary."

Verbeck wrote: "I am only a missionary, and joyfully accept the situation. The work is congenial to me, and that my heart is in it, I need not mention." Verbeck labored for nearly forty years in Japan. His grave is there.

G. L. Wharton gave twenty-seven years to India. He left his wife and children at home, went back to his fourth term alone. One of his ministerial friends tried to persuade him not to go; that he had done all that a man of his strength could be expected to do. The missionary listened and made no reply to the arguments, but he sang softly:

I'll go where you want me to go, dear Lord,
Over mountain or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be.

James Ware learned in Rochester and in Chicago that he could not live many months. At once he insisted that he must go back to China and use the time that remained in the work in China, and be buried in China among the people for whom he had given his life and his all.

Zenas Sanford Loftis saw a lonely grave in China and said: "O, my Master! if it is thy will that I fill a lonely grave in this land, may it be a landmark and an inspiration to others, and may I go to it gladly, if it be thy will." His grave faces the road that leads to Lhasa, and on the stone that marks it this sentence is written, "Greater love hath no man than this, that a man lay down his life for his friends."

R. Ray Eldred went to the Congo on his second term alone; on his third term he left his children at home. After his wife died he was instructed to leave Longo and spend some time at Bolenge with the other missionaries. He could not leave his children in the gospel even to find comfort. After a little he started on a long journey into the back country, and there died, and there he is buried.

What is true of Protestant is equally true of Catholic missionaries. Catholic missionaries go out with no thought of a furlough or a return. They go to live and to die. They burn their bridges and stand to their posts. That is true of both nuns and priests. They dedicate their lives to the land to which they go, and give up all thought of seeing their homes again.

It does not follow that one who goes to the field is bound to remain there always. The Providence of God may call one home. Failing health on his own part, or obligation to parents who may be in need of care may make it necessary for one to return. But the fact remains that very few of those who ever felt the fascination of the missionary service ever wish to do anything else. Dan Crawford has been in Central Africa for twenty-three years. He says he is going back, and has no thought of ever seeing Europe or America again.

Dr. Forsyth says: "There is nothing finer or more pathetic to me than the way in which missionaries unlearn the love of the old home, die to their native land, and wed their hearts to the people they have served and won; so that they can not rest in England, but must return to lay their bones where they spent their hearts for Christ. How vulgar common patriotisms seem beside this inverted homesickness, this passion for the Kingdom which has no frontiers and no favored race, the passion of a homeless Christ!"

The Family Altar

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

WORSHIP.

Man was made to worship, as really as he was made to see and hear and taste and smell; and if his worship is not directed, he may worship the wrong thing, just as the undirected eye is liable to see the wrong thing. The true order of worship is first to go to God as individuals; the child, with sweet reverence, while none but the Father and itself can see, pours out its heart to God. Next at the family altar he mingles his devotions with those of father, mother, brothers and sisters. Then at the places of public devotions—the prayer meeting and Sunday services—he is one of the multitudes who look up to Jehovah in adoration, petition and praise.

God make our worship sweet and helpful to-day.

SUNDAY, JUNE 7.

Gems of Thought.—"I will lift up mine eyes to the hills, from whence cometh my help" (Psalm 121: 1).

Above the murky plains of life,
Above the moaning and the strife,
I gladly lift my longing eyes
To him who all my need supplies.
Below, our vision is not clear;
Below, our hearts are filled with fear;
But up where God in grandeur dwells,
He every lowering cloud dispels.

But breathe the air
Of mountains, and their unapproachable summits
Will lift thee to the level of themselves.

—Longfellow.

Bible Reading.—Psalm 121: 1-8: Help from the hills.

MONDAY, JUNE 8.

Gems of Thought.—"The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor" (Luke 4: 18).

Come unto me when shadows darkly gather,
When the sad heart is weary and distressed,
Seeking for comfort from your heavenly Father,
Come unto me, and I will give you rest.

—Catherine Elsing.

When Marie Antoinette went to her bridal, all the sick and the poor were kept out of her way, that no unpleasant sight might mar the occasion. When Jesus Christ moved toward his cross, the sick, the poor, the wretched, and the outcast of Syria's peasantry gathered into the streets and highways to get within reach of his great, warming, hospitable love and sympathy. Wherever he went he drew the slums after him.—A. B. Taylor.

Bible Reading.—Luke 4: 16-22: The ministry to the poor.

TUESDAY, JUNE 9.

Gems of Thought.—"Freely ye have received, freely give" (Matt. 10: 8).

Who gives himself with his alms
Feeds three—
Himself, his hungry neighbor,
And Me.

—Lowell.

We may cover a multitude of sins with the white robe of charity.—Beecher.

Bible Reading.—1 Peter 4: 1-8: How to hide sins.

WEDNESDAY, JUNE 10.

Gems of Thought.—"The words that I speak unto

you, they are spirit, and they are life" (John 6: 63).

Book of love! in accents tender
Speaking unto such as me,
May it lead us, Lord, to render,
All, all to thee.

—Thomas Mackellar.

A friend remarked that a member of his church came to him with an air of pride, and said, "I have been through the Bible five times this year." His pastor looked at him and then queried: "How often has the Bible been through you?" He reads and hears God's word well who seeks to realise it in his life. More knowledge of God's word will be gained by a single effort to live one of its commands than by a year of reading with no effort to keep the word of God. Trusting a promise will enable one to know its sweetness far better than to commit it to memory.—Mrs. R. W. Lowe.

Bible Reading.—John 6: 53-63: The deeply spiritual.

THURSDAY, JUNE 11.

Gems of Thought.—"Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely" (Psalm 147: 1).

God's Spirit in us yearns for God,
As caged bird spreads wings to fly;
But just when we would beat the bars,
God gives a song to satisfy.

—Joseph A. Richards.

It is the part of wisdom to spend little of your time upon things that vex and anger you, and much of your time upon things that bring you quietness and confidence and good cheer.—Henry Van Dyke.

Bible Reading.—Psalm 147: 1-9: Praise is comely.

FRIDAY, JUNE 12.

Gems of Thought.—"If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8: 12).

"There are lonely hearts to cherish,
While the days are going by;
There are weary souls who perish,
While the days are going by.

"If a smile we can renew,
As our journey we pursue,
Oh, the good we all may do,
While the days are going by."

Christian thought he could do very little, if anything, for Christ, since he was a cripple. At last some one suggested to him that he write to other "shut-ins"—prisoners in jails. He thought it a splendid idea, and started at once at his new work. Into those letters he put his very best strength of Christian manhood, ready wit and inspiring cheer. No replies ever came, and it was a severe test to his faithfulness to do a work so little noticed or appreciated. One day a line came from a jailer: "Dear sir,—Will you use thicker paper, for your letters drop to pieces with much reading as they pass from cell to cell."—Ernest A. Lagerstrom.

Bible Reading.—John 6: 5-14: The lad and his loaves.

SATURDAY, JUNE 13.

Gems of Thought.—"Whosoever liveth and believeth on me shall never die" (John 11: 26).

We are on our journey home,
Where Christ, our Lord, is gone;
We shall meet around his throne,
When he makes his people one,
In the new Jerusalem.

—Charles Beecher.

Bible Reading.—2 Thess. 4: 13-18: Forever with the Lord.

BOOKS WORTH HAVING.

The Fourfold Gospel, or A Harmony of the Four Gospels, by McGarvey and Pendleton. Posted, 6/6.

Zollars' The Word of Truth, An Introduction to the Study of the Bible. Posted, 4/3.

Zollars' The King of Kings; "An Argument for the Divinity of our Lord." Posted, 4/3.

Zollars' The Abrahamic Promises Fulfilled. Posted, 4/3.

Meacham's Training to Teach; A Manual for Ministers of the Word. Posted, 4/3.

Brown's The Call for Service; A Striking Story in connection with The Loyal Movement Work. Posted, 4/3.

Commentary on Thessalonians, Corinthians, Galatians and Romans, in one volume, by McGarvey and Pendleton. Posted, 4/4.

Oliver's New Testament Christianity. Posted, 2/6.

Ainslie's Among the Gospels and the Acts. Posted, 4/3.

Ainslie's God and Me; Being a Brief Manual of the Principles that make for a Closer Relationship for the Believer with God. Posted, 1/4.

Ainslie's My Brother and I; A Wider Brotherhood with All Mankind. Posted, 1/4.

Rijnhart's With the Tibetans in Tent and Temple. Posted, 4/9.

Garst's West Pointer in the Land of the Mikado. Posted, 5/3.

Ainsworth's Life of Sydney Black. Posted, 2/6.

Davis' The Eldership. Posted, 2/6.

McLean's Epoch Makers of Modern Missions. Posted, 4/3.

Missionary Mountain Peaks. Posted, 1/4.

Anderson's An Outline of My Life. Posted, 2/6.

Moninger's How to Build up an Adult Bible Class. Posted, 1/4.

The One Volume Commentary, edited by J. R. Dummelow, M.A. For its size, this is the best and most useful commentary published. 1100 pages and maps. Price, 9/-; posted, 10/-.

Jubilee History of the Churches of Christ in Australasia. Profusely illustrated and handsomely bound. 7/6; carriage additional.

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

Tasmania.

HOBART.—Good day last Sunday (May 24). One confession and two returned to fellowship who have been worshipping elsewhere.—W. C. McCallum.

New Zealand.

CHRISTCHURCH.—At the close of Bro. Gebbie's address on "Jesus and Baptism," on May 10, a young man made the confession and was baptised. Last Sunday Bro. Gebbie spoke on "Some Mistakes about Baptism." At the Bible Class in the afternoon an address was given by Mr. A. Withy, secretary of the Land Values League, on "Joseph Fels, the Christian Jew." On May 14 a very happy and successful anniversary social was held by the Bible School at St. Albans.—P.S.N., May 23.

PALMERSTON NORTH.—On May 10 we had meeting with us Sister Holman, from Castle-maine, Vic. Last Lord's day Bro. Horne, from Hastings, visited us. In the evening three young men of the church conducted the gospel meeting, Bro. Johnston taking for his subject, "Weak, though Anointed King." Sister Johnston, who has been laid aside in sickness, is now well enough to attend all meetings.—M.C., May 21.

NELSON.—All meetings had good attendances last Sunday, especially Bible School, at which the attendance was 150. We had 50 present at last Thursday night's prayer meeting. Bro. Mathieson spoke at the morning service, also in the evening, when his subject was "The Priesthood of Melchizedek." One young lady accepted Christ. Last Wednesday evening, the Excelsior Society held a very successful concert.—H.E.A., May 20.

DUNEDIN.—Ninety-four scholars present at the Bible School yesterday. Foundations of Roslyn building are almost finished, and efforts to collect all money promised to the building fund this month are being made. The choir have been without a choir master for some time, and as a result have been handicapped in their work, and the office-bearers have been considering the question of the appointment of a suitable leader.—L.C.J.S., May 25.

WELLINGTON SOUTH.—There were forty-six present at the mid-week prayer meeting last week. Thirty-one present at the Senior Christian Endeavor Society on Thursday. The Junior Endeavor Society was inaugurated this morning, with twenty present. Bro. Wm. Westerby and Sister L. Hearle, both members of the choir, and devoted Christians, were appointed permanent leaders to the Society. It is the intention of the Society to meet every fortnight. This evening, after Bro. Phillips' address, one young lady confessed her faith in her Master.—A.L., May 17.

AUCKLAND (Ponsonby-rd.).—Since last report there have been six additions by faith, baptism and restoration. We had the pleasure of a good address from Bro. Mathieson, of Nelson, and Bro. MacDonald, in passing through on his way to Melbourne, took part in the work of the Bible School. At our annual meeting, our esteemed Bro. Turner surprised us by announcing his resignation, having decided to rest for a while. A unanimous vote was passed, thanking him for his five years' faithful services, and expressing the desire that in some way to be arranged he would continue in the employ of the church, and would continue his services in preaching for three months, during which time the elders and deacons

would be looking abroad for a suitable brother.—E.C.

West Australia.

FREMANTLE.—Wednesday evening, May 20, an elderly man was baptised. Friday evening, 60 of our Junior Endeavorers met in the chapel and had a very happy time together. Sisters Miss Anderson and Mrs. Warren and Bro. John Leach are doing a fine work among these young people. Bro. Herbert Cole exhorted on Lord's day morning, May 24. This was a splendid address. Monday evening, at the Senior C.E. meeting, Mr. Anderson, of the Methodist Church, gave a helpful address on "Consecration." Bro. Jas. Bridge is the new president. We were pleased to have Sister Abercrombie with us again, after being laid aside with a serious illness. Next Lord's day is the Bible School anniversary.—E. G. Warren, May 26.

PERTH.—The Dorcas Class are very busy these days. They have recently made nearly 100 garments for the Aborigines' Orphanage, have distributed other garments, and given £1 toward the church building fund. Mrs. W. McGregor is president of the class. In response to our special appeal for a large attendance, the members gathered in strong force on Lord's day, May 24. The day was used to celebrate the beginning of Bro. Blakemore's sixth year of service with us. In the morning Bro. Blakemore delivered an inspiring address from the text, "Stir up the gift of God which is in thee." Amongst a good number of visitors were Bro. Whitaker, Collie; Bro. and Sister Mason, Bridgetown; and William Jame, Chinese evangelist, from Victoria. We held an Empire Day service in the evening. The chapel was most appropriately decorated. "A programme of Peace" was the subject of a very impressive address delivered by our evangelist, and the attendance, which taxed the resources of the chapel to its utmost extent, included a large number of the Boy Scouts in the metropolitan.—W.A., May 25.

CHINESE MISSION, PERTH.—Bro. William Jame, one of our Chinese evangelists for Australia, is now in our midst. On May 13, the day of his arrival, he was met at Fremantle by several members of the Foreign Missionary Committee and the secretary of the school, and taken to Perth by motor. We gave him a hearty welcome to the State on Tuesday, May 19, at a social in the Temperance Hall. E. E. Nelson, the President of the Foreign Missionary Committee, presided, and excellent addresses were delivered by the chairman, H. J. Banks, and W. B. Blakemore, who spoke about the good work our brother had accomplished in all the States. A solo by Matthew James and a recitation by Miss Taylor were much enjoyed. Bro. Jame suitably replied to the words of welcome, and made an earnest plea for more teachers to make his work the success he desired.—W.A.

Queensland.

BRISBANE.—Last Lord's day there were three additions to our church roll by letters of transfer: Jas. Struthers, Gympie; J. W. Furlong, Lismore; and Miss D. Bignill, Albion. Imman who had previously confessed her faith before many witnesses was baptised. "Empire Building" was the subject of a good gospel address given by W. H. Nightingale.—H.C.S.

South Australia.

WALLAROO.—On last Lord's day, May 17, we had splendid meetings all day. In the morning three were received into fellowship. In the evening, after a very fine sermon by Bro. Wiltshire, two responded to the invitation. During last week Bro. Wiltshire was called away on account of the serious illness of his mother. We observed Bible School Day to-day. This morning Bro. Davies presided, and Bro. Rodda was the speaker, who gave a good practical address on Bible School work. This afternoon there was a fine gathering at the school, and this evening the writer spoke to the people. Good meeting, and a fine interest shown by the congregation.—E.J.K., May 24.

HINDMARSH.—An excellent meeting was held on Thursday evening in connection with the Foreign Mission Auxiliary, presided over by H. D. Smith. We were favored with a visit from Sister Cameron, of the Maylands church and Angas College, where she is in training for the mission field, and has been accepted for the work by the Federal F.M. Committee of the Churches of Christ. She expects to leave for India in October next. Miss Cameron gave an impressive address. The meeting was greatly enlivened by musical items, Bro. Hindley coming along with a large contingent of the choir, who rendered two beautiful anthems, and the Misses Doley a duet. Miss Doley presided at the piano. The report by Sister Glastonbury, secretary and treasurer, was one of thanksgiving and praise, testifying to the good work done by the auxiliary in helping the church for nearly twenty-five years in this respect. The silver birthday will be celebrated in August next, all being well. A hearty vote of thanks was accorded Miss Cameron for her address, and all helpers in the good work. The usual quarterly quota of £10/5/- was in hand, and would be transmitted next day.—A.G., May 29.

PORT PIRIE.—Church and auxiliaries all doing well. Bright and helpful services have been held of late with varying attendances, and a large number of visitors. Our Junior C.E. Society is going along nicely, with good attendances, and all busy, helping to raise the "Shantie" funds. The Sunday School and kindergarten report progress and good attendances, especially the latter, with over 100 names on the roll, and attendance of between 60 and 80 weekly. All busy just now preparing for Sunday School anniversary, to be held first Sunday in June. The Men's Forward Movement continues to hold interesting, lively and profitable meetings. Its members are also busy preparing for a concert to be held on June 1 in aid of building fund. Good services and fine attendances on Sunday last. Bro. Bottrell exhorted in the morning. Mr. N. Edwards, of the local High School, was greatly enjoyed at the M.F.M. In the evening Bro. S. Fleming preached his farewell sermon from 1 Cor. 16: 13, after which one young man was baptised. On Monday night a public farewell was tendered to our departing brother. It was one never to be forgotten by all those who were privileged to be present.—E. A. Arnold, May 27.

QUEENSTOWN.—On Thursday, May 28, a farewell social was tendered by the Men's Bible Class to Bren. F. Critten and S. Clinch, who are leaving for a trip to England. A splendid evening resulted. Items were given on a gramophone, and several speeches were given. A presentation was made to each of a silver boomerang letter opener, suitably inscribed. Sunday, May 31, fair attendance around the Lord's table. Bro. Lawton presided. Bro. Brooker spoke on Matt. 26: 26-46. A good school in the afternoon; total teachers and scholars, 205. Evening, Bro. Brooker preached on "Conversions" to a large audience.—H. Watkins, May 31.

NARACOORTE.—On Lord's day, May 31, Bro. Perry, from North Fitzroy, exhorted in the morning. Bro. Perry has been having a holiday here this three weeks, and the brethren have been very thankful for his presence while our evangelist, Bro. Warhurst, has been away. In the evening Bro. Wardle preached to a good attend-

ance, his subject being "Christ's Great Commandment."—H.H., May 31.

OWEN.—Our evangelist being away on a short holiday to Victoria, H. M. Tuck, of Balaklava, exhorted in the morning and preached in the evening on May 17. His services were much appreciated. On the evening of the 24th we were pleased to have with us our esteemed Bro. T. J. Gore, from Henley Beach, who preached a fine sermon on "Conversion." Bro. Wilson has returned, and was with us all day to-day. Meetings fairly well attended.—W.J.M., May 31.

UNLEY.—It has been decided to make our Adult Bible Class a mixed class, and to-day ladies were present as well as the men. Bro. Huntsman will be the leader of the Bible studies, but it is also intended to have from time to time addresses and essays by visiting friends and members of the class. The Endeavor Society recently held a social evening, and it is desired that many more of the young people will join the society. A contest for new members is now starting, with a captain and assistant captain on each side. June 14 will be observed as "Father's Day," and a men's choir will assist at the evening service. A large audience listened intently to Bro. Huntsman's address on the "Claims of God" this evening.—P.S.M., May 31.

NORTH CROYDON.—Good meetings to-day. This morning A. G. Dodson presided, and H. J. Horsell exhorted. Bible School attendance, 161 scholars. Gospel service, H. J. Horsell delivered a powerful address on "Repentance." Last Thursday the Women's League held a meeting, and altered their name to Dorcas Society. The foundation stone of the new kindergarten room was laid on May 30 by Sister Mrs. H. J. Horsell, superintendent of kindergarten. A special service was held in the chapel, and refreshments were partaken of. We hope to have the building ready in six weeks. Lord's day, May 31, G. Duncan presided, and E. J. Paternoster exhorted. Bible School attendance was 161 scholars. At the gospel service D. A. Ewers, Mile End, preached on "For or Against Jesus."

KADINA.—Since last report we have transferred the names of Bro. Harold Clark and Bro. and Sister Simmons to Berri, Bro. Golding and Sister Loader to Broken Hill. This morning Bro. Verco presided at the Lord's table, when we had with us Mr. W. J. Eddy, Secretary of the Missions to Lepers. We were treated to a splendid address. The mission owns and maintains 80 homes. In these homes there are 12,000 lepers, of whom 4000 are Christians. It is interdenominational. We had with us this morning also Mr. Rose, of Laura, of the Baptist Church, and Bro. and Sister A. D. Smith, of Grote-st. To-night Bro. Verco spoke to a very large audience, a large number being young men.—Jas. H. Thomas, May 31.

New South Wales

HAMILTON.—Under the auspices of the L.O.L. Bro. Jinks conducted a special service in the Mechanics' Institute, and there were 160 persons present. At the close our evangelist was congratulated on his address, in which it was shown that organic union would consolidate Protestantism and bring the Word into prominence.

INVERELL.—On May 17, Bro. Cook went to Delungra, but owing to wet weather no service was held. The wet weather also prevented services being held at the Wattles. On the 21st Bro. Waters, Bro. Brighty, and Bro. Mackie returned from their holidays, feeling much benefited. Bro. Waters commences work again on the 31st. On the 24th Bro. Lewis conducted services at Fern Hill, and Bro. Cook and Bro. Cust conducted the services here, there being a good assembly at each meeting. Schools still are in a healthy condition.—W.B., May 26.

BROKEN HILL (Wolfram-st.).—Attendance at all meetings keeping up fairly well. A. E. Chapman gave the gospel address last Lord's day evening, and was highly appreciated. We have sustained a loss by the removal of C. Hunt and family to Adelaide. Bro. Hunt has been a most acceptable preacher, not only in our churches, but

also by the Baptists. He held the office of President of the District C.E. Union, and will be missed in a wide circle of religious influence. This morning Bro. Cremer presided, and the writer spoke on "The Gift of the Holy Spirit for Christian Service." H. E. Tuck had a good meeting to speak to at Railway Town.—E. J. Tuck, May 31.

PADDINGTON.—Your local scribe has been confined to his room for the past three weeks with a severe attack of gastritis—hence no news. Yesterday, I believe, was a good day at the church. A. Shearston presided, and F. Collins delivered an inspiring address on "Empire Day." Among the visitors was Sister T. W. Smith, of Melbourne, who is on a visit to her parents. Both Bro. and Sister Smith before marriage were splendid workers in connection with the church at Paddington. Our young Bro. Norman Rowles was also present for the first time since undergoing an operation in Prince Alfred Hospital for appendicitis. In the evening F. T. Saunders, of Lilyville, preached an excellent gospel sermon from "Whosoever will, let him come." Bro. Collins was preaching at Lilyville, it being the anniversary services of the church there.—W.R.R., May 25.

HORNSBY (Albert-st.).—Alan Price presided. Elder Crosthwaite exhorted on "Heaven." His address was much appreciated. Sister Horsey was received into the fellowship. Among our visitors were Bro. and Sister Price and daughter, Sister V. Scott, of Kempsey, and Sister Saunders. Lord's day School rally is now on. Three new scholars. The rally takes the form of a blue and red aeroplane rally. Bro. Payne gave the gospel address to a goodly number on "Joshua," K.S.P., three new members last Friday.—Thos. E. Rofe.

HURSTVILLE.—Lord's day, May 31, Bro. Buckley exhorted. The Bible School is still progressing. Bro. Gale, Bible School Organiser, is with us, and to-day inaugurated the primary department. Four of the scholars from the Bible Class have been appointed teachers in this department, and it is hoped that the parents' interest will be aroused, and that much good will be the result. Bro. Garden delivered a splendid address on "The Signs of the Coming of Christ" to an interested audience.—Eleanor J. Winks, May 31.

ENMORE.—We had a good meeting in the morning, when Bro. Clydesdale gave an helpful address. We were glad to welcome a number of visitors. We had a splendid congregation at the evening service, when Bro. Illingworth preached a powerful sermon on "The Secret Question," and in the course of his address made feeling reference to the great shipping disaster, and the need of being always prepared for a sudden call into eternity. A good deal of interest is being aroused in connection with a debate on Tuesday night, between the "Loyal Sons" and the "Loyal Daughters," on the question, "Are the Mental Capacities of the Sexes Equal?"—E.L.

SYDNEY.—Splendid meetings to-day. Good number present at all the services. Fine exhortation from Bro. Chapple, at morning service. Visitors present, Bro. and Sister Wright, from Subiaco, W.A.; Bro. Cameron, Kendal; Bro. Withers, Lismore; Sister Cosh, Inverell; Sister Bland, of North Sydney; Bro. Cousins, Enmore; Bro. A. Fox, Lilyville; Bro. Hoffman, Windsor, Bro. Smith, from Lilyville, received into fellowship. A systematic canvass of the district in the interests of the Lord's day School has resulted in an increase in numbers.—J.C.

LILYVILLE.—May 26, the church anniversary tea and public meeting was held in Fenton's Hall, near the chapel. The hall was nicely decorated. The tea prepared by the sisters was well appreciated. We were glad to have with us Bro. Harward, City Temple; Bro. Chas. Rush, Marrickville; Bro. Collins, Paddington; Bro. Alan Price, and many other visitors. At the public meeting Bro. Saunders took the chair. Speakers, Bren. Price, Harward and Rush. The secretary's report was read by J. Fox, and many musical items were rendered. The programme was a very good one, and the meeting was well attended. May 31, meetings fair. J. Fox presided; Bro. Saunders

exhorted. The Bible School was well attended. At night Bro. Saunders gave an address on "Looking Back."—E. Brown.

NORTH SYDNEY.—On May 26, a farewell social was tendered to Bro. and Sister Gale. Bro. Johnson took the chair. Addresses were given by representatives of the Home Mission and Bible Schools Committees. A presentation on behalf of the church was made by Bro. A. Webber. A beautiful musical programme had been well arranged. Refreshments concluded a most enjoyable evening. Bro. Bland presided at the morning service on Sunday. A. Webber gave a most helpful address. The evangelistic service was well attended. Bro. Gale preached his farewell address, "The Harvest is Past." A solo by Bro. Tingate, assisted by the choir, was ably rendered.—Fred. J. Reeson, May 31.

SISTERS' CONFERENCE.—Regular monthly meeting was held in the City Temple on Friday afternoon last, and being the first under the new system of meetings was decidedly interesting. It has been arranged that the meetings shall be under the control of the superintendents of the Home and Foreign Missions, and Prayer Meeting Committees. The opening meeting of this series was under the superintendence of Sister Mrs. W. H. Hall, and the Home Mission Committee. The preliminary business was conducted under the superintendence of the President, Sister Mrs. Fox. It was arranged that a Foreign Missions drawing room meeting should be held in the City Temple on Tuesday, June 16. Sympathetic reference was made to the death of Sister Miss Pivott, of the Erskineville church, and a letter of sympathy was also sent to Sister Mrs. W. J. Williams, in the illness of Bro. Williams. It was decided that Sister Mrs. Edwards should be added to the Temperance Committee. Sister Mrs. Rush then took the chair, and conducted the Home Mission portion of the meeting. Sister Mrs. Hedger sang a solo. Reports were read from Lilyville, Hornsby, Mosman, St. Peters, and Auburn North and South churches, all speaking of steady progress. A pleasing feature was that the Bible Schools in every case were making splendid advance, especially the kindergarten divisions. There was a regrettable omission from our last report, and we take this opportunity of announcing that Sister Mrs. A. Morris has been re-elected as superintendent of the Catering Committee.—Ethel H. Saunders.

Victoria.

BURNLEY.—On Lord's day, May 24, one sister made the good confession. May 31, good attendance at the meeting for worship. Two visitors from Bunbury, W.A. Interest still manifest in the Adult Bible Class. Kindergarten growing. Bro. Arnott spoke at the gospel service on "The Hope of the Ages." A solo was given by Miss M. Winch. The mid-week services started well. Twenty-five present first meeting.—A.S.

BRIGHTON.—Good meetings last Sunday. Fine address from Bro. Rankine in the morning, and an extra big meeting in the evening, when we had present with us the local scout troop, who appeared in uniform. At this morning's meeting we were favored with an instructive discourse by Bro. Main. This evening Bro. Manifold delivered an interesting address upon "God's Gift." Next Sunday Bro. Manifold exchanges platforms with Pastor Williamson, of the local Baptist Church.—R.P.C., May 31.

CHELTENHAM.—Meetings are being well maintained, and a good interest is manifested. Bro. Wilson has been giving a series of addresses during the past few Sundays on "The Gospels." This evening, at the close of his address, a young woman from the Bible School confessed Christ. This morning Bro. Penny addressed the church to edification. The question of providing accommodation for the extension of the Bible School work, more especially as regards the kindergarten, is shortly to be considered. More room, more teachers, and more regularity, are our chief needs at present.—F.W.M., May 31.

Continued on page 374.

Tasmanian Sisters' Conference, 1914.

The Tasmanian Sisters' Auxiliary Conference was held in Launceston, on April 11. Officers:—President, Mrs. Lewis; Vice-President, Miss A. E. Whitworth; Treasurer, Mrs. Orr; Secretary, Mrs. P. Duff; Mrs. G. Smith; Mrs. W. Jarvis.

Sister Lewis called upon Miss Hodgson to lead the devotional service. Mrs. Duff read Acts 11: 19-30, and afterwards requested sisters to pray.

The roll, called by Sister Whitworth, was responded to by delegates from Hobart, Sisters Patterson and Hayden; Launceston, Sister E. Nichols and Hodgson; Caveside, Sister Byard; Nubeena, Sister Burdon; West Ulverstone, Sister Taylor.

Welcome to Delegates was then given by Sister Stevens, of Launceston, and replied to by Sister Hayden, of Hobart.

Minutes of last year's Conference were read by Secretary of last year's Conference, and received.

The President's address was then delivered upon "Our Lord's Presence."

Election of Officers.—President, Mrs. W. C. McCallum, Hobart; Vice-President, Mrs. P. Duff, Launceston; Secretary, Miss A. E. Whitworth, Hobart; Treasurer, Miss A. Patterson, Hobart; Mrs. G. Smith, Hobart; Mrs. Stevens, Launceston.

Report of Treasurer—Conference Executive.—Donations have been received during the year from churches at Launceston, Hobart, South Road, Kelleve, Esperance, and Nubeena, to the amount of £5/15/-; Balance in Bank, £12/16/6; Donations for Conference Expenses, 16/9; Interest, 1/3; total, £19/9/6. Expenditure: Sent to Bible Women, £8; Stamps, post cards, 2/-; Exchange on Cheque, 3d.; Stationery, 3/-; Balance in Bank, £11/4/3; total, £19/9/6.

Reports were read from the following Committees: Executive, Dorcas, Sewing Class, Bible Women's Fund, and Hobart Sisters' Foreign Missions.

A solo, "Awake, awake, oh heart of mine," was feelingly sung by Sister Patterson.

Reports were received upon the motion of Sisters' Hodgson and Stevens.

A solo by Sister Stevens was sweetly sung, entitled "Friendship."

A paper on Women's Work in the Church," written by Sister Shields, was read by Sister Swain.

A paper by Miss Whitworth was then read upon "Foreign Missions."

A solo, "Tarry with Me," was sung with effect by Sister Hodgson.

Bro. Swain and Bro. Gourlay, as a deputation from the General Conference, asked permission to speak. Bro. Gourlay explained the reason of their presence. Bro. Swain told of Tasmania's need of Home Missions, and asked the co-operation of sisters in the coming year. At the close Sister Whitworth, with assent from President, heartily thanked Bro. Swain for his help given to the Sisters' Executive by printing their programmes, announcing their meeting, and displaying real interest in their work, and had they received the same help at last Conference we would have had work for Home Missions as planned, discussed and carried out more substantially in finance, for it is the desire to help in every way. Already reports show result in sisters' work, in Dorcas work, and we regret reports of good work done by sisters in some churches have not been sent in this year.

Recommendations.—Supplement to the "Christian" wholly devoted to sisterhood of Australia,

HAVE YOU READ

"Begging from the World," or Giving the World Fellowship in the Church; second edition, 3d., posted free.

"Is Open Communion Scriptural?" or Making Baptism Null and Void in the things of the Kingdom of God: 3d., posted free.

"New Testament Church: Its Union Basis, Do we possess it as a People?" second edition, 3d., posted free.

If not, write to E. H. P. Edwards, "The Pines," Northcote, or to the Austral Co., enclosing postal note or stamps.

was fully discussed and unanimously agreed to by the sisters. The Executive to carry out plans of previous year, viz.: in addition to three now working, a Bible woman whole time for work as planned at Conference, 1913. Classes for study and work for missions at home and foreign fields, according to needs of people.

Proposed by Sister Whitworth, seconded by Mrs. Lewis, That £6 be sent to Bro. Filmer, for native student. Carried unanimously.

A vote of thanks to retiring President, Mrs. Lewis, proposed by Sister Patterson, seconded by Miss Hodgson; also to Mrs. Duff, as Secretary, by Sister Whitworth, stating how readily the duties were volunteered as the vacancy occurred, and was seconded by Sister Hayden. Thanks also to Treasurer, Sister Orr, by Sisters Burdon and Byard. Accompanists were Sisters Mrs. Duff and Miss Patterson.—A. E. Whitworth, Hon. Sec.

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8. Do you dominate your surroundings?
9. Have you a Strong Will?
10. Do you think logically?
11. Are you a good and persuasive talker?
12. Can you sell goods?
13. Can you convince people who are doubtful or even hostile?
14. Do you decide quickly and rightly?
15. Are you in demand as a speaker or orator?
16. Can you rapidly master difficult facts?
17. Can you solve knotty problems quickly?
18. Do you remember everything important you read?
19. Can you remember details as well as main principles?
20. Is your memory perfect?
21. Can you concentrate your brain on one thing for a long time?
22. Can you remember long series of facts, figures and dates?
23. Are you a good linguist?
24. Have you a head for statistics?
25. Have you a good memory for faces?
26. Can you work hard without suffering from brain fog?
27. Do you take everything in at a glance?
28. Are you earning a larger income than last year?
29. Are you successful?

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There are many other names equally impressive, but what interests the average Australian and New Zealand reader is the personal opinion of Australian and New Zealand pupils. In our prospectus are given letters signed by people living in Australia, some of whom you may know, and to all of whom you can write. These pupils are drawn from all classes.

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OF MIND AND MEMORY

From the Field—Continued.

NORTH FITZROY.—Good meeting for worship this morning. Bro. Beiler gave a splendid exhortation. Very large attendance at the Bible School. A fair meeting at the gospel service. Bro. Baker was in fine form, and preached an excellent sermon. At the close three young men made the good confession.—A.J.H., May 31.

COLAC.—Had the largest meeting in the church's history, Sunday evening, May 24. Pulpit, aisles and doors all crowded to hear special patriotic sermon, "Soldiers of Peace." A few hours previous to this service, addressed 2000 people at a monster Empire Demonstration in the public gardens. Good meetings to-day. Evening service crowded. We lose four of our most active young members this week by the removal of Sisters A. and D. and Bros. L. and E. Hyder to Port Melbourne. Sister Alice Hyder was organist of both church and Bible School, and her place will be hard to fill. The church, Bible School, and tennis club made her presentations.—G.E.C.

NEWMARKET.—We are pleased to report that most of our sick folks are now out of the hospitals in which they have been laid by. Mrs. Leane, Bro. J. Murdoch, and Bro. A. Ravenhall, are now home. Eric Larsen is still in the Austin Hospital. Mrs. Gill was received to membership on May 24. One woman confessed Christ last evening. Bible School anniversary is fixed for June 21 and 23 this year. We hope for a record F.M. offering on July 5.—J.I.M., June 1.

KYNETON.—Meetings during the past month have been well attended. On the last Lord's day of May we had a Bible Class of twelve fine young men and women. A good gospel meeting at night, when another young girl confessed her faith in Christ, making two confessions and one restoration for the month. The writer closes his labors in this field at the end of June, and is to be followed by J. E. Shipway.—J.R.C.

PRAHRAN.—Bro. Pond's farewell yesterday. 14 additions for the day. 154 broke bread. 70 at Adult Bible Class. Crowded house at the gospel meeting; three confessions. Bro. Barnden as conductor of the singing, and Miss Barnden as organist, are proving a great help in the work.—A.E.M., June 1.

SOUTH RICHMOND.—Last Wednesday, May 27, we held our annual tea and public meeting. The tea was a great success. The after meeting was well attended. The Ascot Vale choir rendered several pieces in a splendid manner, the speakers being Bren. Pond and More. Sunday gospel meeting we bade farewell to Bro. Rothery, who is going to labor in Roma, Qld.—P. Munday.

BUNINYONG.—This morning we had Bro. and Sister Price, Sister Lucas, Bro. Wilkie, and another brother from Dawson-st., and Bro. Parker. After a soul-stirring address from Bro. Wilkie, and some very helpful words from Bro. Parker, a fine young woman came forward and made the good confession.—E. Gullock.

SHEPPARTON.—Meetings continue to be good. At the morning meeting for worship we had as visitors Sister A. Dudley, from Hawthorn, and Sister R. Smith, from Fitzroy. At the gospel service last night, at the close of an earnest address by Bro. Clipstone on "Who is on the Lord's side?" a married lady made the good confession. We are sorry that we are soon losing the services of Bro. and Sister Clipstone, for they are loved by church members and others.—Florrie Knight, June 1.

HAWTHORN.—On Wednesday evening, May 27, we had a social gathering of the church members. Despite the inclement weather we had a good attendance. H. Knott and H. A. Procter gave helpful and practical addresses. The choir contributed several musical items. The sisters arranged refreshments in the lecture hall. We had good meetings on Lord's day. W. H. Allen gave the church a good address in the morning. Bren. Garnett and Hibbard of the Bible College assisted at the gospel services. Bro. and Sister Knott were with us.—A. C. Rankine.

FAIRFIELD PARK.—Splendid meetings both morning and evening of the 24th. Bro. Hibburt spoke at both meetings. The service was "The Gospel in Song." The choir rendered some good old-time hymns. On the 31st, good meetings. Bro. Coward gave a fine practical address. The whole meeting was a spiritual up-lifting one. Bro. Hibburt gave a splendid gospel address. Good interest and harmony prevail.—F.P.

CARLTON (Lygon-st.).—Large meetings all day. Two received into fellowship. Splendid exhortation by S. G. Griffith in the morning. A record attendance for the year in the Century Bible Class. At night there was a fine audience, when S. G. Griffith gave a stirring discourse upon "A Poor Man's Religion." One confession. The choir sang a beautiful anthem, Miss Morley being the soloist. The attendance at the Thursday evening meeting for prayer and Bible study is always good, and proves very helpful to those who attend regularly.—J.McC.

GEELONG.—On Tuesday evening, May 19, 80 members of the Kentucky and Young Men's Clubs journeyed to Lara at the invitation of Bro. and Sister Gerrand, and were entertained at a social evening, which was greatly enjoyed by all present. On Sunday, May 24, we had with us H. Knott, who gave two very fine addresses, Bro. Gordon being away at Bendigo assisting with their S.S. anniversary. Last week the syllabus item of the Young Men's Club was Educational Night, and a visit was paid to the automatic telephone exchange, which is installed at the local post office, the first in Australia. Good meetings all day last Sunday. Special service at night, when the building was crowded. Solos were rendered by Miss Robbins, of Dandenong, and Mr. Robertson. We have but another month with our esteemed Bro. Gordon, and arrangements have been made for special services all this month.—E.B.

BOX HILL.—Good meetings since last report. Last Sunday J. E. Allan, from Doncaster, exhorted, our evangelist, Bro. Sivyer, going over to Doncaster. Bro. and Sister Clements, junr., fellowshiped with us at the worship meeting. A live interest is being maintained in our gospel meetings. We are glad to be able to report that our secretary, A. Smith, who has been laid aside for three weeks, is now well again and at his post.—Robt. G. Carter.

HORSHAM.—Splendid interest is being maintained at all meetings, and the attendance is very encouraging. Bro. Burdeu is doing us all good with his uplifting addresses. We heartily appreciate his untiring efforts. One good feature about our gospel meetings is that quite a number of strangers are regular in their attendance. We were pleased to have with us on May 17 Bro. Wilson, from South Australia; May 24, Bro. and Sister Gray, Mildura; Sister Anderson, W.A.; May 31, Bro. Gould, Melbourne; Bro. Hosking, Stawell. To-day Bro. J. Robinson, from the University, Melbourne (who has recently learnt the way of the Lord more perfectly) exhorted the church very acceptably. Bro. Burdeu was greeted with a splendid audience at night. Bro. Hosking assisted with a solo. Bro. Robinson and the writer convened a meeting in the picture theatre after the gospel meeting to-night, which was a great success. Bro. Hosking, of Stawell, conducted the song service, and Bro. Robinson delivered a splendid address to a large and appreciative audience. We are looking forward to Bro. Combridge coming amongst us about the beginning of July.—C. H. Spicer, May 31.

WARRNAMBOOL.—Interest well sustained throughout all meetings yesterday. Splendid attendance at mid-week prayer meeting. Last Wednesday afternoon the sisters met and formed a Sisters' Aid Society, to take the form of a sewing class once a week. With Sister Mrs. Jones as their president, and a staff of enthusiastic officers and workers, they hope soon to become of financial help in church work.—L. Thomson, June 1.

WANTED.

Very Urgent.—Young Lady would like position as lady help or companion. Town or country. S.M.E., Heatherton Post Office, Victoria.

Here and There

Foreign Mission offering, Sunday, July 5.

The secretary of the Fremantle church is now H. E. Cole, Higham-st.

Last Lord's day Thos. Hagger spent with the church at Warragul (Vic.).

The postal address of Reg. Clark, secretary of the Brighton church, is Tennyson-st., Richmond.

H. E. Knott, of the College of the Bible, will take up week-end preaching at Middle Park in July.

The Victorian Year Book is now ready. Orders in hand will be filled as quickly as possible. Others who desire copies can obtain them for 9d. each from Thos. Hagger, 15 Walsh-st., Coburg.

The various State F.M. officials are communicating with isolated brethren re the July offering. Let every such brother and sister bear a part in the great work on behalf of the heathen.

W. Rothery, who has lately been preaching for the church at South Richmond, and has taken the Bible Course at our College, has accepted an engagement with the church at Roma, Queensland.

The next issue of the "Christian" will be devoted to the interests of Foreign Missions. It will consist of twelve extra pages, and will be splendidly illustrated and have a special art paper cover.

Two thousand *extra* copies of the Foreign Mission number will be printed and sent out for free distribution. Agents are requested to use them to the best advantage.

H. G. Payne gave up the work of N.S.W. Home Mission Organiser on May 31. He desires to thank all whose co-operation has helped his labors, and to bespeak for Bro. Gale a like sympathetic assistance.

Owing to Monday next being a holiday, and the F.M. number of the "Christian" being an extra large issue, it is possible that it may be a day late in being sent out, but every effort will be made to get it out in time.

Victorian church officers are reminded of the quarterly united meeting in the Swanston-st. lecture hall on Monday, June 15. J. J. Franklyn will discuss "Some necessary repairs to our movement—notably church discipline."

Bro. Paternoster desires South Australian churches and members to note that the S.A. Foreign Mission Committee's books close on June 30. All money should be in hand by that date. Will C.E. Societies make a special note of this?

Mrs. P. A. Davey, of Japan, is expected to reach Melbourne by the "Zieten" on June 22. Bro. Davey is due on July 20. Friends will be glad to hear that their son, Kingsley, is expected to be much improved as a result of his treatment on the Continent.

H. J. Banks is now Conference and Organising Secretary in Western Australia. His address is 10 No. 4 Avenue, North Perth, Western Australia. All communications for the Executive and Home Missionary Committees should be addressed to him.

Will Sydney brethren please note that the meeting of the Mission Band called for Monday, June 8, has been deferred owing to the holiday? It will be held on Monday, June 15, at 8 p.m. prompt, in the City Temple. The Conference President desires the attendance of all able and willing to assist either in the service of song or story.

We have pleasure in announcing that arrangements have been made for Dr. and Mrs. Macklin to visit Australia. They will leave China on June 17. Dr. Macklin will be able to do some deputational work prior to the Federal Conference in Adelaide on Sept. 16 and 17. The presence and help of these honored missionaries should prove a great inspiration to the Churches of Christ in Australia.

The following is from the London *Christian* in regard to the famous American evangelist, "Billy" Sunday: "For six years he played base ball and also did lay-preaching. He was offered £200 a month to continue in the baseball team, but instead he accepted £200 a year as Assistant Y.M.C.A. Secretary. His work among the 'down and outs' led to a course of Bible study and preparation to preach Christ to the unsaved as an evangelist."

A plan has been suggested for using some of the young men of the College of the Bible among our Melbourne churches. The scheme has the hearty approval of the preachers, students, and Home Mission Committee. It is believed that it will increase greatly the influence of every church if given a fair trial. A statement of the plan has been forwarded to church secretaries and preachers, and it is hoped that it will meet with prompt action and the hearty co-operation of the churches.

The following note has been sent to us for publication: "There is an impression abroad in Sydney that the Home Mission Committee is neglecting the needs of Bro. W. J. Williams in his illness. Some uncomplimentary comments having been made on the alleged neglect, we are asked to state that the Committee has paid Bro. Williams his salary right through his sickness; and is still doing so. From whatever source the rumors have sprung, the Committee has given no occasion for them."

Bro. Jas. Manning, of Adelaide, South Australia, writing of his trip to England, says of the Metropolitan Tabernacle: "These folk live in the memory of Spurgeon. One almost feels the very walls are permeated with his spirit. Dr. Dixon is now the preacher, a man of evangelistic fervor. At the conclusion of a week-night meeting, the centenary meeting of the British and Foreign Sailors' Society, he said, 'If any one present wishes to accept Christ and apply for baptism, make it known to us now.' One of the members invited me over the buildings, and I went up on the rostrum. I need not say the audience had then left; but although the tiers of seats were empty, it was gratifying to be able to put my feet there. If one talks to a member there of any length of standing, he refers to C.H.S."

To the Members of the Churches in S.A.—With the kind permission of the editor of the "Christian" I write to thank the many members of the churches for their sympathy and practical assistance in our endeavor to raise sufficient money to build new premises for the blind. It has been a joy to me to see once again a practical demonstration of the fact that our people are in the front rank where philanthropy is concerned. Your co-operation with us in this great undertaking has been wonderfully rewarded. The Fair, which was opened by the Governor before an immense audience in the Exhibition building, caught on, and great attendances were the rule. The newspapers declare it to have been the greatest of its kind ever held in South Australia. The total amount raised by sales, gifts, and Government grant was £11,038. This, after deducting expenses, will be used in the erection of a building opposite the Children's Hospital, and Sir Chas. Goode, with the Board of Management, are determined that it shall be not only an ornament to the city, but of great benefit to those who have lost their sight. We shall be glad of continued interest on the part of the brethren. It is my intention to devote what little spare time I have to organising work in connection with the Institution, and I am sure that I can depend upon you for practical assistance.—Yours in the Lord.—E. W. Pittman, Hon. Sec., Royal Institution for the Blind.

In connection with the above, the following letter was sent to Bro. Pittman by H. J. Horsell on behalf of the S.A. Preachers' Fraternal:—"Dear Bro. Pittman,—At the meeting of the Preachers' Association of the Churches of Christ this morning, when fifteen were present, a resolution was unanimously carried, that 'we offer to Mr. E. W. Pittman, in association with Mr. A. W. Hendry, our heartiest congratulations on the magnificent success that has attended the Fair recently held in the Exhibition building.' We recognise that much depended on the wise

planning, organising, and business capabilities of the two secretaries, and we feel sure that your combined efforts have been more than compensated in the results achieved."

We cannot overstate our debt to the past, but the moment has the supreme claim. The past is for us, but the sole terms on which it can become ours are its subordination to the present.—*Emerson*.

On Saturday, June 13, the erection of a building in connection with the Burwood Boys' Home will be attempted; and in order that the work may be completed during the day, the services of willing helpers are earnestly solicited. Fares and expenses will be paid by the Home, and vehicles will be provided to meet morning trains. Mr. P. McCormick, Burnley-road, East Camberwell, will supervise the work, and all communications should be addressed to him.

The City of David.—At last it appears that the traditional Zion is not Zion at all, but that the true City of David was on the rock scarp above Siloam, on the ridge of Ophel. Such is the outcome of excavations recently made on property belonging to Baron Edmond de Rothschild. The details, as described by Captain Raymond Weil, of Paris, who has superintended the work, are deeply interesting, among other things found being a conduit which leads directly into the one discovered some years ago with a Hebrew inscription dating from the time of Hezekiah, King of Judah. Thus, as never before, we are in a position to appreciate the labors of the pious king when, with the design of circumventing the plans of the Assyrian invader, he "stopped the upper spring of the waters of Gihon, and brought them straight down on the west side of the city of David" (2 Chron. 32: 30). These discoveries are a welcome addition to the accumulation of archaeological information, which shows how accurate, down to the smallest detail, is the Book which has all along been telling us of the achievements of servants of God in past ages.

A New Phase of the Opium Curse.—It is very disheartening to those who have been laboring so long and earnestly for the abolition of opium-smoking in China, says the *Christian*, to find their efforts blocked by European agency. While rigorously banned in China itself, the trade in opium is encouraged in the British and other foreign concessions at Hankow, Foochow, and particularly by the Shanghai Municipal Council, the majority of whose members are Britishers! The Shanghai *National Review* describes with disgust the permitted and rapid increase of retail shops for the sale of opium "for consumption off the premises," and says:—"The hotels also are reported to be doing a thriving business, by letting rooms to confirmed smokers from the country, most of them wealthy people who have come to Shanghai simply and solely to enjoy the vicious luxury of smoking opium in places where they will not be disturbed by the visits of the Chinese Government opium inspectors.... The result is that rents are going up, and all concerned—hotel-keepers, retailers, and wholesale merchants and importers—are doing a roaring trade." Where money is concerned, principles and conscience are at a discount! The scandal is that men hailing from our so-called Christian country should be mixed up in such shameful schemes. But there will be a day of reckoning somehow. God will see to that.

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COMING EVENTS.

JUNE 7.—Preston Church of Christ Bible School anniversary. Sunday, June 7, at 3 p.m., speaker, W. Beiler; at 7 p.m., Bro. Binney. Special singing by the children at both services. All welcome. L. Olney, Secretary.

JUNE 7 & 8.—The Northcote Bible School will hold their anniversary services on Sunday, June 7. It is the first time we have had the privilege of holding our anniversary services in the new building. Bright singing has been arranged. June 8, tea at 6.15; public meeting, 7.45. All friends cordially welcomed.

JUNE 7 and 8.—56th anniversary of Prahran 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 L. Brooker. Tea and public meeting, Monday, June 8. Tea on tables at 6.30 p.m. Public meeting, 8 p.m. Good programme.

JUNE 9.—Welcome social to Bro. and Sister P. J. Pond at Erskineville Church of Christ Chapel, John-st., on Tuesday, June 9, at 8 p.m. Good programme; refreshments.

JUNE 14-18.—North Melbourne Sunday School anniversary, June 14, 16, and 18. Sunday, 14th, 11 a.m., T. J. Cook, from Bendigo; 3 p.m., T. J. Cook; evening at 7, A. Hutson. Tuesday at 8 p.m., entertainment by the scholars. Admission, silver coin. Chairman, A. Hutson. Splendid programme. Thursday, 6.30, tea meeting; tickets, 1/-; 8 p.m., entertainment.

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

DEATH.

BADE.—At his residence, Rosewood, Qld., on May 14, Wilhelm Frederick Bade, aged 43 years and 11 months, dearly beloved husband of Anna Bade, and son-in-law of William Berlin. "So he giveth his beloved sleep."

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The Austral Publishing Co. will receive orders for the above for the year 1915; and as the orders will have to be sent to America, they must reach the Austral not later than June 30.

The price will not exceed 9d. per box, and if a large number of orders should be received it will probably be less.

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Daily Readings.

Confusion of Tongues. Gen. 11: 1-9.
 Basis of reunion. John 11: 49-52; Acts 2: 8-11.
 All nations in God's plan. Gal. 3: 8-14; Luke 24: 45-48.
 God's Lamb for the World's Sin. John 1: 29-37;
 Rom. 3: 29-31.
 The Gentiles also. Acts 13: 42-52; 15: 1-17.
 A multitude no man could number. Rev. 7: 9, 10;
 21: 23-27.

Topic.—Thinking Imperially. Isaiah 45: 22-25;
 Matt. 28: 16-20; Acts 1: 6-8.

(Missionary Meeting.)

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