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Ministry Brings Blessings and Friends.

THE American "Christian Evangelist" has a weekly department entitled "The Minister's Wife." In a recent issue appeared the following delightful testimony by Mrs. J. Teldon Shreve:—I have been a minister's wife 27 years. I would not change places with any woman on earth, even though a friend did say a few days previous to my marriage that there was no real happiness in such a calling. "Even your individuality will be crushed," she said, "your husband's congregations will bore your heart out with criticisms."

Well a few criticisms have come, but with them a multitude of lovely friends. Once when I wore a black beaver hat with two tiny baby blue plumes on it, a woman remarked, "She didn't thank a preacher's wife should wear plumes." I answered, "O, if you only knew how many plumes have been left out of my life!" After that we were friends.

I was left motherless at the age of seven years. The following Lord's day I went quietly into my Sunday School class, lost without my mother and looking for a heart to creep into. The minister's wife was the one who smiled at me, patted my cheek tenderly and said, "We are going to love you a lot this morning for we know you are lonely without your mamma." It was then and there my life work was chosen. Whispering to the little girl who sat next to me I said, "When I'm a lady, I'm going to be a minister's wife and love all the little girls that have no mammas." Twenty-seven years ago when my dream was about to be realised, my friend's words cut deep into my heart, but having great faith in my chosen task, I replied to her, "Surely I will have a host of lovely friends." "Yes, friends, indeed," she said pertly, "they will tell you how to wear your hair, how to dress, how to furnish your home and raise your child-

ren, etc., but your own sweet self-expression will be forever lost."

But, as the years have come and gone and I sit beside my fireplace at eveningtide I see in the glowing embers a moving picture show, all the stars of which are members of our various congregations who have done things worth while for God and have been kind to me, friendships which are as sheltering trees to my soul. Oh, there are thousands of them and still the procession grows. Each evening's setting sun shows new faces. The "God Bless You" of many of those sainted ones has healed many an ache in my heart, as I have tried to make a winning fight.

I have taught sons and daughters of the millionaire and have held a cup of warm milk to the starving babe of the slum, and they have all needed a little bit of love and I have tried to be a friend to all, and in my ministry to others I have been doubly blessed.

An If for Ministers.

With Apologies to Kipling.

* Charles Dodd Crane.

If you can show the young men how to wrestle
With flesh and blood, and how to buck the line,
And, at the same time, be a chosen vessel
Filled to the brim with love and power divine;
If you can please the Modernists who hear you,
And give them sermons fully up to date,
Can calm the Fundamentalists who fear you,
And make them feel that you are really great;
If you can talk so loud that Deacon Purvus
Can hear distinctly every word you say,
Yet speak so softly that poor Mrs. Nervous
Will not be driven by your noise away;
If you can uniformly preach with unction,
No matter whether stocks are up or down,
Can show up well at every social function,
And yet on Sunday look swell in a gown;

If you know how to kiss the little babies
And tell each mother hers is just too sweet,
Can cater to the Hasbeens and the Maybes,
And be hail-fellow-well-met, on the street;
If you can boast a wife who's never weary
Of making calls and doing parish work,
Who plays and sings and has a voice that's cheery,
Is never sick and never known to shirk;
If you have children who are an example
To all the other parish girls and boys,
Who never fret, nor answer back, nor trample
The neighbors' lawns, nor make unseemly noise;
Added to this, if you have good digestion,
And liver trouble never makes you blue,
Can answer promptly every Bible question,
I think, perhaps, my brother, you may do.



W. C. Brooker,
Preacher Church of Christ, Queenstown, S.A.
(See page 541.)

"Our Father."

J. Pittman.

The Fatherhood of God is a most precious New Testament revelation. Jesus brought it to light in his teaching. It is true that before he came some of the ancients apprehended the Fatherhood of God as the author of our natural being, but in the teaching of Christ God is said to be our Father in a spiritual sense. He is the Author of the second birth. We are "born of God," "born of the Spirit," "born from above," and we are taught to think of God as our Father in this peculiar sense.

Jesus in his teaching has made this delightful relationship very familiar to us. He spoke of and to God as Father about 140 times, as reported in the gospels; and, by the teaching of the Holy Spirit, afterwards the term is used about 70 times in the apostolic letters. Jesus always (except on one occasion on the cross, when he quoted the 22nd Psalm, crying, "My God, my God, why hast thou forsaken me?") addressed God in prayer as his Father. And the model prayer which he gave his disciples begins with "Our Father."

In this, as in all other respects, God is perfect. Our ideas of a perfect father may be very imperfect, but God is perfect, though its full import may be beyond our knowledge. We do know a few things, however, which go to make up a perfect father, the consideration of which may, with God's blessing, help us to grasp, to some extent, the meaning of this blessed relationship.

A Good Father Loves his Children.

Father love, like mother love, is peculiar. Children bring a love with them unlike any other love. Only parents can fully know what that love is. It cannot be expressed in words. To say that a father who loves his children would die to save them is but to express a commonplace truth. God loves as a perfect father loves. John draws attention to its wonderful nature, its precious peculiarity. "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are." God manifested marvellous love in giving his Son to save a guilty world. "Herein is love," he says, "not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Can we conceive a greater love than this? Is it possible for God to love us *more* than he did when he gave his Son to die for us? The above text seems to say that it is possible; nay, that it is a fact. It seems incredible; yet it is true. Does not reason suggest that a father's love for his children must, should be greater and stronger than his love for his enemies. Oh, the depth of meaning in that word—"What manner of love"! God's mighty love for his children passing even his love for the "world."

God as a loving Father is a most endearing thought. I think that is why Jesus began the prayer he taught his disciples with the words, "Our Father." If it had been "Holy, holy, holy, Lord God almighty," no one would have thought of questioning its fitness. But these awe-inspiring names impress us with a sense of our low estate and of God's greatness. They make one feel so very far beneath—may I say, away from God. But the word Father wins and draws, and makes God appear very human to us. A little child would be afraid of a strange man, but would nestle in the bosom of his father, though he were a king upon his throne. May we not think the Saviour had some such thought as this when he taught his disciples to say "Our Father"?

A Good Father Provides for his Children.

He will, as far as he can, provide everything that is good and needful for them. Children often want things that would not be good for them, and do not want things that are good for them. This is obvious enough. But a good, wise father will do his best to procure things good and profitable for his children. So our Father in heaven knoweth all things that we need, and has promised to supply them. We should bear in mind the word "need," so often used in this connection. "Your Father knoweth what things ye have need of," "Your Father knoweth that ye have need of all these things," "My God shall supply all your need," "If need be ye have been put to grief through manifold trials." This last text reminds us of the word "good" also in this connection. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him!" Children often think good evil and evil good, and desire accordingly. But a good and wise father knows what is needful and good. We are verily as ignorant of our needs and of what is really good for us. But our Father knows, and "will not withhold any good thing from us," though it may seem evil to us.

A Good Father has his Children Educated.

It is cruel to allow children to grow up in ignorance. Every right-minded man knows this, and will do his best to secure an education for his children. Our Father in heaven has provided for our education. He has supplied us with only one text-book—the Bible. "All Scripture given by inspiration of God is profitable for teaching, for reproof, for correction, for instruction in righteousness; that the man of God may be complete, furnished completely unto every good work." This one Book con-

tains all we, as children of God, need to know, to educate us for eternity. Every child of God should get to know as much as he can what the holy Scriptures teach. It is a most dangerous thing to neglect it.

Discipline also forms a part of every child's education. Many unpleasant experiences enter into it. So with us as children of God. But God makes all work together for our good. "Tribulation worketh patience, and patience experience, and experience hope," and hope carries us forward to our everlasting inheritance.

A Good and Wise Father will See that his Children have Proper Occupation.

However rich a man may be, if he is wise he will not allow his children to grow up in idleness. So our heavenly Father has provided work for his children. Work develops character as much as education does. Work promotes health and happiness. God's children have a two-fold sphere of labor: first in the church, where all can find work in mutual edification, and second in the world, where by holy living and faithful testimony they can bring sinners to Christ and into the church.

A Good Father will See that his Children have Good Companions.

This is too obvious to need emphasis. So our Father above has provided for us. And what companionship! God himself is ever with us. He "will never leave nor forsake us." Jesus, our blessed Saviour, is ever with us. "Lo, I am with you always, even unto the end of the world." The Holy Spirit is with us. "I will pray the Father," said Jesus, "and he shall give you another Comforter, that he may be with you forever." The angels are with us; for "are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" Then we have the fellowship of the church, where we "dwell together in unity," and strive together to "keep the unity of the Spirit in the bond of peace."

A Good Father will See to the Safety of his Children.

Earthly parents can do this only to a limited extent; but our Father in heaven has all power, and can and will "keep him in perfect peace whose mind is stayed on him, because he trusteth in him." "Who is he that shall harm you if ye be followers of that which is good? Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

The Love That Must Dominate All Loves.

"He that loveth father and mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me."
—Matt. 10: 37.

I suppose that the majority of people have at some time or other a feeling of the seeming harshness of these words. We say to ourselves, "They are so unlike him. They seem out of harmony with all the sweeter and more comforting things which came from his lips." It has even been suggested by some whose boldness trespasses into irreverence that a little jealousy crouches in the corner of the Master's sentence. Could not he bear to see a mother's love for her babe? And will he weigh her love for the child over against her love for him? And if the balance be against him, will his own love be soured and will his gentleness turn to indignation and severity? This is the sort of question which has disturbed the tranquillity of multitudes of souls who would love to be in the intimate confidence of the Lord. And especially is this true of young mothers who have little ones upon whom they are pouring the inexhaustible treasure of their love. The words of the Master trouble them. They throw a shadow upon the cradle. Their love for their babe seems to be watched with suspicious eyes. It is put into the scales of One who claims a richer share for himself. And when the mother thinks about it a sort of chill air steals over her sunny realm as though an unfriendly presence had entered the room. Christ Jesus seems to put himself in competition with her babe, and his demand mixes her love with fear.

"He came to make us lovers."

Well, of course, all this is wrong. It cannot possibly be right. It does not hang together with anything in the whole redemptive mission of our Lord. It was love that brought him among us, not because we were such ardent lovers, but because we were so loveless and unlovely. He did not come just to warm himself at our fires, for our hearth-stones were cold, and the fire was yet to be kindled. "Not that we loved God, but that he loved us." His purpose in coming our way was to light those holy fires of love, and wherever a fire was lit on the mean altar of the heart his mission was so far accomplished. He came to make us lovers. "This is my commandment, that ye love one another."

He had only one commandment, and it was this. All the virtues and graces of all the other commandments were to be found in this. The workers of the flower meadows at Grasse gather together multitudes of flowers, and from the huge mass they distil the common essence, and they offer it to you in exquisite perfume. The wealth of the meadows is an essence! And our Lord distilled all the Mosaic legislation, all its statutes and precepts, and he found an es-

sence which is the soul of all. Love is the distillation of all the commandments. Love is the fulfilling of the law. And this is what our Lord came for, just to inspire the love in which his will is perfected. He came to make lovers of everybody, to kindle the sacred flame on every altar. And it is in this purpose that all our thinking about Christ's life and love must begin.

Well, then, can love be overdone? I remember one, whose piety was very austere and cheerless, saying to a young friend of mine, "Take care lest you love your child too much!" Think of the alarm which filled the young heart as she sat there with her child upon her breast. Can love be overdone? Can there be too much of it? Do

The Secret Garden.

Could we find the secret garden
That was lost through human sin,
And pass through the guarded portal
To the morning joys within;
See the tree of life still beck'ning,
And the crystal river near;
With the sinless in the garden,
Walk with God at eventide clear.
But the thistles are our portion;
By the sweat of brow our bread;
Though a hope within is gleaming,
Like the sun through mist-clouds red,
That we too may find the garden,
Rest beneath its sylvan shade,
When the heat of day is ended,
Meet our Father in the glade.

One has found a secret garden,
But its paths are dark with pain,
And the verdure there is crimsoned
With love's sacrificial stain.
Fruit of life for all is waiting,
None can pluck and give but he
Who has found for us the garden
Through his own Gethsemane.

—Frances Lockwood Green.

we need to put bonds upon it? Are we commanded to check its growth by some measure of restraint? Must this sort of fire be kept within bars, and is there a peril of it getting out? Can love be overdone? No, no! That is not in the Master's mind. Whatever else the Saviour means, this can never be his meaning. He calls us to "increase in love." He calls us to "add love" even to brotherly kindness and so make it richer than ever.

Testing the quality.

The fact of the matter is this, this word of the Lord has nothing to do with the quantity of our love, but with its quality. It is the quality with which our Saviour is concerned. He would not throw cold water upon the young mother's passion, he would seek to bring it to ever-growing purity and refinement. But how may we test the quality of our love? If there are grades and qualities in it, how may we know which is superior and which is inferior? We

may know it in this way. We may always test the quality of love by its motives, by its aims, by the direction of its constraints. Along what road does the urge of the affection lead us? To what point of the compass do its impulses tend? What does love aspire after? When love puts on her wings, and flies to her goal, where does she go? That is the supreme test. When a young mother lays the treasures of her love upon her child, what motive inspires her love? What wishes and what desires come with it? What does love seek for the child? Does it seek a successful life? Or a distinguished life of power? Or purple and fine linen? Or is it something famed and brilliant? And is that all? Is that all? Does not Christ come into it at all? Or is he held subordinate to all of these? Well, then, that is loving the child more than Christ. There is no aspiration that honors him. There is no tendency that glorifies him. There is no supreme ambition which puts the crown upon his brow.

Yes, we can quite easily test the quality of our love. Christ's love is resting upon our child. It was there before our love was born. Does our love mingle with his love? Do his motives harmonise with the constraints of his love and with his purpose and quest? Does our love lift our child Christward? Is it that sort of love which gives honor and glory to God by seeking his life as the supreme crown and glory of our child? That is the test. When love gets out its wings and visits its goal, is the goal the Lord and Saviour Jesus Christ? Has love its home and bourn in the Lord?

In one of the earliest letters to her son, Lord Macaulay's mother wrote these words:—

"You see how ambitious your mother is. She must have the wisdom of her son acknowledged before angels and an assembled world. My wishes can soar no higher, and they can be content with nothing less for any of my children. The first time I saw your face I repeated those beautiful lines of Watts' cradle hymn,

Mayst thou live to know and fear him,
Trust and love him all thy days,
Then go dwell for ever near him,
See his face, and sing his praise;

and this is the substance of all my prayers for you."—Dr. J. H. Jowett.

The famous Church of St. Mark at Venice is singular amongst mediæval churches in two respects. In the first place, the mosaics which cover it, wholly within and largely without, form, as it were, an illustrated Bible which speaks rather to the eye than to the ear; and, secondly, in this church Christ and the cross take the place of pre-eminence, which elsewhere is occupied by Mary and the Saints. "It is the cross," says Ruskin, "that is first seen, and always, burning in the centre of the temple, and every dome and hollow of its roof has the figure of Christ in the utmost height of it, raised in power or returning in judgment."
—R. F. Horton.

The Supremacy of the Bible.

H. G. Harward.

1 Peter 1: 25.

We live in a restless age. Man's frail barque is loosening from the safe anchorages of the past, and drifting, without compass or pilot, out on life's tempestuous seas. There never was a time when there was more need for a firm hand at the helm, a clear sky to take our bearings, and a true chart to guide us than in these last days.

National discord, with the noise and din of war; social disorder, with its bitter class hatred; economic unrest, with its strikes and lock-outs; individual and general disquiet, are the token of the spirit of our times. And this spirit is possible because man has forgotten his God, lost sight of his Redeemer, and permitted the Bible to become a sealed volume.

"The Bible," says Campbell, "is to the intellectual and moral world of man what the sun is to the planets of our system—the fountain and source of light and life, spiritual and eternal." It can and will correct everything needing correction. And whatever may be the personal attitude of men toward the Book of books, most of them will agree that to live up to the teaching of the Word would solve most of the problems, and settle most of the difficulties, which trouble us at the present time.

Semi-scepticism in the pulpit, unbelief in the pew; mutilation of the Scriptures; leaving the Word of God out of our social, economic, legislative and moral affairs, is the one great explanation of the restless, dissatisfied condition confronting us.

It is a time when sincere believers in the Bible need to re-affirm their loyalty to the Living Oracles.

"New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still, and onward,
Who would keep abreast of truth."

It is a time when we need a knowledge of the Bible, not merely its words and phrases, but its influential principles. Not Hebrew and Greek, so much as the translation of them into thought, feeling and conduct. "By the light of that word alone can we learn whether we have a sure footing or stand in slippery places. We need more of the spirit of Luther, who declared "He would not live in paradise without the Bible, as with it he could easily live in hell itself." With Pollock we may well exclaim: "Most wondrous book, Bright candle of the Lord. Star of eternity. The only star by which the barque of man can navigate the sea of life, and gain the coast of bliss securely."

"The Bible? That's the Book, the Book indeed,
The Book of Books;
On which who looks,
As he should do, aright, shall never need
Wish for a better light
To guide him in the night."

And what a book it is. To try to deal with its supremacy is like trying to exhaust an endless theme. "God's word is like God's world—varied, very rich, very beautiful. You never know when you have exhausted all its secrets. The Bible, like Nature, has something for every class of mind. Look at the Bible in a new light, and straightway you can see some new charm." It is not difficult to endorse Sir Walter Scott's testimony—"The most learned, acute and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore; and he will at last leave the world confessing that the more he studied the Scriptures, the fuller conviction he had of his own ignorance, and of their inestimable worth." "It is a rock of diamonds," writes T. Watson, "a chain of pearls, the sword of the Spirit, a chart by which the Christian sails to eternity; the map by which he daily walks; the sundial by which he

sets his life; the balance in which he weighs his actions."

The supremacy of the Bible is

Demonstrated by its very existence.

What enemies it has had. What opposition it has encountered. What storms of fire and flood it has passed through. How persistent have been the efforts to destroy this book. What indifference, misuse, abuse and misrepresentation it has endured. When we think of the labors of devout men and women, in monasteries, hermit cells, abbeys and kings' palaces, slowly writing page after page of this book that its message might be made known unto others; when we remember the nature of the material they had of necessity to use in their work—the marvel is that the book exists at all. And through what service and sacrifice this has been possible. Here is the vener-

The Seeker.

Poverty asked, "Will it cost too much?"

Mammon asked, "Will it pay?"

And Scholarship, "Is the measure wise,

And are you sure of the way?"

Statesmanship, "Can we find the time

To finish before the night?"

But when the Seeker had heard them all,

He only asked, "Is it right?"

Poverty said, "I can not help,

For my pockets are not filled."

Mammon said, "That land must wait

Till my own broad lands are tilled."

Scholarship, "If I lend a hand,

Too much, I fear, I shall miss;"

And Statesmanship, "There are other things

Of as large import as this."

But the Seeker, poor, and of little power,

All untried and untaught,

Bearing only the knowledge dear,

Dauntless, and fearing naught,

Turned his face to a rugged path,

Far away from the world's delight,

And only said, "Come death, come day,

Profit or loss, I fight!"

—Selected.

able Bede, of the eighth century, with labored breath and feeble speech, from his dying bed slowly dictating to his scribe a translation of John's gospel. Here is Wycliff, the "morning star of the Reformation," standing his trial for translating the Scriptures into the English tongue, making it, as one of the chroniclers angrily complains, "common and more open to laymen and to women that it was wont to be to clerks well-learned and of good understanding, so that the pearl of the gospel is trodden under foot of swine." Persecuted in life his bones were not permitted to rest, but thirty years after were exhumed and burned and cast into the river Swift. Here is Tyndale, choosing a life of exile, and leaving his native land forever, that to the people of England he might give the Bible in their own tongue, and by and by, suffering martyrdom at the stake, with the prayer upon his lips—"Lord, open the King of England's eyes."

"Men's works have an age, like themselves," Sir Thomas Browne remarks, "and though they outlive their authors, yet have they a stint and period to their duration. The Bible is a work too hard for the teeth of time and cannot perish."

"A book," says D. Moore, "is commonly no-

thing more than just an assemblage of words which move not, neither do they speak; but the word of God has all the properties of the most active and powerful agents in the universe. It is spirit and can breathe; it is fire and can consume; it is a hammer and can crush; it is a sword and can pierce; it is rain and can soften; it is leaven and can spread; it has a vitality which can be claimed by nothing else." Its vitality is the explanation of its wonderful survival. Like the Dutchman's fence, though men might overturn it, it would still be as high and strong as ever.

"Last eve, I paused beside the blacksmith's door,

And heard the anvil ring the vesper chime;
And, looking in, I saw upon the floor,
Old hammers, worn with beating years of time.

'How many anvils have you had,' said I,

'To wear and batter all these hammers so?'

'Just one,' said he, and then, with twinkling eye,

'The anvil wears the hammers out, you know.'

And so, thought I, the anvil of God's word

For ages sceptic blows have beat upon,

And though the sound of falling blows was heard,

The anvil is unharmed, the hammers gone."

The authorship of the Bible

is another evidence of its supremacy. There are many theories of inspiration. But the more important thing is the fact of inspiration. Theories respecting creation may interest us in investigating Nature, but back of all the theories is the simple yet majestic utterance, "In the beginning God created the heavens and the earth." We may not be able to explain processes, even when we are enjoying results. So with this word. We believe it to be inspired—inbreathed by the Spirit of God. With John Randolph we believe it would have been as easy for a mole to have written Sir Isaac Newton's treatise on 'Optics' as for uninspired men to have written the Bible." We can accept the testimony of Coleridge, who declared, "I know the Bible is inspired because it finds me at greater depths of my being than any other book." A blacksmith on being asked why he believed the Bible to be the Word of God gave this apt reply, "Because I am acquainted with its author." "It has been subjected, along with many other books, to the fire of the keenest investigation—a fire which has contemptuously burned up the husbandry of the Georgiss, the historical truths of Livv, the artistic merit of many a popular poem, the authority of many a book of philosophy and science. And yet," says G. Gilfillan, "there this artless, loosely-piled book lies unharmed, untouched, with not one page singed, and not even the smell of fire has passed upon it." And as "year by year the tree adds another ring to its circumference, so every age has added to the testimony of the truth of the Bible" as the word of God.

"Then for the style, majestic and divine,
It speaks no less than God in every line.

Commanding word, whose force is still the same,

As the first fiat that produced our frame."

Of the written word we may say as did Gamaliel of the Living Word, "if it be of man it will come to nought; if it be of God, it cannot be overthrown."

Experimental evidence is the best proof as to whether the Bible be the Word of God or no. Go to some patriarchal occupant of some lonely cabin and ask him as he bows his head in reverent study over that volume, "How do you know that that book called the Bible is the book of God?" You never read the writings of Paley; the Analogy of Butler; you never studied the Demonstrations of a Ladner, nor the eloquent Demonstrations of Chalmers; how came you to believe it? "Come to believe it" would the old veteran of the cross say, "I have felt it in my heart and conscience to be the Book of God; it has taught me the truths

Religious Notes and News.

I never knew before; it has given me a peace the world could never give; it has calmed my beating heart; it has stanchd my bleeding wounds; it has kindled within me the love of God and hopes of glory. Not the book of God! I am convinced of it as that I am here a living breathing man" (Cumming).

The contents of this book

are illustrative of its supremacy. As Sir W. Jones declares, "The Bible contains, independently of a divine origin, more true sublimity, more exquisite beauty, more pure morality, more important history and finer strains both of poetry and of eloquence, than could be collected within the same compass from all other books that were ever composed in any age or in any idiom." Milton writes: "There are no songs comparable to the songs of Zion; no orations like those of the prophets; and no politics like those which the Scriptures teach." Sir Isaac Newton: "We account the Scriptures of God the most sublime philosophy." "The Bible resembles an extensive and highly cultivated garden, where there is a vast variety and profusion of fruits and flowers; some of which are more essential or more splendid than others; but there is not a blade suffered to grow in it which has not its use and beauty in the system." "Destroy this volume," writes Payson, "as the enemies of human happiness have vainly endeavored to do, and you render us profoundly ignorant of our Creator, of the formation of the world which we inhabit, of the origin and progenitors of our race, of our present day and future destination, and consign us through life to the dominion of fancy, doubt and conjecture. Destroy this volume and you deprive us of religion, with all the animating consolations, hopes and prospects which it affords, and leave us nothing but the choosing between the cheerless gloom of infidelity and the monstrous shadows of paganism. Destroy this volume and you unpeople heaven; bar forever its doors against the wretched posterity of Adam; restore to the king of terrors his fatal sting; bury hope in the same grave which receives our bodies; consign all who have died before us to eternal sleep or endless misery; and allow us to expect nothing at death but a similar fate. In a word, destroy this volume and you take from us at once everything which prevents existence becoming of all curses the greatest; you blot out the sun, dry up the ocean, and take away the atmospheres of the moral world, and degrade man to a situation from which he may look up with envy to that of the brutes that perish."

How marvellous are the contents of this Book of all the ages. Its history how thrilling and true to facts; its laws how wonderful, and beyond human improvement; its biographies how charming, and faithful in their portrayal of both the good and the bad; its prophecy how majestic in its utterance, and clear in its vision; its poetry how sublime and inspiring in its message. Here is a book whose contents compass time, and link up the eternity of the past and the future; bring us into the presence of the majesty, power, holiness and love of God; provide the mirror by which man may see himself as the crown of creation's work, look upon himself fallen from his high estate into the very pit of sin, and again see himself restored through the regenerating influence of the Spirit of God; deal with the great questions of time and eternity, of earth and heaven, of sin and salvation, of rewards and punishments. Is there any book comparable to this, measured by the truths it reveals, the facts it contains, the message it brings to man? Surely not.

"Within this ample volume lies
The mystery of mysteries;
Happiest they of human race
To whom their God has given grace,
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
And better had they ne'er been born,
That read to doubt, or read to scorn."

(To be concluded.)

Ignorance of the Bible.

Dr. James Moffatt has told a story in America which shows that colossal ignorance of the Bible is not confined to one side of the Atlantic. A reporter for an English daily newspaper recently interviewed Dr. Moffatt and confessed that before setting out on his errand he had consulted the office copy of the Bible to find out whether the Psalms belonged to the Old Testament or to the New.

Better Government for the New Hebrides.

Mr. F. Reid writes of the doings of the British Resident of the New Hebrides:—

"Mr. Rewse, the new Commissioner, has been endeavoring to put new interest into British interests down here. The question really is 'Is it not too late?' Have not the French a very sure hold of the islands, so that it is only a question of time before French complete jurisdiction is exercised? Mr. Rewse has persuaded the French to divide the New Hebrides into three districts, a South, a Central, and a North district, the South and North having resident agents, who are responsible to the Commissioner in the Central District. This applies, of course, to the British as well as the French. Each agent will have his quota of police. This is a good move, and we hope that our Commissioner's next project will be attended with much success. He has invited the French to a round-table conference, at which the possibility of drawing up and enforcing by law a code of laws for the natives, which code will be based on native customs. This is good. The idea is to elect local native agents who will have somewhat the same status as Justices of the Peace. We pray that this project may be divinely guided and blessed."—Presbyterian "Messenger."

Class Warfare.

No more abominable creed has ever been preached than the creed invented at the very climax of our civilisation, the creed of class warfare. It is abominable from the moral point of view. It is abominable also from the material point of view. No prosperity, no success, no increase, no diminution in the social evils by which we are surrounded can ever be expected or will ever flow from a creed based upon hatred. It is not merely immoral, it is extraordinarily stupid. After all, mankind lives upon the co-operative effort of its citizens for producing the necessities of life, the well-being of life, all the elements which make for material and moral prosperity. Co-operation is and must be at the basis of every species of success, and to say that without co-operation you can attain that success, you can have all the fruits of peace built upon a foundation of war, all the fruits of life growing out of the root of hatred, that, believe me, is an insane illusion, which, if allowed to penetrate into the feelings and conscience of the mass of our population—which it never will be—would spell undoubtedly the ruin of all classes.—Earl Balfour, K.G.

No Room for the Lord.

Prone though non-Christian Indians may be to misinterpret the Person and the work of Jesus Christ, it is yet true that many such are more inclined to accept his words in an altogether literal sense than are the bulk of nominal Christians in the West. In fact, it might be said that India, observing the wide gulf fixed between Christ and the "Christian" civilisation of Europe and America, is coming to believe itself more truly Christian than we have shown ourselves to be. Hence a growing disposition to regard Christ as especially the possession of Asiatic peoples. In this ally the possession of Asiatic peoples. In this connection, Mr. Popley quotes from a Bengali Hindu writer who recently produced a poem

which, rendered into English, runs thus:—

"O Lord Christ, there is no room for you in Europe. Come away, take your seat in Asia, the land of Buddha and Janaka, of Kabir and Nanak, of Nimai and Nilai, of Suka and Sanak—Come, Lord Jesus, come away. Take your seat in Asia. Come with your new message to this land of the cult of the spirit."

Does not such an utterance, from such a source, suggest our need for solemn heartsearching and inquiry as to whether, in important particulars, Europe is not indeed proving that it has no room for the Lord Jesus Christ?—The "Christian."

A Depleted Ministry.

In the report of the Archbishops' Committee of inquiry into the causes of decline in the number of candidates for ordination, the view is expressed that the insufficiency is closely connected with shortcomings in the life and work of the church as a whole, and weakness in its witness to Christ.

"The committee point to six causes of the decline in the number of ordinations in recent years. These are: Indifference; the decay of religion in the home; misunderstandings as to clerical life and work; the development of other openings for service; intellectual difficulties; and financial difficulties."

The report contains a mass of interesting detail, deserving serious consideration by all Christian people, and if some of the conclusions are debatable, the document is nevertheless of great value as a diagnosis of modern tendencies in religious affairs. Dealing with the decay of religion in the home, the committee declare:—"We believe that the supply of candidates will not become really abundant until churchmen give to religion a far larger place in family life, and show far greater care than many of them do now for the education of their children in religious principles." Is not the rebuke implicit in this sentence (asks "The Christian") one which should touch the consciences of very many in the Christian church who do not come within the denominational category of churchmen?

Clothing for Refugees.

Dr. Kennedy, Chief Administrator of the Save the Children and Armenian Relief Fund in Greece, in speaking of the value of the clothing, on June 18 wrote:—"At a clothing distribution we recently did at Grevena, over 1,000 people turned up, and most of them had tramped many hours on foot in the hopes of getting even one small garment. At Chaldjilar, where we were feeding 160 people, I had to reopen a kitchen for 500 women and children, as over 1,300 refugees turned up for rations last month, when we were issuing to the 160 on our list. There are other refugees in a similar plight in this district, but only people on the spot can understand what the conditions really are."

In a letter to the Melbourne Executive recently, Miss John, Save the Children Fund, London, wrote: "I wonder if you are fully conscious of the value of the clothing collections which are being sent from Australia. They have been so welcome, and the quality of them so good that the refugees have tramped for miles, taking hours to reach the depot, when a distribution of Australian clothing is being made. Dr. Kennedy, when he was in London, spoke to me once or twice about the quality of the clothing coming forward from Australia."

The Save the Children Fund and Armenian Relief Fund is forwarding at regular intervals cases of clothing, and parcels for inclusion in these shipments are carried free on Victorian Railways if addressed to the Fund, 361 Collins-st., Melbourne.

The Home Circle.

Conducted by J. C. F. PITTMAN

The Family Altar.

J.C.F.P.

SUNDAY.

Partners.

A breath of joy, an hour of pain,
Dark paths to tread, white heights to gain;
A little love, a little strife—
And this is life.

A little rest, a swift new birth,
A snapping of the bonds of earth;
A joyous stride, a tingling breath—
And this is death.

For life and death walk hand in hand,
With never a span between,
And the same path leads to that other land
Where the sunlit fields are green.

—Grace Sue Nies.

The Happy Trees.

Mary was a little girl with golden curls and large blue eyes. Mother often called her Goldilocks, and father said her eyes were like forget-me-nots. Mary was just six years old. Every Sunday morning she went to church with father and mother; but because she was still quite a little girl, and therefore found it very hard to sit still for long at a time, she always went out before the sermon. Mary liked going to church. She loved to hear the organ and the singing and the minister's voice, though she could not yet understand all he said. She was always glad when the time came for the children's address, for then very often the minister would tell a story; sometimes it would be about a little boy, and sometimes about a little girl. Whenever the story was about a little girl, Mary would look up into her mother's face, and if the little girl was good she would smile happily, but if she was naughty she would turn very red and quickly look away again. Mary was always quite sure that the minister was really talking about her, even though the little girl of the story had a different name, and she often wondered how he came to know so much about her, and what she did during the week.

One fine Sunday morning, when the sky was a clear blue, the birds were singing in the trees outside, and the sun was streaming in through the windows of the church, the minister read a lovely joy chapter from the Bible. Mary did not listen much at first, because she was so busy watching the sunbeams dancing on the wall, but presently these words caught her attention: "All the trees of the field shall clap their hands." She looked up at mother and smiled; in fact, she nearly laughed out loud. It was so funny to think of the trees clapping their hands. She wondered how they would do it.

After the children's hymn, Mary very quietly slipped out of church by a side door. She usually took some nuts to church in her pocket with which to feed the squirrels on the way home. It was so beautiful in the wood this Sunday morning that she did not feel inclined to hurry. She sat down on the stump of a tree and soon the little grey squirrels came up for their Sunday feed of nuts. Everything seemed very happy, and as she listened to the birds, Mary thought they must be having their church in the tree-tops and singing praise to God for all the beauty of the world. Presently she heard a soft rustling noise above her head, and, looking up, she saw that the leaves on the trees were gently touching one another as the sun shone on them and the little breezes kissed them. The trees were happy too. Soon all the wood was filled with a musical rustling. Then Mary remembered the words she had heard in church, and jumping up, she clapped her own hands with delight as she said: "All the trees of the fields shall clap their hands."—Elsie M. Roberts.

Doves to Their Windows.

Oh, the homesick souls everywhere, looking for the light in the window! Oh, the hearts that have been kept true by the beams of light streaming out!

"Come on, won't you, and have a game with us?"

"Thank you, but I never learned!"

A laugh and a sneer, but the young man's face showed not a flush. He was too brave for that. A little later:

"Have a drink with us! surely you won't refuse that!"

"You will not let it make any difference with your feeling toward me, I am sure, but you must excuse me? I never drink!"

The room grows more and more uproarious. The glass goes round. Jest and story and song make the night hideous. Still the young man sits unmoved. It seemed as if he did not hear anything of what was going on about him. The scratching of his pen was all the sound in the world to him. It was the best he could do—there was no place for him to sit and to write save in the midst of the revelry; but what does that matter to him? His soul is far away with the dear one to whom he is writing!

When at last the fire has burned itself out and the room is still, the man behind the bar slips out of his place and comes over to sit opposite the silent writer. The young man sees him and looks up long enough to smile into the wistful face which is bent upon him. In spite of the years of evil which have been chiseling their lines on the features of the man, it is a kindly face.

"Are you too busy to answer me one question?"

The face bent closer and the look is more wistful.

"Surely not. A hundred of them, if you will!"

"It's just this: Why don't you go in with the rest of them? You never do?"

"Oh, I couldn't, Joe! I do not want to do it!"

"I know; but why? I could see by your face that you are not that kind. But why is it?"

The light in the eyes of the young man grows moist, and he is not ashamed of it. Nor does the man opposite him love him the less for it.

"I'll tell you, Joe. Away back East there's a dear, good mother thinking of me! She tells me I am always in her heart, and I believe it. I've been writing to her to-night. Seemed to me, as I wrote, I could see her sweet face bending over me, and I could almost hear her voice! Joe, it would kill mother if I should join with the others in these things! She loves me so!"

The lowlight shining out of the soul's window across the years and holding him true—true to mother, true to himself, true to God.—"Boy Life."

Not Fair.

A little girl had been to church for the first time. On returning home, her mother asked her what she thought of church.

"I liked it very much," she replied; "but there was one thing I didn't think was fair."

"What was that, dear?" asked her mother.

"Why one man did all the talking, and then another man came round and got all the money."

His Name.

Servant—"Step this way, Mr. Whizz."

Caller—"Mr. What? My name is Jones."

Servant—"Your pardon, sir? When I handed your card to Miss Mollie, she said, 'G. Whizz! Show him in.'"

Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you.—I Cor. 11: 2.

The "traditions" alluded to here have no reference to anything received from ancient writings or earlier generations, but the doctrine taught by the apostle. The Corinthian disciples are here commended for remembering both the teacher and the teaching.

Reading—I Cor. 11: 1-16.

MONDAY.

For as often as ye eat this bread and drink this wine, ye proclaim the Lord's death till he come.—I Cor. 11: 26.

"Victim divine, thy grace we claim,
Whilst thus thy precious death we show;
Once offered up, a spotless Lamb,
In thy great temple here below,
Thou didst for all mankind atone,
And standest now before the throne."

Reading—I Cor. 11: 17-34.

TUESDAY.

But desire earnestly the greater gifts. And moreover a most excellent way show I unto you.—I Cor. 12: 31.

It was fitting that the Corinthians should seek miraculous endowments, yet the apostle is about to show that there is something far better to strive for. It is pleasing to know that the "most excellent way" is within the reach of all.

Reading—I Cor. 12.

WEDNESDAY.

But now abideth faith, hope, love, these three; and the greatest of these is love.—I Cor. 13: 13.

"Happy the heart where graces reign,
Where love inspires the breast;
Love is the brightest of the train,
And perfects all the rest.

"This is the grace that lives and sings,
When faith and hope shall cease:
'Tis this shall strike our joyful strings
In the sweet realms of bliss."

Reading—I Cor. 13.

THURSDAY.

So also ye, since ye are zealous of spiritual gifts, seek that ye may abound unto the edifying of the church.—I Cor. 14: 12.

To edify is infinitely better than to speak in an unknown tongue, though this truth is frequently overlooked by many in our day who claim to possess the gift of tongues.

Reading—I Cor. 14: 1-19.

FRIDAY.

But let all things be done decently and in order.—I Cor. 14: 40.

"Let all things be done in an appropriate and becoming manner, decorously, as becomes the worship of God. Let all be done in order, regularly, without confusion, discord, tumult."

Reading—I Cor. 14: 40.

SATURDAY.

But now hath Christ been raised from the dead, the first-fruits of them that are asleep.—I Cor. 15: 20.

"The anxiety of Paul to rest the whole value of his preaching on the resurrection is a grand evidence. It makes the brain of Paul an evidence. He is surety for a world of unknown facts. So of the other apostles. And the belief of the apostles, compared with their after-master-fact, inestimable testimony also to the known evidential facts."—Sydney Dobell.

Reading—I Cor. 15: 1-28.

Prayer Meeting Topic.

September 9.

Fellowship.

(Acts 2: 36-47.)

F. J. SIVYER, B.A.

The Greek word "koinonia," frequently translated "fellowship," is also specially used to describe the collection of money made by Paul on behalf of the needy Christians at Jerusalem. (Rom. 15: 26 and 2 Cor. 9: 13.) Generally, however, the Greek original has the idea of participation, communion, fellowship. Such is the meaning in Acts 2: 42, where the historian is describing the animated life of the early converts after that memorable Pentecost—"and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." The fellowship in which they steadfastly continued was "that common life of close brotherhood in which all they did was done in common, and all that they possessed was possessed in common, so that there seemed to be but one heart and one mind amongst them all." The bliss and the helpfulness of practical Christian fellowship must be experienced in order to be understood. Too frequently the bond is only a veneer. It needs but a trifle to disturb and to destroy it, and then in the opposite sense we "see how these Christians love one another!" How often do we call one another "brother," but do not the things which manifest brotherliness?

Besides having "fellowship one with another," there are other kinds of fellowship spoken of in the New Testament. The call to discipleship is a call to fellowship with Christ—"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" (1 Cor. 1: 9). We are to endeavor to spiritually participate in the experiences of Christ. The intense longing that Paul had for this fellowship must be our longing also—"that I may know him, in the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." The very ordinances that Christ authorised are designed to help us to attain to this fellowship with him. "Our baptism in his death made us share his burial, so that, as Christ was raised from the dead by the glory of the Father, we, too, might live and move in the new sphere of life" (Moffatt's translation).

Then the New Testament speaks of having "fellowship in the gospel." This is an experience that we share with other Christians. In a very real way when we contribute to the work of the Lord we not only give proof of our fellowship with the Lord, but also have fellowship with the workers who are supported thereby. To the extent that we give joyfully and sacrificially to their support, to that degree we share with them the hardships as well as the happiness met with in the service.

Finally there is the fellowship that we have in the Holy Spirit. "I will pray the Father, and he will give you another Comforter, that he may abide with you forever, even the Spirit of truth," So spake the departing Christ to his disciples. And on that great day of Pentecost, as the sign and seal of the completion of his redemptive work, the promise was fulfilled, and that same Companion-Spirit as an abiding and indwelling presence is our birthright as Christians to-day. The simple and beautiful testimony of the late Dr. J. H. Jowett should help us to realise more fully what fellowship may mean for us, "Speaking for myself, I have to say that even when for a day I enter upon my inheritance, and realise the ineffable nearness of the great Companion-Spirit, the strain not only goes out of my mind and heart, but I feel the very wrinkles and care-lines being smoothed out of my face."

TOPIC FOR SEPTEMBER 16—THE DOOR OF THE SHEEP.—John 10: 1-10.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Cabling a Sunday School Auto to Ceylon.

From the office of the World's Sunday School Association, New York, comes the news of how a Sunday School auto. was cabled to Ceylon. On Christmas day, 1924, a Ford car was driven to the office of the Ceylon S.S. Union, where J. Vincent Mendis, Dehiwala, is the secretary. This was the first intimation that this secretary received that such a gift was coming his way. Money for the purchase of the car was given by friends of the Sunday School in Pennsylvania at the request of one who had become interested in the work of Mr. Mendis while in attendance at the World's Convention in Glasgow last summer. A cable to Colombo gave the order for the delivery of "a car stocked with gas and oil ready to run." We are wondering whether the organising secretaries in the various States of our Commonwealth could survive the shock of such an experience.

Fighting Social Evils.

About 50 metropolitan Christian Endeavor Societies were represented at a meeting held at the Bible House, Flinders-lane, Melbourne, on August 14, when an address was given by Mr. G. A. Judkins, the newly-appointed citizenship superintendent of the Victorian Christian Endeavor Union. A cordial welcome was given to Mr. Judkins by the State President (Mr. Hugh Macdonald).

After thanking the Endeavorers for his appointment, Mr. Judkins said that the Christian church to-day was challenged by the social evils of strong drink, gambling and impurity. One serious difficulty was that of adverse legislation. It had to be remembered that behind adverse legislation lay the apathy of the electors, and it was the task of Christian Endeavorers to help in arousing Christian men and women to their duties as Christian citizens. He urged the formation of citizenship committees in all C.E. Societies. A vigilance committee could well be created in each community to see that the laws that were in existence were being obeyed.

He suggested that every Endeavor Society should purchase a copy of the electors' roll, and see that the names of all church members were recorded. Excellent work could be done in educating children, and if anything were to be accomplished in the future it would be through the girls and boys of to-day. Demonstrations could be arranged from time to time, and leading speakers invited. As far as Sunday trading was concerned, the present legislation allowed certain shops to open during specified hours, and they could only be closed at the request of the mayor of each town.

The gambling craze had also to be met. In this connection, Mr. Judkins added, it was not generally known that the guessing competitions conducted by some shopkeepers for prizes were illegal, and the promoters could be heavily fined.

In the discussion which followed the address considerable dissatisfaction was expressed by many present at the action of the postal authorities in permitting a conspicuous liquor advertisement to continue to appear on the local telephone directory.

Notes from New South Wales.

Doubtless many readers have already heard of the "Children's Year Campaign" that is being conducted in New South Wales. It is a movement backed by the Protestant bodies, and has as its objective the improvement of Bible School work and methods, the enlisting of public sym-

pathy in the work of the Bible School, and the gathering into the Sunday School all the children of the community. We feel sure that the following notes supplied by Bro. A. L. Haddon, M.A., will be read with interest.

Lismore.—This town has been greatly helped by the "Children's Year" campaign. Bible School work has been revived, teachers and officers have been encouraged, and already over 100 scholars have been added to the schools. A fine spirit of unity exists, and we humbly thank God for his goodness and the increased interest manifested in the work among the youth of our town.

Marrickville.—On Sunday, August 2, at the Marrickville Town Hall, was held the first grand united Sunday School gathering in the history of the city. The mayor of the city, Ald. W. H. Wicks, occupied the chair, and the audience, which included about 1,000 children from the Bible Schools of the district, filled the hall to overflowing. The following schools were represented:—Baptist, Church of Christ, Congregational, Methodist and Presbyterian. The programme consisted of hymns, Scripture reading, prayers, solo, items by the orchestra, and a strong speech and address by Mr. A. L. Haddon. So much was the meeting appreciated that it is the desire of the local committee that it become an annual event.

Manly.—On Sunday afternoon, August 9, despite inclement weather, the united Sunday School demonstration was quite a remarkable success, almost 1,000 children taking part in the procession. Headed by the Manly municipal band, the scholars marched to the Rialto theatre, where the service was held. Mr. J. A. Patterson, as chairman, thanked all who had helped in making the meeting such a success. The following bodies were represented on the programme:—Anglican, Congregational, Baptist, Methodist, Presbyterian and Salvation Army. Owing to the absence, through illness, of Mr. W. W. Roger (secretary of the Methodist Y.P. Department), Mr. A. L. Haddon addressed both children and adults, emphasising the important place occupied by Sunday School workers in the formation of the national character, and in helping the home and the church.

The Council of Religious Education is endeavoring to arrange for such demonstrations to be held in forty other important centres throughout the State. Local committees are already at work at Haberfield, Newtown, Cessnock, Wagga and Penrith.

The Council has not asked for offerings from churches or Sunday Schools, but would be glad to receive them. Any donations should be forwarded to the Young People's Department, 242 Pitt-st., Sydney.

Don't Let Them Escape.

John slipped out of the back door of your Sunday School unnoticed and unsaved. Do you know why he went, and where he is now?

Are any of that "half-million boys and girls of the 'teen age that drift out of the Sunday School each year" going out of your school?

If "70 per cent. of all conversions occur under 20 years of age," and if 68 per cent. of all criminals commit the first crime before they are 20 years of age," are we adequately meeting our evangelistic responsibility to the Intermediate and Senior Grades in our schools?

The difference between saving a boy of 15 and a man of 70 is not only 55 years of his personal service, but untold years of service by those influenced by him. No earthly arithmetic can compute the result. Heaven alone will give the answer.

Foreign Missions.

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

Mary Thompson's Vacation.

Miss Thompson writes:—"My annual holiday was a very happy one, although I spent part of the time in bed; but I met an unusually large number of like minded missionaries, and we had some profitable prayer meetings together. After returning from the hills, I felt like giving some of the Christians here a little pleasure. Some of them have a constant struggle against ill-health and anxiety for their families, so after my usual meeting with the women Saturday evening, I gave them all a cup of tea, some biscuits and sweets.

"Two evenings I had two brides and bridegrooms in to dinner. One of them was married before I left, but it was not convenient then for me to have them. One of the brides has a father-in-law and mother-in-law, so I invited them too, as well as an old friend of the family. That made eight of us. After the usual curry, rice and vegetables, we had little sweet cakes cooked in treacle, and I gave them some tinned pineapple. My sisters usually keep me in fruit of different kinds, so I am able sometimes to share it with others. The mother-in-law is very deaf, and did not seem to appreciate the pineapple, as she passed it over to her son. I asked her if she did not like it, and she pointed to her stomach, which meant she had not room for it. The newest bridegroom had to hurry off soon after we finished dinner, as he was on night duty on the railway, but the rest of us had some singing. These people are so fond of singing.

"This has been a happy Lord's day, a little different from the usual, as I only went to one Sunday School this morning. Had a very interesting class of young women. One of the class has been ill, so I went to visit her after school. In the afternoon I had two young men callers, members here, who have been transferred to another station two hundred miles away. However, there is an undenominational mission where they are working, so they are able to get to the services sometimes. After our Hindi service I was invited to one of the Christians' homes to dinner. Besides the family there were two girls, who have finished in our girls' school and who have left this morning for the boarding school in Bilaspur. We had a nice evening together. It rained so much this morning that neither Shandabai nor I went out to work, but I gave her a lesson in knitting instead. I like to keep some socks on hand for poor delicate babies, and sometimes purdah women ask to be shown how to knit, so Shanda was glad to have a lesson so that she can teach others. My friend, Mrs. Jackson, who lives twenty miles from here, came in this morning to do some shopping. I had her and one of her special friends, a very young Christian Indian, to tea with me."

Young People's Rally.

At Lygon-st., Melbourne, on Monday, August 24, a rally of young people was held under the auspices of the Victorian Foreign Missionary Committee. About 350 attended, and all the activities of the young life of the churches, (Bible Schools and Bible Classes, K.S.P. and P.B.P. clubs, C.E. and J.C.E. Societies, mission bands, etc.) were represented. In response to the appeal for special contributions towards the hospital at Dhond, India, the sum of £250 annually was promised by representatives of 35 church auxiliaries. Miss Youlden, Miss F. Haines and Miss D. Ludbrook rendered musical and elocutionary items. H. G. Clark, M.A., and Dr. G. H. Oldfield gave interesting addresses. The chairman was Bro. H. L. Pang, president of the Victorian F.M. Committee.

Hueilichow.

Dr. Killmier had a very busy time at his dispensary the last month reported on. There were 209 new cases, two opium poisoning cases, and one who is trying to break himself of the opium habit, six operations, 20 retreatments, and 45 dressings; total of 283.

Dr. Killmier writes: "During three weeks of this month the dispensary was closed, one week on account of an evangelistic trip made to three fair-sized market towns within a few days' journey of Hueili, and two weeks while I was ill in bed. I took medicines on the trip and treated 195 cases. These are included in the above list. Fees received, \$10.80. Our recent trip indicates that we can do a great amount of such work in the years to come when we have enough workers on the field to hold the fort at Hueili while we are away. I think it will be a kind of work which will pay, and moreover the evangelisation of the surrounding country is as necessary as the work in the cities. Now, of course, the work at Hueili prevents us being away for more than a week. There are a great number of good-sized market towns within about four or five days' journey of this place. We need to spend a day or so in each to do much good. That means we can only travel every other day, so it would take a good fortnight to visit three or four of them.

"I am feeling quite well and fit again now. All the others on the field are also fairly well at present, I am pleased to say. Our baby, Raymond Neville, is growing very quickly. He is extremely strong and healthy. He was weighed this morning, and was found to have gained ten ozs. during the last week. He weighs 13 lbs. 2 ozs. now, and is ten weeks old.

"We went to visit the French priest yesterday, and found him not a bad sort. They have no vacations, i.e., to go home. They get trips to other parts of the country, and to the coast. He has been in China 28 years, and was 26 when he came, so he has been in China longer than in his own country, France. He dresses and acts just as the Chinese, gave us Chinese tea in Chinese cups. The R.C. priests wield great power in the law courts by means of their church organisation."

Trials of Secret Disciples.

Miss Vera Blake tells of one of the former lace girls at Baramati. She says, "Yeshodi, one of our lace girls of former years, is going through a trying time from her relatives because she has openly announced her belief in Jesus and her desire for baptism. She tells me that other women from among them are watching her, and declare that they will follow if she makes the breakaway. Oh! it is hard for these poor girls and women. The older folk are so set in their heathen ways, and threaten them with all sorts of punishments if they yield. Yeshodi's husband threatens to turn her out. We told her to be patient and to bear any trouble bravely, and to have faith, and to continue in prayer and all will be well, and we are all praying for her, for after all, it is our most mighty weapon. Please do join us in special prayer for her, and for those young men who nearly twelve months ago made a decision, but have feared to follow on. Two of them have wives, former lace girls, who believe, and who would be happy to see their husbands take their stand so that they, too, might follow on. Then there are one or two old women interested, but they say, 'I'm so old now, how can I make a change?'"

We are sure that our Australian brotherhood will be glad to join our Sister Blake and the other missionaries in prayer for these people who have difficulties that we escape in accepting Jesus.

State Foreign Mission Secretaries.

Please send offerings to the following:—
Victoria.—J. E. Allan, 51 Watts-st., Box Hill.
N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le-Sands.
S.A.—H. G. Burdon, c/o H.M. office, Liberal Club Bldgs., North Ter., Adelaide.
W.A.—W. H. Clay, 393 Bagot-rd., Subiaco.
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.
Tas.—J. Foot, jr., 14 Balfour Pl., Launceston.
Federal Secretary.—G. T. Walden, M.A., 74 Edmund-av., Unley, S.A.

COMING EVENTS.

AUGUST 30 & SEPTEMBER 2.—Doncaster Church Anniversary. Sunday, Aug. 30, morning. Bro. J. Tully, speaker; evening, Bro. C. Lang. Wednesday, Sept. 2, Tea and Public Meeting. Tea at 6 p.m. Bro. A. G. Saunders, speaker. Anthems, musical items.

AUGUST 30 to SEPTEMBER 3.—Opening services Colonel Light Gardens, South Australia. New building will be opened at 11 a.m. Members will meet for worship at 2.45. There will be enrolment of scholars, and gospel service at 7 p.m. Week-night services, 8 p.m. Bro. Wiltshire will address all meetings. Come and help.

SEPTEMBER 2 (Wednesday).—Glenferriard Church Elocutionary Recital by Violet Howgate and Will Fielding (proceeds Ladies' Aid), assisted by leading artists. Selections from Dickens, Leacock, Kipling. Admission, 1/-.

SEPTEMBER 6, 8, 13, 15.—Back to Collingwood. Bible School Anniversary Services at Stanton-st., Collingwood (next Collingwood station). All old members invited. Sunday, Sept. 6, 3 p.m. and 7 p.m. Tuesday, Sept. 8, 8 p.m., Concert. Sunday, Sept. 13, 3 p.m. and 7 p.m. Tuesday, Sept. 15, 8 p.m., Grand Concert by scholars, including Cantata. Tea available for visitors each Sunday. Don't miss this grand musical treat.

SEPTEMBER 6 (Sunday).—Back to Ringwood, and Baker-Barber Tent Mission. All old members invited. Meals provided at chapel. To help our plans would like to hear from all intending to spend the day with us. Please notify M. Morgan, Station-st., Ringwood.

SEPTEMBER 7.—Concert by students of the College of the Bible in Lygon-st. chapel, Monday evening, Sept. 7, at 8 o'clock.

ADELAIDE TOWN HALL.

Show Week, Sept. 6 to 11.
Subject: "The Second Coming of Christ."
Speaker, Mr. G. McKie, Song-leader, Mr. B. W. Manning.

OCTOBER 11.—Malvern-Caulfield Church of Christ, Cor. Alma and Dandenong-rds. A Gospel Tent Mission commencing Lord's day, October 11. Missioners, evangelist, Arthur E. Forbes, from Adelaide, S.A.; song-leader, Harold Feary, from Ballarat, Vic.

Good opening for Dressmaker in country town. Apply Mrs. McVicar, Buffalo, Sth. Gippsland, Vic.

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Here and There.

A special mission commences in W.A. by Bren. E. C. Hinrichsen and L. Brooker the first Sunday in October. The Western brotherhood are preparing to make it a time of revival.

The South-west churches of W.A. commence a district conference at Collie on Aug. 31. An eight days' mission simultaneous with the conference is being conducted by F. A. Youens.

An enthusiastic men's meeting, so strong, on Aug. 10, at Perth, W.A., conferred over the approaching State Mission Campaign. Prayer and revival were the key words of the discussion.

The Victorian Women's Executive will meet in the hall, Swanston-st., on Friday, September 4, at 2.30 prompt. Mrs. Gill leads devotions. Mrs. Beresford Jones will speak on "Prison Work." All sisters cordially invited.

We are glad to learn that Bro. J. Whelan, preacher of the church at Chatswood, N.S.W., who has been ill for a considerable time, is making satisfactory progress. We trust that he will soon be completely restored to health.

The visit of Bro. W. Garnett Alcorn, M.A., B.D., to Queensland, his native State, was very helpful to the churches. He is now on his return journey to Fulton, Mo., U.S.A., where he ministers to a church of 680 members.

Miss Marjorie Benjamin, of N.Z., who recently went to Africa to assist Bro. and Sister Sherriff in missionary work, is now busily engaged at Bulawayo. She is in charge of the native day school, and teaches a Bible Class on Sundays.

Thos. Hagger writes:—"Don't forget those Crowns for the work at Canberra, the Federal Capital. The first came from an individual in Victoria, and the Loyal Daughters of Lake-st., Perth, church followed with four. Who will be next?"

Lygon-st. church, Vic., would like all former members to send their names to the secretary, so that they may be recorded at the time of the Diamond Jubilee celebration. October 11 is anniversary Sunday, the chapel having been opened in 1865.

Victorian Home Missionary collectors in the metropolitan area are invited by the Home Missionary Committee to a social evening in the Swanston-st. Lecture Hall, on Tuesday evening, September 8. Personal invitations have been sent to all collectors known to the secretary.

Copies of "The Directory of Churches of Christ" are still available. They can be obtained from the Home Missionary offices in the various States and in New Zealand, or direct from Thos. Hagger, 119 Aberdeen-st., Perth, W.A. Every one who does secretarial work in connection with our churches should have a copy.

Owing to much rain, the services of the Hinrichsen-Pratt mission at Yarrowonga, Vic., have been interfered with. Still there were a number of confessions during the week. On Sunday morning seventeen were welcomed into fellowship. There were seventy-two present for the breaking of bread. There have been forty-two decisions to date.

The Victorian Home Missionary Committee met on Thursday night last for its monthly meeting. This was the first time the committee had met in the new board-room provided in connection with the Conference office at McEwan House. In honor of the occasion, the committee was entertained at tea by the president, Bro. Robert Lyall, and Bro. A. E. Kemp. Congratulatory references were made to Bro. Jas. E. Thomas, who has completed twenty-five years of preaching service with the Churches of Christ in South Australia and Victoria. Bro. Thomas made a suitable response to the expressions of esteem and goodwill.

Les. E. Clay, who is associated with A. Baker as State evangelist in New South Wales, intends resuming his medical studies at the Melbourne University next January. The New South Wales Home Mission Committee desires to hear of some brother capable of acting as song leader in mission work. Write the organising secretary, H. G. Harward, 242 Pitt-st., Sydney.

Brethren will be interested to know that the Victorian Home Missionary Committee at its meeting on Thursday last decided to proceed almost at once with the erection of a church building at Drumcondra (North Geelong). Bro. Ennis recently visited the Geelong church and discussed the proposed new work with the Geelong officers. All possible assistance will be given by the Geelong brethren in the opening of this new work.

Brethren in Australia will be interested to know that H. E. Knott, M.A., of Eugene Bible University, and formerly of the faculty of the College of the Bible at Glen Iris, has accepted a call to organise the mission campaign in South Africa to be undertaken next year by Jesse R. Kellems and Chas. H. Richards. Bro. Knott will leave America early in November, and intends spending a few weeks in Australia *en route*. He desires to obtain information concerning brethren from Australia who have migrated to South Africa in order that they may be linked up with this effort to establish New Testament churches in that country.

Rockdale, N.S.W., reports splendid attendances at all meetings for the first week of the Baker-Clay mission. Record attendance at the breaking of bread on morning of Aug. 16, when Bro. Clay gave an uplifting address. Bro. Baker gave a fine talk to the Bible School scholars. The tent was packed at night to hear Bro. Baker on "A Lover's Confession." A splendid spirit prevailed throughout the meeting, Bro. Baker speaking with power, with the result that 16 made the good confession, making a total of 20 for the week. The people sang most heartily under the leadership of Bro. Clay. The church desires the prayers of all for the success of the mission.

Ringwood, Vic., tent mission, led by Bren. P. R. Baker and Irwin Barber, has shown great promise for the first week in spite of storms and inclement weather. Interest has been aroused, and many visitors have attended from the district and neighboring churches, Bayswater and Box Hill responding well to the call for assistance. For the first week 600 heard faithful and earnest presentations of God's love. Sunday, Aug. 23, the church was greatly helped by Bro. Baker's message. At the gospel service the good confession was made by two young men, the first-fruits of a harvest for God. A house-to-house visitation is being carried out. The help and prayers of all would be greatly appreciated.

Letters and envelopes concerning the women's special gift for the furnishing of the proposed new chapel at North Geelong have been sent to all the Victorian churches. We sincerely hope that every sister in Victoria will have some share in this good work, and that it is distinctly understood that no donation is too small to be acceptable. Several very encouraging letters have been received from sisters in the country churches, and from Phi Beta Pi clubs promising help. One club is arranging that its members give one penny per week for 12 weeks. Another club asks that their club members contribute 6d. per member for two months. Others are giving direct donations. Most churches have their own expenses to bear, but even so, the sparing of a very small sum from each sister to this special gift will ensure the raising of the £125 asked for. Communications regarding this gift should be sent to

the superintendent of Home Missions, Mrs. Main, College of the Bible, Glen Iris.

We hope that our readers are appreciating the reports of evangelistic work given in our pages. We would direct their attention to the most interesting effort at Queenstown, S.A. Bro. W. C. Brooker has been preacher of the Queenstown church for over twenty years. He has crowded audiences, and continues to grow in influence. He has conducted his own special evangelistic missions, and is now engaged in one of the most successful of these. Reports in recent issues told of great victories for Christ. On Tuesday we received the following telegram:—"Great meeting tent last night; 95 decisions to date: 30 men, 24 women, 19 boys, 23 girls. Two more meetings yet in chapel." The "Port Adelaide News" has given long reports of the mission and of Bro. Brooker's sermons. We rejoice at the success being achieved, and commend the method to other preachers. We have not got a sufficient number of evangelistic teams to go round all churches. Perhaps the local preachers would "find" themselves if they were to make a special effort and conduct their own mission.

Opening of New Chapel, Mile End, South Australia.

The long looked for day arrived—Aug. 23. After great prayer, sincere striving, good giving and happy united service, the new church home at Mile End has become a realised possession.

About 500 met Sunday morning for the breaking of bread. Bro. E. A. Riches presided. Bro. B. W. Manning led in the prayer of thanksgiving, and Bro. J. E. Thomas gave a most appropriate address. Ten people received the hand of welcome, seven by baptism and three by letter. One young man re-consecrated at the close of the service. Thankoffering amounted to nearly £90. The meeting closed at a few minutes after 1. It was indeed a memorable service.

In the afternoon the people started to come soon after 2 p.m., and the place was packed, extra chairs being brought in. It is estimated that there were about 700 people there. Bro. J. E. Thomas spoke on "Christ our Captain." One young lady confessed Christ at the close. The choir rendered special singing. Bro. William Mathews presided.

At night we had the record. The choir vestries were removed. Three hundred and fifty chairs were brought in from the old building. People were standing in every available space in the building, as well as in the porches and at the windows outside. Some sat in the manse dining-room and heard the service from there, and about 100 people were turned away. The singing and general tone of the service were thrilling. Bro. Thomas spoke on "The Gospel of the Cross," and at the close of the meeting fifteen made the good confession. We estimate that there were easily 1,000 people in the vicinity of the building.

The church has been praying for 50 conversions during the opening services. On the first day 10 were welcomed and 17 came forward to claim the Christ. We are looking forward to the four remaining nights with Bro. Thomas.

Visitors were present from practically all of our suburban churches some part of the day. The building is very tastefully furnished and fitted. The appearance both inside and outside is good, although the walls inside are not quite dry yet. We firmly believe that great blessings are yet in store. On Sept. 6 we commence our special week in the Adelaide Town Hall.—M.

ADDRESSES.

L. C. McCallum, M.A.—Kyarra-rd., Glen Iris, Vic.

S. T. Barr (secretary Balaklava church, S.A.).—Watchman, Balaklava.

Hugh U. Rodger.—"Amber," Railway Parade, Belmore, N.S.W.

The Shipwrecked Missionaries.

Acts 27: 39—28: 16.

"And so we reached Rome."—28: 14.

The last study left Paul playing the part of encourager to the passengers and crew of the doomed ship. His prayer of thanksgiving must have had a wonderfully reassuring effect. His endurance, commonsense, unselfish activity, and his perfect trust in God are all revealed in this crisis of danger. There is no effort to paint him as a hero. His heroism had appeared again and again, and is revealed in all his writings. The leadership that was accorded him was the tribute paid to a noble, unselfish man, whose natural powers enabled him to direct affairs in a crisis. There are distinct scenes in our study.

I. Wrecked: all hands saved.

When the longed-for dawn came, the mariners were unable to recognise the coast, but a sandy beach in a little inlet raised their hopes that they might be able to run the ship aground thereon. The account of this is so vivid that we can follow the efforts of the seamen still. The two paddles at the stern were dropped into place to act as rudders, the cables which held the four anchors astern were cut, the foresail was set to get the impetus sufficient to carry the boat well up on the beach. But it was not to be. Paul's prophecy that the ship would be lost must be fulfilled. The "two seas" which caused the disaster were probably caused by the little island which lies a bare hundred yards from the mainland. The current rushing through this channel, and meeting the run of the water in the bay, probably had created a bank of mud. Here the ship grounded stern on while still a little distance from the shore. The bow remaining fast, "the stern began to go to pieces under the heavy hammering of the sea." They were near enough to make safety possible for all, but far enough from land to still make the landing hazardous unless great care was exercised.

Such an hour reveals what is in men. In the pagan soldiers it revealed a brutality that is revolting. They proposed to kill the prisoners one and all lest any should escape. But their captain was of a different spirit, and with a deep sense of gratitude for what Paul had done, he vetoed their plans, and gave directions for the landing. Those who could swim went first, and were ready to help those who had to trust to improvised rafts to carry them to shallow water. All got ashore in safety, and Paul found himself again saved from "perils by the sea." It all seems so natural that we almost overlook the fact that God's hand over-ruled all. "Promptitude, prudence, skill and struggle with the waves, saved the whole two hundred and seventy-six souls in that battered ship; yet it was God who saved them all." Which things are a parable of God's great salvation. It is the Lord's salvation, yet so offered to us that it becomes ours only as we accept its merciful provisions, and as we co-operate in the divine purpose. In this sense Peter's exhortation is always in order. "Save yourselves." Yet it is evermore true that it is God who saves us. "Not by works of righteousness which we have done, but according to his mercy." Yet because we are men and not machines we must co-operate with God.

II. Ministering on Melita.

When the storm-tossed company landed on the Island of Melita, it was with the loss of all material possessions. Yet how willingly all these things are sacrificed if but life itself can be saved! So are we constituted. Life is the supreme treasure. So we can believe that there was profound thankfulness in every heart. Considering that a whole winter was spent here, Luke has told us little of the work of those days, but the man whose "spirit was stirred within him" at Athens,

A. W. Connor.

and who was "constrained by the word" at Corinth, and whose motto was, "Instant in season and out of season," would not fail to use every opportunity to tell the gospel story. But the first picture of Paul is of a drenched man picking up sticks to build a fire. Paul was of the temper of Milton as described by Wordsworth: "Thy soul was like a star, and dwelt apart," yet laid on itself the lowliest duties. Even the risen Christ prepared a breakfast for hungry disciples. Here is no false dignity. While at this task a viper attacked Paul's hand, but he shook it off into the fire, and took no harm. The incident witnessed by the superstitious natives at first made them think he was a murderer whom Nemesis was following, but when no evil befel him, they changed their minds and thought him to be a god. They were wrong in both views, but not in supposing that Paul as a servant of God was invulnerable till his work was done.

The Roman Governor of the island, Publius, showed much kindness, and acted as host to the leaders till suitable quarters could be found for all. Paul, by the divine power, healed the father of the governor of dysentery and fever. Others sufferers came, and we have quite a medical missionary station set up, in which probably Luke's medical knowledge played a part. There is no tabulation of "results," yet we cannot doubt that the gospel was preached, and many converts made. When the winter was over and the company had to depart, the grateful inhabitants came with many presents and loaded Paul's company with all necessities for their further journey. The flowers of human kindness and noble gratitude are very fragrant in this Melitian mission. In these circumstances Paul reveals himself as a man ready for any service, however lowly or insignificant. All men are subject to the temptation to do readily public service, which brings notice and applause. Sometimes indeed, we thus think we are serving Christ when we are serving ourselves. Of such Christ says, "Verily, they have their reward." But we are to be ready for the seemingly insignificant and humble, and in these things he who serves his fellowmen serves Christ. A large part of the religious life must consist in just being kind, and "doing good unto all men," not "to be seen of men," but to be loyal to God's truth.

III. Journeying to Rome.

When the spring came and navigation was safe, the shipwrecked party were taken on board the "Twin-brothers," a ship of Alexandria, and the journey to Rome was resumed. It would be with mingled feelings that Paul drew near the city he had so desired to visit, but to which, in the providence of God, he was coming in such a strange fashion. The ship touched at Syracuse, in the Island of Sicily, then at Rhegium, on the Italian shore. From thence in a day's sailing they came to Puteoli, the great mercantile seaport of Rome, though 140 miles from the capital. It was here that Paul met the first Christians on Italian soil. "Here we found brethren," is a word that speaks of happy surprise. That they were able to stay seven days is evidence of the influence of Paul, and would give a Lord's day in which Paul and his companions would meet with the disciples "to break bread." The gospel had already taken root in many places, and on its way was destroyed nineteen years after Paul landed in Italy, are found evidences of the presence of happy fellow-Christians. Paul would journey on to the famous Appian Way. Filled perhaps with questionings as to his reception by the church, and with some natural apprehension, Paul met a happy surprise at Appii Forum. Here a delegation of

Christians from Rome met him. They had walked out over forty miles to meet him and repeated at the "Three Taverns," where another group were met. It was a thoughtful, kindly act, and it is no wonder that Paul "thanked God and took courage." This act of Christian thoughtfulness went to his heart. He was coming to Rome, but all was so different from his planning. He had been assured of the divine companionship, but it was good to feel the clasp of friendly human hands, and to look into the faces of old friends and new, and all Christian friends. In the presence of such appreciation and love he could face the ordeal before him. "He thanked God, and took courage." Probably among them were those mentioned in Romans 16: 1-15. What a story he had to tell of the Lord's doings! What a story they had to unfold of the triumphs of the gospel in Rome! Thus they talked as they walked. "And so we reached Rome."

It was all so different from his planning, yet when on top of the kindly welcome of Christian hearts there came the courtesy of the Roman authorities, and he sat in his own house, with only a soldier to remind him he was not free, he must have been well content that God's way was the best. He was an "ambassador in chains" but still an "ambassador for Christ," full of hope. Paul at Rome! This is the climax of Acts. "First in Jerusalem . . . then to uttermost parts of the earth." But before the story ends we must hear of that matchless ministry at Rome, so fraught with blessing not only to the people of that city but to the whole world. We must see how the things which happened to him fell out to the furtherance of the gospel, and how he upheld the honor of the "sect everywhere spoken against."

N.S. Wales Sisters' Executive.

The usual monthly meeting was held at City Temple on Aug. 7, a fair number of delegates being present. Devotional exercises were led by Mrs. Fretwell. A sweet solo was sung by Mrs. W. H. Hall. The business session was presided over by the president, Mrs. Rush. Correspondence included letter from Bro. Southgate, asking for a continuation of support for Erskineville. As a sister had been appointed for the work there among the poor and needy, it was decided to continue in that direction as before. The Presbyterian Ministers' Wives' Association wrote asking co-operation in the matter of reform in picture show placards. This was very heartily agreed to, and Mesdames Corbitt and Fox were appointed as representatives.

Mrs. Shelton, the superintendent for "Newington," reported progress for the last four months. Numerous comforts including 51 lbs. of tea, 100 lbs. sugar, 530 books and periodicals were distributed. The churches which helped in these comforts are City Temple, Enmore, Marrickville, Lidcombe, Hurstville, Belmore, Naremburn, Longueville, North Sydney, Auburn, Hornsby and Rockdale.

Mrs. McKinnon gave a good report of hospital work for the first quarter since Conference. Sydney, South Sydney, Coast and Prince Alfred Hospitals were visited, and books and texts were distributed.

Treasurer's statement showed that the general fund was £23/16/-; Women's Mission Society, £2/4/-; Erskineville, £6/6/-; total, £32/6/-.

It was resolved to donate £5/5/- to Home Missions. Mrs. Partridge read a letter from Miss Blain, ward, of Waterfall Sanitarium, thanking sisters for warm material donated.

Devotional leader for September is Mrs. Ashwood. F.M. drawing-room meeting was arranged for September 18 to receive goods for the box for India.

Miss Oldfield was present and gave a short talk on missions, and asked the prayers of sisters for her brother, Dr. Oldfield, who leaves for India in September. A greeting was given from the

church at Wellington, New Zealand. Sympathy was expressed for Sisters Andrews and Potter, who were absent through illness.—Mrs. E. Morris, Recording Secretary.

OBITUARY.

DALWOOD.—On July 16, Sister Mrs. Dalwood, snr., passed within the veil, aged 91 years. She united with the Norwood church many years ago during the early days of the ministry of the writer. The most of her large family also joined her in fellowship there. For some years this dear old saint lived with her daughter at Semaphore. Physical infirmity rendered her unfit to attend a place of worship for a long time. But she witnessed daily for her Saviour by adorning his doctrine with a Christlike spirit, and has left her family the example of a godly life. She was a true mother in Israel. May God comfort all the sorrowing relatives in their bereavement. "For so he giveth his beloved sleep."—A. C. Rankine.

SPICER.—On August 9 Bro. A. Spicer, who was received into membership at Coburg on July 6, 1924, passed away. He had been a faithful disciple for a very long period; the Jubilee History of the Churches of Christ in Australasia indicating that he had the honor of being the oldest member of the church at Castlemaine. Right throughout his life was marked by constancy and devotion that bore eloquent testimony to the truth. While living in the vicinity he attended the meetings, and when physical disability prevented further meetings on Sundays, many of the members delighted to have communion services with him at his own home, and these gatherings were his delight. The church is the poorer by his departure. Heartfelt sympathy is extended to Sister Spicer and the relatives.—S.

LAWRANCE.—The church at Naracoorte has suffered a loss by the passing away of Bro. S. O. Lawrance at the comparatively early age of 38. Our brother had been a member of the church nearly all his life, having decided for Christ at the age of 15, and was baptised by Bro. H. P. Leng. For the greater part of his Christian life, Osbert was a member with the Lillimur brethren, a regular attendant at all the meetings of the church, and an active worker in the Union Sunday School in that town. About five years ago Bro. Lawrance with his parents removed to Naracoorte, S.A., and continued to be a faithful member of the church meeting there until the call came to go up higher. He fell asleep in Jesus after an illness of about a year. Osbert's bright and kindly Christian life endeared him to all who knew him, and his happy and triumphant death-bed was a sermon which was calculated to commend the Christian life to all concerned. A number of brethren from Lillimur and Kaniya travelled over to Naracoorte to attend the funeral which was conducted by Bren. Morris and Benn. Bro. Lawrance's loved ones have the sympathy and prayers of the brotherhood in their bereavement, and the best of all comfort in their sorrow.—A. R. B.

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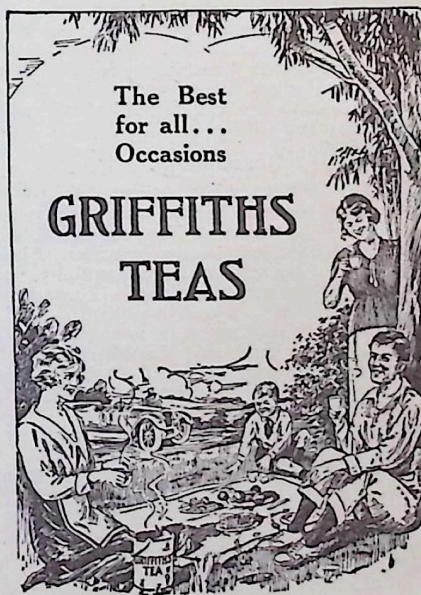
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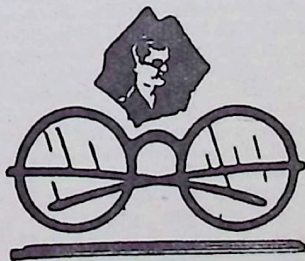
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News of the Churches.

Western Australia.

Bassendean J.C.E. Society was well represented at annual State Convention in Perth on Aug. 15. On morning of 16th, Mr. Beck addressed the church, and in the evening several Bible School scholars took part in the gospel service. Bro. Hughes spoke on "The Hands of Jesus." Beechboro still reports good meetings.

On Lord's day, Aug. 16, at Lake-st., Perth, two young girls were received into membership after confession of faith and baptism. Bro. S. H. Mudge addressed the church. In the evening two youths made the good confession, and the father of one of them has since intimated his decision to obey the Lord in baptism with his son.

All meetings at Maylands are keeping up well. Bren. Les. Peacock, D. M. Wilson and Albany Bell have exhorted the church. On Aug. 16 a young girl from the Sunday School took her stand for Christ. D. R. Stirling preaching. On Friday, 21st, the church commenced a ten days' special prayer campaign in preparation for the coming Hinrichsen-Brooker missions in W.A. The church recently purchased a piano, which will be of great assistance to all departments.

Bro. and Sister Ingham commenced their work with North Perth church on Aug. 9. Good meetings all day. On Wednesday, 12th, a public welcome meeting was held. The building was packed, and many were unable to find seating accommodation. A lengthy programme was given by the choir, band and soloists. Messages of welcome were spoken by Bren. Bown, Hosken, Frew, Hagger, Buckingham, Wilson and Hibbert. Greetings were sent to Bro. and Sister Ingham by the various churches.

Queensland.

Ma Ma Creek worship meetings are well attended, local brethren keeping the work going. Bro. Bassard, of the West Moreton circuit, will shortly conduct a two weeks' mission. Sister Miss Pearl Larsen, of Grantham, has had to undergo a serious operation in the Toowoomba Hospital.

At Bundaberg on Aug. 9, a married lady (a baptised believer) came out. On Thursday, 13th, two of her daughters confessed Christ. They were baptised on Sunday morning, 16th. At night the husband of Sister Lee confessed Christ. Great interest is manifested in the coming tent mission. A great harvest is expected.

Crowded services both morning and night at Ann-st., Brisbane, on Aug. 16. Visitors included Bro. Austin, of Mildura. In the morning Bro. Alcorn spoke on "Impressions of the Mission." After his evening address on "Excuses not Reasons," a young man and a woman made the good confession. Preceding the evening meeting a baptismal service was conducted.

Ipswich reports that Sister Smith, after nine weeks in hospital, has returned home much improved. Sisters Risson and Sherrin have been called upon to part with their aged father, who many years ago was baptised by Bro. Troy. On Aug. 16 meetings were brighter. Two girls from the Bible School confessed their faith in Jesus. Prayer meetings are better attended.

New South Wales.

At Dumbleton on Aug. 9 Bro. Copleston exhorted on Ps. 91: 1. On Aug. 16 Bro. Dane gave a helpful address to the church on "The Pure in Heart." Bro. Copleston's gospel theme was "Thy Kingdom Come."

At Lismore, Aug. 16, Bro. P. J. Pond preached on "Why Disciples of John the Baptist were Re-baptised." A married man made the good confession. The C.E. Society was entertained at the home of Bro. and Sister C. Byrnes on Wednesday last.

Lane Cove has had helpful exhortations during the past month from visiting and local brethren. C. C. S. Rush is delivering the gospel message for the month of August. The church was pleased to have an official visit and message from the organising secretary, Bro. H. G. Harward.

On morning of Aug. 16 Bro. Webber gave an expository address to Chatswood church. On Aug. 23, Bro. Chapple addressed the church on "Public Worship." Bro. K. Robinson, of W.A., was present. Bro. C. R. Hall continues to give very helpful messages to the well-attended gospel meetings. The church is glad to report Bro. J. Whelan is progressing very favorably after his operation.

On morning of Aug. 23, Bro. Fretwell (Conference President) paid his first visit to Enmore, and gave a brilliant address on Eph. 3: 19. Bro. Whately gave a very helpful gospel address; subject, "In Praise of Rivalry." The first annual concert of the J.C.E. Society was held on Aug. 17. It was largely attended and very successful. The church regrets the continued illness of Mrs. T. J. Andrews.

South Australia.

Seven confessions to date this month at Cowandilla. Since the passing on of Bro. Tease to Glenelg, the church at Cowandilla has secured the services of Bro. Walden, who took all the meetings on Aug. 16. The Sunday School is practising for the anniversary. Business meeting on Aug. 13 had an attendance of 38. All meetings are fairly well attended.

At Grote-st. on Aug. 16, Bro. A. C. Rankine addressed both meetings. On Aug. 19 a special church business meeting was held. Bro. E. R. Manning occupied the chair. A very large number was present. It was decided to ask Bro. Rankine to continue as preacher. On Sunday, Aug. 23, Bro. Rankine exhorted on Acts 19. The Sunday School is receiving new scholars as a result of the increase campaign. In the evening Bro. Rankine spoke on "Is the World Growing Better?" The choir rendered an anthem.

At Moonta on Aug. 18 a public meeting of farewell to Bro. J. Turner and welcome to Bro. W. A. Eagle was held. General S. P. Weir (Conference President) was in the chair. Bren. Pearce, Neill and Filmer also spoke. Bro. Neill, on behalf of the Junior Christian Endeavor and young people, presented Bro. Turner with a travelling rug; and on behalf of the church and officers, a gift of notes. Bren. Turner and Eagle suitably responded to the kind things said. Musical and elocutionary items, and supper provided by the ladies, were greatly appreciated.

Murray Bridge church has had a visit from Mr. and Mrs. Pike, of C.I.M. Bro. Pike spoke to the church on his work in China. At the annual business meeting on July 30, all officers were re-elected. It was decided to increase the sub-meetings are well attended, and are a great spiritual uplift. An enjoyable evening was recently given by some of the young members in aid of meetings are well attended, and helpful subjects are studied. Bro. Arnold's addresses are enjoyed. On Aug. 23 he preached on "The Sensible-ness of Obedience" to a good audience.

At Unley, splendid meetings have been held during the past fortnight. Bro. F. Garnett gave a most helpful address on morning of Aug. 16. At night Bro. Webb spoke on "Spiritism" to a large and deeply-interested audience. Elsie Chap addressed the church, and at the gospel service spoke on "Is it True that Millions now Living will Never Die?" The interest in the forthcoming tent mission is deepening as a result of these

special addresses. On Aug. 13 and 14, Sisters Mrs. P. S. Messent and Miss R. Tonkin held an exhibition of paintings and curios in the classroom. These workers are commended for this splendid effort, as a result of which the E.M. funds will benefit.

At Port Pirie on Aug. 19, a sale of work arranged by the sisters, was held, which will reduce the debt on church building by £50. Lord's day, Aug. 23, good attendance at evening meeting. Male quartette much enjoyed. Bro. Fried Nottage and Sister McCauley, from Maitland, were visitors, also Bro. and Sister Parham, from York, who will be at Pt. Pirie for several months. Four new scholars at Lord's day school.

At Croydon on Aug. 2 and 4, the church anniversary was held. Bright services were enjoyed. Reports indicated good progress. A baptismal service was conducted by A. E. Forbes on Aug. 19, when two girls and a man were immersed. This service was largely attended, and two adults confessed Christ. On Aug. 23, Bro. Forbes received the candidates into fellowship. After an inspiring address on the same evening, another confession was received.

Dulwich annual business meeting was held on Aug. 19, Bro. Morrow presiding. Following were elected as deacons: Bren. Morrow, McNial, Kentish, Rodda, Pittman, Cowper, and Grant. Bro. Oram's term of engagement as preacher ends on Sept. 30 next. After that date our brother's movements are uncertain. An enjoyable function followed, supper having been arranged in honor of the return of Bro. and Sister Morrow from America. Bro. R. E. Pittman presided; Bro. Oram and other speakers voiced the church's welcome home. In response, both Bro. and Sister Morrow made happy speeches. Mr. Escourt Hughes, S.A. Alliance representative, spoke on morning of 16th, and at night Bro. Oram exchanged with Bro. Ludbrook, of North Adelaide. The Bible School is taking a lively interest in the increase campaign; four new scholars. C.E. work is healthy. Bro. Oram is assisting in teaching a district C.E. class.

Victoria.

Meetings at Echuca are affected by the severe weather and much sickness. The aged Bro. Rosen is very ill.

At Mildura on morning of Aug. 16, Bro. W. Quirk spoke on the "Parable of the Ten Virgins." In the evening Bro. H. Ball preached on "Faith"—the first of a series on "God's Plan of Salvation."

Meetings at East Kew are fairly well attended. On Aug. 9 Bro. Arthur Baker, from N.S.W., gave a fine exhortation. Helpful exhortation last Lord's day, and a good address at the gospel meeting. All auxiliaries are doing well.

Thornbury welcomed back Bro. H. Swain on Sunday, after his holiday. Big meetings all day. Bro. Banks, of Moreland, took the services of two Sundays, and his efforts were much appreciated. All departments are on a solid basis.

Well-attended midweek and Lord's day meetings at Gardiner, with addresses of a very high order. The loving sympathy of the church is extended to Bro. and Sister J. S. McIntosh in the passing of his mother on Aug. 21, at the age of 88 years.

Good interest is shown at Collingwood. Bro. Andrews spoke at both meetings on Sunday. Bright gospel meetings lately, the singing being excellent. Bro. Saunders delighted with an address at the midweek prayer meeting on the work of the College of the Bible.

At Fairfield much interest is manifested in the meetings. On Sunday evening, Aug. 16, a young lady who had been immersed was received into fellowship. On Sunday morning, 23rd, a sister was received in by transfer. The aged Bro. Phillips (elder) is laid aside, having met with an accident a week ago. Sister Mrs. Rasmussen is in hospital, having undergone a serious operation. On Sunday evening, 23rd, Bro. J. Grever of Bentleigh, preached a powerful sermon. Anniversary practices are in full swing, under the leadership of Bro. J. Baker.

At Cheltenham the sisters' sale of gifts realised about £70, to be used for the restoration of the church property. Sunday's meetings were most inspiring, owing to a visit from the Bible School organiser, Bro. L. C. McCallum, who spoke on Bible School work. Many other visitors were present.

Good meeting at Swanston-st. last Lord's day morning, when Dr. Oldfield gave a very interesting address on the proposed hospital work at Dhond, India, which he expects to undertake. Weather interfered with evening attendance. Bro. Shipway delivered a very good sermon, and had excellent attention.

Nice meeting on Sunday morning at Lygon-st. At night, A. G. Saunders gave a splendid address upon "The Creed that is Never Outgrown." There was a fine attendance. The choir sang a beautiful anthem. Past members are showing interest in the coming diamond jubilee by the communications which are being received.

Rochester church is grateful to Bro. Saville for taking the services in the absence of Bro. Trezise. Much sympathy is extended to Bro. and Sister Christie and their family, who were bereaved of a loving father on Aug. 16. The chapel is being painted by Bren. Trezise and Saville during College vacation.

Surrey Hills had fine meetings on Sunday, the attendance at the communion service reaching the century mark. The chapel was filled also at the gospel service. The choir, under the leadership of Bro. George Murray, is rendering great assistance at the gospel meetings. Bible School is making special preparations for the anniversary.

North Melbourne is having fair attendances at Sunday meetings. Bro. Dawson's subjects are well received. An enjoyable pastie social was held by the Mizpah Club. The Bible Class has divided into two sections, females under Miss E. Woodbridge, B.A., and males under Bro. Dawson. A visit by Bro. McCallum at the opening of these classes, and the advice received, were appreciated.

On Monday, Aug. 16, at Pyramid Hill, Dr. G. H. Oldfield gave an intensely interesting address on medical missions. Meetings on Sunday were well attended; the speaker was Bro. Hargreaves, of Woorinen, whose addresses were highly appreciated. At the conclusion of the gospel address one lad confessed Christ. Bro. A. Lacy presided at the morning meeting for the first time since his illness.

At St. Kilda, good progress is still being made with the assistance of Bro. Goodwin. The gospel service on Aug. 16 was conducted by the Phi Beta Pi club, and the congregation was the largest for some time. Special singing was rendered by the club, and a solo by Sister R. Tippett. Last Wednesday a concert, conducted also by P.B.P., was held as a first effort in the reduction of the church building fund.

Bro. Stuart Stevens' addresses at Geelong last Lord's day were on "Working Willingly" and "What the World Needs To-day." One confession at night. A male quartette sang. Large congregation at each service. By the assistance of a number of the members the supply of hymnals has been increased, over three dozen copies of "Psalms and Hymns," and eight dozen Sankey's hymnals, having been presented.

Work at Colac is going on well under the ministry of Bro. and Sister Orford. Two adults made the great confession on a recent Lord's day. Attendances are keeping up well. Last Wednesday there were 22 present. Scouts and cubs now number between 40 and 50. They were favored with a wireless evening at the rear of the chapel by a father of one of the scouts. Church parade on Sunday night and monthly church social on Thursday.

Good meetings at Shepparton on both 16th and 23rd. Bro. Reg. Bolduan (on College vacation) gave an appreciated morning address and assisted at the gospel meeting. School attendance record was broken for the fourth time in five weeks. At the close of Bro. Stewart's gospel message, two young lads—his own son, and the son of Bro. Johnston (church treasurer)—made their confession of Christ.

Horsham had increased attendances at worship and gospel services on Aug. 23. Bro. Ralph Brabender, of Swan Hill, had fellowship. After an impressive gospel address by Bro. A. J. Wilson upon "Christ's Remedy for Christian Disunion," one young woman made the good confession. In the afternoon Bro. Wilson paid his initial visit to Polkemet church. Removals to other parts of the circuit have reduced the attendance considerably; 26 gathered together in the afternoon.

On Sunday at Maryborough, all were delighted with the presence of Bro. R. Banks and Bro. Turner, from the College of the Bible. An inspiring exhortation entitled "The Race of Life" was delivered by Bro. Turner. At the gospel service Bro. Banks gave a splendid sermon on "The Three Gospels." Sixty-six members broke bread for the day, and 125 attended the gospel service. Bible School attendance keeps up, and interest is maintained.

Box Hill had nice meetings on Aug. 23, with good addresses from Bro. Allan morning and evening. Bro. Clark was received into fellowship. On 11th the sisters' guild enjoyed a most helpful visit from the prayer meeting committee of the Women's Conference Executive. Through the courtesy of Bro. Westmore and sons in providing motor vans, about 50 members of the church journeyed on Aug. 19 to the Baker-Barber mission at Ringwood. Preparations are well in hand for Bible School anniversary.

South Melbourne had splendid meetings on Sunday. Bro. J. R. Waterman spoke at both services. Bright, helpful talks are being given at the midweek prayer meetings by Bro. Waterman. The Bible School scholars have commenced preparing for the annual concert. The Phi Beta Pi club is doing a splendid work in helping and assisting in benevolent causes. They have organised a concert, and distribute the proceeds equally towards the sale of work and the benevolent cause. Other church auxiliaries are moving actively.

On Aug. 16 an in memoriam service was held in honor of the late Bro. Spicer, one of the pioneer members of Castlemaine church. He resided there until recently, and had always been a bright happy Christian, in spite of his intense suffering of late years. On the 19th, the visit of Or. Oldfield, Mr. H. Clark and Miss Ludbrook was enjoyed. Their messages were most inspiring and instructive. Miss Ludbrook sang sweetly, and was presented with a beautiful basket of flowers from the Junior C.E., and a small gift from the Senior C.E.

At Brunswick on Aug. 16, Bro. F. T. Saunders spoke at the morning service; Bro. Way preached at night. On Monday, 17th, the P.B.P. club paid a surprise visit to the home of Mr. and Mrs. Holmes, of Yarraville. On Tuesday, 18th, the boys' club was reorganised under the leadership of Mr. E. Roberts. Sunday, 23rd, Mr. Way spoke at both services, his subject at night being "Come Unto Me." A young man confessed Christ. The ladies' mission band is working hard for a sale, and doing a splendid work. Sunday services are better attended of late, and the whole work is very satisfactory.

Meetings at Middle Park last Lord's day were smaller than usual. As Bro. Robinson is enjoying a holiday in Sydney, Bro. C. J. Williams was the speaker at both meetings. In the morning his address was entitled "Resting Awhile," and in the evening a powerful sermon on "The Unknown God" was much appreciated. Sister Mrs. Merton is progressing favorably, though still confined to bed. The Sunday School teachers held their periodical tea at the chapel on Sunday evening. On Wednesday night the J.C.E. concert was held, and a fairly large audience was entertained by the excellent items provided by the children.

At Northcote on Aug. 13 a combined meeting of surrounding churches was held, at which Dr. Oldfield gave a splendid address. Bro. L. Gole was chairman. On morning of 16th, Bro. J. E. Thomas was listened to with great interest. On Saturday, 22nd, a farewell social evening was held in honor of Bro. and Sister I. Barber. Bro. Barber is now leader of song with Bro. P. R.

Baker. A good programme was gone through. Presentation of a travelling-rug was made, and a box of chocolates to the children. A welcome was extended to Mr. Bishop, the new song-leader. Splendid meetings on Sunday. Bro. W. H. Hinrichsen spoke at both services. All auxiliaries are in splendid condition. Four new teachers in Bible School. Excellent congregations at all meetings since the mission. Bro. and Sister H. Smith, of Hawthorn, have been welcomed in.

Preston, on Sunday, Aug. 17, had Bro. L. C. McCallum at all services. His messages were much appreciated. Large congregations at both services. Bro. Waterman is progressing favorably. Bro. and Sister Patterson were received by transfer. At the weekly prayer meeting, Bro. Dr. Hinrichsen baptised Sister Davidson, who was received into the church the same night. She is leaving for America next week in company with Sister Keartland. Occasion was taken to make a gift to Sister Miss B. Keartland, M.Sc. With her gifts and teaching ability she was a tower of strength to the school. She is going to America for the purpose of furthering her studies. Church and school wish her success and a safe return.

BIRTH.

DAWSON.—To Mr. and Mrs. F. C. Dawson, of Bankstown, N.S.W., on July 2—a daughter (Maisie Jean).

DEATHS.

COOK.—In loving remembrance of Doris May, beloved eldest daughter of the late John E.A. and Wilhelmina May, loving sister of Herbert, Gladys, Eric, Lily, Edith, Hazel (deceased) and Leslie; called to a higher life, August 3, 1925, aged 21 years.

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LAWRANCE.—On Aug. 22, at his residence, "Wenemoh," Naracoorte, S.A. (late of Lillimur, Vic.), Benjamin Jonathan, dearly loved husband of Sarah Ann Lawrance, aged 77 years. "For ever with the Lord."

IN MEMORIAM.

JOHNSON.—In loving remembrance of dear mother, who passed away August 25, 1914; also dear father, December 11, 1913.

Just a memory fond and true,
To show dear ones, I think of you.

Ever remembered.

—Agnes, Toorak.

PRATT.—In loving memory of my dear son, Tony, who passed away on August 28, 1924.

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Queensland Sisters' Auxiliary.

The executive met in Ann-st. chapel on Aug. 6. Mrs. Wendorf had charge of the devotional session, reading John 7, and also led the business session. A cordial welcome was extended to Mrs. Sharp, of Brighton, and Mrs. Woff, of Cheltenham, Vic.

Regret was expressed at the resignation of the prayer meeting convener, Mrs. Larsen, who has been a very capable leader.

It was decided to take charge of the cradle roll department at the request of the Bible School committee. The secretary was appointed to confer with the jubilee committee for the coming celebrations. The luncheon provided for the delegates to the Young Women's Christian Association's Australian Convention was a marked success. At a special meeting the executive met representatives of ten women's organisations in conference. A resolution is to be submitted to councils of the seaside towns for better supervision of the regulations of the beaches.

The treasurer, Mrs. Coward, reported £11/1/9 in hand, receipts, £5/8/3½; expenditure, £16/16/3; balance in hand, £1/4/11.

The Foreign Mission superintendent reported that twenty-six churches had been written to, asking the sisters for old linen and garments for a box for missionaries, to be sent with Dr. Old field in October. £11/0/5 received for Foreign Mission work.

The prayer meeting at Albion in July was attended by 25 sisters. Topic, "Foreign Missions." Several sisters contributed to the programme. The

collection of £3/5/- went towards the support of our two orphans.

Bible School work.—Miss Wendorf reported a record number of children sat for Scripture examination. A three months' increase of enrolment and attendance campaign has commenced. On Mother's Day the Bible School Union requested the schools to take up offerings for the Aged People's Home. As a result they were able to present to the home a beautiful hallstand and an office-chair suitably inscribed.

Letters were sent to isolated sisters; a few replies were received.

Bro. W. G. Alcorn conveyed greeting from sisters of America, and addressed the meeting on "Women's Work in America." About 50 sisters listened to a very interesting talk.—M. Morton, Secretary, "Belmore," Sunnybank, Brisbane.

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