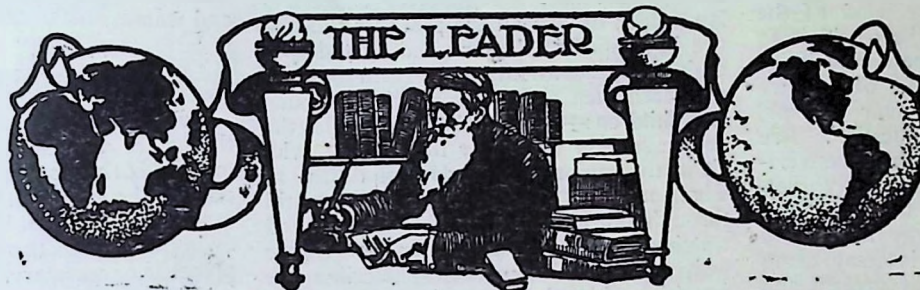


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Prayer in the matter of conversion is often used illegitimately.



It is used, and flagrantly and ignorantly used, to place the responsibility of man's conversion upon God, and not upon man himself as a free agent.

## THE GOLDEN CENSER.

It is not often that a popular novelist makes an excursion into a distinctly religious subject. There are many, doubtless, who are imbued with the religious feeling, and others whose objective is to lead men and women into the higher realms of thought; but it happens in these modern times that we are more familiar with problem novels, and, unfortunately, with some women writers who delight in the discussion of sex problems, which do not make for righteousness. It is therefore with pleasure that we welcome a popular writer of fiction as she makes her appearance as the author of a little book on the subject of prayer, which she has appropriately named "The Golden Censer." The author is the now well known Mrs. Florence L. Barclay, whose book "The Rosary" commanded such immediate and wide-spread attention. The reason she gives for writing "The Golden Censer" is found in the following words: "This little book has been written in response to many anxious questions; and as a result of much personal experience of the necessity for a careful study of Holy Scripture on the important matter of intercessory prayer."

### Prayer and conversion.

The subject of prayer, in its widest aspect, is not dealt with by our author, her attention being given chiefly to that phase of it which has to do with the conversion of the world. The question asked by her is: "Is it right to pray that God should directly intervene in the conversion of souls?" She answers this question in the negative. What she means by direct intervention will be gathered from the following, when she says: "Many who read these pages will remember a certain gathering at a convention, a few years ago, which unexpectedly became an all-night of prayer and testimony. Hundreds of earnest-minded people spent hours upon their knees, and a large

part of the proceedings consisted in one voice exclaiming: 'O God, convert Ireland!' most of those present immediately taking up the cry, 'Ireland! Ireland! Ireland!' until the entire neighborhood rang with it. 'O God, save Scotland!' came from another voice in the assembly. 'Scotland! Scotland! Scotland!' 'O God, revive London! London! London!' The quiet night resounded with these cries of impassioned faith and zeal. But—was Ireland converted? Was Scotland saved? Has a revival reached London?" Now Mrs. Barclay believes that legitimate and sincere prayer is answered, and that the reason such impassioned appeals are not answered is because they are not in accordance with the will of God. That is to say that while God desires the conversion of all men, he will not force it.

### Man's freewill.

The question is then asked, If God desires the salvation of the world, how is it that the world is not saved? What renders these prayers practically null and void? The answer is that God cannot deny himself. The great law of human freedom intervenes. It is the law to which the Redeemer of the world bowed, when he said: "I pray not for the world." It is the law to which his people must bow when they face the problem of the unbelievers and the unsaved. "Go and preach" is our Lord's command; and we need to realise that we have no right to change that command into "Kneel and pray." In missionary work, for example, it is suggested that it is easy to say, "O God, save China," but the practical value of such a prayer is doubtful. "China will be saved when China's millions believe, and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" And as coming within the legitimate scope of prayer we have this: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest."

### "I pray not for the world."

It is insisted by our author that God has given man the right of choice in the matter of salvation, a right that he will not take away. "God CAN is a glorious fact," she says, "but God CANNOT is equally blessed, in its might and in its majesty. And the greatest of all the 'cannots' is that he cannot do this. Bowing to that fundamental law, the loving, yearning Christ, who came to save the world, to give life to the world, to give light to the world, to take away the sin of the world, to be the propitiation for the whole world—yet had to say, 'I pray not for the world.'" In that same prayer, belief leading to salvation is to be hastened by the unity of God's people. It may be that some who read this review will be disposed to think that our author narrows the scope of prayer in conversion, and that there are passages that seem to widen it. Some of these she deals with, and those who desire to study the subject further should read her book. In the meanwhile, there is no doubt prayer in the matter of conversion is often used illegitimately. It is used, and flagrantly and ignorantly used, to place the responsibility of man's conversion upon God, and not upon man himself as a free agent. The effect of these prayers upon intelligent hearers is more or less harmful; especially is this so in the case of the work of the Holy Spirit. In revival meetings there is nothing more common than the reiteration of the words, "O God, send down thy Holy Spirit with converting power."

### The Holy Spirit.

In regard to this, Mrs. Barclay says: "It was left for a later generation, to whom perhaps the blessing of Pentecost was less of a fully experienced reality, to form the habit of constantly reiterating: 'Send thy Holy Spirit!' Oh, hush such vain repetition, in presence of the sublime prayer of the Christ, eighteen centuries ago: 'I will pray the Father, and he shall give you an-



other Comforter, that he may abide with you forever'; and Peter's testimony on the day of Pentecost, to the complete fulfilment of that prayer and promise: 'Therefore being by the right hand of God exalted, and having received the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear.' Instead of praying that the Holy Spirit may be 'sent' let us ask that we may realise his presence here, and receive in full measure his wonderful indwelling, with all that it involves of grace, of peace, and of power." The work of the Holy Spirit in relation to the world is to convict of sin, of righteousness, and judgment to come. Of the manner of this, we cannot now further speak. Our author, however, in answer to the question, "Are we then to cease praying for the unconverted?" answers, "Most emphatically not. 'Pray without ceasing,' but taking careful heed that your prayer-energy is directed along inspired channels; that is to say, along the lines clearly laid down, by precept and by practice, in God's Holy Word. Moreover, should you find therein any line of prayer for the unconverted, not mentioned in these pages—any method of petition warranted by the Word, which has been overlooked, use that method, pray along that line, and the divine blessing will rest upon your prayers."

### **Incense.**

In our review of this little book, we shall have achieved our object if we have caused any of our readers to give more attention to the subject of prayer. It is worth our while to think often of the Golden Censer. The incense, used in the Tabernacle worship, is, throughout the Bible, the special type of prayer (Psalm 141: 2; Rev. 8: 3, 4). And in regard to this our author says: "Incense, we remember, is a hard aromatic substance, somewhat resembling resin or gum. In its natural condition it has very little perfume, and no rising power. But put fire beneath it, and, at once, clouds of all-pervading fragrance mount and rise, filling and permeating the entire place. Have you been conscious sometimes of a coldness and deadness in your prayers? Have you said, 'Alas, they rise no higher than the ceiling! They do not reach the mercy-seat; they are not wafted to the throne of God?' Have you forgotten the fire? Have you entered the Holy of Holies, the inmost sanctuary of prayer, with your hands full of incense—incense beaten small, it may be; for the great need and long vigil have a way of breaking the anxious heart—yet hard and cold for all that; devoid of rising power? Where is the fire, upon which to place your incense. It is here! 'Praying in the Holy Spirit' . . . This is the precious secret of inspired prayer."

There is no mystery about happiness whatever. Put in the right ingredients, and it must come out. He that abideth in him will bring forth much fruit; and bringing forth much fruit is happiness.—*Henry Drummond.*

## **Editorial Notes**

### **A Picture of Darkness.**

"Paint a starless sky. Hang your picture with night, drape the mountains with long far-reaching vistas of darkness; hang the curtains deep along every shore and landscape; darken all the past; let the future be draped in deeper and yet deeper night; fill the awful gloom with hungry, sad-faced men and sorrow-driven women and children:—It is the heathen world, the people seen in visions by the prophet, who sit in the region and shadow of death, to whom no light has come, sitting there still through the long, long night, waiting and watching for the morning." In this graphic word picture Bishop Foster describes the condition of heathen countries to-day. And yet thousands of professing Christians take no practical interest in the position of the wretched people who compose nearly two-thirds of the world's population. Whether these degraded suffering hordes can possibly be saved without the gospel is a question for theologians to solve; but whether we can be saved if we withhold the gospel from them is a more practical problem with which it would be well for Australian Christians to grapple.

### **Isolated Churches.**

Scattered throughout Australasia are many small churches, some of them far removed from each other, and some having to depend upon local talent for the upbuilding of the members and the presentation of the gospel. It is difficult for brethren of our large city churches to realise the difficulties under which the work is often carried on in these small and isolated congregations. There is no inspiration of fresh faces, and the same speakers after a week of arduous manual labor have to conduct the services. It is not surprising if at times they become somewhat monotonous. The faithful few meeting thus are not drawn together by the eloquence of an able preacher, the music of a cultured choir or the magnetism of a large audience. To such the visit of an evangelist is an all too rare experience, and were it not for their love of Christ the meetings would soon be discontinued. These earnest disciples in the face of great disadvantages keep the old flag flying, and are worthy of the hearty and practical sympathy of their more fortunate brethren. Where it is practicable they should be linked on to a group of churches and be regularly visited by preachers who could encourage them to be not weary of well doing, and assist them to move onward. Among the discouragements they have to face is the fact that members from large churches sometimes come to reside in the neighborhood, but never attend the meetings. These new arrivals have not been accustomed to such humble and unattractive gatherings and prefer to attend

larger meetings, such as they have been used to. But where men and women understand and love the plea for the simple Christianity of the New Testament they will not absent themselves from the table of the Lord. The brethren of the isolated churches who continue to hold fast to the primitive teaching and practice are those who adorn the doctrine of Christ and make it possible, as the country grows and the work extends, for strong congregations to be established. All honor to these faithful men and women.

### **Isolated Members.**

Every church of any size has on its roll the names of members who have removed to neighborhoods where there are no churches of the same faith and order. In some cases these are soon lost sight of. In others, owing largely to the energetic work of the preacher or secretary, they are kept in touch by correspondence for a year or two and then interest dies out. In a comparatively few instances scattered members keep in correspondence with their home churches for many years, and regularly remit their contributions. In still fewer cases they will commence meetings in their own houses, inviting their neighbors, and so unfurl the banner of primitive Christianity. Many of our now prosperous churches owe their existence to the faithfulness of humble Christians who, with no claims to educational or oratorical ability, have yet invited others to meet in their homes and have taught them the way of the Lord more accurately. Such have realised that no evangelist is necessary, to enable them to remember their Lord in the breaking of the loaf. It is to be regretted that there are not more disciples of Christ with the courage of their convictions to openly take their stand for their Master in this way. Without being pessimistic we feel persuaded that the proportion of such members is smaller than it was in the earlier years of our movement in this country. It is well to have an ever-increasing number of preachers supported in the work of the gospel, but we need also a corresponding increase of brethren who are prepared if need be to work on without the aid of a supported preacher. We know of towns and other localities where there are quite a number of church members, in some cases from twelve to twenty, who are content to worship in denominational churches or to stay at home, because they have no minister to lead them on in the simple worship taught in the New Testament. In some of the States an attempt is made by Conference secretaries or others to keep a list of isolated members and to correspond with them periodically, but only those who have had this experience know how disheartening it is to write letter after letter and receive no response. If but 50 per cent. of the brethren scattered abroad were faithful to the Lord and to his cause, the plea we love would be far more widely known and scores of churches would thus be brought into existence. But even where no meetings are held the isolated could at least keep up cor-



respondence with the parent church and show their interest in the work by taking the church paper, contributing to the church funds, and assisting Home and Foreign

Missions. A good plan would be for church secretaries or personal friends to frequently post them a copy of the "Christian," and if possible induce them to subscribe.



## The Letter and the Spirit.

By J. H. Jowett.

"The letter killeth"; the mere outside of the thing is deadly, the rind of the fruit is innutritious and maketh for death. "The spirit giveth life"; the pulp of the fruit refreshes and sustains. "The letter" of good things, nay, even of the best things, if used alone is the minister of death. We cannot live on chaff or shells or rind. We must get into the spirit, even of good things, into the realm of juices, and essences, and marrows, if we are to find the ministries of life.

Now my purpose in this meditation is to move rapidly over many fields, in order that we may see how wide is the application of the principle, and how its decrees enter into every part of our common life. And let us begin with music. In music, "the letter killeth but the spirit giveth life." A musician can dwell in the outsides of music, in its mere mechanism, in its technique, and execution. "Touching the righteousness" that is in the technique, he is found blameless. I saw an able critique of an able pianist, and in one broken sentence the whole revelation was given. "Indeed," said the critic, "a pianola could not have rendered the piece with greater accuracy and precision, but . . ." and I filled up the blank for myself. It meant that the musician was in the letter and not in the spirit. Literally, the rendering was everything; spiritually, it was nothing. It was correct; it was not alive. And what is the influence of music that is technically blameless and spiritually numb? What words spring to our lips to express our judgment? We say it was "wooden," or "metallic," or "uninspiring," or "a bit dead." There is nothing which gives life, either to the performer or to the audience. There is no vital commerce of sub-conscious communion. There is nothing alive, and therefore nothing enlivening. Performer and audience are in the outsides of things, and nothing lives. "The letter killeth."

Now turn into the realm of art. A picture may have everything that artistic rules can provide. No artistic principle may be violated. "Touching the righteousness" which is in artistic law it is found blameless. And yet even an artistic novice stands before the picture and feels that something is wanting. A little while ago a great artist passed his judgment upon an apparently

faultless picture. "What does it lack?" someone asked of him, as they stood before it. The great artist snapped his fingers and said, "That!" It lacked the mystic something which makes the difference between a measured piece of timber and the living tree; the something which distinguishes the lichen from the rock; that something which differentiates the cunningly-manufactured artificial fly from the gentle thing on the wing. It just lacks "that," even life. The artist was in the outsides of things among paints; he was not in the insides of things among visions. He was in the letter and not in the spirit.

Or pass now into our common intercourse. The graces and courtesies of ordinary intercourse can be in the letter, or they can be in the spirit. They can be in the letter, external, artificial, conventional, just as much manufactured as the ingenious flies which I have just named. Or they can be in the spirit; that is to say, the outer graces can be the speech of the inner grace, the external courtesy can be the expression of the inward nobility. The courtesy is not so much an outside lamp as a light shining forth from a transfigured soul. And we all know the difference between the two, because we all feel it. It is not a matter of reasoned inference; it is a matter of instinctive experience. The person who lives in the letter of courtesies may be a model of social intercourse, but there is no glow in the gracefulness. Conventional courtesy is cold, it freezes you, it is deadening; it is "faultily faultless, icily regular, splendidly null." Conventional courtesy is like the ornamental log-piles on hearths that have no chimney, and which are never consumed in genial flame. Conventional courtesy can be picked up from books; real Christian courtesy must be learned of Christ.

Let us carry our principle into another sphere of human life, into the realm of ecclesiastical rites and worship. How does the principle operate in the midst of ritual and ritualism? "The letter killeth." I do not disparage the use of ritual. I do not think I could do without it. "When that which is perfect is come, then that which is in part shall be done away." When the sapling becomes a tree it will be able to do

without the stake that held and guided it in early growth. But now I feel I need the stake, the trellis, the external thing to help me in my spiritual growth. But it is possible to make a religion of our ritual, instead of making our ritual the servant of our religion. I may come to regard a bodily posture as a spiritual disposition; a kneeling body as a prostrate soul. A crucifix may take the place of Christ. The recital of the creed may be regarded as the possession of a faith. The turning to the east may become a substitute for turning to the risen Lord. I may thus dwell in the letter of the ritual. I may deceive myself into thinking that I pray when I only have the ritual of prayer, its appearance and its mode. There is a ritual in a Presbyterian service as well as in the Episcopal service, and in both alike we may make our home in the letter and not in the spirit. Nay, I think that even the Quakers, who have dropped all forms from their worship, may make a form of their very formlessness, and may make a rite of their silence as we do of our speech. But I need not elaborate this any further. We all know perfectly well that we can miss the spirit in our worship, and we can be contented with the letter of its outer forms. Now the mere letter of ritualism is always dead and deadening. It first of all induces in the soul a perilous spiritual drowsiness, which deepens into spiritual coma and culminates in spiritual death. The letter of ritualism killeth.

Let us step into still more intimate realms. It is possible to obey a commandment in the letter, and it is possible to obey it in the spirit. The Pharisee obeyed it in the letter. He measured his moral duties to a nicety. He did not use "the measure of an angel," which is always generous and bountiful, but the measure of a slave, giving only the precise terms of the demand. He would forgive you seven times if seven times were commanded, but after the seventh time he had liberty of choice, and his action would be reversed. He would tithe his mint, and his anise, and his cummin, if so it were demanded, but beyond that he would not go in spontaneous obedience. He had the legal precision of Shylock: Antonio should have his legal due, and he would have his legal pound of flesh. All this is obedience in the letter. It is just the eating of the rind, and spiritually it is deadly. The soul does not thrive and grow in such obedience; it pales, it shrivels, and shrinks, and it more and more deteriorates into moral meanness and spiritual imbecility.

There is another negative application of the principle which I should like to name. Take it into the realm of prayer. There, as we all know very well, we can live in the letter and not in the spirit. Our prayers can just be words and words only, mere rind, and husks, and shells. We can merely "say" our prayers, but never pray. We can be only in the letter of prayer, and it is very awful to be taught by the apostle that this is a kind of prayer which kills, demoralising the soul by stages of slow dying, and bringing it down into insensitiveness, benumb-



ment, and moral and spiritual death. Our very prayers, if they are only words, if they are only in the letter, can induce a deep sleep which widens the alienation between our souls and God.—Christian World.

## Drink and Crime.

### A COMPARISON.

(From an address in the Town Hall, Perth, by D. A. Ewers.)

That there is a close connection between drink and crime must be apparent to all thoughtful observers. Lord Alverstone, Chief Justice of England, at a meeting during the Twelfth International Congress on Alcoholism, gave "ninety per cent." as his estimate of the proportion of crime due to drink. Lord Gorell, formerly Divorce Court Judge, said in the House of Lords, July 14, 1909, that "If the practice of drink could be abolished the Divorce Court might close its doors." The testimony of these two eminent authorities is in harmony with that of Sir John Gordon, of Adelaide, Sir Frederick Darby, Chief Justice of N.S.W., and Mr. Justice Cohen and Judge Murray, of the same State, to say nothing of scores of other qualified men unbiassed by any special leaning towards teetotalism.

The inseparable union of drink and crime is also established beyond the shadow of a shade of a ghost of a doubt by an examination of the figures published in the last Year Book of Australia, figures that are absolutely reliable. It would be interesting to analyse and compare the crime statistics of all the States of the Commonwealth, but it will be sufficient for our purposes to compare the two States in which the writer is specially interested—South Australia and West Australia. According to the latest figures published in our daily papers the amount per head spent in intoxicating drink is £3/9/4½ in South Australia and Western Australia £8/18/11. The other figures are for the year 1911, the latest published in the Year Book.

	S.A.	W.A.
Cost of drink per head . . . . .	£3/9/4½	£8/18/11
Number of inhabitants to each policeman . . . . .	819	596
Expenditure for justice (police, courts, etc.) . . . . .	7/10	15/1
Convictions for serious crimes per 10,000 . . . . .	11.9	29.3
Prisoners in gaol per 10,000 inhabitants . . . . .	5.4	11.3
Executions for five years to end of 1911 . . . . .	4	7
Suicides at rate of per million of population . . . . .	78	250
Expenditure for charity . . . . .	£92,256	£177,734
Divorces . . . . .	20	30

It will be seen that a policeman in S.A. can manage 223 more people than he can in W.A., and that it costs the W.A. taxpayer twice as much as it does the South Australian for the administration of justice. Compared with S.A., there is, roughly, about two and a half times as much per head spent on drink in W.A. and two and a half

times as many convictions for crime. There are more than twice the number of prisoners in gaol there, and over three times as many suicides. In S.A. for five years to end of 1911, there were 4 executions in a population of 400,000, and in W.A., with a population under 300,000, there were 7, while the number of divorces pro rata was double there. £92,256 was spent on charity in S.A., and at the same rate, on a population basis, the expenditure in W.A. should have been about £177,000, whereas it amounted to £177,734. With two and a half times as much drink there was two and a half times as much poverty and two and a half times as much taxation for charities. The man who cannot see, in these figures, the connection between the consumption of drink and the commission of crime is certainly in a serious condition, and should consult an oculist without delay.

## Do Christians To-day Live up to the Moral Teachings of the Old Testament?

By H. N. Bagnall.

The Old Testament standard of morality is a subject which seldom is touched upon on our platforms, yet it is a subject which should be of interest to the Christian, for without knowing something about it he is not likely to have a just conception of the difference between the teachings in the Old Testament and the New Testament. If I were to say that the answer to the above question was a straight out "No," doubtless some of my readers would be surprised; yet I am convinced that any reasonable person, after considering the question on its merits, must come to the conclusion that he who consistently lived up to the ideals of life as contained in the Law of Moses, the Psalms, and other books of the Old Testament, would live a higher and a nobler life than that of the average Christian of to-day.

I will affirm in the first place that few if any Christians live up to the ideals contained in Ex. 22: 25; Lev. 25: 36; Deut. 23: 19, and Psalm 15, which sums them all up in these words: "Lord, who shall dwell in thy tabernacle? He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart; that backbiteth not, nor doth evil to his neighbor, who despiseth a vile person, and honoreth them that fear God; who sweareth to his own hurt, and changeth not; who putteth not out his money to usury, nor taketh reward against the innocent." I venture to say that if Christians were to live up to the level of that teaching, there would be a revolution in the moral condition of the world, and the strength would be taken out of the Socialist propaganda.

According to the teachings of Prophecy and to the claims of Christ when on earth, he was to institute a new order of things which was to be as superior to the teachings found in the Old Testament as those are to the teachings of the ordinary citizen of the world. And there can be not a shadow of a doubt that his teachings were sublimely great; so much so that those who heard him were compelled to say, "Surely no man ever spake as this man speaks." And when we turn to his teachings we find it wonderful, e.g., "Give to him that asketh of thee, and from him that would

borrow of thee, turn not thou away." "Lay not up for yourselves treasures on earth, but lay up treasures in heaven." "Take no thought, saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed?" "But seek ye first the kingdom of God." "Take therefore no thought for the morrow." "Therefore all things whatsoever ye would that men should do unto you, do you even so unto them, for this is the law and the prophets." "Love your enemies, bless them which curse you, do good to them that hate you, and pray for them which use you despitefully." "Go and sell what thou hast and give to the poor, and thou shalt have treasure in heaven."

I do not pretend to give a tithe of his teachings and that of his apostles, along these lines; space limits me to the merest outline, but in the quotations just given there are sufficient to establish my contention, that in all that pertains to purity of life as expressed by outward acts and words the teaching of the New Testament transcends all other teaching, and to put the coping stone, I quote Acts 2: 43, 44: "And all that believed were together and had all things common, and sold their possessions and goods, and parted them to all, as every one had need." I know that it is commonly held now-a-days that such a state of affairs is incompatible with present day civilisation, but the readiness with which this is taken to be a self-evident proposition goes far to prove that present-day ideals in the church fall far short of the actualities which would result were Christ's teachings carried out in their entirety. Take the question of usury alone, and in what does the Christian lender differ from the non-Christian? He is just as eager after the interest on his loans as is the worldling. Not only so, but he does not hesitate to enforce the rigors of the law upon any unfortunate who may have come within its clutches because of his inability to pay usury. Hence it is, largely, that there is now a broad gulf between those who are Christians and those who are not; and it is strange commentary upon the teachings of Christ, who came to seek and save the lost, that as a rule the rich are on one side and the poor on the other, and yet in his day it was one of the signs of his divinity that "the poor have the gospel preached unto them." Hence it is, I think, that the proletariat, the socialist, the worker, if you will, has little or no time for Christ or Christianity. Why? Because present-day Christians in their lives fail to carry out, not only the teaching of the Christ, they even fall far short of the conceptions of the higher life as taught in the books of the Old Testament Scriptures.

## Queensland Home Mission Notes.

W. J. Way, Organising Secretary.

Since Conference time we have been pushing the work of Home Missions in this State. The outlook is bright, and there are many indications of good success in the future. The organising secretary has visited and held services at Sunnybank, Bundamba, Oakey, and Toowoomba. The audiences have been encouraging, interest has been aroused, and the purpose and revelation of Christ has been deepened in the hearts of all. Many have testified to the good received. We believe that Queensland has awakened to a great effort for Christ.

Sunnybank.—A mission in this district starts on June 14. The circumstances under which the mission will be held are not the most favorable, but we are expecting a great time, and we want all



Queensland churches to share in the work by earnest, believing prayer for the conversion of souls to Christ.

Gympie.—We are glad to be able to report that there is a movement in the direction of a special effort in Gympie. The spirit of "try" and effort is abroad, and we hope that every church in the State will catch the enthusiasm.

Roma.—The church in Roma have been fortunate in securing Bro. Rothery to labor with them. We feel sure there will be good results following the united efforts of the noble brethren there and new preacher. May God greatly bless them.

Toowoomba.—The church here is going along happily and hopefully. Beautiful meetings lately. They are not beating the air, but running that they may obtain. E. Davis has accepted an engagement with the Toowoomba church, and we predict a blessed and successful time for all concerned.

Maryborough.—The brethren in Maryborough make the last payment on their land this month, and purpose building right away; and so the work goes on.

Finances.—10/-, Bro. E. T. Skerman, Landsborough. Brethren, send on donations, small or large, to help the work along. We have done well so far, but we must and can do better. Let us be helpers together with God in this most blessed work.

June 8.

## Victorian Home Mission Notes.

Thos. Hagger, Organising Secretary.

Additions for May.—The fields helped by the Home Mission Fund have had a good month, and one or two other churches have benefited a little. The total number of additions was 42. For the first three months of this Conference year the additions have totalled 109. This is a splendid record.

Finance.—The following is an interesting comparison:—

	May, 1913.	May, 1914.	Increase.
Receipts .. ..	£167 0 7	£186 3 9	£19 3 2
Expenditure ..	281 9 7	281 8 9	*10
Debit on month's Transactions	114 19 0	95 5 0	19 14 *0
Debit to date ..	161 4 5	323 0 0	161 15 7

\*Decrease.

Items of Interest.—Boort has had a most successful first anniversary, and starts the second year by increasing the amount paid towards the preacher's support by 7/- per week. Good! Which assisted church will be next? Dunolly is still going well, and all appears bright. The Sunday night audiences at Colac are again crowding the building. The Kyneton church shows an average attendance at the Lord's table reaching 66 per cent. of the membership. The church at Warracknabeal has purchased a fine site for a church house. In spite of losses through removal, the meetings at Maryborough are largely attended. St. Arnaud has started a Band of Hope and a Ladies' Aid Society. Bro. J. Pittman has accepted an engagement as hospital visitor, and he will for the present help the church at Pakenham on Lord's days. South Melbourne and Taradale have agreed to slight increases towards the support of the preachers for their fields.

New Field.—The Committee has under consideration the opening up of an entirely new field. The intention is to do so in a big way, and try as speedily as possible to have a self-supporting church in the field selected. This should appeal to the brotherhood as a move of the right kind.

## N.S.W. Bible School Notes.

The North Sydney Primary Department celebrated its first anniversary on June 7. It is said that they are seriously considering the erection of a building for the Primary Department. This is our Sydney model Kindergarten. Visitors are always welcome if on time. Primary leaders and teachers should periodically visit this school. A weekly training class is held.

Marrickville school repeated its fine anniversary programme before a full house in the City Temple. About 200 travelled to the city in buses. A feature of the evening was the night-shirt parade. Marrickville is now working for an attendance of 300 in their school.

The special feature of the Bible School Conference to be held in the City Temple on June 25 will be the "Round Table Questionnaire," in charge of Bro. Rush.

Watch Hornsby fly! They are in an Aeroplane Rally. Already they have beaten all records and are jubilant. This is about the most progressive school on the north side of the harbor. H. G. Payne is superintendent.

The City Temple is determined to have a large school. Bro. Harward has organised a canvass of the district. Some 16 young men and women of the Bible Class spend their Saturday afternoons going from door to door. Already they have brought in nearly 20 new scholars. Bro. Harward has since called upon them in their homes—he is in earnest.

Our Bible-School enrolment is still on the increase. Every one of these new scholars must be retained—our Lord expects it, our cause and its success demands it.

No teacher can afford to be absent from the Conference on June 25.

## Obituary.

BADE.—It is with deep regret we report the death of William Bade, who passed to the world beyond on May 14, at the early age of 44, after a short illness of about three weeks, typhoid fever and pneumonia being the chief causes of death. Bro. Bade was one of the most esteemed members of the Rosewood church, of which he had been a member for the past twenty years. He took an active part in every department of church life, and lived the life that brings from the lips of almost every resident of the district that positive statement, "He was good." Everybody loved him. Of a truth we can say, "We loved him well, but Jesus loved him best." The funeral was held on the 15th, at which there was a very large attendance; the procession being almost half a mile long. A short service was conducted at the house, and also at the grave. The local P.A.F.S.O.A. Lodge, of which he was a member, also assisted by reading the usual ceremony. On

May 31, a memorial service was conducted in the Farmers' Hall. It was one of the largest meetings of its sort ever held in this district, there being a representative gathering of over 300 people present, many coming a distance of twenty miles. This testifies to the love and esteem manifested for our departed brother. We extend our deepest sympathy to Mrs. Bade and family and relatives in their sad loss.—M.K., Rosewood, Qld.

LETTS.—The church at Maryborough has lost one of her deacons by death, Bro. G. J. Letts having passed away after a very short illness. An attack of pneumonia resulted fatally on the night of Tuesday, May 12. Our brother came into the church during one of H. G. Harward's missions in the year 1898, and has continued ever since a faithful and consistent member. He has held the office of a deacon, carrying out his duties quietly and faithfully. He was the father of a large family, most of whom are in the church. Our brother was a cheerful, hardworking man, a good citizen, well respected in the business world; a good husband and father. He was a regular attendant at the meetings of the church, and expressed real delight when souls responded to the call of the gospel. Our brother was laid to rest in the Maryborough Cemetery, the funeral being conducted by our evangelist, Lars Larsen. Our sympathies go out to the bereaved widow and children.—S.H.P., Maryborough, Vic.

LIVINGSTONE.—On May 15, at the early age of 19 years, Bro. John Henry Livingstone, youngest son of Bro. and Sister Livingstone, fell asleep. Bro. John, who was baptised on confession of his faith at Maitland a few years ago, was a very quiet, unassuming lad. He had removed with the family to Clinton about a year ago, and was apparently in his usual health till within a few days of his decease, and the end came as a sudden blow to his brothers and parents. We commend them to the God of all comfort in their sorrow, knowing that they sorrow not as those who have no hope. May they realise as never before that the hope of the gospel is a blessed hope to be fully enjoyed in the presence of the Lord when He comes.—T. J. Bull, Maitland, N.Z.

He that feels not the beauty and blessedness and peace of the woods and meadows that God hath bedecked with flowers for him even while he is yet a sinner, how shall he learn to enjoy the unfading bloom of the celestial country it becometh even as a saint?—Henry van Dyke.



Choir of the Church of Christ, Grote-st., Adelaide.



## In the Realm of the Bible School

### THE LABORERS IN THE VINEYARD.

Sunday School Lesson for July 5,

Matt. 20: 1-16.

A. R. Main, M.A.

The story of the laborers in the vineyard is one of the most difficult of the Lord's parables. The readers of this—both before and after the reading—will probably differ in their view. The story itself is fairly easy. The possessor of a vineyard made a contract with some laborers for a day's work. The usual pay was agreed upon—a "penny," a denarius, value  $8\frac{1}{2}$ d., but with four to six times the purchasing power of that sum. Requiring still more men, the householder returned to the market at nine o'clock, and again at noon and three p.m. Some were engaged, but this time there was no contract made; the hirer pledged himself to give whatever was right. At five o'clock other men who had been anxious for work, but were unhired, were found and sent into the vineyard for one hour's work under promise of equitable payment, but with no definite contract. When evening came, the master proceeded to pay the workers. He began with the last and gave them a penny each. It is not stated but it is implied that those who had wrought three, six and nine hours also received a penny—which in each case was equivalent to a full day's pay for part of a day's work. The interest is, however, concentrated on the extremes. The full-time men came last and hoped to receive more than the contracted price. On getting what was promised, they grumbled, but to no purpose. Their "evil" (jealous or envious) eye brought no increase of pay, but only a rebuke. The lord gave no one less than he promised; if he cared to be gracious to any, he could do what he liked with his own money, surely. It seems certain that the intermediate men accepted gratefully the master's pay and bounty.

Mention has already been made of the differences in interpretation of the parable. It is probable that most of the difficulty arises from the common fault of trying to get one parable to teach too much. We do well not to seek to hang eternal truths on slender threads, to refrain from finding in each incident or word in a parable a spiritual significance. The parables give aspects of truth; no one story, even of Jesus, could tell all the Lord's dealings.

There was no preference indicated in the mere order of payment. "The first shall be last" is not illustrated in the fact that those who began to work first were paid last in order. "It is a literary device to explain how the discontent of the first arises. If they had not seen the last getting a full day's wage, they would not have murmured," and the murmuring was needed to bring out the lesson.

Two things have been drawn from the parable which certainly are no part of its teaching. (a) Some able writers have declared that this parable teaches equality of rewards in the kingdom. This cannot be the Lord's meaning; see Matt. 19: 28, ff.,

which implies difference of reward. We have the definite statement that men will receive rewards according to the deeds done in the body (see Matt. 16: 27; 1 Cor. 3: 10 ff.). The difficulty may easily be met in what I believe to be a perfectly just way. "The future equality in the kingdom is only equality in so far as all have eternal life." If so, it may be left to other Scriptures to deal with the varying rewards of those who will all get life, but who have not all served equally well. (b) Again, some have sought to save the householder's reputation for fairness by supposing that the men who worked for one hour were very diligent, wrought with vigor, and with a purer motive than did the others, and so were rewarded more. Now, it is true that God will regard aim and spirit. It is true, as one commentary states, "Time is not the only element in service. An act of swift intelligence or of bravery wrought in the space of a single minute has saved an army or a people, and merited higher reward than a life-time of ordinary service." We can all agree that that is true; but not all true things can be drawn from this parable. While the men who wrought the whole day were possessed of a jealous, grudging spirit, there is no suggestion that the intermediate men who presumably received the same money as did the eleventh hour men were so. There is not a hint that the last men worked harder than did those who wrought three, six, nine or twelve hours.

Some other matters which speakers and writers have deduced from the parable do not seem to me to be justified. (a) The story need not be read as having reference to the period of life at which a person becomes a Christian. It is of course true that in general the man who is converted at an early age has an opportunity for longer service than the man who decides late. But it is equally true that often men converted, say, at fifty, live longer than those converted at twenty or thirty. The parable has no reference to age as such. (b) Still less can the parable be used to encourage death-bed repentance. We may all believe that the truly penitent will be saved, however belated the repentance is. But it is plain that the parable only deals with those indisputably called to work in God's vineyard; and it does not touch the different question what one who has lived a life apart from God will or can do. It should be clear even to the most casual reader, that it would be illegitimate to apply the parable to those who have deliberately postponed acceptance of Christ and his gospel. The men who received the penny for short service were not loafers, nor those who had frequently or even once spurned the call to service. They had been idle "because no man hath hired us" (v. 7). It will never do arbitrarily to apply teaching as to the reward of such to folk who have over and over again rejected the call of God. Other Scriptures will perhaps let us know of God's mercy even to such; but this parable is wrested when its teaching is employed in this way. (c) A few vigorous writers have sought to get rid of some of the difficulties of the parable by declaring that its application is not to individuals, but to the call of Jews

and Gentiles respectively. The Gentiles received the gospel later than the Jews, and yet were welcomed. The jealousy of the earlier workers harmonises with the attitude which the Jewish people assumed when the Gentiles began to accept the invitation. But it would be idle to pretend that Jews and Gentiles are suggested directly by the parable or its context, or that the setting favors the view that peoples rather than individuals are concerned. Moreover, the various calls at early morning, 9 a.m., 12 noon, 3 and 5 p.m., scarcely harmonise with the Gentile situation. If the Jews were the first and the Gentiles the last, who were the intermediate folk? They are either superfluous or else their presence is destructive of the theory.

We may say with Anderson that "the parable turns on the householder's method of payment, not on the work or motive of the laborers. The idea is that God will give eternal life to all who have served him, irrespective of their length of service. It is a parable of the grace of God."

The "for" with which the parable begins shows that it was in explanation of some words already spoken. The immediately preceding words are: "But many that are first shall be last; and the last shall be first." It may be accepted that the parable shows how this would be; this view is confirmed by the closing words "So the last shall be first, and the first last." (Note: The words, "For many be called, but few chosen," are an interpolation; they are found in Matt. 22: 14, but are no part of our present lesson. Textual authority is against them, and besides they neither illustrate nor are illustrated by anything in the parable.) The apostles had seen a man go away sorrowful, neglecting to obey the requirement of Christ. Contrasting the rich young ruler's refusal to give up all with what he and his fellow apostles had done, Peter asked: "What shall we have therefore?" Jesus replied that the apostles would sit on thrones judging the twelve tribes of Israel, and that all who gave up for his sake should receive reward and inherit life eternal. "But many who are first in prospect of everlasting life shall be last, and many who are last in this respect shall be first." It is a kind "warning to Peter's self-complacent and mercenary spirit, and to his tendency to compare himself with another." There was one of the twelve (Judas) who seemed to have a fair prospect, to be one of the first—but he became last. Were the ruler to turn, he might still be among the first. Let us each do God's will heartily; but let us not measure ourselves by our fellows and expect that God will certainly take our method of reckoning. He will give to all what he has promised; but they who expect most will not necessarily receive most.

J. W. McGarvey's view is akin to that here stated: "In the kingdom of heaven, as in the parable, rewards are not distributed on the principle of a just compensation for labor performed; but, while all labor receives a just compensation (for God is not ungrateful to forget your work and love—Heb. 6: 10), all the laborers will receive a reward far greater than they deserve—a reward which will show the goodness (verse 15) of the Master. And as a consequence of this principle of reward, the last shall be first, and the first last; that is, the last in amount of labor performed shall be first in the ratio between labor and reward, and the first in amount of labor shall be last in said ratio. This we know to be a fact; for eternal life is inconceivably more than a compensation for all that a man can do and suffer in pursuit of it, and among those who will inherit it those who will have done and suffered the least will be first in the ratio between their labor and their reward, and vice versa. Compare the thief on the cross, for example, with the Apostle Paul."





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

### Great Britain G greets Australia on the eve of the July Offering.

Your kind letter of April 3 came to hand a few days ago. Many thanks for the statement enclosed of your missions and workers in foreign fields.

The great interest taken in mission work by you Australasian brethren, and the success which has attended your efforts, encourage and stimulate us in the Old Country. We have been slow in taking an adequate part in the world-wide enterprise committed to his church by our exalted Lord; but we are moving forward, and in his strength we mean to capture some of Satan's strongholds for him.

We gratefully acknowledge the sympathy and practical help our missions receive so generously from many good brethren and sisters in your great Commonwealth, all working for the same glorious end, and we pray that the Lord may greatly bless your efforts and ours in seeking to turn the children of darkness into sons and daughters of the light.

This is the day of opportunity. Doors are opening everywhere. The nations wait for their Deliverer. Let us press forward as his heralds; and carry his saving message to the untold millions who have not yet heard of his name.

Our Committee join in good wishes and prayers for the success and prosperity of all your enterprises.—Yours very sincerely,—W. Crockatt, Sec. F.M. Committee, Churches of Christ in Great Britain and Ireland.

### Christianising the Social Order.

W. B. Blakemore, Sec. W.A. F.M. Committee.

This is the suggestive title Walter Rauschenbusch has chosen for his latest book. It suggests that the great task before the church to-day is to permeate society with the spirit of Christianity, and to apply the great eternal principles of our religion to the social order.

After all, this is but another way of making a plea for missions. If the social order is ever to be Christianised, it must be through preaching the Evangel of our Lord. That Evangel contains both a stimulant and a restraint for the awakening social consciousness. It is humanity's hope. It is the healing ointment for the wounds of the world. It is the preservative from corruption. It is the pillar of fire to lead mankind through the night of bitter bondage under oppressive social conditions. It is the pillar of cloud to guide the race to the promised land of universal brotherhood.

But Christianising the social order involves the reaching of every race of men. What would it profit us if we should gain Australia for Christ and lose the rest of the world? The awakening of the nations, commercialism, linking up the East and the West, the exchange of ideas through papers, books and travel, go to emphasise the coming solidarity of the race. God hath made of one blood all nations.

Now the world cannot remain half Christian and half pagan. If we do not Christianise the 900,000,000 heathen, they will heathenise us. What are we doing toward this stupendous task of Christianising the world order?

We are doing something. But there is oh, so much to be done! Our missions in the New Hebrides, China, Japan and India are evidence that we are awake to the meaning of the Lord's last great command. But with each year the opportunities are increasing. Great and effectual doors are opening for the gospel. We must go forward. 'Tis the Lord's command. We must do our share in Christianising the heathen, whether at home or abroad. W.A. is aiming for £250. If every member will do his part, the aim will be easily reached.

### The Restoration Movement and Missionary Enterprise.

H. Urquhart Rodger,

Asst. Sec., Queensland F.M. Committee.

We are a New Testament people, pleading and praying for apostolic Christianity; consequently we must be an aggressive body, and our aggressiveness must carry us right out unto the uttermost parts of the earth. The Duke of Wellington had given instructions to a young officer regarding a difficult piece of work. The young man expressed his fear regarding inability to perform the task according to instructions. As the Iron Duke listened to the officer, his eyes flashed fire, his lips trembled as he thundered out, "Sir, don't speak

to me regarding your opinions; carry out my orders." It was done. As with the young officer, so with us; we have our instructions, clear, explicit, and concise. Our ideas and our opinions count for nothing. We must carry out our orders. They are found in Matt. 28: 19, "Go and make disciples, baptising them into the name of the Father.... Son.... Holy Spirit." Mark 16: 16, "Go ye into all the world and preach the gospel to every creature." The divine plan for this campaign of world evangelisation is found in Acts 1: 8, where we find (a) A special class in the community was delegated to carry out the work. (b). The work of this special class involved witnessing—before they were called to this special work they had already been in the school of Christ—they had learned of him. Now a definite clearly defined work had to be done, viz., witnessing to the truth they had already experienced. "We cannot but speak the things which we have seen and heard." (c) The divine purpose has to be operated through certain specified channels—"Jerusalem, Judea, Samaria, uttermost parts of the earth." (i.) We have in "Jerusalem and Judea" the home case. (ii.) "Samaria," those who had a mixed religion, i.e., Jewish and heathen. (iii.) "Uttermost parts of the earth—to those who had no vital religion at all—the regions beyond.

We have this plan counterparted to-day in Home and Foreign missionary work in connection with the Restoration movement.

(a) Missions and evangelistic work at the home base.

(b) Missions and aggressive work amongst those who hold a mixed religion, partly true and partly false (mostly false).

(c) Our Foreign Missionary work—missions to the heathen.

Here, then, we have God's purposes and his plans in full operation to-day. May none of the work be hindered through lack of supplies. May we be in line with the plan of the ages, and may we do all we can to further the various departments of missionary enterprise. May our hands not slacken, but may we be consistently steady, knowing that the call is urgent, the work is great, the laborers are few, but that the reward is inestimable. May we be faithful.

For the heart grows rich in giving;

All its wealth is living grain;

Seeds which mildew in a garner,

Scattered, fill with gold the plain.

—Elizabeth Charles.

## GOD'S LOVE FOR THE WORLD—AND OURS.

GOD so loved the World that he gave .....

His only begotten

Son

that whosoever believeth in him should not perish but have everlasting life.

MEMBERS of the Australian Churches of Christ so love the World that they gave last year on the average about ...

3/2½ each, and have given 1 in 1489

of their number as a missionary, that the unevangelised World should not perish, but have everlasting life.

Remember the F.M. OFFERING on July 5



## The Family Altar.

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

### BE PATIENT WITH THE BOYS.

Nothing is more common than our impatience with the boys. We forget that they are like an engine full of steam, and can't be quiet. In a manufacturing town of Scotland a girl applied for the privilege of organising a Sunday School class, and was authorised to gather it from the toughs of the town. The superintendent fitted out each boy with a new suit of clothes. The bad boy of the lot was named Bob. He was soon absent, and, when found, his clothes were so dirty and torn that he was ashamed to wear them to the school. A second suit was given him, but he soon dropped out again, and his good clothes again were ruined. The teacher, discouraged, suggested that they give him up, but the superintendent would give him another chance. A third suit was given him, and a third time he appeared in the class. This third trial proved the charm, for Bob soon became interested, learned of the Lord, and gave him his heart. And this rude, rough, ragged runaway became the great missionary, Robert Morrison, who gave his rich life to China, and translated the Bible for her millions upon millions of people.

### SUNDAY, JUNE 21.

Gems of Thought.—"The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened." (Matt. 13: 33).

Sound, sound the truth abroad;  
Bear ye the word of God  
Through the wide world;  
Tell what our Lord has done,  
Tell how the day is won,  
Till from his lofty throne  
Satan is hurled.

—Thos. Kelly.

The heaven has been working through the centuries. The presence of the kingdom is the most noticeable fact in the world's life to-day. We talk about the British Empire embracing one-fifth of the habitable globe; and the great Russian Empire claiming one-sixth of the world; and the German Empire and the French Empire, and the rest of them. But there is one empire greater, vaster, than any other—the Empire of King Jesus. It is the mightiest kingdom and most potent force on earth.—J. D. Jones.

If you are not leavening others with a right spirit, it is because you are yourself unleavened.—Marcus Dods.

Bible Reading.—Matt. 28: 16-20: Bearing the leaven to all men.

### MONDAY, JUNE 22.

Gems of Thought.—"Moses wist not that the skin of his face shone" (Ex. 34: 29).

Unconscious goodness is the highest form of goodness. The beginner in music counts his measures, and studies on what note he shall place each finger; but the perfect musician strikes the right notes and expresses the right emotions almost as naturally as he breathes or as the birds warble their morning songs.—Peloubet.

If I am conscious of an effort to be humble, I have not yet attained to humility; and so with every other grace. What a discount on a man's

character, when, after you have said of him he is this or that, or the other thing that is good, you add, "but he knows it." You might almost as well have taken a sponge and wiped out all that went before.—Taylor.

Bible Reading.—Ex. 27-29: Unconscious in character.

### TUESDAY, JUNE 23.

Gems of Thought.—"One that hath a pleasant voice" (Ezek. 33: 32).

There is no one thing that love so much needs as a sweet voice to tell what it means and feels. One must start in youth, and be on watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. It is often in youth that one gets a voice or a tone that is sharp, and it sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys of home. Watch it day by day as a pearl of great price, for it will be worth more to you than the best pearl hid in the sea. A kind voice is to the heart what light is to the eye; it is a light that sings as well as shines.—Elihu Burritt.

Gentleness is far more successful in all its enterprises than violence; indeed, violence generally frustrates its own purposes, while gentleness scarcely ever fails.—Locke.

Bible Reading.—Ezek. 32: 30-33: A pleasant voice.

### WEDNESDAY, JUNE 24.

Gems of Thought.—"Paul the aged" (Phil. 9).

Tarry with me, O my Saviour,  
For the day is passing by;  
See the shades of evening gather,  
And the night is drawing nigh.

—Mrs. C. S. Smith.

To resist with success the frigidity of old age, one must combine the body, the mind, and the heart; to keep these in parallel vigor one must exercise, study, and love.—Bonstetten.

The silver-leaved birch retains in its old age a soft bark; there are some such men.—Auerbach.

Bible Reading.—Ps. 71: 1-9: A prayer for old age.

### THURSDAY, JUNE 25.

Gems of Thought.—"Sufficient unto the day is the evil thereof" (Matt. 6: 34).

One there lives whose guardian eye  
Guides our earthly destiny;  
One there lives, who, Lord of all,  
Keeps his children lest they fall;  
Pass we, then, in love and praise,  
Trusting him through all our days,  
Free from doubt and faithless sorrow—  
God provideth for the morrow.

—R. Heber.

It has been well said that no man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of to-day that the weight is more than a man can bear. Never load yourselves so, my friends. If you find yourselves so loaded, at least remember this: it is your own doing, not God's. He begs you to leave the future to him, and mind the present.—G. Macdonald.

Nothing in life is more remarkable than the unnecessary anxiety which we endure and generally occasion ourselves.—Beaconsfield.

Bible Reading.—Matt. 6: 27-34: The foolishness of anxiety.

### FRIDAY, JUNE 26.

Gems of Thought.—"My heart trusted in him, and I am helped" (Ps. 28: 7).

Well may thy happy children cease  
From restless wishes, prone to sin,  
And, in thy own exceeding peace,  
Yield to thy daily discipline.

—A. L. Waring.

Talk of hair-cloth shirts, and scourgings, and sleeping on ashes, as means of saintship! there is no need of them in our country. Let a woman once look at her domestic trials as her hair-cloth, her ashes, her scourges, accept them, rejoice in them, smile and be quiet, silent, patient and loving under them, and the convent can teach her no more; she is a victorious saint.—H. B. Stowe.

Should we feel at times disheartened and discouraged, a confiding thought, a simple movement of heart towards God, will renew our powers. Whatever he may demand of us, he will give us at the moment the strength and the courage that we need.—Fenelon.

Bible Reading.—Ps. 28: 1-9: The Lord will protect his own.

### SATURDAY, JUNE 27.

Gems of Thought.—"Be kindly affectioned one to another with brotherly love; in honor preferring one another" (Rom. 12: 10).

Think only of what is true and pure,  
And thy happiness will be secure.  
Speak only what is good and true,  
And to the world it will seem anew.  
Do only what is right and kind,  
And you will win all mankind.

—Anon.

A kind heart is a fountain of gladness, making everything about it smile.—Irving.

Small kindnesses, small courtesies, small considerations, habitually practised in our social intercourse give a greater charm to the character than the display of great talents and accomplishments.—M. A. Kelly.

Bible Reading.—Rom. 12: 9-15: A bevy of virtues.

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

## West Australia.

**NORTHAM.**—On May 27 a farewell social was tendered to Sister Miss Hilda Menzies, who has been one of our best workers. For nine years she has been organist of the church and school, and for the same time has been a teacher, and the treasurer of the school. For some five years she was secretary, and has also acted as agent for the "Australian Christian" for a number of years. After a fine musical programme, our evangelist, A. T. Eaton, presented our sister with a silver teapot as a token of esteem from the church officers and members, and on behalf of the Bible School he presented a silver serviette ring with a gold shield suitably inscribed. On June 3 our sister was united by marriage to Bro. Paul Pallot. The ceremony was conducted by Bro. Banks, assisted by A. T. Eaton, in the church building, which was very prettily decorated. Bro. and Sister Pallot will reside in Perth.

**FREMANTLE.**—Bible School anniversary held on May 31. H. J. Banks in the afternoon gave the scholars a very interesting address on "The Little Foxes." At night we had a fine meeting. At the close of the address one of the girls from the school made the good confession. Monday night we held the tea in the Oddfellows' Hall, and public meeting in the chapel. The scholars sang splendidly. Prizes were distributed. Teachers and officers were delighted. The secretary gave a good report of the work during the year. The tract committee distributed 12,000 Austral tracts during the year. Lord's day evening, June 7, another splendid congregation, and Master Godfrey Thomas and his brother made the good confession. Monday night our Senior Christian Endeavor Society had the pleasure of receiving two new members. Bro. Jas. Bridge read a helpful paper on the 51st Psalm.—E. G. Warren, June 9.

**PERTH.**—We commenced at our prayer meeting last Wednesday evening a series of studies upon the book of Ecclesiastes. On June 7 a good number met around the Lord's table. Bro. Smith was present as a visitor from South Australia. Bro. Beck gave a thoughtful address upon the last words of our Saviour. At the evening meeting Bro. Blakemore spoke upon the subject, "The True Object of Faith." We are looking forward to splendid meetings next week, when the anniversary of the Bible School will be celebrated.—W.A., June 8.

**CHINESE MISSION, PERTH.**—The number of our teachers has increased by four during the past few weeks. We had a splendid meeting last Lord's day evening. The attendance was good and the interest keen. At the close of an earnest address by Bro. Jame two scholars stepped out to confess the name of Jesus.—W.A., June 8.

**SUBIACO.**—During May the brethren here faithfully and hopefully "held the fort" in anticipation of the arrival of their new evangelist. The "Zealandia" reached the Fremantle harbor at daylight on the morning of May 28, and berthed at the wharf about 8 o'clock, when Bro. Connor and his sister wife were delighted to immediately recognise the faces of several old Victorian friends, and to be introduced to several of the church officers and members who were present to welcome them to West Australia. At the chapel the same evening a very large gathering of members and friends of the Subiaco church was present, when enthusiastic addresses of welcome to the Subiaco church in particular and to West Australia generally were the order of the evening. T. H. Scambler, of Maylands, Conference President, and W.

B. Blakemore, E. G. Warren, and H. J. Banks, extended a hearty welcome to West Australia to Bro. and Sister Connor, the last named bespeaking on Bro. Connor's behalf the same loyal support and zeal for the Master's cause as had been the characteristic feature of the Subiaco members during his co-operation with them as their evangelist for the past eleven years. C. A. G. Payne and A. Schofield, two of the original sixteen foundation members, expressed the gratitude due to God for the spiritual prosperity given to the church in the years gone by, and their hopes for even greater blessings in the years which may be yet to come. The sisters of the church provided light refreshments. On Sunday morning last Bro. Connor spoke on "God's fellow-workers are we," and he spoke in the afternoon to the Sunday School and again in the evening, thus beginning his work here with a full day's meetings and blessing.

## Tasmania.

**LAUNCESTON.**—On Tuesday night over 100 children of the Bible School sat down to a splendid repast, generously provided for them by the church members. After tea a number of pictures were projected on the screen by a radio-optician, kindly loaned for the purpose by Mr. S. Spurling. H. Swain held an "At Home" on Wednesday night. The chapel was tastefully arranged as a large drawing room, and about 100 members and visitors assembled. Amongst the many visitors were Mr. Jeffs, of the Launceston Baptist Tabernacle, and Mr. Long, the City Missionary, who gave expression to words of congratulation as to the strides the church with its preacher had made in one year, and hoped that the good work would continue in the future.—A. W. Heron.

## New Zealand.

**KILBIRNIE.**—Fine meetings on May 31. Record attendance of 45 at night. Improved attendance at Endeavor this week. Boys' Club inaugurated Friday last, with attendance of 14. Members working in harmony and prospects bright.—G.P., June 5.

**NELSON.**—Keen interest is still manifest in all meetings. Midweek prayer meetings average well over fifty present, when very helpful addresses are given. Lord's day, May 31, both morning and evening saw our chapel well filled, especially so in the evening, when Bro. Mathieson took as his subject, "The Hope of Israel." On the vote of the members it has been decided to introduce an organ in to the evening service. The half-yearly Conference of the Churches of Christ in the district is to be held at Spring Grove on Wednesday, June 3.—H.B.L., June 2.

**CHRISTCHURCH.**—On May 26, a largely attended and enthusiastic social was held by the young women of the Bible Class to mark the opening of their physical culture season. On May 28 we had a very interesting address on the life and work of Pandita Ramabai, delivered by Mrs. Nalder, of Nova Scotia, who again on Sunday morning spoke on "Great Answers to Prayer," as exemplified in the wonderful events and life in Ramabai's home of 2000 girls at Mukti. Sunday night Bro. Gebbie preached to a large audience on the old story of "The Cross of Christ."—P.S.N., June 6.

**DUNEDIN.**—The Young People's Improvement Society departed from their usual order of procedure on May 25, when a social took place.

P. D. McCallum, leader of the class, presided, and there was a good attendance. A programme of varied items was contributed. May 25, a "kitchen afternoon" was given in the lecture hall, in honor of Mrs. McCallum. The hall was tastefully decorated, and Mrs. McCallum received a genuine surprise when led (in a casual manner) by a friend into the large assemblage of ladies. A good programme was given, and afternoon tea was dispensed. Mrs. Hislop, on behalf of those assembled, wished the guest of the afternoon much happiness and prosperity in her new home, and the gifts were then exhibited. The foundation stone of Roslyn building is to be laid on Saturday afternoon, June 13.—L.C.J.S., June 8.

**AUCKLAND NEWS.**—Richmond school has been going ahead splendidly lately. Just recently they had a fine gathering of the Bible Class, at which about forty were present. A. Edwards is doing good work for the movement here. Ponsonby-road Bible Class had a social last Saturday evening, over 100 attending. The class now consists of sixty members, and they stand fifteenth in position of the 400 schools of the Union. Their object is to secure 100 members, and no doubt they will accomplish it. Bro. Turner is the lecturer for the class; B. Cammell, president; P. Milligan, secretary, and a number of committees are doing work to help make it a success. C. R. Howard is leaving us for Melbourne, and he was tendered a farewell tea and a presentation of an autograph album suitably inscribed, on the occasion of his departure, in recognition of six and a half years' work, during the whole of which time he was only away from his class twice. J. L. Scott made the presentation on behalf of the school.—E.A.P., June 8.

## Queensland.

**BRISBANE.**—On the 2nd inst. advantage was taken of the church social evening to recognise the services of L. Gole, who recently resigned the position of church secretary after seven years of faithful service. W. H. Nightingale, on behalf of the church, presented Bro. Gole with an address from the members, and Wm. Suchting, who presided, handed to him a gold Albert as a token of affection from the church. Eulogistic remarks of Bro. Gole's sterling Christian worth were made by G. Cane, Bible School; H. C. Stitt, church officers; S. Trudgian, Y.P.S.; S. Suchting, choir; F. A. Bignill, H.M. Committee; H. Urquhart Rodger, Foreign Mission. Bro. Gole suitably responded. Good attendance at the Lord's table on June 7. Sister Miss McLeod, who was recently baptised, was welcomed by and added to the church. W. H. Nightingale spoke on Foreign Missions. As the evangelist had gone to Annerley, to assist the work there, the gospel was preached by W. McCallum. G. Cane having resigned from the Bible School, was presented by the teachers with a fountain pen and book as a mark of their esteem. We are working for and aiming at a record offering for Foreign Mission day.—H.C.S.

**ANNERLEY.**—On King's Birthday the Bible School scholars, together with several members and friends, held a basket picnic at Yeronga Park. An enjoyable day was spent. At night Bro. Olsen gave a helpful talk at the mid-week meeting. Yesterday morning Bro. Bignill met with us, and gave a helpful message to the church. At night Bro. Nightingale gave a fine gospel address on the words of the Psalmist, "I thought on my ways." Good interest.—A.R., June 8.

**HAWTHORNE.**—The Bible School held its first annual treat on King's Birthday. The weather was ideal, and the site selected was most suitable. There were over two hundred children and adults present, and all enjoyed a very happy outing. Bren. Huntley and Haigh, with their loyal band of helpers, worked cheerfully all day for the children's and visitors' enjoyment. Before dispersing W. H. Nightingale called for cheers for the Hawthorne Bible School's first picnic, which brought forth a hearty response.—H.C.S.

**MA MA CREEK.**—Our meetings are keeping up well. The church has been exhorted and the gospel preached alternately by E. Rosenberg and



J. Larsen. Bro. Rosenberg gave us last Lord's day morning a very stirring address, and gave his farewell gospel address to a splendid audience. Since our brother returned from the Bible College he has been an incessant worker both in the church and Bible School. On the eve of his departure to take up the work as assistant evangelist in the West Moreton Circuit, a social was held and a purse of money presented to him. Bro. James Larsen has been appointed superintendent of the Sunday School.—T.A.C., June 7.

## South Australia.

**TUMBY BAY.**—The last meeting of the Christian Culture Club proved to be one of the most enjoyable, being on the topic, "Why be a Teetotaler?" Mr. E. Clark, the Congregational minister, gave an interesting address on his experiences among the slums of London. As a result of the meeting several signed the pledge. Plans are being laid for several combined temperance demonstrations, to take place before the Early Closing Poll next year. Bible School work has been strengthened on the West Coast, for we now have schools established at Tumby Bay, Ungarra (new school), Butler, and Carrow. Carrow is preparing for its anniversary in August. Last Sunday night J. Nankivell preached during the writer's visit to the northern end of the district.—A.J.F.

**SEMAPHORE.**—Since last report the work has been well sustained. Six have been received by letter; but we have transferred a number. We are very sorry to lose Bro. and Sister W. Brad-dock, who will reside in Prospect. He has been a deacon with us for a considerable time, and was also envelope treasurer. The evening services have been well attended. Last Lord's day two ladies made the good confession: Bible School is in a healthy condition. The church has extended an invitation to Bro. Taylor to remain for a further term of two years. Bro. and Sister Walker, who have been in Papua for three years, have returned to our midst. To-day, in spite of the rain, there was a good attendance. Sister Cosh, who has been ill for some time, was again with us. Splendid meeting to-night, and two confessions. Miss Weeks sang a solo.—W.

**MOONTA.**—Good meetings all day. Morning, a goodly number met around the Lord's table, and we had fellowship with Bro. and Sister Rodda and Bro. Ray Kilmer, of the Wallaroo church; Bro. and Sister Smith, and also Bro. David, a Chinese brother, of the Grote-st. church, and Bro. Neill of Kadina church. Bro. Cuttriss presided, and Bro. Neill exhorted. Bible School, record attendance; 89 present; 4 new scholars. Bro. Rodda gave a short address on Bible School work. Practising for the anniversary in full swing. Gospel service, good attendance, and the interest and attention good. Bro. Cuttriss gave a splendid address on "The Conversion of the Ethiopian."—B. Marsh, June 14.

**WALLAROO.**—Three confessions since last report. These were at the Thursday week-night meetings, which have been good and well attended. At the morning's meeting four were received into fellowship. The Bible School is doing well, also all other work in connection with the church. Bro. Wiltshire is earnestly seeking in his preaching and in other ways to lead men and women in the kingdom.—E.J.K., June 14.

**UNLEY.**—To-day was observed as "Father's Day," and a red flower was worn in honor of "father." The showery weather militated in a measure against the attendance this morning, but at the evening service the building was crowded. There were 37 in the men's choir, and their singing was inspiring. Bro. Huntsman gave splendid, helpful addresses on "The Head of the House" in the morning, and on "Our Fathers" in the evening. A young man, who was recently baptised, was received into membership.—P.S.M., June 14.

**CROYDON.**—Good meetings on June 7. In the morning H. J. Horsell presided, and G. Wilson exhorted. Bible School attendance was good; 161 scholars present. At the gospel service H. J. Horsell preached a powerful sermon. June 14, morning, J. S. H. Ferris presided, H. J. Horsell exhorted. Bible School attendance, 155 scholars. At the gospel service H. J. Horsell gave an ad-

dress on "The Holy City." A. W. Davis sang a solo. We intend opening our new kindergarten room on July 5. C.E. Society is still enthusiastic, and has some splendid meetings.—J.S.H.F.

**GROTE-ST.**—This morning Bro. McPhee presided, and Bro. Thomas exhorted. To-night, after a good address by Bro. Thomas on "God's Provision for Man's Conversion," a young man confessed Christ. We are getting ready for our July Foreign Mission offering. Last Thursday week we inaugurated the Philothean Girls' Club, when 40 members were initiated. Good interest is being shown in all meetings.—T.M.G., June 14.

**COTTONVILLE.**—The work of erecting the baptistry was completed. Two were baptised before the gospel service this evening. One confession at the close.—J.McN., June 14.

**QUEENSTOWN.**—Wednesday, June 10, meeting was held under auspices of W.C.T.U., and a resolution carried pledging ourselves to vote "6 o'clock" when the referendum is taken, and to use our influence to secure other votes for the same hour. Thursday, June 11, a lecture was given by E. C. Delves, member of the Men's Bible Class here, on "Six Months in Poverty Land." We received into fellowship Sister Matthews, formerly of Prospect, and Bro. A. Mann. Bro. J. Fischer addressed. Afternoon, men's meeting. We had a splendid meeting; total number there of 140. Bro. Brooker delivered a lantern lecture, which all appreciated. Evening, Bro. Brooker preached on "A Non-Conversion" to a large audience.—H. Watkins, June 14.

**HINDMARSH.**—At a special meeting of the church the resignation of our esteemed evangelist, H. D. Smith (who has about completed his 52 years in the ministry, 22½ of which have been spent in the service at Robert-st.), was considered, and it was decided to invite G. P. Cuttriss, of Moonta, to take up the work. Bro. Cuttriss has decided to accept, and hopes to take up the work amongst us about the beginning of September. It was also decided to recognise the valuable services of H. D. Smith in some tangible form, and to appeal to the brotherhood to assist. May 4, the Dorcas Society's annual meeting took place. Admission was by remnant of material or cash. The result was some 53 odd parcels and cash, which will enable the sisters to make up garments for the needy during the winter months. Mrs. R. Young presided. Mrs. T. Swansbury, sec., read the annual report. Goods and cash to the value of £20/8/9 had passed through the books and been distributed to needy cases, inclusive of £5/0/6 Christmas cheer. A musical programme was carried out, and refreshments handed round by the sisters. June 14, good meetings. Bro. and Sister Mildren, who have come back to Hindmarsh to reside, were received by letter from Grote-st.—J. W. Snook.

**GOOLWA.**—Lord's days, May 24 and 31, Bro. Norman, from Mile End, took the services. June 7, Bro. Caines was back amongst us, much benefited by his holiday. At the close of the gospel service Mr. Arthur Neighbour was baptised. Arrangements have been made for our brethren and sisters from Hindmarsh Island to meet with us at our morning service, thus leaving Bro. Caines free to be present at the Bible School. We are pleased to have Sister L. Moore, from Queens-town, back for a short time. Fair attendance at gospel service this evening. A Young Men's Bible Study Class has been formed, meeting on Tuesday evenings.—A.M.L., June 14.

## New South Wales

**ERSKINEVILLE.**—At the annual business meeting of the church, the following were elected as officers for the ensuing year: Bren. Nixon, Fit-ton, Coxhead, Hillang, and Budgen; Bro. Nixon was elected treasurer, and Bro. W. Budgen secretary; Bro. Len. Funnell, envelope secretary. Lord's day, June 7, Bro. Pond commenced his work amongst us. At the breaking of bread we had a large gathering, Bro. Pond giving a fine word of exhortation. In the afternoon he addressed the Bible School scholars and parents. The gospel service in the evening had a very large attendance, Bro. Pond giving a stirring address. The choir rendered a special item, under

the leadership of A. Clydesdale. On June 9 a welcome social was held. T. Morton presided, and addresses were delivered by Alan Price, President of the N.S.W. Conference; Bren. Rush, Gale and Davis, Bro. Pond suitably responding. A good programme was presented.—W. Budgen.

**ST. PETERS.**—Meetings are fairly well attended. On May 30 Bro. Crawford gave a fine exhortation. Bible School still growing—six new scholars. On Sunday evening, June 7, Bro. Carter speaking, six confessed Christ.

**LISMORE.**—June 7, Bro. Parker presided, and Bro. Stevens spoke, and at night a splendid audience greeted the preacher. The children's chorus under Sister K. Furlonger was splendid. Our C.E. Society is much alive. The attendance at meetings is excellent. The tennis club is in vigorous condition. Last monthly missionary meeting was a "Go home and tell" night. The next (July) is a dialogue "A Night in Dantonianj." Under Bro. Stevens a number of scholars are preparing for the Union exams.—S.S., June 9.

**MEREWETHER.**—Lord's day we had the pleasure of the company of Bro. Gale, who exhorted and preached. Visited Hamilton Bible School and Merewether. Gave short addresses at both. At the close of the evening's address Bro. Fretwell baptised Sister Porter. Anniversary services, next Lord's day.—Joseph Fraser.

**PETERSHAM.**—Good meeting for the breaking of bread. Bro. Poole gave a very impressive address. He also addressed the children of the Lord's day School in the afternoon, with their parents and friends. At the gospel meeting Bro. Poole preached a stirring sermon. The choir rendered an anthem, and a quartette was sung by members of the choir.—T.I., June 14.

**LILYVILLE.**—Since last report meetings have been good. This morning J. Fox presided. A. E. Illingworth exhorted. At night Bro. Saunders gave a fine address. The meeting was well attended, and the interest was keen. Tuesday last the young men's society had a meeting.—E.B., June 14.

**MARRICKVILLE.**—Fine meetings to-day. The meeting for worship was very helpful, and quite a number of visitors were present, including Bro. and Sister E. Davis. Bro. Davis addressed: the church. Another fine school. Several new scholars enrolled. 150 scholars visited the City Temple last Thursday evening; enthusiastic meeting, good programme. Chas. Rush spoke to a large and appreciative audience at night, making feeling reference to the lamentable disaster on the St. Lawrence River. Our choir assisted most acceptably with appropriate music.—T.C.W., June 7.

**CHATSWOOD.**—Splendid growing interest in the new cause. Fine meeting on Lord's day morning, and a very helpful address by F. T. Webber. We look forward to the completion of our chapel building, when our opportunities for doing good will be greatly increased. The building is progressing favorably. We deeply appreciate the following further donations toward the building fund:—W. Fox, £1; W. H. Keam, £5; Sister E. Winter, £2/10/-. We know of no field more worthy of support, the prospect of building up a strong church is so bright. Assistance now in our building enterprise is most cheerfully received. Kindly forward to T. Bagley, "Ailan-Brae," Nelson-st., Chatswood, Sydney.

**SYDNEY.**—We had splendid meetings to-day, all the services being well attended. Record attendance at Lord's day School for Bro. Harward's term. At the conclusion of a powerful gospel address by Bro. Harward, four came forward. The Marrickville Lord's day School repeated their anniversary service at the City Temple to a large and appreciative audience on Thursday, 4th inst. Fine singing and recitations by the scholars and choir under Bro. T. Walker. Good numbers turning out to Bro. Harward's lectures on "The Bible," each Tuesday evening. Church members in and around Sydney are well repaid for their coming by the splendid presentation of facts concerning the Bible and the lessons therefrom.—J.C.

**CANLEY VALE.**—Meetings keeping up well. Record Bible School to-day: 50 scholars. Very pleased to receive Sister Mrs. Mildwater, from



Paddington, into our membership. Bro. Walden's engagement with us draws to a close to-day. The church has been richly blessed under his short ministry. We are endeavoring to get a man to follow up the work. Pleased to have Sister Lois Walden at our meetings to-day.—A.O.W., June 14.

**PADDINGTON.**—Good meeting this morning, Bro. Rowles presiding. Among the visitors were Sister Gollop, from North Adelaide, S.A.; Bro. Robbins, from Chatswood, and Bro. Gale, who gave us a splendid address. This evening Bro. Collins held his usual children's monthly service before the gospel meeting, his subject being "Rags and Writing Paper." The children's choir and orchestra led by Sister Lottie Davis is a leading feature of these services. The subject of Bro. Collins' gospel address was "Glorying in the Cross," and he gave us a very impressive discourse.—W.R.R., June 14.

**HORNSBY (Albert-st.).**—Bro. Payne was both presider at the Lord's table and speaker, his topic being "The Lord's Day School." He made special reference to the rally on July 5, and to the efforts put forward to increase the school to 110. The school had six additions to-day. The gospel service was largely attended. The K.S.P. boys attended in good force. The topic was "Paul the King." Bro. Payne gave an address worth listening to. The K.S.P. club room and kindergarten class room is being built. When finished it will be 27 x 25 and will be fitted up as a gymnasium for the boys.—Thos. E. Rofe.

**BELMORE.**—Since our last report we have a record of steady progress. There have been added by baptism one, restoration one, by statement two. Meetings are well attended. Yesterday Frank Morton, from the Bible College, spoke at the worship meeting. At the gospel service A. E. Forbes preached. The building was well filled. The writer had the pleasure of witnessing the exercises of the kindergarten classes. The hour passed all too quickly. Miss E. Smith and her willing helpers are doing a praiseworthy work. Want of room hinders, but we hope soon to have a new building. Open-air work has been started. The evangelist leads in this, and is anxious that the message be proclaimed all over the district.—John Rodger, June 15.

**NORTH SYDNEY.**—On June 7 Bro. Bardsley presided over a good congregation. Bro. Gole gave a very encouraging address. The evangelistic service was also well attended. Bro. Webber preached the gospel. The choir rendered an exquisite anthem. On June 14 Bro. Collins gave an excellent address from Isaiah 55. The evening service conducted by Bro. Webber received a very attentive congregation. A solo was sung by F. Horsey, and an anthem rendered by the choir.—F. T. Reeson.

**ENMORE.**—F. T. Saunders gave a good address on "The Church's Responsibility" in regard to Foreign Missionary work, and expressed his appreciation of the fact that Enmore had become a "living link" church, by supporting Bro. Davey in Tokyo, Japan. Bro. Dilly, who brings a letter of commendation from St. Peters, was received into fellowship. We had a splendid meeting, and a grand gospel address by Bro. Illingworth at the evening service from John 8: 21-25, the subject being, "The History of Souls." Arrangements are being actively carried on in preparation for Bro. Illingworth's second anniversary with the church here, to be celebrated on Sunday, the 28th, and Tuesday, the 30th June.—E.L.

**HURSTVILLE.**—Fair attendance in the morning of June 7. Bro. Garden exhorted. The Bible School still progressing. A motor car rally is in progress, and causing interest among the scholars. Primary department has had a good beginning and reports progress. A record entry is looked for at the next school examination. Gospel service at the next school examination. Gospel service conducted by Bro. Garden; at the close a united service in memoriam of the loss sustained by the Salvation Army through the "Empress of Ireland" disaster. Mutual Improvement Class keeps up in interest, the prize for the best reader being awarded to Bro. Roy McCoughtry, secretary of the Bible School. Lord's day, June 14, we were delighted to have our aged Bro. Saxby with

us; who gave a splendid exhortation. The Bible School was again visited by Bro. Gale. Our gospel service was largely attended, when Bro. E. Davis gave a stirring address.

## Victoria.

**WINDSOR.**—The work continues to move along nicely. We are indebted to F. Hollams, J. McG. Abercrombie and L. McCallum for morning addresses. On May 31 two were received who had been baptised during the week, a girl from the Bible School and a young man, son of Bro. McLeod. At night Bro. Peacock preached, and a lad from the Bible School went forward. On June 7, after an earnest appeal from Bro. Graham, two young ladies confessed Christ. During the month Bro. and Sisters Mrs. and Miss Blacklock, of Williamstown, Miss Berlin, and Miss Quine have been received by letter. The sisters, under the presidency of Mrs. Lee, have been working for the last six months, and held a successful sale on May 30. New scholars and teachers are coming to the school. We have been glad to welcome Sister Mrs. Salter after long absence through illness. Several of our members have suffered bereavement. We tender them our sympathy.

**SOUTH MELBOURNE.**—The mission conducted by Bren. Hagger and Clay has ended. Fifteen have been added to the congregation, and others may unite later, as a direct result of the special effort. But, in addition, the church has received an impetus which has helped her over existing difficulties, and has paved the way to further success. Our evangelist, E. Davis, with Bro. Clay assisting, conducted the mid-week meeting following the mission, when a married woman confessed Christ. The following Lord's day Bro. Davis conducted his farewell services. A splendid gathering at the breaking of bread, and a crowded building at night, expressed the high esteem in which our brother was held. A well attended farewell social was held on May 27, at which W. C. Craigie and S. G. Griffith, on behalf of the H.M. Committee, and Bren. J.J. Franklyn, Pater-son, and Northeast, spoke appreciatively of Bro. Davis' work at South Melbourne, and wished him with Mrs. Davis much success and blessing in their future field, Toowoomba, Qld. The same brethren voiced a welcome to Bro. and Sister Clay. The members took advantage of the occasion to present Bro. Davis with a handsome kit bag and pocket book, and Sister Davis with a silver-mounted umbrella, and pair of salt cellars. W. H. Clay commenced his labors at the mid-week meeting on June 4. The topic discussed was "Our Future." Sixty present. Helpful suggestions were made by the brethren, which will probably mean the origination of a Senior C.E. Society and a Band of Hope. Lord's day services were well attended. One confession at night. The Bible School was crowded, 200 being present. More room is an immediate requirement of this department of our work. The church decided to pay its quota towards the Aged and Infirm Evangelists' Fund, and to take up the Bible School collection on June 14. Sunday, June 7, was the 32nd anniversary of the church. June 14 was the Junior Endeavor anniversary, and about 60 Juniors were on the platform during the evening meeting and rendered appropriate music. The addresses both morning and evening were of special interest to the young people. Four confessions at the close. 202 at the Bible School.

**DUNOLLY.**—Two confessions on June 7, one from the S.S., a young lad, son of our esteemed Bro. and Sister G. Beard; also a young girl, who I think will take an interest in church and Sunday School work. Our school has improved very much since Bro. Anderson has been with us. Bro. Anderson has introduced a rally system, which has taken on very well. Three more confessions on June 14, two from the school, and an elderly lady.—J. Beasy.

**CASTLEMAINE.**—Bro. Marrows, our evangelist, is leaving us to take up the work at Colac at the beginning of August. The church, in considering a successor, unanimously decided in favor of H. M. Clipstone. This brother has now accepted the invitation to labor with the church from August 1, accepting a twelve months' en-

gagement. We had Bro. W. Hunter, of Moreland, with us last Lord's day, and he gave us the word of exhortation. Good attendance in the Bible School in the afternoon, and encouraging gospel service in the evening, Bro. Marrows preaching.—D.S.S., June 8.

**ABBOTSFORD.**—On May 31, we received Sister Mrs. Stow, from North Richmond, into fellowship. At the gospel service one young woman made the good confession, and was baptised last night. The kindergarten were given their chairs at the Bible School in the afternoon. The Bible Class have entered into a "go to church" campaign. Yesterday closed our self-denial for one month, the total collection for the day being £10 10/-, including £1 1/- for the Bible School. All the meetings throughout the day, the J.C.E., the morning worship, and the Bible School, proved the largest since Bren. C. Young and J. Coward commenced their labors with us, and they also proved very spiritual and beneficial to all. In the afternoon at about 5.30, tea was provided in the rear of the church for friends, visitors and others by one section of the Bible Class under the leadership of H. Norman, which proved very successful and enjoyable. Everything is on the upgrade, and peace, love and harmony prevail.—C.H.J., June 7.

**MILDURA.**—The writer resumed duty on May 30, quite restored in health, and grateful for the kind consideration given by the church while laid aside. The brethren nobly carried the responsibility of the services in the district during that time, E. Griffiths, G. R. Thomas, R. G. Cameron and S. Harrop rendering signal service. The meetings are well attended, and we have just concluded a very successful conference. Bro. and Sister James Druitt have suffered a very grievous bereavement in the death of their youngest daughter, Iris, a bright attractive child, after but a few days' illness. May the great Sympathiser sustain them.—Hugh Gray, June 9.

**MELBOURNE (Swanston-st.).**—The Virginia Club held a very good meeting on June 2. We were very pleased to have Miss Rosa Tilley with us to tell of the work that is being done at Baramati. July 7 we are to have W. H. Allen.

**MORELAND.**—It is with extreme regret that we have to announce the resignation of James Holloway, from the position of church secretary, an office he has held for practically the whole of this church's history. Bro. Holloway leaves on account of business taking him to Caulfield. On Sunday, June 7, two stepped out, and a young girl was baptised. Bro. Pittman spoke on Sunday evening on "A King's Irony and the Answer it Called Forth." One confession at close of the service.—C.R., June 14.

**CHELTENHAM.**—On June 7 the Sunday School was visited by two nurses in uniform, who had come to receive monies from the Junior C.E. Society (£1 5/-) and from the kindergarten class (£1), which had been collected for the benefit of the Children's Hospital. The Juniors and little tots were delighted in having the opportunity of seeing their own representatives deliver their gifts. Our gymnasium class has obtained some new equipment, and is progressing well. To-day an increase campaign has been inaugurated, the desire being to have an increased interest and fellowship in all the organisations of the church, every member to attend at least one of the meetings of the week. The Thursday night meeting is being made especially interesting and full of profit. To-day Bro. Hagger was with us holding a "one day mission." The church has been much blessed by his visit. One young woman responded to his invitation to accept Christ. Sister Miss Robins, from Dandenong, greatly helped with her sweet renderings of soul-stirring hymns.—F.W.M., June 14.

**WARRAGUL.**—On May 31 the church was favored with a visit by Bro. Hagger. His visit and talk were a great uplift for the church. His fine addresses and counsel to the brethren have stirred them up and filled them with new life. The church is looking forward and preparing financially for a tent mission with Bro. Hagger in the near future.—R.V.J.

*Continued on page 414.*



## Sisters' Department.

### VICTORIA.

Secretary, Miss Rometsch, 59 St. Vincent-st., Albert Park.

"A woman that feareth the Lord shall be praised."

The usual monthly meeting of the Women's Conference Executive was held in the hall, Swanston-st., on June 5, President, Mrs. Chown, in the chair. Mrs. Ludbrook led devotional, taking for her Bible reading a portion of the second chapter of Luke, also giving a paper on "Boyhood," and the "Training of Jesus." Prayers were offered by Mrs. J. Pittman and Mrs. Huntsman on behalf of the sick and bereaved. During the past month Miss Hill has been called upon to part with her brother. £2 was granted to a needy case. We were pleased to welcome Sister Mrs. Heilbron, of West Australia, also R. Enniss, who gave a splendid address on the College of the Bible. Additions from Bible Schools: Windsor, 2; North Fitzroy, 1; Cheltenham, 1; Swanston-st., 2; Nth. Richmond, 2.

Home Missions.—Good work is being done in all the Home Mission fields. During the past two months there has been a number of confessions. As the result of the mission held at South Melbourne over 20 will be added to the church. The Committee hope this year to open up a new field, which will cost about £200. The Women's Committee will visit Box Hill on Thursday, July 9, and Moreland on Wednesday, July 29.—L. Pittman, Supt.

Foreign Mission offering will be taken on July 5. Mrs. R. Lyall, Superintendent, reports all missionaries well.

Prayer Meeting Committee visited Prahran on May 20, and North Richmond on May 28. There were good attendances. Papers were given by Mrs. Trinnick, Mrs. Chown, Mrs. Wilson and Mrs. Baker. Several sisters engaged in prayer. Solo by Miss Gladstone. A meeting will be held at Lygon-st. on June 23, at 3 p.m.—Mrs. Trinnick, Supt.

A Temperance meeting was held at North Richmond on June 4; good attendance, and a fine interest shown. Mrs. Ray presided, and urged all present to work and pray for "1917." A fine address was given by Miss Darnley on "Woman's Work and Influence." Papers were given by Mrs. Walker and Mrs. Lindsay. A pleasant and profitable meeting was brought to a close by praise and prayer. Next meeting, Preston, Monday, June 15, at 8 p.m.—N. Ray, Supt.

The Northcote and Preston sisters, with Bren. Day and Binney, paid a visit to the Benevolent Asylum on May 27; the wards were visited, and words of comfort spoken. Cakes, sweets, fruit and magazines were distributed. Solos were given by Miss Binney, of West Australia, and Bro. Binney; a duet was rendered by two of the Northcote sisters. Bro. Day spoke from the 23rd Psalm. A very happy hour was spent with the old folk.—Mrs. Chapman, Supt.

Hospital Visitation.—Mrs. Meyers reports 10 visits to Eye and Ear, to Melbourne 7, Women's 2, Homœopathic 2, St. Vincent's 2. Mrs. Cameron, 2 visits to Alfred, 1 visit to St. Vincent's. Miss Petchey, to Alfred Hospital, 3 visits. Mrs. Morris, 3 visits to Queen Victoria, Melbourne 5, Austin 2, Women's 3, Children's 1. Miss E. Mitchell, 4 visits to Children's Hospital. Mrs. T. Mitchell, Homœopathic 3 visits. Mrs. Thurgood, Melbourne 3 visits, Women's 6, St. Vincent's 1, Children's 1. Members of the following churches visited:—Colac, Geelong, Lygon-st., North Fitzroy, North Richmond, Fitzroy, Balmmain-st., Footscray, Warragul, Horsham, Swanston-st. Thanks to the following:—Sisters Chown, R. Lyall, Manifold, Watts, Robertson, Mitchell, for books, magazines, cards, lollies; General Dorcas, Swanston-st. Dorcas, Cheltenham Junior Endeavor, for parcel of clothing, and Sister Mephram, for £1 to purchase the Gospels. 433 books and magazines distributed to the inmates of above institutions, also 12 copies of the Gospels, cards, home comforts, lollies and fruit; a large parcel of clothing from General Dorcas; a parcel of groceries to a needy

case; 4 flannel jackets, 16 bonnets, 11 bags of marbles, 3 cushions.—E. C. Thurgood, Supt.

The General Dorcas met on May 20, 18 being present. A number of garments were made. Received from the Doncaster Benevolent Class garments new and slightly worn, also material, a case of apples, a bountiful supply of groceries, also a donation of £1. Parcels were also received from Miss Hill, Mrs. Enniss, and two friends. A donation of 2/- from Sister Cowley. Will the givers please accept our thanks? 10 parcels of groceries

and apples, and 50 warm garments, were sent to needy cases; 8 garments for hospital cases; 2 warm quilts to the College of the Bible—these were made by Mrs. Haldsworth. Next meeting will be Wednesday, June 17, from 10.30 a.m.—L. R. Martin, Supt.

The next Executive meeting will be held in the hall, Swanston-st., on Friday, July 3, at 2.30. Mrs. R. Lyall leads devotional. Missionary address by Mrs. Williams. All sisters are cordially invited to this meeting.

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18. Do you remember everything important you read?
19. Can you remember details as well as main principles?
20. Is your memory perfect?
21. Can you concentrate your brain on one thing for a long time?
22. Can you remember long series of facts, figures and dates?
23. Are you a good linguist?
24. Have you a head for statistics?
25. Have you a good memory for faces?
26. Can you work hard without suffering from brain fog?
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28. Are you earning a larger income than last year?
29. Are you successful?

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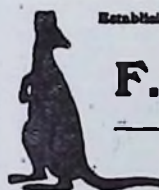
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## From the Field—Continued.

**NORTH FITZROY.**—Wednesday, June 10, Bro. Pang gave a very interesting talk on his travels. It was much appreciated by the large audience present. Lord's day morning, 14th inst., a very large gathering assembled to partake of the memorial loaf. Bro. Binney gave a very impressive and spiritual address. We had visitors from Fremantle, W.A., Ballarat, and Brunswick. Crowded meeting at gospel service. Bro. Baker excelled himself. At the close five made the good confession.—A.J.H., June 14.

**CARLTON** (Lygon-st.).—On Sunday last we had large meetings and a splendid interest throughout the day. In the morning we had the pleasure of receiving one by obedience, and Bro. and Sister Joseph Pittman, senr., by letter. We feel that we shall receive additional strength and help by their fellowship. Bro. Pittman gave a fine address upon safeguarding the truths of the Bible. Sister Adams, from Hobart, also Sister Elmore, of Subiaco, W.A., met with us at the Lord's table. Bro. Alf. Morris, from the City Temple, Sydney, was a visitor to the Century Bible Class, and made a few congratulatory remarks about the class and his connection with the church and school in other days. At night S. G. Griffith's discourse was an earnest effort to win souls for Christ, the subject being "Waiting upon God." Two young men stepped to the front and showed their determination to follow Jesus. A nice anthem was beautifully rendered by the choir, Mrs. Carnaby taking the solo part. Sister Mrs. McCann is inaugurating a missionary study class, which is expected to be very helpful to those interested in Foreign Missions.—J.McC.

**DANDENONG.**—Meetings and interest good. The Sunshine Circle so far quite a success. Increasing attendance at Bible School as the result of a red and blue rally. Bro. Thomas was unanimously re-engaged for another term at slightly increased salary. He gave a fine address to the church this morning on Foreign Missions. H. W. Crisp, for a long time a member here, has removed to Merbein, and Bro. Fred. Brown is also going to the same part. We will miss these good brethren, but hope they will be a blessing to the church at Merbein.—J. Proctor.

**PRAHRAN.**—On June 2 we held our farewell meeting to Bro. Pond. We had a full house. The meeting was enjoyed by all, and all spoke of the fine work Bro. Pond has done. Sunday, June 7, anniversary meetings. 130 broke bread. Bro. Abercrombie spoke to a crowded house at night. Singing by children was enjoyed, and pays tribute to their training under Bro. Les. Brooker. Another packed meeting on Monday night, June 8, when we had a splendid programme from the children. Sunday, June 14, fair attendance in the morning, Bro. Abercrombie exhorting. Afternoon meeting good. Prizes distributed by R. C. Edwards. Night, practically a full house. Bro. Abercrombie's stirring and thoughtful addresses are much appreciated. The church must reap the benefit of the sound teaching he is giving us.—A.E.M.

**FAIRFIELD PARK.**—Our meetings are very encouraging. The district is rapidly growing, and all points to a large church in the future. Last Lord's day morning S. Smith, from the Bible College, exhorted to edification. We had with us Sister Pritchard, and Sister T. Smedley, from Hawthorn, and Sister Whitely, from North Richmond. Bro. Hibburt proclaimed the gospel in the evening. Our brother's letter of commendation from New Zealand to our assembly was received with extreme pleasure.—F.P.

**MELBOURNE** (Swanston-st.).—We had a particularly good day on Sunday. Fine large morning meeting, and a number of visitors. Bro. and Sister Knott were with us, Bro. Knott giving us a most thoughtful and original Foreign Missionary address. Fine school in the afternoon, and crowded meeting at night; Bro. Allen speaking on "Moral Maniacs." On Monday, July 6, we hold a *bon voyage* meeting to Bro. and Sister Allen. A splendid programme has been arranged and we expect a great meeting. All are invited to come.

**HAWTHORN.**—Last Tuesday evening the junior scholars were entertained at tea in the lecture hall. Some enjoyable games followed. The senior scholars assembled later with the teachers in a social. Opportunity was taken to present Bro. A. Tucker, the Bible School secretary, with a hot water kettle on the occasion of his recent marriage. Bro. Warburton, our choir conductor, who is training the scholars for a service of song, was made a presentation, and Mrs. Warburton also. The meetings were good yesterday.—A. C. Rankine.

**BOORT.**—Good meetings here all day, and interest is well maintained. A Dorcas Society has been formed by the sisters, with Sister Mrs. Haslett as president. As Bro. Oldfield will spend his mid-winter vacation at his home in Mosman, N.S.W., arrangements have been made with C. Young, who has been preaching at Abbotsford, to be with us for three Sundays and deliver the message.—S.G.L., June 14.

**MALVERN.**—Meetings still good. We were pleased to have with us yesterday Bro. and Sister Holloway, from Moreland, and Sister Dimond, from Lygon-st. All church auxiliaries are in a healthy condition, and L. McCallum faithfully proclaims the gospel.—C.K.M.

**NORTHCOTE.**—Last Lord's day, June 8, we celebrated our Bible School anniversary with special services and overflowing gatherings. Bro. Day gave a special address to children on "Matches." At the gospel meeting our building proved far too small. The demonstration on Monday was a grand success. A feature of our anniversary was the singing of the children under the leadership of J. E. Austin. To-day, the 14th, we had the pleasure of a visit from Miss Tilley, who spoke to the children.—R.C.

**BAYSWATER.**—We are having good times in this district. The gospel meetings are being well attended, and a good spirit exists between the different churches. June 10, the chapel was crowded, it being the Bible School's annual social. The scholars rendered various items, Bro. Sivyver and Bro. Anderson gave addresses, and at the conclusion of the programme the sisters provided us with refreshments.—J. Clark, June 15.

**FITZROY.**—Yesterday 21 of our members turned out to a 7.30 a.m. prayer meeting. At 10 o'clock the Collingwood Baptist J.C.E. visited our Juniors, when we had a packed meeting. At the breaking of bread we had a record attendance of members. Visitors were Sisters M. Smith and D. Crellin, from Williamstown. Glad to welcome Bro. Burns back again, after an absence of five months through very serious illness. Fine service in the evening, when W. M. Cartwright spoke to men on "Fools and their Follies." 150 men present. Bible School exhibition will be held on June 30 and July 2. Our mission commences on July 5. S. G. Griffith and Amos Sidwell will be the missionaries.—W.B., June 16.

**GEELONG.**—Exceptionally large meetings have been held the last two Sundays, when Gifford Gordon has been delivering a series of farewell addresses. We have only two more Sundays with him. A special church meeting was held last week, when Chas. Dawson was elected secretary. On Sunday evening last Mr. William List passed away. He was the sole surviving trustee of Trinity Free Church, the building we now occupy. To him we owe a debt of gratitude, for his many concessions to our cause here; without the aid of the building we occupy, the great strides we have made in this city would not have been possible. His desire was to see us placed securely before he passed away, and just recently a lease until 1925 was entered into. The deceased gentleman had reached the ripe age of 74.—E.B.

**ASCOT VALE.**—Anniversary services of the Bible School were held in the local Temperance Hall, June 7, afternoon and evening. Fine meetings on both occasions. At the former F. M. Ludbrook spoke to the scholars on "Puffing Billy." At the gospel meeting Bro. Kingsbury delivered an impressive address to the parents. This was attended by the largest audience we have had at our gospel services since the formation of the church in this district. A collection in aid of the Children's Hospital amounted to over £7. At both

meetings splendid singing was rendered by the teachers and scholars. Tuesday following the public demonstration was held in the same building. B. J. Kemp, supt., presided. An excellent programme was rendered by the children, interspersed with special singing. The prizes were distributed by the supt., and the secretary's (D. R. Moncur's) report spoke of the progress of the work and the need of more teachers. Since last report three have been received into fellowship by faith and obedience, and last Lord's day evening, after a powerful address by Bro. Kingsbury, three more made the good confession. The attendance at "The We Mean Business Bible Class" and at our mid-week services are keeping up well. The good work that is being done by our preacher is being felt throughout the Essendon district, and means in the near future the consideration of providing greater accommodation to assist him in the work he has so successfully carried on in our midst.—J.Y.P., June 16.

## Here and There

The address of John Clydesdale is now James-st., Lidcombe, N.S.W.

J. W. Marrows will succeed G. E. Chandler at Colac, Vic., on August 1.

J. E. Shipway takes the work in the Kyneton circuit, Vic., in succession to J. R. Combridge.

Correspondence for the church at Spring Grove, Nelson, N.Z., should now be sent to P. Boddington.

H. M. Clipstone closes his work in Shepparton-Cosgrove district, Vic., on June 26. He will take the work in Castlemaine from August 1.

P. J. Pond has received a very hearty welcome at both Erskineville and St. Peter's. His work is under the direction of the N.S.W. Home Missionary Committee.

At Enmore Bible School a "rally" for new scholars was inaugurated on June 7. So far 20 have been enrolled; primary 8, junior 8, intermediate 3, senior 1.

W. Budgen is now secretary of the church at Erskineville, N.S.W. His address is Burwood-road, Enfield. The treasurer is G. Nixon, 66 Swanston-st., Erskineville.

The Shepparton, Vic., church has sold the present chapel, with a view to securing a better site, and erecting a more modern building. This is a move in the right direction.

The article on "Woman's Work in the Church," appearing in our issue of June 4, was written by Miss Shields, of Launceston. It was credited by mistake to Miss A. E. Whitworth.

S. G. Griffith and Amos Sidwell commence a mission at the Fitzroy church on July 5. The assistance of visiting choirs will be greatly appreciated. "Calvary's Praises" will be used.

Bro. Gale visited Newcastle, N.S.W., on June 7, and preached for the Merewether church. A conference was held in reference to the work in the Newcastle district. It is hoped to open out from this centre.

J. R. Combridge closes his work in the Kyneton circuit, Vic., on June 26, and after a few days spent in the Meredith district will take up the work in the Horsham-Polkemmett circuit, starting there on July 12.

The usual monthly meeting at Cheltenham (Vic.) Benevolent Asylum will be held on Wednesday, June 24, and be undertaken by Lygon-st. sisters. Cabs at 1/- return will be waiting at Cheltenham station. All friends are invited.

Bro. S. Sprague, who lived in isolation for some years, died last August, and left a will instructing that after all his debts, etc., were paid, the balance of the proceeds of the sale of his goods should be handed to the Home Missionary Committee of the Churches of Christ in Victoria for missionary purposes. A few weeks ago £33/15/7 was received.



It is anticipated that Dr. Wm. E. Macklin, of Nankin, China, will reach Australia about the middle of July. Arrangements are not yet complete, but it is expected that he will spend about three weeks on arrival with the churches in New South Wales.

Federal Conference, Adelaide, Sept. 16 and 17. All notices of motion affecting an amendment of the constitution must be in my hands at least two clear months before the Conference assemblies. Bro. Reg. Enniss is appointed transit agent for Victoria.—A. C. Rankine, Sec.

Stone to be Erected over the Grave of Bro. Edward Lewis.—The list for this purpose will close on September 30, and any brethren desiring to contribute should remit to E. Tucker, Richmond, Nelson, N.Z., who is the treasurer of the fund. He will acknowledge receipt of any money sent to him.

In this issue of the "Christian" we give a photo of the Grote-st., Adelaide, choir. The original photo was taken so as to give a framed enlargement to Bro. Gard, to show the choir's appreciation of his twenty-six years' service in connection therewith, and the splendid work he has done as conductor and in other respects.

Bro. Geo. Manifold, of Brighton, Vic., will deliver his farewell messages to the church on Sunday next. He purposes leaving by the s.s. "Canberra" for Sydney on Wednesday, June 24, at 4 o'clock. He leaves the Commonwealth by the s.s. "Niagara" on June 29, for Vancouver, meeting Mrs. Manifold and their daughter in Auckland, N.Z.

J. Pittman has been appointed general hospital visitor for the Churches of Christ in Melbourne. He will also pay week-end visits to Pakenham, under the auspices of the Home Mission Committee. Brethren in the city and country are asked to co-operate with him in the hospital work by sending on the names of members entering the hospitals. His address is 15 Hornby-st., Windsor.

There was a large attendance at the quarterly meeting of church officers in Swanston-st. lecture hall on Monday night. Resolutions were carried supporting the idea of holding a whole day meeting for the deepening of spiritual life, and a church efficiency conference. J. J. Franklyn's effort was highly appreciated, and a resolution was unanimously carried asking for the publication of the address. A. P. Wilson was appointed essayist for next meeting.

C. R. Mitchell, one of our Australian boys, writes:—"I am coming home by the way of Europe, and I expect to spend some time in England with some old college friends. I may stay over in India and visit Bro. A. J. Saunders; then I shall be in Western Australia for a week or two. I am a little run down, for I have been pegging away for about nine years now, winter and summer, and I am anxious to get back to the Southland to rest a while. I obtained my B.A. from Euruka College, Illinois, H. G. Harvard's Alma Mater. I received my M.A. from the University of Missouri of the class 1913, and I am two out of three years finished on my B.D. degree here. You might state in the 'Christian' that I am coming back home, and that any mail addressed to me at the Austral will find me when I arrive."

F. M. Rains, writing to A. C. Rankine, says:—"I was much pleased to have your letter of March 16 announcing that Dr. Macklin had decided to visit you. I am sure his presence will be a great inspiration to the churches. I congratulate you. And I am confident that his presence at the Federal Conference will be of very greatest value. It was very kind of you to have them come to Australia as your guests. They really need the change. He has gone through many testing days during the revolution in China, and he has contributed much in helping to solve many problems. I trust his presence in your midst will prove a rich benediction to the churches, and will be a source of recuperation and great help to him and his good wife. They have endured hardness as good soldiers of Jesus Christ. If their little boy can be with them, it will be all the better for the comfort of both."

Correspondence for the church at Geelong, Vic., should in future be addressed to C. Dawson, Sec., Gheringhap-st.

We regret to hear that Bro. Len Gole, of the Brisbane church, has been obliged through ill-health to give up some of his activity in church work. As a token of esteem the Brisbane church presented him with a gold albert and address, the following being an extract from the latter:—"We assure you that your consistency of interest in the welfare of the church and in Christian work generally, has been a source of encouragement to us, and your faithfulness to duty in Home Mission and Foreign Mission work, we feel confident, has been appreciated by the whole brotherhood throughout this State. As a token of our affection and good wishes we ask you to accept the accompanying gold albert, and we earnestly pray that the good fellowship hitherto existing between you and us will continue unto the end. May the grace, peace, and love of our Lord Jesus Christ abide with you and yours always."

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## COMING EVENTS.

JULY 2.—Prahara Chapel, High-st. Great welcome meeting to Gifford Gordon. Leading speakers; musical items. All invited.

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

JULY 6.—Monday evening, July 6, at 8 o'clock, Swanston-st. Church. Public meeting to say goodbye to Bro. W. H. Allen and welcome J. J. Franklyn. Representative speakers. Choir selections. All welcome.

## UNITED MISSIONARY DEMONSTRATIONS.

North Fitzroy Church of Christ, June 24 (Wednesday). Speakers, Mr. Horace Kingsbury, Miss Tilley, and others. Churches co-operating, North Fitzroy, Fitzroy Tabernacle and Northcote. Missionary dialogue in costume.

Wednesday, June 24.—United Missionary Demonstration at Brunswick Church of Christ. Churches co-operating, Brunswick, Preston, and Moreland. Speaker, Mr. Griffith.

Thursday, June 25.—Missionary Demonstration at Lygon-st. chapel. Speakers, Miss Tilley of India, Mr. More, Mr. Rankine. Missionary Dialogue in costume, etc.

June 25, Thursday.—Missionary Demonstration at Footscray. Speakers, Mr. Mudford, Mr. Enniss, Mr. More. Williamstown church co-operating.

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## IN MEMORIAM.

ANDREWS.—In loving memory of my dear husband, John Arthur, also loving father of Essie, Jean, Jackie, and Henry, who passed away on June 14, 1913, aged 31 years.

—Inserted by his loving wife, Esther Andrews, 389 Napier-st., Fitzroy.

BAGLEY.—In affectionate remembrance of our precious mother, who passed away June 22, 1906.

"Where bide they all?"

Dear friends of yesterday, last year, and long ago,  
Who walked with us when life was all aglow  
And rainbows spanned the gloom.

Not far away we know—

They're only gone we trow,

Into the next room."

—Inserted by her loving family.

STREADER.—In loving memory of my dear husband, and our dear father, who was suddenly called home on June 21, 1912.

"One by one, earth's ties are broken,

And we see our love decay,

And the hopes so fondly cherished

Brighten but to fade away;

One by one our hopes grow brighter,

As we near the shining shore,

For we know across the river

Wait our loved ones gone before."

—Inserted by his loving wife and family.

STREADER.—In loving memory of our dear Dad, who was called home June 21, 1912.

We'll meet again in the morning,

In the dawn of a fairer day,

When the night of watching and waiting

With its darkness has passed away;

Where no shadows veil the sunshine

Over there in the heavenly land,

And the crystal waves of the river

Ever flow o'er the golden sand.

—Inserted by his loving son and daughter, Mr. and Mrs. Horsley, Geelong.

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

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Daily Readings.

I come quickly. Rev. 22: 12-21.

This same Jesus. Acts 1: 9-12; 3: 19-21.

The rapture of the saints. 1 Thess. 4: 13-5: 11.

Not slack concerning his promise. 2 Peter 3: 1-14.

The purifying power of the hope. Titus 2: 11-14;  
1 John 3: 1-3.

Looking for him. 2 Tim. 4: 6-8; Heb. 9: 24-28.

Topic—He shall come to judge the quick and  
the dead. Matt. 24: 42; 25: 13; 2 Tim. 4: 1.

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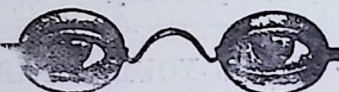
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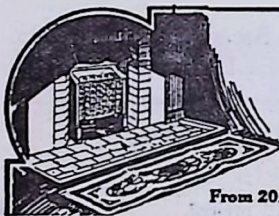
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