

The Australian CHRISTIAN

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Every Christian is a preacher. "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."



When the Lord's table was spread last, did you go out, though you are trusting in Christ, and refuse to preach his death?

EVERY CHRISTIAN A PREACHER.

The restoration of the Lord's Supper to the place it occupied in the early church is an essential part of the programme of the churches represented by this journal. It is insisted that nothing else than its weekly observance will meet the case. But while this is so, and, perhaps, because of it, it is necessary that its more spiritual aspects should be very often also insisted upon. In furtherance of this idea, therefore, we publish the following from the pen of Dr. A. C. Dixon, of Spurgeon's Tabernacle, in which he gives an exposition of 1 Cor. 11: 26:—

As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

The Greek verb here translated "show" is translated "preach" in almost every other place, and the correct rendering is undoubtedly: "Ye do preach (or proclaim) the Lord's death." As often as you observe the Lord's Supper you preach, because you preach through this ordinance, so that the ordinance in itself is, in a sense, a preacher. It preaches only one subject, like Paul "knowing nothing but Christ and him crucified." The mission of the preacher, you will observe, is limited to time, "till he come." There will be no Lord's Supper, as we have it now, during the Millennium; but until the Lord comes in glory, this ordinance is

To preach his death.

1. *The Sermon.*—"Ye do preach the Lord's death." Not the death of a victim, but the Lord's death. You may call Jesus, "Saviour," in a limited sense; but until you crown him Lord, you are not saved.

The malefactors crucified on either side of Christ, at first refused to call him Lord; they regarded him as a victim like themselves, and cast reproaches in his teeth. But by-and-bye, the attitude of one of the men changed; he began to see that the One hanging between the two was more than a victim, and that he was dying as a King;

and he said: "Lord, remember me when thou comest into thy kingdom." Jesus was dying, not because he *must*, but because he *would*. He could take up his life, and he could lay it down.

This sermon is upon the Lord's death. The fellowship idea can be over-magnified, and there are other ways in which we can have fellowship one with another. The one point to be remembered is the Lord's death, and, if you are discerning that, you will not partake unworthily. Let this ordinance of the broken bread and the cup just reveal what you yourself are in the light of Calvary, your sin in the light of the Cross, your selfishness in the light of that Spirit which gave up heaven in its best to take up earth in its worst, in order that lost men and women could be saved.

2. *The Preacher.*—Every Christian is a preacher. "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." When the Lord's table is spread you preach:—

(1) The Lord's death for our justification. Look at that man walking on spikes towards some sacred place in India. Look at that other baking between two fires. Look at another holding up his hand month after month and year after year until the arm becomes emaciated. His heart is yearning for forgiveness. There is a sense of guilt in his soul, and he thinks that, by his own suffering, he can make some

Atonement for guilt.

We can tell that man that Jesus Christ on the cross bore his guilt. There is no need of scorching fire or spikes in the shoes; there is no need to crawl for miles towards some sacred place; for Jesus Christ bore his guilt. Believe that, and you are justified. Forgiven, yes, but something more than that; a man might be forgiven and still remain criminal; but there is something in the blood of Christ that not only removes the penalty of sin, but removes the guilt.

(2) The Lord's death for sanctification.

"Jesus, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13: 12). The primary meaning of that word "sanctify" is "to set apart for holy uses." The High Priest went into the Temple at the dedication and touched every vessel with blood; and every vessel that had the touch of the blood belonged to the sanctuary; it was for God's use and his use alone. Have you felt the touch of the blood; are you justified before God, and now

Set apart for God?

"Saved by the blood" means that you are set apart by the blood for the use of the temple, and the whole world is the temple.

(3) The Lord's death for cleansing. "The blood of Jesus Christ, his Son, cleanseth us from all sin" (1 John 1: 7). The sense of guilt is painful, but I have thought that to a sensitive nature the sense of pollution and defilement which sin brings is more painful still. This ordinance preaches that the blood of Jesus Christ cleanses the conscience, cleanses the imagination, cleanses every part of the body and the soul.

(4) The Lord's death for edification. "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." The Lord's Supper preaches the death of Christ for building up, for strengthening, for satisfying the soul, for developing character, for making us Christ-like in every feature of our being. Some of the people at Corinth thought they must eat for the body, they must satisfy their hunger and thirst, and as a result they made a meal of the Lord's Supper. Paul therefore rebukes them for it, and tells them that the Lord's death is not to satisfy the cravings of their body for food. It is food and drink for the soul. As you see the breaking of the bread and the pouring of the wine you take in the truth which

Satisfies and builds up the soul.

If you are feeding nothing but your body, you are satisfying the lower element of

your nature and leaving the very best part of you to starve.

"As often as ye eat this bread and drink this cup, ye do preach the Lord's death" for edification: and whenever you see that broken bread and look at the contents of the cup, you think of what Christ did for you, and so your soul is fed.

(5) The Lord's death for liberty and fellowship. "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (1 Cor. 10: 16). As we thank God for its contents in this deep spiritual sense, is it not the communion of the blood of Christ? If you have a participation in the merits of the blood, you are linked with Christ by ties that are tender but strong.

Some of you, it may be, have a fellowship with the acts of Christ. You read the Sermon on the Mount with profit; you look into the parables and admire them, and they can give you instruction; but you do not know what deep soul-satisfaction is until you have been out to Calvary and learned to be in fellowship with the blood of Christ.

You can be in fellowship with Bacon and Shakespeare and you can learn many things from them which will help. But the sense in which you come into fellowship with Christ is different from fellowship with them; it is unlike any other fellowship in the world. "The cup of blessing which we bless" links us with Christ in his atoning blood in a way in which no other friendship can possibly link us.

(6) The Lord's death as a covenant. "This cup is the new covenant in my blood." In this connection we should remember the custom of the age. When two men decided to be friends, a vein was cut and the blood of the two mingled; and from that day all that each had belonged to the other. When we have become partakers of the blood of Christ we become so linked with him that all he has is ours, and all that we have is his.

(7) The Lord's death for safety. When the blood is sprinkled on the door-post, the angel passes by. All that he asks is what is on the door-post and the lintel. He does not ask the condition of the person on the inside. If the blood is on the door-post, everybody on the inside is safe.

Have you been in the habit of proclaiming the Lord's death *only* through the symbol of the broken bread and the cup? When the Lord's table was spread last, did you go out, though you are trusting in Christ, and refuse to preach his death? It is necessary that we not only preach it in the ordinance, but as we go out in the world we are to carry this message to those who are without Christ: for has he not said: "Go ye into all the world and preach the gospel to every creature"?

One evening, as I listened to the testimony of foreign missionaries who were leaving to go into the darkness of Central Africa, I thought I caught the secret of their giving up home and country and their going where there were dangers and sickness and perhaps death, that they might carry the gospel to the people there. They drank of

The spirit of Calvary,

and because Christ died for them they wanted to pass on to others the story of salvation.

Is that your attitude? Are you preaching the Lord's death only at the Lord's Supper, or are you telling your neighbor the good news?

When Elizabeth and the Earl of Essex were friends, the Queen gave to the earl a ring and said to him: "If ever you get into trouble, send me that ring and I will use the power of my throne to protect you." The time of trouble came; the Earl of Essex was arrested and sent to the Tower. The sentence of death being passed upon him, the Queen expected a messenger to come with the ring; but he never came. The Earl was taken to the block and beheaded. Some time afterwards, a duchess was lying on her death-bed, and she requested Queen Elizabeth to come to her room. When the Queen arrived she said to her: "I have a confession to make. I received a ring from the Earl of Essex to give to you, and I kept it back; I hope you will forgive me before I die." History tells us that Queen Elizabeth took her by the shoulders, and shaking her, said: "God may forgive you, but I never will."

God has sent the ring of pardon and salvation to the millions in this great city who are unsaved, and to the millions in foreign lands who have never heard the gospel. Are you keeping it back? Are you going to hold it until the day of doom shall come? If so, you will perhaps find your conscience, in the future, will treat you worse than Elizabeth treated the duchess. God has given this salvation to take to others. Let us pass it on.

Editorial Notes

Dean Stephen on Union.

At the anniversary of the Church Missionary Association in Melbourne last week Dean Stephen dealt lengthily with the question of Christian union. It is very significant that but few can now be found to advocate the existing denominationalism. At one time the religious people who repudiate all unscriptural appellations stood virtually alone in their plea for the union of believers, but now its desirability is almost universally recognised. Dean Stephen represented more than the evangelical party of the Church of England when he affirmed that the conversion of the world "will never be possible unless the conditions of our church life are entirely altered. A divided church can never convert the world." He well stated that "a church which was meant to express Christ to the world by its life, thought and feeling, could never do that if divided," and he very reasonably contended that "it was absurd and sinful to perpetuate the controversy of the home church among these new churches." But the divisions ex-

ist, and the practical problem is how to overcome them. We agree with the worthy Dean that the expedient of the delimitation of spheres of work in opening up new country does not meet the situation. His supposition of an arrangement in the early days of settlement in Australia by which the Anglicans would be confined to Victoria and the Methodists to Tasmania, and the difficulties arising therefrom by this time showed the absurdity of such an agreement, and his natural conclusion was that "delimitation really makes things worse instead of better." The idea of a federation of churches was not favorably entertained. "A federation of churches could never realise the prayer of Christ that they all might be one. The only ultimate object at which the churches should aim must be union and not federation."

No Practical Suggestions.

The speaker referred to in the previous note was clear enough in his utterance concerning the evils of disunion and the inefficiency of such expedients as delimitation of boundaries and church federation, but we have failed to gather from the newspaper report that he had any other definite plan to propose. He emphasised the value of prayer, and here we agree with him. If "prayer is the soul's sincere desire, unuttered or expressed," we cannot imagine the union of the people of God without it. His contention, too, that it is "the duty of all intelligent persons to sympathetically study the position of those who hold different views to their own," must commend itself to our readers. Without such sympathetic study and a fraternal exchange of thought, there cannot be much hope of attaining the clear understanding so necessary to the realisation and enjoyment of union. But the Dean presented no platform upon which Christians could intelligently and Scripturally unite. And something more than merely organic union is surely to be desired. The Anglican Church is united as an organisation, but there is more real discord between the High and Low parties, or the ritualistic and evangelical sections, of that body than between, say, the Low Church and the Methodists. The union enjoined by the apostles, the being perfected together in one mind and one judgment, is very different from that of either Romanism or Episcopalianism. It is to be regretted that the speaker had no suggestion to make concerning the terms on which Christians could heartily unite. It is surely time to come down from glittering generalities to definite particulars.

The Better Way.

The remarkable and depressing fact is that while there is a general desire for union, and while leaders of various denominations are so freely expressing their cordial sympathy with the movement, and in some directions are making proposals with a view to its consummation by mutual concessions, so few appear to realise that the basis of union may be found in the Word of God.

It would, indeed, be strange if it were otherwise. We should reasonably expect that as the Scriptures contain such explicit directions concerning the way of salvation, they would not be deficient in instruction regarding the union of the saved. If they are "profitable for doctrine, reproof, correction and instruction in *righteousness*" they will surely teach the *right* way to unite. Paul, foreseeing the time when divisions would be introduced and "perverse men should arise drawing away disciples after them," commended the elders "to God and to the word of his grace which was able to build them up." Here alone the antidote to sectarianism is to be found, and when divided believers are prepared to unitedly pray to God and unitedly consult "the word of his grace" to find a basis of union, it will not be long before it is discovered. The remedy for sectarianism, as well as for other evils, is to be found in a return to the simple clear teaching of Christ and the apostles. "Back to Christ; Back to the New Testament" must be the slogan of the advocates of union. It is certain that the church was united at the first, while being guided by the teaching of the apostles. To follow that teaching to-day and to abandon everything out of harmony therewith, must necessarily restore the lost unity. Sectarian names, creeds, and usages being unknown in the New Testament would cease to exist. The disciples of Christ would wear no name but his, and there would again be but the "one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father of all." We know and can recognise no other ground of union. The full adoption of the New Testament platform would rule out popes, cardinals, archbishops, archdeacons and all the long list of right reverends and wrong reverends whose very titles are unknown in its pages. All forms of church government not taught there would at once be eliminated. Rites and ceremonies of which the New Testament knows nothing would be unknown by the restored New Testament church. It is an incontrovertible fact that professing Christians to-day are generally agreed about what the Book says but differ among themselves over what is not so much as mentioned in it. Such things as humanly compiled creeds and confessions, party names, infant baptism, and forms of church polity on which the Bible is silent, constitute the bones of contention over which our forefathers fought and for which so many still wrangle. When we are all prepared to practically endorse Chillingworth's great pronouncement that "The Bible and the Bible alone is the religion of Protestants," we shall let "the Bible alone" settle our differences by the simple method of excluding everything as a test of fellowship which is not expressly contained therein. A return to primitive Christianity is the only practical solution of the denominational problem.

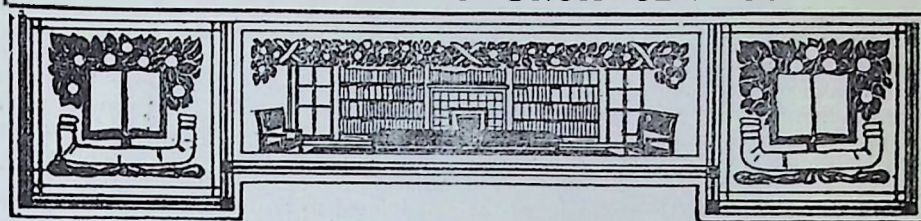
THE TEACHER'S BIBLE

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EFFICIENCY IN CHURCH SERVICE.



Read by R. G. Cameron at Mildura District Conference.

One of the features of the age in which we live is the almost universal demand for efficiency in the services which men render in various directions to their fellows. In the world of trade and commerce, in the industrial sphere, in the realm of the learned professions, in the army and navy, everywhere, in almost every department of life, the call is for efficiency, greater efficiency, and still greater efficiency.

For be it remembered in this matter of efficiency there is no standing still. Efficiency means progress. Efficiency is a railroad upon which there is no terminal station. No man, whatever may be his attainments, can claim that he has reached the highest possible degree of efficiency, for the efficient man of to-day may be the inefficient of to-morrow. The ideal of efficiency to-day may fall far short of the ideal of next year. There is no ultimate pinnacle to the mountain of efficiency beyond which it may be said, there is no higher altitude, no final goal where a halt may be called. The cry is ever, "Onward and upward." This is the spirit of the twentieth century, and the man who desires success and would win it, whatever may be his calling, must be in tune with the spirit of the age. There is no room in the world to-day for the inefficient. There is small room even for the "decent duffer"; for the efficient man the wide spaces are open.

But our purpose is not to discuss the question of efficiency as it relates to the world's work, but rather as it relates to the work of the church. But because the church, while not of the world, is in the world, and because of this spirit of progress—of up-to-dateness which characterises and is so apparent in this age, there comes an insistent and imperative demand for greater efficiency in the work which the church has been called to do for God and humanity. The church must heed the demand. It cannot afford to ignore it. It cannot afford to lag behind in the race. It must see to it that its work is done, and as well done, as is the work of the world. It must do its work in harmony with the progressive spirit of the age.

Now it might be well at this stage to get a clear definition of what the work of the church is. I am not going to be diverted from the main purpose of this paper into a discussion of the various directions in which the work of the church lies, but briefly, and in concise terms, I define the work of the church as being of a twofold nature:—1. To preach the gospel. 2. To edify itself. Other

definitions might be given, and would be equally true with this one, but this will suffice for our present purpose.

Now going back to the statement just made, that the church must do its work in harmony with the progressive spirit of the age, I wish to say, in order to avoid misapprehension, that the efficiency for which I plead does not involve any violation of principle, nor the setting aside of divine appointments, nor the modification of divine truth. The gospel is of divine origin, and neither man nor angel has any authority to change or modify it, even in so far as the dotting of an i, or crossing of a t. The ordinances are of divine appointment, and must stand until revoked by him who gave them. The whole body of Christian truth was given by divine inspiration, and must be accepted without question, and proclaimed without reserve, as expressing the mind of the Master. These are things upon which no man may dare to lay sacrilegious hands. This is a sphere in which we can effect no improvements. To attempt to improve upon the works of God is to progress backwards. Every such attempt that man has made (and he has made many) has resulted in stagnation, retrogression and death.

In what directions, then, are we to seek for higher efficiency? I would say in two directions: 1. As regards the methods of doing the work. 2. As regards the workers employed in the doing of it. *Methods* and *Men*. Here we have the two principal elements in service, and the two are interdependent. Each is the complement of the other. Given right methods, and right men, and efficiency in all the services rendered in the church and for the church will be assured. But you must have both these. Your methods may be right, but if you have the wrong men, you will not get efficient service; and on the other hand the best of men will fall short of the highest degree of efficiency and may fail utterly if their methods are defective.

Now I cannot stay to discuss at length this subject of methods of work. Methods are too various, and cover too wide a field to enable me to do this within the limits to which this paper must be confined. I will therefore content myself with saying that our methods should be:—1. Such as would be suggested and approved by sanctified common sense. No method should be adopted merely because it is new or because it is, or is likely to become, popular, but because of the possibilities of success that lie within it. 2. In harmony with the character of our

work. The work of the church is the most dignified and honorable to which we can be called. It is the Lord's work. 3. They should be adapted to the times, and the people among whom we work, and their varying conditions and circumstances. Having regard to these guiding principles, our methods may vary according to our judgment and predilection, and as experience may dictate.

But now as to men. Here, as in all the enterprises of life, it is the human factor that counts for most. Methods as we have seen are important, but after all they are only the tools, the implements, in the hands of the workman. A good workman may make a fairly good job with indifferent tools, but a poor workman will never make a good job even with the best of tools. There is a wise and divine philosophy in Paul's injunction to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." That text has always had, and properly so, a special application to preachers of the gospel, and teachers in the church; but I beg leave to say that it applies also to workers in every department of Christian service. It applies with equal force to the elders who are charged with the oversight of the spiritual interests of the congregation; to the deacons whose duty it is to look after its temporal affairs; to the brethren who preside at the Lord's table; to the secretary who is the chief executive officer of the church; to the brethren who read the Scripture; to the Bible School teacher—to all, in fact, who in any capacity whatsoever are called upon or who assume to serve the church. What is needed, what the exigencies of the work demand, what the spirit of the times calls for, is in respect of all these services an all-round, high degree of efficiency.

And yet—I say it with, I think, a full appreciation of my own limitations and defects, and in no spirit of carping criticism—it is just at this point that there is a manifest and lamentable failure on the part of many who essay to render service in the church; and candor compels me to say, after an experience extending over many years, that this applies in a particular degree to country congregations; and I am afraid that perfect honesty debars me from saying that the churches represented in this Conference are an exception.

Brethren, we are here to seek by conference, by consultation, by discussion, to discover if we can, how, and in what way, we can more effectively do the work to which as disciples of the Christ we have been called. Nothing, therefore, will be gained by ignoring facts; and it is an undeniable fact that much of the service rendered in the church and for the church falls far short of that degree of efficiency that is due to the work itself, and the Master whom we serve. Sometimes, this results from the fact that brethren, animated by a laudable desire to serve the church, but failing to realise their own limitations, attempt work for which they have few qualifications. Sometimes, too, owing to defective organisation and careful oversight, brethren are injudiciously

pressed into service for which they are not fitted. I venture to say that one of the functions of the eldership is to see that neither of these mistakes is made; that no brother, in an excess of zeal, shall be permitted to inflict himself upon the congregation in well meant, but obviously inefficient attempts to do work for which he is unfitted either by nature or by attainments, or that on the other hand, brethren should be appointed to do important work until they have given evidence of some fitness for it.

The most prolific cause of inefficient service is the failure of brethren to make any effort at adequate preparation for the work assigned them. That they have not prepared in any way is too manifest by the perfunctory, slipshod way in which the work is done. Thus we have brethren who preside at the Lord's table turning with unfailing regularity to 1 Cor. 11, as though there were no other passage in the book that could with propriety be read or quoted in connection with the supper, and the heavens would fall if it were not! And other brethren standing up to read the Scriptures (one of the most important exercises in the service) and doing it in a way that plainly indicates almost complete unfamiliarity with the passage read, with the result that instead of the church being edified, the brethren experience rather a feeling of shame, especially if strangers are present, that a workman so inefficient should be charged with a duty so important. And yet, a little careful preparation, such as the reading of the passage a few times in private, and a study of it with a view to an effective rendering, would make all the difference between an agreeable and edifying success and a discreditable failure.

It may be said that these are small matters, that only those who are disposed to be hypercritical would notice. My reply to that is that no service for the church is a matter of small importance, and it is just the attention to small matters—details if you will—that makes for the success or failure of our meetings. I have known many a morning worship meeting utterly spoiled through the blundering carelessness or stupidity of brethren who were charged with the minor duties of the occasion.

I am no advocate for a one-man ministry, but better a thousand times a one-man ministry than an all-men ministry without regard to the qualifications of the individual. If there be only one man in the congregation qualified to render the service required to the edifying of the body, then let the one man do it, and the rest keep silent. But let every brother who essays to do any work in the church recognise that there is laid upon him a sacred obligation to seek by the fullest preparation within his power to render the particular service to which he is called in the most efficient manner possible. Let us all "study" (let me emphasise that word), "study to show ourselves approved unto God, workmen that needeth not to be ashamed." For the rest, let the officers of the church exercise a firm, wise though kindly discretion as to the appointment of brethren for the various services of the church; and

instead of leaving (as is too often the case) the arrangement of the plan of speakers, presidents and readers to the unaided judgment of the church secretary, take upon themselves—as is fitting—the responsibility of seeing that only those are appointed to serve who are qualified to do so to the edification of the church. "Let all things be done unto edifying," says the apostle, and that is the great desideratum.

Thus by the judicious elimination of the unfit—the inefficient—and by careful and earnest preparation and study on the part of those who by nature and attainments have some degree of fitness to render service for the Master, we shall attain to a much higher plane of efficiency in church work, with the happy results that the work will be more effective, the church will be built up, and God's great name glorified.

Some Necessary Repairs to Our Movement.

By Jos. J. Franklyn.

Outline of an Address delivered at the Quarterly Meeting of Office-bearers, Melbourne.

At the outset it may be well to define what we understand by "our movement." It is the body of people known throughout the world as the "Church of Christ," one of many awakenings and efforts within the body of Christ. It is essentially a restoration movement. It was born 100 years ago as the result of the earnest convictions of good men in different parts of the world, regarding the need of a return to the sole authority of the New Testament in matters affecting the language and life of Christianity. "Back to the Bible" was the rallying cry of this "religious movement," and we have yet to learn that the pioneers were mistaken in their purpose and plans. It has never been claimed for "this movement" that it comprehended the entire Church of Christ, nor that it possessed the germ of infallibility, or a sole agency in truth. It has been the voice of one crying—to the Christian world—to renounce party names and standards, and observe the oneness enjoyed by the disciples of Christ for the first three centuries of the Christian era; and we have every reason to believe that in a measure the voice has been heard. When "our movement" has accomplished the work for which it was intended, we shall cease to be, as a separate religious entity; for then in verity there will be "one fold and one shepherd." Till then, let us lovingly and earnestly continue the work assigned us. Now, as "a movement" is a thing with a "move in it," it is only reasonable to expect that all human attempts in the way of reformation will be marred by human limitations. "Our movement" is no exception. After many years of careful observation, I venture to suggest that "our movement" has got a little "damaged," and in need of immediate attention. It is my purpose to refer to the "rents in the wall of our Jerusalem," with the earnest hope that the "needed repairs" will be speedily effected.

Repair No. 1.—A more reverential spirit and attitude in the church buildings.

We rejoice to know that many of our congregations have consistently observed a right atmosphere, and it is always pleasurable and profitable to worship with them; but on the other hand we have been frequently grieved at the apparent lack of reverence shown. We have swung from the idea of consecrated bricks and mortar to the other extreme, that our buildings have no more meaning than a concert hall. Our young people have been evilly affected by this notion, learned by tradition from their fathers. Hence, too, often services have been spoiled by the noisy chatter and laughter of those assembling for worship, and the groups of unattended children whose behaviour is often very annoying to those conducting the services. For be it remembered we believe "neither in ritualism nor rowdiness." I am of the opinion that the seeming absence of a reverential spirit is due to imperfect teaching, and the non-enforcement of good order by our church officials. "Evil is wrought by want of thought as well as by want of heart."

Some Suggestions:

1. There is great need for more teaching in our homes and Bible Schools on the subject of reverence for sacred things, names and assemblies. Let us begin in the kindergarten department, then in a few years this weakness will wholly disappear.

2. Let our officials encourage the old system of the "family seat." We need the children at our services, but they should be under the control of parents or guardians.

3. In those churches where there are a number of children grouped and unattended, let the deacons, or some of the workers, sit amongst them. This would work wonders; just try it.

4. It would be a good idea if the church membership would refrain from unwise criticism of church officials and business before young people. This sort of thing tends to lessen their respect and reverence for the ministry and work of the church.

Repair No. 2.—The restoration of prayer to its place in the programme of the New Testament church.

We have every reason to believe that "our movement" was born in the sphere of prayer, like all other "great movements" associated with the universal Church of Christ; but is there ground for fear that we are gradually but surely drifting into a self-satisfied condition of prayerlessness? The church may grow larger and wealthier, its ministry may be cultured and capable, its language may be quite orthodox, and its work seemingly successful; but if the prayer life be missing "our movement" is doomed to ultimate death and removal. Our greatest need is not money and men, but a simple faith in God, that will cause the church, like the men of God in other days, to "give themselves to prayer and the ministry of the Word." Christ and the apostles pointed the way to the powerful and prevailing life and church. *They prayed.* All the heroes of the cross, the "Gibraltars" in the sea of reformation, were mighty in



Laying the Foundation of New Kindergarten Room, Church of Christ, Croydon, S.A., May 30.

prayer. The way to get men to God is to first bring the church to prayer. Let God come back into his business.

Suggestions:

1. We can afford to forget the club life of the church for a while, and organise a "prayer circle" in every church. Link up the spiritually-minded for definite, collective, and daily prayer.

2. We need more teaching on the elements of prevailing prayer; do we possess them?—the holy, unselfish life, a passion to win men for Christ, the spirit that waits upon God. Time spent in prayer is well spent, both for ourselves, and those we seek to win for Christ.

3. When we are taught "how to pray," we will not "kill the prayer meeting" by long, wearisome, disjointed things, called "prayers," but briefly and earnestly ask God for one or two needed blessings, and leave something for other brethren to pray for. This also applies to the prayers of the church in the morning worship. If the practice of calling for the "prayers" is dying out, the long-winded, inconsiderate prayers are responsible. Let us teach the wisdom of prayerfulness in private, and in the assembly. I would earnestly recommend all the brethren to read the book entitled "Power through Prayer," by E. M. Bounds. It is just what "our movement" needs at this moment.

To be Continued.

College of the Bible.

The following students secured 85 per cent. or over as the first term's grade:

Old Testament.—A. Garnett (95); Miss V. Blake, D. A. Cockroft, and W. F. Nankivell (94, equal); L. E. Verco (93); F. C. Morton and A. J. Ingham (92, equal); A. J. Wedd, H. G. Henderson, W. R. Hibburt (91, equal); Miss George, H. R. Coventry (90); G. H. Oldfield, A. C. Crisp and H. W. Drake (89, equal); C. Young (87); C. R. Brough and Miss L. Redman (86, equal).

Missions and Comparative Religion.—A. J. Ingham and F. C. Morton (97, equal); A. Garnett and L. E. Verco (96, equal); Miss Redman and G. H. Oldfield (95, equal); J. Clark, J. Webb, and A. J. Wedd (94, equal); Miss Blake and W. R. Hibburt (93, equal); C. R. Brough (92); H. R. Coventry, A. C. Crisp and H. G. Henderson (91,

equal); Miss George and W. F. Nankivell (90, equal); H. Drake (88); R. Graham and C. Young (87); F. Hollams (86); J. D. Nankivell (85).

Hermeneutics.—R. Arnott (93); H. Clark, W. H. Hinrichsen and F. E. J. Smith (92, equal); A. J. Wedd (91); L. Anderson (89); W. E. Reeve (86).

Apologetics.—H. Clark (95); Miss Blake and F. E. J. Smith (94, equal); Miss George (92); A. J. Wedd (91); L. Anderson (90); W. H. Hinrichsen (89); R. Arnott and W. E. Reeve (88, equal); D. A. Cockroft (87); P. Aurisch (86).

New Testament.—W. F. Nankivell (90); Miss Blake (89½); A. Garnett, A. J. Ingham and G. H. Oldfield (88, equal); A. Crisp (87); J. Clark, S. B. Hibbard, H. G. Henderson and L. E. Verco (85, equal).

Church History and Christian Doctrine.—W. F. Nankivell (88); G. H. Oldfield (87).

Logic.—F. E. J. Smith (88).

Psychology.—None.

Arithmetic.—S. Curtis, H. Patterson and B. Wendorf (92, equal).

Algebra.—S. Curtis and F. J. Sivyver (99, equal); H. Patterson (96); B. W. Wendorf (95); E. Sherar (86).

Geometry.—H. Patterson (100); D. Wakeley (87); S. Curtis and B. Wendorf (86).

History (Senior).—J. Whelan (93); H. Patterson (90).

History (Junior).—None.

Greek.—Miss George (92).

Latin (Junior).—None.

Latin (Prep.).—S. Curtis (94).

Roman History.—A. Garnett (100); J. D. Nankivell (97); J. E. Webb and A. J. Wedd (94½, equal); A. Crisp (94); A. J. Ingham (89); S. B. Hibbard (88½); J. Clark (87); L. E. Verco 85½; H. Drake and W. R. Hibburt (85).

English I.—A. J. Ingham (93); H. Drake (86).
English II.—Miss Blake (92½); Miss George (86½).

English III.—A. Garnett and F. J. Sivyver (87½, equal); J. Whelan (86).

Elocution I.—F. Hollams, J. Nankivell and S. B. Hibbard (100, equal); K. Bowen and B. Wendorf (99, equal); R. Graham, H. Drake and L. E. Verco (98, equal); A. J. Ingham and S. Smith (89, equal); S. Curtis (86).

Elocution II.—J. Coward and J. Webb (100, equal); A. Crisp and A. Garnett (99, equal); W. H. Hinrichsen, W. F. Nankivell and G. H. Oldfield (98, equal); W. R. Hibburt (97); F. C. Morton, H. Patterson and L. McCallum (96, equal); D. A. Cockroft, J. Clark and H. Clark (93, equal); W. Wakefield and C. Young (85, equal).

—A. R. MAIN.

Our very progress, which is our peculiar glory, consists in at once losing and learning the past, in gaining fresh stations from which to take a wiser retrospect and become more deeply aware of the treasures we have used.—J. Martineau.

Correspondence.

RELIGIOUS INSTRUCTION IN SCHOOLS.

The assertion in Bro. Bull's letter in the "Australian Christian" of May 28 *re* the report of the Auckland Conference relating to the Bible in Schools' League in N.Z. is not provable. While fully agreeing with the strong statements at the head and tail of the letter, the assertion it assails is untouched, for it is true. Reference to the report will manifest that the partial citation in the letter is misleading, for the "strong objection" was only as the report says "to sectarian teaching, and State control." This feeling prevails in N.Z., for while the South District makes no statement, the Middle District reports the defeat of a motion to rescind the resolution of the last Conference opposing the platform of the Bible in Schools League. Surely the New Testament warrants "strong objection" to sectarian teaching, and State control of religious teaching, and the Church of Christ for one hundred years has strenuously objected, as it did from the first, for the apostles' doctrine was established despite State opposition. The apostles denounced human innovations. Our workers know that sectarian plants have to be uprooted to make room for the incorruptible seed, that the task is hard; they therefore must object to the State sowing sectarian doctrines in the public schools, or aiding those who would, and also object to the friction that would result from conflicting lessons in Sunday and State Schools. Bible in schools! Yes—valuable lessons could be put in the Readers if all parties concerned would agree, but this is not proposed nor desired by the League; as Bro. Grinstead said in his letter published in the "Australian Christian," that he had asked the principal promoters of the League if they would agree to the Bible in schools without denominational entry, and the answer was a decisive *No!* A *yes* would remove the strong objection. The distrust expressed was only connected with a secondary issue, because of the refusal to let the Bible speak for itself, the non-use for so many years of the facilities the State affords for religious teaching, and that the present cry, Bible in Schools, is raised by two churches that are united to the State in the Old Country; therefore distrust is justified. A remarkable feature of the keen press controversy here is that the Catholic Bishop is strongly protesting against State interference with religious teaching, and that such teaching should be determined by a majority vote, and he says that no amount of subsidy would induce him to consent.

The League's statement cited by Bro. Bull is absurd. How could they expect the committee to put in force a proposal that they are petitioning Parliament to make lawful? The Nelson method is a concession not acceptable to the League, nor to Bro. Bull; why then complain of its non-adoption? Bro. Knapp, of Nelson, now visiting Australia, can fully inform you of this method. *Re* the charge of the non-use of this power in the Auckland report. Power is what enables one to act. The letter says the present Act does not give power to any to give Biblical lessons in the schools, and then the writer proceeds to refute his assertion by acknowledging that such lessons are now given by grace of the school committee, and that "the boards and committees have power to do so under the Act." He also states that many League supporters have not sought permission to give religious lessons because they deemed such teaching would be futile, they desiring what would be more effective, as one of their advocates said, to make Biblical lessons effective there must be the authority of the State! That is not the Church of Christ idea of the power of the inspired Word. Under the Act the local committees have charge of the school buildings. There are no restrictions; any can apply for the use of the buildings after school hours to give Biblical lessons, the committee of course judging if the applicant is trustworthy. I have never heard of a refusal, although such could be justifiable. *Re* the charge of non-use of the facilities afforded being unfair and unjust, well, it has been made often in the public press, and by the school teachers, and cannot be refuted by the bulk of the clerics. I told the Con-

ference that the Auckland City Schools Committee years ago when I was a member sent a circular to all the ministers in the city, telling them that all the schools were available for Scriptural teaching, and that caretakers would remain for half an hour, but there was not one response. Non-use by the many is certainly true; all honor to the few who use the power the Act affords. Sectarianism is the root of bitterness in this matter, that prevents the free course of the holy Word. All Anglicans do not support the League's proposals; one of their ministers published a sermon in which he says that the first need is to have the Bible in the churches and homes, and then the question of Bible in Schools would adjust itself. It is very evident that many of the sincere and pious in the sectarian bodies are having their eyes opened to the evils of disunion, and I believe that the strong objections to human doctrines made by the Church of Christ has greatly helped toward this change of mind.—Yours fraternally,—Edwin Carr.

ROMAN CATHOLIC ELECTION TACTICS.

The need for Protestant unity in defence of our right of an open Bible for our children in their educational course has been strikingly illustrated in connection with the Korong electorate, and the incident deserves to be widely chronicled, and its lesson laid to heart. A vacancy having been created by the death of the Hon. T. Langdon, Cr. A. Gray, of Wedderburn, announced himself as a candidate. At my request a well-known resident interviewed him in regard to his views on the Scripture question. While in favor of "secular" education personally, he affirmed as a democrat he would "certainly if returned, support and vote for referring the whole question to the people." This reply was read to, and sanctioned by him, before despatch to me on June 4. On Thursday, June 11, I waited on Mr. Gray, and found him being interviewed by Mr. Hayes, the Assistant Secretary of the Catholic Federation of Victoria. Mr. Gray asked me "to release him from his promise to support the Scripture Referendum." I requested the "new" information that had created a doubt, that "counter information" might be supplied. His only reply was that he wished to reconsider the question in the light of representations already given, and would give a decided answer in one hour. In the meantime, the Catholic candidate was withdrawn, and after the lapse of an hour Mr. Gray announced he was opposed not only to Scripture in schools, but also to the Referendum. As this change was directly due to the influences of the Catholic Federation, including the withdrawal of Major Dunkley, a Roman Catholic candidate, the only course open to Protestants was to press for the return of Cr. W. Williams, who is a good Protestant and Liberal, and favors the Scripture Referendum. The action of the Roman Catholic Federation in this case is a direct challenge to Protestantism to protect its own children from the ignorance of the Bible the Roman Catholic Church so universally cultivates as conducive to its aggressive propaganda in Australia. Your readers will be glad to know that literature explaining the eminently fair "non-sectarian" programme of the Scripture Campaign is being distributed in the electorate by tens of thousands in a very systematic way.—Joseph Nicholson.

Mildura District Conference.

The first Conference of the Mildura and Merbein churches and the isolated brethren in the district took place on June 4, with special afternoon and evening services and a public tea. The presence and help of T. Hagger, Bro. and Sister McCrackett, from St. Arnaud, and Bro. and Sister Combridge, from Brim, was greatly appreciated, as was also that of Bro. and Sister Brown, from Carwarp, a new and rapidly developing settlement 19 miles from Mildura on the Melbourne line.

Conference opened with a devotional service led by Jas. Halliday, at which W. Holland gave a brief devotional talk on Rom. 12: 1. At the business session, in response to a welcome from H.

Gray, T. Hagger congratulated all on the fine gathering, and brought hearty greetings from the Home Missionary Committee and Bro. Enniss, Conference President. He congratulated Mildura district upon the fine corps of speaking brethren who gave their voluntary services. If ever the Restoration movement had to depend on supported preachers alone, its glory would have departed. We want men giving their whole time, backed up by the willing service of all that have the ability. We are in for a great forward movement. We have the message that the people need and will accept, if presented aright. We are the fourth largest religious body in the State, and that is nothing to what we shall attain, if we all put our shoulders to the wheel and push. Bro. McCrackett urged all to the ideal that every member is called to co-operate in soul-winning. Then we shall lead all others. R. G. Cameron read a splendid paper on "Church Efficiency." After an interesting discussion, it was resolved that it be sent to the editor of the "Christian," requesting publication if possible.

Election of officers resulted as follows:—President, E. Griffiths; Vice-President, R. G. Cameron; Secretary, W. Holland; Treasurer, Jas. Halliday, with a committee of Bro. Bert Brown, Carwarp, Chas. Harrop, Merbein; C. A. Faulkner and Hugh Gray, Mildura.

E. Griffiths read a fine paper on "Church Extension Work." It was a clear, concise treatment of what we were doing, and a sane and clear-sighted vision of work that ought to be undertaken. During the discussion the fact was stressed that Merbein church must soon have a building of their own. It was intimated that land was secured for it. Carwarp, rapidly growing, had no religious service at present. It was strongly urged on the notice of the Executive. Bro. Brown expressed his earnest desire to help any effort to begin services there.

The desirability of a training class for our young men was dwelt upon, and it was resolved to leave it also to the Committee to institute.

After a splendid tea, Bro. Griffiths presided over a gathering that filled the chapel. Addresses were delivered upon the subject, "Our Mission"—1. To the religious world, Hugh Gray; 2. To the unsaved, W. G. Combridge; 3. To the young, D. M. McCrackett; 4. To the heathen, Thos. Hagger.

A splendid feeling was created, and we look forward to many practical results in the year's work.

Cordial thanks were tendered to our visitors, to Mrs. Combridge for her sweet singing, and to all who had helped to make the gathering a success. The local press gave us generous reports.—Hugh Gray.

The Street-Preacher.

No crowd encircled him about,

He stood despised with two or three,—

But like a spring in summer drought,

The word he uttered, quickened me.

Around us Oxford, dome and tower,

Majestic, breathed her charm august;

But which of all her spells had power

To raise the wretched from the dust?

What Oxford could not, Jesus did,

Bared to my eyes the depths of grace,

And all the unguessed treasures hid

Beneath the dust of commonplace.

Since then I tread the pilgrim's way,

Still plodding on through sun and rain,

But, 'like a star shines out that day,

The day which saw me born again.

—C. Field, in the *Commonwealth*.



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

Notes from the Federal F.M. Executive.

Annual offering for world-wide missions, July 5.

It has been decided to recognise any church contributing £120 per annum to the Federal F.M. Committee as a "Living Link" church. The standard is practically the same among our U.S.A. churches.

News came last week by cable to the effect that Bro. and Sister Filmer were due to arrive in Sydney on Monday, 22nd inst., by the "Marsena," Mrs. Filmer having been ordered to Australia. Cable messages being of necessity brief, no particulars were given. It is hoped that Mrs. Filmer is not seriously ill.

It is suggested that November 29 and 30 be observed as days of prayer for missions among all Christian people in Australia. The Federal Executive heartily commend the proposal to our churches.

J. W. Enniss, of North Fitzroy church, has accepted office on the Victorian Committee in place of F. Butler (resigned). Mrs. F. M. Ludbrook and Mrs. McCann have consented to act for the Victorian Committee on the Mission Study Council of Victoria.

Very hearty appreciation of Bro. Manifold's service to the missionary cause was expressed at the last meeting of the Executive Committee. Bro. Manifold's approaching departure for U.S.A. was responsible for his resignation.

The Federal Executive has tendered its thanks to Bro. Main, and also to the acting-secretary, and to the editor and staff of the "Australian Christian" for their work in preparing the recent Foreign Mission number of our church paper.

The F.M. Committees in all the States rejoice at the forthcoming visit of Dr. Macklin and family to Australia. Rarely indeed have we been favored with visitors so highly spoken of as our expected guests.

The urgent demands of the work in Shanghai have made it impossible for Miss Tonkin to leave on furlough in time to reach Australia for the Federal Conference. Very probably she will visit the Commonwealth about next Easter.

A little high-caste boy, Sonaya by name, has recently been adopted by Bro. Strutton at Baranmati. A Victorian sister has generously volunteered to support this lad. The offer has been gladly accepted.

The sum of five shillings has been received for the purpose of posting copies of the F.M. number to the isolated members in Victoria. It was sent by a Gippsland brother, himself an isolated disciple.

Village Work.

Mary Thompson, Harda, India.

We have been privileged to do some work in the villages farther away. Sarubai is still having trouble with her eyes, and was not able to go with us, but Rukhmani and Sharda did good work. In the first village we expected to meet quite a number of women in the first home we went to, but only a few were there. On inquiring why, we found a number of oxen had been brought there for sale, and both men and women had gone to see them. We had a nice time with the few we met, and afterwards in two other parts we had good gatherings.

In the second village we saw several women in a house near the entrance of the village, and thought we were going to have a nice audience, but we found some one had come there to sell Ganges water. This water is carried for several hundred miles, and is supposed to be very efficacious in sickness. Numbers of people try that, charms, etc., before going for medicine, and often when a doctor is called it is too late for help. The women were so interested in the Ganges water that we could do nothing there, and went on further to the home of an acquaintance, but found she was away, so after going through a great part of the village we finally came to the quarters of the low caste people, and had a good gathering there.

One woman we saw seemed at death's door when we last saw her a little over two months ago, but she had been taken to our hospital and was about well again. We talked there until we were tired, and after that went on a little farther to a pleasant shady spot near a well, where we let our oxen have a rest while we enjoyed our lunch.

We reached our destination shortly after noon, and were glad to get in out of the heat. Had a good visit with the two Christian families and a rest, and then in the evening we visited some of our old friends. Two of them, a deaf and dumb woman and her sister, were especially pleased to see us and show us their children. I had taught their mother years before, and lost sight of the girls after their marriage. A number of other

women gathered in their house, and one of them wanted to hear about Zacharias. We had an audience in their house and in another place.

Next day we had good audiences in a village close by. One poor old woman said, to a man who came up to us as we were just about to leave, "I have heard things that bring tears to my eyes," and she asked us to come again. She had been living for years in another village, and had never heard our message before. She was in a relative's house, and they seemed interested. The third day we made an early start and reached one part of the village we visited just about sunrise. A number of women were seated outside a house when some young people from a lower caste came up, and there was quite a commotion until things got settled down. The young people belong to one of our open air Bible Schools, and some of them had remembered quite a little of what they had been taught. I questioned them, and the higher caste were surprised to hear how much they had learned.

In another part of the village a woman told us how she had buried her husband and four sons, and how useless her travels to some noted pilgrimage places had been, and she listened with interest to the story of the only One who could give rest. We were warmly greeted in another village by the young son of a woman we had taught in Harda. He hurried us to his grandmother's house, where we met several women. We found the boy had run out of school when he saw us coming, and his relatives were not at all displeased with him for doing so. We were glad to hear the way some of the women spoke of a young Christian teacher who is in the girls' school in this village. She is the only Christian, except for her young sister, in the community, and has a good field for work, but it is a hard place for a young woman to be without Christian companionship. The schools will all close next month for the hot weather vacation, and we will not be able to spend much more time in the villages.

Make channels for the streams of love,
Where they may broadly run;
And love has over-flowing streams,
To fill them every one.

But if at any time we cease
Such channels to provide,
The very founts of love for us
Will soon be parched and dried.

For we must share, if we would keep
That blessing from above:
Ceasing to give, we cease to have;
Such is the law of Love.

—R. C. Trench.

Two Notable Sayings

"The sending of missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast."

—British East India Company,
BEGINNING of 19th Century.

"In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined."

—Lieutenant Governor of
Bengal,
END of 19th Century,

Foreign Missionary Offering, July 5, 1914

In the Realm of the Bible School

GREATNESS THROUGH SERVICE.

Sunday School Lesson for July 12, Mark 10: 32-45

A. R. Main, M.A.

Our lesson begins with a remarkable statement. Jesus walked with his face towards Jerusalem and Calvary. He had "set his face" as a flint (cf. Lke. 9: 51). As he walked, his disciples followed "amazed" and "afraid." We may not be able to say why they feared or why they were amazed. The amazement may have had to do chiefly with the wonderful teaching which they had previously had, teaching almost revolutionary, so new it was to them. Or, it and the fears may have been associated with the statements already made by their Lord regarding his future and theirs. He spoke of his death and their persecution (cf. 9: 31; 10: 30). Possibly they had "vague foreboding of coming disaster." They may have feared for their Lord; or perhaps they were somewhat awe-stricken. While their Lord was tender and loving, they were in no danger of being over-familiar.

We have in our text the Lord Jesus' third clear prediction of his suffering. For two previous prophecies, see Mark 8: 31; 9: 31. We notice the new particulars, chiefly the connection of his death with the present visit to Jerusalem, and the statement that the chief priests and scribes should after condemning him deliver him to the Gentiles. We all know of the fulfilment of this and of the detailed prophecy of the suffering. The Sanhedrin had to get the consent of Pilate, the Gentile Procurator, before the Lord could be crucified.

Ambitious Boanerges.

Matthew represents Salome, the mother of James and John, coming with her sons and speaking to Jesus. Mark says nothing about the mother, and speaks of the request of the sons. There is no discrepancy; what one does by another he himself does. Doubtless the two disciples felt that their request would be more likely to be answered if proffered by their mother: perhaps they had the grace to be a little ashamed of themselves, and felt the need of an intermediary! It is generally believed that the mother, Salome, was the sister of Mary the mother of Jesus (Matt. 27: 56; cf. Mark 15: 14), in which case the two had a further semblance of a reason for choosing one likely to be influential.

In Mark's account we have a curious preliminary question. Naively and adroitly, as if to get a general promise before an obnoxious and selfish desire be revealed, the brothers sought to commit the Lord to the granting of their petition whatever it might be: "Teacher, we would that thou shouldst do for us whatsoever we shall ask of thee." Naturally, Jesus declined to promise thus largely and indefinitely. "What would ye?" he enquired, and elicited the extraordinary request: "Grant unto us, that we may sit, one on thy right hand and one on thy left hand, in thy glory" (or "in thy kingdom": so Matthew).

Probably some good motive prompted the curious prayer. We may see a desire to be close to

the Master whom they loved. But much that was erroneous lay behind the request. There was still the wrong notion of an earthly, temporal kingdom, shortly to be established at Jerusalem, in which the apostles hoped to have high and responsible positions. They had yet to learn that Jesus' kingdom is not of this world (John 18: 36). Then there was the mean attempt to steal a march on the ten apostles, to get early applications for first places and so forestall any possible competitor such as Peter, which gave rise not unnaturally to the wrath of the ten (v. 41).

We may look at their selfishness from another aspect. How blundering, how despicable even, their conduct appears in the light of the immediately preceding Scripture. The Lord had just before in plainest fashion spoken of Calvary; his thoughts were of the death of shame, the death which was to redeem these two and others from their sin. The Lord thought of a cross; the two of a crown; his was the unselfish sacrifice; theirs was the ambitious, self-seeking petition. If they could have realised it, the words of the Saviour forbade the thought which prompted their prayer. There was no crowning at Jerusalem; the thought of a temporal kingdom would have been dispelled had they not let the Saviour's words pass out as soon as heard. "It is," writes Prof. David Smith, "a striking instance of the invincibility of prejudice that after the Lord's plain and repeated intimations the disciples should still and right on to the end have clung to their secular ideal." The disciples had before heard of the promise of sitting on thrones (Matt. 19: 28): that, as a congenial word, was accepted if misunderstood: and gloating over it, they rejected, scarcely noticed, the words which ran counter to their hopes. We may well reflect that it may often be so in our case. Unpalatable truths do not find a ready entrance into the minds of men. Let us beware lest unscriptural theories and prepossessions, or unhallowed desires and practices, keep us from the knowledge of the will of God.

Jesus declared that the two aspirants did not realise what was involved in their petition, and asked them: "Are ye able to drink the cup that I drink? or to be baptised with the baptism that I am baptised with?" The reference is to the sufferings which the two were ignoring. In Gethsemane Jesus spoke to his Father of the "cup" of agony. The suffering was so intense and overwhelming that it is also called a "baptism"—one of the metaphorical uses of the word which helps us to know of the covering which a baptism implies. The two responded, "We are able." This was not boastfulness: though it was probably lack of comprehension. They thought they loved their Lord enough to go anywhere with him, and share any experience of his. The Lord declared that the two apostles would do this. In Acts 12 is told how James drank the cup. As his Lord died for him, so he gave his life for the faith of Jesus. John, so far as we know, did not die a martyr's death: he lived a long life of faithful service, enduring persecution for Christ's sake. See his banishment to Patmos "for the word of God and the testimony of Jesus" (Rev. 1: 9). The one by a

sudden death by the sword, the other in a "long-drawn-out living death" fulfilled the prophecy of the Saviour.

The Lord did not say whether James or John would be first in the kingdom. He said: It "is not mine to give: but it is for them for whom it hath been prepared" (Matthew adds, "of my Father"). Places in the kingdom do not go by favor. They are prepared for the fit; it has yet to be revealed for whom particularly.

"Ye know not what ye ask."

We can at this date easily see what was wrong with the prayer of the sons of thunder, and so recognise the truth of Jesus' reply. It is always easy to see what is wrong with another's act or word. More than a moment's reflection should be spared for an application to ourselves. Often we miss a blessing for lack of importunity in prayer—"Ye have not because ye ask not." Our little faith frequently limits the blessing. Again, we "ask amiss," making requests for wrong things in ignorance of God's better design for us. For God to decline to grant what we ask, and to suit the gift to our needs rather than our request, is wise and best: yet we often repine when delays are experienced or answers come in any other way than our own.

Bro. S. J. Corey wrote the following delightful illustration of the truth of the Lord's remark:—"I saw a little girl come out of a house the other day, crying bitterly. Her mother had denied her a request, and she was wailing: 'I want a doll-carriage! I want a doll-carriage!' As she walked down to the sidewalk, her petition grew more and more indistinct; and, as she turned and walked toward me, it was only the half-hearted cry: 'I want—I want—I want!' Finally, as I faced her, it had shortened into a bewildered 'I—I—I!' I looked into her little tear-stained face, and asked, 'What is it you want, my little girl?' She gazed at me blankly for a moment; and then, rubbing one eye with a dirty little fist, she smiled shamefacedly, and replied, 'I—don't—know.' How like the little one we are in our petitions to the heavenly Parent! We ask selfishly for something, and repeat our petition over and over again. We rise from our knees forgetting what we have asked for, and, if the kind Master should meet us on the sidewalk some day, when our brow was all clouded, and ask, 'What is it, child, that you want?' we should shamefacedly confess, 'I know not, Lord.'"

The indignation of the ten will not greatly impress us. How virtuous they were now! But was their anger not chiefly at the attempt to forestall them? We know that before this all had wrangled about first place in the kingdom (Mark 9: 34), and after this they all again quarrelled about the same thing (Luke 24: 24 ff). But they were not caught on this occasion, so were virtuously indignant because of the enormity of the present offenders. Human nature changes little.

The verses which give the title to our study are of first importance, but need no exposition. In the world, pride of place is found. Greatness may there be found with lordship. Ambition and self-seeking oft result in position and this kind of greatness. But Christ would have his disciples be different. All who are great will be servants; he who will be chief will be slave of all. Often Christ reverses human judgment. Disciples to-day need as truly as did the apostles of old to learn what greatness as God counts it is. J. H. Jowett in a sermon on verse 43 has these helpful thoughts: "It is always our peril that we hunger for place more than for character. These disciples wanted to be great and prominent; they longed wanted them to be pure and good. They longed to be Prime Ministers: the Lord purposed that they should be glad to be ministers, working contentedly in an obscure place. They wanted to drink the King's cupbearers: he offers them to be sacrifice. They call for sovereignty; he asks for a life of giving. Through self-sacrifice we pass to our throne."

The Family Altar

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

FAMILY WORSHIP.

The family altar is face to face with obstacles unknown to our ancestors. Business pressure is stronger, the love of money is greater, suburban life is more common—making it necessary to hurry for the train in order to reach the store, the shop, the office and the school, on time. But I ask every heart who loves God, if we can afford to permit anything to rob us of this important season of worship? Can we not so arrange the programme of the morning that we can have a few moments of family worship before entering upon the duties of the day? Surely we can; and if we can, we ought to do it. Let me urge you to try our programme. It is far more easily done than many suppose.

SUNDAY, JUNE 28.

Gems of Thought.—"And Noah builded an altar unto the Lord" (Gen. 8: 20).

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home. —Watts.

Noah, during the year in the ark, was a "shut-in." After the long years of toil he needed comfort by rest from hard labor and opposition. He could commune with God. He could see more clearly the blessings of righteousness and the end of the wicked. But the first thing he did after leaving the ark was to build an altar unto the Lord.—Peloubet.

Bible Reading.—Gen. 8: 15-22: A grateful heart at the altar of worship.

MONDAY, JUNE 29.

Gems of Thought.—"The soul of Jonathan was knit with the soul of David, and Jonathan loved David as his own soul" (1 Sam. 18: 1).

When free from envy, scorn and pride,
Our wishes all above,
Each can his brother's failings hide,
And show a brother's love. —J. Swain.

True friendship is the triple alliance of the three great powers—Love, Sympathy, and Help.—Anon.

Bible Reading.—1 Sam. 18: 1-4: Friendship of David and Jonathan.

TUESDAY, JUNE 30.

Gems of Thought.—"I am with thee, and no man shall set on thee to hurt thee" (Acts 18: 10).

"There are who like the seer of old
Can see the helpers God has sent,
And how Life's rugged mountain-side
Is white with many an angel tent."

A lady was awakened one morning by a strange noise of pecking at the window; and when she got up, she saw a butterfly flying backwards and forwards inside the window, in a great fright, because outside there was a sparrow pecking at the glass wanting to reach the butterfly. The butterfly did not see the glass, but it saw the sparrow, and evidently expected every moment to be caught. Neither did the sparrow see the glass, though it saw the butterfly, and made sure of catching it. Yet all the while the butterfly, be-

cause of that thin, invisible sheet of glass, was actually as safe as if it had been miles away from the sparrow.—James Inglis.

Bible Reading.—Acts 18: 1-11: God protecting Paul in the hour of danger.

WEDNESDAY, JULY 1.

Gems of Thought.—"And he cast down the pieces of silver in the temple, and departed and hanged himself" (Matt. 27: 5).

"Good-bye," I said to my Conscience—
"Good-bye for aye and aye,"
And I put her hands off harshly,
And turned my face away;
And Conscience, smitten sorely,
Returned not from that day.
But a time came when my spirit
Grew weary of its pace;
And I cried, "Come back, my Conscience,
For I long to see thy face!"
But Conscience cried, "I can not;
Remorse sits in my place."

—Paul L. Dunbar.

Remorse turns us against ourselves.—Chamfort.
Bible Reading.—Matt. 27: 1-9: The fruits of remorse.

THURSDAY, JULY 2.

Gems of Thought.—"It is expedient that I go away; for if I go not away the Comforter will not come unto you" (John 16: 7).

"Speak to Him, thou, for He hears, and Spirit
With spirit can meet;
Closer is He than breathing, and nearer
Than hands and feet."

I really believe that the men truly filled with the Spirit are the men least conscious of that fact. When everything is normal physically you are not conscious of the physical organs, and when the respiration and circulation and the nervous functions are all natural you are not conscious of them. When everything is normal spiritually, you walk together with your Lord, you get into sweet fellowship with him, he is guarding you all the time by his Spirit, while you are probably not conscious of the Spirit.—Charles R. Erdman.

Bible Reading.—John 16: 4-14: The Comforter.

FRIDAY, JULY 3.

Gems of Thought.—"The temple of God is holy, which temple ye are" (1 Cor. 3: 16).

The Lord is in his holy temple,
Let earth before him silence keep;
In reverence bow, ye lofty mountains,
And be thou still, O restless deep.

—W. H. Bagby.

God is for us—that is good; God is with us—that is better; God is in us—that is best.—H. M. Booth.

Bible Reading.—1 Cor. 3: 16-23: God in his holy temple.

SATURDAY, JULY 4.

Gems of Thought.—"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth" (Gen. 9: 13).

"If all were rain and never sun,
No bow could span the bill;
If all were sun and never rain,
There'd be no rainbow still."

There is a story told of two little children standing by the window one night watching the hunter's moon come up. "Sister, I see God right through the moon," said the little boy. "What, you know you can't," exclaimed the little girl in horror. "That's a wrong story; you know it is." The little boy's lip quivered as he said, "But, sister, can't you see anything except with your

eyes?" "No, I can't, and you can't either; you know you can't," said the practical little girl. The people who hope in God must see with the eyes of the soul things that are invisible to natural eyes.—A. H. Potts.

Bible Reading.—Gen. 9: 8-17: The bow of hope.

BOOKS WORTH HAVING.

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

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

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

Bible Readings, by Isaac Errett. Posted, 6/3.

Memoir of David King, with various Papers and Addresses. Posted, 4/6.

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

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

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

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

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

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

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

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

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

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

Davis' The Eldership. Posted, 2/6.

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

Missionary Mountain Peaks. Posted, 1/4.

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

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

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

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

Tasmania.

NUBEENA.—The Dorcas Class met on June 3, when two new members were enrolled. Sister Harwood presided. Sister Woolley, Pres., could not attend, owing to sickness in the house. A message of sympathy was sent. Sister Burden reported having visited a case of sickness, and the class decided to render a little assistance. Sister Stacey brought an interesting pamphlet, which was read and enjoyed. Amounts collected were 8/3 for Dorcas Class and 1/5 for support of Bible woman in India.—A. E. Harwood.

LAUNCESTON.—The building was packed on Wednesday night, the occasion being the quarterly united Endeavor Society rally. Bro. Swain, president of the local union, occupied the chair. The following societies were strongly represented:—Christian Mission Church, Frederick-st. Methodist, Inveresk Society, Baptist Tabernacle, and the Church of Christ. H. Jeffs and H. Swain delivered splendid and inspiring addresses. On Saturday last Bro. and Sister Black arrived by the Loongana from Victoria, to take up evangelical work. Their present field of operation will be Nubeena. They were met at the wharf by three members of the Home Mission Committee: Bren. Swain, Ling, and Heron, and on Tuesday night they were entertained by the members of the Committee.—A. W. Heron, June 19.

West Australia.

FREMANTLE.—Last Wednesday evening John Leach, junr., gave a splendid address on "The Hope of the Christian." At the close of his address Masters Godfrey and Alfred Thomas were baptised. They were received into fellowship the following Lord's day morning. The Bible School is increasing in interest, and in numbers. Bro. Cole is the superintendent, and Bro. John Inman secretary. We are having fine Lord's day morning meetings.—E. G. Warren, June 16.

CHINESE MISSION, PERTH.—We are receiving much help and encouragement from the visit of Bro. Jame. Since his arrival last month the gospel services have greatly increased in numbers and interest. We had an encouraging attendance last Lord's day evening. Paul S. Quong, a leading Chinese merchant of the city, was present, and assisted in the service. At the close of Bro. Jame's address two scholars decided for the Christian life.—W.A., June 14.

PERTH.—The anniversary of the Bible School was celebrated on Lord's day, June 14, when we had splendid attendances and interest at all the services. In the morning Bro. Blakemore delivered a helpful address upon the subject "Sons and Daughters," mentioning the many possibilities that lay before the young people of our churches. Our visitors were Sister Ball, Broken Hill; Bro. and Sister Burchell, Subiaco. In the afternoon an excellent programme of music and other items was carried out by the school before a large attendance of the parents and friends of the children. At night the chapel was crowded by an interested audience. Bro. Blakemore spoke upon the subject "The Light of the World," and a solo was rendered by Miss B. Little.—W.A., June 14.

New Zealand.

NORTHERN UNION.—This district includes seven small churches, the greatest distance between any two being about thirty miles. In view of the fact there is an average rainfall of between

forty and fifty inches, and the roads for the most part are not formed, the difficulties of working the field in the winter time are easily imagined. Since last report the evangelist has preached at most of the places. E. Hill, of The Lara, has a Sunday School at Mangawī, with thirty on the roll, and no assistant teacher. L. Shepherd has charge of a newly organised school at Hoteo North, with Mrs. Shepherd as assistant. We have now six Sunday Schools in the Union—and if not all under our direct control, are all officered by our brethren. The Mutual Improvement Society at Hoteo North, originally started by L. Drury, is again in session, with Bro. Oram as president. We anticipate shortly opening the campaign for "No-License" in view of the forthcoming elections, which are expected to take place about November or December.—W. G. Oram.

NELSON.—On Friday the Bible Class held their annual social, when about 60 were present, a very enjoyable evening being spent. Lord's day, June 7, morning service well attended. Bro. Mathieson exhorted on "Prayer." Attendance at Bible School is steadily increasing, there being present on Sunday 160 scholars and 16 teachers. The teachers are aiming at an attendance of 200, which it is hoped will soon be reached. Evening service was well attended, Bro. Mathieson again preaching, and at the close he received the confession of faith from one young lady. Endeavor Society on Monday evenings is having good attendances, and continues to do good work.—H.B.L., June 10.

PALMERSTON NORTH.—On May 24, at the close of Bro. Johnston's sermon, an elderly man came forward and was baptised. Bro. Hearle has commenced a new rally in the Sunday School in the form of a railway journey to Wellington, each mile representing a new scholar. An old shed at the rear of the chapel has been renovated by the superintendent, and now makes a bright and cosy infant class room. Bro. Cairns has made a splendid sand table for the school. Last Lord's day we had meeting with us Sister Miss Johnston, from Wellington. Bro. Johnston being away in Wanganui, Bro. Hearle took his place here. There was a good attendance at the gospel service, the speaker's subject being "Through the Crowd to Christ."—M.C., June 9.

SOUTH WELLINGTON.—The attendance at the meetings of the church is keeping up very well. The attendance at the Bible School last Lord's day was 165, including the Adult Class. A very successful C.E. rally was celebrated last evening. Bro. Wm. Phillips presided, when songs, solos and recitations were given by members of the Society. M. O. Johnston gave an inspiring address on "The 'Do' of Our Religion." G. Clark also gave an interesting address on Endeavor work. Bro. William Pratt has taken our sick members for a spin in his motor car, when sufficiently recovered. We are very grateful to him for this valuable help. Since last report we have been successful in selling our property in Riddiford-st., and have purchased the best site in South Wellington, situated at the corner of Rintoul and Colombo-sts. It has a frontage of 80ft. to the former, and 90ft. to the latter. Plans are being prepared for an up-to-date chapel to be erected thereon, which has to be completed in six months' time. The church quarters measure 56ft. by 33ft. 6in., the Bible School 46ft. by 23ft., and the infant room 28ft. by 14ft. Eleven class rooms, kitchen and lavatories will also be provided for. Our reason for selling is the noise made by the electric trams crossing the points and the ringing

of the tram bells during the times the meetings are being held. The new chapel will only be 100 yards away from the old one.—Alf. Laing, June 11.

DUNEDIN.—Bro. and Sister C. F. McDonald were entertained at a farewell social on Wednesday evening. As Bible School teacher, president of the Churches of Christ Bible Schools' Union, member of the Home Mission Committee, and as deacon, Bro. McDonald's services have been greatly appreciated, as were those of Mrs. McDonald in the Bible School and on the C.W.B.M. The social was presided over by J. W. Stokes. Captain C. F. Sundstrum asked Bro. McDonald to accept a dressing case as a parting gift from his many church friends. Mrs. J. Jarvie, on behalf of the C.W.B.M. Dunedin Auxiliary, presented Mrs. McDonald with a gold C.W.B.M. badge, and the Dominion Executive, through Miss M. Lowe, handed her a case of greenstone-handle cake forks. Other speakers were P. D. McCallum, N. G. Noble (Kaitangata), T. H. Mathieson (Oamaru), and Miss M. Lowe (president C.W.B.M.). Musical and elocutionary items contributed to an enjoyable programme, and Bro. and Sister McDonald feelingly expressed their gratitude for the kindness shown to them. They intend to pay a visit to Australia before settling in Auckland. J. R. Clarke has accepted an engagement to labor under the Home Mission Committee in Timaru. Ashburton and Gore are the other churches subsidised by the Committee this year, the amount paid to Ashburton, however, being less than last year. 98 scholars present at Tabernacle Bible School yesterday.—L.C.J.S., June 15.

INVERCARGILL.—With the object of clearing the debt on the Bowmont-st. chapel, the sisters have decided to have a sale of work later on, and have established a Sewing Guild which meets every Thursday afternoon to prepare goods for the sale. In connection with our church social last Wednesday evening a gift evening was held, which resulted in the Guild obtaining a good deal of assistance in the way of material and cash. The social was a most successful one.—P., June 15.

Queensland.

TANNYMOREL.—We have just been favored with a visit from our State Organiser, Bro. Way. He arrived on the 3rd, and commenced a short mission, preaching Wednesday, Thursday, Friday and Sunday, but unsettled weather and muddy roads interfered with the attendance at most meetings. On Lord's day afternoon Bro. Way conducted an in memoriam to our late Bro. S. Keable, but heavy rain the previous night spoiled this meeting. All the members that had the pleasure of hearing our brother received a great uplift by his powerful addresses.—F.G.B., June 14.

ANNERLEY.—S. Trudgian conducted the mid-week meeting on June 10, and gave a helpful address. Yesterday morning Sister L. Moffat fellowshipped with us. We were also pleased to have Sister Mrs. Grant back again, having been away at Killarney for several weeks. Bro. Laing gave a helpful exhortation. Pleased to enrol three scholars to Bible School. Last night we had the pleasure of listening to a splendid gospel message by W. Rothery.—A.R., June 15.

ALBION.—Four young people were baptised and received into the church lately. The Young People's Class, under the presidency of Sister Miss Helsdon, continues to exert a good influence among the young people. The Bible School, under the superintendency of Bro. Enchelmaier, is well attended, new members being enrolled from time to time. On the 13th inst., upon the invitation of Bro. and Sister Green, many of the church people and friends met at the Temperance Hall to meet their son James, who has returned from America after completing the study of his profession. We were pleased to hear of his great success in his studies, also of the interest he has maintained in the things of Jesus Christ.—H.U.R.

BRISBANE.—Last Lord's day H. Urquhart Rodger, of Albion, gave a heart-examining address on "Spiritual Perfection." Bren. Rothery (Vic.) and Tonkin (S.A.) worshipped with us. At the gospel service a collection was taken up for

the Brisbane Hospital. W. H. Nightingale spoke on "Christ's Healing Touch." Bro. and Sister Vergo, of Adelaide, arrived by boat during the day and attended the evening service. Bro. Vergo presiding at the after meeting for worship, when a young woman who had been baptised was welcomed into the church. An Estey organ has been presented to the church to be used in the work at Hawthorne.—H.C.S.

ZILLMERE.—June 7, good meetings. C. Fischer exhorted on "Greatness." Bro. Morton was the preacher at night and spoke to a very attentive audience. Our aged Sister Robinson passed peacefully away on June 5 at the ripe age of 84 years. She was a faithful follower of her Lord, and will be greatly missed at the Lord's table. June 14, Bro. Morton exhorted in the morning, and conducted a very impressive memorial service to our late Sister Robinson in the afternoon. At night he delivered the gospel message. Sisters Miss Mitchell and Miss Morton, who are on a visit to Zillmere, worshipped with us.—J. Bruce, June 15.

South Australia.

PYAP WEST.—On June 7, a meeting to form a church was held. Bro. Raymond presided, and eleven members were present. The officers appointed were: G. May and J. Martin, deacons; Bro. Davie, secretary and treasurer. It was decided to promise 5/- weekly to the Home Mission Fund, and to subscribe further amounts if available. The breaking of bread will be held once a fortnight, members having long distances to travel. In the evening Bro. Raymond preached to one of the largest congregations that have yet attended the gospel meetings.—L.S.D., June 15.

YORK.—C. Fiedler presided on July 7. E. Mossop exhorted. A sister was received by transfer from England. June 17, the Junior C.E. annual meeting was held. The little ones, under the leadership of the Junior Committee, gave a splendid evening's entertainment. Refreshments were handed round. June 20, a Cradle Roll reception was held by the kindergarten, Sister Terrell being in charge. There was a good attendance, and Sister Mauger delivered an address. E. Mossop presided this morning, and H. Bennett exhorted. Tonight we listened to a very fine gospel address by Charles Hunt, lately of Broken Hill, but an old York boy. We had another good attendance.—W.G.J., June 21.

BORDERTOWN.—We were favored with a visit from D. A. Evers on June 14. In the morning he exhorted on "Foreign Missions." In the afternoon he journeyed to Wampony, 15 miles, and preached to a large gathering. The evening service was held in the new chapel at Mundalla. The work at Mundalla is making splendid progress. The brethren have decided to open a Bible School. We are indebted to the Bordertown Endeavorers for their thoughtful gift of a beautiful Bible to the Mundalla church. Mr. A. Willmore, of the British and Foreign Bible Society, gave us a delightful address last Lord's day evening.—Edwin Edwards.

BALAKLAVA.—Since last report we have had a visit from 36 members of the Adelaide Churches of Christ Football Association, most of whom are members of the church. Their visit was greatly enjoyed by us, especially the fellowship on the Lord's day. Sister Miss Tuck, of the Baptist Mission in India, gave an excellent address on Sunday night, June 7. We have also had a visit from Mr. W. J. Eddy, of the Mission to Lepers. Our Adult Class was recently reorganised. The membership of the class has increased from 15 to almost 50 in a few weeks.

PORT PIRIE.—Young Men's Training Class doing well, Bro. Johnston being well pleased with the results of the first half-quarterly exam. Men's Sunday, May 31, was a grand success. Bro. Morrow presided in the morning, and Bro. Johnston exhorted on "The Man with the Withered Hand," and in the afternoon at the M.F.M. meeting dealt with the subject, "The Men who Lead the Labor Party." A crowded house and fine meeting at night, when Bro. Johnston spoke on "Manhood More than Gold," and was assisted on

the platform by the writer and Chas. McDonald. The male voice choir and a solo by Bro. Overland were much appreciated. On June 11 a very enjoyable concert, in aid of the M.F.M. building fund, was given by members and friends. The Sunday School anniversary services passed off very successfully on June 7. T. B. Hunt, of Adelaide, who conducted the services, delighted both old and young. On Monday night Mr. Hunt was heard to advantage in his recital, "Mrs. Wiggs of the Cabbage Patch." Nice services to-day. Mr. Hamp exhorted. The writer's address was well received by the M.F.M. meeting, and Bro. Johnston preached on "The Miracle of Miracles."—E. A. Arnold, June 14.

LOCHIEL.—A great interest is being manifested in the Bible School and Endeavor gatherings. The prayer meeting before the gospel service is still growing, about 20 being present last Lord's day. At the close of Bro. Jones' address a young man confessed Christ. A keen interest is being taken by the scholars at Mt. Templeton.—W. G. McGregor.

KADINA.—We had with us this morning Sister Mrs. Verco, who has been away several weeks; also our Sister Miss Mary Bell, and Miss Pitts, both of Nelson, N.Z.; also Sister Mrs. Crouch. Bro. Verco gave a Foreign Missionary address. This evening Bro. Verco spoke to a large number of people on "Seeking to See Jesus."—Jas. H. Thomas, June 21.

NARACOORTE.—We had good meetings on Lord's day. At the gospel meeting Bro. Warhurst preached to a good, attentive audience, his subject being "The Worldling and the Cross."—H.H., June 22.

COTTONVILLE.—Three were received into fellowship. Bro. Schwab, from the College of the Bible, addressed the church. The week-night prayer meeting has been gradually improving in attendance. Last week it reached forty.—J.McN., June 21.

GROTE-ST.—Bro. Thomas gave a splendid exhortation this morning, and this evening he delivered a good address to a large congregation. Two young women confessed Christ at the close of the address. Good interest is being shown in all meetings.—T.M.G., June 21.

PROSPECT.—Last week a man 77 years of age drove in 23 miles to be baptised. When asked what had brought him to the decision, his reply was that he had been reading his Bible, and had come to the conclusion the Lord wanted him to be baptised. Last Sunday night a lad from the Bible School made the good confession. We are holding our anniversary on July 5, with public meeting on the 8th. The Gard family are conducting the music for us. We had a very pretty wedding in the chapel two weeks ago, when our organist, L. Thomas, and one of our S.S. teachers, Miss E. Walker, were married.—P.

SEMAPHORE.—Meetings to-day were good. Bro. Dalwood, of Norwood, presided. We were pleased to have with us Bro. and Sister D. Walker, who have spent three years in Papua. At night the chapel was full; splendid interest shown. Sister Hammel was baptised previous to the service. Two lads from the Bible School made the good confession.—W.

QUEENSTOWN.—June 20, a social was held at Bricknell's Cafe, given by Bro. and Sister Brooker to the officers of the church here, together with all of his employees, to say farewell to his business and to come and minister at Queenstown on full time. J. E. Thomas, D. A. Ewers, J. Hawkes, and J. Fischer made speeches in reference to Bro. Brooker's past life, and Mr. Mitchell spoke on behalf of the employees, and handed Bro. Brooker a beautifully worded address, together with a telescope, a token of respect in which they held him. Mr. Macgillivray, M.P., and Bro. A. P. Wilson also spoke. Bro. Lawton and Bro. R. Harris spoke on behalf of the officers of the Queenstown church. Bro. Brooker suitably responded.—H. Watkins, June 21.

NORWOOD.—Good meetings all day. We received four into fellowship who were formerly members with us. Bro. Dickson exhorted, and gave a fine address at night. Bro. Dickson has

inaugurated a system by card of "Everyone win one more fellowship campaign." Our secretary, Bro. Weir, with his wife, will return on July 1. We are arranging a welcome home social for them on July 4.—J.T., June 21.

New South Wales

NARRABRI.—On May 31 a man made the good confession. June 7, we celebrated "Mother's Day." The writer has just paid a visit to the Moree district, spending a few days at the home of our esteemed Sister Winter and family, of Inglewood Forest, also visiting the brethren in the town on the return journey. The few brethren there continue to meet each Lord's day morning, and have recently started a small Sunday School.—W. Waters, June 15.

BLACKHEATH.—Meetings are still being held in the writer's house. On June 7 we had a splendid meeting. Bro. Gilmore, from Mosman, presided, and Bro. Warner, from the City Temple, Sydney, addressed the church. June 14 we had another large meeting, Bro. Halliday presiding. Our meetings principally consisted of visiting members from various Sydney churches, also Sister Watson and son from West Australia. There is a growing need here for a public meeting place. We have secured the ground, and require help to make any quick headway to obtain a building.—H. E. Tewksbury, June 14.

BYRON BAY.—Splendid meeting here last Lord's day afternoon. Bro. Mason spoke on "The Bells of Heaven." A young woman confessed Christ. Our meetings are improving, and great interest is being shown. Our plea is becoming known at the Bay.—W. Ball, June 15.

MEREWETHER.—Lord's day, Bro. Baxter exhorted. Bible School anniversary a great success. Bro. Fretwell preached afternoon and evening. The Juniors, under the baton of Mrs. Pennington, did well. Much credit is due to her for the way she helped all through the practices.—Jos. Fraser.

LISMORE.—On Sunday night there was one confession. Bro. Moffat, Brisbane, was with us during the day. The C.E. class held a largely attended and bright service at Mr. Rugendyke's residence last Monday night. 59 scholars at Nth. Lismore school last Sunday. The Junior Endeavor under Sister Stevens is large, and very helpful. Sister O. Davis is not out of the hospital yet.—S.S., June 17.

LILYVILLE.—On Thursday last F. T. Saunders gave us a fine missionary lantern lecture. To-day Bro. Riddel presided, and Bro. Harward exhorted. Bible School attendance was good. At the evening meeting Bro. Saunders gave a stirring address; the interest was keen.—E.B., June 21.

CHATSWOOD.—Growing interest in all departments. Record meetings last Lord's day. Our small upstairs room is quite inadequate for our needs. We are making strenuous efforts to meet the financial obligations in connection with the purchase of land and erection of our building. The gifts from our friends who have helped us are greatly appreciated. Others who would like to have fellowship in this pioneer work may send an offering to be used for the purchase of church seats, platform chairs, matting, clock and general furnishings of the building. Such help would be very timely. The building up of a new cause needs many friends. Send to T. Bagley, "Allan-Brae," Nelson-st., Chatswood, Sydney.

HORNSBY.—The writer presided over a fair gathering. Bro. Payne exhorted on "The Holy Spirit." Great preparations are being made for the K.S.P. and church anniversary respectively on the 1st and 5th July. Lord's day School rally is also on the 5th, and the school now numbers 90, 20 short of the required number. The church have decided to purchase a piano for the kindergarten and K.S.P. boys.—Thos. E. Roie.

SYDNEY.—Bro. Saunders delivered a fine F.M. address at the morning service to-day. Three baptised at conclusion of Bro. Harward's address to-night. Training Class for young men for church service commences on July 6.—J.C.

Continued on page 430.

ACKNOWLEDGMENTS.

AGED AND INFIRM EVANGELISTS' TRUST.

Church, Claremont, W.A., annual contribution, £1/6/-; Church, Mt. Walker, Qld., 10/-; Church, South Melbourne, quarterly contribution, 8/6; W. H. Clay, annual donation, 10/-; Church, Bungawalbyn, N.S.W., 10/-. The members of the Committee would like to hear from all churches in the Commonwealth in response to the circular issued during the month of April, also from individual members whether the amount be large or small.

W. H. Hall, Hon. Sec., Dulwich Hall, Sydney, N.S.W.

VICTORIAN HOME MISSION FUND.

Churches per Collectors: Brunswick, per Bro. Donaldson, £2; Kaniva, per Bro. L. Goldsworthy, £3/10/-.

Individual Gifts: A Brother, Merbein, £1; Bro. Jas. Symes, Harcourt, 10/3; Sister A. Andrews, Castlemaine, 3/-; Two Sisters, 2/2; Swanston-st. Church, £10.

Assisted Churches towards Support of Evangelists: Warrnambool, £5/8/10; Kaniva, £32/0/6; Lillimur, £7/10/-; Polkemmott, £5; Taradale, £3/9/-; Colac, £13/-; Bet Bet, £9/15/-; Echuca, £3/5/-; Boort, £4/6/8; Dunnolly, £2/14/2; Kyne-ton, £2/14/2; Wonga Park, 10/10; South Melbourne, £7/11/8; Stawell, £6/10/6; St. Arnaud, £3; Shepparton, £6/18/8; Brim, £23/15/-.

Conference Fees: Burnley, 10/-; Polkemmott, 10/-; French Isar, 10/-; Hawthorn, £1; Ascot Vale, £1; Echuca, 10/-; Dunmunkle, 10/-; Castlemaine, 10/-; South Richmond, 10/-; Geelong, £1.

Miscellaneous: Aged and Infirm Evangelists' Trust, £4; Year Book Receipts, £1/18/-; Railway Refund and Deposit on A. J. Wedd's ticket, £1 13/-.

Total to June 14, £169/6/5.

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

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

Obituary.

STEEN.—Our late Bro. Paul Steen was born in Norway, August 2, 1862. For a number of years he followed a seafaring life. In 1880 he came to New Zealand, and settled in Wellington. Here for years he served as a member of the Harbor Board staff. On January 25, 1882, he was baptised into Christ by A. B. Maston. He was one of Bro. Maston's first converts in Wellington. This was before the Dixon-st. chapel was built. He was one of the first to go with Bro. Maston and our Bro. Easterbrook to open the work at Karori. From the time of his conversion he was a very loyal, zealous, benevolent Christian. Was very regular in attendance at the Lord's table, and every other meeting of the church. For years was a faithful office-bearer. He was happy in his way of persuading strangers to attend the service. His was a cheerful, joyous disposition, and an overcoming faith. He was hospitable to the brethren, true to the Scripture in being mindful "to entertain strangers." Many times he went far out of his way to seek out the needy and minister unto them. Rom. 14: 7, 8 was dear to his heart. Was a devoted husband, a true father. May 5, after long, severe, yet patient suffering, he was called home to rest with Jesus.—M. O. Johnstone, Wellington, N.Z.

HIGGINS.—With sorrow we have to record the death of Bro. Peter Higgins, of Belgrove, who on May 11 suddenly and unexpectedly passed away. Our brother was a faithful member of the church, always having its best interests at heart, doing what he could for his Lord and Master. We sorrow for our loss; but we know our loss is his gain, for we believe that he has gone to receive the reward of the faithful. A good husband, a loving father, beloved by all the brethren, and esteemed by all who knew him, such was our brother. To his wife and family, three sons and two daughters, we tender our heartfelt sym-

pathy in their bereavement, and may the God of all comfort sustain and bless them.—E.G., Waiti, N.Z.

ROBINSON.—On June 5 Sister Mrs. Robinson was called home to her reward at the age of 84 years and 8 months, and her body was laid to rest in the Nundah Cemetery. Our sister was an old colonist, having arrived here on the "Fortitude" about 65 years ago; and for some 30 years she has been a resident of this district. The church here, of which she has been a member for some 25 years, has lost a faithful servant and a loving mother in Israel. Until six weeks ago she was a regular attendant at the worship service, though

that meant a walk of over one mile. Though the face which shone bright in the love of her Saviour has gone from our midst, her character, pure and noble, and her example live after her, and shall never die in the sacred memory of those who loved her. Our sympathy is with her family and friends in their bereavement, and we commend them to the loving friend and Saviour, Jesus Christ.

"Sleep on, beloved, sleep and take thy rest,
Lay down thy head upon thy Saviour's breast;
We love thee well, but Jesus loves thee best,
Good-night! Good-night! Good-night!"

—Alf. E. Morton, Zillmere, Queensland.

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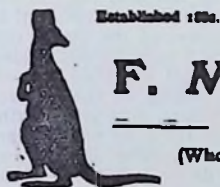
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From the Field—Continued.

MOSMAN.—On June 17 the church met to welcome G. T. Walden. Splendid meetings were held on Sunday. In the morning Bro. Walden gave a fine address. In the afternoon he gave the Bible School a talk, and at night an address on "Whither, pilgrims, are you going?" was given to a large audience. For some weeks past W. D. Lang has preached most acceptably, and owing to his voice failing, Bro. Verco gave an interesting discourse on "Baptism" on Lord's day, June 14.—A. Oldfield, June 22.

ENMORE.—Bro. Illingworth's address in the morning was on "Character Building." We were pleased to have with us, as visitors, Bro. and Sister Ross Pearl, from Lygon-st., Melbourne. There was a fine congregation at the evening meeting, when Bro. Illingworth preached a fine sermon on "The Scapegoat" (Leviticus 16: 10). At the conclusion two young women responded to the invitation. The painting of the interior of the Tabernacle is completed, and the building looks like new again.—E.L.

BELMORE.—Increasing interest in this promising and growing field. Yesterday 73 per cent. of the membership broke bread. Charles Rush spoke at the worship meeting. The gospel service in the hands of A. E. Forbes, the evangelist, was a time of spiritual blessing. The Orange Lodge representatives were present in regalia.—John Rodger, June 22.

PETERSHAM.—On June 16 a social was held to welcome Bro. Poole, our new evangelist, and to show our appreciation of the services rendered by J. Saxby during the time we were without an evangelist. Bro. Rush presided. Speakers were Bren. Collins, Saunders, J. Saxby and Poole. On behalf of the church, Bro. Iliffe presented J. Saxby with two books. June 21, Bro. and Sister Poole were received into fellowship. At the gospel meeting Bro. Poole preached a stirring sermon, and one man came forward.—T.I.

ERSKINEVILLE.—Last Lord's day morning Bro. Eldridge was received into fellowship. The church desires to express its thanks to T. Morton, of Belmore, for his splendid work both in the church and school, in the absence of an evangelist. The school has commenced an Adult Class under the leadership of Bro. Pond. The scholars are preparing for their anniversary. Bro. Pond addressed the teachers and workers on future work. At night Bro. Pond gave a fine address, and the choir rendered special items.—W. Budgen.

LIDCOMBE.—13th inst., good morning meeting. Bro. Grant, Hurstville, addressed the church. Received two young sisters baptised the previous Wednesday. Gospel service, Bro. Clydesdale discoursed on "Neglected Opportunity." Sister Miss Larcombe, soloist. Thursday, 18th, basket social to farewell Bro. and Sister Williams, to welcome Bro. and Sister Clydesdale, and to make presentation to C. J. Arrowsmith, in recognition of service rendered by him while Bro. Williams was on holidays, and later when he was unable to preach, in all about three months. Bro. Williams has removed to Campsie. Bro. Clydesdale is under 12 months' engagement with the church.—M. Andrews, June 20.

ANNANADALE.—Bro. Goode gave a splendid exhortation last Lord's day morning. We want to get a few brethren with us, with the intention of getting a stronger foundation for Balmain, as we are determined to make it a success. We were pleased to have with us last Lord's day Bren. Day and Adams, from Marrickville and Petersham.—G. Newey, June 21.

Victoria.

KANIVA.—Meetings on Lord's day last, considering the weather, were fairly well attended. In the evening, at the conclusion of our gospel meeting, a young lady, who had previously decided for Christ, was baptised.—A.R.B., June 16.

BUNINYONG.—Bro. Leng held a memorial service re the death of our Sister Violet Thompson. The chapel was packed, and all were satisfied that it was the best expression of sympathy shown to the family. Sister Sadlier received the

right hand of fellowship, and was presented with an index copy of the Scriptures.—E. Gullock.

STAWELL.—Since last report we have had at our meetings Sister Chapman, of Lygon-st., who is home on holiday; Sister Clarice Sheehan, of Murtoa, one of our isolated members, has also been with us two Sundays. The meetings continue to be fairly well attended. The gospel meetings are exceptionally good, three parts of our evening congregation being young people. The sick sisters in the hospital are progressing favorably. Sister Mrs. Mills has suffered bereavement in the death of her sister in Ballarat. Four new scholars to the ranks of the Bible School the last two Sundays. Anniversary services of Y.P.S., June 28. Public tea meeting, Wednesday, July 1. Pastor King, of the Baptist Church, who has spent 18 years in China, will address the meeting on Wednesday night.—J. E. Shipway, June 15.

BRIGHTON.—On June 15, our Literary Society met a team from the College of the Bible in debate. "That Ireland should have Home Rule" was affirmed by the visitors, and a very even struggle was enjoyed by the large audience. The adjudicators awarded the victory to Brighton by a small margin of points, and commended both parties. Kindly reference was made to Mr. G. Manifold's departure, and a handsome fountain-pen was presented him from the Society, along with many good wishes. A vote of thanks to the adjudicators and the disposal of refreshments terminated a delightful evening's entertainment.—P.H.L., June 17.

NORTH MELBOURNE.—Anniversary services were observed on June 14. T. J. Cook, of Bendigo, gave an inspiring address at the morning meeting, and in the afternoon spoke to the children on "New Lives for Old." His talk to the children was illustrated by chemical illustrations. During the afternoon prizes were distributed to the kinders and the members of the cradle roll. In the evening Bro. Hutson took for his subject "Great Exploits." The chapel was filled to overflowing, and the bright singing of the children aided by an efficient orchestra, was an inspiring feature of the service. At the close of the evangelist's powerful and impressive address one young girl expressed her desire to lead the Christian life. Great credit is due to B. Bickford, for the efficient singing of the choir of children at both afternoon and evening services. On Sunday, 7th inst., a young lady who had previously made the good confession was baptised. On Tuesday, June 16, the scholars gave a very fine entertainment to a full building. The prizes were distributed by the superintendent. On Thursday, scholars' tea meeting at 6.30, and concert at 8 p.m., when justice was done at tea time, and a splendid programme rendered at 8 to a large audience. Yesterday Bro. McCallum exhorted, and Bro. Hutson preached. One lad from the school confessed Christ.—A.H., June 22.

NORTH FITZROY.—A record meeting for worship this morning. Seven received into fellowship. Good meeting at gospel service. Bro. Baker preached a splendid sermon to young men, and we pray it may have sunk deep into the hearts of some present.—A.J.H., June 21.

MORELAND.—Young men's service was held to-night, several young men assisting Bro. Pittman in the service, E. Paul conducting a male choir. Bro. Pittman spoke on "The Doctrine of Balaam." Five confessions at the close of service. A further teachers' conference was held on Monday.—C.R., June 22.

SHEPPARTON.—At the morning meeting to-day two were received into fellowship. At the gospel meeting a large and attentive audience listened to an earnest address by Bro. Clipstone from Rev. 22: 12.—F. Knight, June 21.

GEELONG.—We had the pleasure of an address from Bro. Gordon's successor, G. E. Chandler, at the mid-week meeting. Sunday saw very large meetings, and Bro. Gordon delivered very fine addresses. His ministry here closes next Lord's day.—E.B.

PRESTON.—Good attendance at mid-week prayer service. Bro. Pang gave an address on Foreign Missions. Two sisters, one at the age of

75, made the good confession. On Sunday evening, at the close of Bro. Binney's discourse, we had the joy of seeing eight respond to the invitation to accept Jesus as their Saviour. Record attendance of 160 at the Bible School on Sunday week.—G.A.D., June 22.

NORTH RICHMOND.—The attendances at the gospel meetings continue to be large, and the congregations listen very attentively to the impressive addresses delivered by Bro. Procter. Recently we have had the pleasure of receiving seven into membership.—H.E.A., June 22.

MONTROSE.—To-day we had good attendances. Bro. Moysey is now with us, and his addresses are full of interest both in spiritual food and teaching. Our tennis court is nearly completed.—R.L., June 21.

BURNLEY.—June 14, fine meetings. Bro. Young gave a nice message on "Walking with God." Good meetings on June 21. We received in Sister Winch, from W.A.—A.S.

BOORT.—Good meetings to-day. Bro. Young edified the brethren at the Lord's table, addressed the Bible School in the afternoon, and delivered the message at the gospel meeting.—S.G.L., June 21.

HAWTHORN.—On June 17 we held a F.M. rally. R. Lyall was chairman, Bro. Moysey led in prayer, and Bro. Whelan read the missionary Psalm. Helpful addresses were given by Bren. Kingsbury and Procter, and Sister Miss Tilley from India. The Richmond trio sang sweetly. Good meetings yesterday. Bro. Hagger addressed the church, and gave a talk at the Adult Bible Class, both of which were well received. Sister Helbron, of Perth, W.A., was present. A married lady confessed Christ at the gospel service.—A. C. Rankine, June 22.

CARLTON (Lygon-st.).—Large meeting at the breaking of bread. Amongst the visitors were Bro. and Sister Opie, from Unley, S.A.; Bro. Cowell, June, N.S.W.; Sister Prior, Hobart; Sister Benson, senr.; Mrs. W. Dickens, and Sister Sinclair. S. G. Griffith exhorted upon "Holy Living." The Bible School, through the efforts of the card delivery system, has had some extensions, and is in a growing and healthy condition. There was also an attendance of 166 at the Century Bible Class. In the evening Bro. Griffith spoke effectively on "The Shadow of a Rock." Two young men made the good confession. There was a packed audience. The anthem by the choir, with J. Simpson as soloist, was greatly appreciated.—J.McC.

SOUTH MELBOURNE.—J. J. Franklyn exchanged with our evangelist on Sunday morning last, and exhorted from Rom. 12: 1. A fine congregation at the gospel service. Two who had previously confessed their faith were immersed. 206 at the Bible School. Although the night of the mid-week service was wet, 35 were present.

The Querist.

ETERNAL PUNISHMENT.

Is Pastor Russell correct in his statement that "preachers of the gospel all the world over are saying they do not believe in eternal punishment, and that the Bible, rightly interpreted, does not teach such a doctrine"? He quotes much Scripture in support of his theory: "He (Christ) is the propitiation for our (the church's) sins, and not for ours only, but for the sins of the whole world." That provision is made for the redemption of all from Sheol (Hosea 13: 14), etc.—A.L.

Pastor Russell nor any other preacher is not in a position to say what "preachers of the gospel all the world over" hold on this subject. The utmost he can say with truth is that an increasing number of preachers are rejecting the orthodox view in regard to the future of the wicked, and do not hold with the commonly received view of the nature and duration of punishment. Different opinions in regard to this are held amongst ourselves, as the booklet we are sending you entitled "The Destiny of the Wicked" will amply prove.—Ed.

Here and There

Foreign Missionary Offering, July 5.

Let every member, the isolated included, make an offering on July 5.

P. J. Pond's address until further notice is 35 Albert-st., Erskineville, Sydney.

Victorian Women's Prayer Meeting Committee will visit Hawthorn on July 2, and Richmond on July 16.

We understand that Bro. R. Enniss will shortly conclude his work in connection with the church at Lygon-st.

Thirty new scholars enrolled at Enmore school in three weeks. W. Gale will address scholars and friends at 3 p.m. on June 28.

The eight-page folder, "Churches of Christ," is now ready. It is of a handy size and can be put in an envelope along with your letter. Price, 1/6 per 100.

A. P. A. Burdeu has been doing good work each week-end at Horsham since that field has been without an evangelist. All honor to the voluntary laborers who are willing to fill up gaps.

Students of the College of the Bible are now enjoying their midwinter vacation. Some have returned home, while some are spending their time in church work, visitation, etc. Classes will resume on Tuesday, July 7.

S.A. Scriptural Examination.—Workers are reminded that preparations for the above should now be in full swing, as the examination is due in nine weeks. Entries will be received by the convenor of the sub-committee up to and including July 29.

J. Pittman writes: "I shall be glad for the brethren to know that in addition to the visitation of the public hospitals, as notified in last week's 'Christian,' I shall be pleased to visit any of our members who may be in private hospitals, if so desired."

Thomas Hagger, Victorian Secretary for Home Missions, spoke at Mildura on 11th inst., on "Our Mission to the Heathen." It is this loyal, "stand together" policy of our missionary workers ("home" and "foreign") that makes possible the splendid advances manifest both at home and abroad.

Members who attended the last Southern Conference of S.A., and made promises to the Conference Fund, would greatly relieve the Secretary, W. S. Yelland, if they would send along their promises; and any members who were not privileged to attend the Conference, are invited to have a share in the work.

Words of appreciation of the Year Book have been received from several secretaries by the Conference Secretary of Victoria. All officers who have occasion to write many church letters need a copy, as the information is such that they are always seeking it. Copies can be obtained from Thos. Hagger, 15 Walsh-st., Coburg, Vic. Price, 9d.

We have received a cablegram from China stating that Dr. Macklin and family have sailed for Australia on the ship St. Albans, due to arrive in Sydney on July 11. We are having prepared a neat little folder giving facts concerning our distinguished visitor. These will be forwarded to the churches for distribution. Secure one.—A. C. Rankine, Sec. Fed. Executive.

Principal Adeney, who has recently visited New Zealand, and is now in Australia, seems to have been delighted with his visit to Maoriland. In writing of his visit to New Zealand in the *Christian World*, he says:—"Considering the smallness of its area, New Zealand contains a perfectly wonderful profusion of forest, lake and mountain scenery not to be surpassed in Europe for beauty. Norwegian fiords, Swiss Alps, Italian lakes, are here matched at their best." This he writes of the South; he has still to write of the wonderful North.

A boy about twelve years of age, who recently confessed Jesus at Fremantle, came to the preacher and said, "Do you think I could get a few Bibles from the Sunday School?" Preacher said, "Why, what are you going to do with them?" He said, "There are a lot of children our way who do not go to school. I thought I could start a class up our way." This is a fine example to set older members who are living in districts where we have no church meeting.

Bible School Union, Victoria.—Delegates are requested to remember that the next meeting will be held on Monday evening, June 29. Important business will be discussed, and A. P. Wilson, of Cheltenham, assisted by Mrs. Wilson, will give an illustrated address dealing with kindergarten methods of work. The Executive will meet at 7 p.m., the General Committee at 8.

Several Victorian churches have not yet reported results of Bible School Day. Will they kindly do so as early as possible? Schools are asked to remember that in order to be able to compete in the annual examination, they must be financial up to March 1, 1914. If any schools have not received information re forthcoming examination, will secretaries drop a line at once to J. C. F. Pittman, "Clarendene," De Carle-st., Moreland?

At the instance of the N.S.W. Conference President, Bro. Price, a society known as the "Sydney Metropolitan Mission Band" has been formed. This Band aims at the enlarging and systematising of missionary enterprise. The membership will consist of all church members who are willing to help the smaller churches or to assist in revival mission meetings. The first ordinary meeting will be held at the City Temple at 8 p.m. prompt on Monday, June 29. This Band offers great opportunities for service, and all young men, singers and speakers are especially urged to be present, and enrol, or to send their names to the hon. sec., R. Whately, junr., Monomeeth-st., Bexley.

Sydney Bible Training Institute.—On the evening of July 6, the opening meeting of the Sydney Bible Training Institute will be held. The object of the Institute is to "help young men to become more efficient as Christian workers in all departments of church work." The teachers will be H. G. Harward, P. J. Pond and G. T. Walden. The Institute will meet once a week on each Monday night from 7.30 to 10. Young men over 16 are cordially invited to become members. All educational movements such as the above have our most cordial approval, and we hope the young men of Sydney will avail themselves of the opportunity afforded them for more efficient service in the Master's work.

Extract from letter received from Arthur T. Cox, California, Pennsylvania, dated May 4, 1914: "Have just got through a revival here. I have baptised for this church 65 and received otherwise 9. I have done considerable baptising for other churches. Methodists stop me on the street and want to be immersed. Presbyterians call at my study, and want to be immersed. Baptised 19 last night. Other preachers come along. Everybody sings. Other preachers pray. Cox baptises. I guess I have baptised about 100 in the last few weeks. Baptised every night this week. Deacon met man on the street says he 'ain't' satisfied, been reading Book! Deacon says, 'Go home and get some clothes.' In about fifteen minutes he is baptised. Hallelujah. Excuse my abruptness."

W. Rothery writes concerning Brisbane suburbs church extension: "Among the many progressive features of our work in Brisbane, the above is one of the most praiseworthy. During five years of absence from the State, the following are some important changes. The old established church at Zillmere is now employing a preacher, who is happily at work in a growing district. Albion church has been organised, and employs its own evangelist. The church here has acquired land for a chapel, and is collecting money for a building. The church at Annerley has also been organised, fine gospel services being conducted by visiting brethren. A splendid beginning has been made at Hawthorne, where a Sunday School and gospel service are held in a large hall erected by Bro. Haig. The school here began with eight

children, and now averages eighty. A mission is shortly to be held in this prosperous suburb. A Sunday School has been commenced at Sunnybank, and a mission is to be held there almost immediately. This suburban extension will do much to extend our movement, and will check, to a large degree, the back-door leakage in the membership of the church in Brisbane."

C. R. L. Vawter writes from Herrin, Illinois, U.S.A.:—"I am now in a tent mission at Herrin, Ill. The tent was delayed and this week we have been concerned about putting it up. The Board of Health, influenced by the booze element, shut us out, but we overcame them and prevented the final passing of the edict, and went ahead with the erection of the tent in spite of all opposition. Just getting things started, and hope for a great meeting in this Southern Illinois mining centre. Our next mission is at Huntington, West Virginia, following a union mission of Billy Sunday. You know Billy. (He is the greatest preacher in America. More people come into the Church of Christ as a result of Billy Sunday's missions than as the result of any other man in America. He preaches full obedience, although perhaps he does not emphasise baptism as we would. However, he has been immersed, and doesn't care who knows it. He preaches that, unless they obey Christ in the ordinances and all things else, they are liars and not Christians when they make the confession.) From Huntington, W.Va., we go to Havelock, Nebraska, for a tabernacle mission. From Havelock to Walnut, Illinois, for a tabernacle mission. (You know a tabernacle mission is one where a special building is erected for the mission and torn down after the mission is over.) From there we go to Cherryvale, Kansas, also a tabernacle mission. From there probably to Chicago Heights, Chicago, Ill. From there to Boise, Idaho, and thence to Twin Falls, Idaho, which finishes up 1914. Dimond is still with me and seems to enjoy the work immensely. He not only fills the post of secretary, but has made a hit with the American people with the harp, and also is a dandy chorus leader. He has been the official chorus director in some of my missions. Very best wishes to you and yours, and all my Australian friends."

COMING EVENTS.

JUNE 30 & JULY 2.—Fitzroy, Gore-st. June 30 and July 2, 7.30 p.m., Bible School Exhibition and Competitions. Admission, Sixpence. Grif-fith-Sidwell Mission begins July 5.

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. Speakers, Messrs. A. McCallum (Pres. Council of Churches); Principal Holdsworth (Baptist College); R. Enniss, A. R. Main, H. Kingsbury, A. C. Rankine, H. A. Procter, and H. E. Knott. Topic, "Requirements of Church Membership." Choir selections. All welcome.

FINAL RALLY.

Grand Final Missionary Rally, July 1, Swanston-st. chapel, at 8 p.m. Programme: Speakers, Horace Kingsbury, Miss Tilley, H. A. Procter. Children's Missionary Exercise in costume by the North Richmond scholars. Music by Swanston-st. Choir. Solo, Mrs. Hocking. All suburban churches invited.

NORTH RICHMOND.

United Missionary Rally, Thursday, July 2, at 8 p.m. Speakers, Miss Tilley, Mr. More. Grand missionary dialogue in costume. Churches co-operating, North Richmond, Burnley, South Richmond.

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BURIED TALENTS.

June 28 to July 4.

Daily Readings.

Buried in exile. Gen. 39: 20-23; Psalm 56; Matt. 2: 12-15.
 Buried in sin. Judges 16: 15-24; Ephes. 2: 1-3.
 Buried in neglect. Judges 5: 16, 17, 23; Jer. 47: 10-12; 1 Tim. 4: 13-16.
 Through mistakes of others. 2 Sam. 4: 4; Matt. 20: 6, 7.
 Through extreme reticence. Exod. 4: 1-14; Jer. 1: 6-8.
 Through antiquated methods. 1 Sam. 17: 38, 39; 2 Peter 1: 8-15.
 Topic—Buried Talents. Matt. 25: 14-30.
 "Keep the charge of the Lord, that ye die not."

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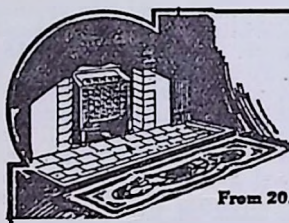
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