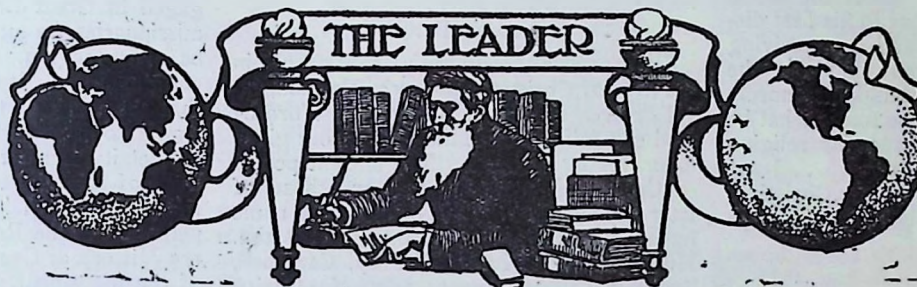


# The Australian CHRISTIAN

Vol. XVI., No. 26. Thursday, July 2, 1914.

The great fault of the human creeds referred to is not that they are fifteen hundred years old, and therefore too ancient. Their fault is that they are not ancient enough.



The creed of the primitive church dates back nineteen centuries, and is found in Peter's confession of faith at Caesarea Philippi, "Thou art the Christ, the Son of the living God."

## A DESIRABLE REVOLUTION.

The Anglican Church seems to be having a bad time of it, if we are to judge by the news recently to hand by the English journals. By degrees its pretensions to be the National Church are being disallowed, and the scope of its influence is being considerably narrowed. This process may be said to have begun in Gladstone's time with the disestablishment of the Church in Ireland, and to have reached a further stage in the immediate present with the disestablishment of the Church in Wales. These are all signs of the times, and indicate that the time is not far distant when the process of disestablishment will be completed by its separation from State patronage and support. The continued maintenance of the privileged position of the Anglican Church is, without doubt, a huge injustice to those churches which are not connected with the State and which in point of numbers, spiritual influence and scholarship are not a whit behind their somewhat arrogant neighbor.

## Vested interests.

It would be a great event in the history of religion if the time should come when the Anglican Church should of its own volition acknowledge the fact that the position it occupies is untenable, and by its own act sever its connection with the State, and thus elect to stand on an equal footing with its religious neighbors. This would be magnificent, and preach such a sermon to the world as would go a long way to wipe out the memory of the church's failings and misdeeds during past centuries. A voluntary movement of this kind, however, is not expected by even the most sanguine of people. In religious matters, vested interests are just as formidable a barrier to reform as they are in political matters, and the vested interests of the Anglican Church are something stupendous. No, the reform must come from without in the shape of legislative enactment. And the day when the Church of

England shall no longer be spoken of as the National Church will be hastened by the intolerant spirit which characterises its attitude towards other religious bodies. An outbreak of this intolerant spirit has recently manifested itself in some remarkable debates. The *Nation* declares that "they show that the Church of England is on the verge of a crisis which is bound to have a momentous effect on its future as a Christian and a national institution." And the *Church Times* says that they mark a very critical point in the life of the Church of England.

## Important petitions.

The present crisis has been brought about by the presentation of two important petitions to Convocation and to the Archbishops of Canterbury and York. The first of these documents is a petition emanating from the Low Church party, in which they contend in diametrical opposition to their rivals, the High Churchmen, that "*the Episcopal system of church government is not an essential element of the Christian faith; is not to be imposed upon the members of the church as an essential condition of membership.*" "The second," says *Public Opinion*, "is of even greater importance. It is concerned not so much with church order, which, after all, is secondary, but with church doctrine, which is fundamental." This petition is signed by many of the most eminent divinity professors and others, who make a "*claim for complete intellectual freedom within the limits of the Christian spirit.*" In other words they claim freedom from the bondage of the creeds imposed upon them by their church and the right to interpret the Scriptures according to their private judgment.

## Rend the church in twain.

The answer to these two petitions has been given in the negative by Bishop Gore. The Low Churchmen are told in the plainest

language that if they attempt to put their principles into operation in the mission field or anywhere else by recognising the validity of non-episcopal orders, they will rend the church in twain. "This means," says the *Nation*, "when translated into plain language, that in the eyes of Dr. Gore, no Non-conformist minister, however prominent, however saintly, is a minister, or even necessarily a member of the Christian Church, and that the sacraments he dispenses from time to time to the Christian people under his care are no sacraments at all." Professor Gardiner, however, in a letter to the *Times*, points out that the line of orthodoxy drawn by Bishop Gore represents nothing but his own opinions, but, so far as we can gather, it is also practically the view taken by the High Church party, which, in turn, is that of the Roman Catholic Church. The position, of course, is an absurd one, and is only possible of being held when the individual holding it has surrendered his intelligence to his ecclesiasticism. It is a position not only without warrant in Scripture, but is distinctly anti-scriptural. It antagonises the fundamental doctrine of the priesthood of all believers, and is clearly a relic of the great apostacy.

## Creeds.

The second petition, in which freedom is sought from the bondage of the creeds imposed upon its membership by the Anglican Church, is also disallowed by Bishop Gore. The contention of the eminent men who signed this petition was that the phraseology of the creeds of fifteen hundred years ago were unsuited as tests of faith in the present day. With this view we are in entire agreement. No creed, whether ancient or modern, if of human origin, should be imposed upon the Christian Church. Their unsuitability is seen on the following grounds:— "Firstly, if a creed contains more than is in the Bible, it contains too much. Secondly, if it contains less than is in the Bible, it



contains too little. Thirdly, if it contains the same, then its inutility is at once apparent." The great fault of the human creeds referred to is not that they are fifteen hundred years old, and therefore too ancient. Their fault is that they are not ancient enough. The creed of the primitive church dates back nineteen centuries, and is found in Peter's confession of faith at Cæsarea Philippi, "Thou art the Christ, the Son of the living God." In regard to this divine creed of one article, Carnegie Simpson in his "Fact of Christ" says:—"When the greatest religious Master whom the world has ever known, put one day to his first disciples a certain question, and, on receiving an answer to it, declared that on the strength of this he could build his church, it is evident that here is to be found what he regarded as the critical issue for religion and its proper point of departure.... Jesus directed men to find the data for Christianity primarily and essentially in the phenomenon of himself."

#### Not to be deplored.

This crisis in the Church of England is not a thing we deplore, except that it should be necessary; being necessary it is well that it should happen. It is a case in which there must be war before there can be peace. The stagnant pools of ecclesiasticism must be stirred and cleansed. The shackles which make slaves of men to bigotry and superstition must be broken. Then, and then only, can men and women rejoice in the liberty wherewith Christ has made them free.

## Editorial Notes

#### The Commonwealth Elections.

The struggle between the Liberal and Labor parties for victory in the double election, shortly to take place in the Commonwealth, promises to be an exceptionally vigorous one. It is to be regretted that in such contests matters of really minor importance assume undue proportions, while weightier ones affecting national righteousness are apt to be overlooked. Perhaps this is a necessary result of our two-party system. But there are some general principles that should guide the Christian voter in the ballot box. It is certain that no bad man can be trusted to make good laws. The stream will not rise above its source. It is to be hoped, therefore, that candidates of bad reputation, men whose lives are not clean, will be turned down, even though their political platform may be ours. Then, again, no man who scoffs at religion,—who is known to be arrayed with the opponents of Christianity, should be placed in a position of so much influence. Our Roman Catholic friends are ever seeking to obtain political power for their own ends, and it behoves Protestants to be on the alert. Men who place the Pope before the King in their

toasts can scarcely be trusted as true patriots, and experience has taught us that the priest in such cases generally influences the politician. Let every Christian vote as he prays. If he prays for the progress of immorality, godlessness, drinking and Romanism, let him vote for bad men, scoffers at religion, publicans and their supporters, and Roman Catholics. Let no man who wears the name of Christ subordinate his religious and moral convictions to his political creed. With men of backbone the principles of righteousness must ever be above those of party.

#### Let us Pray.

Does prayer occupy the place it should in the lives of Christians to-day? No thoughtful or even cursory reader of the Word of God can fail to notice the prominence given to prayer in its pages. The ancient people of God were men of prayer, and those of later days who have done things in his name have lived in close communion with him. Huss, Luther, Knox, Wesley, Campbell, Booth, and all prominent workers for Christ, have continually sought his aid. No great reform but has been saturated with faith and prayer. And it behoves those who would gain victories for the Lord and humanity now to be instant in prayer. The advocates of Prohibition in New Zealand are confidently seeking God's help for victory next October. All over the Dominion petitions are perpetually rising to the throne of grace for aid to overcome the national enemy. We never hear of saloon keepers, brewers, or wine and spirit merchants petitioning God to enable them to preserve their drunkard factories. In S.A. recently a representative gathering was held to prepare for the vigorous prosecution of the 6 o'clock closing campaign of liquor bars, and special emphasis was placed on the need of constant and also united prayer. We have not heard of any such suggestion being made in the Licensed Victuallers' Association gatherings. Why not? Somehow, the idea is unthinkable. To whom can they pray for help? In the United States the determination to secure an amendment of the Constitution prohibiting, except for medicinal purposes, the manufacture, importation and sale of alcohol if possible by 1920 is being accompanied by prayer. There is a reason for this. "Thrice is he armed who feels his quarrel just," and the prohibitionists enter upon the conflict in the conviction that God is with them. We are fighting the most powerful and unscrupulous of foes. Since their vested interests are at stake they will spend their money by thousands to prevent reform. It pays them to do so. Against their wealth we have no weapons but faith and unselfishness. It is the conflict of philanthropy against finance. They fight for self, and we for others. Had we no God our cause were hopeless indeed, but with him all things are possible. Nay, with him on our side victory is absolutely certain, though it may be possibly delayed if we neglect our part of the work, or neglect to seek his guidance and help. While we work and give, let us not forget to pray.

#### The Funeral of Christianity.

The epitaph of the Christian religion has yet to be written, though if we are to believe its opponents, it is rapidly dying. But it has been dying for so many hundreds of years that its friends may be pardoned for delaying the funeral preparations. The *Advertiser*, a leading Adelaide daily, in its leading article last Saturday, draws attention to an article written about twenty-five years ago by Sir John Seely on "The New Missionaries," as he termed the University extension lecturers, then so vigorously engaged in Great Britain. "They were the missionaries, he maintained, of what was to be a new religion, the religion of culture and enlightenment. It was implied in his article that the work of teaching the old religion would soon come to an end, and that the University lecturer would soon take the place of the minister of religion in English life. With such high hopes did no less a person than the Regius Professor of Modern History at Cambridge proclaim the rise of the movement which carried University teaching to the great towns." A quarter of a century has passed away, and what has been the result? Our big contemporary says: "More than 25 years have gone by, and these hopes and warnings have not been fulfilled. There has been in many countries, notably in England and France, a remarkable revival of the old religion. Thoughtful people are more than ever interested in the documents of the Christian faith, and the study of Christian origins has become a science; the sale of books on religion and modern thought is enormous; Christian missions are no longer apologised for—they have become the serious study of multitudes of hardheaded men and highly educated women, and they are written about no longer in cheap tracts and magazines, but in smart-looking reviews and in books which lie on the tables of the houses of cultivated people." The *Advertiser* goes on to say: "The movement as it was proclaimed by Seely has not succeeded. The beliefs and institutions which it was expected to displace are renewing their youth after nearly 20 centuries. A movement is not well served when extravagant language is used and extravagant hopes are entertained about it. It was foolish to place the new learning in competition with the old beliefs. These beliefs are from time to time restated, but they do not die. At this moment they are once again conquering the world." The fact is that man is incurably a religious animal, and in his normal state worships as naturally as he eats. The only possible way, therefore, of inducing him to discard Christianity is to supply him with a better religion. When the opponents of the religion of the New Testament can provide us with a more worthy object of reverence and with a loving obedience than Christ—when they can present motives for greater self-sacrifice and purer living than are to be found in his life and teaching—when, in short, they can "paint the lily, add perfume to the violet, or gild refined gold," then, and not till then, will it be time to compose the re-



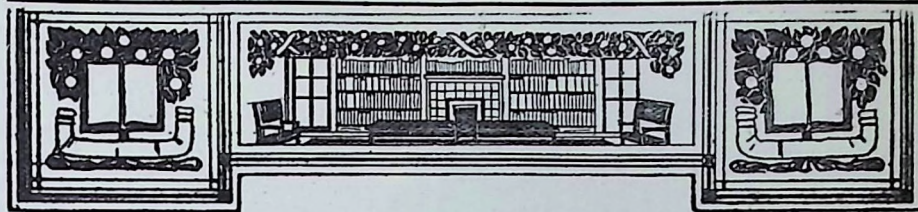
quiem to be sung at the funeral of Christianity. In the meanwhile we can afford to smile as the waves continue to dash upon the Rock of Gibraltar, or puny opponents in their cockleshell boats still bombard it with peas from their popguns. We scarcely need our prominent secular papers to point out that the Rock remains undamaged.

#### Cash and Conscience.

It is a question whether our military scheme in Australia will not break down by the very weight of its expense. General Hamilton's report states that even with the avoidance of any further cost by the way of additional instructors we must spend twice as much on the military forces as was expected. Our bill will be £3,600,000 per year instead of £1,800,000, and as the *Review of Reviews* points out, "this does not include military stores, interest on transferred properties, rents, repairs, and the upkeep of rifle ranges or depreciation of drill halls and administration buildings." The *Review* estimates that by rigid economy the cost may be kept down to £5,000,000, or 24/- per head. We have already spent £10,000,000, and it is doubtful whether if the country could have realised at the outset the enormous expenditure involved, the system would have been adopted. It is urged that this compulsory military service is popular, but in the face of the fact, as the *Review* states, that "although only 121,622 senior cadets and citizen forces are in training, there have already been 22,143 prosecutions," its popularity among those most concerned is not very apparent. These figures mean that for every six trainees in these forces there has been one prosecution. Prominent politicians are drawing attention to the enormous cost, so much beyond original anticipations, and the inevitable tendency of which is to increase, and there is a possibility of reconsideration with a view to its reduction. The *Review* favors the South African system by which the cost would not only be greatly diminished, but provision would be made for the objectors to compulsory service on conscientious or religious grounds. "The omission to make such adequate provision is the cause of much genuine opposition to the present scheme in Australia," says our contemporary. This is not surprising when we know that youths are committed to solitary confinement on reduced fare for the only crime of being conscientiously opposed to learning the art of war. Possibly the union of those who oppose on conscientious grounds with those who are becoming alarmed at the ever-increasing cost, may lead to a reasonable modification of the existing system.

There are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have a great work to do for God.—*Faber*.

### DISCOVERING A CITY IN THE ROCKS.



Excavations at Petra.

On the north-west edge of the great Arabian desert, about midway between the Gulf of Akabah and the Dead Sea, among the desolate mountains, stand the remains of the rock-hewn city of Petra, rightly regarded as the most wonderful ruins existing of ancient civilisation.

Indeed, Petra, described by the prophet as "Thou that dwellest in the clefts of the rocks, whose habitation is high" (Obad. 3), and referred to in the challenge of the Psalmist (Psalm 60: 9), "Who will bring me into the strong city? Who will lead me into Edom?" has been inaccessible till recently, owing to its remoteness and the danger from roving Bedouins. Now, however, these ruins can be reached in about a couple of days' journey from Jerusalem by the new Damascus-Mecca railway.

A journey of some twelve to fifteen hours from Jerusalem brings one to Ziza, from which place train can be taken to Maan, the railway ride occupying about seven hours. From here a six hours' ride on horseback, and Petra is reached. As a rule, all the more famous ruins to be found throughout the Orient show crumbling piles of magnificent architectural monuments; but in Petra, high up among the mountains, are temples, theatres, tombs, and other structures, strong and indestructible, standing almost as perfect to-day as when they were chiselled out of the living rock of which they still form a part.

One approaches this unique city through a narrow ravine called Sik. After traversing the gorge for some twenty minutes, one is confronted with a remarkable structure known as the El Kaznet el Firaun, or Treasury of Pharaoh, which is rightly regarded as one of the wonders of the East. It is attributed to the Roman Emperor Hadrian, who visited the place in A.D. 131, and erected here a temple to Isis. Its wonderful columns and ornamentation are cut out of the solid rock. The edifice, some 102 feet in height, is crowned with a huge urn, said to contain treasures of Pharaoh.

A short distance beyond one emerges into the mountain-guarded valley in which the city lay, mounds of debris marking the sites of the former homes of the Petrans. The rock-hewn structures, chiselled in the precipitous cliffs on every side, were public buildings and tombs rather than dwellings. Just on

the left, as the valley is entered, is the vast rock-cut theatre in semi-circular form, capable of holding three thousand spectators, the workmanship of which is Greek. There are thirty-seven tiers of seats. Another wonderful ruin here is that known as the Kasr Firaun, or Castle of Pharaoh. It may have been used as a temple, as it contains an altar.

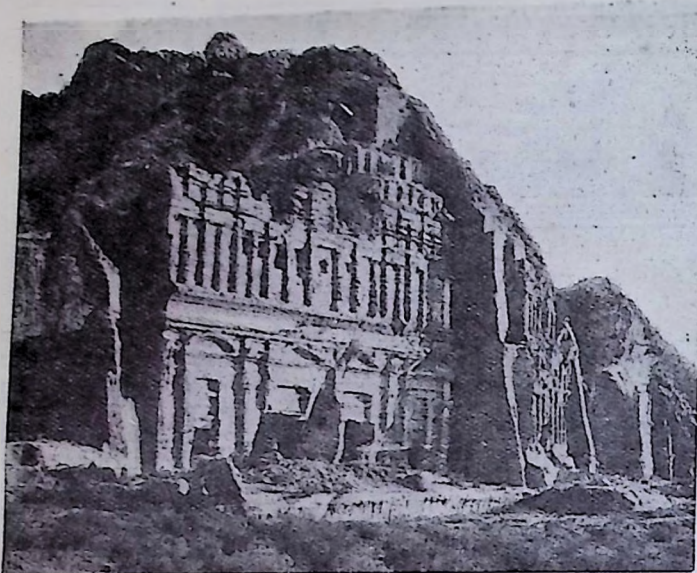
Some of the structures are close to the ground, while others are high up among the cliffs, and only reached by climbing the winding staircases that lead up to them. A rock-hewn stairway of many hundreds of steps brings one to the largest of Petra's ruins, the El Deir, or convent. In design it somewhat resembles the Treasury of Pharaoh. It is nearly 150 feet long and almost as high, having a double row of six columns each, adorned with corner pilasters on both sides and on both storeys.

The cliffs that enclose the valley are simply dotted all over with the handiwork of artists of a bygone age. Here is a portion of a heathen temple, there the remains of a palace, yonder a column, and beyond, again, a stately portico or pediment. They stand at varying elevations. Most of them are conspicuous, while others are hidden in the



The Treasury of Pharaoh, Petra's Finest Ruin.





Ruins of a Tomb at Petra.

mountain recesses. There are tombs by the hundred, and on the mountain tops many places of sacrifice, where strange religious ceremonies were enacted.

Indeed, it was not until Petra was explored that the meaning of the oft-repeated Bible reference to the "high place" was understood. Here thousands upon thousands of stairs lead up over dizzying boulders to the summit, where was situated the high place, with its altars, pool, and court—the place of sacrifice.

One of the charms of these unique ruins is the exquisite hues of the sandstone from which they were hewn, varying from the prevailing purplish-red in the mountains and cliffs, to the delicate pink and rose of some strata, and the white, crimson, yellow, and blue-ribboned veins in other places, rivalling the softness of the plumage of birds or the petals of flowers.

The early history of Petra is hidden in the mists of remote antiquity. It was probably the capital of Edom, first mentioned in sacred history in 2 Kings 14: 7. It continued populous and prosperous as a trade depot until about the beginning of the fourth century, when the caravan route from the north, which had for so many centuries led past its portal to the Red Sea, was diverted to the Persian Gulf. After this it rapidly declined, and for centuries its very existence and site were forgotten.—H. J. Shephstone, in *Messenger*.

Keep me from turning back!  
My hand is on the plough, my faltering hand;  
But all in front of me is untilld land,  
The wilderness and solitary place,  
The lonely desert and its interspace.  
What harvest have I? But this paltry grain,  
These dwindling husks, a handful of dry corn,  
These poor lean stalks. My courage is outworn,  
Keep me from turning back.  
The handles of my plough with tears are wet,  
The shares with rust are spoiled—and yet—and yet—  
My God! My God! Keep me from turning back.

## Christian Paradoxes.

By A. R. Benn.

One dictionary defines a paradox as being "a proposition seemingly absurd, yet true." And the title of our topic reminds us that there are paradoxes which pertain to Christianity, and these Christian paradoxes are not only declared in Scripture and confirmed in Christian experience, but they are also illustrated in nature and in the worldly affairs of men.

In the agricultural world there is the uprooting and burning of trees, the destruction of grass, the disfigurement of the ground; the fallowing process with its period of seemingly wasted time, when the land lies fallow and takes its long sabbath; then the going forth of the sower, with his burden of precious seed, perhaps weeping through the loss sustained; then there is that old law which operated long, long before Australia was discovered, before even Christianity had its birth, that "except a grain of wheat die, it abideth alone." Through death there is life. Through destruction there is construction. Through subtraction there is multiplication.

The orchardist and the horticulturalist are also familiar with nature's paradoxes. The pruning knife must operate, and flowers must sometimes be sacrificed in order to greater fruitfulness and beautification. The writer remembers reading of a lady who

gave as the secret of her beautiful garden the fact that she cut and gave away so many flowers. She had experienced even in her garden the truth of the Scripture, "Give, and it shall be given you." In harmony with the lesson of our topic are the words of Jesus, "It is more blessed to give than to receive." "It is sometimes profitable for thee that one of thy members perish," literally in the realm of surgery, and figuratively in that of the spirit. So "they that sow in tears shall reap in joy." There is profit in loss; joy in sorrow. So though like Judah of old, we hang our harps on the willows, the Lord will turn again the captivity of Jacob; then our mouth shall be filled with laughter.

My brother, my sister, God loves you. He is doing his best for you, and "surely," as someone has said, "God's best is good enough" for us. So in the hour of sorrow and pain, let us remember what Christian paradoxes have to teach us.

But "Christian paradoxes" include what we may term self-inflicted injury or loss. To some extent I must prune myself, for Jesus said, "Cut it off, and cast it from thee." I must help God to impoverish me in order to be rich. For God gives me the double privilege of not only patiently suffering the God-permitted hurt as Job did, but also the opportunity of giving my body "a black eye" as Paul did; not inflicting suffering upon myself for the sake of suffering, as some of the early Christians mistakenly did, but just as duty demands, for

"The trivial round, the common task,  
Will furnish all we need to ask;  
Room to deny ourselves,  
A road to bring us daily nearer God."

Here, then, is one incentive to patience under affliction, "knowing that our light affliction . . . worketh for us a far more exceeding and eternal weight of glory." So it comes to pass that though sorrowful, we al-

ways rejoice; though poor, we possess all things (2 Cor. 6: 10), and we save by losing (Mark 8: 31-38); we are exalted by humiliation (Matt. 23: 8-12); we fall to rise (Micah 7: 1-9); we are strong through weakness (1 Cor. 6: 1-10).

Let us not lose sight of the obverse truth to all this: No giving, no receiving; no sorrow, no joy; no loss, no gain; no death, no life; no humiliation, no exaltation; no cross, no crown. The ignorant man says that pruning is madness, and the carnally-minded



Temple of El Deir at Petra.



and unbelieving one maintains that Christian sacrifice is insane and unprofitable to the last degree.

To follow Christ in what we might term the practice of the Christian paradoxes requires faith, a faith which comes by hearing the word of God, a faith verified by Christian experience, but a faith that remains faith. Taking Jesus as our Exemplar, we find his life paradoxical to such extent that the people who should have been best prepared to receive him received him not—the child of humble people, a Nazarene, possessed of “no beauty that we should desire him,” and last of all, “He saved others, himself he cannot save.” What is more paradoxical than the Good Friday and Easter Sunday—a death by crucifixion and a resurrection, with but three days between? Not a coronation in the sense that the Jews might expect, but a lifting up in order that the victim might henceforth draw all men unto himself. This is

“the way the Master trod,  
Should not the servant tread it still?”

## Some Necessary Repairs to Our Movement.

By Jos. J. Franklyn.

### Concluded.

Repair No. 3.—Bring back the practice of systematic Bible study, and expository preaching.

“Our movement” would never have been possible unless the pioneers had been men devoted to the study of God’s Word. It was in the light of that revelation that they saw the difference between Christendom and New Testament Christianity, and at much personal sacrifice set about restoring it to the world. If “our movement” is to “tell on ages, and for God,” we must preserve this distinguishing badge—love for the study of God’s Word and the faithful observance thereof. Lord Macaulay said of the Puritans, “They were a people of one book, and that book the Bible.” May we be worthy of this noble commendation.

Then in our preaching—let us seek to “preach the word” rather than the “fine sermon” of our creation in order that the converts may be “rooted and grounded,” thus obviating losses through insufficient teaching before baptism. May we restore the Bible on the platform and in the church—as the only guide—in winning men, holding men, and using men for the kingdom of God.

Repair No. 4, and lastly.—Let all the churches apply New Testament discipline to those walking disorderly.

It is our custom to publicly receive into fellowship those who have obeyed the law of the kingdom through conversion. So far we are Scriptural; but common fairness demands that we act also Scripturally towards those who violate the law of the kingdom through perversion. Church membership is a sacred thing, and when persons fail

through personal sin unrepented of, a failure to apply New Testament rules to individual life, or “spiritual atrophy” which causes prolonged and unlawful absence from the assembly, they should, after all attempts at restoration have failed, be solemnly and publicly withdrawn from. See Rom. 16: 17. This also applies to any who may be wrong in life, and yet may attend the public worship of God. It is surely non-scriptural to allow those persons to remain indefinitely in membership until they are quietly “dropped” by what is known as “roll purification.” The great advantages of the application of New Testament discipline are as follows:—

1. It will cause the speedy intervention of church officials to save the offender.
2. Should the officials fail to restore the wandering member, if publicly withdrawn from, the whole church could then attempt the work of salvage.
3. The enforcement of Scriptural discipline would save many an assembly from degenerating into a “lawless mob,” and the authority of the church would be respected.
4. The withdrawal from disorderly members would naturally ensure a correct list of effective members of the church. Then the returns to the Conference would mean something.

### Suggestions:

1. Each church should appoint (not elect) a wise eldership, whose special business is the spiritual oversight of the church: not lords, but leaders, of the people in all the ways of God.
2. Each church should mark the attendance roll every Lord’s day. This is the only sensible way of recording the presence of the membership.
3. It should be the business of all the church to note absentees, and personally interest themselves either by mentioning the matter to officials, or if convenient, pay a friendly call. The fostering of the “family spirit” of the church is more necessary even than the appointment of officialdom.

Before applying the New Testament discipline of public withdrawal, be sure you have exerted every possible expedient to save the wrong-doer or the spiritually maimed or dead. But when all efforts have proved futile for the good government of the church, the preservation of its good name, and in common fairness to the rest of the members, the unlawful and wilfully disobedient member should be rightly dealt with, thereby causing others to fear the sad consequences of declension and forgetfulness of God, and the neglect of expected and approved worship.

In a word, “our movement” needs men and women of broad vision, unceasing prayer, continuous loyalty, and sacrificial service. May we be those men, and the ages will bless us.

## THE TEACHER’S BIBLE

A LIBRARY IN ITSELF.

Post Free, 8/-.

Austral Publishing Co.

## Sowing the Good Seed.

British and Foreign Bible Society.

The past year’s work of the British and Foreign Bible Society has been crowned with wonderful success, and the annual meeting, held at the Queen’s Hall, London, on Wednesday, May 6, was the occasion for praise to God for all the blessing he has bestowed.

From the 110th Report we gather the following:—

During the past year six new versions of Scripture have appeared in print for the first time. Mark’s Gospel has been printed in Kopu, for one of the many aboriginal tribes in the mountains of Southwest China; in Nanken, for a tribe living a gipsy life along the coasts of Lower Burma; and in Manchad, for a tribe domiciled among the snowy peaks of Western Tibet. Luke’s Gospel has been published in Car Nicobarese, the dialect of the most populous of the Nicobar Islands in the Bay of Bengal. The four Gospels have been printed in Ruanda, for seven million negroes in the mountain region between the Victoria Nyanza and Lake Tanganyika, and Matthew’s Gospel in Addo, a dialect of Southern Nigeria. The complete New Testament has appeared for the first time in four more versions; and the complete Bible in one of the principal languages of the Philippines. The Society issues Scriptures in embossed type for the blind in thirty-five different languages. For the new State of Albania a revised Albanian New Testament has been issued.

### Scriptures in 600 languages.

The Society’s list now includes versions in 456 different tongues—the complete Bible in 112 languages, the New Testament in 111 more languages, and at least one book of Scripture in 233 other languages. Taking all other agencies into account, God’s Book, or some part of it, has now been published in quite 600 distinct forms of human speech. The Society’s issues reached last year the wonderful number of 8,958,233 copies of the Scriptures, a total of more than one million copies in excess of the previous year, three million copies more than six years ago, and double the issues of fifteen years ago.

Last year the Society employed about 1230 colporteurs, who offered their cheap Gospels and Testaments from door to door all the world over, and sold 4,250,000 copies of the Scriptures. Everywhere these humble, faithful Bible-men are carrying the Scriptures to remote corners of the earth, otherwise unvisited and inaccessible. The native Christian colporteur makes his way where no other agent of the Gospel penetrates, and thus in heathen lands he becomes a real pioneer of the missionary. Many are the difficulties and hardships these men have had to encounter, and many have been assaulted and ill-treated, but still they persevere in carrying the Gospel into all parts of the world.

Through the Suez Canal, more than five



thousand vessels passed last year. At Port Said colporteurs visited on an average seventy-eight of these ships every week, selling the Scriptures to their crews and passengers in fifty languages.

## The Old-time Religion.

By William A. Sunday.  
(*The American Evangelist.*)

The people are hungry for the "old-time religion" that has warmed this cold world's heart for two thousand years. Folks are folks whether they live on Manhattan Island, or in a "dug-out" on the Western plains; and they will respond when the bleeding form of Jesus Christ is held up as God's ultimatum for sin and man's only hope of salvation.

The people are not disgusted with religion, but they are disgusted with rituals, non-essentials and formalisms and caricatures in which many have lost religion. Whenever the Church makes its observances and forms the end, the world will turn its back. Man has not lost interest in the Bible-truths of religion, but he has lost interest in the type of religion that spends its energies in theories. Too much of the church work is like a squirrel in a cage—lots of activity, but no progress. Too much of the preaching is too nice, too dainty; it doesn't kill; it is given simply for the literary excellence of the production. Some preachers are all skylights, and no windows.

Some are afraid to preach the truth, some have no truth to preach, some preach the truth. The Lord Jesus never dealt in glittering generalities. Nobody has any doubt as to what he meant. But we just read his invectives with even voice and dull eye, and miss the white heat of his anger.

When someone says to me: "Sunday, we don't like your preaching, you are sensational," I take it as a compliment. Nothing would be more sensational than if some men would preach the truth! I choose Christian sensation in preference to putrid stagnation. I would rather be a signpost than a tombstone.

One reason why sin triumphs is because it is treated as though it were a cream puff instead of a rattlesnake. The church seems to have lost the passion for vital religion; she is lolling in her well-fed content, satisfied with her magnificent buildings, organs, vestments, rituals. Spiritual death awaits the church unless she hurls herself from her couches of ease, and draws the Sword of the Spirit, and leaps into the arena of the world's conflict, and drives it up to the very hilt into the putrefying abscesses that bore their way toward our moral and religious vitals.

Thoughtful business and professional men all over this land are awakening to the perils that threaten our cities and civilisation, in the widespread disregard for the old-time principles of integrity and honesty. If civic righteousness prevails, if graft in high places is overthrown, if the avalanche of vice is stopped and the great tide of intemperance that threatens the young man-

hood of our land and imperils our destiny as a nation—if these evil forces are overthrown it must come through a revival of the old-time religion—the preaching of the Bible as the Word of God—heaven for the saved—hell for the lost—salvation, not by a self-created character, but by faith in the atoning blood of Jesus Christ shed on the cross.

## A Study in Values.

By M. Mitchell.

### HOUSE-MAKING V. HOME-MAKING.

"This is the awful doom of fussiness, that the great things pass one by, with their tender incompressible smile, waiting their time."—*Church Family Newspaper.*

"Now, Tom, be sure and don't bring any mud into the hall this wet night."

The shrill, fretful voice of his mother fell on the boy's ears, as he entered the back door, after the day's work. It was a rainy, winter's night, and he was cold and wet. The passage was dark and cheerless, for Mrs. Smith was one of those housewives who thought it waste of money to put a light in the hall.

Tom went straight to his bedroom in the dark, knowing from experience that his mother would consider herself far too busy to speak to him—besides, he might bring mud on the floor!

A moment later the husband and father arrived. Mrs. Smith heard him enter, but made no sign—her thoughts were elsewhere.

Presently dinner was served. Mrs. Smith bustled in without so much as a glance at her husband. There are some women who occupy the whole room. Mrs. Smith was one of these.

John Smith was tired and overwrought. His work in the office had taxed his nerves to the utmost, and he knew exactly what was going to happen now. He proceeded to serve the dinner with an air of resignation. Much as his spirit craved for rest and sympathy, he knew that his absorbed wife had none to spare from her own self-imposed narrow environment. Tom, with an abstracted air, was reading the evening newspaper. Mrs. Smith opened out at once.

"Such a day as I have had! What with the rain, and the washing, and the house-cleaning,—and Mary grumbling at having to do the washing on a wet day—it's enough to worry a saint. But rain or no rain, things must be done on their proper days. If you men had the worries of housekeeping you'd think yourselves lucky to be sitting in offices all day doing nothing."

"There's only the cold meat for dinner, and there was no time to make a pudding. I did not have a fire lighted, John, as I thought you might be going out (her tone indicated that she hoped he would), and I want to get on with the ironing. Fires make such a mess, and give so much work. By the way, John, there are several things I want you to do for me in the lunch hour to-morrow. I'll write them out this evening. What with such a big house to look after, one is never done."

A ring at the front door interrupted the flow of Mrs. Smith's eloquence.

Mary, the maid, with a careworn expression on her face, intimated that there was a lady in the drawing room to see Mrs. Smith.

Although the Smith family were seated at dinner in a small bare ante-room, destitute of com-

fort or beauty, it must not be supposed that this comprised all the accommodation the house had to offer. Mrs. Smith considered the ante-room quite good enough for the home of her husband and son (it saved so much work), but other provision was made for the outsider. An elaborate drawing room, filled with expensive and useless toys, offered its ostentatious display to the gaze of casual visitors, with the object of impressing upon the public the fact that the Smiths were people of no ordinary distinction in the community.

There was also a spacious dining room furnished with a massive suite of furniture, and various large and impressive pictures, which was only used on special occasions, when visitors were entertained with much show and elaboration.

On these two apartments the wife and mother spent a great part of her time, while the hearts of her husband and son remained empty and forsaken.

Mrs. Smith was the vice-president of the Women's Guild, and Marian Miller had been asked to call that evening for a list of absentee members. Mrs. Smith had a happy knack of getting other people to do the work while she did the talking.

She now burst in upon Marian like a cyclone.

"So good of you to call, dear Miss Miller. I have not got the list ready yet, but you will not mind looking in again, will you? So nice for you girls in business to have all your evenings free, so much spare time, you know. Now in a house one is never done, and men are so exacting, my dear. Living in a boarding house as you do, you know nothing of the demands of a home. Everything ready for you when you come in, and no one to think of but yourself. Now I never have a minute to think of myself!"

"What's that you say? 'A woman is never happy unless she has some one to love, and care for.' Well, you're quite right. I'm sure I don't know what John would do without me. I study his comfort in every way, and he is as helpless as a baby. As for Tom, with all his comfortable home, he will go running out night after night. But boys are so ungrateful."

"Now, if you'll call for that list to-morrow night I'll have it ready. Would you believe it, I have not had a minute to myself all day. Now in business it is so different, everything runs smoothly, and with no worry. But as you say, it's nice to have someone to love and care for, and to make a happy home for husband and children. Good-bye. See you to-morrow night."

Marian had experienced a particularly trying day, and like many another brave business girl, carried her own burden of care and loneliness. But who cared? Certainly not Mrs. Smith.

Meanwhile, John, with a sigh, had departed to the Club-rooms, since there was nowhere else to go. He remembered the time when his wife had been very different, but that was years ago, before she became a slave to her house. Tom, directly he had eaten his cold dinner, vanished across the road into the friendly haven of the "Home-maker," where we may presently follow him, and take a glimpse of that sweetest spot on earth—a real home.

"Love, like religion, has its prayer,  
'Give us this day our daily bread,'  
Poor Love, that has so much to bear,  
So seldom is its hunger fed.  
It asks for loaves; instead there come  
In answer only crust and crumb,  
And often, as it pleads alone,  
It gains no other bread but stone."





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

### Enlargement of Maewo Work.

As previously arranged, Bro. Filmer took charge of the "Sunbeam" on its arrival, and I, accompanied by the six teachers, came to Maewo in the "Endeavorer." Although there had been no more mishaps during my absence, the interest had waned somewhat. Natives' interest is very fluctuating, and it soon appeared to brighten after the arrival of the new teachers.

There being five villages professing to want schools, I did not anticipate any difficulty in placing the teachers. Consequently I set out with the teachers to visit these places. But the residents of one on the Eastern coast had changed their minds, and refused to have a school. However, I was told that there were other villages further North, although I had previously been informed that there were not. As there remained one teacher without a village we again set out, this time going North in search of Andrew Hangap, another of Bro. Purdy's Queensland converts, in the hope that he would be able to show us some villages. Landing at his passage, we found two or three empty houses. Isaac Torkinas, who was acting as guide, thought Andrew had gone back into the bush, but didn't know which path to take. We soon decided on one, and after hunting about for some time, found Andrew. He has been trying, with but little encouragement, to teach his countrymen the word of God. After having a talk with him, I decided to enlist him as another teacher. He told me of a village where he thought there was a possibility of establishing a school. Next day I saw the chief of this place, and he willingly agreed to have a school, being desirous to learn English. The same chief sent a boy to show us the way to another village of which we had heard. This is the largest village that I have seen on this island, and although its inhabitants flatly refused to have anything to do with a school, a small place quite close to theirs was quite willing. I was sorry to be denied the privilege of establishing a school in the midst of those villagers (they were the most like real heathens that I have seen), but in the hope that they will later on listen to the gospel, I seized the opportunity of placing a teacher in the small village close to them.

Next week I hope to visit Bro. Waters and take over a portion of Oba. If I succeed in keeping the launch afloat, I ought to be able to move about and find plenty of work. As Nduindui is much nearer to me than is Banmatmat, the former will be my address from now on. I hope to meet the steamer there every month, and in the same trip I shall be able to visit the Oban schools of which I take charge. I am now also hoping that it will be possible to open more schools on

Maewo. Of course I shall be dependent on Bro. Filmer's training institution for teachers. It is a worthy institution, and without it the work on Maewo would not have developed as much as it has.

With best wishes to all the brethren, Yours in our Lord Jesus,—A. B. Chappell, Maewo, New Hebrides, May 22, 1914.

### A Noteworthy Address.

(Resume of an address by Count Okuma, the new Japanese Premier, at the Jubilee Conference in 1909.)

By P. A. Davey.

"Though I am not a Christian, I have indirectly received an immense influence from Christianity. This semi-centennial is for us a most important celebration. The first missionary that I ever met was Dr. Verbeck, whom I first saw in 1864. He was my English teacher, and, though he did not teach me Christianity directly, his Christian conduct was a constant example. I afterwards received a United States History and a Bible.

"Anglo-Saxon civilisation is that towards which Japanese aspire, and to which they are approaching. This is of the greatest importance for us. The missionaries have been exponents of this civilisation. There is, however, much yet to be done, for from a religious point of view Japan is in a starving condition. It is most important to have good food and good drink. You are to be congratulated on the work of the last fifty years, and the victory is yours for the future. But we must not forget that life is more important than discussion. It was the life of Dr. Verbeck that influenced me more than his teaching. So it will be with you, and the success of the next fifty years will depend largely on what you are."

### Why Preach to the Heathen?

"But," it may be asked, "if the heathen may thus, by loyalty to the light they have, attain to the citizenship of the kingdom of God, why trouble to send them the gospel at all?"

The reply is twofold. First, because we are under orders. "Go ye into all the world, and preach the gospel to every creature," is the command of the risen Christ to his church, and the church that fails to be aggressive weaves its own wind-sheet.

In the interests of its own life, it must pass on the torch. To it has been committed the task of preparing the way of the Lord to the universal heart of man.

But, secondly, it is no reason for withholding the sun of revelation because, forsooth, these nations are groping in the dim light of the stars. Those who move about in the moral twilight of truth surely have claims on us who enjoy its bright and broadening day.

I suppose it would be possible for a visitor to London to make the approach to that city by way of the deep-drainage system, and doubtless by that dark and malodorous subway, with great care, he would ultimately arrive. But it is hardly a line that you would recommend to your friends. Indeed, it may be presumed that if you saw even a perfect stranger making an attempt in the belief that it was the only approach, you would hasten to point out a more excellent way.

So while men may be able to find their way to the Celestial City along the dark track of heathen rites and ceremonies, with all their cruel superstitions, surely we who know the highways to the City of God are under obligation to make them known.—Henry Howard, "The Conning-Tower of the Soul."

### Wailing for the Dead.

Last evening I went an hour's walk up into the hill country, among the "bush" people. Had evening school service and slept in the reed and thatch school. But I did not sleep much, for a man and child died during the night, and the wailing of the heathen was most distressing. Indeed, I never heard anything quite so mournful and depressing during the five years I was in Africa. From midnight till ten in the morning the bush resounded with a combination and variation as of an American Indian war dance, the howling of a pack of wolves, the cock-crowing of a country-side, and the blood-curdling "siren" whistles in a fog.

About 3 a.m. I got up and felt my way through the dark bush to the scene of death. I first found a hut with four or five women in their loin cloths squatted about a fire, and using cocoanut leaves for light. They were the principal noise-makers, one being the dead man's mother.

They were afraid of meeting the "sire ki ndai" (the passage of blood—the disease from which many are dying) in the bush. In the language I explained to them the nature of the disease, how it is like the seed of trees, which needs suitable soil in which to grow, like the seeds (thoughts) of Satan in our hearts, when we say "yes" to him.

Then I went into the big house where the corpse lay on a mat on the mud floor, the aged father wailing and the widowed wife literally smothering the bearded face with caresses and tears, and yelling as though she really were trying to "wake the dead."

Some men came with burial mats and cried ("limbo") as though their hearts would break—but they were only neighbors expressing their sympathy.—A. T. Waters, Missionary, Oba, New Hebrides, May 4, 1914.

God is working his purpose out,

As year succeeds to year;

God is working his purpose out,

And the time is drawing near—

Nearer and nearer draws the time,

The time that shall surely be

When the earth shall be filled with the glory of God,

As the waters cover the sea.

Churches of Christ in Australia.  
Foreign Mission Offering,  
Sunday, July 5, 1914.



## In the Realm of the Bible School

### BLIND BARTIMAEUS.

Sunday School Lesson for July 19,  
Mark 10: 46-52.

A. R. Main, M.A.

This lesson is one of our Lord's many acted parables of redemption. Some of the most notable miracles of Jesus were wrought on blind men. The Saviour himself represented the power to give physical sight as an illustration and sign of his ability to give spiritual vision to men. In John 9 we read that Jesus said, "While I am in the world, I am the light of the world," and then immediately proceeded to give sight to the man who had been born blind. In their own experience, Christians know that Christ Jesus gives sight to sin-blinded eyes. Did those out of Christ, sitting in darkness, but realise their condition, and the presence of him who is the world's Light, each would re-echo the cry of Bartimæus, "Lord, that I may receive my sight!"

Blindness is exceedingly prevalent in the East to-day as always. Dr. Macalister says: "Blindness was and is, one of the commonest afflictions of the natives of Palestine; the blear-eyes, often crusted round with dried secretion, and fly-infested, make one of the most sickening sights in a Syrian village crowd." Of Palestine Tarbell writes: "Water is scarce in many districts, and cleanliness is lacking. Dirt and flies aggravate eye diseases. Travellers often speak of seeing flies settled undisturbed on the sore eyelids of children. Even eye diseases that are easily curable often lead to blindness because of neglect and of the prejudice which exists against reliable remedies, for the people much prefer to use incantations. Professor Curtis visited a shrine in Palestine whose saint is an oculist. 'A man who has trouble with his eyes,' he says, 'takes a cock, cuts off its head, puts a drop of its blood in each eye, gives the cock to some poor person, and his eyes get well!'"

When we approach the special study of our text two difficulties present themselves. (1) Matthew speaks of two blind men being healed, whereas Mark only mentions one. While much has been written of this, there is no appearance of contradiction. If there were two, as Matthew says, then there must have been one, as Mark says. Mark does not say there was only one; and he doubtless fastens his attention on the one, the son of Timæus, who for some reason was the more prominent. (2) A greater difficulty is found in the scene of the cure. Matthew and Mark say that as Jesus and his disciples "went out from Jericho," whereas Luke says, "as he drew nigh unto Jericho," a certain blind man sat by the wayside begging." There are said to be fourteen ways of harmonising these accounts! If we only knew a little more, doubtless seeming discrepancy would vanish. Personally, I think the solution will be found in either of the following: (a) Trench, following Bengel, suggests "that one cried to Him as He drew near to the city, whom yet He cured not then, but on

the morrow at his going out of the city cured him together with the other, to whom in the meantime he had joined himself. Matthew will then relate by anticipation, as is not uncommon with all historians, the whole of the event where he first introduces it, rather than, by cutting it in two halves, and deferring the conclusion, preserve a more painful accuracy, yet lose the effect which the complete history related at a breath would possess." (b) "A more modern reconciliation is that the miracle took place between the old town of Jericho and the new city called Phasaelis, built by Herod the Great. The miracle might, therefore, be described with equal propriety as performed when leaving the old town, or when approaching the new."

Mark fastens his attention on one, Bartimæus, son of Timæus, who sat begging. In pre-Christian days men had not learned due regard for the unfortunate ones of life. No hospitals or asylums existed for the sick or needy. Sometimes Christian folk are not as ready as they should be to help alleviate the world's suffering; but it has in fairness to be borne in mind that it was Jesus the sympathetic Saviour who taught us by example and precept the duty of caring for the suffering. We have the "programme of Christianity" in Luke 4: 18, 19; and to men taught by Jesus Christ was the establishment of hospitals and other benevolent institutions due.

Bartimæus heard the sound of many marching feet, and inquired the cause of the commotion. When told that "Jesus of Nazareth passeth by," he called out with a loud voice, "Jesus, thou Son of David, have mercy on me." Doubtless, the suppliant had heard of prior cures on blind men. He knew that here was his life's opportunity, and so made his appeal. It should be noted that Bartimæus had risen to a lofty height of faith. He addresses Jesus by his Messianic title, "Son of David."

In his recognised need and expressed desire, Bartimæus gives a lesson to those who are spiritually blind. This man knew his sad case, and recognised the presence of a willing Healer. Many to-day have the need, without the realisation. Many are conscious of dissatisfaction; but do not recognise the One who can answer the heart's longing or ask for his help. When we get these two things conjoined, a conscious need and an expressed desire, we may expect a cure as real as that which Bartimæus experienced.

The hindering multitude makes us pause. They rebuked Bartimæus, and bade him be silent. Doubtless they believed that they were pleasing the Lord in thus defending him from a beggar. They little understood the Master. Is there anything more pleasing to him than the cry of a needy believer? Well might Swete say of those hinderers that their "cry spoilt the harmony of the triumph." Were the objectors disciples? We cannot say; but it is not unlikely that some were such. Disciples, alas, now often hinder the access of men to the Lord who is able and willing to save. By our unworthy lives, by our lack of sympathetic treatment, by our apathy, men who might

be saved are kept from the knowledge and presence of the Saviour.

If the hindering multitude illustrate what often happens now, Bartimæus on the other hand gives a splendid example of how to treat hindrances. The man who knows of Christ and refuses to accept him because of the hindering lives of Christians is a very foolish man. He lets others cheat him out of the best of life. What a silly man Bartimæus would have been to elect to remain blind for life, because a disciple told him to be quiet! The blind beggar knew Christ could heal; he believed *he* was willing, and he refused to let another's word come between him and Jesus. What a delightful example! Bartimæus cried "so much the more," "Thou Son of David, have mercy on me."

Jesus says importunate prayer will be answered. It was answered in the present case. The Lord stood still and commanded the people to call the suppliant. So they spoke to Bartimæus: "Be of good cheer; rise, he calleth thee." It is interesting to see how Jesus turned hinderers into helpers. "He sets those to calling the man who had just been hindering him." Oh that we might successfully employ the Master's method: how many in that case would be won to Christ!

Bartimæus did not stop to compliment the callers on their change of front. Gladly he responded to the call. We are shown his eagerness: "He, casting away his garment, sprang up, and came to Jesus." The throwing away of the garment is specially significant. "This was his cloak, or mantle, which is often used by the poor at night for a covering, and which the law of Moses gave them a special claim to, that it should not be kept from them over night when it was given as a pledge." As the encircling robe would hinder speed, the ardent seeker threw it away. Blind men would be wont to cling tightly to such a garment. So the casting it off was a witness to both the zeal and the faith of Bartimæus.

The question which the Lord Jesus asked, "What wilt thou that I should do unto thee?" may at first seem to us superfluous. Surely, we feel like saying, the need of vision was obvious. But a specific request is always desirable. Such often directs the attention and elicits the faith of the petitioner. Then, too, the question and its reply would arrest the thoughts of the company assembled; they would be more likely to recognise the claims of One who could give such signs of divinity.

It will be noted that the revised version substitutes "Rabboni" for "Lord" in the petition of the beggar. "Rabboni, that I may receive my sight." Rabboni means "My Master," and was a title of special reverence. "The gradations of honor were Rab, Rabbi, Rabban, Rabboni."

Faith was rewarded, as it ever is. Jesus declared, "Thy faith hath made thee whole"; and immediately he received sight and followed the Lord. By combining the evangelists' accounts, we see a fourfold result: (1) *He received his sight.* No longer blind, no longer helpless and useless, no longer dependent on charity, he could give charity and help others. (2) *He glorified God (Luke).* His soul went out in gratitude and praise. He returned all that he could return directly to God. He was not like the nine lepers cured who did not return with the one to give thanks to God (Luke 17: 17). (3) *He followed Jesus.* He became a disciple. He was "made whole" spiritually as well as physically. (4) *He was the means of leading others to a better life, for 'all the people gave praise unto God.'* (Luke).



# The Family Altar

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

## TESTS—EVIL AND GOOD.

A test is evil or good, according to the purpose of its author. When Satan tempted or tested the Saviour in the wilderness, it was altogether evil. He would destroy the Redeemer, and thereby prevent the redemption of man. But when God tested Adam and Eve in Eden, it was wholly for their good. And so it is always. Both God and Satan have their eyes on us this week—one to save and the other to destroy—and we must be on the lookout. Whatever the trial may be, there is a way of escape. "God will not suffer you to be tempted above that ye are able; but will with the temptation make a way of escape" (1 Cor. 10: 13). And the "way of escape" is through our Christ: "I can do all things through Christ who strengtheneth me" (Phil. 4: 13).

### SUNDAY, JULY 5.

Gems of Thought.—"He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city" (Prov. 16: 32). When the fight begins within himself, Man's worth something. God stoops o'er his head; Satan looks up between his feet. Both tug: He's left, himself, in the middle; the soul awakes And grows.

—Browning.

It would be hard to conceive of any creature greater than man at his highest, or more despicable than man at his lowest.—W. J. Dawson.

Bible Reading.—Matt. 4: 1-11: The Saviour fighting Satan.

### MONDAY, JULY 6.

Gems of Thought.—"Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, even so also do ye" (Col. 3: 13).

Bless your comrade on life's journey,  
With a helping word or smile;  
It will brighten dreary places,  
It will shorten many a mile.

—Margarette Snodgrass.

The two powers which, in my opinion, constitute a wise man are those of bearing and forbearing.—Epictetus.

Bible Reading.—Col. 3: 1-13: The new life in Christ.

### TUESDAY, JULY 7.

Gems of Thought.—"In his law doth he meditate day and night" (Psalm 1: 2).

Tho' like the wanderer,  
Daylight all gone,  
Darkness be over me;  
My rest a stone;  
Yet in my dreams I'd be  
Nearer, my God, to thee, nearer to thee.

—Mrs. S. F. Adams.

Silence is the element in which great things fashion themselves together, that at length they may emerge, full-formed and majestic, into the daylight of life, which they are thenceforth to rule.—Thomas Carlyle.

Bible Reading.—Psalm 1: 1-6: The blessed man meditates.

### WEDNESDAY, JULY 8.

Gems of Thought.—"To be carnally minded is death; but to be spiritually minded is life and peace (Rom. 8: 6).

Purer in heart, O God,  
Help me to be;  
May I devote my life  
Wholly to thee.  
Watch thou my wayward feet,  
Guide me with counsel sweet;  
Purer in heart  
Help me to be.

—Mrs. A. L. Davison.

He is most spiritual who is master of most forces, who can rise superior to most obstacles, can vanquish the most enemies of the inner life, who has greatest dominion over matter.—J. L. Jones.

Bible Reading.—Rom. 8: 1-11: The spiritually minded.

### THURSDAY, JULY 9.

Gems of Thought.—"Give us this day our daily bread" (Matt. 6: 11).

Oh, could I do with this world of ours  
As thou dost with thy garden bowers,  
Reject the weeds and keep the flowers,  
What a heaven on earth we'd make it.

—Anon.

The world we're passing through is God's world as much as any we're going to.—Edmund Garrett.

Bible Reading.—Rom. 12: 10-21: Serving God in everything.

### FRIDAY, JULY 10.

Gems of Thought.—"The Lord God sent him forth from the garden of Eden" (Gen. 4: 23).

We ourselves  
When we commit a sin, lose paradise  
As much as he did. Let us think of this,  
And how we may regain it.

—Longfellow.

Eden was fair, but the heavenly city shall be fairer. The paradise regained is an advance on the paradise lost. A fall, and a rise—a rise that reverses the fall. At eventide shall the sky glow again with glory and color, and the western at last outshine the eastern, with a light that shall never die.—Maclaren.

Bible Reading.—Rev. 22: 14-21: Paradise regained.

### SATURDAY, JULY 11.

Gems of Thought.—"Enoch walked with God: and he was not, for God took him" (Gen. 5: 24). "He climbed Love's ladder so high,  
From the round at the top he stepped to the sky."

A little girl answering the question as to what it was to walk with God, said, "Why, they must be going the same way, of course; and they must like to be together, must be friends, and—and—they ought to like the same things—and trust each other." Can you add anything more? Enoch was going the same way as God, he liked to be with him, he and God were friends, he liked the things which God liked, he trusted God.—Tarbell.

Bible Reading.—Heb. 11: 1-5: Enoch remembered by Paul.

Almost the only noisy things in Nature are the purely destructive agencies—the volcanic eruption, the earthquake, the storm. These things lay waste. On the other hand, the morning dew, which means so much to the earth, has come as silently as the night which brought it. The sap

rises noiselessly in the trees, and the fruit of the field turns from green to yellow without a sound, and the sun rises amid the hush of the morning. The greatest achievements in our human lives, too, are accomplished silently.

## 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 Mikado. Posted, 5/3.

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

Davis' The Eldership. Posted, 2/6.

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

Missionary Mountain Peaks. Posted, 1/4.

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

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

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

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

Errett's Evenings with the Bible, three volumes. Posted, 13/-.

The Teachers' Bible, a library in itself. Posted, 8/-.

AUSTRAL PUBLISHING CO., LTD.,  
528, 530, Elizabeth-st., Melbourne.

## The Australian Christian

PUBLISHED WEEKLY AT

528-530 Elizabeth St., Melbourne.

Editor and Manager, F. G. DUNN.

All communications should be addressed to the AUSTRAL PUBLISHING CO., 528, 530 Elizabeth-st., Melbourne.

All Cheques, Money Orders, etc., should be made payable to F. G. DUNN.

TERMS.—In Australian Commonwealth, Two Copies or more to one address, or Single Subscription posted Fortnightly, 6/-. In New Zealand, Four Copies or more to one address, or Single Subscriber posted Monthly, or Two Subscribers posted Fortnightly, 6/-. Single Copy posted Weekly to any part of the world, 7/-.

### TERMS FOR ADVERTISEMENTS.

Births, Deaths, Marriages, and In Memoriam Notices: 2/-.

Coming Events: 16 words, 6d., and 6d. for every additional twelve words and under.

Other Advertisements (not displayed): 24 words, 1/-, and 6d. for every additional twelve words and under.





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

## Tasmania.

**LAUNCESTON.**—Last Sunday all meetings were well attended, and the services bright and helpful. There was a fine attendance of the Century Bible Class, when Mr. Long, the city missionary, delivered an address on "Social Problems." Monday night, a splendid Endeavor meeting, led by two sisters. Five were baptised this week. All departments of the work show good development.—A. W. Heron, June 26.

**NUBEENA.**—On June 21, we had with us Bro. and Sister Black, who have come to take up the work of the church. In the morning Bro. Black exhorted the church. In the afternoon the gospel was preached at Impression Bay, and at night at Nubeena every seat in the building was filled, and a good impression was made. The church has long been without an evangelist. The work is being done by local brethren, and we feel that now much good will be done. The church greatly appreciates the help extended to us by the Home Mission Committee in sending Bro. Black.—F. Elwick Smith, June 22.

## West Australia.

**FREMANTLE.**—Tuesday evening, June 16, the Seniors had a fine meeting with the Baptist Society. Bro. Herbert Cole gave us a nice talk on Rom. 1: 16 at the mid-week service. Lord's day morning, June 21, Bro. Taylor gave a good exhortation on Foreign Missions. We had with us Bro. Hilford, from Hawthorn, Vic.; Bro. Frist, from Richmond Baptist Church; Bro. Thomson, from the country. We were pleased to have Mrs. Bridge home again. At night we had another good meeting. The writer gave an address on "The Sin of Lying," and a young man made the good confession. High-st., Fremantle, is where the church meets. Quite a number of brethren who travel have had a difficulty in finding the building. The preacher's home is 78 Mary-st., Fremantle.—E. G. Warren, June 23.

**NORTH PERTH.**—There has been a great improvement in the attendance at the Lord's table. Since last report six have been received into fellowship. A Christian Endeavor Society has been formed among the younger members of the church. The Bible School is increasing rapidly in attendance. From to-day there starts a red and blue rally, which will last for five weeks.—W.F.D., June 21.

**PERTH.**—The anniversary celebrations of the Bible School were continued last Wednesday evening before a very large gathering. The meeting took the form of a sunshine service, the items by the scholars all speaking about the brightness of the Christian life. Bro. Blakemore was chairman, and in welcoming the parents he said that the school had shown a steady increase for the past five years, and this year had been the best of the five. He paid a warm tribute to the work of the superintendent, A. Bell, who presented the annual report. The report stated that the average attendance had been 252, as against 234 for the previous year. The school intends to form a Boy Scout troop, under the leadership of Bro. Johnes. We had the pleasure last Lord's day morning of receiving into our fellowship Bro. and Sister Burchell, by letter from Subiaco. R. W. Ewers gave an earnest address, and in the evening Bro. Blakemore spoke upon the Holy Spirit as a Divine Person.—W.A., June 22.

## New Zealand.

**ASHBURTON.**—The first Lord's day Bro. Innes was back after his holidays we had exceptionally good meetings. Large attendance at the breaking of bread, and at the gospel service about 200 were present. Members of the Ladies' Orange Lodge were present in regalia, and Bro. Innes delivered a suitable address. The officers invited all members by circular letter to a social on June 2. Bro. and Sister Gebbie, from Christchurch, were present. Practically every member was present or represented. After a short but very impressive prayer meeting, Bro. Innes explained the object of the gathering; firstly, the winning of more precious souls for the Master, and secondly the setting of the ball rolling for a new church home on the corner allotment. Sister Gebbie sang several solos. Bro. Gebbie gave a stirring address, basing his remarks from Numbers 13: 30. He asked members to make a definite promise of an amount to be paid by August 1, towards starting a fund for a new church home. In less than fifteen minutes we had promises to the extent of £84, which sum has been made up to over £100. This amount, together with what may be added from time to time, will be put away until we can sell the present building or make other arrangements so that we can set to work on the new building. If any brother or sister would like to help us in this new undertaking, kindly forward subscription to W. E. Olsen, 211 Main South-road, Ashburton.

**RICHMOND (Nelson).**—On May 3 we had P. Bolton with us. In the evening he preached to an appreciative audience, and at the close two youngest daughters of Bro. G. Russ made the good confession. They were baptised the following Friday evening, and given the right hand of fellowship on the Lord's day morning. Bro. Bolton was again with us last Lord's day, and another young girl, the second daughter of Bro. D. Hammond, made the good confession. We now have the electric light installed in our chapel, which is a great improvement.—B. G. Cooper.

**WELLINGTON SOUTH.**—Last Lord's day, after Bro. Phillips' gospel message, four stepped boldly forward, intimating their intention of more fully serving Christ. Three made the good confession, the other was restored. God has richly blessed our labors of late.—A.L., June 17.

**NELSON.**—At the midweek prayer meeting, which was also a baptismal service, Bro. Mathieson presided; there was a large attendance. On Friday evening the Band of Hope resumed its meetings. Lord's day, June 14, services both morning and evening were well attended. In the morning Bro. Knapp addressed the meeting. In the evening Bro. Mathieson preached, and the organ was used for the first time. Endeavor Society held its meeting as usual on Monday evening.—H.B.L., June 17.

**WANGANUI.**—We had with us last Lord's day L. Johnston, of Palmerston North, who occupied the platform both morning and evening. The C.W.B.M. monthly meeting was held the same afternoon. The first of a series of monthly socials was held on Thursday afternoon, the 11th, the object being to raise funds to wipe off the mortgage on the new church property in Bell-st. The meeting was addressed by Sister Mrs. Duxfield, her subject being, "The Brain." It was a most interesting talk. Sunday, June 14, was very rough and cold, but we had fair meetings. The evening gospel service was taken by one of our Baptist friends, Mr. Weston. The work of the Bible

School keeps well up to the mark. Quite a number are entering for the annual examinations conducted by the Auckland S.S.U.—H.S., June 14.

**AUCKLAND (Ponsonby-rd.).**—Last Sunday the secretary of our school had written on the blackboard, "We only require 35 more scholars for us to have a school of 400." The superintendent, Bro. Scott, stated that these round figures should constitute just an ideal school membership, and as the teachers have affirmed the advisability, with the help that the members of the congregation and scholars give, success seems assured. Yesterday we had three new teachers added to the staff: Mrs. Smith, Miss Lovett and Mr. J. H. Davies. The school work generally speaking in Auckland is in a good state.—E.A.P.

**DUNEDIN.**—The ceremony of laying the foundation stone of a new chapel in Roslyn took place on Saturday afternoon, June 13. Yesterday afternoon Stanley A. McDonald, teacher of the Bible School, who is leaving for Auckland, was presented with a silver-mounted pocket-book as a mark of esteem from the teachers. His class have donated £2/5/- to mission funds. A few farewell remarks to the school were delivered by Mrs. C. F. McDonald, who leaves for Australia on the 23rd.—L.C.J.S., June 22.

[A report of the laying of the foundation stone of the new chapel at Roslyn will appear in the next issue.—Ed.]

## Queensland.

**BRISBANE.**—On June 15, the Y.P.S. were the guests of the Albion society, and entertained their suburban friends with a very pleasing musical evening. Albion afterwards invited the visitors to partake of "orthodox tea." Last Lord's day two young girls who had accepted and obeyed the gospel received the welcome of the church. W. H. Nightingale preached last evening, and a woman confessed her faith in Christ.—H.C.S.

**ANNERLEY.**—H. U. Rodger and Sister M. Helsdon, of Albion, visited our mid-week meeting on June 17. Bro. Rodger gave a fine exposition of Isaiah 35. Good meeting yesterday morning. We were pleased to have the following visitors with us: Sisters Mrs. and Miss Coward, Sister Walker, Bren. S. Trudgian and D. Moffat, of Ann-st., Brisbane; Sister Mitchell, of Erskineville, N.S.W.; Sister Morton, Belmont, N.S.W.; and Bro. Morton, of Zillmere. Bro. Trudgian presided over the meeting, and Bro. Morton gave a splendid exhortation. S. Trudgian conducted the gospel meeting at night.—A.R., June 22.

**WOOROOLIN.**—Very fine meetings under the leadership of local brethren since the resignation of Bro. Hayes, and we are greatly cheered by five offering themselves for baptism. Prospects are bright for the future both in church and Bible School work; and as two of the converts are the result of the latter we are desirous of further advancing the interest of Bible School work, and are now making preparations for our anniversary.—J. H. Adermann, June 25.

## South Australia.

**SEMAPHORE.**—Meetings to-day, good. H. H. Were presided at the Lord's table. Pleased to have a number of visitors present. Bible School attendance was well maintained. Night meeting was good; writer spoke on "Baptism." There were three confessions.—T.

**MAYLANDS.**—A successful "all day" meeting was held on June 25, when 25 sisters met to make garments for the natives on the New Hebrides Islands and the lepers in India. Miss Beddome led the devotional part of the meeting. 23 garments were completed, and a very pleasant time was spent. Good meetings since last report. One received by letter. 116 broke bread to-day, and 145 present this evening, when H. R. Taylor spoke earnestly on the text "In the Spirit on the Lord's Day." 259 at Bible School, and 5 additional teachers from the Bible Class.—R.L.A., June 28.

**NORTH CROYDON.**—On June 17, the newly formed Dorcas Society held a social. An enjoyable evening was spent. Lord's day, June 21, G.



Bateup presided. G. Duncan exhorted. Amongst the visitors were Bren. Smith, junr. and senr., Bro. G. Lampshire, Bro. Barwick, Mile End; Sister Miss Hopgood, Milang. Bible School attendance, 155 scholars. At the gospel service H. J. Horsell gave his second address on "The Holy City." Monday, June 23, Bro. Ira Paternoster gave an interesting lantern lecture on Foreign Missions, and the work in the fields. Lord's day, June 28, morning, T. J. Flint presided. H. J. Horsell exhorted. Bible School attendance, 156 scholars; 2 new scholars. At the gospel service H. J. Horsell preached on "The Signs of Unrest in a Restless World."—J.S.H.F.

## New South Wales

**PADDINGTON.**—June 21 saw one of the best attended morning meetings we have had for several months. Bro. Collins presided. Among our visitors were Bro. Amess, from Hindmarsh; Sister Gallop, from N. Adelaide, S.A.; Bro. D. R. Hall (Hon. Attorney General), who has recently come to reside in the district, also his brother and sister from the City Temple; Sister Fancourt, from Mulgoa, and Bro. Alan Price, from Mosman, who gave a splendid address on "Young man, I say unto thee, arise." At night Bro. Collins preached an impressive sermon on "The Enduring Word," to a good congregation.—W.R.R.

**HORNSBY.**—Bro. Payne presided. Bro. J. Saxby exhorted on John 13: 17. We enjoyed his remarks. The gospel service was well attended. Bro. Payne's topic being "Solomon." Our piano was used for the first time, and the singing was much improved in consequence. We are planning for every member present next Lord's day at all the services, the occasion being our church anniversary. Our membership is now 101, and we want 101 members present next Lord's day. The annual tea meeting will be held on July 7, in the enlarged vestries and K.S.P. club room.—T. E. Rofe.

**CHATSWOOD.**—Splendid meeting on Sunday morning, almost every member present. Our building is nearing completion. We gratefully acknowledge the following further donations: Mrs. Watson, 2/6; Mr. M. Middleton, 5/-; Mr. George Fancourt, 15/-. Address T. Bagley, "Allan-brae," Nelson-st., Chatswood.

**ERSKINEVILLE.**—A nice meeting at the breaking of bread, Bro. Pond exhorting. In the afternoon a large attendance of scholars at Bible School and Adult Class. The Bible School Building Committee are preparing to build a new primary department. The church and Bible School anniversary services will be held on Lord's day, July 19, and Friday, July 21. The Bible School desires to thank A. Clydesdale for the making and presentation of a book-press to the school. Splendid gospel service at night. Bro. Pond gave a splendid address on "Does Death End All?" There was a special meeting of the Dorcas sisters for the opening up of some new and important work in connection with the church. The church desires to thank and acknowledge the sum of £1 from the church at Hornsby, N.S.W., for building fund.—W. Budgen, June 28.

**ENMORE.**—Bro. Rush, evangelist from Mar- ickville, gave a fine discourse at the morning meeting from John 4: 39-43, and dwelt on the necessity of heart knowledge, which, he said, enabled us to understand God's message to us. To-day being the second anniversary of Bro. Illingworth's ministry at Enmore, the platform had been tastefully decorated by loving hands, and the motto, "A Circle of Love Binds Us," was hung across the wall behind the preacher. We were pleased to have the fellowship of the following visitors: Sisters Filmer, New Hebrides; Lois Walden, Thomson, Morris, Juleff, and Bren. Logan, Thomson, Dawson, and T. B. Verco and his daughter. We had another great meeting in the evening, when Bro. Illingworth took as his subject, "This Day we Sailed On." Bro. Jansen sang "Saved by Grace." At the close of the meeting a baptismal service was held, two ladies and a young man being baptised into the ever blessed name. On Tuesday night we expect a big gathering at the second anniversary social in honor

of Bro. Illingworth's two years' work. The first part will be taken up by songs and recitations, and at 9 a coffee supper will be partaken of.—E.L.

## Victoria.

**WARRNAMBOOL.**—Splendid meetings yesterday. Over 80 at the gospel service. Record Bible School, over 70 present. Preparations for kindergarten class nearly completed. Last Tuesday the C.E. Society spent a pleasant evening with the poets, at the close of which supper was enjoyed. This social evening is to be a monthly institution during the winter.—L.T., June 22.

**ABBOTSFORD.**—On June 11 T. Hagger met the largest mid-week meeting held here for some time. His address was well appreciated. The meeting resulted in two collectors being appointed to collect one penny per week from a large majority of those present for Home Missions. Three quartettes were given, two by the Barnden family. At our morning worship we had a number of visitors with us—Sister Trangmar, from Sydney; Sister Lagg, from Taradale, and Bro. Bruck, from Burnley, who exhorted. At to-night's meeting T. Hagger conducted the service, this meeting being the largest that we have had for at least two years, 160 being present. Our brother spoke on "A Young Man's Mistake." Bro. Nankerville was the soloist for the evening. We have decided to hold our F.M. offering on August 2, instead of July 5. C. Young has been granted three weeks' holiday; he has gone to Minimindi, via Boort; during his absence J. Coward is carrying on the work.—C.H.J., June 21.

**SOUTH YARRA.**—We received into fellowship by letter Bro. and Sister Heartly, from Burnley. The gospel and mid-week meetings are improving in attendance. The church has decided to engage Jas. Webb as assistant evangelist from July. June 21, we were pleased to have Sister Mrs. Craig with us. Bro. Main presided and R. Pittman exhorted. We regret to report the removal of F. Dawson to Sydney. At the close of the gospel meeting Bro. Main wished him God-speed, and presented him with a gold Albert as a memento of the happy times spent at South Yarra. Bro. Dawson suitably responded. He has filled many positions in the church and Bible School with credit to himself and honor to the various departments, and he will be greatly missed.—T.M., June 21.

**WARRACKNABEAL.**—Last Lord's day we were pleased to have fellowship with Sister Flood, from Windsor, and also Sister Allan, who was baptised in England some years ago, and has been meeting with our Baptist friends in Warracknabeal. Bro. Combridge spoke on "Our Fellow-laborers," and presented the claims of the F.M. cause.

**CHELTENHAM.**—This evening, after an address by Bro. Wilson on Pilate's question, "What shall I do with Jesus?" another of the senior girls from the Bible School accepted Jesus as her Lord and Saviour. This morning E. T. Penny gave a splendid exhortation. The kindergarten has outgrown its accommodation. Extra provision must be made for it at once. Pending such provision, the overseer and staff are seriously handicapped. Our increase campaign is showing good progress.—F.W.M., June 28.

**NORTHCOTE.**—We had a visit from Bro. Green this morning, who exhorted on F.M. work. Record school, over 210 being in attendance. Bro. Day's preaching is drawing strangers to our gospel meetings. We have just started a weekly church letter, which each member receives, giving details and progress of our work. All departments of church are active.—R.C., June 26.

**NORTH RICHMOND.**—We had Bro. More, from Footscray, with us last Lord's day morning. His address on Foreign Missions ought to enlarge our offering. In the evening the annual young men's service was held, when several of the young men took part in the service. At the close of Bro. Procter's address, two of our senior scholars made the good confession.—H.A., June 29.

**MELBOURNE** (Swanston-st.).—On Sunday Bro. Allen closed his three years' engagement with the church, and on July 11 he sails with his family

in the s.s. "Ceramic" for America, via England, for a six months' holiday, after which (D.V.) he returns to take up the work of the church for a further term. We can confidently say that our brother's ministry has been the most successful in the church's history, and three very happy years of service have been spent together. Since our brother took up the work it has gradually grown, and interest has increased. Large additions have been made to the membership, and splendid audiences that fill the building each Sunday night have gathered to hear him. We had a very fine meeting on Sunday. Bro. Allen spoke in the morning on "God's Approval"—a special talk to members. Crowded building at night to hear his valedictory, when our brother gave a most impressive address—one of his best—on Paul's letter to Timothy, 4th chapter, at the close of which two fine young men made the good confession. Next Sunday Bro. Franklyn begins his work with the church, and on Monday evening, July 6, we hold a public farewell meeting to Bro. Allen, and welcome to Bro. Franklyn.

**MIDDLE PARK.**—J. J. Franklyn concluded his work with us yesterday. We had splendid meetings both morning and evening, over 80 being present at morning worship, and the building was full at the gospel service, when our brother gave us a most impressive address. Our farewells take place during the week, and we trust our brother may have a season of great blessing awaiting him at Swanston-st.—J.S.M., June 28.

**ASCOT VALE.**—Since last report two young men have made the confession, one of whom was received into the church last Lord's day morning. Gospel meetings are crowded by attentive audiences, who listen hard to the earnest and impressive messages delivered by Bro. Kingsbury. Average attendances at the Adult Bible Class for June, 103. All services well attended.—J.Y.P., June 30.

**DANDENONG.**—J. and W. Nankiville, from the College of the Bible, were with us to-day, and gave very acceptable help in the song service. The latter also addressed the church in the morning in a profitable manner. The preacher's evening subject was "True Manliness"—a sermon to men.—J. Proctor, June 28.

**CARNEGIE.**—Meetings, with the exception of the Bible School, not so well attended yesterday. Our school is doing fine. We have nearly doubled our average attendance in six months. Over 100 present yesterday. The people of our community are showing some interest in us in response to our persistent advertising. During the month Bro. and Sister Lacey, from Lygon-st., and Bro. and Sister Southwick and two daughters, from Bendigo, were received into fellowship.

**HAWTHORN.**—Meetings fairly well attended yesterday. One received into fellowship by obedience. Bro. and Sister Weir, of Norwood, were present, and Sister Elson, of North Fitzroy. One confession at the gospel service. Bro. Bellett and Bro. Harder are very ill, and Sister Mrs. Waldron fell asleep in Christ on June 26.—A. C. Rankine.

**WEDDERBURN.**—Jubilee celebrations start on July 5, and continue till the 12th, when Bren. Hagger, Ennis, Moysey, Clay and Marrows will be speaking. A good time is expected, and we sincerely hope many souls will be won. A self-denial golden offering will be taken on the 5th. All past members and any one caring to come will be cordially welcomed.

**PRESTON.**—Record attendance at mid-week prayer service. Seven baptisms, and two others made the good confession. 89 present Sunday morning for worship; 10 received into the church, 8 by obedience, 2 by restoration. Fine address by Bro. Binney on "Union with Christ." Good attendance at gospel meeting. At the close one young man came out and took his stand for Christ.—G.A.D., June 29.

**HORSHAM.**—Meetings to-day have been very encouraging. Splendid attendance at breaking of bread, a record in the Bible School, and a full meeting to-night. Bro. Burden's faithful and whole-hearted preaching is having a telling effect on the work here. Interest is being aroused in all

Continued on page 446.



## Queensland Home Mission Notes.

W. J. Way, Organising Secretary.

**Tannymorel.**—Since our last report we have spent a week with the brethren at Tannymorel. We held eight services, one of which was an "in memoriam" to our late Bro. S. Keable, who was greatly esteemed in the district. Bro. Keable learnt the way of the Lord more perfectly from Bro. Cheek, and was immersed by Bro. Troy, and fell asleep in Christ at a ripe age. Sister Keable still survives her husband, and is faithful in the Lord. It was our pleasure to stay in the home of our sister and family, and to receive all the kindness and consideration of their Christian fellowship; and we wish to express our gratitude for the same. Our efforts in the district were interfered with through weather conditions, and although the audiences were smaller than we could have wished, the services were good in tone. We managed to visit the brethren and encouraged them to faithfulness and effort. God bless the faithful in that district.

**Sunnybank.**—We commenced mission services at this place on Sunday, June 14. Eight meetings have been held, good in spirit and impression, but the wet weather has been against full houses. We stand pretty much alone except for the few faithful local brethren. Although only nine miles from Brisbane (just a bike ride), with train service, exactly one good brother (W. H. Nightingale) has visited to render any help. We expect to continue a week—perhaps a fortnight longer. On June 21, six of us broke bread in the Protestant building. We believe this is the first time the brethren have met to break bread in this district. One young man came forward on Sunday night.

**Boonah.**—We hear that Boonah church contemplate holding a mission at Hellensburgh. We sincerely hope it will come to pass, and that many will be gathered into the fold of Christ.

To H.M. Fund—T. B. Verco, S.A., £1. Who will be the next?

June 23.

## Obituary.

**WILTSHIRE.**—Recently at Portland, Vic., there passed away Sister Emma Wiltshire, the mother of Bro. J. Wiltshire, the much loved and successful preacher in connection with the church at Wallaroo, S.A. Sister Wiltshire, with her husband, united with the church at Port Fairy, Vic., some 28 years ago, and later removed to Portland. As we had no church at the latter place, these good people worked and worshipped with the Baptist Church in that town. But our sister's sympathies were always with the Churches of Christ, and it was a great joy to her when her son Jabez became one of our preachers in South Australia. Faithfully has she served the Lord, and has gone to her reward. Our sympathies go out to those who sorrow, but it is a comfort for them to know that all is well with her, and that some day they will meet again where there shall be no more sorrow or separations.—Thos. Hagger.

**WHITING.**—Sister Mrs. Jane Whiting was called home on Saturday, May 30, aged 71. Our sister united with the church at Grote-st. about 45 years ago, soon after her arrival in the State from the Old Country. For the past 29 years her membership has been with the Balaklava church. Six years ago her husband, after much suffering, crossed over the valley. Sister Whiting was a faithful follower of the Master, and she handed down to her children the same faith and devotion and they have all become workers for the Lord. During recent months she was not privileged to meet in the Lord's house, but she spent many hours in communion with God, and was fully prepared to enter into his presence. The very large attendance at the funeral on Sunday is a testimony to the regard in which she was held, and the influence she wielded in the district. One son and three daughters mourn the loss of a godly mother.—W.L.E., Balaklava, S.A.

## ACKNOWLEDGMENTS.

## N.S.W. HOME MISSION FUND.

From Churches towards Preachers: Chatswood, to June 7, £12; Wagga, to April 20, £21/10/6; Lidcombe, to May 23, £8/10/-; Marrar, to May 27, £10/14/6; June, to May 17, £4.  
From Churches, per Collectors: Marrickville, £1/2/7; Auburn, £1/13/8; Lilyville, £2/12/-; Paddington, per Sister Lewis, £3/9/6; do., per W. Walters, 19/-; Enmore, £3/10/-.

Individual Contributions: Anon., £10; Sister Mrs. Kitto, Arian Park, £1; Sister Mrs. Winter, Inglewood Forest, £10; Sister Miss I. Winter, Inglewood Forest, £3.

Other Receipts: Bible School Department.—Instalment of Contribution, £20; Sundry Churches, Plan Printing, £2/5/-.

To June 15, £116/6/9.

Chas. J. Lea, Treasurer.  
Raleigh Park, Kensington.

## PELMAN SCHOOL

## Can you Answer these Questions Satisfactorily ?

1. Have you great Organising Power?
2. Have you Directive Power?
3. Have you the Power of Ideation?
4. Do people come to you for Valuable Ideas?
5. Are you a good reasoner?
6. Do you remain calm and unflurried amidst crowding worries?
7. Can you master difficult subjects easily?
8. Do you dominate your surroundings?
9. Have you a Strong Will?
10. Do you think logically?
11. Are you a good and persuasive talker?
12. Can you sell goods?
13. Can you convince people who are doubtful or even hostile?
14. Do you decide quickly and rightly?
15. Are you in demand as a speaker or orator?
16. Can you rapidly master difficult facts?
17. Can you solve knotty problems quickly?
18. Do you remember everything important you read?
19. Can you remember details as well as main principles?
20. Is your memory perfect?
21. Can you concentrate your brain on one thing for a long time?
22. Can you remember long series of facts, figures and dates?
23. Are you a good linguist?
24. Have you a head for statistics?
25. Have you a good memory for faces?
26. Can you work hard without suffering from brain fag?
27. Do you take everything in at a glance?
28. Are you earning a larger income than last year?
29. Are you successful?

If you can say "Yes" to all the above you are indeed fortunate. If you cannot, write for our booklet, "Mind and Memory Training." It tells you how you can soon be able to answer most, if not all, of the questions in the affirmative.

The Pelman System of Mind and Memory Training offered to you is the same in every particular as that which H.R.H. THE PRINCE OF WALES is now studying, and which is so highly recommended by many eminent men.

Some of these men are MR. T. P. O'CONNOR, M.P.; REV. ELLIS G. ROBERTS; DR. CHAS. H. HEYDEMANN, Ph.D.; PROFESSOR GORDON TANNER; SIR W. ROBERTSON NICOLL, M.A.; MR. A. W. GAMAGE.

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

Doctors.  
Lawyers.  
Clerks.  
Accountants.

Ministers.  
Clergymen.  
Salesmen.  
Managers.

Travellers.  
Civil Servants.  
School Teachers.  
Service Men.

Working Men.  
Farmers.  
Graziers.  
Engineers.

## Cut this Out and Post To-day.

To the Secretary,  
PELMAN SCHOOL OF MIND AND MEMORY,  
36 Gloucester House, Market Street, Melbourne.  
Please send your free book, "Mind and Memory Training."

Name.....

Address.....

## Taught by Post.

The Pelman System is taught by post in 12 interesting lessons. It takes from 8 to 10 weeks to complete the course. Benefits begin with the first lesson, and the interest and attention are maintained throughout. Write now to the Secretary.

OF MIND AND MEMORY



## ALLAMBY'S KNITTING DEPOT

128 Queensberry St., Carlton.

ALL KINDS of KNITTED GOODS MADE UP

Ladies' & Children's Knitted Coats a specialty

Phone Central 3374.

A Smile of Satisfaction!

### BROOKE'S Coffee Essence

It's better—Try it

#### HAVE YOU READ

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

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

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

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

Tel. William St., 269.

## W. R. AVENELL

258 VICTORIA ST.,  
DARLINGHURST, SYDNEY.

### HIGH CLASS TAILOR,

Ladies' and Gent's.

Write for Self-Measurement Forms  
and Patterns.

Suits from 4 Guineas. Costumes, 6 Guineas.

## SILVER STAR STARCH

WHITEST  
AND  
BRIGHTEST



## VITADATIO

PERMANENTLY CURES

Hydatids, Liver and Kidney Troubles,  
Gastric Ulcers, Internal Growths,  
3/6 and 5/6 per bottle. Chemists and  
Stores.

### RESTORES ENERGY

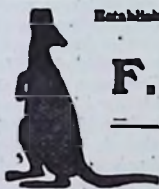
You need suffer no longer. Because Vitadatio will speedily overcome your ailments and give you new health, new strength, new vitality, and new life. Vitadatio is a Tonic, a Restorative, a Blood-maker and a nerve Food. As a Tonic, it "tones up," stimulates and invigorates the system when you are "run down." As a Restorative, it revives your lost vitality, restores your flagging energies and creates new strength. As a Blood-maker, it surcharges your whole system with a wealth of new, rich blood. As a Nerve Food it invigorates, rejuvenates and nourishes your worn-out nerves and gives them new life. Therefore when you take Vitadatio you obtain its four-fold benefits all at once.

Vitadatio is sold by Chemists and  
Stores, 5/6 and 3/6 per bottle.

FREE ADVICE and the fullest particulars and testimonials given from

S. A. PALMER,

439 Flinders Lane, Melbourne, Vic.



Established 1886.

Phone Cent. 8745

## F. McCLEAN

FURRIER

(Wholesale and Retail).

126 Lygon St., Carlton, Melbourne,  
VICTORIA.

Excellent Collection English, American and Australian Furs.  
Furs remodelled. SKINS TANNED, DYED, and made  
to PREVAILING FASHIONS. White Furs  
cleaned. Skins bought. Favour of  
a Trial Solicited.

## Hyde's Bible Hall and Book Depot

79 RUNDLE STREET, ADELAIDE  
(Proprietor, Pastor C. Frisby-Smith.)

Bibles, S.S. Rewards, etc., at the usual discount.  
Church of Christ Hymn Books, "Sankey's" and  
"Alexander's." Also lovely Presentation and  
Teachers' Bibles.

The Poets, Books for Devotion and Bible Study,  
the Classics, and all healthy fiction.

Self-filling Fountain Pen, the "Royal George,"  
7/6.

"Church of Christ" Sunday School Quarterlies  
(American) Supplied.

The Sunday Duty Stamp Album, 3/6 per doz.

"Thinking Black," 9/-; posted, 9/5; by Dan.  
Crawford (a fine new missionary book on Africa).

## The Big Advantages

of the Prize

# A·N·A

## SEWING MACHINE

are its long

Guarantee 25 Years

and its extremely low price,

£3 to £11

EASY TERMS

If it were not so eminently superior to  
all other machines, we could not give this  
guarantee—could we?



## 14 OTHER ADVANTAGES

the A.N.A. have over other makes

1. Ball Bearings and Case Hardened
2. Sews Backwards or Forwards
3. Ties thread at the end of a seam
4. The Spool holds nearly a reel of cotton
5. It makes easily 2600 stitches per minute
6. A perfect lock stitch on any material
7. Needles and parts obtainable everywhere
8. Makes four rows of stitches wherever required
9. Fewer parts, therefore lighter running
10. It has Darning and Buttonhole attachments
11. It has a short self-setting needle that cannot be set wrong
12. It has a tuck folder that makes the tucks
13. Patent knee lever, so both hands are free, and the 14th is an important advantage.

They are Considerably Lower in Price

Write or Call for Catalogue To-day

## AUSTRALIAN Sewing Machine Co.

Proprietary Limited

(WARD BROS. & A.N.A. CO.)

Head Office:

Errol St., North Melbourne,  
Victoria,

And at Sydney, Adelaide, Perth,  
Launceston.

## JOSIAH HOLDSWORTH,

Undertaker and Embalmer,

Best Work.

Best Equipages.

No Distance if you Phone—Central 1192; Brunswick, 416—Day or Night.

380 LYGON STREET, CARLTON.

Branch—659 Nicholson St., Nth. Carlton,  
MELBOURNE.

ARTHUR J. HOLDSWORTH,  
Funeral Director.



*From the Field—Continued.*

departments of the work. Next Sunday will be his last Sunday with us, and he will be greatly missed. We were cheered by a visit from Bro. Luke, from Carnegie, who gave a very helpful exhortation in the morning, and addressed the Sunday School in the afternoon.—C. H. Spicer.

**MALVERN.**—Bro. Wedd, from South Richmond, was with us on Sunday morning, and gave a fine address on Foreign Missions. There was a splendid attendance at the gospel service, when Sister Johnson, of Lygon-st., sang beautifully. Bro. McCallum was in good form. His addresses are much appreciated.—C.K.M., June 29.

**BLACKBURN.**—We have lost the services of our esteemed Bro. F. Morton, owing to ill-health. He was with us three months, and was doing a good work in Blackburn. The members presented to our brother several volumes of standard works. We are indebted to H. E. Knott for the valuable help he has rendered to the church during the last month, and for the helpful discourses we have received from him. Bro. Hinrichsen, of the College, takes up the work from next Lord's day. All departments of work in a healthy condition.—A. T. Edwards, June 29.

**WILLIAMSTOWN.**—The meetings on Lord's day mornings are keeping up well. Bro. Bennett addressed the church principally on Foreign Missions, and urged the members for a record offering on July 5. Last Sunday night's attendance was a record for several years. A special address to young men from Luke 7: 14, "Young man, I say unto thee, arise," was very forcibly given. A new idea to the town is being introduced in "A Go-to-church Sunday Movement." Every church in the district is represented. The house-to-house visitation will soon commence, when members from every religious body will have cards to deliver from door to door, inviting the people to go to church on July 26, this being the day set apart for that purpose.—E.M.H.

**TARADALE.**—On June 17 a social was held to bid farewell to the circuit evangelist, J. R. Combridge, who is leaving to take up the work in Horsham. The church presented Bro. and Sister Combridge with a beautiful silver teapot as a token of esteem. During Bro. Combridge's ministry the church in this part of the circuit has been built up numerically as well as spiritually, and sorrow was expressed at his departure, which is owing to health reasons. We are glad to welcome Bro. Cockroft into our midst, who will take the place of Bro. Wedd, who has taken up the work at South Richmond. We have just commenced a teachers' training class. Interest in all meetings well maintained.—G. Jackel, June 28.

**PRAHRAN.**—Since last report a Foreign Mission rally has been held in the chapel. The churches included were South Yarra, Windsor and Brighton. There was a fairly good attendance, and splendid addresses were delivered by A. P. Wilson and W. D. More, F. M. Ludbrook taking the chair. June 28, good meetings through the day. 108 broke bread. Good attendance at night, when we listened to another splendid address by Bro. Abercrombie. This was Bro. Abercrombie's last Sunday with us. During his short term the interest in all our meetings has been well sustained. We have to thank Bro. James McGregor for taking the Adult Bible Class during the month. We are now looking forward to next Sunday, July 5, when Bro. Gifford Gordon takes up the work.—A.E.M.

**CARLTON (Lygon-st.).**—Nice meeting at the breaking of bread, when we were pleased to have amongst our visitors Sister Percy Davey, missionary, of Japan. Two (husband and wife) received by letter. The speaker for the morning was Reg. Enniss, who gave an earnest address upon "Sacrifice," preparatory to the annual collection for Foreign Missions. The Century Bible Class had as usual a large attendance of its members, who listened attentively to S. G. Griffith's interesting talk upon "The Miraculous Draught of Fishes." There was also a fine meeting at night, S. G. Griffith's theme being "Preaching Good Tidings." On Wednesday evening the Endeavors were favored with missionary addresses from Mrs. Davey,

T. Hagger, and J. I. Mudford. The members of the Society appreciated their visit and stimulating addresses. On Thursday evening last a nice meeting was held in the chapel under the auspices of the Foreign Missionary Committee, with F. M. Ludbrook at chairman. W. D. More, of Footscray, was the speaker. Solos by Miss Gena Allen and A. Sidwell. Dialogue by North Richmond members, and a ladies' quartette by Lygon-st. sisters.—J.M.C.

**FOOTSCRAY.**—The Bible School anniversary commenced on Sunday last, when Bro. Ludbrook with "Puffing Billy" delighted the children. At the evening service Sister Tilley, missionary from India, preached. Tuesday evening, the anniversary concert took place. The secretary's report showed an increase in scholars and teachers, and announced a meeting to be called with an object in view of building a room for the kindergarten class, which now has some 69 names on the roll. The cradle roll with 20 names on is doing well, as are other societies connected with the school. During the evening the chairman, Bro. Aitken, presented T. B. Easton with an oak pedestal and copper jardiniere, on behalf of the teachers and church members, for his services rendered to the school as leader of singing for the anniversary. Bro. Easton suitably responded. This year's training makes 11 years of service for Bro. Easton. A tea meeting and distribution of prizes was held on Saturday night. Sunday afternoon again saw the children on the extended platform, and the chapel well filled, when Bro. Procter addressed them. At the evening service Bro. More preached, when the children again rendered special hymns, and at the close of his address one Bible School scholar came forward.—A.J.T.

**GEELONG.**—We have had some very large meetings the past week to say farewell to Bro. and Sister Gifford Gordon. The Kentucky Club held a farewell meeting at which 52 young ladies were present, and the members showed their esteem of the work done by Bro. and Sister Gordon by presenting them with a silver flower-stand. The Young Men's Club gave Bro. Gordon a farewell banquet, and presented him with an illuminated address. On Thursday evening last the church held a special meeting of farewell. A. W. Kelley acted as chairman, and the building was full. Addresses of commendation were delivered by J. Putland, on behalf of the officers, Mrs. Whalley (Ladies' Aid), Miss F. Alford (Kentucky Club), E. Brownbill and E. Welsh (Young Men's Club), S. Thewlis (Band of Hope), T. Miller (Bible Class), C. Dawson (Sunday School), W. Brownbill (Sunbeam Club), A. Jones (members), and Mr. J. A. Forrest (Presbyterian), on behalf of the churches of the city. The chairman handed to Bro. Gordon a purse containing 28 sovereigns as a parting token of the love and esteem of the members. Bro. Gordon made a suitable response. The meetings on Sunday last were inspiring. The morning meeting was the largest we have ever had, and there were two confessions. Record school in the afternoon, and at night the chapel was packed to its utmost capacity. Bro. Gordon gave a grand farewell address on each occasion, and at night there were six confessions.—E.B.

**DONCASTER.**—During the past month all the meetings have been well attended. Large congregations assemble every Lord's day morning for worship. The meetings are most inspiring and helpful. One addition by faith and baptism. A special feature of the work is the fine interest displayed by men. Usually they are in the majority at both meetings on the Lord's day. A most successful young men's service was held last Sunday week. The mid-week meeting is well attended. Church aiming for a record F.M. offering of £40.—J.E.A., June 29.

**BOX HILL.**—Since last report the attendances at all services have been well up to the average. Last Lord's day J. Whelan exhorted at the worship meeting, Bro. Sivyer going to Surrey Hills. The Bible School has grown to such an extent that the building is now too small. Arrangements are being made for the erection of a large school room at the rear of the chapel. We hope to see this work started very soon now. The mid-week meeting of the C.E. is great. Growing larger.—R.G.C.

**BRUNSWICK.**—We have been helped with exhortations by Bren. Green, Thos. W. Smith, and C. Timmins, from Northcote. On June 16, the Sunday School held a concert to renew the library, and a large number attended and listened to a splendid programme. Last Wednesday the Federal F.M. Committee held a meeting, in which the Moreland church and Brunswick church joined. S. G. Griffith delivered a suitable address and was assisted by Bro. Pittman (Moreland), and Bro. Green (Brunswick). Bro. Green still does the preaching. One added on faith and immersion.—W.T., June 29.

**SOUTH MELBOURNE.**—The Junior Endeavors, as a result of their recent anniversary meetings, have purchased a portable organ for use in their meetings, as well as in the kindergarten and primary department of the Bible School. Bro. Bennetts and Sister Jessie Mill are doing a splendid work among the children. A number of the members of the church have met each Saturday afternoon during the past month, in order to effect certain improvements about the chapel, and already an appreciable difference is noticeable. A member has donated £4 to be used in this connection. Another member gave £2 towards the organ. Forty present at the mid-week meeting, at the close of which one was immersed. A Senior C.E. Society and a Band of Hope have been inaugurated, and are to meet alternately each week. Splendid meetings Lord's day, June 28. Three received into fellowship. Largely attended gospel meeting in the evening.

**STAWELL.**—The anniversary service in connection with the Young People's Society was held this evening. There was a large and representative audience. Members of the society rendered two special pieces, "I am He that Liveth," and "Christ is King." Miss Pearson sweetly sang "We're Nearing the City." Five young men took various parts in the service, and Mr. Shipway gave a eulogistic address on the subject, "My Society the Best." The United Friendly Society held a farewell social on Friday evening, to say good-bye to Bro. and Sister Shipway, whose absence will be keenly felt by the Society. Miss Pearl Payne and Mrs. Goodson rendered two very nice solos. During the evening a beautiful gold brooch was presented to Sister Shipway, and a very pretty gold medal, suitably inscribed, to Bro. Shipway. Sister Shipway, in the absence of Bro. Shipway, who was away with a severe cold, thanked the members for their kindness and practical appreciation. We are pleased to say that Bro. Shipway was able to take the services to-day, and at the gospel meeting made feeling reference to the kindness shown by the members of the U.F.S.—W. J. Williams, June 28.

**NEWMARKET.**—Our 1914 Bible School anniversary has come and gone. On Sunday, June 24, there were large audiences all day, many visitors being present from other suburban churches. Mr. S. M. Potter (of the local Baptist Church) spoke in the chapel at 11 a.m.; W. D. More (Town Hall) at 3 p.m.; and the writer (Town Hall) at 7 p.m. The children sang concertedly in fine voice, reflecting great credit on the painstaking work of the conductor, G. W. Mitchell. Misses Alford and Mitchell presided efficiently at the organ and the piano respectively. The help of a local orchestra was much appreciated. A solo by Mrs. Garner and a Scripture reading by Bro. A. Morris (formerly supt. of the school) were enjoyable items. On Tuesday, June 23, the chapel was densely packed, the scholars' entertainment being given. The children's tea on Thursday brought celebrations to a close. Very deep sympathy in the loss of a son and brother, who died on June 19. His testimony was of such a character that the sorrow of his loved ones is brightened by the Christian hope.—J. I. Mudford, June 29.

**LADIES.**

An unlimited market and big profits from high-class Confectionery. American quick process. Personal demonstration.

Particulars from Mrs. C. A. Hellwig, Kilsyth, via Croydon, Vic.



## Here and There

Foreign Missionary Offering, Sunday, July 5.

"Ascribe unto Jehovah the glory due unto his name: bring an offering, and come before him."

Two Chinese confessed Christ on Sunday night last, June 28, at Perth, W.A., Bro. Jame speaking. Eight have been won during the past few weeks.

Mrs. P. A. Davey reached Melbourne on Wednesday, June 24. On the same evening she addressed the Lygon-st. C.E. meeting.

The Foreign Missionary rallies in Melbourne and suburbs have been productive of much good. The F.M. Committee thank all helpers most heartily.

S. P. Weir, F.M. Treasurer for South Australia, passed through Melbourne with his family, after spending a holiday in Queensland. We were glad to have a visit from them.

The N.S.W. F.M. Committee has asked for an increase of £125 in the apportionments made this year, for the offering. Last year, £500 was asked for in the apportionments, and this year £625. It is hoped that the record offering of last year, £529, will be easily eclipsed.

W. C. Brooker, of Adelaide, having disposed of his business in Rundle-st., is now devoting the whole of his time to the ministry of the Word. A report of a meeting and presentation given to him appeared in our last issue. We wish Bro. Brooker every success and blessing in his work.

F. J. Winks having resigned from the position of treasurer, and from the N.S.W. Foreign Mission Committee, owing to unavoidable circumstances, the Committee has elected J. O. Holtz to the vacancies created thereby. Bro. Holtz' address is "Glenorie," Starkey-st., Dulwich Hill.

W. H. Allen, of the Swanston-st. church, leaves Melbourne by the "Ceramic" on July 11. His farewell sermons last Sunday were preached to full houses, the Sunday night meeting being the largest gospel service ever held in the building. He returns to take up the work again in six months' time.

Members and friends are reminded of the farewell meeting to Bro. Allen and welcome to Bro. Franklyn, to be held in the Swanston-st. chapel on Monday evening, July 6. A fine programme has been arranged—representative speakers, music by choir—and all are very cordially invited to be present.

George E. Moore, who has been studying in America for nine years, returned to Melbourne on Monday, and we were pleased to receive a call from him. We understand that he intends to remain in Australia for a time, and is open for engagement. His address is 3 Chatsworth-road, East Prahran, Vic.

A N.S.W. subscriber writes: "I have been unable to work for over three years. Still I feel I must have the 'Christian.' It is the only way that I can know how the good work is getting along. I pray God may greatly bless the distribution of the 'Christian.' I relish it as my weekly bread, and look for it as a loving friend every week."

W. J. Hastie, formerly of Dunedin, now evangelist and field secretary for the Disciples of Christ in Ontario, is delivering a series of lectures in the Senior Dominion on "Beautiful New Zealand." In a recent number of the *Bowmanville Bulletin* one of these lectures is summarised. It is quite pleasant to read what Bro. Hastie has to tell the Canadians. He cracks up the system of Government ownership of railways and telegraphs, he describes Dunedin as the most beautiful for situation of any city in the world, he mentions the wholesomeness of the climate, he hints at its great possibilities in production, and he declares that no country is more inviting to tourists. In short, Bro. Hastie is giving New Zealand a very fine advertisement, and his praises proceed from a sincere heart.

A. Ruhland is now secretary of the church at Mount Walker, Qld.

The address of F. A. Bignill, Queensland Conference Secretary, is now Sunnybanks, Brisbane.

Reg. Enniss' address is now 45 Dandenong-rd., Malvern, Vic. Will subscribers to College funds kindly note.

Bro. Moysey is now conducting Lord's day services at Montrose, Vic. His address is c/o W. P. Lawson, Margaret-st., Canterbury.

Hornsby, N.S.W., church within the last three weeks has enlarged its vestries and bought a piano for its kindergarten and K.S.P. boys' club.

A. G. Saunders, of Laoag, Philippine Islands, has been appointed treasurer of the F.C.M.S. Mission in that land. Bro. Saunders and D. C. McCallum, of this mission, are both old Australian "boys."

On June 16, under the auspices of the Qld. Home Mission Committee, an "At Home" was held in the Ann-st. Temple for the purpose of giving a welcome to W. Rothery, who recently returned to the State, and is proceeding to Roma to do the work of an evangelist. W. H. Nightingale occupied the chair, and extended a hearty welcome to Bro. Rothery. Evangelists A. E. Morton and H. Urquhart Rodger also spoke words of welcome and encouragement. Several musical items were given during the evening. After Bro. Rothery had responded, an adjournment was made to the social hall, where refreshments were partaken of.

W. H. Allen writes:—"Will you kindly allow me to express, through the columns of the 'Christian,' my sincere appreciation of the many letters of congratulations received since the announcement of the decision to return to Melbourne for a further two years' engagement at 'old Swanston-st.' It would be interesting and profitable to answer personally these communications, but time is swiftly flying and the days are crowded with activities incident to our departure. Our American address will be c/o J. E. Snyder and Son, Worcester, Mass., U.S.A. All mail sent to that address will be promptly forwarded. With best wishes for all who are 'contending earnestly for the faith once for all delivered to the saints.'"

The Use of Wealth.—A practical, if somewhat novel, application of the petition in the Lord's Prayer, "Give us this day our daily bread,"—the emphasis being on the word *daily*—is the suggestion (made in the *Contemporary Review* by Mr. Hubert Handley), of "Daily Bread Missions," to the well-to-do. Among the objects set forth is the enrolment of members who will personally renounce habits of "luxury, extravagance, waste, display," and self-indulgence generally; and hold their property as a trust for God, to be used only for such purposes as are for the true well-being of the community. This is an "open door" of considerable width; and whether an organised movement along such lines is feasible or not, there is plenty of scope for individual resolves. Wealth can so easily become fetters or wings.

F. T. Saunders has been appointed secretary of the special committee in Sydney which is responsible for arranging for Dr. Macklin's visit to that city. He writes: "Arrangements are proceeding to make the visit of Dr. and Mrs. Macklin to Sydney as widely advantageous as possible. A united churches' reception will be tendered them on Monday, July 13, and on Tuesday, 14th, a public dinner tendered Dr. Macklin, and a reception by the sisters of N.S.W. to Mrs. Macklin. On Wednesday, 15th, the Sydney Chinese church will tender a welcome to the visitors in their own characteristically splendid manner. It is hoped that a large number of the brethren will try and meet the steamer 'St. Albans' at Circular Quay, on Saturday, 11th inst. Further detailed announcements will be forwarded to the churches for general information."

Roman Catholic Outrage in America.—An American preacher, Otis Spurgeon, has been abducted, brutally ill-treated, and left all but dead, at Denver, Colorado, for lecturing against Roman Catholicism. An Illinois paper of Romanist sympathies says:—"While we do not condone the acts of the persons who, through mistaken zeal, com-

mitted the assault upon and abduction of Otis Spurgeon, a Protestant minister, at Denver, Colorado, there nevertheless remains the fact that the authorities seem to have been lacking in the performance of their duties, and are to some degree responsible for the unfortunate occurrence. This man Spurgeon would appear to be a firebrand." The suggestion seems to be that it is the business of municipal or other authorities to suppress Protestantism. Are Romanists to have the power to say whether or not a lecture may be given in a public hall?

Bomb at the Metropolitan Tabernacle.—What appears to have been a "suffragette" bomb, says a London contemporary, exploded on Sunday afternoon in the gallery of the Metropolitan Tabernacle. It went off with a violent report and filled the building with dense smoke, but, happily, the damage was trifling. A couple of wooden rails placed beneath a seat as a hat-rack were blown out and splintered, and the gallery railings in the immediate vicinity were blackened. The bomb itself was a very crude affair. It had consisted of a canister filled with common black gunpowder, to which a fuse was attached, and the whole was carried to the church in an attache case and left under a seat. A few yards away a pair of lady's black woollen gloves and a charred card were picked up. A note on the card exhorted the congregation (albeit in doubtful spelling): "Put your religion into practice and see that women obtain their freedom." The morning service, at which Dr. Dixon preached, concluded at 12.25, and the explosion occurred shortly after half-past one.

The absence of the usual amount of church news from South Australia is owing to the fact that the mail was a day late in the delivery.

### COMING EVENTS.

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.

### MARRIAGE.

BLACK—HAMILTON.—On May 15, at Lygon-st. chapel, by Mr. A. R. Main, Principal of Bible College, George, eldest son of the late J. P. Black and Mrs. Black, of Pillana, S.A., to Beatrice, only daughter of Charles and Annie Hamilton, of "Cosgrove," White-st., East Malvern.

### DEATH.

HOOPER.—On June 24, Mildred Frances (Milly), dearly beloved wife of W. J. Hooper, of Albert Park, and second eldest daughter of E. Moore, of East Prahran, and the late R. A. Moore of Education Department, aged 33 years. Interred privately, 25th.

### IN MEMORIAM.

DYSON.—In loving memory of our precious mother, who entered into rest on July 8, 1912, at Preston; also our father, who passed peacefully away at North Carlton, on October 28th, 1900.

"And with the morn those angel faces smile  
Which we have loved long since, and lost awhile."  
—Inserted by their loving sons and daughters.

### WANTED.

The newly-formed Dorcas Society of the North Croydon Church of Christ are desirous of procuring a second-hand sewing machine. Any friend wishing to dispose, or make a gift of one, kindly communicate with the secretary of Dorcas Class, Mrs. H. Lihon, Robert-st., Croydon Park, S.A.



The Society of Christian Endeavor.

### CHRISTIAN PARADOXES.

July 5 to 11.

Daily Readings.

Saving by losing. Mark 8: 31-38.

Harvest by dying. John 12: 20: 33.

Exalted by humbling. Matt. 23: 8-12; 1 Pet. 5: 5,6.

Fall to rise. Micah 7: 1-9.

Strength in weakness. 2 Cor. 12: 7-10; Heb. 11: 32-34.

Sorrowful yet rejoicing. 2 Cor. 6: 1-10.

Topic—Christian Paradoxes. Gal. 2: 15-21;  
1 Cor. 15: 9, 10.

PHONE: CENTRAL 5038.

**R. & A. E. Barnes, L.D.S.**  
**DENTISTS.**

17, 19,  
Brunswick Street,  
Fitzroy.

High Street,  
Kyneton.

### BOARD AND RESIDENCE.

#### HEALESVILLE.

Come to "Denholme Farm" for a nice holiday. Splendid scenery, fern gullies, mountain air, good table. Bath and piano.—Mrs. Chaffer. Terms, 25/- per week. Trains met when advised. No Vacancies till August 1st.

#### TUNSTALL.

Harcourt Cottage, Springvale-road. Milk. Cream. Bath. 25/- per week.—Mrs. Bignill.

#### BLACKHEATH, BLUE MOUNTAINS, N.S.W.

Superior Accommodation at Cooranga, Wentworth-st., three minutes from Railway Station. Misses Tewksbury, late of Katoomba. Terms, from 30/- per week.

### Tea and Light Luncheon Rooms

are now available for Dinners, Socials, Weddings, Ladies' Afternoons, and Presentation Nights, &c.

Morning Tea. MISS BIGNILL. Proprietress. Afternoon Tea.  
475 COLLINS STREET, CITY.

AN AUSTRALIAN COMPANY FOR AUSTRALIANS.  
Insure with the

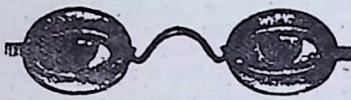
### Queensland Insurance Co. Ltd.

Fire, Marine, Personal, Accident, and Sickness, Public Risk, Employers' Liability, Plate Glass, Burglary, Live Stock, Vehicles, &c.

LOWEST CURRENT RATES.

LYALL & SON, Agents, 39-51 Leveson-St., Nth. Melb.  
Chief Agents for Geelong, Vic.

Your  
Eyes  
my care.



OPTICIAN,  
4th Floor,

**W. Aird**

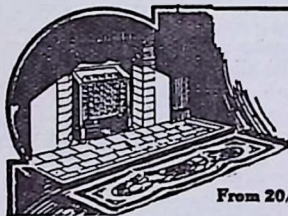
Equitable Bldg.  
314 Collins St.  
Melbourne.

Is thoroughly Up-to-date and Reliable.  
15 years' experience tells.

Holder A.M.A. TYPEWRITING CHAMPIONSHIP,  
Victoria.

### Miss Minnie Mitchell

Receives Orders for  
all kinds of  
**Typewriting**  
at Ramington Office,  
(C/o Messrs. Chartres Prop. Ltd.),  
375 Collins Street,  
Opposite Stock Exchange.  
Quotations Given



From 20/-

### REDUCE YOUR HOUSEWORK!

**GAS FIRES** reduce housework to a minimum. They can be lighted in a second, and instantly give a generous glow, and neither before, during or after use do they entail any labor for anyone.

Call and see them. **Metro. Gas Coy., 186 Flinders St.**

## Books, Stationery and Fancy Goods.

New Books and Magazines  
By Mail Steamer Every Week.

Mechanics' Institutes  
and Libraries supplied  
at Lowest Rates.

School and College Books and  
Stationery

Bibles and Hymn Books.

**M. L. Hutchinson,**  
GLASGOW BOOK WAREHOUSE,  
305-307 Little Collins Street, Melbourne.

### SONGS OF REDEMPTION.

A choice selection of Gospel Songs and Standard Hymns. Used in the HAGGER-CLAY MISSION Services.

Paper Covers, post free, 9d.  
Stiff Boards, post free, 1/-.

AUSTRAL PUBLISHING CO., LTD.,  
528, 530 Elizabeth-st., Melbourne.

## College of the Bible,

Glen Iris, Melbourne.



Particulars in regard to the College Course will be furnished on application to the Principal, A. R. Main, College of the Bible, Glen Iris, Melbourne.

Treasurer—W. C. CRAIGIE, Little Collins Street, Melbourne.  
Secretary—CHAS. HARDIE, Henrietta Street, Hawthorn, Victoria.

#### TEACHING STAFF:

Principal—A. R. MAIN, M.A.,

and Assistant Teachers.

#### FEDERAL CONFERENCE OFFICERS

President—F. G. Dunn,  
Vice Pres.—A. E. Illingworth,  
Treasurer—W. C. Craigie,  
Secretary—A. C. Rankine,  
Asst Secretary—R. Ennis.

H. Kingsbury, W. H. Allen,  
J. Pittman, A. Millis, R. Lyall,  
C. Hardie.

#### BOARD OF MANAGEMENT OF THE COLLEGE

F. G. Dunn, W. C. Craigie,  
C. Hardie, R. Lyall,  
A. Millis, F. M. Ludbrook,  
R. C. Edwards.

#### STATE EXECUTIVE COMMITTEES:

South Australia:

J. E. Thomas, D. A. Ewers,  
I. A. Paternoster,  
S. G. Griffith, W. C. Brooker,  
G. T. Walden.

New South Wales:

T. Bagley, T. E. Rofe,  
L. Russell, G. Stimson,  
J. Stimson.

West Australia:

H. J. Banks, W. B. Blakemore

Queensland:

T. F. Stubbin, L. Gole.

Tasmania:

W. R. C. JARVIS,

#### NEW ZEALAND ADVISORY BOARD:

H. G. Harward, R. Gebble,  
J. L. Scott, S. H. Mudge,  
C. F. McDonald, J. Routledge,  
and J. Inglis Wright.