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THE DOGMATISM OF EVOLUTIONISTS.

We may imagine that Archbishop Clarke when he ventured a few days ago to express an opinion on the theory of Evolution, did not dream that his remarks, adverse to that theory, would have provoked the controversy they have done. All last week the Melbourne *Argus* has published quite a number of letters each day for and against the theory, the outstanding feature of which has been the dogmatism of those on the side of Evolution. There is nothing the average Evolutionist is more partial to than that of charging the theologian with a fault of which he himself is a conspicuous example. It may be said of a truth that there is no lesson in dogmatism he has not learned. "In proof of this he is always pleased to tell you that he has recently taken the census, and that all intelligent, progressive, 'up-to-date' people have accepted not the theory, but 'the doctrine' of Evolution. According to his ideas, any one who has read Darwin, Huxley, Spencer, Tyndall, Haeckel, etc., and has accepted their theories, is up-to-date, but if he has read them and failed to fall at their feet and cry, 'Great is Diana!' then he is a back number, and, most terrible of all, not 'up-to-date.'" Now, as a matter of fact, there are some intelligent people, and even scientists, who maintain that Evolution is still a theory and not a demonstrated fact.

Development versus Evolution.

There are some very sensible people who believe that development and not evolution is the word that best expresses the idea of the march of events. And the word development has the merit of being in agreement with both Genesis and Science. For the creation story gives us a simple statement of the development of life in an ascending scale—from the simple to the more complex, but with creative power behind it. Evolution also means progressive stages, but gives

to an initial form of life a power residing within itself to produce all subsequent forms. An illustration of what is meant by this is given elsewhere in an extract from Fairhurst's "Organic Evolution." Evolution properly understood means, a parental tie between successive orders of being—the derivation of one from the other in unbroken descent, so as to exclude what are called "special creations." Careful definition of terms is essential to a clear understanding of any subject, and if the majority of those who claim to be Evolutionists were called upon to do so, they would be less dogmatic than what they are.

A definition.

Professor Orr gives us an example of the misuse of the word Evolution. He says: "It is a still greater divergence from the original idea when we descant, as is sometimes done, on the evolution of such outward things as the steam-engine or the printing press. There is nothing here analogous to the derivation of one organic being from another. You have a succession of gradually improved forms, beginning, say, with George Stephenson's 'Puffing Billy'; you can put these in a row; and you can, if you please, call the series an evolution. But these successive engines did not develop each other, were not derived from one another, were not perfected by natural selection, or any process of the kind. The sole bond that unites them is the invisible bond of ideas in the successive inventors' minds. It is there and nowhere else, that the evolution takes place. Each new engine, as it comes into existence, is a product by itself, the result of a new inventive act—in that sense, a special creation." It is much easier to believe in the development of life from lower to higher forms, with the aid of special creative acts—much less of a miracle—than to believe that from an infinitesimal speck—and the power resident within it, sprang, by a process of evolution, all succeeding forms of life.

Not overwhelming.

It is to be regretted that believers in Evolution endeavor to browbeat their opponents into submission. Thus, a writer in the *Argus* writes:—"To any unbiassed mind the evolution of man from a single cell through various forms of animal life is simply overwhelming." Quite the opposite of this is true, and it is because the evidence is not "overwhelming" that independent minds do not join in the stampede, but wait for more light, and for facts instead of assumptions. It does not require a multitude of things to invalidate the claims of Evolution—one fatal barrier should be enough—the sterility of hybrids, for example. This has never been satisfactorily disposed of. Then there are the enormous demands which the Evolutionist makes upon the bank of time—anything from 100,000 to half a million years, which cannot be granted to him. Hence his tenacious clinging to such poor evidence as that afforded by the finding of the Piltdown skull; and although the value of the evidence afforded by this find is disputed, Professor Elliot Smith had no hesitation in saying that this skull was, "probably, the most important remains of early man that had ever come to light." Although this skull was discovered two years ago, it is still in process of reconstruction. Archbishop Clarke, referring to this, says: "The results of the reconstruction, and the inferences from this, have not been published. The jaw is declared not to be that of an ape, because it contains very primitive human teeth. We must wait the result of the long examination, and it is to be hoped that the scientists engaged in this will bear in mind that heavy jaws, almost ape-like in their ugliness, can be discovered among men. If the most elegant human jaw of to-day were placed side by side with the most elegant, the difference would be very obvious, and might lead investigators in future times to guess a different origin for the two."

Drafts on time.

As we have said, the great drafts on time made by Evolutionists cannot be granted them. Eminent scientists worthy of all attention refuse to place the antiquity of man earlier than the post-glacial period or something like 10,000 years ago, which, if correct, strikes a fatal blow to the theory of Evolution. Then, again, the brain capacity of man makes a gulf that cannot be bridged. You cannot put the brain of a man into the skull of a Simian. "The great size of the brain," says Dana, "his eminent intellectual and moral qualities, give him his sole title to the position at the head of the kingdom of life." And further, this great scientist, whose name stands among the highest in the scientific world, continues: "Whatever the results of further search, we feel assured, in accord with Wallace, who shares with Darwin in the authorship of Natural Selection, that the intervention of a Power above Nature was at the basis of man's development. Believing that Nature exists through the will and ever-acting power of the Divine Being, and that all its great truths, its beauties, its harmonies, are manifestations of his wisdom and power, or in the words nearly of Wallace, that the whole universe is not merely dependent on, but actually is, the Will of one Supreme Intelligence, Nature, with man as its culminating species, is no longer a mystery." With Dana and other giant minds holding similar views, we are proud to take our stand.

Editorial Notes

A Co-operative Age.

This is an age of co-operation. Co-operative or profit sharing industries are everywhere coming to the front. Men are combining for united action as never before in the world's history. Trades Unions and Unions of Employers are becoming more powerful every year. Trusts, combines, syndicates and companies are striving for and largely obtaining trade and profits of the world. It may be that all these movements indicate a trend toward national socialism in which the commerce and industry of the State shall be conducted by one large combine, the State itself, for the benefit of the community as a whole. Whether this is so or not, it would appear that the tendency is toward a more equal and equitable distribution of wealth. In this country there are, it is often stated, fewer millionaires and less paupers proportionately than in any other part of the world. And yet even here there is much poverty on the one hand and superabundance of riches on the other. Every Christian must desire the abolition as far as possible of the causes of poverty and distress, and every time he prays "Thy will be done on earth as it is done in heaven," he prays for the removal of all that produces want, and for a time in which the existing distinction between need and riches shall be

abolished. Beyond all doubt the necessary outcome of pure and undefiled religion is the relief of the widow and fatherless, and the permanent alleviation of the ills of suffering humanity. Whatever is good in socialism is found in the teaching of Christ and his apostles, and were these fully accepted and applied, poverty would soon cease to exist. The one difficulty is to eliminate the principle of human selfishness. Just here is where every socialistic settlement has come to grief. Selfishness is the rock on which every such scheme has been wrecked, and as long as human nature remains as it is, we have but little hope of any enduring socialistic success on a large scale. As, however, the principles of the pure religion of Christ gain ascendancy in the world, there will be an increase of humanitarianism leading to the uplift and betterment of the oppressed and downtrodden.

Christian Co-operation.

As in materialistic, so in spiritual matters the tendency of the age is toward co-operation. The religion of the New Testament is inseparably associated with material as well as spiritual affairs, but the spiritual comes first. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The fundamental distinction between the ordinary socialist and the New Testament Christian is that the former subordinates the spiritual to the material while the latter gives the spiritual the pre-eminence. And if Christians are to succeed in their propaganda it must be by hearty co-operation. This does not necessitate the sacrifice of individualism, except as it interferes with the progress of the whole. Churches are composed of individuals, and only as there is "an individual working in the measure of every part" in co-operation can "the body make increase." A successful church must therefore be composed of co-operating Christians and a successful Christianity of co-operating churches. There is, admittedly, such a vital force in the gospel that it can in a large measure effect its purpose even if preached by individuals without co-operation, but where there is union of effort there is always the greater strength and the greater efficiency. The practical application of this principle is of course to be found in the hearty support of Home and Foreign Missions on the lines of cordial co-operation. There is an ultra congregationalism which may lead individual congregations to consider their own interests without consideration of the progress of the work as a whole, and this necessarily works against complete success. As in material co-operation the design is so often neutralised by personal selfishness, so in the kingdom of God the self-interest. Selfish churches decline to help largely in the extension of the gospel to help eigen lands on the ground of the needs of the home-land, and neglect the urgent appeals for co-operative assistance in the home fields on the plea of local necessities, while selfish Christians persuade themselves that family requirements justify them in not giv-

ing freely to the local church funds. It is where and in proportion as Christians drink in the spirit of self-sacrifice and follow the example of One who "emptied himself," that there will be hearty co-operation in evangelistic work at home and abroad, accompanied by the success that must follow unity of sacrifice and effort. The prayer of Jesus was for the union of his followers in order to the conversion of the world, and it was for a union such as existed between himself and the Father. They were one in aim, one in work and one in sacrifice. Such a co-operation to-day and only such a co-operation will lead to the desired consummation "that the world may believe." We can attain this result if we are prepared to pay the price.

Human Brutality.

At the thinly-disguised prize-fight, called by courtesy a boxing contest, at Olympia, London, last week, we are informed that among the many thousands of spectators "many ladies in evening dress were present." What kind of "ladies" were these who could enjoy witnessing the brutal struggle and gloat over the sufferings of the wretched victim, as "with an agonised and dazed look he slowly dragged himself to his knees" and vainly attempted to rise after the final terrific blow on his jaw? The fact that our dailies publish and display in prominent type such lengthy cable reports of the demoralising contest indicates the interest of a large section of the public in these disgusting details. Under the thin veneer of our civilisation the brute nature is evidently vigorous, and it is to be regretted that respectable papers should thus pander to the baser instincts of these human animals. It is surely time for Christians to raise their voices in protest.

The Offer.

No man has ever had the opportunity that God offers you to-day. Will you step into it gladly, and let Christ use it to the uttermost? When we look at our life from God's standpoint we begin to see the splendor of the plans that God has made for us. General Armstrong, of Hampton Institute, felt this way about what God had offered him, and in a memorandum that was read after his death he said: "Few men have had the chance that I have had. I never gave up or sacrificed anything in my life—have been, seemingly, guided in everything." So, with our own unique opportunity, there is offered to us in Christ such a riches of God's grace that, as we accept all he has to give, we shall find that we have apparently never sacrificed anything—after we have sacrificed everything. Could we have a more wonderful Father and Saviour? An opportunity all our own, success assured, every step of the way one of ease—wearing the easy yoke: this is life as God wants us to know it.—*Sunday School Times.*

Our acts make or mar us: we are the children of our own deeds.—*Victor Hugo.*



The Personality and Work of the Holy Spirit.

By H. A. Procter, B.A. (Bethany College).

A paper delivered at the United Fraternal of the Baptist Preachers and Preachers of the Churches of Christ, Collins-st. Baptist Church.

I should state at the very beginning that the subject for this morning is not of my own choosing. Our Baptist brethren in the kindness of their hearts have picked out one of the most difficult studies in the field of dogmatics, and as most of my thoughts are in the process of evolution, what I shall say will not be in any representative capacity, but as an attempt to formulate some conception of the Spirit of God, without any other regard save as to the truth of the statements which you have given me the honor to set forth.

Outline of method.

At this point it would be well just to indicate the direction we shall pursue, also the ground we hope to cover. I shall

- A. Define the terms.
- B. Trace the evolution of the doctrine of the Holy Spirit in
 1. The Old Testament.
 2. The New Testament.
 3. The apostolic church.
- C. The work of the Holy Spirit in conversion.

Thus I shall leave untouched a great many topics that by right belong to the subject, such as the Spirit's work in history, literature, prophecy, miracles, sanctification, etc.

Definition.

By the phrase "the Holy Spirit" I mean "That living energy proceeding from the eternal Being of God, who, while operating in the world before the historic Christ, came to a clear and full manifestation in him and so reaches men's hearts." By work of the Holy Spirit I mean the operations of the second person in the Trinity as revealed by a divine revelation historically mediated, and in addition to this I include the operations of the Spirit in history and our own experience.

I use the term "Personality" in a qualified sense, for it is obvious that we have no warrant to suppose that of necessity the personality of God is in all points like our own. Such an anthropomorphic conception of the Godhead while needful for the purposes of thought must fall far short (but in what way we cannot distinguish) of the Absolute and Unconditioned Being of God. While, however, some knowledge is given to us of the nature of this personality, yet it must be admitted, that as the mathema-

tician uses a symbol for an unknown quantity, so the human mind by the limitations involved in its humanity must use such a term as "personality" in a relative way and not in such a manner as to limit the infinite by our thought forms, in fact every conception of the Absolute must allow for a great deal of what I might call "unknown reality" which lies outside the sphere of consciousness.

From the words of Jesus in John 16: 13 it would appear that in some especial manner God does not allow us to have the same revelation of the Spirit which he has given of the Son. The work of the Spirit was to testify of Jesus, but not of himself; so that we cannot be wiser than that which is written, and I might even go further and say that we cannot know even the fulness of the revelation which has been given save as the mind is ethically conditioned. The knowledge of doctrine depends upon the doing of the divine will. To him that is pure in heart is given as of old the vision of God which is the crown and glory of human life. Having said this I venture to suggest a definition of the personality of the Holy Spirit. Personality as applied to the Holy Spirit is self-conscious, active life (consciously realised unity and identity) of such a nature as to transcend our thought forms, yet possessing qualities fitted to produce in the human mind such manifestations of itself as to cause the regenerate mind to attribute thought, sensibility, and volition to it. I recognise this is an imperfect definition. As I have stated before, we can only go so far and then we come to mystery, where the mind is thrown back upon itself; nevertheless, our experience of the Holy Spirit is larger than our comprehension.

Development of the doctrine of Holy Spirit in the Old Testament.

If we turn to the Old Testament we can trace the gradual evolution of the doctrine of the Holy Spirit. At the dawn of the race man did not have the same high conception of the Spirit which the later writers possessed. Theirs was not so much a *revelation* as an *understanding*, while as one theologian points out "they speak of the 'nephesh' or breath-soul that term is not applied to God." This distinction breaks down somewhat in the post-exilic period of Israel's history, but even so, this fact is not

without significance. They applied the word *ruah*=Spirit to God and *nephesh*=breath-soul to man. To begin with *ruah* merely meant wind, but as men became God-conscious; when they saw the wind breaking down the trees and making havoc of their labors, perhaps by association of ideas they regarded these manifestations of power as exercise of the anger of the Deity, hence in the earlier Old Testament writings the ideas of might, power, unusual, mystery were attached in thought to the word *ruah*. The Spirit was God in the exercise of his power manifesting himself in some dramatic and arresting way (Prof. Lewis, Manchester College). The first time we meet with *ruah* or Spirit, is in Genesis 1: 1, "The Spirit of God moved upon the face of the waters." Again in the account of the creation, it is the divine breath inbreathed in man which causes him to be a living soul. But the word *ruah* was not confined to cosmical activity; we read of peculiar gifts bestowed on man by the Spirit. Thus Aaron, Bezaleel, Samson, and others are spoken of as having the Spirit of God. It is interesting to note that when this power was conferred it was not for the recipient's benefit, but for those to whom he was to be the channel for the divine blessing. While the Spirit was under the Old Testament given to a few individuals, the prophet Joel looks forward to a time when this blessing would not be confined to a few chosen people. There was to be an outpouring upon all flesh (Joel 2: 28). This conception is a distinct advance in the evolution of Old Testament thought, nevertheless no Old Testament writer seemed to have grasped the idea of the Spirit's *personality*. "Ruah" was yet a quality or attribute of God. They viewed the Spirit as they viewed God's intelligence or power. Always was there the accompanying thought of the mysterious, abnormal and the marvellous. So, too, those who with New Testament ideas read the Old Testament will be surprised that a critical examination fails to discover any reference to the Spirit as the source of piety and moral excellence. In fact one old writer speaks of an "evil spirit of the Lord" (1 Sam. 16: 14). Twice only is the word *holy* attached to *ruah*, and even then Davidson points out "holy" is equivalent to "Divine," so that the moral quality now enshrined in "holy" is in the original left undefined.

No assured evidence of belief in Personality of Holy Spirit in Old Testament.

Further, there is no assured evidence of the belief in the personality of the Holy Spirit in the Old Testament. The phrase "The Holy Spirit" which occurs some 90 times in the New Testament, is not to be found in the writings of the Old Testament. In fact the peculiar use of the pronouns shows that the Spirit of God was regarded as an attribute of the divine nature, and not as a separate being. Humphries Lewis says, "The Holy Spirit in the Old Testament was God in the exercise of power, an energy which having its source in God was felt to be in contact with man." Finally we shall

see in the New Testament this impersonal conception of the Spirit appearing side by side with the presentation of the Spirit as a person. It is simplest to explain this by the continuance of the Old Testament conception along with the new experience of the Christian church, for it is natural to suppose that thought concerning the operations of so mysterious a Being would at least at the outset be moulded by those Jewish conceptions from which their former theoretical knowledge had been drawn, and it is not to be wondered therefore that the prevalent Old Testament idea survived until the new vocabulary had been made.

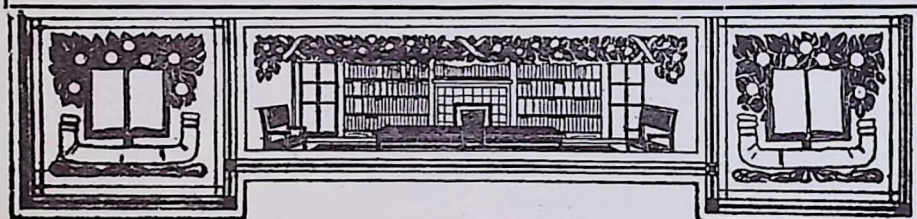
Wealth of reference to the Holy Spirit in New Testament.

When we turn to the writings of the inspired men one is struck with the numerous references to the Spirit of God. Only the three shortest Epistles do not contain some reference to the second person of the Trinity. We are safe in saying that this frequency of reference shows that the person-

ality of the Spirit was known to the apostles and their fellow laborers and their language was coined because there was to them, as never before, a realisation of some mighty power which they felt pressing in upon them in such a way as to create in them the conviction that this mighty energy was not an impersonal force, but nothing less than God himself in the form of the promised Paraclete. Whereas the expression "The Holy Spirit" is only used twice in the Old Testament, the new phrase is used ninety times in the New Testament. But the most frequent use of all is without any qualifier. "This shows," says Dr. Sweete, "that the presence of, and the working of the Holy Spirit was no longer conceived as rare and isolated phenomena, but as entering into all Christian thought and work so that this element in life was so universal, so constantly meeting the observer that the briefest names were used to describe it."

To be continued.

THE MYSTERY OF HIDDEN THINGS.



Whichever way we turn we come upon mystery. There are very few things that we really know, and what we do know we know only in part—we see in a mirror darkly. We know a little about certain things, but we soon reach the limit of our knowledge. We begin the study of some science, and after we have "mastered it," as they say in the schools, we find that we have only touched the edges of an illimitable field of facts.

Isaac Newton, after all he had learned in a lifetime of study and research, said he was but a child, picking up a few shells and bright stones on the shore of the sea, while the ocean in all its vastness lay yet beyond him with its wonderful, hidden mysteries, unexplored and unexplorable. So it is with the wisest men, the men who know the most. Here is a great astronomer. He has spent years in a study of the heavens. He has looked through great telescopes, watching the movements of suns, planets and satellites, and investigating the laws, phenomena, and conditions of the starry world. He is regarded as an authority on astronomy. Scholars everywhere honor him and accept his opinions and judgments as final. But how much does he really know about the great universe, with its millions of suns and systems of worlds, some of them so far away that a beam of light that started the day Moses was born has not yet reached our little earth. The greatest astronomer is only gathering a few facts and fragments of knowledge on the merest edge of a

boundless field of unrevealed knowledge. It is the same in all sciences. How much do the wisest mental philosophers know of the human mind, the brain, the will, the emotions? What do the most learned scholars and experimenters know about life—what it is, its origin, its nature? For centuries they have been investigating, trying to find out what life is, what it is that makes a plant differ from a stone; but they have not been successful. What do the most advanced electricians really know about electricity? They are finding out some of its marvellous powers and uses, and are bridling and harnessing it and employing it in a thousand practical ways, but nobody knows yet what electricity is, or whence it comes.

All about us is mystery—in ourselves and in nature—in the sky above us, and in the earth beneath us. It is but little we know. We go a little way and a veil is dropped, cutting off our further progress. Secret things everywhere!

The same is true of the spiritual world. We talk about God sometimes as if we knew all about him. How much do we really know about him? Nature reveals hints of his wisdom and power. We learn a few things of him from the Scriptures. We learn most of him from the record of Jesus Christ, who was the revelation of God in the human life. John gathered all his thought of God into one little word of four letters—"God is love." Yet how much do we know of God? We cannot know save in the smallest degree. We may learn something of his char-

acter—his goodness, his mercy, his patience and forbearance, in our own experience. But we cannot really understand him.

The ways of God, too, are full of strange, inscrutable mystery. We cannot know why he does this or that. It is often said that God would not be God if we could understand him. He is infinite in his holiness, his justice, his goodness, his truth, his power, his love, and in all the qualities of his being. Can a finite being, like one of us, comprehend the great, glorious, infinite God? Bacon said, "He laboreth in vain who shall endeavor to draw down heavenly mysteries to human reason; it rather becomes us to bring our reason to the adorable throne of divine truth."

We are told that Augustine had been thinking long about the Trinity, trying to make out how there could be three in one and one in three, but he was not able to solve the problem. One night he dreamed that he was beside the sea and saw a little child carrying water in a shell and pouring it into a little cavity he had hollowed out in the sand. He asked the child what he was doing, and the answer was, "I am going to put all the water of the sea into my little lake." Augustine smiled at the child's thought. "Foolish child, you can never get the great sea into your little lake." The child replied that it would be as easy as for Augustine to comprehend the great truth of the Trinity with his human mind.

Everywhere we find mystery which it is vain for us to hope to or try to understand. There are "secret things," things which have not been told us, not revealed to us, which we cannot know, cannot find out. These "secret things belong unto Jehovah our God." That is, they are in his keeping. When we know that God is our Father, that God is love, we may leave these mysteries in his hands, knowing that we have nothing to fear. There is no mystery with him.

People sometimes object to the Bible because it has so many mysteries in it. But there is not a mystery unrevealed which we need to know in order to be saved. It is easy to raise hard questions, questions which no one can answer. How can what Christ did on the cross nineteen hundred years ago save us to-day? How could Christ rise again from the dead? How can God hear prayers that are offered to him on the earth? How can our prayers possibly affect his work? Why are we not told more in the Bible about heaven? How can God forgive sins? These and other questions like them cause many people to stumble when asked to commit themselves to Christ. But it is not necessary in beginning a Christian life to be able to answer all of these or any other like questions; the only thing we need to do is to believe on the Lord Jesus Christ.

Let us never forget, also, that we cannot tell what any morrow may hold for us. The future is always veiled and hidden from our eyes. Shall we find joy waiting, or sorrow? Will it be a path of roses or of thorns on which our feet shall walk? We know not. These are among the secret things that belong to the Lord our God.

Sometimes people say they wish they

could know their future, that they might prepare for it. That is a mistaken wish. It is far better that we should not know what awaits us. If we knew the joys that are to be ours, we might be so enraptured with the expectation that we would not do our work faithfully. If we knew the struggles and sorrows we are to meet, we might not have courage enough to go on. Love usually has sorrow somewhere in its story. Sooner or later for every two friends there is likely to be separation—one taken, the other left. One of the two may have to go on alone from a new-made grave.

"Eyes lifted to the icy north,
Hands crossed, head bowed, heart frozen numb."

If we knew in the beginning of a sweet, gentle friendship that ours must be this deep anguish, this unsoothed loneliness, we might be tempted to say, "It is better to go through the years unblessed by love than to take into my life this precious joy only to lose it yonder, and then to walk on without it, all the lonelier and the more desolate for having had it a little while." But this would be to miss rich blessing and good. To have a holy friendship in our life for only a few days, or months, or a short year, is to have enrichment that shall make life deeper, holier, heavenlier all our days.

We never need to be afraid of any mysteries; they are full always of divine love. Our part is just to do God's will as it is revealed to us. God's thoughts for us are all just, merciful and good. God's plan for every life is beauty and blessing. But we may mar and spoil the beauty and turn the blessing into curse. Every neglect of duty leaves a blank. Every disobedience leaves a blot. Every failure to do God's will, putting our own will in place of God's, distorts our life. We may trust the secret things in God's hands without doubt or fear. We are absolutely safe in his divine keeping. But we must obey his revealed will as it is made known to us. That is the whole law of life—perfect trust and complete, unquestioning obedience.—Sunday School Times.

New Church Building at Roslyn, New Zealand.

The laying of the foundation stone of the new church building at Roslyn on Saturday afternoon, June 13, was an exceedingly happy occasion. After singing "All Hail the Power," and prayer by P. D. McCallum, Bro. Stokes read acceptably a part of 1 Cor. 3. Captain Sundstrum, who was master of ceremonies, then addressed the gathering, and expressed his great joy and satisfaction that the prayers of many years had been answered, and now they had a creditable building inaugurated under favorable auspices. Concluding, the chairman presented Robt. Dalziel, the oldest member in the Roslyn district, with a beautiful silver trowel, suitably engraved by Bro. L. Kemnitz. Bro. Dalziel then, after brief appropriate remarks, laid the stone, a handsome polished block of grey granite, the gift of Messrs. Bingham and Co., the motto, "That They All May Be One," briefly setting forth the aim of the Disciples of Christ.

P. D. McCallum, who has now labored with the Tabernacle for nearly two years, expressed his great pleasure at being present to witness the happy ceremony, and gave an address appropriate to the occasion, as also did C. F. McDonald, architect, who has done so much to improve our style



Laying the Foundation Stone of the New Chapel at Roslyn, New Zealand.

of church buildings in New Zealand. An offering of over £36 was taken upon the stone. This was afterwards made up to £40 by a collection in the hall.

The ceremony concluded with the hearty singing of "The Church's One Foundation," and the Benediction. Adjournment was then made to the Oddfellows' Hall, near by, in which the morning meetings have been held at Roslyn for years, and refreshments were kindly served by the Roslyn sisters. Justice done to these good things, the chairman called the gathering to order, and Bro. Alexander and Kemnitz spoke briefly on behalf of Roslyn; Sister Miss M. Lowe, for N.E. Valley; Bro. Quinell, for Mornington; J. M. Routledge, for South Dunedin. Mrs. J. Hislop also addressed the meeting. Votes of thanks before dismissal included grateful mention of the splendid gift by Captain Sundstrum of the section on which the building is being erected. A rare feeling of good fellowship and enthusiasm pervaded the whole gathering and exercises.

It is expected that the Roslyn building will be completed in about five months. Bro. Stanley McDonald efficiently superintended the laying of the foundations, and now that they are finished the contractor, Bro. W. Aburn, will carry forward the work. Alex. Thompson, treasurer, reports cash already received for the building fund amounts to £529/12/-. Promises of considerably over £100 have been made in addition. Our aim is to open the chapel free of debt. When completed it will cost upwards of £1,400. The Roslyn brethren are delighted with the prospect of having a beautiful brick church building, and it is expected that the attendances, which have been for months better than for many years, will improve yet more. The offerings show marked improvement, the outlook is very bright, and the future of the field very promising for a capable preacher, who will be needed when the building is completed.—P. D. McCallum.

Life is a quarry out of which we are to mould and chisel and complete a character.—Goethe.

They are very simple—these uses of religion. Only to help men, midmost a world of infinite mystery and beauty and progression, to understand their situation, to touch their eyes that they may see the wonder and the glory all around them, and to attune their ears to all the voices that resound on every side, and to lift up their hearts with gladness, trust, and joy to the Supreme Eternal Spirit.—J. W. Chadwick.

What Evolutionists Ask Us to Swallow.

The following from Fairhurst's "Organic Evolution" may be regarded as a fair statement of what a thorough-going Evolutionist is supposed to hold if he is consistent with his theory. The author simply reduces to simpler language the theory as expounded by Professor Cope. The statement is as follows:—

Professor Cope, however, does not hesitate to make out the genealogy of man, extending through all the geological ages. I will repeat this genealogy, giving mostly the common, instead of the technical names, which he uses, and I will add certain details which the author omits. Man began away back beyond the oldest known fossils as a Protozoan, which was simply a gelatinous cell, floating in the ocean. In due time he became a jelly-fish, or, possibly, a polyp, much like those that make coral. Desiring to lead a more active life, he stretched his body, in his numerous efforts at locomotion, until it developed into a squirming worm that grovelled on the bottom of the sea.

But, as a worm, he was discontented with his condition, a characteristic which the human race inherits from his wormship, and so he aspired after a backbone to aid him in fighting the battles of life. After much meditation, he concluded that he could best acquire this new organ by shifting his habitation, and changing his diet; so he moved northward into deeper and colder water, and he added to his diet, once a day, small pellets of rock which would serve as food for backbone. After endless shiftings, from place to place, and the devouring of numerous kinds and of numberless pellets, he succeeded in permanently establishing a rudimentary backbone. He was then an Amphioxus, the vertebrate ancestor of all the vertebrates. His backbone at this time was extremely weak, and he soon realised that a greater quantity and a firmer quality were desirable, and so he doubled the frequency of taking the calcareous pebbles, using them at both his morning and evening repasts, in as large quantities as his stomach could digest. At the same time he entered the sub-marine gymnasium and gave himself up to bending his body from side to side, in order that the rapidly forming backbone might be kept flexible while it increased in strength. By this con-

tinual exercise, the hardening bone was developed into distinct vertebrae.

In this condition he was a fish. While swimming near the shore one day, he was cast by a great wave upon the beach, where he gave himself up as lost. But his partner in the sea, chancing to hear his moans of despair, encouraged him to use his fins for legs, which he immediately did, to the good purpose of soon reaching the water. The view which he obtained when cast ashore, brought to his mind the knowledge of the existence of another world, with which he longed to become acquainted. So he decided that he would proceed cautiously to explore the neighboring land. Riding upon the crest of the highest wave, he permitted himself to be cast upon the beach much higher than before. Having viewed the world from that point, he regained the water as at first. His experience in trying to use his fins as legs gave him the knowledge that they would need to be changed a good deal in order to adapt them to locomotion on land, and he also felt a certain shortness of breath while on land which he desired to overcome, in order that he might remain long out of water and make extended journeys.

By much flapping of his fins edgewise against the rocks he gradually narrowed and elongated them, and he also succeeded in breaking their hard parts into joints.

By holding his mouth full of compressed air he succeeded in expanding a part of his gullet into a sac which finally developed into a lung. After thousands of generations, involving infinite labor, and skill, and patience, he was able to claim as his birthright four good legs and two good lungs; but he retained also his gills, for, as yet, he was afraid to trust his fortunes entirely to the dry land. He was then an Amphibian—a water-dog, in his habits.

He revelled in luxury on land. He gorged himself day and night with fat flies and juicy bugs. He basked in the sunshine of the cool morning, and, at noon, he escaped the scorching rays of the sun by stretching his weary limbs beneath the cooling shades of the Carboniferous ferns. When he first sought the land, he returned regularly to the sea. But by-and-bye he became so wedded to the luxuries of the land, that he neglected for days and even months to return to the water, and so his gills gradually disappeared, from disuse. He was then a Reptile, somewhat like the crocodile. But he did not lose his taste for fat flies and juicy bugs. He began to be more human-like. He entered into contests with his fellow-crocodiles in order to determine who could eat the greatest number of a certain species of very luscious flies. In this way he so inflated his stomach with rich diet that some of the chyme oozed out through the ventral surface of his body. This leakage soon attracted the notice of the young crocodiles, and they began to lick off this rich chyme in order to prevent the waste. In this way the first milk glands were developed—so to speak, by accident—and thus originated the first mammal.

The hot sun dried up his scales, the winds split them into threads, and thus hairs were evolved. He was then the lowest animal, something like the duck-mole of Australia, except that he had numerous well-developed teeth. He laid eggs and hatched them, and hovered his young at night. By-and-bye the youthful duck-mole, not liking to be left so much at home, by the mater familias, succeeded, after much toil, through many long and weary nights, in developing a projection of the skin into an udder, which he firmly grasped by his mouth, and thus he was carried from place to place, and learned "to view the landscape o'er."

The mother, being delighted with the pluck of the youthful ancestor of future man, determined to make him as comfortable as possible, and so, in order to carry him with more comfort and to shield his youthful back from the inclemencies of the weather and from the assaults of enemies, she drew the surplus skin of her ventral region over his body and pinned it with a thorn, and, thus, in a short time was evolved the pouch of the opossum, the utility and comfort of which we witness in our day.

But the land became so thickly peopled with crocodiles, lizards, water-dogs, frogs, duck-moles and opossums, that it became extremely difficult

to obtain enough fat insects to serve as food. This led to violent contentions among these, our early ancestors, as to who should have the first choice of the most toothsome bugs. Angry words soon led to war, and war, as usual, resulted in bloodshed. The sight and smell and taste of blood soon became familiar. Some of them, having swallowed the blood of their fellow-men by accident, learned that it would nourish their bodies, and from this beginning, an appetite for flesh and blood was speedily formed. From this time on, a cannibal race lived and prospered at the expense of their inoffensive neighbors.

But it must be evident to the most superficial observer, that the opossum, weighted by carrying her numerous young, at first in her pouch, and, afterwards on her back, was not in the best condition to outstrip her competitors in the race of life. She was carrying far more than the legal burden prescribed by the modern race-course for an animal of her size. So she explained to her infant family the necessities of the case, and they, with unanimous voice, agreed to remain at home and stay within doors, while she fought the battles, captured her neighbors as prey, and ran the race of life.

A few generations of disuse caused the pouch and the marsupial bones to disappear, and thus came into existence the ferocious flesh-eating animal, our great, great grandfather, who roamed through the primitive Mesozoic forests, "seeking whom he might devour."

Time moved apace. The inhabitants of the earth became more and more crowded, food was more scarce, and conflicts were so numerous and savage that to many a poor soul life seemed not worth living. In this extremity, our dog-like or creodont ancestor, exercising the usual wits for which our whole line of progenitors has ever been noted, with an aspiring mind began to look heavenward in hope of some sort of relief. He viewed the silvery moon and the twinkling stars, and was pleased with their brightness. He also observed that on the trees hung luscious fruits, some of which, partly decomposed, he had picked from the ground, and that numerous glossy, fat birds flitted by day among the foliage and roosted on the boughs of the trees by night. He said to himself, "What a feast if I could only climb!" The intense desire soon became father to the deed. He soon selected a peach tree of that Age on which there hung much golden fruit. His first effort at climbing was extremely awkward, and he fell to the ground. Again he renewed the effort with all his strength, in doing which he so jarred the tree that some of its best fruit fell to the earth. This he eagerly devoured. Encouraged with his success, he repeated the process "until his stomach was fairly filled." His mind was then fully made up to seek the things that were above—to climb into a world where none of his close kindred had ever been. So he gave himself up to the severest course of training. He hugged the trees for hours at a time in order to give his arms the best shape for grasping. He patted his fore feet and hind feet against stones in order that they might be flattened into hands for grasping and feet for biped locomotion. He pulled his fingers to increase their length, and placed wedges between what are now the thumb and the forefinger, in order to make the former stand out as a thumb. In like manner he developed the big toe into a grasping thumb. As the beautiful process went forward, he delighted himself more and more by elevating both his body and his mind higher and higher into the trees. He revelled in all manner of fruits and birds' eggs, and soon learned to lift the choicest fowls from their nightly roosts and have them served on his table for dinner the following day,—a trait, by the way, which still clings to some of his offspring who claim to be men. He built him a couch among the branches of the trees, that he might sleep securely out of the reach of his enemies. Sitting among the tree-tops, his views of the universe were more elevated than those of any other creature. He stood upon the topmost bough of the highest tree and lifted his head into the free air of heaven. He looked down with contempt upon the dwellers on the ground as they fought beneath him, he saw the mad rush of old ocean's waves against the rocks of the neighboring coast, he heard the gen-

tle zephyr's sigh as it fanned his cheeks—and he said to himself, "I am monarch of all I survey." He was then a noble gorilla. Being released from the struggle for food, he gave himself up to the cultivation of his mind.

He had abundant room to expand in the free air above the tree-tops, and his mind naturally expanded with his head. By his sedentary habits he soon wore off his tail, and by disuse of his canines in combat they were reduced to ordinary eye-teeth. He accidentally learned the art of war by dropping a cocoanut which killed a kangaroo underneath the tree where he sat. From that time on he continued to use cocoanuts as engines of war. He soon learned that hurling them with his strong arm increased their destructive effects. From this beginning, the use of stones and war clubs logically followed. Observations soon taught him that sharp stones were more effective in drawing blood and producing death than blunt ones.

The surgical operation as to thumbs and big toes, to which I have already referred, was next completed, and he stood forth a full-fledged man, for all the purposes of war especially, for it must be admitted that he was only a dirty, hairy savage, who knew not the use of soap, tooth-brush, patent medicine, nor electric car; neither could he boast of a stitch of clothing to his back. But he was a man; possibly the man of Neanderthal, Sapien or Trinil.

Thus I have given the genealogy of man, basing it on the outline given by Cope. I have thought it best to include certain details which the author, through oversight, no doubt, has omitted, in order that the general public may be able to bridge the seeming gulfs along the road of evolution, which a mere outline of the process seems to indicate as being impassable. The above details I claim as my own, except, in so far as I have elsewhere indicated that they may be the views of the author under consideration.

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In the Realm of the Bible School

THE POUNDS AND THE TALENTS.

Sunday School Lesson for July 26, Luke 19: 11-27
(Compare Matt. 25: 14-30).

A. R. Main, M.A.

Careless readers might misunderstand the title of this lesson and the intention of the Selection Committee. There is, of course, no one parable which can be called indifferently the parable of the pounds or the parable of the talents. The selectors did not mean that they thought that Luke referred to the same incident as Matthew's. It is quite evident to anyone who reads the stories carefully that the parables are distinct, spoken on different occasions, and for a slightly different purpose. There are, alas, some perverse critics of the Gospels who seem delighted when they get difficulties or light on passages which can be so manipulated as to seem discrepant. The present study gives such an opportunity. First, they say, there are so many resemblances in the accounts of Matthew and Luke that we must believe these writers meant to recount the same incident. Then, when they have made this great assumption, they turn round and pointing to the manifest differences in the stories declare that these are great enough to be serious discrepancies. They can hardly be allowed to have it both ways. There is no inconsistency save in the thought of him who would do despite unto the Word of God; for the evangelists tell of different things.

Comparisons and Contrasts.

As we are supposed to regard the two stories, we may briefly compare them. Matthew tells of a man who on his departure to another land gave to his servants talents—one receiving five, another two, another one. A talent was worth about £240. Luke speaks of a nobleman leaving to seek a kingdom, who gave to ten servants one pound each. The pound, a mina, was worth one hundred drachmas (cf. Luke 15: 8); a drachma was worth 8d.; so that a mina amounted to about £3/6/8 in our money, of course with a purchasing power far greater. In the issue, differences again appear. Those faithful with the talents are similarly faithful, and receive the same commendation, and a proportionate reward. Not so with the pounds; one gains ten, another five; the former is specially commended as the other is not, though both are rewarded. In the pounds, "cities" are appointed for the faithful ones. In each parable one is unfaithful; the man with a pound hides it in a napkin; the other buries his talent in the ground (a handkerchief would hardly do for the talent). In addition, at several stages, Luke brings in references, absent from Matthew, to actions and words appropriate to one who received a kingdom, but which would not be fitting in one who is not represented as ruling (cf. Luke 19: 12, 14, 27).

In the above the most noteworthy difference is that the servants of one parable received a different number of talents, while the ten servants of the other all received one pound each. This yields the most instructive lesson of contrast. What seems to me to be the lesson is well put by Tar-

bell: "In the Parable of the Pounds the same amount, one pound, is given to each of the three servants,—each has the same opportunity—and the reward is unequal, being proportioned according to the amount of service rendered by each; the lesson is that when given equal opportunity workers are rewarded according to their faithfulness and zeal. In the Parable of the Talents, the opportunity is not the same, but the diligence is equal and therefore the reward is equal; he who increases two talents to four is rewarded and commended in the same terms as he who increases five talents to ten; the lesson is that where ability or opportunity vary, equal diligence and faithfulness are equally rewarded." "Equal ability unequally used is unequally rewarded;... Unequal ability equally well used is equally rewarded." We have in both these a lesson of faithfulness somewhat differently enforced and illustrated. We may now proceed to notice the special subject of the text,

The Pounds.

The reason of the parable is stated by Luke. Jesus spoke the words "because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear." The Lord was on the journey which ended at Calvary; so the time for instruction was short. We have several times in former lessons had the wrong notions of the Jews regarding the kingdom. Christ wished to "lead them away from false material hopes," which if shattered without warning might lead to shipwreck of faith. The parable spoken because of their erroneous ideas sought to correct these with lessons of "patient waiting and active work." The Lord of the parable went into a far country before he received a kingdom; Jesus, too, was going away.

The source of the imagery of the parable has been sought and probably found. There is very likely an allusion to the actions of Archelaus, one of the sons of Herod the Great (cf. Matt. 2: 22). This Archelaus had gone from Jericho (the scene of the parable) to Rome to have his father's will ratified by the Emperor, and so to "receive a kingdom" from Cæsar. Verse 14 records an incident which actually occurred. Josephus says that the Jews "sent an embassy" after Archelaus, to tell the story of the candidate's misdeeds, and to ask deliverance from him and the Herods generally. Augustus, in spite of the representations of the Jews, assigned to Archelaus Judæa, Samaria, and Idumæa, with the title of ethnarch. So, as Farrar points out, he "received the kingdom" (v. 15). "not however the coveted title of king, which was refused him." The same writer notes that "although not immediately successful, the embassy was one of the circumstances which led to his ultimate deposition." Again, the reward of the faithful friends and the slaying of the enemies are illustrated in the actions of Archelaus. He "assigned the government of cities to his adherents who had proved faithful" and put some of his opponents to death.

So our Lord took history well known to those to whom he spoke to illustrate his own case. He, too, sought a kingdom. He, too, demanded and would reward faithfulness. He also would be re-

jected by some, who would have to endure the consequences of their unfaithfulness. Paul says that the faithful will reign with Christ (2 Tim. 2: 12), while all enemies will be put under his feet (1 Cor. 15: 25).

Every servant had a pound. There is no one of the Lord's people but who has a stewardship. All have received a sacred trust. All have some opportunity for service. No one at the last will stand before God, and truthfully say: Lord, I have gained nothing for thee, because I received nothing wherewith to trade. Accountability implies ability; and opportunity in its turn spells responsibility. Whether we fasten attention on the talents, the number of which varies, or on the pounds which represent equal opportunities, this lesson holds good. All receive sufficient endowment to use for the Lord; all have opportunity enough to glorify him.

All were not faithful. One of three called to account is represented in each parable as having been untrue. There is, of course, no suggestion that this is the proportion which will ever fail. Nor, if we consider the parable of the talents, can we draw the lesson that it will be the least endowed who fail, while two and five-talent men are faithful. It is not always so; some richly talented folk misuse or neglect their opportunities to the great detriment of the cause of Christ. Some men of single talents do magnificent service, and will not fail of their reward.

Phillips Brooks has said: "It seems very certain that the world is to grow richer and better in the future, however it has been in the past, not by the magnificent achievements of the highly gifted few, but by the patient faithfulness of the one-talented many." But it is significant that Jesus referred to the owner of one talent as the unfaithful one. The fact is that such a man has a special peril. He has, he may think, so little that it matters not whether he use his opportunity or not. His effort will hardly make any difference, will hardly be missed if unmade. Because he cannot do much, he is very apt to neglect to do the little he can. Possibly this is the explanation of the Saviour's words in Matthew. In Luke we have simply the fact stated that Christian folk who have the same measure of opportunity will yet not all be equally faithful. And reward ever goes by faithfulness.

"The tragedy of the napkin" has often been spoken of—sometimes even in connection with the parable of the talents, where there happens to be no napkin! One man hid his lord's money, and sought to return it uninjured but unimproved. He made such a pitiful excuse as his master had no difficulty in turning into an added reason for diligence and care. It must be noted that in neither parable is the unfaithful one charged with waste. He did not spend his lord's money in riotous living. He was proud to think that he did not squander any of it. He did not abuse it—but he did not use it, and for that he was condemned. It seems to me that a very pertinent lesson for Christian folk lies here. Had the Lord represented the unfaithful one as squandering the money, misappropriating it, spending it in drunkenness and debauchery, we Christian folk might have felt very comfortable and have said: He was well punished, the wretch! We might have complacently thought that there was no danger of our doing such a thing. But the lesson is one against non-use, not against abuse. Are we using the opportunities for service presented? Are we diligent in the service of our Master? If not, it will avail naught to say: Lord, I never swore, or lied, or stole, or killed. We surely cannot expect a reward for refraining from things we should not have done anyway! On the positive side, what have we done? "We are responsible not only for our sins, but for all the good that might have flowed from our lives, had we been faithful."



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

A Word of Explanation.

By Horace Kingsbury.

Through the co-operation of the Foreign Christian Missionary Society of America with the Federal Foreign Missionary Committee and the Federal Executive Committee of Churches of Christ in Australia, Dr. and Mrs. Macklin are to spend several months under the Southern Cross. The name of Dr. Macklin has often been heard in Australia, and the hope has long been cherished that he might visit these shores. In God's good providence that hope is about to be realised. The brotherhood look forward eagerly to the joy of meeting this heroic missionary and his faithful companion. Dr. Macklin will have a great story to tell, and the brotherhood is about to have such another time of blessing as was experienced when the sainted G. L. Wharton came with his heart aglow with love for the world, and his lips touched with a live coal from off God's altar. Dr. Macklin will figure prominently at the Federal Conference (Adelaide, September, 1914), and it is hoped that he will also be able to visit each of the States and deliver his inspiring messages. We need not urge the brotherhood to make the most of every possible opportunity of seeing and hearing Dr. and Mrs. Macklin.

Dr. William Ewart Macklin.

Dr. Macklin was born in Middlesex County, Ontario, Canada, a little more than fifty years ago. He was baptised in June, 1880. The schools of Toronto afforded him the opportunity of an excellent education, and to this day he is a careful and painstaking student. He was sent out by the Foreign Christian Missionary Society to Japan in 1885 as a medical missionary. After one year he came to the conclusion that medical missionaries were not needed in Japan, and, upon his own request, he was sent to China to open a mission there. He reached Shanghai, January 29, 1886, and after studying the field for a few months, located in Nanking. On January 14, 1889, Dr. Macklin was married to Miss Dorothy DeLany—a cultured Christian woman—and for twenty-five years they have toiled together for the glory of God. Dr. Macklin is one of the best known and one of the most favorably known men in the whole Chinese Empire. His name is a household word, especially among all missionaries and all official classes. He has stood unflinchingly for the best things in life, and he has preached a full, all-round gospel with tremendous power, rebuking official corruption and condemning wrong everywhere. The impress of this philosopher and Christian statesman upon the life of China is a permanent quantity.—*The Missionary Intelligencer*.

Concerning Dr. Macklin.

"Dr. Macklin is the saint of China."—Lord Cecil of England.

All his living and all his relationships are guided by the Golden Rule.

Provincialism and sectarianism and Phariseism and race prejudice are foreign to his feelings.

A DISTINGUISHED VISITOR

TO
Australian Churches of Christ.



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From Nanking, China.

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He sees the kingdom of God in large outline and interprets it by a life free from the very taint of selfishness.

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Above all, as a preacher of the gospel of the Crucified Saviour he makes all who come within the range of his influence realise the regenerative power of the Cross.

Some Golden Opinions.

"When in Nanking I attended a union evangelistic meeting one Sunday. There were no less than 1800 present. Dr. Macklin was the speaker. When he concluded a sermon of about one hour, a Presbyterian minister said to me, 'Dr. Macklin is one of the greatest preachers in China.'"—F. M. Rains, Secretary, Foreign Christian Missionary Society.

"Dr. W. E. Macklin, our pioneer missionary, has won for himself a great name as a doctor. As a translator of books he is known everywhere. Dr. Sun Yat Sen, the first President of the Republic, met him daily when he was acting as President, in order that he might get the doctor's views on constitutional history."—A. E. Cory, Secretary, Men and Millions Movement, U.S.A.

A Disciple of the Great Physician.

By W. Remfrey Hunt.

It was a dark, cold night. The lights of the walled city were out. The winds howled around the poorly protected inn. Two of your missionaries were staying for the night on a preaching tour. The cry of the night watchman and the wail of the poor broke the spell. Something had happened. Abram E. Cory felt someone crawling into his warm bed. It was Dr. W. E. Macklin. With the love in his great saviour-heart he had crept out of bed at the thought of the poor, had folded up his Oriental bed and taken it out and covered up a poor, lost pagan waif with it. Some one saw it and said "Inasmuch." Dr. W. E. Macklin's work in Nanking is a monument of grace. No man puts more reverence into his service, or less trimming on his coat. The Chinese love him and revere his name all over the country. He loves men in the Saviour's way of loving them, and that to lift them up. He is a prince among men.

A Visit to Dr. Macklin.

By F. M. Rains.

Nanking, China, is a city of 500,000 population. It is the seat of the University of Nanking. Here Dr. W. E. Macklin opened our first mission station in China, in 1886. The doctor had almost miraculous vision when he selected this literary centre as the scene of his life labours. That the hand of the Lord led in this great forward step I do not for one moment doubt. It was a bold step. It required faith and courage. Nanking is now (1911) the largest and most important mission station of the Foreign Christian Missionary Society in all the world. It has grown step by step and year by year until it is one of the marvels of modern missionary history. We own, all told, nearly £20,000 worth of property in this city alone, and it is advancing in value every day. Dr. Macklin does a large medical work. In the year 1910 he treated 17,219 patients. This alone represents much hard work. He does evangelistic service besides. He labours in season and out of season. We have never had a greater missionary. All his years have been crowded with distinguished service. He enjoys the confidence of the rich Chinese, and they give him large sums of money for his work. The poor whom he has healed and blessed love him. Dr. Macklin is one of the most unselfish men I have ever known.

Obituary.

WALDRON.—Sister Mrs. Sarah Waldron fell asleep in Jesus on June 26, aged 54. For several years she had been a consistent member of the Hawthorn church. Unable to walk, suffering with physical infirmity, our sister would wheel herself in a chair to the meetings, having nearly a mile to come. She loved the Saviour and his church. She loved God's Word, and was a woman of prayer. Her faith was strong in God, and thus her end was peace. A good woman has crossed over "the great divide." Our Christian sympathy is extended to the family. "Until the day break and the shadows flee away."—A. C. Rankine, Hawthorn, Vic.

The Querist.

A correspondent asks: "Is it right for the elders and deacons to meet separately, and for the elders to have the power to veto anything the deacons do?"

In our opinion the elders and deacons should meet together on an equality to transact the business of the church. To do otherwise only means confusion and ill-feeling. The combined meeting may empower elders to do the work pertaining to their office, such as regards teaching and discipline and also the deacons in regard to their special work, but in both cases it must be in harmony with the instructions of the combined board of officers. The one section has no right to veto what the other does.—Ed.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

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

Tasmania.

HOBART.—We are pleased to report increasing interest in church matters. The Lord's day services are well attended, and numerous strangers are noticed at the night meetings. Bro. McCallum is doing good work, and his addresses are greatly appreciated. An Endeavor Society has recently been started, and shows promise of being successful in the spiritual upbuilding and keeping together of the young people of the church. A great improvement is noticeable in the attendances at the weekly prayer meetings, at which topics dealing with church efficiency are discussed. The electric light has just been installed, and the chapel is now splendidly lighted. A water heater has also been affixed to the baptistry.—J.A., July 3.

LAUNCESTON.—We experienced beautiful and bright meetings all day Sunday, June 28. Bro. Ling presided at the Lord's table, and his helpful words were much appreciated. Bro. Swain preached a powerful sermon on the needs of the foreign fields. Four were received into fellowship. Afternoon Bible School in both departments was well attended, the junior portion having the record attendance of 107. Sunday night, in spite of the rain, the chapel was well filled. Bro. Swain spoke on "The Judgment." One confession of faith at close of the address.—A. W. Heron, July 4.

KELLEVIE.—We held our usual Dorcas Class on June 25. Our meetings are improving. They have been rather slack of late owing to so much sickness. As we had everything burned, it has taken us a while to get material together again. We have helped several needy cases. We still hold our meetings at L. Mundy's. We have not commenced to re-build our chapel. The price of timber has gone up so much, and the insurance on the chapel is not sufficient to build another, but we hope soon to see a start made.—A.S.C., July 30.

West Australia.

FREMANTLE.—Lord's day morning, June 28, Bro. Vanstan presided. We had Bro. and Sister Pryor, from Guildford, and Sister Mrs. Marsh, from Midland Junction, with us. The subject was "Foreign Missions" both morning and evening. Bro. Upham and three Chinese brethren assisted in the evening meeting. Bro. and Sister Anderson arrived from Scotland on Tuesday, June 30, after being absent for eight months. Bro. Taylor reports having a good meeting with the brethren at Claremont last Lord's day morning. We are glad Bro. Vanstan's little girl is home again from the hospital. The work looks very promising here.—E. G. Warren, June 30.

PERTH.—We had a good meeting last Wednesday in spite of a very wet night. The scholars of the Chinese Mission were present, six of whom were baptised. Bro. Jame delivered an address in the Chinese language, after which Bro. Blakemore spoke upon the ordinance of Christian baptism. Our meeting last Lord's day morning was largely attended. We had the pleasure of receiving into our fellowship five Chinese members of the mission school. Bro. Blakemore delivered a stirring address upon Foreign Missions. At the gospel service our evangelist spoke upon the operations of the Holy Spirit in the heart of the Christian.—W.A., June 29.

CHINESE MISSION, PERTH.—A scholar made the good confession at the gospel meeting

on Lord's day, June 21. Bro. Blakemore, the secretary of the Foreign Missionary Committee, came in at the close and spoke a few words to the scholars, Bro. Jame interpreting. Our meetings on Lord's day, June 29, were very encouraging. At the close of the gospel service two scholars decided for the Christian life.—W.A., June 29.

New Zealand.

NELSON.—Midweek prayer meeting, owing to the stormy weather, was not so well attended as usual. Bro. Lang conducted the service. On Friday evening the Sunday School teachers of Nelson held a re-union, which took the form of a social tea and public meeting. Some excellent papers dealing with Sunday School work were read, and a resume of the proceedings at the Wellington Sunday School Union meeting recently held at Fielding was also given. Lord's day, June 21, the morning service was very well attended. Bro. Percy Bolton addressed the meeting. One sister was welcomed into our family circle. At the evening service our chapel was crowded, when Bro. Mathieson delivered an inspiring address on "His name shall be Emmanuel and Jesus." Two young ladies came forward to take their stand for Christ. We rejoice to know that Bro. Mathieson's health continues to improve. The prayer meeting held prior to evening service is growing in numbers, 28 being present last Lord's day.—H.B.L., June 24.

SOUTH WELLINGTON.—Since last report the church has been plunged into grief because of the accidental death of our esteemed Bro. Henry Pritchard. Bro. Pritchard was riding his bicycle down Abel Smith-st., and when approaching Cubast. collided with an electric tramcar, and sustained a fracture of the base of the skull. Our brother was removed to the Hospital, and succumbed to his injuries two hours later, never regaining consciousness. Bro. Pritchard had been a member of the church for many years, and has filled the positions of trustee, deacon, and Bible School teacher. His exhortations were always deeply interesting and instructive. We shall miss him very much because of the valuable services which he rendered to the church. Our hearts go out in prayer and sympathy to the bereaved ones. Sister Pritchard has been in very poor health for some time past, and we pray that God will especially be with her and comfort her in her time of sorrow. This evening Bro. Phillips preached to a very large congregation on "Pilate's Wife," and four responded to the invitation—three young men (two single and one married), the other being a sister restored. It is indeed encouraging to see so many ex-members returning to their first love.—A.L., June 21.

CHRISTCHURCH.—Last Sunday week one young man made his stand for Christ, and was received into fellowship last Sunday. A young woman also decided to renew her fellowship with the church. Last Sunday morning we had the pleasure of receiving into fellowship a brother and wife from the Old Country. Bro. Gebbie gave us the last two Sunday mornings some inspiring talks on "Lives that Lift." To-morrow he preaches on "Christian Union," and in July will give a series of evidential addresses. All the organisations are in a normally healthy condition. Four physical culture classes are now running, respectively for boys and girls, and for young men and young women. The Band of Hope also is beginning to prepare for the Union competitions to be held in about three months' time.—P.S.N., June 27.

South Australia.

KADINA.—June 28, splendid meetings all day. In the morning we had with us Bro. and Sister Daymen, Sister B. Wright, and Bro. Jack Warren, from the College of the Bible. Bro. Verco continued his Foreign Mission address from last Lord's day. In the evening the chapel was full, when Bro. Verco started a series of addresses on "Conversions from the New Testament," taking as his first text Acts 2: 37, 38; subject, "Convicted yet Pardonable." On Wednesday evening last our C.E. Society held their annual meeting and social, when the societies from the other churches were present with us. The writer in his report stated that we have 35 active members. Bro. Verco gave the address, after which refreshments were handed around. The Bible School has now sixty small chairs for the use of the little ones. This morning we had with us D. A. Ewers, who gave a splendid exhortation. In the evening Bro. Verco spoke from Acts 8: 35.—J. H. Thomas, July 5.

QUEENSTOWN.—Wednesday, June 24, we had a fine meeting in the cause of temperance, and early closing of liquor bars, Mr. J. Delehanty speaking to a good audience, telling them to vote 6 o'clock early closing. Sunday, June 28, fair attendance of members around Lord's table. We had meeting with us Sisters Bristow and Smith, from Mile End; Sister Blackwell, from Milang. Bro. Coin presided. Bro. Brooker addressed on Matt. 27: 51-66. Evening, Bro. Brooker preached on "The Conversion of Saul or Paul" to a packed audience. Wednesday, July 1, held special church business meeting. Good attendance. Decided to use the single envelope system. Sunday, July 5, fair attendance at morning meeting. Sister Organ back with us, who has been laid aside in sickness, also Sister Baynes, from World's End, and Sister Rudd, from Stirling East. Bro. Brooker preached on "The Power of the Devil," the theme being the disappearance of L. R. Patmont, and also his reappearance. One confession.—H. Watkins, July 5.

MAYLANDS.—Since last report a girl from the Bible School has been baptised and received into membership, and an aged sister transferred from Norwood. An all-day sewing meeting was carried out very successfully last Thursday. Over 20 ladies assisted. The Brotherhood spent an interesting evening on June 25, the subject being "Curios." The Bible School attendance reached 259 yesterday. A move is being made by the Bible Class to re-organise its work. Attendances at both morning and evening services yesterday were good. Last night the writer spoke on the subject, "In the Spirit on the Lord's day."—H.B.T., June 29.

MOONTA.—Good meetings all day. Morning, we had with us Bro. and Sister Dayhart, of the Prache church, and Bro. Vic. Hollams, Balaklava. Bro. Moore presided, and Bro. Cuttriss exhorted. Bro. Cuttriss intimated to the church that he was leaving Moonta at the end of August to take up the work at Hindmarsh. At 6.30 a large number were present to hear the gospel message, and Bro. Cuttriss gave a splendid address on "The Conversion of Lydia." On June 28 we had fellowship with several visitors. Bro. MacGregor presided, and Bro. Cuttriss exhorted on the work in the foreign mission field. Gospel meeting, over 100 people were present, and Bro. Cuttriss gave an earnest address on "The Conversion of the Three Thousand."—B. Marsh, June 29.

NORWOOD.—A splendid all day sewing rally was held on Wednesday, June 24. 35 sisters of the church were present, with 9 machines. They made 53 garments valued at over £6. The balance of money, £17/7/-, will be donated to the building of a new hospital on the island of Ambrim. The garments made will be dispatched to the Leper Station in India. A splendid attendance of members on the morning of June 28, when Bro. Dickson delivered an inspiring address on foreign mission work. We welcomed into fellowship Bro. and Sister Brookes, and three daughters, from Kadina, Sister Dunning and Bro. Hooper, from the Walkerville mission, and as visitors we were glad to see Bro. and Sister Rudd, junr. Bro. Dickson was again in splendid form on Sunday night, and preached to a good audience. Our attendances at

all meetings are increasing. Our Bible School is working well, and the interest by teachers and scholars is well maintained. Visitors from Tasmania to-day spoke highly of our fine building, and our teaching methods. We gladly welcome visitors from any church or school. Our much loved Bro. Ben. Holman, secretary of choir, who has had a long and serious illness, is now convalescent.—J.T.

LAMEROO.—To-day was spent by the writer at Parilla North in the morning, and at Lamerook in the evening. The morning meeting was small. We were pleased to have in fellowship with us Sister Miss A. May, of Long Plain. At the meeting for breaking of bread at Lamerook to-night we had Sister Mrs. Richardson, and Bro. K. Richardson, of York, present. The gospel meeting was well attended, the majority of the congregation being young men.—T.

SEMAPHORE.—The interest in the work to-day again was good. 97 broke bread. Among the visitors were Bro. A. Coin (presiding), Sister Mathews, Mile End; Bro. Robinson, Hindmarsh. Two were received, having obeyed their Lord. Splendid meeting at night, when three were baptised. Writer preached on "How the Churches of Christ are Financially Supported." There was one confession.—W.

COTTONVILLE.—Good attendance at the meeting for worship to-day, likewise at the gospel meeting. One confession resulted—a lad from the Bible School.—J.McN., July 5.

TUMBY BAY.—On June 17 a social was held to bid farewell to one of the leading workers in the church. Miss J. Sutton has left us to return to Norton Summit. She was the leader of our kindergarten class, secretary of our Christian Culture Club, and often sang for us in the gospel meetings. On behalf of the church, Bible School and Club a silver teapot was presented to her. One of the kindergarten boys also presented her with a music book. On June 24, Mr. E. Clark, the Congregational minister, delivered a lecture "Half Round the World in Half an Hour," telling of his trip from England to Australia. It was illustrated by about six dozen postcards. Recently a Bible School officers' meeting was held, when Miss Mavis Lawrie was appointed organist for the school and kindergarten, Mr. G. Hammond, teacher for a new intermediate class, and Mrs. Fischer, supt. of the cradle roll department. Mr. J. Lawrie is our new Bible School secretary. On the Prince of Wales' Birthday a picnic was held at the Waterfalls, 8 miles from Tumby. It proved a very enjoyable outing, about 70 being present.—A.J.F.

MURRAY BRIDGE.—Since last report one has been added by letter. The attendances at meetings for breaking of bread have been very encouraging, 27 present on the 21st ult. The gospel meetings continue to be well attended. On June 15 D. A. Ewers delivered a fine F.M. address. Bro. Garrett, of Mile End, spoke at both meetings last Lord's day, owing to the writer's absence. To-day meetings good. One decision at Hillside this afternoon.—J.T., July 5.

BERRI.—On June 7, we were glad to welcome Bro. Simon again at the Lord's table. The writer presided, and Bro. Jarvis, senr., gave a brief address on the lesson. Splendid meeting at the night service, at which Bro. Edwards gave a very earnest address, and afterwards he had the joy of seeing his second daughter make the noble confession. Good meeting this morning, Bro. Beard presiding, and Bro. Raymond giving the exhortation. At the evening service we had a very good attendance, Bro. Raymond delivering a good gospel address.—Geo. W. Jarvis.

GLENELG.—On July 2 we had one of the best church socials since our coming here six years ago. It was organised by the Dorcas Society, the members of which are to be congratulated on the splendid arrangements. A large proportion of the membership attended and gave plenty of evidence of appreciation, both of the programme and the specially enjoyable character, were an address by Hancock and Bro. Will Magarey. On Sunday we had splendid meetings, and in the morning we re-

ceived by transfer from Grote-st. Bro. and Sister Blackaby.—E.W.P.

PROSPECT.—Church and Bible School anniversary services were held yesterday, and were a great success. In the morning Bro. Colebatch presided, and E. Bungey (Baptist) addressed the church. The F.M. offering was taken, and amounted to £7/2/9. In the afternoon S. Wickes gave an illustrated address to the children on the sacrifice of Isaac. In the evening the writer preached to a full house. Services will continue next Sunday. Since last report we have had the pleasure of baptising a young man, a minister of the Methodist Church. The sisters have recently held an all-day sewing meeting for missions.—I.A.P.

GROTE-ST.—To-day we had Bro. and Sister Filmer with us. It seemed the providence of God that our living link, Bro. Filmer, should be present at the first offering taken since we became a living link church. He spoke to the church on his labors in the New Hebrides, and again in the afternoon to the Sunday School and Bible Class. His addresses were instructive and interesting, and appreciated by the audiences. To-night Bro. Thomas preached the gospel to a large congregation. We sympathise with our Sister Mrs. Hersley, on the death of her brother, also Sisters Misses Sorrel, in the death of their father. The F.M. offering amounted to £72. We confidently expect to receive a record offering this year.—T.M.G., July 5.

UNLEY.—We had splendid attendances at both meetings to-day. Bro. Huntsman's address this evening was much appreciated. A prayer meeting is now held before the evening service, and commences at 6.20. On next Sunday (July 12) F. G. Filmer will speak in the morning, and E. J. Piper (of the Goodwood Methodist Church) in the evening, which will be observed as Citizenship Evening, and the ministers of the city of Unley will change pulpits. The half-yearly church business meeting will be held on Wednesday evening, July 15. Two were received into membership this morning. Foreign Mission offering to date, £50 9/4.—P.S.M., July 5.

HENLEY BEACH.—Since last report meetings have been very well attended. We are glad to report the Junior Endeavor Society maintains its interest in its great work; also good attendance at Bible School. This morning Bro. Cosh presided, and Bro. Gore exhorted. We were pleased to receive into our fellowship Sister A. J. Lawrie, by letter from Grote-st. The F.M. offering amounted to £110/16/6½.—W. Stanford.

GOOLWA.—June 25, J.C.E. held their annual rally in the Institute. Mr. Train, of Murray Bridge, and Bro. Graham, College of the Bible, addressed the meeting. There was a large attendance, and a very pleasant time was spent. Lord's day, July 2, Bro. and Sister Grundy, Murray Bridge, present. Good attendance at gospel service.—A.M.L., July 3.

MALLALA.—Record attendance at the Lord's table. Bro. Goodwin exhorted. Foreign Mission offering, £5. A Woolcock has been elected supt. of the Bible School. Kindergarten chairs are being procured for the infant class. The usual combined quarterly officers' meeting of Long Plain and Mallala was held at the home of Bro. Daniel on July 3. Pleading reports were received, showing work to be on the upgrade. F. M. Worden read a very fine and appreciative paper on "Church Finance and the Grace of Giving." Bro. and Sister Daniel entertained the officers at afternoon tea, for which they were thanked.

MILANG.—On June 6, a very pretty wedding was celebrated in our chapel, Sister Miss Roby Coppins and Bro. W. Winter being the contracting parties, Bro. Baker officiating. Sister Coppins was presented with a Bible from the school and Endeavorers, of which she was a very active member. On June 24, our quarterly business meeting was held. Good reports were presented from Church, Bible School, J.C.E., Y.P.S.C.E. and evangelist, all showing a lively interest and good work. A profitable time was spent in suggesting ways and means to further the Master's kingdom. On June 30 a united rally was held by the Junior and Endeavor Societies. Bro. Baker presided. The

secretaries of both societies presented very encouraging reports. An item by the Juniors was entitled "A Peep into other Lands." The Juniors (in costume) acquitted themselves excellently, great praise being given to the supts., Miss Schnook and Bro. Stewart for training the children. Solos were rendered by Sisters Baker and Bro. Stan. Allison, quartettes and part songs by Endeavorers, addresses by Mr. Cooper (Congregational) and Bro. Baker; also paper by Bro. Whitfield. Our F.M. Offering is £10/5/- to date.—J.C.W., July 5.

NORWOOD.—On July 1, a Foreign Mission rally was held in the Tabernacle, when Mr. Matthews, a missionary from the China Inland Mission, who has a thorough grip of things Chinese, was attentively listened to. On Saturday, 4th inst., we held our welcome home social to Bro. and Sister Weir. Our general secretary and his wife are very popular, and must have been gratified at the reception they received. Bro. Dickson presided. G. H. Jenner, on behalf of the church; G. W. Wright, representing the Bible School, and W. Miller, for the young people, spoke in felicitous terms of our guests. Bro. Weir in a happy speech gave some incidents of his travels. The musical arrangements were well carried out. Refreshments were dispensed by the ladies. Good meetings to-day. At 11 Mr. Matthews gave a capital address to a fair number. Mr. Matthews also spoke to the Adult Bible Class at 3 p.m. Bro. Dickson was in good form at night, when his subject, "The King's Message," was powerfully dealt with. One received by transfer. Our F.M. offering realised £43. We still expect to reach our apportionment.—J.T., July 5.

New South Wales

TAREE.—The work in the Bible School goes on steadily, with a marked increase in the number of scholars, attendance, and attention. The monthly report from W. Gale, places the Taree school in the highest position in the State, with an average attendance of 94 per cent. for the month of May. This is the second occasion on which we have held the same position. Bro. Burns gave an interesting and helpful review of the quarter's lessons yesterday to the whole school, spending a very profitable time with the scholars and teachers.—T. T. Macaulay, June 29.

LISMORE.—Two adults were immersed on June 21. Interest in the C.E. class is increasing; at almost every meeting new members are proposed. All are proud of this growing interest amongst the young. After an absence of three years we were pleased to welcome back "home" E. Davis. He spoke on two occasions on June 28. W. Morton will be leaving the work on the Tweed as district evangelist for the local committee on July 19, on the completion of the 12 months' engagement with them.

BYRON BAY.—Splendid meeting last Lord's day. The Loyal Orange and Protestant Alliance Lodges attended service in regalia. Bro. Mason gave an address on "Christ our Pattern," which seemed to be appreciated. One was received into fellowship, others are on the verge of decision.

PADDINGTON.—We had quite an inspiring time this morning at the Lord's table, C. T. Forscutt presiding. Among the visitors were Bro. Manifold, from Brighton, Vic., on his way to U.S.A., who gave us a good address. Bro. Reg. Arnott, from the College of the Bible, led us in prayer, he being on a visit to his parents during the mid-winter vacation. Sister Forscutt, from Mulgoa, Sister Plowright, from Petersham, and Sister Gollop, from North Adelaide, were also present. This evening Bro. Collins delivered an able address on "The Law and the Gospel."—W.R.R., June 28.

NORTH SYDNEY.—On June 21 Bro. Gale presided, and exhorted at the morning service. His address was very encouraging. The evangelistic service led by A. Webber received a large assembly. A solo by Sister Roberts and an anthem by the choir were well rendered. June 28, F. Webber gave a most encouraging address. The gospel service was very bright, owing to an enthusiastic address by F. G. Filmer from the New

Hebrides. "This is the day," was the beautiful anthem rendered by the choir.—F. J. Reeson.

INVERELL.—Our meetings on Lord's day very inspiring. At Spencer's Gully, in the afternoon, a young woman made her confession of the Christ. This is the second in two weeks. A very enjoyable surprise party was held last evening in the home of our Bro. and Sister Maurer.—H. W. Cust, June 30.

ENMORE.—F.M. offering on Lord's day reached £92/14/3. There is more to follow. The fund will be open for a little longer.—A.E.I.

CHINESE CHURCH, SYDNEY.—Good meetings. The gospel is being proclaimed by our Bro. John Sing. Two made the good confession, and others have promised to come on the Lord's side.—E. J. Priddeth, July 5.

AUBURN.—We have been having nice meetings lately at South Auburn. Last Sunday week we had Bro. Filmer's company at an afternoon service. His address was much appreciated. In the evening Bro. Gale preached. Last Sunday our meetings were good, and our offering to Foreign Missions promises to be above our apportionment. North Auburn is advancing, especially in the Bible School, and we can sometimes get a glimpse of a new building for South Auburn.—G. H. Browne, July 6.

CHATSWOOD.—Splendid meeting on Sunday morning. In the absence of the evangelist, who was preaching at Hornsby, F. T. Webber delivered the gospel message. We appreciate the work of Bro. Robbins as leader of song during the few weeks of his presence with us. He leaves for Victoria in a few days. Progress is being made with our church building. On the holiday recently about a dozen brethren gave their services for the day. We have a band of willing workers who have made it possible for us to secure a church home. Offerings toward furnishing the building will be gratefully received by T. Bagley, "Allan-Brae," Nelson-st., Chatswood.

BELMORE.—Last Lord's day Hugh Rodger, of Albion, Qld., exhorted. Yesterday A. E. Forbes spoke on Foreign Missions. The offering for that object was £12. Interest in our new building fund grows with the increasing need. The hope is freely expressed that we may be able to start building early in the new year.—John Rodger, July 6.

HURSTVILLE.—On July 5 we were pleased to have as visitors Bro. and Sister Halliday, from Blackheath, and Bren. Rathbone, from near Yanco. Bro. Garden exhorted. The Lord's day School has commenced a motor car rally from to-day, to end on August 16, when we shall have rally day with special services. The school aim at getting 40 new scholars in the six weeks. The primary department report good progress and interest, and the cradle roll supt. three more additions, the cradle roll now having 14 members. The gospel service was conducted by Bro. Garden, who spoke on "Is Your Name on the Roll?"—Eleanor J. Winks, July 5.

ERSKINEVILLE.—On Lord's day all the services were well attended. At the breaking of bread we had Bro. Green, from the church at Hurstville, as a visitor, who also exhorted. Good attendance of scholars in the Bible School. We were pleased to welcome Sister E. Taylor to our teaching staff. The Adult Class, under the leadership of Bro. Pond, have secured the Erskineville Town Hall to hold their class in. Good number at the gospel service at night, John Crawford, of Petersham, giving a splendid address.—W. Budgen, July 5.

NORTH COAST DISTRICT.—The work in this district—which stretches from the Manning River on the south to Camden Haven River on the north—is growing continually. Our chief centre at Taree is in a splendid condition. A greater interest during the last two months has been shown on the part of outsiders than any time previous during the writer's stay here. Splendid attendances at gospel and worship meetings. Wingham is showing much more promise since the church has been meeting in the Methodist building, which has been leased for one year. We hope to have our own building up by the end of that period. Coopernook, our newest church meeting, promises well. Recent mission created a good interest, and

we hope for reaping in another effort in early spring. Last week the writer was invited to Lorne, on the Camden Haven River, to perform a marriage ceremony. Lorne is a large dairying district some thirty miles away around the north-eastern side of the Comboyne Plateau. There is a church service held there sometimes, but some of the residents are not satisfied without the gospel proclamation, and they urge us to come. This we must do at least once a month, and then in early spring we hope to have a mission. The work in the other centres is in fair condition considering the difficulties in trying to cover so wide an area. We are praying for an additional worker. Hope to receive six into fellowship soon.—G.E.B.

Victoria.

ST. ARNAUD.—Good meeting, and the confession of a young man Sunday night.—D.M.McC., July 5.

ASCOT VALE.—Record collection for Foreign Missions to date, £29/0/6. More expected. Fine gatherings at all services. Earnest and impressive addresses given thereat by our preacher. Three received into the fellowship of the church by faith and obedience.—J.Y.P., July 6.

NEWMARKET.—Fair meetings yesterday. Foreign Mission offering to date, £7/12/11. More expected. Bro. John Murdoch has gone, for health reasons, to the country for a holiday. We trust to have him, and all the other sick members, soon restored to bodily vigor.—J.I.M., July 6.

NORTH FITZROY.—Large meeting for worship this morning. Good Foreign Mission offering; more expected. Crowded meeting at gospel service. Bro. Baker preached a fine sermon, which was very impressive, and was much appreciated. One young man made the noble confession.—A.J.H., July 5.

WINDSOR.—During Bro. Graham's vacation we have had morning addresses from Bren. Shearer, Garnett and Davis. Bren. Anderson and A. Kemp gave gospel addresses. We are grateful to them for their kindness. Quite a number of visitors are coming to the evening meetings. On Tuesday, 23rd ult., the Women's Conference Temperance Committee held a meeting, giving some good items. J. J. Franklyn gave a splendid address.

HARCOURT.—We have had several changes of speakers of late, on account of Bro. Schwab having to go to South Australia, in consequence of his father's death. The church extends to Bro. Schwab and his people its deepest sympathy. Bro. Schwab spoke on Foreign Missions this morning, and gave a splendid address. The F.M. offering amounted to £4/15/-, but we expect more next Lord's day. Meetings were well attended to-day. We had a working bee on Saturday, which resulted in the construction of a new picket fence along one side of the building.—F.P., July 5.

PRAHRAN.—July 2, we held our welcome meeting to Bro. and Sister Gordon. This was a splendid meeting, a good number of our leading speakers being present. Among the number we were pleased to welcome George E. Moore, from America. The singing of Sister Mrs. Roy Thompson was appreciated by all. July 5 was Bro. and Sister Gordon's first Sunday with us. Fine meetings through the day. 120 broke bread. Packed meeting at night.—A.E.M., July 6.

HAWTHORN.—On Wednesday week last Mrs. Rees, senr., who has removed to Bayswater, was made a presentation by the Sisters' Sewing Class. Last Thursday the sisters of the Conference Prayer Meeting Committee visited Hawthorn. A large meeting was held. Several papers were read. The sisters were greatly encouraged. Refreshments were provided. The half-yearly business meeting was held last Wednesday. It was decided to start an organ fund with a view of purchasing a new instrument. The resignation of the evangelist was considered. It was resolved to ask him to reconsider the matter. Good meetings yesterday. Mrs. Brown, senr., and two daughters were received by letter from Cosgrove. The monthly address was given to the young at the morning service. Our Foreign Mission offering has reached £56 so far. Bren. Mudford and Filmer visited

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The Family Altar

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

PULPY CHRISTIANS.

In an important European city it was recently discovered that the limbs of the children were alarmingly defective. Instead of bone firm and strong, they had a pliant gristle. And when competent scientific men found the cause, it was bad water. The water was palatable—even delightful—but it was too soft. It lacked the lime essential to the making of good bone. And, disguise it as we may, it is true that one of the weaknesses of the church to-day is that we have too many pulpy Christians. Our diet is delightful, but it is deficient. We need more of the gospel diet that made martyrs in New Testament times. We need the food on which the pilgrim fathers fed. True, they sometimes gave us "Blue Laws," and we regret it, but they gave us stalwart Christian manhood, and we rejoice in it. And in our immediate fellowship there is great need of the food on which our forefathers fed. The giants who shook the world then are not always being succeeded by giant-like men. Too often, alas! those who follow are limp, lame, flabby and flaccid. Christianity requires manliness as well as womanliness, and we will emphasise that thought this week. "Quit you like men."

SUNDAY, JULY 12.

Gems of Thought.—"Finally, my brethren, be strong in the Lord and in the power of his might" (Eph. 6: 10).

Sound the battle-cry!
See! the foe is nigh;
Raise the standard high
For the Lord;
Gird your armor on;
Stand firm, every one;
Rest your cause upon
His holy word.

—W. F. Sherwin.

If you fear Death, you invite him into your own ranks, but if you defy him, you drive him into the ranks of your foes.—Napoleon.

Bible Reading.—Eph. 6: 10-20: Equipped for battle.

MONDAY, JULY 13.

Gems of Thought.—"There is no good but for a man to rejoice and do good in his life" (Eccl. 3: 12).

When you hear of good in people—tell it;
When you hear a tale of evil—quell it.
Let the goodness have the light,
Put the evil out of sight,
Make the world we live in bright—
Live to make the big world right.

—Maritime Baptist.

Hunting after happiness is like hunting after a lost sheep in the wilderness—when you find it, the chances are that it is a skeleton.—H. W. Shaw.

Bible Reading.—Eccl. 3: 9-15: Man's mission is to rejoice and do good.

TUESDAY, JULY 14.

Gems of Thought.—"In the day of our King the princes have made him sick with bottles of wine" (Hos. 7: 5).

Mother! praying for your wayward boy,
Source of grief, who once was pride and joy;

Pray on, mother, God will hear your cry;
Brighter days are coming by and by.

—C. M. Fillmore.

A woman came into a store. She was timid, and unaccustomed to trading. She asked for a pair of shoes for a little girl. When asked the number she wanted, she did not know. The merchant asked what number she bought last. "She never had a pair of shoes in her life. As long as we had saloons her father drank, and now that they are closed, he does not drink any more, and so can buy them."—J. F. Saxton.

Bible Reading.—Hab. 2: 12-17: God's voice concerning drink.

WEDNESDAY, JULY 15.

Gems of Thought.—"Blessed are the meek; for they shall inherit the earth" (Matt. 5: 5).

It may not be on the mountain's height,
Or over the stormy sea;
It may not be at the battle's front
My Lord will have need of me;
But if by a still, small voice he calls
To paths that I do not know,
I'll answer, dear Lord, with my hand in thine,
I'll go where you want me to go.

—Mary Brown.

What God wants is men great enough to be small enough to be used.—H. W. Webb-Peploe.

Bible Reading.—Acts 9: 1-6: The greatest man of the New Testament asking for orders.

THURSDAY, JULY 16.

Gems of Thought.—"We are laborers together with God" (1 Cor. 3: 9).

There's a call comes ringing o'er the restless wave,
Send the light! send the light!
There are souls to rescue, there are souls to save,
Send the light! send the light!

—C. H. Gabriel.

Dr. Lyman Beecher was once asked how he did so much in his church. He replied: "Oh, I preach Sundays, and four hundred of my church-members preach every day." That was how he could do so much and why his church was such a factor for good in Boston in his day.—A. W. Cooper.

Bible Reading.—1 Cor. 3: 1-9: A glorious co-partnership.

FRIDAY, JULY 17.

Gems of Thought.—"And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65: 24).

When the weary, seeking rest,
To thy goodness flee;
When the heavy-laden cast
All their load on thee;
When the troubled, seeking peace,
On thy name shall call;
When the sinner, seeking life,
At thy feet shall fall—
Hear then, in love, O Lord, the cry
In heaven, thy dwelling-place on high.

—H. Bonar.

My baby can not talk; she can only cry and hold out her arms. She cannot tell me what she wants, and often does not know. It is no small part of her mother's business to find out what she wants, and get it for her, if it will not hurt her. Now, I do not believe that any one, not even a mother, is kinder than God, who made mothers. I believe that God does not wait for us to ask him for what we want, since we have not the words; nor even to know what we want, since often all we know is that we are not satisfied, or happy. I believe that God is always thinking, patiently thinking, brooding, over our possible desires, that he

may discover them, and fulfil them.—Mrs. W. H. Hipple.

Bible Reading.—Isaiah 65: 21-25: God ever ready to bless.

SATURDAY, JULY 18.

Gems of Thought.—"The Lord thy God will hold thy right hand" (Isaiah 41: 13).

Hold thou my hands;
In grief and joy, in hope and fear,
Lord, let me feel that thou are near.
Hold thou my hands!
If e'er by doubt of thy Fatherhood depressed,
I can not find in thee my rest,
Hold thou my hands;
Hold thou my hands—
These passionate hands, too quick to smite,
These hands so eager for delight—
Hold thou my hands.
And when at last, with darkened eyes and fingers cold,
I seek some lost loved hand to hold,
Hold thou my hands.

Think of God oftener than you breathe.—Epicurus.

Bible Reading.—Isa. 41: 10-13: Our hand in the hand of God.

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Patmont's Story of his Captivity

[For some time it was feared that L. R. Patmont had met his death at the hands of the public interests. It now appears that he was abducted by them. The following is a condensed account of the infamous business taken from the *Christian Standard*.]

Louis R. Patmont is safe and among his friends! This is the glad word we have longed to utter through eight fearful, feverish weeks. With the best of treatment and absolute relaxation it will be some time before he can appear before the public. But thousands of friends will wait eagerly for an account of the terrible experience through which he has passed. This we here offer in space as brief and words as simple as will suffice to tell it.

When Bro. Patmont visited Danville in the interest of the work among the foreigners during the month of February, friends of temperance conceived the idea of securing him for a two weeks' campaign in Georgetown Township, near the city, previous to the spring election. This, not because Mr. Patmont is specially a "dry worker," but because of his wonderful linguistic ability, he being able to converse freely with persons of all nationalities there represented. Westville is a little city of some two thousand inhabitants, a short distance out of Danville. Though an attractive industrial centre, showing evidence of remarkable thrift on the part of its inhabitants, the city has long been under the dominance of a corrupt political influence. Soon after Mr. Patmont began his work, about the middle of March, he began to be shadowed, affronted, insulted, and warned to leave the city. The animus seemed to rise from a certain group of English-speaking foreign people, the real instigators of it never actually appearing in the open. Mr. Patmont being a harmless, but courageous and unflinching, defender of any righteous cause he has espoused, went steadily on with his work. He had declined to take a second man with him, as had been suggested, knowing that this would arouse the suspicions of some he wanted to approach.

Toward the close of March a certain man came to him with a final warning to the effect that he had been given his chance to "get away smooth," and that he would be given no further notice. Bro. Patmont went then to J. F. Bickel, minister of the First Church in Danville, and was immediately promised a helper for the next day. The helper reported bright and early on April 1, but it was too late. On the night of March 31, Mr. Patmont disappeared at the Big Four tracks in Westville when returning from a call at the home of Mr. Snooks. All efforts to trace his assailants failed, though many valuable clues were gathered by the detectives working on the case. On Saturday, May 23, he was found in the attic of a deserted farm building, two and one-half miles from Columbia, Ill., a little way out of St. Louis, Mo. This story of the intervening time—fifty-two days—is now available. We had hoped to have it as carefully written out by Bro. Patmont himself, but his highly wrought nervous condition forbids this, so we tell it as we have heard it, both connectedly and in fragments, from his own lips.

When near the Big Four tracks in Westville, crossing to the eastward, Bro. Patmont was confronted by two robust men. He sought to avoid a direct conflict with them by turning to the right, hoping thus to attract attention of the public, but two others, who lay in waiting, confronted him there. Before he could make an outcry, he was sandbagged by those behind, thrown on a push-car such as is used by section-men, and rapidly hurried away, to the southward he thinks. At a road not far from the city, an automobile was waiting; here he was bound, thrown into the machine at the feet of those in the rear seat. The two men who first confronted him—Americans—sat in the front and managed the machine. The other two—Italians—took charge of the prisoner.

After a journey of some hours' duration the machine stopped and Bro. Patmont was taken into a building, his shoes removed, his personal effects taken, and he was compelled to descend through

a trap-door into a cellar, which proved to be his prison until Friday evening, May 22.

Without some such experience no person can realise what it would mean to be thus confined for a period of fifty days and more. Few men would have been able to meet it as did Louis R. Patmont. He calculated that somewhere along the line there would be one opportunity for escape, and that his chief business should be to be in readiness when opportunity came. He spent his waking hours in practising every athletic movement and performance possible in such a place; his muscles were kept hard and active and his pores open by the most rigorous and long-continued exercise. When drowsiness came he sat with his back to the wall, sleeping, until weariness and fatigue were gone, then the athletic drill would be repeated. The flight of time he calculated as accurately as possible, with none of the usual means of measurement. There was no sound to break the silence save occasionally when the voice of his captors would be heard above and when the trap-door would be opened to let down food and water. He had no change of clothing or opportunity to wash even his hands or face during the entire period of his confinement. Nothing was left in his pockets save a Polish dictionary and lead sinker, such as is used in fishing—these having been overlooked by his captors.

After what seemed ages to him, he heard the sound of an automobile drawn up to the building outside. This was on the evening of May 22, as he afterward learned. A ladder was let down; he was bound, blindfolded, and told to mount it. This he did. On reaching the room above he was more securely bound and a coffee-sack placed over his head. He was thrown again into the automobile. Some drug was then poured upon the wrappings about his face, so that he was unconscious, or in a semi-conscious condition, during a good portion of the night. The Polish dictionary was thrown out during the flight, and may yet be heard of. The automobile, which seemed to be a very large machine, was driven at a terrific rate of speed over what seemed a very long distance.

When the final stop was made and Bro. Patmont removed, he was pushed and dragged and led over a rough, weed-grown space, for what seemed to be a half-mile or more, passing a wire fence *en route*.

It must have been early in the morning when, having chewed his gag in two, he made his first outcry for help; immediately his captors returned and shouted to him with curses that unless he kept still they would fire the building at once. Again he waited, enduring unspeakable anguish, having had no food or water since the night before, being bound thus, and exposed to the terrific heat directly under the roof. Presently he heard laborers in the field outside and made outcry again. The farm-hands came to his rescue, the owner, Mr. Joseph Reichert, taking charge and cutting the cords that bound his hands.

Bro. Patmont was unable to stand or speak intelligently until he had rested on the grass outside for some time. A waggon was brought, and he was taken to Columbia, and the matter called to the attention of the State's attorney, Reichenbach, Sheriff Rexroth and Mayor Fred. G. Rapp.

Undoubtedly one effect of this unhappy tragedy will be the ridding of that whole section from the curse of wide-open saloons and corrupt political influence. This vicinity has been for years the notorious centre of corruption and lawlessness, in spite of the fact that a large majority of the people are opposed to such things. This condition is the direct fruit of politics of the Joe Cannon variety, and the old *regime*, though rallying its forces for another conflict, is coming to its logical finish.

"The Lord give us patience to wait and work, and not to look for rewards!"—Christina Rossetti.

True hope is based on the energy of character. A strong mind always hopes, and has always cause to hope, because it knows the mutability of human affairs, and how slight a circumstance may change the whole course of events. Such a spirit, too, rests upon itself; it is not confined to partial views or to one particular object. And, if at last all should be lost, it has saved itself.—Von Kuebel.

Correspondence.

SYDNEY BIBLE TRAINING INSTITUTE.

The opening of a "Sydney Bible Training Institute" fills a long felt need amongst the Sydney churches. I believe there are a number of the younger brethren who would be at Glen Iris today if they had the means. To these the opening of this institute will be a source of joy. But there is one thing I would like to point out. The paragraph in the "Australian Christian" mentioning this institute would lead one to think that only young men were eligible for membership. If this were so it would be a pity, as some of our speaking and presiding brethren may wish to enrol as students. It would certainly do no harm, and probably would do a lot of good if a number of the older brethren did join. Anyway, it would encourage the younger men. The formation of a mission band at the same time will give the students platform experience. I trust this institute will have the membership it deserves.—Harold B. Robbins, Chatswood, N.S.W.

MR. GRAY AND SCRIPTURE LESSONS.

I noticed a letter in your issue of June 25, 1914, over the name of Joseph Nicholson, commenting upon Mr. Gray's action in connection with the recent Korong State Election, and as there are decided inaccuracies and misleading statements contained therein, I desire to place some of the facts before your readers.

In the first place, Mr. Gray, when interviewed by the "well known resident" referred to, stated positively that he was opposed to the introduction of Scriptural lessons in State Schools. When asked if he was in favor of a referendum on the subject, he said, "Yes, a referendum seems the right thing, but as I have not yet compiled my speech, I will make no public announcement on the question." When pressed to allow Mr. Nicholson to make it public from the platform, Mr. Gray said, "No, I will allow no man to place my views before the electors. He must wait till I have come to a final decision."

The letter was sent with the above stipulation. On June 11, when Mr. Gray arrived at his office, a Mr. Hayes, who introduced himself as the Secretary of the Catholic Federation, was waiting to see him. After explaining his mission, which was to inquire the candidate's views on the Scripture in State Schools question, Mr. Nicholson came in. That was barely two minutes after Mr. Gray's arrival. Mr. Nicholson was introduced to Mr. Hayes, and both gentlemen were asked to retire for one hour, when Mr. Gray would be ready to give them his final decision. Mr. Nicholson said, "I understand that you promised to support the referendum." Mr. Gray said, "I made no promise, but if you consider it a promise will you release from it?" Mr. Nicholson replied, "Yes, certainly!" They came back in an hour's time, and Mr. Gray informed them that he was opposed to Scripture instruction in State Schools and the taking of a referendum on the subject.

Mr. Gray has repeatedly asserted from the platform that he had been barely introduced to Mr. Hayes, and heard his request, when Mr. Nicholson came in.

To state that in the meantime the Catholic candidate was withdrawn is distinctly untrue, as far as Cr. Gray and his committee know. Major Dunkley had made no move to contest the seat, only the bare announcement of his intended candidature being made, which announcement appeared in the *Argus* two days after the death of Mr. Langdon. To say that the "change" was due to the "influence of the Catholic Federation" is untrue, as no representations were made by that body, only a question being asked. The above is a statement of the facts repeatedly given by Mr. Gray from the platform, and certified to by his Committee.—Yours faithfully, John F. Craig, Hon. Secretary Cr. Gray's Committee.

[In justice to Mr. Gray we have inserted the above, but will not continue the correspondence further.—Ed.]

From the Field—Continued.

our C.E. meeting last week. Bro. Filmer gave an interesting address on his work in the South Seas.—A. C. Rankine.

SHEPPARTON.—Last Wednesday evening a largely attended social was held to bid farewell to Bro. and Sister Clipstone. Several members of the local Rechabite Lodge, of which Bro. and Sister Clipstone are members, were also present, and spoke of their sorrow that we are losing two such good workers. Bro. A. Knight presided, and a short programme was gone through, after which Bro. O'Donnell, on behalf of church members and friends, presented Bro. Clipstone with a 400-day clock, and Sister Clipstone with a silver rose bowl. Sister Irene McCormack, on behalf of Junior Endeavorers, handed them a pair of silver serviette rings. Bro. Clipstone responded on behalf of Sister Clipstone and himself. Yesterday morning three were given the hand of fellowship, and Bro. Clipstone gave his farewell message to the church. We had Sister Wilkie with us, also Sister McCluskey, who has been absent through illness for a little time. At the evening meeting we could not find room for all who came to hear the parting gospel message which Bro. Clipstone delivered, taking as his text Acts 20: 27. One confessed his Lord. In last report we omitted to state that there were two confessions.

KYNETON.—On June 25 we tendered a farewell social to Bro. and Sister Combridge and family. The hall was filled to overflowing. A short programme of musical and elocutionary items was rendered. The addresses all voiced the esteem and love in which our brother is held. Bro. Harman, who presided, presented gifts from the church and congregation. Bro. Combridge received a very handsome travelling bag, suitably inscribed, Sister Mrs. Combridge being the recipient of a silver and cut glass pickle cruet. On Sunday, 28th, Bro. Combridge preached his farewell sermon, the building being crowded. We thus part with one of God's good men who has labored unceasingly in this town and district for the uplifting of humanity and who has been instrumental in winning many to Christ during his four years' ministry. We wish for him and his God's blessing in their future work. Bro. Shipway, our new preacher, will be with us on the 12th inst. We have to thank the *Kyneton Guardian* for very lengthy reports of these special meetings, also kindly references to Bro. Combridge and his work.—W. G. Harman, July 5.

FITZROY.—The exhibition and competitions in connection with our Bible School held Tuesday and Thursday last week proved a huge success. On Lord's day our mission opened. Record morning meeting. In the evening Bro. Griffith spoke on "The World's Chief Need." The singing was fine. Bro. Sidwell is a master musician. Monday's meeting was splendid for the first week-night. The mission continues each night, Saturday excepted, and we are praying and looking for a big haul in the gospel net. We were glad to have Bro. Binney and several from the Bible College with us to-night.—W.B., July 6.

CARLTON (Lygon-st.).—Large meeting in the morning. One young man received by obedience. S. G. Griffith gave three splendid addresses, speaking morning, afternoon, and evening, his subject at night being "Religious Enthusiasm." At the close of the gospel service Bro. Griffith hurried away to begin the protracted mission at Fitzroy. The choir rendered a fine anthem with J. Simpson as the soloist. Andrew Haddow has been appointed a deacon to fill the vacancy caused by the death of his late esteemed father, who so faithfully filled the office for nearly half a century. The collection for Foreign Missions so far is over £61.—J.McC.

STAWELL.—Bro. Shipway preached his farewell addresses to-day. He has been with us for about three years, and during his ministry the church has come into popular prominence. His work in the church and the town has been one that has told for good. Not only will the church miss him, but the townspeople practically as a whole are sending messages of regret at his departure. There was a good meeting this morning around

the Lord's table. Four new scholars at Sunday School, and the evening meeting saw the building crowded. Our brother was listened to with rapt attention.—W. J. Williams, July 5.

MELBOURNE (Swanston-st.).—On Sunday, July 5, Bro. Franklyn began his work with the church, under the most favorable conditions. There was a good meeting in the morning, fine school and Bible Class in the afternoon, and a crowded building at night, when those gathered listened to a splendid address by our brother on "Pilate's Problem and Ours." This was a very fine service, Bro. Allen assisting in the opening exercises. On Monday evening the building was again full, when good-bye was said to Bro. and Sister Allen, and a welcome given to Bro. Franklyn. R. Lyall was in the chair, and in a few words expressed the church's appreciation of the work that Bro. Allen had done during his three years' ministry with it, how that its love for him had grown so that it still wished him to serve a further term after his holiday. Mr. A. McCallum, President of the Council of Churches, was the first speaker, followed by Principal Holdsworth, of the Baptist College. These two brethren gave very fine addresses, which were highly appreciated. After these came Bren. Enniss, Main, Kingsbury, Procter, Rankine, and Knott. The topic for the evening was "Elements of a Successful Church." The speeches were delightful to listen to, gems of thought eloquently expressed. We are proud of the brethren representing us on the platforms of Melbourne and suburbs. Bren. Allen and Franklyn both responded, after which the meeting closed with prayer by Bro. Moysey.

PRESTON.—Fine meeting Sunday morning. Two received into fellowship, whom we immersed the week previous. C. Lang exhorted. Foreign Mission offering, £15/6/6 to date. Splendid attendance at gospel meeting. The song service led by D. Lang is always a prominent feature in the meeting. Bro. Binney, although very unwell, preached a powerful discourse. Two lads from the school confessed Christ.—G.A.D., July 6.

FAIRFIELD PARK.—Since last report our preacher, Bro. Hibbert, has had two weeks' holiday, J. Clarke taking his place, having exhorted and proclaimed the gospel twice. His visit has been an enjoyable one. Hubert Edwards exhorted this morning. Proceeds for Foreign Missions up to the present, £4/12/-. We expect Bro. Hibbert to be back with us again Lord's day, 12th.—F.P.

BURNLEY.—The brethren are loyally supporting the cause here. Increased attendances and interest manifest. We are grateful to Bren. J. Clark, McCallum, and T. Hagger, who assisted during the absence of our evangelist in Sydney. Mid-week meetings still growing. Record last meeting. Encouraging services on July 5. Offering for Foreign Missions so far is £3/2/-. We are making our place of meeting more attractive.—A.S., July 6.

MONTROSE.—On Sunday last we had with us C. R. Howard, from New Zealand, who spoke very acceptably for us at both meetings to good audiences, and to-day Bro. Moysey gave excellent addresses to fine meetings. Our meetings during the past six weeks have been extra large for this time of the year. Our Sunday School is also keeping up splendidly. Last Sunday there were 52 present.—Robt. Langley, July 5.

EMERALD.—The meetings have been well attended. We have had Bro. Henderson for the past nine months, and his addresses have been much appreciated. Bro. Henderson has taken on the work at Shepparton. We were all sorry to part with him. Yesterday we were pleased to have with us Bro. Sprigg, of the College of the Bible, who spoke morning and evening.—W. P. Legg, July 6.

ST. KILDA.—Since last report our morning meetings have been well attended. Crowded house at the gospel meeting. Two added to the church by faith and obedience, three by letter. Mission E.A.P. Everybody working in harmony.

WARRNAMBOOL.—The attendance at both the gospel meetings and the Bible School is increasing every Sunday. Yesterday another immersed believer united with the church. Bro.

Drake, from the Bible College, has been spending his vacation in the district, and proved himself very helpful to the church.—L.S., July 6.

Here and There

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See list of books in this issue dealing with the principles of the Restoration Movement.

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Through the fund created by the Elborn Trust, the Austral has been able to distribute free literature to the extent of about £50.

The Victorian Women's Home Mission Committee will hold a meeting at Moreland on Wednesday, July 29, at 3 p.m. A good programme will be provided.

The Bible School at Glenelg have a few books which are no longer required for the library. If any small country school in South Australia would care to pay the carriage on the parcel, and will communicate with the secretary of the school, Mr. C. Gooden, Rose-st., Glenelg, to this effect, the books will be forwarded.

Bible School Union, Victoria.—Secretaries are reminded that a duplicate list of names of competitors in examination on August 24 must be forwarded to the secretary of the Union by July 24. After that date entries will only be received on condition that a fine of 6d. accompanies each individual late entry. No entry will be received later than July 29.

The monthly meeting of the Bible School Union, Victoria, held on June 29, was largely attended. Satisfactory progress in the various departments of Bible School work was reported. An illustrated address was given by A. P. Wilson upon kindergarten work. Mrs. Wilson assisted at the piano. The address was very helpful to all present.

J. I. Mudford writes: "Horace Kingsbury has kindly prepared the Foreign Mission page for this week's issue. Do not miss it. The matter given on that page, together with additional information, has been issued in the form of a neat eight-page folder, and will be sent to the churches by the Macklin Arrangements Committee, of which A. C. Rankine is secretary."

Brethren in New South Wales who contemplate attending the Federal Conference to be held in Adelaide, September, 1914, will kindly send their names to Geo. T. Walden, transit officer for New South Wales. When the names are obtained, he will then approach shipping companies and railway commissioners re reduction in fares. The railway return fare will be about £4/5/-. The Adelaide brethren offer hospitality to members of our churches.

On Monday, June 29, a very successful meeting of the Sydney Metropolitan Mission Band was held. Bro. Garden, who has been laboring at Hurstville, and Bro. Younghusband, a worker of Auburn church, were elected as vice-presidents of the society, while three of the sisters were elected to the committee. The Home Mission Committee has agreed to stand by the Band in finances, A. A. Smith, of Lilyville, being treasurer. A large membership especially of young men is requested. These will assist some of the smaller churches by speaking and taking minor parts in some of their meetings. The open-air meeting arranged for Balmain has been altered to the Erskineville Tram Terminus, at 7.45 p.m. on Saturday, 11th inst.

This issue contains four extra pages.

There have been four baptisms during the month in the N.S.W. Home Mission fields.

The Victorian Women's Temperance Committee will hold a meeting at Lygon-st. on Tuesday, July 14, at 2.30 p.m.

The Kyneton papers give an appreciative account of the valedictory services in connection with J. R. Combridge's departure from that circuit to take up the work in Horsham.

It appears that the N.S.W. schools are weakening in their interest in the annual examination. Several of the larger schools have not entered a single scholar. Only three country schools have entered.

Bro. and Sister T. B. Verco and Miss Verco, of South Australia, called at the Austral office and had a look around, and afterwards visited the College at Glen Iris. We were also favored with a call from Bro. C. J. Garland, of W.A.

The Griffith-Sidwell mission commenced at Fitzroy on Sunday evening with a fine meeting. The church will be glad to receive the help of visiting preachers and choirs and members at any of the meetings. "Calvary's Praises" are being used.

Dr. Macklin telegraphed from Thursday Island, "All well. Splendid passage." The folders dealing with Dr. Macklin will be forwarded to Victorian churches this week. Get one, and get busy in making known the coming of this prominent missionary.

Special and Important.—A meeting of preachers and church officers will be held in Swanston-st., Melbourne, lecture hall, on Monday evening, July 13, at 8 o'clock, to consider matters dealing with the coming of Dr. Macklin from China. Let there be a hearty response to this announcement.—A. C. Rankine, Secretary.

The Adventists have been making a stir in Swan Hill, Vic., and as they made an attack on us S. H. Mudge hired the Shire Hall on Sunday night, June 28, and delivered an address to 300 people on the matter. This has done our work a lot of good in the town. Many beside our own brethren are thankful to Bro. Mudge for his splendid handling of this error.

We learn through American papers just to hand of the death of Elder John S. Shouse, of Lexington, Kentucky, U.S.A. He was a great preacher and a good friend. Throughout his long and useful life he was closely associated with the College of the Bible of Transylvania University. The sympathy of our Australian brethren who studied in Lexington will go out to Sister Shouse and the bereaved family.

The Bible Schools Conference held in the City Temple, Sydney, on June 25, was the most successful Bible School function of its kind yet held in N.S.W. Sixty-eight per cent. of the staff of the suburban schools were in attendance. Bro. Gale is now on a tour of the country churches in the joint interests of Bible Schools and Home Missions. In all he will be absent from Sydney about two months.

The Wedderburn, Vic., jubilee celebrations were commenced on Sunday last. In the morning there was a very large attendance at the Lord's table, brethren being present from many different places. A special offering was made towards liquidating the debt on the chapel, which realised over £35. Services were held afternoon and night, when there were splendid audiences. At the night service there was one confession. Thos. Hagger was the speaker for the day.

The good news has come to hand to the effect that 244 men have obeyed the Lord Jesus in baptism as the result of faithful preaching of the word by one of the native preachers under the direction of Percy Pittman, in the Palamau district of India. The latest from Bro. Pittman is as follows:—"Those 244 converts seem to be good cases, carefully instructed; accepting the truth to go and stay among the converts, preaching, baptising, and teaching; establishing them in the truth, making all arrangements for the self-propagation of the gospel. He says there are hundreds of others who will embrace the truth, so who knows to what it will grow?"

The Victorian Women's Prayer Meeting Committee will visit Windsor on Tuesday, August 4, at 8 p.m., and Box Hill on Monday, August 17, at 3 p.m.

The Victorian General Dorcas will meet on Wednesday next, 15th inst., at Swanston-st. lecture hall, from 10.30 till 4 o'clock. Any sister welcome.

H. B. Robbins, of N.S.W., has accepted an engagement with the Victorian Home Missionary Committee to labor at Stawell. He will commence work on Lord's day, July 26.

The monthly Council meeting of the Churches of Christ Christian Endeavor Union in Victoria will be held on Monday evening, July 13, at 8 p.m., in the Swanston-st. lecture hall. Mr. Roberts, Junior Superintendent of the Victorian C.E. Union, will give an address on junior work.

There are still some copies of the Victorian Year Book left. Those who desire copies should send to Thos. Hagger, 15 Walsh-st., Coburg, at once. Every church, Bible School and C.E. secretary, and every preacher, should have a copy; it will prove valuable to all such. Price, 9d.

A great trouble has fallen on the Mosman (N.S.W.) church. After much self-sacrifice they have succeeded in securing a piece of ground and borrowed money to put up a building. The walls were up, and part of the roof on, when the great storm of Tuesday last struck the end gable wall and knocked it on the partially built roof, then down on the floor, smashing both roof and floor, and destroying part of the side walls. The added expense to the church will be about £200. If any of our brethren or sisters can help the little church to raise this extra £200, it will be a great cheer to these worthy self-sacrificing people. Send monies to Geo. T. Walden, 27 Mosman-st., Mosman.

Charles Reign Scoville writes from Wichita Falls, Texas, U.S.A.:—"We recently closed a meeting at the Christian church at Valparaiso, Ind., with 605 converts. We are now with the Christian church in this city, and have had 411 converts in 20 days. It has rained almost continuously since we have been here. This is spring time, and the country never looked more beautiful than this year. While we were in the Valparaiso meeting we took dinner at the home of President H. B. Brown, of Valparaiso University. It is a private university, and is the largest school of its kind in the world; very frequently have 4000 attendance and register sometimes 8000 during the year. I learned while there that A. B. Maston was baptised at that church, and changed his clothing after being baptised at the home of Mrs. Axe, who is Mrs. Brown's mother, who was at the home the day we were there. I suppose you have heard of our great Union meeting at Hutchinson, Kansas, where we had 4109 converts. Our company consists of Walter H. Sandy and wife (Mr. Sandy is a fervent Christian preacher and one of the most earnest and successful workers we have ever had), C. E. Marty and wife, and Mrs. Scoville and myself. We go next to Bethany, Mo., for a Union meeting of all the churches in that county, and will then take a vacation for the one hot month of our summer and begin our fall campaign in Pueblo, Colo., a city of 50,000 inhabitants. With best greetings to our Australian brethren through your paper."

Scriptural Instruction in State Schools' League, South Australia.—At a recent meeting of the Executive held at the Y.M.C.A. rooms, Adelaide, it was decided to inaugurate a forward movement in connection with the League Campaign. Amongst other proposals adopted it was decided to request the Protestant churches to observe Sunday, July 19, as "League Sunday." Ministers have been asked to explain and to commend the aims of the League to their congregations on that date. The churches are asked to take up a retiring collection in aid of League funds, as money is needed to enable the committee to carry the campaign to a successful issue. On the evening following "League Sunday," a great inspirational meeting for members and friends of the League will be held in Victoria Hall, Y.M.C.A., Adelaide. T. W. Tait, M.A., B.D., will deliver an address. T. W. Halcombe, B.A., will introduce a discussion on "The Policy of the League." The League con-

sists of a union of six religious bodies—Anglicans, Methodists, Presbyterians, Baptists, Churches of Christ, and Salvation Army. It has also many members who are connected with other churches. These six religious bodies number 271,772 of the 408,558 people in the State. In their church courts they have voted in favor of Scripture instruction in the State Schools in accordance with the system, which is working so satisfactorily in New South Wales, Tasmania, Western Australia and Queensland. During the three years the League has been in existence it has made steady progress. At the present time it has sixty-three branches in the State. In most of these a house-to-house canvass is being made in the interests of the League. The League in South Australia, as is the case also with the Victorian and New Zealand Leagues, is demanding that this great national question shall be settled by a referendum.—R. Taylor, Secretary.

Rome in the Twentieth Century.—However genteel and polite Rome may appear in Great Britain, says the London *Christian*, she is still her old horrible self in Spain. Early in May an "Evangelical Congress" of Protestant Christians was held in the Fine Arts Palace, Barcelona, but—thanks to a dastardly Romish plot, which was happily frustrated by the foresight of the City Governor—it required six to seven hundred gendarmes and police, mounted and on foot, to secure a peaceable session. An account of the plot, grim enough in its ghastly details, appeared in a leading Madrid paper, *El Liberal* (May 7), from its Barcelona correspondent. Translated by G. Franklyn Smith, a missionary in Barcelona, it was reproduced in last week's *Methodist Recorder*, from which we cull the following:—

"The plan was to inflict an exemplary chastisement, which would serve as a warning such as neither the authorities, the Protestants, nor anyone else would be likely to forget for many years to come. Blood was to flow freely, and at the signal for the savage aggression the clerical ruffians, armed to the teeth, were to respect no one in the audience, not even women and children. The blow was to be struck inside the Fine Arts Palace. At the cry of 'Long live the Catholic religion!' the *requetes*, occupying the gallery, were to fire a volley upon the unarmed crowd below. Then, in the general confusion, each one would fire independently, and, revolver in hand, would make for the exit. In the street a round hundred of the same gang would be in waiting, ready to fire upon the people as they fled tumultuously from the building. It would be a regular man-hunt, but in a civilised environment."

The article goes on to describe the drastic measures taken by the Governor which rendered the plot abortive. It is an instructive object lesson which even the subtlety of Rome will find difficult to deny or to explain away.

COMING EVENTS.

JULY 19.—Erskineville Bible School anniversary, July 19. 3. F. Collins; 7. P. J. Pond. Tuesday, 21st, items by children. Address.

IN MEMORIAM.

EVERETT.—In loving memory of Beatrice Myrtle Everett, who died at Klemzig, Adelaide, July 2, 1913. Now in the land of love, pure and immortal.

—Inserted by her parents.

HANNAM.—In loving memory of Henry Hannam, who died July 5, 1907.

Not now, but in the coming years,

It may be in the better land,

We'll learn the meaning of those tears,

And then, Oh, then, we'll understand.

—Inserted by his loving wife and children, 101. Rens-st., College Park, S.A.

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SOUTH AUSTRALIA.

Meeting held on July 2, 1914.

The devotional was led by Mrs. P. A. Dickson. Mrs. D. A. Ewers presided over the business session. Minutes of last meeting were read and confirmed.

Correspondence.—A letter was received from the Secretary of the Women's Conference Executive agreeing to an afternoon meeting to be held during the Federal Conference. Decided to hold the Federal Sisters' Conference on the Wednesday of the Federal Conference week in the Magarey Hall.

Obituary Report (Mrs. Caldicott).—The following sisters have received the home call: Mrs. Whiting, of Balaklava church, and Miss Wood, of Grote-st. church.

Sunday School Additions.—Grote-st., 2; Maylands, 1; Cottonville, 1; Prospect, 1; Hindmarsh, 2; total, 7.

Delegates.—23 responded. Collection, 14/9. Treasurer's Report (Mrs. Bond).—Receipts for the month. June 4, received for Home Missions, £13/6/2; in hand, £31/12/8½; total, £44/18/10½. Received for Foreign Missions, £3/12/6; in hand, £23/14/3; total, £27/6/9. General Fund, Collection, 17/1; in hand, £3/19/-; total, £4/16/1.

Hospital Report (Miss E. West).—The Hospital Committee are still continuing in their work of visiting the sick and sorrowing. The following visits have been paid: Hospital, 24; Destitute, 34; Consumptive Home, 10; Home for Incurables, 7; Convalescent Home, 4; Children's Hospital, 6; Sick and Aged, 62. Magazines distributed, 528.

Home Mission Report (Mrs. Riches).—Amounts received: Balaklava, £1/5/-; Mile End, 18/-; York, 16/-; Norwood, 2/-; Donation, 10/- Total, £3/11/-.

Foreign Mission Report (Miss A. Whitfield).—During the month some of our churches have held all-day sewing meetings for the New Hebrides and Leper Mission, India. We are looking forward to the visit of Dr. Macklin and family to Australia. Bro. Strutton has adopted a little high-caste boy, who is being supported by a sister in Victoria. The following amounts have been received: Grote-st. Mothers' Meeting, 1/9½; mite box, 1/1; Norwood, 6/4; Hindmarsh, 6/10; Croydon, £1/17/6; Donation, 10/-; Glenelg (for Pentecost), £1/2/-; also linen, soap, oil, etc. total, £4/5/6½.

All-day Sewing Meetings.—The following reports were received: Maylands, June 25, £3/3/9 collected, 25 sisters attended, 23 garments completed. Norwood, June 24, 35 sisters present, and 53 garments made, valued at £6, and 27/- in hand as a donation to the new hospital on the island of Ambrim. Unley, June 11, 20 sisters present, 27 garments made, value of material, £1/9/6.

Decided, that the Executive and Superintendents of Committees be a Committee to arrange programme for Conference.

Leader for next meeting, Mrs. Pittman. Meeting closed with prayer.

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Gifford Gordon's Work at Geelong, Vic.

The ministry of Gifford Gordon and his beloved wife closed at Geelong on June 28. It has been one of great blessing and success, and one worthy of more than passing comment.

For nearly fifty years the cause in Geelong had been just struggling for existence, till some seven or eight years ago a great forward move was made, and a lease secured of the building now occupied. G. P. Pittman commenced the work there, and was followed by Theo. Edwards, who labored hard for two years. The work of these two brethren was largely pioneering, and great credit must be given them for their hard work, which was the stepping stone to the great revival which has taken place.

After the Easter Conference of 1909 the Home Missionary Committee arranged for Gifford Gordon to take up the work, and strange to say, Bro. Gordon did not want to come, and tried his hardest not to; but it seems that God had his work here for him, and we can now look back on his coming as a direct messenger from God.

He opened his work here with the message, "We are workers together with God," and laid before the members a plan of a forward campaign. The Home Missionary Committee were then subsidising the church to the extent of 30/- a week, and the two ideals for the first year's work were to make the church self-supporting, and fill the building, which holds 500, at the evening's service. This seemed, to even the most optimistic member, rather beyond our reach, but the inspiration of our preacher's enthusiasm was caught, and not only did we become self-supporting by next Conference, but we came there with a thank-offering to the H.M. Committee of £50. Also the evening congregation, which was 80 Bro. Gordon's first night, rapidly increased, and at the end of the year we had the chapel filled.

The next year's work was a continuance of good things. The chapel was beautifully renovated, and the aisles carpeted, giving a rich tone to the building. The lighting was greatly improved by the installation of electric light, and the interest in the church greatly grew.

The third year of Bro. Gordon's ministry in Geelong was one of mighty power. During that year no less than 100 made the good confession. The hall at rear of the church and the kindergarten room were erected and paid for. That year saw the founding of the Kentucky Club (young ladies), the Young Men's Club, the Sunbeam Club, the Ladies' Aid, and the introduction of the Adult Bible Class and kindergarten into the Sunday School. All these auxiliaries are in a flourishing condition, and are all the fruits of Bro. Gordon's great work.

The fourth year of his work here has been the building up of the various departments, the strengthening of church life and activity, and it has been one of remarkable success.

Bro. Gordon leaves a cause here after 4¼ years' work in a very sound condition. When he came he found a membership of 30, and he leaves it with a membership of over 200. He found it low down, and has left it one of the most influential churches in the city of Geelong.

The secret of Gifford Gordon's success is not far to find. His loyalty to his Master, his love for his work, his love for his brethren, his love for those who are indifferent, his passion for souls, all have been the spring of his very existence. To

the aged he has been as a son, to the young men and women he had been a devoted friend. To the little ones he has been as a brother. To the sad and sorrowful hearts he has been a comforter. He has lived to honor his Lord and Maker, and worked for his cause with all the energy and vitality which God has endowed him with, and the work he has accomplished here will ever live the memento of a life devoted and consecrated to the Master's service.

He has been ably assisted by his dear wife, whose gentle influence and kindly deeds have won many hearts, and our prayer as they both leave us to labor for the Master in another corner of his vineyard is that the blessing of God may follow them even until the end of their earthly ministry.

The church at Prahran will always have cause to rejoice at Bro. and Sister Gordon's decision to minister with them, if they work hand in hand with them for the extension of the kingdom of God.—E. Brownbill.

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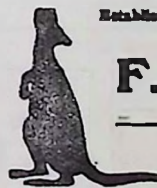
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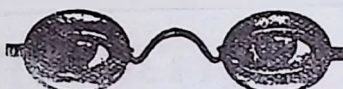
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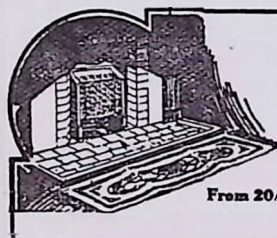
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