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"The chief glory which exalted the Jews above the Gentiles, which the Jews boasted of to the Gentiles, was that *to them* pertained the adoption, the covenants, and the giving of the law."



"Hence it is that in the long black catalogue of sins preferred against the Gentile, is never to be found the crime of Sabbath-breaking, or of transgressing any of the peculiarities of Judaism."

ADVENTISTS' MISREPRESENTATIONS.

Seventh-day Adventists seem to be rather pleased if they can find anything that our representative men have said that appears to favor their views in regard to the Sabbath. It is true that they cannot find much in this direction, but what little they do is made the most of. But in no single instance can they discover a case in which any of our writers or speakers regard the Sabbath of the Decalogue as binding upon Christians. They find in our people their most effective opponents, for the simple reason that they have been trained to recognise the distinction that exists between the old and new dispensations. They know that the ten commandments are distinctly called the covenant, and that the old covenant gave place to the new. Exodus 19 to 24, all admit, contains the old covenant, and especially the ten commandments written by God on the tables of stone are called the covenant. We read, "The tables of stone, even the tables of the covenant which the Lord made with you" (Deut. 9: 9).

Campbell misused.

Recently the name of Alexander Campbell has been used by the Adventists in support of their theory. Their preachers, in spite of repeated contradictions, have got into the habit of saying that Campbell knew that the seventh day was the one to keep. While there could be nothing more false than this, still there are many persons who are imposed upon by their statement. Even the most unscrupulous might hesitate before claiming the author of "The Sermon on the Law" as being on their side. In this epoch-making sermon, Campbell clearly states his position, which is as follows:—

"But, query, 'Is the law of Moses a rule of life to Christians?' An advocate of the popular doctrine replies, 'Not all of it.' Query again, What part of it? 'The ten commandments.' Are these a rule of life to

Christians? 'Yes.' Should not, then, Christians sanctify the seventh day? 'No.' Why so? 'Because Christ has not enjoined it.' Oh! then, the law, or ten commandments, is not a rule of life to Christians any further than it is enjoined by Christ; so that reading the precepts in Moses' words, or hearing him utter them, does not oblige us to observe them—it is only what Christ says we must observe.

"We have under the second head of our discourse, particularly demonstrated that the Gentiles were never under the law, either before or after their conversion. To what has been said on this subject we would add a sentence or two. It was prophesied of the Gentiles that they should be without law till Christ came. Isaiah 42: 4. 'And the isles shall wait for his law.' The chief glory which exalted the Jews above the Gentiles, was that *to them* pertained the adoption, the covenants, and the giving of the law.' They exclusively claimed the law as their own. And why will not we let them have it, seeing him whose law the Gentiles waited for, is come, and has given us a more glorious law. Whatever was excellent in their law our Legislator has re-promulgated. But shall we say that we are under the law as a rule of our Christian life, because some of its sublimest moral and religious precepts have been re-promulgated by him, who would not suffer one tittle of it to pass till he fulfilled it! As well might we affirm that the British law which governed these States when colonies, is the rule of our political life; because some of the most excellent laws of that code have been re-enacted by our legislators. Paul, the apostle to the Gentiles, plainly acknowledged, in his addresses to them, that they were without law, aliens from the commonwealth of Israel, having no hope, etc. And of them, he said, that 'when the Gentiles, which have not the law, do by nature the things contained in the law, these *having not the law* are a law unto themselves.' But, in so say-

ing, does *he* or do *we* excuse their sins or led them to suppose that they are thereby less obnoxious to the wrath to come? By no means, for we testify that even natural conscience accuses them of sin or wrong in their thoughts, words and actions, according to its knowledge. And, consequently, 'as many as have sinned without law, shall also perish without law.'

"But one thing demands our observation, that the Apostle sent by heaven to preach to the Gentiles, in accusing them of sins of the deepest dye, and of the most malignant nature, dishonorable to God and destructive to themselves, never accuses them of any sin which the light of nature itself would not point out, or natural conscience testify to be wrong. Hence it is that in the long black catalogue of sins preferred against the Gentiles, is never to be found the crime of Sabbath-breaking, or of transgressing any of the peculiarities of Judaism."

Morality not abolished.

In like manner Adventists are misusing a paragraph in C. M. Gordon's Conference Sermon, "The Grain of Mustard Seed." Under the sub-heading of "The reign of Christ is a reign of law," he says: "The Sinaitic covenant has been abolished only in its ceremonial and temporary features, and as an experimental system of justification; its moral elements are incorporated and perpetuated in Christianity." The idea in Mr. Gordon's mind is quite clear and contains nothing unusual. His object was to show that while the new dispensation was one of grace, it was also one of law, and gave no sanction to license. Morality was not abolished under the reign of Christ, but was perpetuated under a higher law than that of Sinai. The idea is well expressed by Launcelot Oliver when he says: "And so Jesus Christ has advanced and given us a higher code. He interdicts inordinate self-love. By his higher law, covetousness is put down as idolatry; hatred as murder; impure desires as adultery. The law of Christ professedly

grapples with the sinful instincts of the heart, and by that method reaches the infinite diversities of the outward life. This being the nature of the Christian system, no prejudice can adhere to him who believes in the entire abrogation of the entire Jewish law to make way for this better system; but he who would retain that law, shows his want of appreciation of the more refined, more comprehensive and heart-controlling system which Christ has substituted for it. 'The law was given by Moses, grace and truth came by Jesus Christ.'

The same line of argument applies also to the Sabbath. The principles embodied in it are perpetuated in the Lord's day. The merely ceremonial and formal are absent. The new day is suited to the new dispensation. It commemorates the greatest event in the history of the world—the resurrection of Jesus Christ. It celebrates the day on which Christ having finished his redeeming work enters his rest. Instead of being hedged about by restrictions and penalties, the Christian breathes an atmosphere of liberty which expresses itself in joyous service and spiritual worship. In short it is the day specially honored by the early church and honored in a way the Sabbath is not.

Editorial Notes

Catholic Spain.

Romanism in Australia poses as the friend and supporter of education. But where it has the sole control the intense ignorance is most profound. Thus in Spain we are informed that twelve millions of the seventeen millions of inhabitants can neither read nor write, and 60 per cent. of the land is uncultivated. And Spain is and has been for many centuries the most intensely pope-ridden country in the world. No wonder it ranks so low in civilisation. But Spain stands not alone as an example of the withering blight and intellectual stagnation of Roman Catholicism. In every country where she has sole influence a similar state of affairs exists. "By their fruits ye shall know them."

The Daltonganj Mission.

One of the most cheering notes that have ever appeared in our "Here and There" column was that in last week's issue announcing the baptism of 244 converts in the Palamau district of India in connection with the mission under Percy Pittman's control. Bro. Pittman is engaged by the English brotherhood, but his work is largely supported from Australia. The good news is also of special interest because it evidences the success of a native ministry, the conversions being the result of the work of a Hindu preacher. India is regarded as a difficult field, but there are indications from many parts that the ancient superstitions are crumbling, and that the result of the past years of sapping and mining will be the

sudden capitulation of what appear to be almost impregnable forts of heathenism. The progress of the gospel in India is at an ever increasing ratio, and the outlook is radiant with promise.

More Drink Restrictions.

Every mail from Europe and America brings some fresh news of the growth of temperance sentiment. Steadily, surely, the drink power is becoming more and more restricted. One of the latest items is the report that "The Youngstown District of the United States Steel Corporation has promulgated an order to the effect that heads of departments shall not advance men who are known to use liquor." The *Christian-Evangelist* comments: "The order will affect 6000 men, and is said to be based on the belief that the use of liquors by employees is one of the most prolific causes of accidents. We know the action of several railroads to the same effect." The time is surely approaching when the States will realise as the corporations, railway and other private companies are doing, that drink is dangerous to the country, and banish it from their coasts. Even many of the liquor dealers recognise how pernicious the trade is. The same authority quotes the case of a wealthy liquor manufacturer in Pittsburg who died recently and provided in his will, disposing of an estate of £100,000, that "no one interested in the liquor business, either directly or indirectly, should be a beneficiary of his estate." This, says our contemporary, was probably his method of satisfying his conscience, by seeking to prevent his posterity from engaging in a business that prospers only on the weakness and misfortunes of others.

Lopsided Christians.

The *Continent*, an American religious paper, makes a good point in the following extract: "The shortest road to error is to push any single truth, without a clear eye to the other truths which surround it; just push anything as though it were the whole truth, and it lands you in an absurd position. Make a hobby of any truth, and you ride off a precipice. The average man who goes wrong in belief does it when he forgets that there are other truths besides his favorite one. What we mean by religious fads always have at the heart of them something which is genuine and necessary and desirable. The various fancies of the day are lopsided truths, which need the contact of other truths to straighten them up. The trouble generally is that the truth they involve has been neglected, and in the joy of rediscovery it is treated as though it were the only truth alive." This testimony is true. The man who contemplates the decrees of God alone is apt to develop into a Calvinist of the highest type, while he who realises merely the free will of man goes to the opposite extreme. The "Spirit alone" or "Word alone" extreme theories of conversion are natural to the man who fixes his mind on one phase of truth. Baptismal regeneration is a falsity partially based on truth, while the men who bring discredit

upon the study of prophecy or the promise of the second advent of Christ are those who make these their special hobbies to the practical exclusion of other truths. Lopsided Christians are a serious hindrance to the full-orbed truths of the gospel, and it is so easy to become lopsided. As the lie that is half true is the blackest of lies, and the most pernicious in its influence, so the religious error based on revealed truth accepted and advocated to the exclusion of other truth becomes the powerful opponent of the true revelation of God.

Students' Training Classes.

One of the most encouraging indications of the future progress of the plea for New Testament Christianity in Australasia is the interest taken by the brethren in the spiritual and intellectual equipment of our young men for active service. The fact that we have about 50 students at the College of the Bible, Glen Iris, most of whom intend to devote their whole time to the work of the gospel, is an evidence of the interest taken by the young men themselves. We hope the day is not far distant when the number will be doubled with a corresponding increase of income. With the ever increasing number of churches and the ever growing demand for preachers we should have at least 100 studying to fit themselves for evangelistic work. We are pleased also to note the interest taken in young men by means of students' training classes in other centres. In Adelaide T. J. Gore and I. A. Paternoster have done excellent work, and there are to-day many preachers in Australasia whose lives have been largely influenced in bygone years by the training and personality of Bro. Gore. In Sydney the Bible Training Institute opened recently, conducted by Breu. Harward, Pond and Walden, bids fair to accomplish a good work. In other places, too, preachers have remembered the injunction of Paul to Timothy: "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," and have gathered young men into classes for study and practice. All these movements should act as tributaries to the larger work in Glen Iris, Melbourne, and provide a constant stream of young men who have in a measure proved their aptness for learning and their fitness for expressing the will of the Master. It would be well if in Perth, Brisbane, and all the larger cities of the Commonwealth and Dominion, such classes as those in Adelaide and Sydney could be established, and there is no just reason why every country preacher should not look out and encourage young men of promise by coaching them in the studies requisite to public service for Christ. Apart from the benefit to be derived by those thus prepared for the Glen Iris institution, the many who have no intention of devoting their lives entirely to the ministry of the Word would receive incalculable benefit in attending week-night classes for study. We trust the time will never come when our churches must entirely depend upon salaried ministers for the upbuilding of the church and the proclama-

tion of the gospel. The best safeguard against the "one man ministry" is the qualification of many to minister. Hence the need of special preparation in such cases as referred to. We therefore strongly urge our young men, as they have the opportu-

ity, to avail themselves of all the help obtainable, "studying to show themselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth."



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.

Concluded.

As I have previously mentioned in dealing with the Old Testament conception the Spirit is spoken of as "Thy Spirit," "His Spirit," etc., and twice only is there reference to Spirit as being Holy. In the New Testament, when some defining term is required to add to the term Spirit, the word Holy is the one most frequently employed. This can only be attributed to the impact of a *personality* upon their souls resulting in a quickened experience such as hitherto it had been impossible for man to receive. Thus we see that side by side with the enlarged and purified conception of God bringing with it a new idea of holiness manifested in the historic Jesus, and realised in their own lives may it not be that; in this new life in Christ there was produced that ethical condition by which the Spirit of God could make himself manifest, not by deduction or theory but by an experience so vital as to be nothing less than the mystical union of the living soul with God. This produced in the apostles' hearts a holiness such as they never possessed before. They saw in this Presence a power that made for righteousness and in proportion as the conception of the fruits of the Spirit became ethicised the Spirit which produced this holiness of life took on the same essential qualities.

Significance of the article with the term Spirit.

There has been brought out by most commentators the peculiar use of the article. This use of the article, combined with the infrequency of the personal pronouns "his," "my," etc., when contrasted with the Old Testament use of these terms, marks another advance in the development of men's thought of the personality of the Holy Spirit. It is not too much to infer that the old writers when they spoke of "His Spirit" and "Thy Spirit" regarded the Spirit as an attribute of God. Apart from (1 Thess. 4) "But God who has given unto us *his* Holy Spirit," we have only one phrase that uses

the sequence of words found in the Old Testament. This is found in Eph. 4: 30, "And grieve not the Holy Spirit of God," etc. The ordinary usage is for Spirit and Holy Spirit to stand alone. Lewis in his book "The Holy Spirit in Faith and Experience" states that there is a distinction in the Greek of the New Testament which is not brought out in the English version, namely, that the terms Spirit and Holy Spirit are used with and without the definite article. Thus in Mark 1: 8, "He shall baptise you with the Holy Spirit," while in Rom. 8: 26, "In like manner the Spirit also helpeth our infirmity."

Now this use and non-use of the article has a special significance which must not be ignored. Apart from the special idioms of the Greek grammar there is a broad distinction between the two usages. The construction without the article is common in such phrases as "full of Holy Spirit" (Luke 4: 1), or in connection with such verbs as to give, to receive, to baptise, whenever the Holy Spirit is viewed from the standpoint of his operations and so referred to in terms that are peculiarly appropriate to an energy or gift. But when the Holy Spirit is spoken of in connections which suggest personal action or relations; when he "helps" (Rom. 8: 26), makes intercession, "speaks" or "is resisted" (Acts 7: 51), "spoken against" (Mark 3: 29) or "grieved" (Eph. 4: 30), the fact that he is regarded as discharging personal functions is brought about by the use of the article. Not only are purely personal functions ascribed to the Spirit, such as teaching, intercession, but in the fourth Gospel John uses the term "Paraclete," and very significantly uses the masculine form of the demonstrative (He instead of it) where according to strict grammatical concord there ought to be the neuter. The gospel writers seem to consider a practical equivalence between the spirit of Jesus and the Holy Spirit (Christ speaks of himself as being the sender and the sent. Christ also states that there was to be a fuller manifestation of the Holy

Spirit). The most noteworthy conception however of the gospel writers is the general view of the bestowal of the Holy Spirit as being in some way delayed until Pentecost. Does this mean that the Holy Spirit made his first appearance on the day of Pentecost as the historic Jesus did at the nativity, or was it a new kind of manifestation only, the Spirit existing before the manifestation just as the Logos existed prior to the incarnation? This must be so. We have already seen how the Spirit existed in the case of certain individuals, and at the nativity there was a peculiar activity of the Spirit of God, but there is a silence concerning the Spirit after the baptism of Jesus. Thus John says, "This he spake of the Spirit, for the Spirit was not yet given . . . because Jesus was not yet glorified" (John 7: 39), and again in John 14: 17, "He abideth with you and shall be in you." This use of the changed tenses makes it appear that John looked forward to a time when the Spirit who was then resident in the Master would pass from an external power present only in Christ to an inward energy operant in all of his followers. Even the coming of the Holy Spirit was conditioned by the departure of Christ (John 16: 7). So closely were these joined in the apostolic mind that Peter in Acts 2 connects the coming of the Holy Spirit with the reception by the Father of Jesus.

Such then in brief is the New Testament conception of the Holy Spirit. Pentecost was regarded as the day on which came the promised "Paraclete," but in what way did the Holy Spirit come on the day of Pentecost that he did not come before? In what way was the Holy Spirit operant as he was not before? The Holy Spirit must have been present in the world before Christ came. We have as we have seen constant references to the Holy Spirit not only in the old dispensation, but in the new. Surely Peter's confession, "Thou art the Christ," etc., must have been mediated by the Holy Spirit. Surely there was not a new Presence in the world on the day of Pentecost, for it must be admitted that the inspiration of the prophets must have been by the same agency as that of the disciples. So we can only in an accommodated sense speak of the coming of the Spirit on Pentecost. All that happened on that day was a new manifestation of a power that had always been resident in the world; viewed from the human side all that happened after was that the Spirit was perceived and recognised.

Dr. Bruce points out, "The fundamental conception Paul had to correct was that the Holy Spirit was regarded as the Spirit of power rather than holiness. The Spirit of God has always been in the world just as electricity has always been in the world, but the knowledge of its use was for a long time absent; so with the Spirit of God, man *has to become ethically fit before the consciousness of the presence of the Spirit is felt*. The work of the Holy Spirit was not completed at Pentecost. The church has yet to be taught and led away from the legalism of the Jewish faith. The Samaritan converts, the conversion of Cornelius

and the eunuch had yet to teach them, and has yet to teach many of us, that God is no respecter of persons and he cannot be limited by our false limitations.

The Holy Spirit of conversion.

One of the functions of the Spirit is to convince men of sin, and in the New Testament the Spirit was very active in the conversion of men. That the Spirit has an important work in the salvation of men in our own time is obviously true, yet in what way the Spirit operates in the conversion of men is not as clear as some of us might wish. No one can dogmatise about it. "The wind bloweth where it will, and thou hearest the sound thereof, and canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit." There is no norm of conversion, at least as far as experience of the individual is concerned. One may be plucked as a brand from the burning, so that it would be possible for such an individual to say, "The Lord laid his hand upon me," while another person nurtured in a Christian home might not with certainty be able to say at what point in time the process of conversion began. Whatever view we may take of conversion one must postulate the free will of man, for without this there can be no ethical view of God. Whatever we may regard as the work of the Spirit it must leave unimpaired man's exercise of choice. If man is saved by the irresistible power of the Holy Spirit those who are not saved cannot be blamed. The fault lies with God and not with them. It could not be true that "God is not willing that any should perish" if the conversion of man was something independent of man's choice. At the same time it is possible to conceive of God as operating towards or assisting in the salvation of individuals by the exercise of *prevenient grace*. It is true that the Spirit operates through the Word and ordinances, but we cannot limit the operations of the divine spirit even to these unless we use the term "Word" in a wider sense, such as to include everything that reveals God. While no man can become a Christian without the knowledge of Christ it must be confessed that in a variety of ways even through civilisation itself the Spirit of God can make it easier for men to achieve that ethical condition whereby the Spirit of God can in a complete sense take up his abode in him. Thus we find the work of Spirit guiding the preacher to the side of the eunuch. We can go further and see the influence of the Spirit in the inspiration of Isaiah, who penned the prophecy which the eunuch was reading on that eventful day; we see the Spirit acting in the case of Cornelius prior to his baptism and without even the laying on of the apostolic hands. We are on safe ground if we say that every soul who by the exercise of his choice accepts Christ as his Saviour and thereby is caught up in the sweep of God's grace, to him is given the Holy Spirit in its fulness, the only limit being man's capacity to receive and not God's to bestow. It is not unlikely that the same Spirit who brought order out of the formless deep is at this moment preparing

China for the reception of the message of salvation. That word is required in order to produce that quality of soul in which the Holy Spirit can take up his abode. These necessary things are laid down in the gospel, and it is a glorious promise that when we have obeyed from the heart that form of doctrine, when we obey the first principles and the second principles of the Christian faith, we have the promise that God will enshrine himself in our hearts and the loveliness of God will light up the great deeps of the human soul.

South East and North West.

By D. A. Ewers.

I recently paid a visit to the South East of this State, my principal object being to enquire about a chapel at Millicent, where we once had a small church. This was disbanded several years ago owing to removals from the district. While here I visited Bro. J. Bowering, a few miles out of the town, a friend of my young days. Bro. B., as the head of a family of 18, of whom 17 are living and full grown, is quite a patriarch. They lost one little one and adopted another, for, as Bro. Bowering said, one made very little difference in such a crowd. I also visited an old disciple, Mrs. T. Kent, who seemed an old woman to me in Mount Gambier when I was 18. She is 92 this month, has never worn spectacles, and can still read her large print New Testament. With pardonable pride she showed me samples of her sewing, which still occupies much of her spare time. Old Sister Kent is indeed a mother in Israel, as she has 13 surviving children, over 60 grandchildren, over 50 great-grandchildren, and 4 or 5 great-great-grandchildren. She is getting feeble now, and "only waiting till the shadows are a little longer grown." Millicent is only a small town with a population of about 1000, and there are five Protestant churches and a Roman Catholic Church there. It is about 30 miles west of Mount Gambier.

Mount Gambier is the capital of the South East, and a town with a population of 4500. Here we once had a flourishing little church, and here 43 years ago, a lad of 18, I preached my first sermon. This is one of the most prosperous and important towns of the State, is connected with Adelaide by rail, and also with Beachport, *via* Millicent, and a line is now being constructed which will connect it with Portland in Victoria. The church disbanded long years ago, and the cause ought to be re-established. There are altogether fully 30 brethren in the town and district, most of whom are connected with denominational churches, and could not be relied on to reunite on the New Testament basis. The Baptists have a weak cause and although they have been organised for nearly 50 years they are not self-supporting and appear discouraged. With a suitable man in charge there would be no difficulty in unfurling the banner of primitive Christianity and securing a firm footing. We have causes at Bordertown, Mun-

dalla and Wampony, and south of these at Naracoorte. Mount Gambier is 60 miles further south and as a strategic point should be occupied. While there I was entertained by my old friends Bro. and Sister C. McKenzie, who are skilled in the art of hospitality. They and others would be pleased to see a Church of Christ established, and the old primitive plea ably presented.

I spent an evening at Naracoorte, and addressed the brethren on the F.M. work. Bro. Warhurst is doing a good quiet work there in face of difficulties, as the town is neither very large nor progressive. The brethren have recently added a nice room to their chapel for kindergarten work. At Bordertown I spent a Lord's day, being looked after by Bro. and Sister E. P. Verco. There was a nice meeting in the morning at Bordertown, and in the afternoon Bro. E. Edwards drove me to Wampony, about 16 miles out. There is no town there, and only about one house within sight of the little chapel, but some 40 congregated in the building. In the evening I preached at Mundalla, where a neat new chapel has recently been opened: over 70 were present, a large proportion of whom were young men. Bro. Edwards has labored in this field for about seven years, and is much esteemed. Every Lord's day he drives to Mundalla and Wampony. E. P. Verco, son of T. B. Verco, is his principal helper in the work of the gospel. Monday night was spent at Murray Bridge, when the meeting, owing to the inclement weather and counter attractions, was small. Bro. Train, who visits Lamercoo one Sunday in the month, is our Murray Bridge preacher, and the church is making steady progress.

On June 29 I went to Wallaroo, Bro. Edwards of Bordertown accompanying me. Wallaroo is 123 miles N.W. with Kadina 6 miles to the east and Moonta 12 miles south. It has a population of over 5000, and as a port and with its great copper smelting works is an important town. An all-day meeting was held on that day, and there were several speakers, including Bro. Edwards and myself. The attendance and interest were excellent. Bro. J. Wiltshire is doing a fine work here, and the handsome new chapel, 60 feet by 35, and prominently situated, is an ornament to the town, and a credit to the brotherhood. At Kadina, also a large place, and the principal business town of the three, Bro. G. D. Verco is the preacher. Owing to removals from the district the church is not quite as strong numerically as a year or two ago, but Bro. Verco has good hope of its future. I addressed about 75 at the Lord's table on July 5. Moonta is the best laid out town with its fine streets and its four terraces facing the park lands on each side. With the adjacent Moonta Mines the population is probably about 7000 or 8000. G. P. Cuttriss, who has been here nearly a year, goes to Hindmarsh after August, and will be greatly missed. The 5th was S.S. anniversary day, and about 270 gathered in the afternoon, while at night the commodious chapel was packed and many had to go away. By actual count fully 465 were present. Of course I saw

Moonta work at its best, but it made a decidedly favorable impression on my mind. It seems a pity for the preacher to remove. I don't yet know who we shall secure to carry on the work. The church at Kadina was established and sustained for many years by the Home Mission Committee, until it became self-supporting. Wallaroo and Moonta are Home Mission churches, the former with about 120 and the latter about 40 members, and there is every reason to hope they will follow the example of Kadina in the matter of self-support within the comparatively near future. They have buildings equal in attractiveness and solid use to any we have in the State, the one handicap being the debt in each case, but with an ever increasing membership this will be overcome in time. I may add that I preached to about 70 one week night in the Rechabite Hall, East Moonta, where Bro. Cuttriss holds a regular Thursday night service.

A Visit to Mount Sinai.

The Mountain of the Law in its Lonely Grandeur To-day.

By A. Forder, Missionary in Jerusalem.

"And Mount Sinai was altogether on a quake, because the Lord descended upon it in fire."

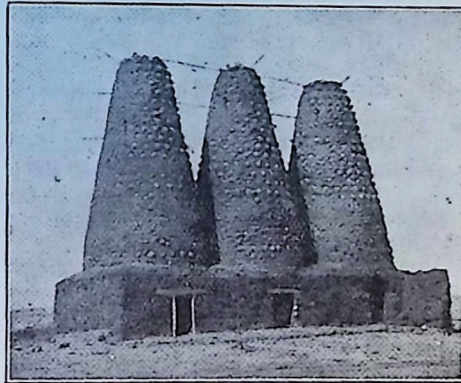
There was no trace of smoke or fire when recently I made the ascent of Mount Sinai. There were no thunders and lightnings, no quaking rock, no awful voice calling from the barren summit, no bounds set about the mount, no great encampment before it.

The first objects I saw on actually reaching the top were the two chapels, one Christian, the other Moslem. Into their separate shrines my two companions—an Arab and a monk from the monastery at the foot of Sinai—hurried to pay their devotions. It is wonderful how in moments of sublime experience anything in the nature of a falling

off instantly fixes itself on the mind, and one of my recollections of the first few minutes spent on the top of Sinai concerns the monk, who had made the greatest show and noise over his prayers. Having finished, I noticed that he took a hearty draught of native made gin, which he had secreted in his bosom!

Yet there is something compelling about Mount Sinai. Even were it not invested with the memories of the Exodus, even if it did not stand for a great spiritual idea as well as for a geographical fact, it would still be wonderfully impressive. The marvellous panorama that unrolls itself before the vision alone would make it so. On every side of us were rugged peaks of red granite, the mountains intersected with many a gorge and rift. Below were valleys with their beds filled with sand, and beyond, filling in the picture, as an unescapable background, not only to all that one saw but to all that one felt, was the barren desert glistening in the sun.

But the overwhelming impression was that of the silence—tense silence, unbroken



A Pigeon Loft or Dovecote made of Old Water Jars set in Mud.

silence. We might almost have imagined that the upheaval of three thousand years ago had left the rock petrified in an everlasting silence and stillness, so that not a bird twittered, nor was there a blade of grass, or herb, or bush to stir in the breeze.

It comes almost with a sense of surprise that Sinai should still be identifiable. In reality, of course, it is not surprising at all, for mountains, unlike cities, are unchanged by a thousand years. But the element of surprise is due to the fact that in the mind's eye Sinai is not a mountain at all. It is an idea. When we think of the old dispensation we think of it in the terms of Sinai. We recall how the Lord of might, to use the words of a very old Latin hymn,

"On Sinai's height,
In ancient times didst give the law,
In cloud, and majesty, and awe.
Rejoice, rejoice: Emmanuel
Shall come to thee, O Israel."

I should have liked to have approached Sinai by way of Edom and Akabar—that is to say, in the exactly opposite direction to the Suez route, or, again to speak in terms of Scriptural geography, to have retraced the steps of the Israelites as recorded in the

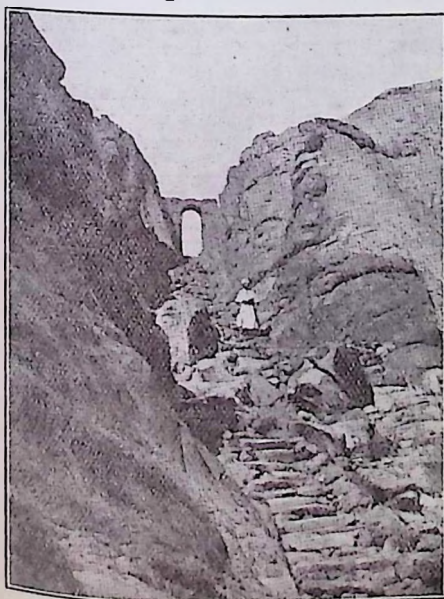


A Farmer in the Peninsula of Sinai gathering Dates.

Book of Deuteronomy, instead of following in those steps as recorded in the Book of Exodus. Political events in recent years, however, have made this route inadvisable. There is something of the Esau spirit in the Edomites still, and the fierce inhabitants of this region still say, in effect, to the venturesome stranger within their gates, as of old they said to the children of Israel, "Thou shalt not pass by me."

For some days I had to wait at Suez, both for a steamer and for the permit which is necessary if the monastery at the foot of Sinai is to be entered. It was not waste of time, however, for I explored several of the villages and made the acquaintance of the friendly natives, among whom a dish of ripe dates in the season has much the same hospitable significance as a cup of tea at home. In every settlement I saw the threshing-machine of the Egyptian peasant, which still separates the grain from the ear and chops the straw into chaff as it did in the days of the Pharaohs. Agricultural science is not exactly up to date in this part of Egypt. The *noreg*, as this instrument is called, consists simply of a large box of rough, heavy boards, mounted on a number of wheels made of thin sheet-iron sharpened at the edge. This is pulled over the sheaves as they are scattered on the threshing-floor, and is probably another form of the sharp threshing instrument having teeth, with which the men of Israel were promised in Isaiah that they should thresh the mountains and make the hills as chaff.

On another day I saw a queer erection of gigantic shafts, which turned out, on a closer view, to be made up of hundreds of broken water-jars set in mud, each jar forming a small receptacle for a bird. The purpose of the whole thing was a dovecot on a huge scale in order to breed birds for the Egyptian market. And again it seemed as though a striking Bible passage had come out from the printed page and taken a concrete form: "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers



Mount Sinai.
Part of the steep ascent to the Summit.

with yellow gold." Here certainly was sunshine enough to make the little feathered tenant of the dirty pots a startlingly beautiful object against the blue sky.

We made the ascent early one morning—up the three thousand rough, high, shaky steps which lead to the summit. All one's physical and mental alertness is required, in view of the character of the ascent. At various points the way up is broken by tiny, tumble-down chapels variously dedicated—one of them to Elijah, who was forty days and forty nights at Horeb, the mount of God. A solitary cypress tree and a broken chapel mark the place of Elijah's refuge. A little plain just before the last bit of ascent is entered by an archway on which are inscribed some characters in Greek, badly worn by the elements and by time. Then on to the summit.

Is this really the Mount Sinai of the Bible? Did Moses hold converse with Jehovah on this consecrated spot? Was it here, so far from any great human habitation, that the Law was given which was to shape civilised society? I read in my pocket Bible on the summit the story of the Exodus, and the moment was a sacramental one, like few moments in one's life. And, after all, what did it matter whether this was the true Sinai or whether the Mount of the Law was Serbal, further west? One feels as Dean Stanley felt. "Nor can I say that the degree of uncertainty which must hang over it," he wrote after his visit, "materially diminished my enjoyment of it. In fact, it is a great safeguard for the real reverence due to the place as the first great revelation of God to man. As it is, you may rest on your general conviction and be thankful."

Before we come down from the summit we remember that Sinai has not only its associations with Moses and Elijah, but also with Paul. Almost certainly the apostle stood on these rocks. That he went into Arabia we know from what he says in the Epistle to the Galatians, and as he speaks in the same epistle of Mount Sinai, giving the reference what scholars think to be a personal touch, one may conclude that he, too, felt the sublime emotion which every man of spiritual sensitiveness must feel when standing on the Mount of the Law.

N.Z. Notes and Comments.

By Chas. Watt.

A few months ago a Dr. Mjoberg, a Swedish scientist, addressed a letter to the Royal Society of N.S.W., and in it gave an emphatic answer in the affirmative! He said: "On Mornington Island, in the Gulf of Carpentaria, the natives still live untouched by white civilisation. They are living the free and undisturbed life of their ancestors, governed by their own unwritten laws and strict morals, the latter even surpassing those of the whites. I do not hesitate to say that the establishment of a mission station there as is contemplated, will be a death-blow to the aborigines—that the hitherto happy blacks will be changed into the same repelling and pitiable type which

one only too often sees in different parts of the continent."

This is turning the shadow back upon the wall with a vengeance. Does this Swedish scientist really believe that the advent of Christ's teaching amongst these natives would have such an effect? Here is a statement of the condition of Malaita Island in the Solomons. Thus far this island has resisted Christian teaching, and the natives are living "the free life of their ancestors." They are cannibals, and the "unwritten law" of an eye for an eye and a tooth for a tooth is carried out to the uttermost.

"If a man's wife or relative dies in one village," explained Mr. Sage, "it is instantly decided that somebody in the neighboring village has brought about the event with the aid of an evil spirit, and the wizard doctor of the establishment is requested to find the miscreant. As his reputation depends upon his finding a scapegoat, he always fills the bill, and so the game of life and death goes on, and will go on until the natives are Christianised."

But even taking this scientist's opinion of these Carpentaria islanders at its own face value, we are free to confess that we share his misgivings very seriously. Not, however, because we fear the consequences of giving them the gospel, but rather because our wretched so-called "civilisation" will argue that if these natives get the gospel they ought to get a *licensed drink system*! And our miserable government, scenting a revenue, will probably grant it. This and not the gospel is what we fear.

We have an illustration here in New Zealand of what we mean, on all fours with Mornington Island. The Maoris in the King country—thanks to Sir Robert Stout—have a stern prohibitory law, but see how our "civilisation," as represented by the brewers and publicans, is striving and struggling to overthrow it. They are casting envious eyes at the peaceful natives, and although the advent of their "firewater" would demoralise and degrade them into the same "repelling and pitiable type," or into raging devils, they keep up the agitation about "depriving them of their liberty."

Westward Ho!

This caption does not refer to the peregrinations of the writer of these Notes, whose movements have been eastward towards the sunrise, but to the well-known historical book by Chas. Kingsley. After 40 years of immense popularity it has lately been discovered that "it is a dangerous book"—dangerous to Rome. Canon Hawkins, a Roman Catholic rector, says it must be "expurgated," and he has resigned from the Education Committee as a protest, declaring himself "prepared to go to prison rather than pay the rate." Quite right! These R.Cs. are intensely in earnest, and would rather be locked up than have the truth told. History is their pet aversion—that is *true* history. Monsignor R. H. Benson declares that, "while there are few written, so brilliantly descriptive, so passionately patriotic, Kingsley consistently whit-

ens England's Protestantism, and equally consistently blackens Spain and Catholicism." At the same time, says Benson, "it would be absurd to charge Charles Kingsley with deliberate falsification of history." Of course it would; anyone who knows the history of the times in which Westward Ho! is cast, full well knows that so far from blackening the Roman Church in Spain, Kingsley hadn't a pigment at his disposal that would produce a more sombre tint than the plain facts of history laid on. When one reflects on the awful Inquisition with its unspeakable horrors; on the fiendish Duke of Alva, and all the tens of thousands he did to death through torture; on the "Glorious Armada" and all it was intended to accomplish under the benediction of Pope and Legates; on the present condition of Spain which, three centuries ago, was the foremost country in Europe, but is now sunk to beneath contempt among the nations—when one thinks of these things he realises with Benson the absurdity of charging Kingsley with falsifying history.

A candid mayor.

Mr. H. Holland, Mayor of Christchurch, has been travelling, with both eyes open, and has seen things. Recently in a lecture to the Y.W.C.A. he said: "In beautiful, sunny Italy, my heart was made sore at the miserable, poverty-stricken, priest-ridden condition of the people." And, of course, Bishop Grimes must rush in with a "spirited reply." "The people of Italy were not priest-ridden; they were down-trodden because they were governed by men who are not fit to govern them." This "spirited reply" is easily understood. Time was when both government and education were controlled from the Vatican, but—thanks to Garibaldi—the people of Italy shut up His Holiness a prisoner in his "palace," turned the priests out of the schools, and undertook both government and education free from sacerdotal control, with the result that Italy is now assuming her rightful place among the nations. And it is the same miserable story wherever the priests hold sway—ignorance, wretchedness and crime. Look at the many R.C. writers who are desirous of pointing out Ireland's weakness. With perfect unanimity they agree that the domination of the priest is the bane of the country. Those who have read "Priests and People in Ireland," and "Rome in Ireland," will both by M. J. F. McCarthy, barrister, will readily understand this. He says, "I am an Irishman, I am a Roman Catholic, I have a right to speak." And he certainly does speak and write to some purpose. We have room for only one sentence, but it is heavily charged with suggestiveness. Comparing the Romanists of the South with the Protestants of the North, he says, "We are all dowered with that faculty (freedom to think and act) when we are born, in the South as well as in the North. But, in the North, your birthright has not been fished from you in infancy. Neither do you sell it in manhood for a mess of ecclesiastical or political pottage." That tells the whole story of poor Ireland's troubles.

In the Realm of the Bible School

THE TRIUMPHAL ENTRY.

Sunday School Lesson for August 2,
Mark 11: 1-11.

A. R. Main, M.A.

This lesson is our first study of events which happened in the passover week, the week in which our Lord suffered. Six days before the passover Jesus arrived at Bethany, and the next day he sent two disciples to bring the colt whereon he rode into the city (see John 12: 1, 12, 14). Because of Mark's circumstantial account, it is often thought that Peter was one of the two disciples who went to the village. It seems evident that the owner of the colt was a disciple, from his recognition of "the Lord" and his ready obedience. "The Lord hath need of him" was sufficient to overcome all objections and difficulty. There is a sermon in this simple fact. Matthew tells us that the disciples brought an ass and her colt; the other writers only mention the colt whereon Jesus sat. Doubtless the mother walked by the side, and her presence may have helped to keep the untried colt from restiveness.

Very various interpretations have been given of the method of our Lord's entry into Jerusalem. Some import into the sacred narrative their own or the modern estimation of an ass, and find in the mere fact that Jesus used such an animal as proof of special humility. They forget that in the East the ass was highly esteemed, being used even by men and women of rank. (Cf. Judg. 1: 14; 5: 10; 10: 4; 1 Sam. 25: 20; 2 Sam. 17: 23; 19: 26). It is equally, however, wrong to remove from the narrative as a whole the idea of meekness and lowliness as attaching to Him whose triumphal entry we consider, for Matthew definitely states that the coming fulfilled the prophecy of Zechariah: "Behold, thy king cometh unto thee, meek, and riding upon an ass, and upon a colt the foal of an ass" (see also John 12: 16). Yet we have in the story the idea of "a royal progress," and it is doubtless correct, as Hasting's Bible Dictionary says, that "the reference is not to any degradation, but to the peaceful nature of Christ's advent. The horse was used in war, and a king coming on a horse would be surrounded by military pomp." Jesus sought no earthly kingdom: He was the Prince of Peace.

Some have found an explicit claim in the Lord's action. Jesus had determined, says Geikie, "with calm deliberation, and consciousness of what it involved, to enter Jerusalem publicly, with such circumstance as would openly announce his claim to be the Messiah." "Every Jew," the same writer remarks, "expected, from the words of one of the prophets, that the Messiah would enter Jerusalem, poor, and riding on an ass. No act could be more perfectly in keeping with the conception of a king of Israel, and no words could express more plainly that that king proclaimed himself the Messiah."

The crowd which accompanied Jesus into the city was composed of at least two groups of men. There was a great company following Christ from

Jericho (Matt. 20: 29). These people would be going up to the passover feast. They, with what Luke calls the "multitude of the disciples," doubtless accompanied the Lord from Bethphage. In addition, John tells us of a crowd which came out from Jerusalem, when they heard of Jesus' approach; these "took the branches of the palm trees, and went forth to meet him." The report of the wonderful miracle of the resurrection of Lazarus caused many to go and see Jesus (see John 12: 12-18). It is probable that these two parties met "at the descent of the Mount of Olives," i.e., "at the spot where the main road from Bethany sweeps round the shoulder of the hill and the city first bursts full on the view." Then it was that "the whole multitude of the disciples began to rejoice and to praise God with a loud voice for all the mighty works which they had seen" (Luke 19: 37). The party from the city probably wheeled and headed the procession to the city. Jesus led the original multitude who followed, and so "the multitudes that went before, and that followed" (Matt. 21: 9) praised "the Son of David."

It is an interesting task to try to piece together the stories of the evangelists. If we do so we shall find a rich variety of expression used by the applauding disciples and multitude: "Hosanna," "Hosanna to the son of David," "Blessed is he... Blessed is the King... Blessed is the King of Israel that cometh in the name of the Lord." "Blessed be the kingdom of our father David that cometh in the name of the Lord." "Peace in heaven and glory in the highest." "Hosanna in the highest." They were mostly taken from the 118th Psalm, that Messianic psalm which Chadwick calls "that great song of triumph, which told how the nations, swarming like bees, were quenched like the light fire of thorns, how the right hand of the Lord did valiantly, how the gates of righteousness should be thrown open for the righteous, and, more significant still, how the stone which the builders rejected should become the headstone of the corner." Geikie comments and arranges as follows: "With the improvisatorial turn of the East, their acclamations took a rhythmical form, which was long sung in the early church, as the first Christian hymn.

'Give (Thou) the triumph, (O Jehovah), to the Son of David!
Blessed be the kingdom of our father David, now to be restored in the name of Jehovah!
Blessed be He that cometh—the King of Israel—in the name of Jehovah!
Our peace and salvation (now coming) are from God above!
Praised be He in the highest heavens (for sending them by Him, the Son of David)!
From the highest heavens, send Thou, now, salvation!'

The people gave honor with acts as with words. Some spread branches, and some garments, in the way. "This was a recognised act of homage to a king. So Jehu, when the officers of the army of Israel chose him as their ruler, walked upon the garments which they spread beneath his feet (2 Kings 9: 13). So Agamemnon, tempted to an act of barbaric pomp, after the manner of Eastern

kings, entered his palace at Mycenæ, walking upon costly carpets." We may recall Raleigh's gallantry to Elizabeth. The language of the evangelists implies that the action was continued: "As Jesus advanced, they kept cutting branches and spreading them, and the multitude kept crying." "Matthew, Mark, and John use each a different word for branches. Matthew, a word meaning a young slip, or shoot; a twig as related to a branch. Mark, a word meaning a litter of branches and leaves cut from the fields near by; a mass of straw, rushes, or leaves beaten together, or strewn loose, so as to form a bed, or a carpeted way. John, strictly palm branches, the feathery fronds forming the tufted crown of the tree."

A discordant note was struck by some. There were opponents of Jesus Christ in the throng—Pharisees whose formalism and hypocrisy had been rebuked by the Lord Jesus, who were disinclined to obey the divine instruction, and who instead of quitting their former sins merely added to them hatred, spite, envy, of Him who called them to righteousness. There are mean, petty spirits who can never bear to hear a greater one praised. Luke tells us that some said to Jesus, "Master, rebuke thy disciples" (Luke 19: 39). A similar objection was made the next day when the children in the temple re-echoed the cry of Hosanna: the chief priests and the scribes asked, "Hearest thou what these are saying?" On each occasion the Saviour took the side of those who praised him. To the grumblers on the mount, he said, "If these should hold their peace, the stones would immediately cry out." To the murmurers against the children, he gave a cutting question in return: "Did ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?" (Matt. 21: 16).

It is frequently stated that the same multitude which cried "Hosanna" joined a few days later in the cry, "Crucify him!" Such changes on the part of men are not unknown, and in a crowd such as is described in the lesson there must have been many that had a "merely emotional sympathy of an unreasoning and evanescent character." For similarly sudden changes of feeling we may compare Acts 13, and Acts 14: 11-19. It seems probable that some joined in the contradictory cries; it was not unnatural, specially as "those who had shouted in the Messiah's honor believed they were escorting him to a throne which would restore the ancient glories of Israel. When they saw that nothing of the kind was going to take place, they would visit their disappointment upon the object of their previous enthusiasm." But it would be impossible to give any real reason for the view that the multitude as a whole changed from tumultuous approval to a hatred which found vent in a cry of "Crucify!" Peloubet quotes and adopts Richard Glover's view: "The whole of that enthusiasm was not excitement. If most of the gladsome voices were silenced by the cross, very few, if any of them, took up the other cry, 'Crucify him!' Doubtless many of those who sang Hosanna that day asked at Pentecost, 'What must I do to be saved?' and were among the first believers." This is a happier statement than the ordinary one, and has at least as much probability in it.

Life means—learning to abhor the false and love the true.—Browning.

The Family Altar

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

"TOLD AND TRUSTED."

Dr. Babcock says the world would be in a sad plight if there were not some people who could be "told and then trusted." But for these royal spirits no great business enterprise could be pushed to success; no school could attain to large proportions; no army could win a victory, and our precious little children would never be safe out of our sight. And what could the church do without them? The Saviour could not "go into all the world with the gospel of salvation," but he had friends who could, and did, and to these "earthen vessels" he committed it. And he is looking to us to do in our day what they did in theirs. Can we be trusted? Suppose we show him this week that we are trustworthy.

"Surely the Captain may depend on me,
Though but an armor-bearer I may be."

SUNDAY, JULY 19.

Gems of Thought.—"Who am I, that I should go unto Pharaoh?" (Ex. 3: 11.)

Did you ever hear that story about a young Scottish probationer who was visiting an old lady who knew her Bible pretty well? I suppose he thought it was his duty to leave a text with her; so he said, before he left the room, "What a lovely promise that is, 'Lo, I am with you alway'!" She replied, "Hoot, mon, it's no a promise; it's just a fact!"—*W. Hetherington.*

Bible Reading.—Ex. 3: 7-14: Hesitating in the face of duty.

MONDAY, JULY 20.

Gems of Thought.—"A double-minded man is unstable in all his ways" (Jas. 1: 18).

In South Africa, in looking for diamonds, they often find a substance that is half charcoal and half diamond. It was intended to be a diamond, but it stopped short, and it is only diamondiferous; it is partly a cinder and partly a jewel. It stopped short, and will never get into the king's crown. Don't be content to be sprinkled on one part with diamond and the other part with slag.—*W. Hetherington.*

Bible Reading.—Jas. 1: 1-8: Oneness of purpose.

TUESDAY, JULY 21.

Gems of Thought.—"We brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. 6: 7).

Caroline, Queen of George II., thought that St. James' Park, belonging to the public, would make a nice palace ground. She asked the prime minister, Sir Robert Walpole, what it would cost to shut it up and make it a royal garden. "Oh, a trifle, madam," answered the cynical premier. "A trifle, Sir Robert," answered the queen; "I know better. It will cost much." "Why, madam, I believe the whole will cost but three crowns," rejoined the prime minister, looking her calmly in the face. The queen, seeing that Sir Robert meant the crowns of England, Ireland and Scotland, answered, "Then, I will think no more about it." The awful cost of covetousness is, very often, not only human life and earthly honor and position,

but eternal life and heavenly crowns.—*Jay H. Fleckenstine.*

Bible Reading.—1 Tim. 6: 1-10: Dangers of covetousness.

WEDNESDAY, JULY 22.

Gems of Thought.—"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were true" (Acts 17: 11).

Sometimes a man will buy a piece of machinery that he has need of. The machine is shipped to him by express and comes in a crate. Each part is separate and carefully packed. When all the various bits of metal are laid out upon the floor, they present such a disordered sight that he wonders if they can ever be put together so that the thing will "run." Now, if you were that man, and were confronted with all those "parts," and knew that there was some way for them all to be fitted together so that they would make a smooth-running machine, you would not try to put them together without looking for directions. This human life of ours is a very complicated machine indeed, but it is made so that if we follow the Maker's directions it will go together nicely and run smoothly.

Bible Reading.—Acts 17: 11-15: The nobility.

THURSDAY, JULY 23.

Gems of Thought.—"Boast not thyself of the morrow; for thou knowest not what a day may bring forth" (Prov. 27: 1).

Postponement of a righteous act is never right. The sooner we sow the seeds of love, the sooner we begin to reap the bountiful harvest of happiness and joy. The sooner we give to the world the best we have, the sooner the best will begin to come back to us—if not in visible material things, then in what is much more to be desired—spiritual and mental delights.—*Unknown.*

Bible Reading.—Prov. 27: 1-6: Don't delay.

FRIDAY, JULY 24.

Gems of Thought.—"When Jesus heard of it, he departed into a desert place apart" (Matt. 14: 13).

The other day, when visiting Niagara Falls, we were shown through one of those wonderful power houses. Our friend and the guide explained to us, as they took us about, something of the process by which that mighty volume of water was being harnessed. At last they took us into a large room in which there were many strange-looking machines. There was not a person to be seen at work. There was scarcely a sound to be heard. "This is the Still-room," explained the guide. "This is the centre of the whole thing; the whole process hinges on what is done here." So it is in our lives. If my life, if your life, is going to be the wonderful power-house it should be—that God meant it to be—it must have a *Still-room*—some time in which to be alone, to be quiet.—*Achsa L. McDowell.*

Bible Reading.—Matt. 14: 1-13: Sorrow and solitude.

SATURDAY, JULY 25.

Gems of Thought.—"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5: 19).

Bible Reading.—Psalm 150: 1-6: The exhortation of the great musician.

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FOREIGN MISSIONS

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

Kidnapping in the New Hebrides.

In the course of a missionary demonstration last night at the Church of Christ, Swanston-st., Mr. F. G. Filmer, a missionary from Pentecost Island, who came to Australia last week, made severe comments on the treatment of the natives of New Hebrides by the French. He related one case as typical of many. In November, 1912, he said, a French planter, whom he named, anchored at Pentecost Island in search of native recruits. Six natives went on board his vessel to purchase a gun. The planter told them that three of them, who were young and could not speak English, would have to sign on with him as recruits. They refused, and he persisted. Then they all jumped overboard to swim ashore. The planter went after them in a boat, knocked one on the head with an oar, dragged them into the boat and back to the vessel, locked them down in the hold for two hours, and then compelled them to sign on. An old native able to speak English, whose son was among the three young men, refused to leave the ship without his son. Three times he was thrown overboard, and each time he clambered back to the deck. Finally the planter allowed him to sign on and go with the other three. Mr. Filmer reported the matter to the authorities, and Mr. Mahaffey, British Resident Commissioner, investigated it, and, though convinced that the planter should be punished, he decided it was a case for the French national court and not for the condominium.

Subsequently the Native Advocate, Dr. Borg-esino, visited the plantation and heard the natives' story. The old man asked that they should be taken away. The official said he could not do that, but promised that if they were killed the planter would be punished. Afterwards, the old man was taken on to the planter's vessel and was punched and kicked to insensibility on three separate days, and the planter warned him to tell the next official he met that he had a good master. The three young natives were sent into the bush.

A French official then went to the plantation, and asked the old man if he had been kidnapped. Fearing more bad treatment, he denied that he had been either kidnapped or badly treated. Afterwards the planter took them all back to Pentecost Island, and in releasing them threatened that any of them who complained to the authorities would be killed. The missionaries reported the matter, and the French authorities prosecuted the planter in the national court. About a month ago summonses were sent to the natives to appear at Vila. They sent the summonses to Mr. Filmer, with the message that they had trusted the white men twice and had suffered for it, and would not go to Vila. They would not tell the French any-

thing, but if the British authorities went to Pentecost Island they would tell them the facts. Mr. Filmer sent the six summonses to Vila, but before they arrived there the planter had appeared before the court, and the judge had decided that as no witnesses appeared against him it was evident that some error had occurred, and that the planter was an innocent man. He was accordingly acquitted. —*The Melbourne "Age," July 2, 1914.*

News re Srigonda.

Dear Brethren,—Just a line to let you know that things are progressing, and we are all in good health.

We have nearly finished the native quarters at Srigonda, and by the time you receive this we



Sudoba and Wife, with Daughter and Son. (Sudoba is Bro. Watson's Chief Native Helper at Srigonda.)

will be living there and settling down to establish the work in that district.

The Lord has graciously helped us in every way. There have been some difficulties in the way, but these have disappeared as we went on.

I have managed to open up negotiations for the purchase of the wada, and expect now to complete this in a few days.

Please thank the brethren for their sympathy and prayers in this work. I believe we shall see some good times at Srigonda, souls being won to Jesus. Tell the brethren to hold on by prayer for us. God will yet do great things in Srigonda. I have had the good fortune to find a man who is willing to cultivate our field on half shares so that we will also get something off this year's cropping of the land at no expense to us.

The people are already asking us when we are intending to open the school and dispensary at Srigonda. I believe there will be a good work done on these lines.

The monsoon season is just now coming on us and I am extremely busy trying to get the buildings ready before the heavy rains set in.

Thanking you for your kind letters from time to time. With best wishes,—Yours faithfully,—Hy. Watson, Diksal, India, June 8, 1914.

A Tribute to Miss Mary Thompson.

The June number of the *Missionary Intelligencer* contains a biographical sketch of Miss Thompson, our pioneer missionary to the heathen, who has labored at Harda, India, for 23 years. The following paragraphs will give an idea to Australian supporters of the esteem in which she is held by the Foreign Christian Missionary Society of our American brethren:

"When Miss Mary Thompson appeared in India, she came to represent a true type of service rendered by her sex in that field. She is the incarnation of the Christ-spirit, believing, gentle, kind, intelligent. Wherever she has gone she is honored and loved. Her influence reaches far and near. With the highest motives and with tact and good judgment, and with unflagging industry, her life is wonderfully effective. She gives to the people the best things in a life of faith. This devoted missionary was born in Victoria, Australia, in 1860, and in this land was educated. She is thoroughly devoted to the land of the Southern Cross.

"The year 1891 was a memorable one in this woman's life. It was in this year she was baptised by the well-known Australian preacher, M. W. Green, in Victoria; and in March of the same year she was appointed a missionary, and in June following reached Harda, India. It will be noted that the three important events of her life followed each other in quick succession.

"In 1883, G. L. Wharton opened the first mission station for our people on heathen soil at Harda, through the Foreign Society. Seven years later, or in 1890, he visited the churches in Australia. This brave missionary brought to them a new life. The churches were stirred from one end of the country to the other by his marvellous addresses. They soon wanted to do something for India. They gave money (400 dollars) for our first chapel at Harda.

"The heart of Miss Thompson was stirred. She surrendered to the authority of Jesus Christ. The vision of a larger and more useful life came to her. Three churches were ready to send her far hence to India, where she was to be associated with Mr. and Mrs. Wharton. Miss Thompson was the first foreign missionary of our people sent out from Australia. This event marks an important epoch in their lives, as well as in her own life. Three churches in that land were at least practically committed to heathen missions. The number soon rapidly increased until now every church in the whole country believes in and supports Foreign Missions. The churches in Australia have supported her through all these years, and they have sent out and supported a number of others. The reflex influence of their first missionary has been a wonderful influence, indeed, upon the lives of the churches. They have taken a just pride in her and in all her work, and have followed her with their prayers and other evidences of substantial interest."

In all the difficulties and crosses of my life, this is my consideration: since it is God's will, I do not only obey, but assent to it; nor do I comply out of necessity, but from choice.—*Seneca.*



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

Tasmania.

LAUNCESTON.—Bright and helpful meetings on July 5. Bro. Swain delivered splendid addresses. The Home Mission Committee have had a letter from Bro. Black, at Nubeena. The Committee held their monthly meeting last Friday week. Bro. Black expressed himself as satisfied with the field of his labors.—A. W. Heron, July 10.

NUBEENA.—On July 1, the church gave a welcome social to Bro. and Sister Black, which was well attended. Musical items were given by Bro. and Sister T. Spaulding, and J. Batchelor sang "The Holy City." Short welcome addresses were given by J. Williams, F. H. Burden, G. Greathach, M. Smith, A. Gillies and T. Spaulding. A message of good wishes was received from the Home Mission Committee. Bro. Black responded, and spoke of the future work of the church.—F. Elwick Smith.

West Australia.

PERTH.—The Dorcas Class held a combined sewing rally on June 25, beginning at 10 in the morning and continuing throughout the day. They made a large number of garments for the children's branch of the Public Hospital. The Bible School continues to make satisfactory progress. Several books have been added to the library. This morning Bro. Blakemore spoke from the text "This is the finger of God," and gave us a stirring address upon Foreign Missions. At the gospel services Bro. Blakemore has been delivering a series of addresses upon the work of the Holy Spirit. This evening his subject was "How can a man be born again?"—W.A., July 6.

CHINESE MISSION, PERTH.—We had a very good meeting last Lord's day evening. Mrs. Paul S. Quong presided at the organ, and the attendance was a large and interested one. A scholar decided for Christ after a stirring address by Bro. Jame. The annual offering for Foreign Missions amounted to £6/6/—W.A., July 6.

BUNBURY.—The 11th anniversary of the school was held on June 28 and July 1. The school is in a healthy condition, having 80 children and 12 teachers and officers. The services were held under favorable conditions, and were highly successful. Large numbers attended the tea, and at the evening entertainment presided over by Bro. Fitzgerald, the chapel was packed. The children contributed the programme of songs, recitations and special singing. Bro. Scambler, former evangelist of Bunbury, conducted the services on the Lord's day. Prizes were handed to the successful scholars.—G. Wright.

FREMANTLE.—On July 1 we held our quarterly social. During the evening words of welcome were spoken to Bro. and Sister Anderson, who had returned that morning by the mail steamer from their trip to Scotland. Bro. Anderson told us of some of the wonderful sights they had seen. The same evening Bro. Jas. Bridge, on behalf of the Young Women's Mission Band, and the Senior C.E., made a presentation to the church of a very beautiful pulpit revised version Bible, also a Sankey hymn book. Lord's day, splendid congregations both morning and evening, and a record attendance at the Bible School. Our offering for all purposes amounted to £32/4/5. This year is the record for Foreign Mission offering. The Junior C.E. in the morning gave 122 half-pennies for F.M. Miss Anderson gave them a nice talk on "Why we keep the Lord's day." Monday evening Mr. Anderton, the Baptist minister

from South Terrace, gave our Senior C.E. a very fine address on "Character Building." All departments of the work are doing well.—E. G. Warren, July 8.

New Zealand.

DUNEDIN.—One addition by faith and obedience since last report.—L. J. Schulenburg, July 6.

AUCKLAND.—The Temperance Committee and the Band of Hope Committee recently united and decided to open up two new Bands of Hope in Auckland, for our cause. The first one was at Victoria Avenue, which was opened by the Band of Hope Secretary, E. A. Perkins, on account of the absence of the President through ill-health, and the second at Dominion-road, which was formally opened by J. C. Morton, Band of Hope President, and F. W. Greenwood, President of the Temperance Committee. We trust that these will be two good strong societies in the Auckland district.—E.A.P., July 3.

KILBIRNIE.—Sunday evening, June 21, at the close of Bro. Jarvis' address on "The Good Shepherd," a young lad from the Bible School made the confession. Last Sunday evening four other lads followed his example, and two others subsequently intimated their desire to accept Christ. On Tuesday evening at South Wellington chapel several of the lads put on Christ in baptism.—G.P., July 2.

NELSON.—Mid-week prayer meeting was well attended. Bro. Percy Bolton gave an address. On June 27 the morning meeting was well attended. Bro. Brough presided, and Bro. Mathieson addressed the meeting. In the evening our chapel was again full, when Bro. Mathieson preached. Two men confessed Christ. The Endeavor Society has commenced to hold cottage meetings, which are greatly appreciated by the visitors and the visited alike.—H.B.L., July 2.

AUCKLAND (Ponsonby-road).—June 14, two additions, one by faith and baptism, the other a young woman from the Baptists. June 21, a young man who had confessed Jesus at the Whosoever Mission was baptised, and on the 28th received into fellowship by Bro. Urquhart, who conducts this mission. June 21, at the close of his discourse Bro. Turner became so suddenly and seriously ill that he had to be conveyed home. The brethren have risen to meet this emergency with zeal, and are taking the various services in the assembly, the Bible School, and prayer meeting, that Bro. Turner filled. We are glad to know that Bro. Turner is recovering. On King's Birthday, in the before an audience of three thousand, our Bible School secretary was presented with a diploma in recognition of his 25 years' service as secretary of the Christian Standard Band of Hope, Church of Christ, Ponsonby-road.—E.C.

Queensland.

BRISBANE.—A central Foreign Mission rally was held in the Ann-st. temple on Saturday night. L. Gole presided, and addresses were given by H. U. Rodger, W. J. Way, and W. H. Nightingale. The F.M. offering on Lord's day exceeded £11; this of course will be considerably augmented. Last evening W. H. Nightingale replied to a lecture given by the "Modernism" preacher, and reported in the press, entitled "Bibliolatry." The address was forceful and convincing, and Bro. Nightingale was heartily congratulated after the meeting on his masterful reply. At the after meet-

ing breaking of bread service, a woman who was baptised during the week was welcomed into fellowship.—H.C.S., July 6.

ZILLMERE.—Since last report meetings have been fair. On June 28, Bro. Morton exhorted, and preached at night to a very fair audience. On July 2 we held a Foreign Mission rally, when Bren. Nightingale, Gole, and Morton addressed the meeting. The meeting this morning, owing to the wet weather, was small, consequently our F.M. collection suffered, the amount being £3/0/1. Bro. Morton exhorted and preached the gospel to-night; 42 present.—J. Bruce, July 5.

WEST MORETON CIRCUIT.—The past month's service has been much more encouraging. The meetings at Mount Walker and Rosevale are well attended, and the spiritual condition is high. At Rosewood, on June 28, three young men confessed Christ, and were baptised on June 30. On July 5 six were welcomed to the Lord's table—three by faith and obedience, two restorations, one by letter. Bro. Rosenberg reports, since his coming into the field, meetings are on the upgrade. A mid-week service is started at Vernor on Thursday evenings. F.M. offerings throughout the circuit generally, a record.—C.A.P.

ANNERLEY.—On June 28, Bro. and Sister Anderson, formerly members of Gynpich church, fellowshiped with us; also S. Trudgian, who gave an encouraging address. W. McCallum preached very earnestly at night. On July 1 a splendid F.M. rally was held, visitors being present from Zillmere, Brisbane, Hawthorne, also W. J. Way. L. Gole presided. Vigorous addresses were delivered by Bren. Morton, Nightingale, and the chairman. Bro. and Sister E. Davis were also present. Yesterday morning we were pleased to have Bro. and Sister Martin and son, recently from Piltown, Sussex, England; also Bro. Nightingale, meet round the table with us. The latter gave a splendid exhortation. W. Suchting gave a fine message at night on "The Redemption in Christ Jesus."—A.R., July 6.

MA MA CREEK.—A good number met for worship in the morning, and at night a large number composed of young people generally come to hear the gospel. Held our church quarterly business meeting, a lot of business being transacted. We have been for nearly 18 months without a preacher, but at last one is coming to take up the work. Took up the F.M. offering to-day—a record one.—T.A.C., July 5.

South Australia.

NORTH ADELAIDE.—Good meetings yesterday. Morning, Dr. Verco presided, and Bro. Miller exhorted, giving a splendid review of Matthew's Gospel. All branches of work going on well. Two new members received recently by letter; Sister Hillman, from Milang, and Bro. Forest Dixon, from Hindmarsh. Sister Mrs. Rollbusch has had a stroke, and is at present in the hospital.—D., July 7.

MUNDALLA.—Splendid attendance at our gospel meeting last night, despite the inclement weather conditions. Two-thirds of the congregation were men, and the preacher gave an address on "The Conversion of a State Treasurer." One man made the good confession.—Edwin Edwards.

STRATHALBYN.—Attendance and interest in our meetings well sustained. Since last report we have been favored with some fine addresses by Bren. Dr. J. C. Verco, A. W. Pearce, Impitt, Caldicot, and A. Stoner. At the close of the latter's address to-night two more fine lads from the Bible School made the good confession. Our F.M. offering amounts to about £5/15/- to date.—H.B., July 12.

MILE END.—Since last report there have been added by letter, Bro. and Sister Bartholomew, from Norwood, and Bro. F. Lewis, from South Yarra. On June 26, a social evening was spent, and a presentation of a handsome dressing-case made to Roy Norman, as a recognition of his services in the past as choir-master. During the absence of the preacher in the South East recently, G. Wilson preached most acceptably one Sunday night, and on July 5, F. G. Filmer, of Pentecost Island, ably occupied the platform, Bro. Ewers

being at Moonta. Our F.M. offering was about £16, the apportionment being £14/10/-. On the 7th, many of the sisters held a sewing bee and made garments for lepers in India. Attendances remain good, but no confessions to report.—E.

UNLEY.—Frank Filmer gave a fine, interesting talk this morning on the work in the New Hebrides. As to-day was observed as Civic Sunday in the city of Unley, Mr. E. J. Piper, minister of the Goodwood Methodist Church, spoke at Park-st. this evening, while Bro. Huntsman occupied the pulpit at the Unley Methodist Church. Additional amounts received to-day bring the F.M. offering up to £63/13/10.—P.S.M., July 12.

STIRLING EAST & ALDGATE VALLEY.—Since last report we have had some very fine meetings, among the number being the first anniversary of our J.C.E. The report stated that the membership stood at 40; average attendance, 35. The Band of Hope met for the first time this year. Attendance fair. At the half-yearly meeting of the Senior Endeavor, Bro. Huntsman, of Unley, was the speaker. Attendance and interest good. Quarterly business meeting of the church; reports from all sources satisfactory. Secretary drew attention to the fact that the offerings at the Valley had more than doubled during the past few years. Church kindly offered evangelist a fortnight's leave, of which it considered he had been deprived by sickness. First day's offering to F.M., £15.—T.E.

GROTE-ST.—Men's Day to-day. Bro. Thomas exhorted and preached a fine gospel address to-night. A large number of men were present at this evening's service; a song service was held by a men's choir. Bren. Carmichael and Morphet sang solos. At the close of the address one young woman and one man confessed Christ. Last Tuesday evening the F.M. Band held their annual social. A very encouraging report of the year's work was given by the secretary, Miss M. Carmichael. Dr. Elliott, the principal of the Chapman Alexander Institute, addressed the meeting, also Bro. Filmer, our living link from Pentecost.—T.M.G., July 12.

KADINA.—This morning Bro. Verco was listened to with great attention as he gave the exhortation from Genesis 5: 22, "Walking with God." This evening Bro. Verco spoke to a large number from Acts 9: 4, 5; subject, "Conversion." Our total for F.M. is £7/13/11. We are making great preparations for our church anniversary.

GOOLWA.—Fair attendance around the Lord's table. Sister Pearl Jolly present after a long absence. Splendid attendance at gospel service. Two made the good confession—Mrs. Neighbour, wife of our late Bro. Neighbour, and a young girl from the Bible School.—A.M.L., July 13.

CROYDON.—In the morning of July 5 E. Bartlett presided, H. J. Horsell exhorted. Bible School attendance, 166 scholars; 3 new scholars. At night H. J. Horsell preached a powerful sermon on "The Best Enjoyment." F.M. offering amounted to £10/7/-. July 12, morning, F. Plant presided. H. J. Horsell exhorted. Received into fellowship Sister Mrs. Pickering, senr., from Hindmarsh; Bro. and Sister H. Lihon, from Grange Baptist Church. Bible School attendance, 161 scholars. H. J. Horsell preached on "A Father's Love toward His Son."—J.S.H.F., July 5.

PROSPECT.—Anniversary services continued on Wednesday and yesterday. On Wednesday G. Wright, Conference Vice-President, was in the chair, and D. A. Ewers, F. G. Filmer and Jas. E. Thomas were the speakers. The new room erected by the church for Bible School and other purposes was used for the first time, supper being served in it at the close of the public meeting. The secretary of the church reported 14 transferred to other churches, and 14 added by letter and baptism for the year. Yesterday the writer spoke morning and evening, and in the afternoon Mr. A. Metters, pastor of the Prospect Baptist Church, addressed the children. At night special mention was made of the experience of Louis Patmont. In the morning we had the pleasure of receiving by letter from Footscray, Vic., Bro. G. Mayer, and from Croydon, S.A., Sister Mrs. Stewart.—P.

QUEENSTOWN.—On July 6, an At Home was held here, given by Sister Hill's class. The

parents of the scholars of that class and some friends were invited to attend. Several items were given, and refreshments served. July 12, fair attendance at communion service. Bro. Jeffries addressed. Afternoon, Bro. Brooker spoke at the usual monthly men's meeting. We had about 67 present. Evening, Bro. Brooker preached on "Behold the Man." Packed meeting, and one confession.—H. Watkins, July 12.

HINDMARSH.—July 12, good meetings. In the absence of H. D. Smith, who is having a fortnight's recreation in the Hills, K. W. Duncan addressed the church. 2.30, F. Filmer gave a good address to the Century Bible Class. G. Wilson took the gospel service. We have nearly reached the apportionment for F.M. Wednesday last a good number of sisters held an all-day sewing meeting in the school-room, and a good parcel of clothing will be forwarded for F.M. work. The H. D. Smith testimonial fund is coming in satisfactorily, and the writer reminds readers that the committee wish to close the list by August 31, and also thanks isolated sister for 5/-; not knowing her name, he cannot communicate with her.—J. W. Snook.

WALLAROO.—An all-day meeting for deepening the spiritual life was held on June 29. Many brethren and sisters were present from Kadina and Moonta. The morning session was presided over by Bro. Rodda, and addressed by Bro. Cuttriss on "Consecration." Lunch was provided by the sisters. Bro. Neill, of Kadina, presided over afternoon session, and Bro. Verco, of Kadina, dealt with the subject, "A Christian of the New Testament Type." At this stage Bren. Edwards, of Bordertown, and D. A. Ewers, arrived from Adelaide. The latter gave an address on "The Church of the New Testament Type," after which a discussion ensued, in which some visiting College of the Bible students, Bren. Webb, Warren and More, took part. After tea, Bro. Wiltshire presided over a splendid audience, who listened to grand addresses from Bren. Edwards and Ewers.—E. J. Killmier, July 12.

MOONTA.—The anniversary of the Bible School was held last Lord's day and Wednesday. On the Lord's day morning Bro. Cuttriss presided and G. D. Verco, of Kadina, exhorted. At 2.30 we had with us Bro. Ewers, of Mile End, who gave us a helpful and interesting address. At the evening service Bro. Ewers gave an excellent address on "The Claims of Divine Love." Singing by the school, and solos by Miss Bice, were greatly appreciated. Wednesday, 350 participated in the good things provided. The public meeting also attracted a large attendance. Bro. Verco occupied the chair, and a capital programme was submitted, including an address by Bro. Wiltshire. This morning Bro. Jackson, of Norwood, presided, and Bro. Cuttriss exhorted. We had decided to have our anniversary services again to-day, and at 2.30 Bro. Jackson gave a splendid address to children and friends, and at 6.30 Bro. Cuttriss continued the subject given by Bro. Ewers last Sunday, taking for his text John 14: 15.—B. Marsh, July 12.

New South Wales

LIDCOMBE.—On June 28, we had splendid gatherings, Bro. Clydesdale speaking morning and evening. We received by letter of transfer Thos. Spedding, from Auburn. July 5, the morning meeting was well attended. J. Clydesdale exhorted. F.M. collections, £5. At night Bro. Clydesdale preached on "Intense Earnestness" (Heb. 2: 1). We are holding out-door service prior to praise and gospel services to invite the people to come inside to hear the message.—M.A., July 5.

MEREWETHER.—On July 5, T. Fraser exhorted the church from Col. 3. Bro. Fretwell gave us another splendid address on "Our Duty to Foreign Missions." We have determined to push the Bible School; also decided to start a kindergarten. Sister Penington has consented to supervise this department. We have just closed a simultaneous mission here.—Joseph Fraser.

WAGGA.—The church held an anniversary social on July 7. We were pleased to have with us Bro. and Sister Cowell and Bro. and Sister Mowsar, from Marrar church, and Bro. Stan. Wilson, secretary of June church, with several

brethren and sisters from June church, and Bro. Woolnough, evangelist for June church and Marrar. Bro. A. Brown, evangelist for Wagga, occupied the chair, and short addresses were given by Bro. Mowsar on behalf of Marrar, and Bro. Woolnough, on behalf of June church. A programme was given by members of June church and Wagga, and thoroughly enjoyed. The secretary announced that arrangements for building a chapel were almost completed. Bren. Mowsar and Cowell have each promised £10, to be paid on the letting of the contract for the erection of the chapel. The sisters provided refreshments.—W.F.W.

SYDNEY.—Great efforts are being made by a personal canvass of the district for a larger attendance and interest in the Lord's day School. E. Parker, one of the masters at the High School, has taken up the superintendent's work. Splendid meetings on July 13. At morning service Dr. Macklin, of China, gave an interesting address on the corrupt conditions of the governing of the masses in China. Sister Thurgood received into fellowship. Bro. Harward preached to large appreciative audience at night on "Christ's Words." Bro. Harward having moved to Lakemba, has an office and study fixed up in church building.—J.C.

ENMORE.—Bro. Illingworth addressed a good meeting at the morning service on July 5, when we received into fellowship two sisters and a brother, baptised on the preceding night. Fine gathering in the evening. The following Tuesday evening was the occasion of the celebration of the 2nd anniversary of Bro. Illingworth's ministry at Enmore, and we had a great gathering. Bro. John Kingsbury, as chairman, opened the meeting, and speeches were made by Bren. D. R. Hall, Solicitor General; T. Bagley, and John Hilder, and a presentation was made to Bro. Illingworth of a purse of sovereigns. On July 13 Bro. Payne addressed the meeting in the morning. We were pleased to welcome several visitors, among whom were the two daughters of Dr. Macklin, of Nankin, China. Bro. Macklin was the speaker in the evening, and gave us a good idea of the awful condition in which not only the poor of China, but the rich, were living. At the close of the service a baptismal service was held. The F.M. offering has now reached £103/11/—E.L.

ST. PETERS.—Good meeting to-night, and one man confessed Christ. Baptised four who decided under Bro. Carter's preaching. Prospects promising.—P. J. Pond, June 14.

MOSMAN.—The damaged building is now recovering from the recent disaster, and it is expected the roofing will be finished this week, or nearly so. The church is anxiously looking forward to the completion of the building and the inauguration of a time of prosperous activity. We had at our meeting on Sunday evening, Bro. and Sister Cheetham and Bro. and Sister McDonald, from Enmore.—A.E.O.

MARRICKVILLE.—Record Bible School yesterday, 222 present. This does not include an Adult Bible Class. We are striving hard to reach 300. We are proud to have the second largest school in the State. Bro. Cecil Hall, from Melbourne, and Bro. Johnstone, from San Francisco, visitors with us yesterday. Bro. Williams, late evangelist at Rookwood, and Dr. James Kingsbury, continue to have indifferent health. Three of our young men leave for U.S.A. on July 26, to prepare for the work of preaching.—C.C.S.R., July 14.

CHATSWOOD.—Splendid meetings last Lord's day. Bro. Chapple delivered a very helpful message in the morning. W. Fox led a bright song service at the evening meeting. Our church building is nearing completion. We gratefully acknowledge £2/2/- from Sister F. M. Cadwallader for the building fund. The following articles have been kindly promised:—Reading desk, pulpit Bible, communion tray and glasses and clock. Others who would like to assist in the furnishing could provide the means for door mats, matting, platform carpet, table and chairs. £1 would provide a fine roft. 6in. church seat. We greatly appreciate the kindly help of the brethren. It would be impossible to carry the undertaking to a successful issue without this practical sympathy.—T. Bagley, "Allan-Brae," Nelson-st., Chatswood.

Continued on page 480.

Sisters' Department.

VICTORIA.

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

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

The Women's Conference Executive met in the hall, Swanston-st., on July 3, Mrs. Chown presiding; Mrs. R. Lyall conducted the devotional. Bible Reading, Psalm 96. Mrs. Thompson sang "India, Sad India." Prayers by Mrs. Hagger, senr., and Mrs. Huntsman. A splendid address was given by Mrs. Williams; topic, "A Wide View of the Mission Field." A hearty vote of thanks tendered the Hiring and Catering Committee for the able manner in which they catered for meals at General Conference. A letter was sent Mrs. W. H. Allen, wishing her *bon voyage*.

Obituary report by Miss Hill told of eight sisters called home.

Additions from Bible Schools.—North Fitzroy, 8; Carnegie, 4; Doncaster, 1; Moreland, 8; North Carlton, 2; Preston, 5.

Home Mission.—The work in the home field is very encouraging. Bro. Robbins, of N.S.W., takes up the work at Stawell. Bro. Combridge goes to Horsham. Hospital visitation has been taken up. The Committee are planning a mission campaign. Receipts for June, £231/17/9. Many thanks to sisters for help rendered.—L. Pittman, Supt.

Foreign Mission.—Two meetings have been held, one at Box Hill, when Miss Tilley and Mrs. Ludbrook gave interesting talks, and two solos were rendered by Mrs. Thompson; and at Ascot Vale the speakers were Mrs. P. A. Davey, Mrs. Ludbrook, Miss Tilley. Mrs. Enniss read the Scripture lesson. Sisters of Ascot Vale rendered solos. Splendid meetings were held. We hope they will stimulate the sisters and give them a larger vision. Bro. and Sister Filmer passed through Melbourne for Adelaide. We pray for the speedy recovery of Mrs. Filmer.—L. Lyall, Supt.

Prayer Meeting Committee visited Middle Park on June 10. Mrs. Trinnick presided, and gave a very interesting paper. Mrs. Chown and Mrs. Wilson also gave splendid papers. Prayers by Sisters Bryden, Kelson and Martin. A meeting was held at Lygon-st. on June 23. Mrs. Trinnick read John 12. Papers were given by Mrs. Sharp and Mrs. Baker. A reading by Mrs. Wilson. Both meetings well attended.—N. Trinnick, Supt.

Hospital Visitation.—Mrs. Meyers reports 5 visits to Eye and Ear, Melbourne 2, Homœopathic 3, Kew Asylum 2. Miss Petchey, 3 visits to Alfred Hospital. Mrs. Cameron, Alfred Hospital, 2 visits. Mrs. Thurgood, Melbourne Hospital, 3 visits, St. Vincent 1. Members of following churches visited: Bendigo, Cosgrove, Lygon-st., North Richmond, North Melbourne, Swanston-st. For gifts of magazines, children's papers and cards we tender our thanks to Sisters Wright, Anderson, Chown, Patrick, Veitch, Thompson, McIntosh, Watt, R. Lyall, also General Dorcas. Distributed to the above institutions 179 magazines, various papers, *Christian Herald*s, several copies of the Gospel, and home comforts.

Temperance Committee held a meeting at Windsor on June 23. Mr. J. J. Franklyn gave an earnest and helpful address. Papers were given by Mrs. Lindsay and Miss Darnley; recitation by Miss Walker; solos by Miss Blacklock and Mr. Ray. Our thanks to the friends who helped make this meeting a success.—N. Ray, Supt.

The General Dorcas met in the hall, Swanston-st., June 17, 15 being present. 25 garments made. Nice warm garments sent to Austin and Melbourne Hospitals, also to a sister who is bed-ridden. 217 garments and about 2 cwt. of groceries sent to needy cases. Letters of thanks have been received for same. Thanks to Doncaster Benevolent Class for groceries, clothing, quilts, and 5/-; to Dandenong Dorcas Class for clothing; to Sisters Burrows, Kemp, Bolduan, Hill, Conning, for parcels.—L. R. Martin, Supt.

The next meeting of the Executive will be held in the hall, Swanston-st., on Friday, August 7, at 2.30. Mrs. Huntsman leads devotional, and Bro. Griffith is expected to give a temperance address. All sisters cordially invited.

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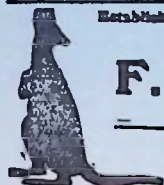
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Obituary.

QUIRE.—With deep sorrow we record the death on June 23 of our beloved brother in Christ, Henry E. Quire, at the age of 55 years. The passing of our brother is a great loss to the church at Toowoomba, and also to the cause of Christ in Queensland. Our brother was indeed a pillar in the church, a tower of strength, and a succourer of many. For about eighteen months during the absence of an evangelist at Toowoomba, he did most of the preaching, and kept the cause together, and demonstrated the true qualities of an elder, taking the oversight willingly, exhorting, preaching, directing the Sunday School and helping and encouraging the young people. He has left to his sorrowing wife and five adult children (two sons and three daughters) an inheritance of love, service, prayer, and goodness. We believe that our brother was immersed by the late Bro. Tomlinson in Dinyarrack, Victoria, over twenty years ago. In Victoria he was honored and loved for his work's sake. Some twelve years ago he came to Queensland, bringing with him tokens of respect and love from the churches in the Mallee district of Victoria. Our brother with his family settled in Mt. Tyson district, Qld., and was successful in farming pursuits. He was instrumental in starting the cause of primitive Christianity at Mt. Tyson. Three years ago Bro. Quire retired from farm work and settled in Toowoomba. He threw all his energy into church work, and earned the love and respect of all. After a short service at the house, the body was laid to rest in the cemetery at Toowoomba. A large number of brethren and friends assembled at the graveside to pay their final tribute of love to his memory. May the dear Lord comfort those who mourn, and lead them by his love to his own right hand in the heavens.—W. J. Way.



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From the Field—Continued.

PETERSHAM.—One young man made the good confession on July 5. July 12, good morning meeting; visitors, Bro. and Sister Halliday, from Blackheath. Bro. Garden gave a splendid address. At the gospel meeting Bro. Poole preached, and a boy and girl confessed Christ. The Lord's day school is busy practising for the anniversary; H. James, conductor of singing. Open-air work is to be started again on Saturday nights.—T.I.

NORTH SYDNEY.—On July 5 very bright meetings were held, and good assemblies were recorded. A. H. Webber gave an uplifting address in the morning. At the evangelistic service Bro. Gale gave an enthusiastic address. July 12, Bro. Symington presided, and Bro. Morton exhorted. A. H. Webber preached at the evening service from Heb. 11: 24, 25. A duet by Bro. Tingate and Bro. Horsey was well rendered.—Fred. J. Reeson.

BELMORE.—This church had £15 allocated as their offering for Foreign Missions. £17/15/3 was the amount that came to hand. The worship meeting yesterday was addressed by F. T. Saunders. At the gospel meeting H. B. Robbins was the preacher, and we had an opportunity of wishing him God speed, as he proceeds to Victoria to take up work. A. E. Forbes is enthusiastic over the golden offering, early in December, for the new building. £100 is the objective.—J. Rodger, July 13.

Victoria.

BRIGHTON.—Last Lord's day Bro. George Moore gave us an educational treat at the morning service. In the evening Bro. Drake occupied the platform. This morning and this evening we had fair meetings for such weather, and Bro. Ludbrook addressed both congregations.—R.P.C., July 12.

NORTH FITZROY.—Good meeting to remember the Lord Jesus in his own appointed way. Bro. Wedd addressed the church, and was appreciated. At the gospel service our meeting was not as large as usual, owing to climatic conditions. After a spirited address by Bro. Baker, one made the good confession.—A.J.H., July 12.

COLAC.—Entered upon the last month of my ministry here, with gospel service the best in the history of the church. Building packed every Sunday night. People coming eight and ten miles to the meetings. We are beginning to reap. One confession, June 28. Two last Sunday. Five tonight. More in sight.—G.E.C., July 12.

MELBOURNE (Swanston-st.).—Despite the cold wet weather on Sunday we had good meetings. Five were received into membership in the morning, Bro. Franklyn giving a very helpful address on "The Life that Counts." The rain at night slightly affected the attendance, but we had a good house. Splendid singing by the choir, and fine address by Bro. Franklyn on "The Way to Life." We are expecting our brother's ministry with the church to be full of profit. Our F.M. offering will amount to about £85, in addition to which we have just paid the treasurer £17, proceeds from duplex envelopes, making in all over £100.

HAWTHORN.—Good meetings yesterday. J. Whelan addressed the morning service. We held a special Protestant meeting at night, attended by a number of members of Protestant lodges. The writer preached on the subject of "Romanism versus the Bible." Our F.M. offering has reached £60. This is a record.—A. C. Rankine.

PRESTON.—Fine attendance at meeting for worship. Three received into fellowship, two by faith and obedience, one by restoration. Foreign Mission offering, £17. We are sorry to report that yesterday was Bro. Binney's last Sunday with us for some time, as he has to undergo an operation for an internal growth. He left for Adelaide on the 13th. Last night he spoke his farewell message to a large and sympathetic audience. One confession at the close.—G.A.D., July 13.

STAWELL.—We had Bro. Wilkie all day yesterday. His addresses to church and Bible Class

were exceedingly helpful, and for them and his sacrifice in coming to us from Ballarat we thank him. His gospel address was well received by an attentive meeting. We have Bro. Hagger next Sunday, and on the following, H. B. Robbins will commence his labors.—A.P.A.B., July 13.

MORELAND.—Since last report we have had excellent meetings, several confessions practically every Sunday, five at one meeting, Bro. Pittman preaching. Over £9 was collected for F.M. Sunday, without ordinary collections. We have had exhortations from Bren. Kingshott and Knight.—C.R., July 12.

DUNOLLY.—One confession on Sunday night, a young boy from Sunday School. Meetings very good for worship and for preaching the gospel. A good interest taken in both Sunday School and church work; we have a real live man in Bro. Anderson.—J. Beasy, July 13.

DONCASTER.—The F.M. offering has reached £31/7/- to date. The church contributes £23 per year to the support of native teachers, thus the contribution to F.M. work this year has reached £54/7/-.—J.E.A., July 13.

BOORT.—Good meetings to-day. Pleased to have Bro. Oldfield back with us. Interest in the Bible School is being maintained, and the work generally is on a good footing. The offering for Foreign Missions realised £2/6/9.—A.T.L., July 12.

CARLTON (Lygon-st.).—Nice gathering at the breaking of bread, which was followed by a fine address from Reg. Enniss. One received by letter. We were pleased to have amongst our visitors Miss Daisy Hindle, from Enmore, N.S.W. A wet, chilly afternoon affected the attendance at the Century Bible Class. The loyalty and interest of the members, however, brought together 100. Splendid discourse by S. G. Griffith in the evening, his subject being "Not ashamed of the Gospel." We had a nice talk from J. J. Franklyn on Thursday evening at the mid-week prayer meeting.—J.M.C.

CHELTENHAM.—This has been a day of memories, for it is just twelve months since Bro. T. B. Fischer entered into his rest. This morning Wm. Judd addressed the church. In the afternoon, after the school hour, the Bible Class visited the graveside of its former president, Bro. Fischer; they were accompanied by several others, representing the church, Bible School, C.E. and Junior C.E., and a short service was held in remembrance of our brother and his work. Floral tributes were laid on the grave by the class, and each C.E. Society. Despite the severe weather, there was a good gathering at the graveside, and also at the evening meeting, which took the form of an "in memoriam," which also remembered our aged Sister Hayes, who was called to rest a few days ago. At this meeting Bro. Judd spoke of a few memories of Bro. Fischer, his work, his loving sympathies, and his great zeal in all he undertook. Bro. Wilson took for his subject "A Little While." At the close of his address two sisters, members of Bro. Penny's class, made the good confession.—F.W.M., July 12.

FITZROY.—The first week of the mission has gone. The meetings have been hearty and helpful. The singing is much enjoyed, and Bren. Griffith and Sidwell are doing a fine work. Last week one from the Bible School confessed Christ. Last night we commenced the second week. Bro. Griffith was in splendid form. Nine confessions to date. We have been cheered by the presence and help of Bro. Moore during the week. G. J. Mackay, Director for Home Missions of Baptist Union of Victoria, was also with us one night and assisted in prayer and duet with Bro. Sidwell. Miss J. Dickens kindly assisted at the piano on Friday night. Glad to say Sisters Baker and Andrews are recovering from their sickness. Bro. Hughes is still very ill, and Bro. Burns is not too well.—W.B., July 13.

STAWELL.—A farewell social was tendered to Bro. and Sister Shipway. The chairman, Bro. Jellett, said that Bro. and Sister Shipway, during their stay in Stawell, had won the love and esteem of practically all the townspeople. A programme of songs and recitations was rendered. Mrs. Smith, on behalf of the Dorcas Society, presented Mrs. Shipway with a beautiful silver

epergene. Bro. Peters, on behalf of the Y.P. Society and Bible Class, presented Bro. and Sister Shipway with a silver sugar scuttle, and Bro. Jellett, on behalf of the majority of the members of the church, and several outside friends, presented Sister Shipway with a beautiful silver teapot, and a purse of sovereigns to Bro. Shipway. Bro. Shipway, on behalf of Sister Shipway and himself, thanked the members and friends for the love and esteem which they had shown in such a practical manner. Supper was handed round by the ladies.

CASTLEMAINE.—During the past week or so two were received by letter. We have entered into the last month's services with Bro. Marrows. He leaves to take up his new field at end of July, and we are giving our brother and his wife a farewell social on the 22nd. We shall also welcome Bro. and Sister Clipstone. Bro. Marrows spoke at both services to-day.—D.S., July 12.

ABBOTSFORD.—Our meetings have been very good to-day. Bro. Main delivered the exhortation this morning, and was listened to with deep interest. This afternoon, at our monthly object lesson, Bro. F. M. Ludbrook gave his famous address on "Puffing Billy." At the gospel service C. Young delivered the gospel message on "A Fatal Decision." Two young people made the good confession. We are also indebted to a very old member of this church, but who was a member of North Fitzroy till his death a week or two ago. Bro. Forbes left in his will £5 to the church here, for which we are very grateful.—C.H.J., July 12.

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Victoria.

Churches: South Yarra, per Mrs. Lewis, £1 10/-; Kaniva, support Waylio, £9/12/6.

Other Offerings: Y.P.S.C.E., South Yarra, per A. Matthews, £1/1/9; Doncaster Mission Band (support Bro. Shah), £8; Doncaster Bible Class (support Maewo teacher), £3 (£6 since beginning of year); Victorian Sisters (support Bible Women for Miss Thompson, Miss Tonkin, and Mrs. Strutton) per Mrs. Zelius, £24/10/-; Y.P.S.C.E., Fitzroy, 10/-; Preston Junior C.E. (per Miss M. Dyson), £1/5/-; Northcote Junior C.E. (per G. B. Dyer), £1/10/-; Berwick Bible Class (support Isaac Torkinas), £1/10/- (£3 since beginning of year); R. J. McSolvin, £1; "Sister," for "India's Babes," £5; Mrs. Rainbow, Geelong, 14/3; Mrs. D., £1; Mrs. T. W. Smith, Lygon-st., 5/-; "In Memoriam," for New Hebrides work, £1; E. Eastlake, Bairnsdale (for posting "Christian" to isolated) 10/-; "Faith" (support Sonaya, Baramati) £1/5/-; Rand E. Oliver (Allandale), 5/-; Bro. and Sister Johns, Craigieburn, 10/-; Mrs. Thornton, Noorak, 2/6; Mrs. Edwards, Queenscliff, 2/-; Bro. and Sister Freeman, Korumburra, 10/-; Sister A. Whitehead, Somerville, 1/-; W. H. Bardwell, Up. Traralgon Creek, 5/-; "Two Chaps, O.D.H.," 10/-; W. H. Morgan, Ararat, 5/-; A. and J. Thomas, Freeburgh, 5/-.

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As the financial statement will be prepared shortly, for presentation to the Federal Conference, I would be glad if all those who can will remit promptly so that the amounts can be included in the statement. Please note change of address.—W. H. Hall, Hon. Sec., Messiter-st., Canterbury, N.S.W.

BIRTHS.

MASTON.—May 1, at Banks, North Dakota, U.S.A., to Mr. and Mrs. Roy B. Maston—a daughter.

BEILER.—To Mr. and Mrs. Will. Beiler, on July 12, a son—Donald Kingsley.

Here and There

H. G. Harward's address is now Katherine-st., Lakemba, Sydney.

The Wedderburn, Vic., jubilee celebrations were continued up to last Lord's day. The meetings have been a great blessing. A full report will appear later.

W. H. Clay preached to large congregations last Sunday at Wedderburn, Vic., when there were two confessions, making six during the special jubilee services.

A brother in S.A. recently offered to make one of 100 to contribute £3 for the H.M. Fund to put the Committee in funds before Conference. He has sent his amount. Where are the 99?

The N.S.W. Foreign Mission Committee has received from isolated members the following anonymous contributions:—Sister, Macksville, 2/-; Brother and Sister, Duntroon Military College, Canberra, £1.

Bro. Reg. Enniss has accepted the invitation of the H.M. Committee and Bible School Union Executive to take up work as Organising Secretary of the Bible School Union of Victoria. He will commence this work early in August.

Will S.A. sisters collecting money for Home and Foreign Missions please take notice that all money must be handed in not later than July 31? Please send F.M. funds to Miss Whitfield, Janet-st., Maylands; H.M., Mrs. Riches, Canning-st., Mile End.

W. R. Rowles, secretary of the church at Pad-dington, N.S.W., passed away suddenly at his home on July 11. He was well known in Victoria and New South Wales, having had much to do with the formation and progress of the church in several places. A suitable obituary will appear.

The Mildura district churches have commenced meetings at Carwarp, Vic. H. Gray preached there last Sunday, and on Monday was to continue down the line as far as Woomelang, visiting isolated members. The latter work is being done at the request of the Home Missionary Committee.

The Melbourne Macklin Arrangements Committee have secured the Auditorium for the evening of Tuesday, August 11, when Dr. Macklin will deliver a special lecture. Tickets, 1/-; reserved seats, 1/6. All the churches will be supplied with tickets, and we expect two thousand persons present that night. Don't miss this opportunity.

H.M. donations have not been much in evidence in S.A. of late, but a most acceptable one of £50 has recently come in from a young man. It now appears that the Committee will meet Conference with a debit balance of about £200. This is serious. Will all churches or individuals who owe money or have promised to contribute, please send in cash before August 12? And will others please make a special effort to help? Write to D. A. Ewers, Mile End, S.A.

It would be good if all the churches in Victoria would co-operate with the Home Missionary Committee in the isolated members' work. Often the Committee could arrange for such to be visited; but if churches do not send on the names of their isolated members the district in which such are living may be visited and no call be made upon some of the members there. Send names and addresses of such to Thos. Hagger, 15 Walsh-st., Coburg.

Arrangements for the Federal Conference to be held at Adelaide, commencing September 16, are nearing completion. The railway authorities will issue tickets at excursion rates to those journeying to the Conference, providing application is made, accompanied by a certificate signed by the State transit agent. Victorian brethren and sisters desirous of attending this Conference, please make early application for the necessary certificate to Reg. Enniss, transit agent for Victoria, 45 Dandenong-road, Malvern.

The church at Wagga, N.S.W., has been severely handicapped in the past through lack of a suitable building in which to meet for worship, and has decided to make a forward move by erecting a building, appealing to the brotherhood to assist. There is a splendid opportunity for the brethren to establish a strong cause in this important and progressive country town of N.S.W. Donations forwarded to A. Brown, Railway-st., or W. F. Wenk, Tompion-st., will be gratefully and suitably acknowledged.

Public Welcome to Dr. and Mrs. Macklin.—A great united public welcome to Victoria will be given to these distinguished missionaries in the Lygon-st. chapel, on Thursday evening, July 30, at 8 o'clock. Arrangements are being made for an overflow meeting in the Methodist Church close to Lygon-st. chapel. Representative speakers will give addresses. All the churches in the metropolitan area are respectfully invited to enter into this matter with a splendid and unbounded Christian enthusiasm. Let preachers and church officers arrange for large delegations from each church.—A. C. Rankine, Sec.

"Abide With Me" on the St. Lawrence.—Much sympathy was aroused among the crews and passengers of steamships by the sinking of the "Empress of Ireland." Evidence of this was given by the "White Star" Dominion liner "Megantic"; when passing the place where the "Empress of Ireland" foundered, all on board were mustered on the port side, the engines were stopped, and all the passengers uncovered and joined in singing "Abide With Me." The "White Star" liner "Teutonic" mustered her ship's company by bugle-call to do the same thing. It will be remembered that the "Titanic" was a "White Star" vessel.

At the close of the Foreign Mission rally at Annerley, Qld., on July 1, the City and Suburban Conference held a welcome social in honor of Bro. and Sister E. Davis, who were present by invitation. The President, H. C. Stitt, in extending a welcome to Bro. Davis, stated that there were now more evangelists in the State than ever before. This was a sign of healthy church development.

Expressions of welcome and good wishes were given by A. E. Morton, Zillmere; W. H. Nightingale, Brisbane; W. H. Hermann, Albion; A. Reike, Annerley; S. Trudgian, Hawthorne; Mrs. Nightingale, President Women's State Executive; L. Gole, F.M. Committee, and W. J. Way, H.M. Committee. In responding, Bro. Davis stated that he had come to Queensland to make it his home. As he was only passing through to Toowoomba he did not expect such a hearty welcome, but he would be helped thereby in the knowledge of the whole-hearted reception he received on his first night in the State.

The Piltdown Skull.—As a matter of fact, says the *Southern Cross*, controversy amongst scientific experts over this fraction of an ancient skull—discovered, by the way, in fragments—is extraordinarily keen. At the last Congress of Medicine in London, the Piltdown skull was a big item in the programme of the anatomical section. Two experts, equally learned, Dr. Smith Woodward, F.R.S., and Professor Keith, had "reconstructed" the skull, and arrived at exactly opposite conclusions concerning it. Dr. Smith Woodward evolved a very small brain—of only 1070 cubic centimetres—but Professor Keith complained that, in his reconstruction, "the skull was articulated to the backbone of the upper joints of the spinal column, and came so near the palate that the person, as reconstructed at South Kensington, could neither breathe nor eat." "It is possible," Professor Keith added, "that Euanthropus could not speak, but they must suppose he could breathe and eat." Dr. Smith Woodward's reconstruction of the skull, Professor Keith argued, was "evidently wrong," and he offered his own "reproduction"—on scientific principles—and gave "a massive and well-shaped, symmetrical head," with a brain of 1500 cubic centimetres, as the only possible reconstruction. "The true importance of the Piltdown skull," Professor Keith says, lay in the proof it offered that "even at the beginning of the Pleistocene period, or at the end of the Pliocene, the human brain had reached its full size." All this was published at the time in the *London Times*. It stands on record in the Proceedings of the Con-

gress of Medicine. And, so far from that particular skull "dispelling any doubt as to man's relation to the ape," it has just the contrary effect. It multiplies such doubts. There is nothing ape-like in the very earliest human skull yet discovered. It is, in Professor Keith's words, "a massive, well-shaped, symmetrical head," with a brain capacity that, to-day, would be remarkable, and might well qualify its owner for a seat on the platform of the British Association itself.

DR. MACKLIN'S ARRIVAL IN SYDNEY.

Dr. Macklin arrived in Sydney on Saturday afternoon. The "St. Albans" was inside the heads for some time during the morning, but owing to delays down the harbor, did not reach the wharf till just before 2 p.m. A number of the brethren were at the wharf to meet the steamer, and a hearty welcome was given the party to the "island continent." One sister had thoughtfully brought down a bouquet of Australian flowers for Mrs. Macklin.

The Doctor immediately after landing was hurried to where the newspaper men were waiting to interview him, and after an hour with them, left for his home in Sydney. First impressions are apt to be lasting ones, and our first impressions of Dr. Macklin are that he is going to enlarge the visions of the brethren in Australia in a remarkable way. What was most outstanding was the humility of a great man, and one might almost add, the greatness of his humility. We are going to love Dr. Macklin before he leaves our shores.

Yesterday he addressed three great meetings. In the morning there were few vacant chairs in the City Temple, and everybody was enthusiastic about the word spoken. In the afternoon a great crowd assembled in the Lyceum Hall, at the meeting of the Central Methodist Mission. A conservative estimate placed the number present as well over 800 persons. This is a big crowd, when it is remembered that "12th July" celebrations were in progress in the Town Hall, which overflowed, an overflow meeting being held in the Protestant Hall, the latter hall being packed also. At night the Enmore Tabernacle was filled to overflowing. On each occasion Dr. Macklin stirred his audiences by the quiet power of his words concerning China and its conditions.

The newspapers to-day publish interviews with Dr. Macklin, the *Daily Telegraph* devoting a column to the subject, and yesterday's *Sun* contained two special articles covering the interview with him. These are fine reports from the Sydney press. It is noticeable though that all the papers are silent about any connection between the Doctor and the Churches of Christ. He is an American missionary to them.

Mrs. Macklin is a woman of quiet grace, and much spirituality. She will go straight to the hearts of the women of Australia. Much could be written of her work in China as well as that of her husband. I doubt if she would ever give the information necessary to enable the story to be told. She has woman-like done her work quietly, but it is none the less valuable to the Master whom she serves.

It is a grand opportunity that is ours now, of conferring with this family of workers in the great land of golden opportunity. Australian eyes will be opened to the greatness of her opportunity with the great heathen nations located at her doors. Strategically situated, Australia should become the great centre of missionary enthusiasm regarding the East. Let us give attention to the messages our brother and sister bring to us.—F. T. Saunders.

COMING EVENTS.

JULY 19.—Erskineville Bible School anniversary services, July 19. 3 p.m., F. Collins; 7 P. J. Pond, B.A. Tuesday, 21st, 8 p.m., anniversary continued. Special programme by children; address, Bro. Pond, B.A.

AUGUST 6.—Church of Christ, Robert-st., Hindmarsh, South Australia. Silver Birthday Celebration, Foreign Missionary Auxiliary, Thursday evening, August 6, 1914, at 7.30. The State Committee, kindred societies, members of city and suburban churches, cordially invited. Offering in silver or gold acceptable.—M. Glastonbury, Hon. Sec. and Treas.

The Society of Christian Endeavor.

THE HOLY SPIRIT.

July 19 to 25.

Daily Readings.

The Personality of the Spirit. John 14: 16-26.

The Paraclete or Advocate. John 15: 26, 27; 16: 7-15.

Helper in prayer. Rom. 8: 26, 27; Jude 17-21.

Diversity of Gifts and operations. 1 Cor. 12: 1-11.

Seal and pledge. Ephes. 1: 13, 14; 4: 30; 2 Cor. 1: 21, 22.

His presidency in the church. Ephes. 2: 22; 1 Cor. 3: 16, 17.

Topic—The Holy Spirit. Acts 1: 4-8; 2: 1-4; 19: 1-6.

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