

A Life of Sunshine and Storm.

Louis R. Patmont.

In responding to the urgent request of so many friends to tell the story of my checkered life, I desire to testify to the fact that he who has "overcome the world" rules supreme in lives dedicated to his service, strengthening and upholding his own in the midst of all turmoil and unrest of life's battles.

My ancestors were Germans, and lived in the kingdoms of Saxony and Prussia. They migrated to Poland just prior to the seizure and division of that unfortunate country by Russia, Austria and Germany. They settled near Warsaw, and were made subjects of the Russian Empire. They belonged to that high-minded class of people who contributed very much to the uplift of that great empire. My grandfather married a Polish noblewoman, Anna Jaworska, who, perhaps, was the first Pole converted during the religious awakening which at that time, nearly fifty years ago, swept that country.

My father was converted at the time when the persecution of evangelical Christians was very great, in his twelfth year, and my mother in her eighteenth year.

I was born July 6, 1884, in the city of Lodz, Poland, and spent part of my early youth in the Russian Ukraina. There I received my first impressions of the real destiny of life. Thrilling and fascinating are the remembrances of those childhood days. The thought of God was an influence that gripped the young mind and expanded the awakening spirit, attracting it in the direction of the ideal. My parents, who later followed me to America, together with my sister Martha and brothers August and Oscar, were missionaries. My father's evangelistic tour extended through Poland and Little Russia. Four of my eight brothers and sisters passed into the beautiful land beyond the sky while we were still living in Russia. Their visions are the jewels in the palace of my memory, built in the care-free childhood days. It was in the days when life was all sunshine, and we were living in our little country home hid in the midst of beautiful woodlands in the government of Vohlyn, that one of my earliest experiences took place, which I still vividly recollect. It was winter. My father, desiring to meet an appointment in the distant village where he was expected to preach, took me with him in his sleigh. It was a bitter cold day, and herds of wolves in the vicinity frightened us with their terrible howlings. My father, fearing they might devour us, hid me in a hay-stack, where I remained all day long and the following night. The next morning, after all danger had passed, my father came

[Considerable interest having been aroused by the story of the abduction and rescue of Louis R. Patmont, we are giving a brief sketch of the story of his eventful life in place of our usual leading article. It demonstrates that even in this enlightened age standing for the truth is not always free from trial and persecution. We acknowledge our indebtedness to the *Christian Standard* for this brief sketch.—Ed.]

to get me. Providence had mapped out a life of larger usefulness for me. My preparation period for this life began when my parents returned to Lodz, at which place I was sent to school. My free time during the day I spent in the flowery meadows of that vicinity under the blue skies, meditating and dreaming.

Lodz is an industrial city of 350,000 inhabitants, composed of many nationalities, and is a place well adapted for the practical study of languages. This city, like Constantinople, had the reputation of producing linguists. I developed my linguistic abilities in this place where every popular European language is spoken.

Since character is formed or governed mainly on the basis of whatever interests one most, that which is dearest to one's heart, what a blessing it is to instil in the heart of a child a love for the stories of the sacred Word. Then, when the child reaches the age of self-consciousness, it aspires to the noblest ideals, it learns that the yearning in every human heart for peace and happiness can be found only in the possession of a conscience void of offence toward God, and not in the things of the world.

The impressions I received during my Sunday school days in the German church of baptised believers in the city of Lodz, whose members were counted by the thousands, have ever clung to me. Musically sweet and resonant resound from the depths of my soul the echoes of God's love which first reached my ear and heart in the halcyon days of my childhood where joy abounded and care was unknown.

My rosy pathway was clouded only when sorrow and disappointment, as well as the reality of sin, first entered my experience; but thank God that in my early Sunday School days I was told the story of Christ, the Redeemer from death and condemnation, and I obtained a new life by faith and obedience to the gospel, through which I learned to understand the mystery of the cross and the greatness of salvation.

On the 25th of November, 1893, I followed the Lord in baptism, the ordinance being performed

by Albert Gutsche, the minister of the church at Lodz. Ever since that time it has pleased the Lord to use me as an instrument in his hand for the salvation of souls. I began my missionary career at the age of twelve, when I organised the boys' society, through which much blessing and inspiration came to many a young life. I conducted the religious meetings in the suburbs of Lodz at the age of sixteen, where now can be found several regularly organised churches. In this I recognise the mighty hand of God who led me so wonderfully. A handsome pocket Bible which was given me as a token of remembrance by the Association of Christian Young Men in my home town has ever been my best-loved companion. When in the prime of youth I left home and sailed out upon the ocean of life, this Bible served me as a most useful compass, although my course led me through places of danger and shoals of temptation and strife, especially during my student years. I had many blessed experiences and marked success in the winning of souls, I believe, because of the fact that I used my Bible whenever I had an opportunity. When afar from home, I was kept safe in answer to the prayers of a loved mother and a faithful father. I had left home at the age of sixteen and remained in the city of Breslau, Germany, where I had gone for my education, until I was twenty years of age, when I returned to Russia, after having decided to continue my study of arts in Moscow, which was the capital of Russia prior to St. Petersburg, and is now the centre of Russian commerce.

The first awakening of the revolutionary spirit was manifest a few days after the declaration of the Russo-Japanese war. The entire body of students of high learning engaged in an anti-government demonstration, in which I nearly lost my life. Things were so confused that I was compelled to leave Moscow because I stood with the party who contended for the rights and freedom of the people.

From Moscow I went to St. Petersburg, still believing in the cause of liberty. Again it was God's kindly providence which spared me in the great, bloody January massacre of 1904. I fled from the capital to Finland, a thickly wooded country, with its decided natural beauties and storm-swept coast and azure sky decorated with its picturesque clouds which appear like fantastic isles in the sea. It was in this country that my career in public life took its definite shape. I travelled through many provinces, preaching to thousands of people and experiencing many persecutions. On these trips I was accompanied by

the noted Russian evangelist, Jashchenko, who since has gone to his reward. While travelling through the Baltic provinces, I had ample chance to study and admire that which is beautiful in nature. I like the simple inhabitants living here much better than some of the aristocratic Russians, whose blood was still polluted with the despotic tyranny of their inglorious ancestors. I love the Baltic provinces. There are wonderful scenes along the coast. The rocks jut hundreds of feet above the roaring sea beneath, filling one's soul with an overwhelming awe. I often bathed in the crystal waters by the rugged shore and loved to watch the birds fly over the lonely sea and follow the fleecy clouds which often appeared like transfigured saints in the heavens above. Near the coast in the bushes porcupines are very numerous, and are eagerly sought and eaten by the camping gypsies—those poor creatures without a home, without hope, and without the knowledge of a Saviour. My tours now led me to Reval, Riga, Kiev, and Rostoff, on the Don River, well known for its programmes and revolutionary movements. This short evangelistic experience in Russia has been a decided inspiration to my life in later years. At the first Russian Congress of Baptised Believers, which took place at Rostoff, I was privileged to get acquainted with the leaders of the brotherhood in Russia in a more intimate way.

After the congress I ministered for a short time to the church at Rostoff, from whence we frequently undertook missionary tours to neighboring villages of Cossacks and Armenians. On one occasion we went to Millerwo, which is twenty miles distant from Rostoff. When we arrived, there was suddenly a great gathering of a mob, armed with clubs, sticks and hay-forks. They beat us most unmercifully. It was only with the utmost agility that we succeeded in turning our horses and fleeing for life. Arriving in a neighboring Armenian village, we were willingly and graciously received by the people, who did all in their power to alleviate the suffering of those most sorely afflicted. As we crossed the plains our well-armed pursuers again threw themselves upon us with wild eagerness, and we again had to flee like a flock of sheep surprised by wolves, some falling into their clutches. Desiring to free a brother who was in the hands of the enemies, I was suddenly confronted by two mounted men. I knew that to flee was impossible. After having whispered a few words of prayer to him in whose service I stood, I faced the enemy and confessed Christ. At the same time I unbuttoned my coat and boldly presented my chest to one of the grimy looking men who was armed with a hay-fork, and told him that I was ready to give my life for the sake of Christ. The men remained for awhile, conversing, and then turned their horses and vanished into the darkness of the night. Later we managed to get our party together. Some were heavily beaten and some injured, but all rejoiced in Christ, for whose sake we were found worthy to suffer.

While in Rostoff my life was in danger on different occasions; endangered by fanatic Russians. I was obliged to leave here and go to the Crimea and the Caucasus. I wandered from village to village, from settlement to settlement, encouraging and cheering the brethren, some of whom were exiles, wherever I met them. The Russian clergy had absolute power over the fate of the scattered disciples. Every one not belonging to the Orthodox Church was considered antagonistic to the autocratic and despotic reign of the Czar. Primitive Christianity was considered a thing of the past. Those who worshipped God in sincerity and in truth were to be found outside of the pale of this political institution which professed to teach religion, whereas it is but a cloak to befool and oppress the benighted people. For a long time evangelical Christian worshippers had held their gatherings in inconspicuous places, and baptisms were administered nights when the heavens were bright with crystalline stars, but they were assured of the very presence of their Lord, and their hearts and souls were filled with unspeakable joy and "peace which the world knew not."

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Editorial Notes

Evangelistic Aggressiveness.

If Christianity is to maintain and increase its influence, it must be more than evangelistic, it must be aggressively evangelistic. We say aggressively, for it must make inroads on the forces of darkness now so powerful. One of the best indications of future progress is the increasing growth of the evangelistic spirit. Presbyterians and Congregationalists have not generally been regarded as foremost in this particular, but we read that at the recent General Assembly of the Presbyterian Church in Chicago, it was announced that 93,000 had been added on confession of faith during the year, thus breaking all previous records. The Congregationalists of America, also, hitherto numerically the least progressive of the large Protestant bodies, "have been stressing evangelistic work with the result that their churches are receiving many accessions upon confession of faith." The success of the movement pleading for primitive Christianity with which this paper is connected, has largely been owing to its evangelistic fervor, and this has also been the secret of the success of Methodism in the past. The gospel is the power, and the only power, of God to save, and the insistent and persistent proclamation of the simple story of a crucified and risen Christ is the means by which that power can be realised.

Christian Heroism.

The *Christian-Evangelist* of recent date makes a good point of the fact that Christian heroism is a mighty force in the church of God to-day. The Foreign Christian Missionary Society has more applications for service in Tibet and Equatorial Africa than in the easier fields. "Professor Roper says that in England in his day the ablest men offered for Central Africa, and that, so far as he knew, that field was never undermanned. Fourteen of his own classmates were buried there." It is the most difficult fields that have the greatest attraction for the enthusiastic missionary. "The call to the heroic always meets with a heroic response. Make the work to be done hard, and you make it triumphant. Make it easy, and you make it impossible. If the choice is between self-sacrifice and self-indulgence, the former will draw the stronger men." Ease and comfort are not the first considerations with the sincere followers of the self-denying Saviour. John R. Mott, of student missionary fame, was waited on by a committee of a large corporation and offered a position with salary of £20,000 as its head. As he listened to their offer, tears came into his eyes, and they thought him overwhelmed with the great prospect, but he explained that he was overcome with sadness to think that his life had not made such an offer an impossibility. It will be a sad day for Christianity when its professors fail to re-

spond to the appeal of heroism. It is said that a band of young Turks once came to a missionary to see if he could ensure their protection if they became Christians. His reply was "We follow a crucified Saviour," and they had to realise that the followers of a crucified Christ could not expect immunity from persecution. Notwithstanding all that is said about the degeneracy of Christendom, we are persuaded that true Christian heroism is still a potent force for the conquest of the world, and that an ever-increasing number of noble men and women are responding to its impulse.

The S.A. and Federal Conferences.

For some reason, no doubt satisfactory to themselves, our S.A. brethren have not seen their way to keep step with the other States by holding their annual Conference at Easter. The Good Friday Conference has the advantage of being held on a public holiday, which ensures a larger attendance, and the necessarily greater enthusiasm inseparably associated with the crowded business sessions. However, the South Australians have some compensation in the fact that holding their Conference in September enables brethren from other States to visit them in much greater numbers. This year the Federal Conference, which follows the State Conference without a break, will prove an additional attraction to the country brethren of the central State, and we may conclude that the city brethren will have the privilege of accommodating a record number of country and interstate visitors. From the first event, the men's demonstration on the evening of Sept. 10, to the great picnic in the National Park on the 18th, we anticipate unusually interesting gatherings. The State Conference will include besides the men's meeting, the Sisters' Conference, Temperance Demonstration, C.E. Rally, Conference Sermon, business sessions on Monday and Tuesday, S.S.U. grand gathering, and the enthusiastic H.M. Demonstration, and extends to Tuesday night. On Wednesday, 16th, the Federal Conference meets, devoting two days to business, and two evenings to great public meetings. The principal public demonstrations and the Conference Sermon will be given in the Exhibition Hall, the largest in Adelaide, seating 3000 people, and the presence and help of Dr. W. E. Macklin will be an inspiration. In view of the great matters to be discussed and the presence of so many of the principal brethren of the Commonwealth we may reasonably expect the Conferences of September to be in no sense inferior to any of their predecessors.

Freedom of Choice.

One of the arguments in favor of the introduction of Scripture lessons into the State Schools of Victoria and South Australia, as now used in the other States of the Commonwealth, has not received the attention it deserves. It is the one system which proposes to give to every parent perfect freedom of choice. There are those who wish to have their children taught lessons, and if we are to judge by the attendance in

the States using them we must conclude they form the overwhelming majority. Why should they not have this liberty? There are others who object to the State School teacher giving the lessons, but have no objection to ministers or other accredited representatives doing so. These also have their rights conserved by the conscience clause, and their children will not have such lessons from the teachers. A third class object to ministers, and prefer the teacher to give such lessons. Here, again, the parent's wishes are consulted, and he may have his children devote the time to secular lessons that is occupied by others in Scripture teaching. And there is a small, a very small percentage—judging by results in other States—who object to any Scripture lessons, whether by minister or teacher. These have their own way without the least re-

straint, and their children receive no Scriptural lessons at all. What could possibly be fairer? In the present system, Victorian and South Australian parents who favor such lessons receive no consideration whatever. The small minority of Roman Catholics (in S.A. they are but 12½ per cent. of the population) object to such lessons in State schools, and the overwhelming Protestant majority have to be coerced by them. The suggested change imposes no hardship on any, but gives to all entire freedom to do as they prefer, while the present method enables an insignificant minority to pursue its dog-in-the-manger policy with utter disregard of the conscientious conviction of the bulk of the people. This is the tail shaking the dog with a vengeance. How long is it to be allowed to last in these days of professed political and religious freedom?

and it could not well have been otherwise, that "in the place where Jesus was crucified there was a garden."

Amongst other things this suggests the thought that beautiful surroundings are no guarantee against suffering, sorrow and pain. I'm not so foolish as to say that surroundings have nothing to do with it, nor that they may not make things less grievous to be borne; but they are no guarantee against it, and that is the truth we need to learn. So many of us are breaking our hearts over our surroundings. If my surroundings were only different, I would be different. If my environment were brighter, I would be infinitely brighter and happier than I am; but it is doubtful. The problem requires more than surroundings. Are the people who possess great wealth always happy? They taste every pleasure and thrill wealth can afford: does it leave them happy? Nay, why are they then miserable? Because they have a discontented nature, and fill all their surroundings with themselves. You may put a pig in a drawing-room; will his surroundings alter him? Put an evil man in heaven: will heaven change him? Put a poor man in affluence and hope to make him good and happy thereby. The pig will turn your drawing-room into a pigsty. The evil man will turn heaven into hell. The poor man's wealth will only make him poorer. What we really need most of all is deliverance from the blackness and moroseness and gloom of our own dark hearts; and given this, and the inner peace which comes from an honest trust in God, one may have sunshine and heaven in one's soul, though herded up with devils. As for surroundings, well, think of the text.

Two other thoughts clamor for recognition, as one dwells upon these words—a *sad* thought, and a *glad* one. We take the sad one first to get it out of the way. It is this: The cross was in the midst of the garden. The garden is the symbol of life and beauty, of growth, gladness and joy; while the cross stands for suffering, sorrow, and death: and the point to observe is that in the place of *life* there stood the grim symbol of *death*—cross in garden. To our small minds the text seems awkwardly placed. Perhaps John had reason in this seeming awkwardness. At all events it suggests a profound truth. Although geographically and physically the cross was in the garden, in another sense there was a garden in the cross. Gardens stand for life, fertility, and in the cross of Jesus there was just that. Christianity germinated and grew from that cross, the holiest, strongest, purest cult on the face of the earth to-day. All that is purest, sweetest and best we know, root and fruit, are in that cross of Christ. So that although, geographically and physically, cross was in the garden, in another sense there is a garden in the cross.

Then, the story of the cross in the garden is the universal story. The Lord God Almighty had his cross. In the day that sin overcame man in Eden it fashioned a cross and dug a hole in the heart of heaven and planted it there, and for thousands of years



The Garden of the Cross.

John 19: 41.

"They led him away to a place called 'Calvary,' and there they crucified him, and John says, 'In the place where Jesus was crucified was a garden.' We have seen many different pictures of the crucifixion, but have yet to see one where the artist pays the slightest heed to what John says here. 'Golgotha,' place of a skull, seems so suggestive of desolation and dreadfulness, that we forget that a skull-shaped mound may have been the most fertile spot in all Palestine. 'In the place where he was crucified,' there was what? A mere place of rock, stones, and sand, thorns and briars, as these inartistic artists would have us believe? No, nothing of the kind, says John. Jesus breathed his last amid the trees and shrubs. His death cries mingled with the songs of the birds and the hum of the bees in the flowers.

And when you come to think of it, there was no accident or chance about that garden. It seems to me the perfecting of a plan. Look back a piece, and think, and see how like gravitates to like; how what is sown is reaped. In Gen. 2: 8 we read the Lord God planted a garden eastward in Eden, and there he placed in innocence and purity the man and woman he had made. But into that garden Satan crept, and in devilish malice marred the innocent beauty of that wondrous pair. Sin won its first great triumph in a garden.

In Gen. 3: 6 we read the race was lost by a look. "And when the woman saw." Now the race must be saved by a look. God gives us the symbol, with Moses and his brazen

serpent (Num. 21: 9). "And Moses made a serpent of brass and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived"; and in John 3: 14, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Again he cries, "Look unto me." The race lost by a look. The race saved by a look.

Remember another scene. At the stoning of Stephen, his clothes fell at the feet of a young man named Saul. Time rolls on, and we see them stoning this Paul and leaving him for dead. It all indicates the law of gravitation, like gravitating to like. A man's life comes back on himself. What he sows he reaps. And what the devil sows he reaps. He crept into God's garden to destroy, and *sin won* (Gen. 3: 14, 15). Ages roll by. Then the Lord prepared to destroy the work of the devil and redeem his people. There is to be a battle royal for the soul of man. Oh, *love* of God, oh *sin* of man, thy strength on that dread cross was tried. The Lord has the choice of the battle-ground, and he chooses a garden. Why? John McNeill says it's like God to break the devil's back with his own stick (and it is). In a garden *sin* triumphed over man. In a garden man must triumph over *sin*. In a garden man died to God, therefore in a garden man must rise from the dead to God. In the garden of Eden, the serpent sin bruised the woman's heel, and the seed of the woman finally crushed the serpent's head in the garden of the cross. So it came to pass,

the shadow of the cross lay over the joy of heaven and the heart of God. And Jesus did not escape his cross. So surely we cannot escape ours. It is inevitable, and ever with us. Change and decay in all around we see. There is a worm at the heart of the flower. In the midst of life we are in death. No song without its haunting note. Every garden has its cross, and many have two. Yes, it is the universal story—cross in the garden. But it is not all the story. The glad thought is this—the cross was in a garden, and we bless God for that. It makes just the difference between hope and despair; for with all its horror the cross was only two bits of dead wood—could never grow or propagate itself, or beget other crosses. It was dead: henceforth it must decay and vanish away. The garden, on the other hand, is full to bursting with life, energy, and power, and at the return of the year it begins to work its will upon the cross. The roses and honeysuckles lay hold upon it with their sinewy hands, climb its trunk, wrap themselves about its naked arms, saturate it with their sweetness, cover it with their bloom and glory, and in one short spring that which filled all the garden with horror has become a thing of beauty and joy for ever. Old men and women may sit beneath its shadow with chastened delight and tell their stories of the past—how the crosses have faded beneath the fragrance and beauty of the garden sweetness—and in God's good time the cross is buried and lost and almost forgotten in the garden.

We sometimes speculate as to why God made the flowers. They are not indispensable. We could have lived without them. Why, then, make them? God made the flowers to hide the crosses. Man will make a cross. So God has to make a garden; and wherever man plants his cross, there God plants his garden, and all about the universal cross of man there blooms the garden of the Lord. This is not mere nonsense or poetry. Crucifixion comes into every life, may be mental, may be physical, may be spiritual, may be all three; but it is not possible to escape it. Sooner or later it comes. Some of you have been through it, too, and will bear me witness that in the place where you were crucified there was a garden; and although at first when you hung upon your cross in a stupor of pain and grief you had no ear for bird songs, no eye for flowers, yet the time of the singing of birds did come, and the flowers appeared after the snow and frost. Then the garden outgrew the cross and softened its harshness away. That which seemed at first the gate of hell, became at last the way to a sweet and holy sanctuary whereunto you love to resort; and to-day when you cross the hill to read again the inscription on the slab, you do it with steady lips. You untie the string from the bundle of time-stained old letters and go through them one by one with eyes dim perhaps, but not wet, and you lay out again the pretty tiny shoes and clothes that were made in a day of high hope for a little white bird that lighted but for an hour or so upon its mother's breast and was gone, nor could all your love and pleading keep it longer. You



Dr. William Ewart Macklin.

Photo, Crown Studios, George-st., Sydney.

Gather earth's roses though the rain be rife:
Earth is not all—His angels ever listen—
Heaven shall make perfect our imperfect life."
—Traveller.

remember your agony as you watched its flight from the clay-built nest back to the eaves of the Father's house, while you stood at a place called Calvary, and how in the anguish of your love your cross seemed too heavy to bear. But the cross was not greater than his *grace*. Presently you rise up from your sad past, return your treasures to the secret place, and turn once more to your work. Then as you hug again to your heart the bitter cross that in God's good way has been changed into your sweetest, holiest memory, you thank God that in the place where you were crucified was a garden.

"There is no song of all our hearts are singing,
But has some note whose haunting sadness grieves;

There is no rose of all the year is bringing,
But has some thorn unseen amid the leaves;

There is no garden but some weed encloses,

There is no day but hath its hour of pain,

Yet still we sing and gather earth's bright roses,

Walk in the sunshine and forget the rain.

Sing on, oh heart, although the teardrop glistens,

The Neglected Opportunities.

A quaint Indian legend concerns a good spirit who, wishing to benefit a fair young princess, led her into a bright and a golden corn-field. "See these ears of corn, my daughter; if thou wilt pluck them diligently, they will turn in thine hand into precious stones and sparkling jewels; the richer the ear of corn, the brighter the gem. But thou mayest only once pass through the corn-field, and canst not return the same way." The maiden gladly accepted the offer. As she tripped gaily down the path across the field, she saw many ripe and full ears of corn, but she did not pause to pluck them, hoping always to find better ones further on. But presently the stems grew thinner and thinner, the ears poorer and poorer. Further on they were blighted, and she did not think them worth picking. Sorrowfully she stood at the end of the field, for she could not return.

THE SIGNS OF HIS COMING.



[It is thought by some that we, as a people, do not give sufficient attention in our literature to the second coming of Christ. There may be some truth in this, and may be the pendulum has swung from one extreme to the other. To help to supply the deficiency, we give the following from Peter Ainslie, not with a view to discussion, but as a fair statement of a view that is now generally held.—Ed.]

The most imperial theme in the realm of human thought is the salvation of mankind. As great as was creation, redemption is greater, and these are the three greatest facts in its consummation: First, the Son of God came to this earth to save the human race; second, he now lives in heaven as our advocate before the Father; and third, he will appear the second time without sin unto salvation. The first is in the past—he came; the second is in the present—he lives; the third is in the future—he will come again; and it is no impertinent interrogation to inquire the distance that we are from the last event. Nearly nineteen hundred years ago the disciples asked Jesus, privately, saying, "Tell us when shall these things be? and what shall be the sign of thy coming and of the end of the world?" After mentioning a list of signs, Jesus said: "Now from the fig tree learn her parable: When her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that he is nigh, even at the doors; . . . but of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." While that day is certain, it is unmarked in the calendar. One declaration is as positive as the other, and any attempt to locate the exact time is the height of folly, and indicates an unworthy handling of the living oracles. His coming is certainly a revealed fact, and no less certain is its uncertainty as to time, and in this can easily be seen the significance of that frequent exhortation, "Watch, for ye know not on what day your Lord cometh." In consequence, the attitude of the early Christians was that of expectancy. Massillon declared that in the days of primitive Christianity it would have been deemed a kind of apostasy not to sigh for the return of the Lord, and the New Testament closed with that impassioned prayer, "Amen. Come, Lord Jesus!"

Although this theme finds little place in modern thought, yet the New Testament, which may be read in a little more than ten hours, has no less than fifty direct calls to watch for the coming of the Lord; or a call

every twelve minutes in our reading. We are so prone to forget and follow our own desires that even in the reading of God's Word we drop into a reverie; so these exhortations, scattered through its pages, with that commanding word "Watch!" are but so many taps upon the shoulder from the finger of the Almighty, calling us to look up for the appearing of Jesus, and thereby maintain purity in life and faithfulness in service. More than a fifth of the entire New Testament is directly concerned with

this blessed theme, and there is more Scripture in the New Testament relating directly to his second coming than is in the Old Testament relating directly to his first coming. These references are never to death, as some have supposed, but they directly refer to the personal coming of Jesus Christ. It is said in Acts 1:11, "This Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven"; and in 1st Thessalonians 4:16 it is said, "The Lord himself shall descend from heaven." This makes certain the corporeal identity of his coming. His appearing will be like that of an able-bodied friend meeting one tired and bowed down with a burden, and taking that burden upon his own shoulders; or like Blucher coming to the rescue of Wellington at Waterloo. Who would not wish for the coming of such a friend, or who would not sigh for the return of that eternal Conqueror that he might lead life's battle into absolute conquest?

Jesus was our prophet: he is now our



Dr. Macklin and Family.

Photo, Crown Studios, George-st., Sydney.

high priest; he will be our king at his second coming. There is not a passage of Scripture that states that Jesus is king now, for he occupies the throne with his Father, and he himself has said, "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame and sat down with my Father in his throne." All authority is in his hands that he may gather out of every kindred and tribe those countless hosts who shall hail with loud ejaculation the crowned King as he shall come riding upon the clouds with power and great glory. Of his first coming it was said that he should be born of a virgin, in Bethlehem; then called out of Egypt, anointed with the Spirit, forsaken by his disciples, sold for thirty pieces of silver, spit upon and scourged, numbered with transgressors, his hands and feet should be pierced, lots cast for his garments, followed by the darkening of the sun, and with not a bone broken, he should be laid in the grave of the rich, from which he would arise to the resurrection of life and immortality. These buds of prophecy blossomed into unquestioned facts, and the New Testament records the marvellous accuracy of their fulfilment. Therefore, since the prophecies of his first coming have been so accurately fulfilled, why, then, should it be thought incredible that Israel should again be gathered at Jerusalem, the gospel preached in all the world for a testimony, the falling away from the truth, when the Lord shall descend from heaven with a shout and in the same manner that he ascended, and that the dead shall hear his voice, and we who are alive shall be caught up to meet him in the clouds and dwell with him forever? The fulfilment of the prophecies concerning his first coming involves the fulfilment of those concerning his second coming. The Word of God cannot fail. Jesus shall stand in that day upon the Mount of Olives, and all eyes shall see him, and the kingdoms of this world shall become his kingdom. Just as in the first instance, so now in the second instance he will come in the fulness of time. At his first coming he found a few faithful in Israel, but forms, ceremonies and traditions had obscured the true worship and with it the true God, so that there was only a remnant watching for the Messiah. It will be so again. Paul hath said in Romans 11: 25, "A hardening in part hath befallen Israel until the fulness of the Gentiles be come in," and the present-day conditions seem to indicate that this time has come. Certainly, we are on the verge of some strange event, whatever that may be. Plato, Socrates, Virgil, and Zoroaster declared in their day that the world was approaching such a crisis as would revolutionise the affairs of all the earth, and history has borne testimony to the fact that in the birth of Jesus a new regime was inaugurated that has influenced all nations. In this day a strange restlessness covers the earth, and the philosopher and mechanic alike feel its force, and not a few scientific thinkers have dared to assert that we are on the verge of a universal revolution.

1. The fig tree is putting forth its leaves and unmistakable signs are in the sky. Jesus

said in Luke 21: 24, "Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled," and the present emigration of the Jews toward Palestine is full of significance. From the destruction of Jerusalem by Titus in A.D. 70 the Jews have been banished from Palestine, and their political existence has been practically annihilated. Up to less than two hundred years ago every man's hand had been against the Jew for sixteen hundred years. From the time of Justinian, for a thousand years they had no civil rights upon the face of the earth. They were robbed, murdered and outraged in every conceivable manner, with no possibility of redress. The persecution of the Jews is among the darkest and is the longest in all the pages of the world's history. The long night of more than a thousand years began to break by a gradual diminution in the anti-Jewish policies of the European powers, and 1723 marked the beginning of the real renaissance, when Louis XV. gave them permission to hold real estate in France, and the first national document since the fall of Jerusalem that contained no discrimination against the Jew was the American Declaration of Independence. With the exception of the Russian code, nearly all the tyrannous laws against them have been swept from the statute books of Europe. England abolished all discrimination in the middle of last century, when a Jew was admitted to the English Parliament. During all these years Jerusalem has been practically trodden down by the Gentiles. The city was absolutely destroyed and a foreign colony was planted on its barren hills, which Hadrian named *Ælia Capitolina*, and Jerusalem was wiped from the map of the world. Three times Julian, the brilliant apostate, assisted the Jews in their foolish attempts to rebuild the city, in order to falsify the predictions of Christ, but he might as well have tried to blow out the sun with his feeble breath. Heaven and earth shall pass away, but the word of God abideth for ever. Jerusalem must be trodden down, and such desolation covered the entire land that Voltaire ridiculed the statement that once it was a land flowing with milk and honey, and declared that it could be reckoned fertile only when compared with a desert. The fields had become a wilderness, and jackals and foxes prowled the deserted cities. For centuries various nationalities have lived there, but the Jew was allowed only one day in the year to come in sight of their once so sacred Mount Zion, that was then covered with shame.

Up to one hundred years ago the Turkish Government would not allow more than three hundred Jews to live in Palestine, but thirty-three years ago this restriction was removed, so that now more than one-half of the population of Jerusalem is Jewish, and there are fully 70,000 Jews in Palestine—nearly 20,000 more than returned from the Babylonian captivity. The Zionist movement, which is looking toward the purchase of Palestine, has aroused enthusiasm among the Jews of all the world, and the

anti-Semitic persecution seems to be driving the Jew to his home.

It has been stated that there are now more Jews who are Christians than in any period of the world's history. The agitation of Joseph Rabinowitch, of Russia, which declares its confession of Jesus as the Messiah, has for its motto, "The key of the Holy Land lies in the hand of our brother Jesus." The twilight that foreruns the morning has come, and Jerusalem is putting on the garments of a splendid prosperity. The eminent Hebraist, Professor Delitzsch, has said that these things "mark the beginning of the end." Nearly three thousand years ago it was said that he that scattereth Israel will gather them, and keep them as a shepherd doth his flock, and Judah and Israel shall come out of every nation, and their land shall be taken from them no more, neither shall they be dismayed nor afraid, for they shall know that the Lord is their Saviour and Redeemer.

To be Continued

What is Left of Antiquity's Proudest City.

By Prof. E. J. Banks, Ph.D.

In recent years the Arabs have learned that beneath the fallen clay the foundations of the walls are of stone, and now, especially along the eastern side, they are quarrying them. The facing stones are so large that they are unable to move them, so they split them with iron wedges, load them on to carts, and take them to the river. The walls of old Nineveh are thus being transformed into a new arched bridge. There were several gateways to the old city, flanked with towers. The gateways are now marked by breaks in the walls, and the towers are tall mounds still overlooking them. At the northern gate of the city the Arabs have uncovered a large marble slab bearing the figure of a winged bull deity. It lies there exposed to the weather.

Leaving the walls to go down into the city, you will find that the greater part of Nineveh is now under cultivation. On the Khasr a wealthy Arab has built him a stately country home; along the stream are his extensive melon fields. Near by some Bedouin Arabs have pitched their encampment of black tents, and others live in huts made from the reeds of the marshes. In the season the most of the space within the walls is a great field of barley, but during the dry, barren summer herds of camels and donkeys and sheep and goats graze everywhere. The sites of the Babylonian cities are strewn with pottery fragments, but the residential parts of Nineveh show few traces of former occupation; its surface is covered with small stones, perhaps indicating that the houses were built of them, as are some of the houses in the neighboring villages.

The two large mounds along the western wall are the chief points of interest. Nearly half a mile apart, they are separated by the Khasr, which is now spanned by a new stone bridge. The southern and smaller

mound is Nebi Yunus, or, to translate the Arabic name, it is the mound of the Prophet Jonah. On its northwestern edge is an imposing shrine with a single minaret, visible for miles around. It is a place of extreme sanctity, for here, so the Moslems will tell you, was buried the prophet Jonah. In the early centuries of our era Nineveh was a Christian city, and to the prophet who foretold its downfall a monastery was dedicated. When Nineveh fell into the hands of the Moslems, they believed that because the monastery bore the name of Jonah the Hebrew prophet must have been buried there. So when the building became a mosque, with a dome and minaret, they made a grave for Jonah, and the grave is so sacred that Christians may not see it.

A village of mud huts covers the greater part of the mound; it too is sacred because of its proximity to the tomb; no Christian or Jew, none but Moslems, may live there. The streets are exceedingly narrow, and in places very steep. The houses are small, with a single room in each. The Christian who ventures into the filthy place is watched with suspicion, and should he loiter he might be severely stoned by the Arab urchins. Excavations in the mound are not permitted. Half a century ago, when Hamdy Bey, the late director of the Constantinople museum, was in exile in Bagdad, he dug into the mound. Still earlier, when Layard was excavating at the northern mound, he offered to dig for the foundation of a house if he might have the antiquities which should appear. He dug far enough to find the palace of the biblical king Esarhaddon. The palace is still buried beneath the huts on Nebi Yunus, waiting for the fanaticism of the Moslems to pass away.

The northern larger and loftier mound is Kouyunjik. It covers about a hundred acres, and rises to the height of more than a hundred feet. In places its sides are very steep, and the summit is practically level. Here brick and pottery fragments appear in abundance on the surface. In Kouyunjik in 1842 the French consul at Mosul, M. Botta, began the first excavations in the ruin of an Assyrian city. He seems to have found little to reward him, for leaving Nineveh as fruitless he went, at the suggestion of an Arab, to the mound of Khorsabad to the north, where he made rich discoveries in the palace of the biblical king Sargon. The Assyrian sculptures now preserved in the Louvre are the result of his work.

While M. Botta was excavating at Khorsabad, Layard was hunting along the Tigris. He became so interested in the discoveries made by the Frenchman that with funds provided him by the British ambassador at Constantinople he began the excavation of Kouyunjik. The story of his wonderful discoveries should be too familiar to repeat here. In a word, he and his successors, George Smith, Rassam, and later Mr. King of the British Museum, uncovered two palaces of the greatest kings of Assyria. One was the palace of Sennacherib, who besieged Jerusalem in the time of Hezekiah; the other belonged to Assurbanipal, the last great king of Assyria, whom the classical

writers knew as Sardanapalus; he is mentioned in the Book of Ezra as the great and noble Osnappar. The scores of sculptured

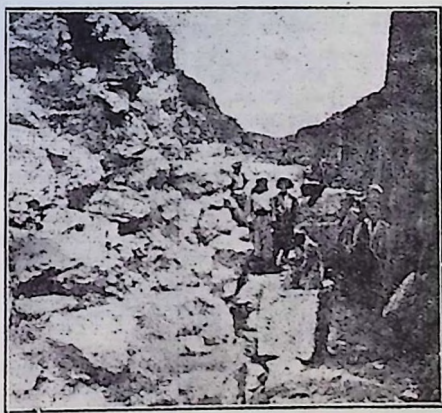


Mound of the Prophet Jonah.

slabs which lined the palace walls now occupy large galleries in the British Museum.

The work of the English at Nineveh continued for many years, and you might suppose that the excavation of the mound would have been completed. If you wander over its summit you will find traces of the excavations—a tunnel here, a few trenches there, or a shaft or a well, or a few piles of dirt from the trenches, but the greater part of the ruin has been untouched. Nor have the trenches of the excavators been filled with the sand. As many and as valuable as are the treasures which this one mound has yielded, it is possible that still greater things lie buried there.

As I was wandering over the summit of Kouyunjik, studying the excavations, an Arab was stealthily watching me. He was an illicit antiquity digger. When finally he was convinced that I was not a government official and meant no harm, he approached to ask if I cared to see a large stone which



Dismantling Walls Built 2500 Years Ago.

he had just discovered. Leading me to a little hollow where his companions were digging, he pointed to the fragments of a large marble deity. They had found it barely beneath the surface. Whether it was perfect or not when they found it I do not know, yet the fragments were covered with a distinct historical inscription of one of the Assyrian kings. With their great iron hammers they broke the pieces into smaller fragments that they might load them on to the backs of the waiting donkeys. I followed them to the eastern wall, just where the Khasr enters the city. A lime-kiln built of marble blocks was there. The stones were

taken from the donkeys' backs, broken up into small pieces, and thrown into the kiln to be converted to lime. The walls of Nineveh are being demolished for building-stones for a bridge; the treasures of its palaces are being turned to lime for laying the stones!—S.S. Times.

Correspondence.

N.Z. BIBLE IN SCHOOLS QUESTION.

I am sorry that Bro. Carr's failure to understand my letter necessitates a reply.

If my "partial citation" from the Auckland Conference report is "misleading," the fault is not mine. Any one interested can look up page 283 of the "Christian" of April 30, and see that the simple connectives "and" and "and" link "strong objection" and "distrust" with "their non use of the power the present Act gives to all of giving Biblical lessons in the schools after the secular teaching."

Bro. Carr's idea of what constitutes "power" under the Education Act evidently differs from mine, or he would not charge me with proceeding to refute my own assertion. When I do anything so absurd I trust that editorial power will exclude my folly from the "Christian."

The League's statement which Bro. Carr characterises as "absurd" gives an actual instance of the kind of "refusal" that Bro. Carr says he never heard of. The South Wellington Ministers' Association did not ask, or expect the Newtown School Committee "to put into force a proposal that they are petitioning Parliament to make lawful." They asked permission to carry out what is called "the Nelson System" and were refused. Here was a "restriction" that effectually barred out of the school those who were desirous of giving Biblical instruction.

"Sectarianism is the root of bitterness in this matter," but to use that fact as an argument for opposing the Bible in Schools League's proposals is to take hold of a two-edged sword by the blade. The Bible in Schools League has no monopoly of sectarianism. How easy to deliver ourselves from all sectarianism if it had! Surely it is not a necessary corollary of our position as members of Churches of Christ recognising the Bible as our only written authority, to range ourselves on the side of sectarians—such as Roman Catholics, Unitarians, Secularists, and others—who oppose the reintroduction of Bible lessons into the schools. To oppose any system of Bible lessons because we cannot get everybody to accept our view of the Bible is surely a very bad manifestation of the sectarian spirit. A system of compulsory, primary public instruction from which Bible lessons are excluded will result in great numbers of our children being so ill informed and so prejudiced in regard to the Bible as to leave them an easy prey to the various forms of anti-Bible sectarianism.

This question is one upon which, of necessity, there will continue to be difference of opinion. To affirm, of two opinions, that one is right and the other is wrong, or to assume that one must be right and the other must be wrong, is really to becloud the issue. Here there are really two questions: To what extent, and by what means, can we best remedy the defects in the present secular and anti-Biblical system of primary education? If the opponents of the Bible in Schools League's proposals submitted some more practicable and equitable solution of the problem, their attitude would be more reasonable. The issues are so grave that, personally, I cannot be neutral, nor can I take sides with the sectarianism that is prepared to keep Bible lessons out of the schools at all costs. I am not so foolish as to claim that I represent our churches on this question. My contentions must stand or fall upon their merits, but I protest against any one being browbeaten into silence on this or any other question by a show of "church" authority or opinion expressed in Conference resolutions or in any other way. I respect the convictions and opinions of my brethren, but I have yet to learn that they are a divine rule for me.—T. J. Bull, Invercargill, N.Z., July 8.

[This correspondence must now close.—Ed.]

In the Realm of the Bible School

THE WICKED HUSBANDMEN.

Sunday School Lesson for August 16,

Matt. 21: 33-46.

A. R. Main, M.A.

The lesson gives us some of the teaching of the Lord Jesus on the last great day of teaching and controversy—generally considered to be Tuesday of the passion week. A series of parables was spoken by Jesus to and of the rulers who opposed him. Our study naturally falls into two parts, a parable, and an illustration or compressed parable which takes up the lesson where the former story laid it down.

The parable of the wicked husbandmen.

Those in Jesus' company—priests, scribes and disciples alike—must have been familiar with the imagery presented. Palestine was a land of vineyards. They were familiar with wine-presses, towers, and all the details found in the illustration. Moreover, they all knew that in the Old Testament there is frequent reference to Israel as God's vineyard (Isa. 5: 1-7, which ought to be carefully read; comp. Jer. 2: 21; Ezek. 15: 1-6; 19: 10-14; Hos. 10: 1).

It would be unwise to attempt to spiritualise all the details of any parable of the Lord Jesus; but we may in this case easily see some points of comparison. The man who was a householder must represent God; the vineyard is that of Isaiah—"the vineyard of the Lord of hosts is the house of Israel." The hedge and tower may speak to us of the way in which God cared for and protected his separated people. The husbandmen to whom the care of the vineyard was given will doubtless be the rulers ("whether kings or priests under the monarchy, or priests and scribes after the downfall"); note that the chief priests and Pharisees perceived that Jesus spoke of them (v. 45). The fruits expected by God from those to whom he had entrusted his vineyard, were fruits of righteousness, the very opposite of the "wild grapes" of oppression and injustice which Isaiah declared God received. The servants sent to receive the fruits were of course the prophets—Elijah, Isaiah, etc., etc., all from Samuel to John the Baptist, the last of the Old Covenant prophets, who came to call to repentance, and who definitely demanded that men should bring forth "fruits meet for repentance." In the treatment of these prophets, we have a commentary on Jesus' words. Many were maltreated; some, apparently, slain. Trench says: "Thus, if we may trust Jewish tradition, Jeremiah was stoned by the exiles in Egypt, Isaiah sawn asunder by King Manasseh; and, for an ample historical justification of this description, see Jeremiah, chaps. 37, 38; 1 Kings 18: 13; 22: 24-27; 2 Kings 6: 31; 21: 16; 2 Chron. 24: 19-22; 36: 16; and also Acts 7: 52; and the whole passage finds a parallel in the words of the apostle (Heb. 11: 36)." There is something pathetic in the words of the householder after his servants had been shamefully used. The patience, love and affectionate yearning of God are beautifully depicted. By combining the accounts, we have this impressed upon us: "Then said the lord of the vineyard, What shall I do? Having yet therefore one

son, his well-beloved, he said, I will send my beloved son. He sent him also last unto them, saying, They will reverence my son." The words, "They will reverence my son" must not be read as if God expected that Jesus would not need to die, for the rejection and death had been prophesied (as in Isa. 53); as an ancient writer puts it: "This he said, not as if they would do so, for he knew they would not, but pointing out what they ought to do." It is noteworthy that but three days before his crucifixion the Lord Jesus thus plainly set forth the enormity of the sin of the rulers and prophesied his own death. There was an explicit claim to divine sonship and a solemn warning of the consequences of killing "the heir."

Many solemn thoughts crowd upon us as we read this terrible story. We had better consider it, not simply as a recital of Jewish wickedness, but as a warning of what may happen in the case of folk who are recipients of divine favor and who boast in high privilege. The Jewish nation, and the rulers thereof, were privileged people. But they forgot the accompanying responsibilities. "To whom much is given, of him will much be required." The Jew apparently thought that God had chosen his nation, and treated it well, giving it protection and blessing, because of the intrinsic goodness of the nation! The blessings were for these people themselves! We know that one nation was separated, chosen and blessed, in order that through it ultimately all the nations would be blessed. Every blessing given was intended to win to a life of godliness and righteousness. The people of God to-day need to remember this. The church was chosen not alone to be a happy religious fellowship, but to be a means of blessing others. We who are privileged must bring forth the fruits of the Spirit. We rejoice in divine favor; we must when blessed be a blessing to others. There is also a lesson against prejudice as well as against mere pride of place. Both these things made the rulers crucify the Lord.

Plainly, the parable was chiefly intended to warn the people of the result of their conduct. Their rejection of Jesus carried with it important consequences. With wonderful dramatic effect, Jesus paused and asked a question which led the people to whom he spoke to pronounce sentence on themselves. "When therefore the lord of the vineyard shall come," he inquired, "what will he do to those husbandmen?" The hearers had followed with keen interest the story whose application they did not yet perceive, and full of indignation declared the reasonable course to be pursued: "He will miserably destroy those miserable men, and will let out the vineyard to other husbandmen, which shall render him the fruits in their seasons." They were caught as David was by Nathan (2 Sam. 12: 1-7). Christ acquiesced in the justice of their remark, and showed that they had condemned themselves: "Therefore say I unto you, the kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof." The fulfilment is not difficult to see: "The destruction of the husbandmen is the final destruction of the Jewish nationality; and the transfer of the vineyard to other

husbandmen, the transfer of the kingdom of heaven to the Gentiles. The kingdom of heaven was chiefly Jewish before the destruction of Jerusalem, but it became, after that event, almost exclusively Gentile, both in its membership and in the predominant characteristics of its membership, and thus it was taken away from the Jews and given to a nation which would bring forth the fruits thereof."

The rejected stone.

The Lord emphasised and added to the instruction of the parable by an application to himself of a familiar Old Testament quotation: "The stone which the builders rejected, the same was made the head of the corner: This was from the Lord, and it is marvellous in our eyes." This passage (Psa. 118: 22, 23) is often applied to Christ in the New Testament. It will be noted that it comes from the very psalm, another quotation and ascription of which to Jesus (i.e., in the "Hosanna" verses) greatly offended the very people to whom the Lord now speaks. The careful reader will note and appreciate the "Did ye never read?" addressed to those who were the professional scribes and expounders of the Scripture.

Some have thought that in verse 42 and in Psa. 118 there is a reference to something which actually happened at the building of Solomon's temple. We know that the stones for that temple were all prepared at a distance (1 Kings 6: 7). An important stone could easily have been mislaid at the quarry; and, if so, the builders could get no substitute, but would have to search for and restore the stone designed by the architect for the corner-stone. In any case, all will see how applicable to the case of Jesus the words were.

It will be perceived that up to a certain point this illustration carries the lesson of the preceding parable. A building is substituted for the vineyard; an architect for the householder; builders for husbandmen; a rejected chief corner stone for the rejected son. Thus far each gives similar teaching. But now the Lord advances beyond teaching which the parable gave. The parable to be true to nature could not well represent the slain heir as yet coming into his inheritance and himself being the instrument of punishment of the rejectors and murderers. But this second compressed parable does that. It is not another stone which is made the head of the corner, but the same stone. There is no substitute for Christ. The worst opposition of men will not keep him out of his own rightful place. The Son who died rose again to be exalted at the Father's right hand. Space fails for the emphasis of the great lessons here involved. Let us each see that we are not in the position of these foolish, discontented builders, of these Jews who sought to construct a conception of the kingdom of God and who yet left out of account the kingdom. Whatever the structure we rear in all our building, let us give Christ the place of honor—for there can be no substitute.

He who opposes Christ hurts himself. The stone is declared to be the means of punishment. Amongst the most solemn verses in the Bible is this: "He that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust."

Alexander MacLaren's words may help: "In the one case, the man stumbles and hurts himself—a natural remedial injury, a self-inflicted injury, a natural injury, without the active operation of Christ to produce it at all; in the other case, the injury is worse than remediable—it is utter, absolute, grinding destruction, and it comes from the active operation of the 'stone of stumbling.' That is to say, the one class represents the present hurts and harms which, by the natural operation of the thing, without the action of Christ judiciously at all, every man receives in the very act of rejecting the gospel; and the other represents the ultimate issue of that rejection, which rejection is darkened into opposition and fixed hostility, when the stone that was laid 'for a foundation' has got wings (if I may so say), and comes down in judgment, crushing and destroying the antagonist utterly. 'Whosoever falls on this stone is broken' here and now; and 'on whomsoever it shall fall it will grind him to powder.'"

The Family Altar

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

THE UNFINISHED HOUSE.

One of the sights of London which the cabman is sure to show us is the palace in which Rothschild, the rich Jew, lives. And the special thing about this splendid structure to which he calls attention is its unfinished condition. The cornice at one place has never been completed. The reason for this is not his negligence, or inability, or lack of taste, but that Rothschild is a strict Jew, and follows an ancient custom of his people, to leave their houses unfinished, thus indicating, like Abraham, they are strangers and pilgrims on the earth. This is a valuable thought for all, and we will make it our motto for the week.

SUNDAY, AUGUST 2.

Gems of Thought.—"Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee" (Gen. 12: 1).

I have heard of the joy of the soul's sweet home,
Where the weary and wayworn at last shall come;
And the light of its beauty I long to see,
When the glory of heaven shall shine on me.

—Mrs. A. L. Davison.

It was not self-interest that moved Abram to quit his native land. Interest would have held him there. It was beautiful and gorgeous, and luxuriance and life were all about him. Neither was it the love of adventure, for he was now more than three-score and ten, and that spirit, if he ever possessed it, was gone. But he heard the voice of God calling, and he was willing to go out into the trackless desert that he might obey him. —A. B. Davidson.

Bible Reading.—Heb. 11: 8-16: Strangers and pilgrims.

MONDAY, AUGUST 3.

Gems of Thought.—"I will bless thee, and make thy name great; and thou shalt be a blessing" (Gen. 12: 2).

Do any hearts beat faster,
Do any faces brighten,
To hear your footsteps on the stair?

—Mary Raymond Andrews.

I think it wise in life to be like the little river La-bas. It does its best in every port. It is gay where the sands are smooth and the sun shines through it. And it is of a good coolness in the shadows near the shore. But it laughs most in the rapids where the rocks are thick. —Anon.

Bible Reading.—Gen. 12: 1-8: Better to be a blessing than to be blessed.

TUESDAY, AUGUST 4.

Gems of Thought.—"In the beginning God created the heavens and the earth" (Gen. 1: 1).

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.

—Addison.

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

Bible Reading.—Gen. 1: 1-10: The creation.

WEDNESDAY, AUGUST 5.

Gems of Thought.—"A wrathful man stirreth up strife; but he that is slow to anger appeaseth strife" (Prov. 15: 18).

"The kindest and the happiest pair
Will find occasion to forbear;
And something, every day they live,
To pity, and perhaps forgive."

Hercules was once going along a narrow road, when an ugly and fierce animal met him. He struck it with his club and passed on. Soon the same animal met him, fiercer than before, and three times as large as before. Hercules struck it fast and furiously, but the harder and oftener he struck, the bigger and more furious grew the monster, till it completely blocked the road. Then Pallas appeared to Hercules and warned him to stop. "The monster's name is Strife," she said. "Let it alone, and it will soon become as small as it was at first."—Legend.

Bible Reading.—Prov. 15: 1-18: Listening to the wise man.

THURSDAY, AUGUST 6.

Gems of Thought.—"Forbearing one another in love" (Eph. 4: 2).

There's a fleck of rust on a flawless blade—
On the armor of pride there's one;
There's a mole on the cheek of the lovely maid—
There are spots on the sun.

—S. A. Walker.

To most men and women self is everything. Their whole life is a room lined with looking-glasses, presenting to them in all directions, and at every glance, innumerable reflections and multiplications of their own petty selves. With boundless self-importance, as though the world was made for them, and everybody was looking at them and thinking of them, they make themselves, their own selves, the whole. —Farrar.

Bible Reading.—Eph. 4: 1-6: Forbearing one another in love.

FRIDAY, AUGUST 7.

Gems of Thought.—"All things work together for good to them that love God" (Rom. 8: 28).

It's wiser being good than bad;
It's safer being meek than fierce;
It's fitter being sane than mad.
My own hope is a sun will pierce
The thickest cloud that ever stretched;
That, after last, returns the first,
Though a wide compass around be fetched;
That what began best can't end worst,
Nor what God blessed once prove accursed.

—Browning.

All sects are different, because they come from men; morality is everywhere the same because it comes from God. —Voltaire.

Bible Reading.—Rom. 8: 28-32: God's goodness.

SATURDAY, AUGUST 8.

Gems of Thought.—"Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven" (Matt. 19: 14).

The tear down childhood's cheek that flows,
Is like the dewdrop on the rose;
When next the summer breeze comes by,
And waves the bush, the flower is dry.

—Scott.

Happy child! thy cradle is still to thee an infinite space. Once grown into a man, the boundless world will be too small for thee. —Schiller.

Bible Reading.—Matt. 19: 13-15: The hands of Jesus on the children's heads.

A Life of Sunshine and Storm.

Continued from page 500.

In the meantime, Russia had been defeated by the Japanese. Peace was declared, but civic revolution broke forth anew. I was forcibly enlisted in the army, but refused to participate in the massacre of my own people, whose cause in demanding liberty I considered a just one. In the autumn of 1905, when the shooting was at its height and no one was safe, a boiling condition in the regiment to which I was assigned forced me to flee for my life. One night I managed to escape. I was recaptured, however, and condemned to die, but was rescued by friends, and in secret helped over the German border, from which country I sailed to America, the land of the free. I arrived in New York in September, 1906, and, after a voyage to South America, settled in Newark, N.J. Here I brought to life a mission work among the Slovaks, Poles and Russians, organising three congregations, one of which has since gone out of existence because of lack of leadership. The others are prosperous under the care of the Baptist Convention.

I was married soon after my arrival in the United States to Miss Elsie Nuse, a native of New Jersey. Two children, Ruth and Lewis, have been added to my family. While engaged in active Christian work in this country, I also tried to improve my education and especially my English. I attended for a short time the New York Missionary Training Institute at Nyack, N.Y., and the Newark Theological Seminary at Bloomfield, N.J.

In May, 1912, I met George W. Kramer at the East Orange Church of Christ, which congregation I joined immediately, under the ministry of L. N. D. Wells. Bro. Kramer, one of the most solid and useful disciples I have ever met, has been a decided inspiration to my life. He introduced me to the brotherhood at Louisville, Ky., and is responsible for the linking of my work among foreigners with the work of the disciples of Christ at large.

In April, 1913, I was privileged to once more visit my home country. I was accompanied by Z. T. Sweeney, chairman of the Commission of Foreign Relations. We were stopping at St. Petersburg, Moscow and Warsaw, where I was privileged to baptise Waclaw Zebrowski, a former Catholic priest, and now the able leader of the Restoration movement in Poland. I am grateful for the little share I had in the bringing about of the friendly relationship between the Christians in Russia, Poland, and Germany, and the Christians in this country, as well as the establishment of the Bible College in St. Petersburg. Since then my literary work has taken definite shape in that my name was put on the list of the regular staff of the *Christian Standard*, for which paper I went to Europe in the capacity of special correspondent, while my missionary impulse found a wider expression through the medium of a Polish *Christian Standard*.

The recent "interruption" of my work among the foreign peoples has added another chapter to my life. The work has experienced a considerable drawback, but I am confident that the Lord will take care of the welfare of the work which I earnestly believe is his own. I am persuaded that obedience to the Master's voice and endurance in the pathway of love, in spite of difficulties, will certainly bear plentiful fruit that will outlast time and eternity.

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

Tasmania.

LAUNCESTON.—Well attended, cheerful and bright meetings all day Sunday, the 19th. E. Nichols presided at the morning service. Bro. Swain preached on "Earnestness." Monday night Endeavor Society meeting well attended; subject, "The Divinity of Jesus." Leaders were Messrs. Stevens and McEwin; splendid meeting. On Thursday night the Endeavor Society held a social in the chapel, the proceeds of which are to go towards the payment of the new school hall which it is proposed to erect, in order to cope with the ever growing demand for more accommodation. Quite a large number assembled. A very enjoyable evening was spent, and several pounds were added to the building fund. Bro. Swain most ably presided over the ceremonies.—A. W. Heron, July 25.

NUBEENA.—The Dorcas Class met on July 1. There was a larger attendance than usual. The president read a paper on "Women's Work in the Church." Greetings were received from the Dorcas class at Kellevie. A parcel was sent to a family in distress, and some garments were finished and others commenced out of material sent in by a sick sister for her family. The secretary was instructed to send to treasurer the sum of 15/- towards the support of a Bible-woman in India.—A.E.H.

KELLEVE.—On July 9 we held our usual fortnightly meeting (Dorcas). We were pleased to have two more sisters meet with us. The Dorcas attendances have kept up very well, although the meetings for worship have been rather slack. J. Woolley, senr., has been giving a series of exhortations on "The Five Crowns." The church has postponed the Foreign Mission offering for a fortnight. We have not yet made any start toward rebuilding our chapel. We meet for worship in the writer's home, and are still without our gospel meeting. Sister Gillie has not been well for some time, and has not been able to meet with us; a few brethren have been out to Sister Gillie's home twice, and held meetings with her.—N. Mundy.

West Australia.

PERTH.—Our visitors on Lord's day morning, July 12, were Sister Clark, Fitzroy; Bro. and Sister Pallott, Menzies; Bro. Sheehan, Geraldton; Bro. and Sister Hey, Brookton. H. J. Banks gave a stirring address upon the needs of the foreign fields. The chapel was crowded in the evening, when Bro. Blakemore spoke upon "The New Birth, its Manifestation and Power." Our meeting this morning was well attended, and we had the pleasure of receiving into our fellowship three Chinese members of the mission school. Bro. Blakemore delivered an inspiring address upon "Christianity and the Social Consciousness." At night his subject was "The Holy Spirit and the Life of Liberty."—W.A., July 21.

FREMANTLE.—This morning Jas. Leach gave us an inspiring address on the temperance question. We were pleased to welcome Bro. and Sister Hilford, also their son and daughter, by letter from Hawthorn, Vic. Bro. Smith was with us from Bunbury. Our Bible School attendance was good; two new scholars added to the roll. We had a good meeting to-night. Quite a number of our members are laid aside through sickness. Bro. Briddick had a nice meeting at Claremont, July 19.—E. G. Warren, July 19.

New Zealand.

PETONE.—We had meeting with us in the morning Bro. Phillips, from South Wellington, who gave a splendid address. In the evening R. Wright preached on "Spiritual Blindness." We had a most enjoyable day. Our Bible School is increasing in numbers, but teachers are few.—L.E.W., July 21.

PALMERSTON NORTH.—The attendance at the gospel meetings has improved. Bro. Johnston has commenced an attendance campaign for the Sunday School scholars. The sisters held their first organised meeting this afternoon in connection with the Sisters' Conference. Nine sisters were present, and it was decided to take up Dorcas work and home and hospital visiting.—M.C., July 15.

NELSON.—Mid-week prayer meeting, conducted by Bro. Knapp, was well attended. On Friday evening the Young Men's Improvement Class held a successful meeting. Lord's day, July 12, morning service was largely attended. Bro. Knapp presided, and Bro. Lang addressed the meeting. At the evening service every available seat was filled. Bro. Mathieson delivered a splendid address on "The Plea of Protestantism." The members of the Orange Lodge attended this meeting. Endeavor Society held a cottage meeting on Monday evening.—H.B.L., July 15.

WANGANUI.—We are grateful for much assistance from friends and visiting brethren who fill the platform from time to time in the absence of an evangelist. Since last report we have had with us Bren. Scott, of Auckland, and Callan, of Wellington South. Bro. Scott exhorted in the morning. Bro. Callan was with us a few days, and spoke to the mid-week prayer meeting, and also exhorted last Lord's day. We have also had visits from Sisters L. Vine, of Christchurch, and Russ, of Nelson district. Sister K. Voyce has come to stay for some time, from Christchurch. The school maintains its position. Our average attendance is about 68. An examination is to be held in August on the quarter's lessons. It is conducted by the Auckland Sunday School Union, to which we are affiliated. 26 of our scholars have entered.—H.S., July 12.

KILBIRNIE.—Since last report four more from the Bible School have come out for Christ, making ten during the past few weeks. Nine of these have been baptised and received into fellowship. Included in the number are Hugh and Alex. Dalgleish, whose friends in Australia will be glad to know of their decision. The sisters are busy planning for a sale of work to inaugurate a building fund, and a sewing circle has been organised. The attendances at the gospel meetings are keeping up well, the attendance last Lord's day evening being over 40. Kilbirnie, together with the city churches, deeply laments the loss of Bro. Pritchard, who recently died as the result of a bicycle accident. Bro. Pritchard regularly took his turn as exhorter at Kilbirnie, and the influence of his addresses, into which was always infused the meek and gentle spirit of the Master, will long be felt.—G.P., July 17.

SOUTH WELLINGTON.—Last evening the quarterly business meeting of the church was held, when the work was reported to be progressing in many respects. The audiences at the meetings of the church and especially the gospel meetings were greatly improving. The church has grown numerically during the quarter to the extent of 19. The shepherding of the new converts

is given greater attention than ever before. The offerings of the church have considerably improved during the quarter, and every member of the church enjoyed at least three visits from Bro. W. Phillips. Bro. and Sister Campbell regularly visit the sick at the hospital, and break bread at the homes of sick members. The Bible School is in a good condition. The Senior C.E. Society is doing a good work, and has now a membership of 61. The Junior Endeavor Society is getting along fine. They gave a most enjoyable entertainment the other night.—A.L., July 15.

Queensland.

WOOROLIN.—Since last report the five who previously confessed were immersed, together with another young man, on July 5, by C. Ademann, senr. This has greatly encouraged us. We are aiming at August 31 as the day of our Bible School anniversary, when we hope to have a fine time together with the children.—J. H. Ademann, July 20.

ANNERLEY.—Bro. Laing conducted the mid-week meeting on July 15, and gave a helpful talk. Good meeting yesterday morning. Bro. Martin, recently from England, ably presided. Bro. Olsen gave a very helpful exhortation on "Love." S. Trudgian presented the gospel message at night. A splendid address on the words, "Hard Work—Bad Pay." Our F.M. offering amounted to £2/10/6.—A.R., July 20.

TOOWOOMBA.—On July 12 we had Bro. Way with us for the day, he having come from Brisbane to conduct the in memoriam service for our late Bro. Henry E. Quire. Two of the scholars of the school confessed Christ. July 19, Bro. Davis spoke at the morning meeting. In the afternoon Bro. and Sister Davis visited our school at Harlaxton, where a hearty welcome was extended them. The gospel meeting in the evening was well attended, and two made the good confession.—W. F. Brooks.

South Australia.

BERRI.—July 5, Bro. Simon presided, and Bro. Beard gave a few encouraging words on "Prayer." At night the service was taken by Bro. Jarvis, senr. Good attendance to hear an address on "Sowing." On Tuesday, 7th, our first quarterly business meeting was held. The secretary and the evangelist gave very satisfactory reports on the work, and it was decided to start a building fund. A committee was appointed to arrange the starting of a Bible School.—Geo. W. Jarvis.

GLENELG.—Last night we put off our usual week-night meeting in order that the members might support our evangelist and his wife, who were lecturing in the Congregational church. Sir Chas. Goode presided, and spoke words of appreciation of Bro. Pittman's work as Hon. Sec. of the Royal Institution for the Blind. Bro. Pittman dealt with the commercial training of the blind, while Mrs. Pittman spoke of the work of blind girls, and Miss Ivy Rule demonstrated in a wonderful way her ability along certain lines. There was a good attendance, and Mr. Raynor, the Congregational preacher, expressed his appreciation of the addresses and demonstration.—Chas. Ferris, July 23.

STIRLING EAST & ALDGATE VALLEY.—Fine gathering at Stirling last night. At their regular meeting the Juniors made a small presentation to Sister G. Halliday, their superintendent. Sister Grace has entered actively into church work. Her efforts are greatly appreciated. Sorry to report that death has again entered the home of Bro. and Sister Nicholls, and snatched away their infant son. The opening of a new grave so soon reopened old wounds, but our brother and sister are able to say, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord."—T.E.

QUEENSTOWN.—Sunday, July 26, we had a good attendance of members around the Lord's table. We had with us Sister Baynes, who has been absent for some time; Sister Heshen, from York. Bro. Brooker presided. Bro. Philip Lewis, a converted Jew, addressed the members on his

conversion from former beliefs. We had a good school; 203 present. Evening, Bro. Brooker preached on the subject, "And ye would not," to a large audience. Wednesday, August 5, Bro. Philip Lewis will address the meeting.—H. Watkins, July 26.

POINT STURT.—Our Bible School visitor, Bro. Cosh, of Henley Beach, paid us a visit July 12, and gave an address to teachers and scholars; he also exhorted the church, and preached the gospel in the evening. C. E. Verco, of Strathalbyn, was also present and presided at the Lord's table. We enjoyed the visit, and appreciated the help given by these brethren.—A.W.P.

UNLEY.—This morning E. W. Pittman addressed the church; two were received by letter from Prospect. In the afternoon Mr. Blackwell, of the Flinders-st. Baptist Church, gave a paper before the Adult Bible Class on "The Relations of Life." This evening there was another large attendance, and Bro. Huntsman made special reference to the crisis in England. On Tuesday last the football club met to say farewell to the club's secretary, A. G. Hodder, who is leaving for Broken Hill; he was presented with a travelling rug. B. W. Manning spoke at the mid-week meeting on Wednesday.—P.S.M., July 26.

GROTE-ST.—Among the visitors present with us to-day were the Misses Barrett, from Moreland, Vic., and Bro. Sunderland, from Melbourne. Bro. Thomas gave good addresses both this morning and evening. Increased interest in Sunday School; another record attendance, 354 present.—T.M.G., July 26.

SEMAPHORE.—Since last report four have been baptised and added to the church. Splendid meetings to-day. Full house at night. 131 in Bible School. Last Wednesday week the Christian Endeavor paid a surprise visit to Bro. Thomas Earmaker, on his 70th birthday. A programme of songs and recitations was given, and a very pleasant time spent. The church decided at its half-yearly business meeting to increase its subsidy to the Home Mission Committee by 10/- per week. We have reorganised our Junior C.E. Society under the superintendency of Mrs. D. Walker. 25 in attendance the first Sunday. Every department of the work is in a healthy condition.—T.

NORWOOD.—We had splendid meetings to-day. J. H. M. Hawkes exhorted in the morning, and P. A. Dickson gave a vigorous gospel address to-night, his subject being "No Admission." We regret to report the death of our aged Sister Mrs. Turner, which occurred last week at the home of her daughter, Mrs. W. Brindal, who is also one of our much respected members. Mrs. Turner's remains were conveyed to Melbourne for interment. A. C. Rankine, who baptised the deceased at Norwood some 15 years ago, conducted the service at the grave. Mrs. Turner, who was 83 years of age, had been an invalid for about six years. Albert Turner, evangelist, of Auckland, N.Z., is her son.—S.P.W., July 26.

MAYLANDS.—The F.M. offering amounted to £13/17/- in three months' time the church will pass from under the control of the Home Mission Committee, and will thereafter, until entirely self-supporting, be in receipt of a subsidy from the central body. The quarterly tea and business meeting of the Bible School teachers and officers was held on July 16. Splendid reports were received of the progress of the various departments. Two socials, that of the choir and Berean Society, have been conducted with success. At the latter function H. J. Horsell and F. G. Filmer were the speakers. At the Brotherhood meeting on Thursday evening B. W. Huntsman gave a very practical address on "How to take our part in the morning service." Both morning and evening services yesterday were well attended. A. M. Ludbrook exhorted the church, and at night the writer spoke to a full house on "The Raising of the Widow's Son." Two members added by letter since last report.—H.R.T., July 27.

New South Wales

MEREWETHER.—Lord's day, Bro. Baxter exhorted. The writer preached at the evening service. Bro. Fretwell has been sick and unable

for duty, but we are thankful that he is with us again. We have started a kindergarten in connection with our Lord's day School. Sister Pennington is superintendent, and we are hoping for good results from it.—J. Fraser.

TAREE.—We have been having very good times here lately, getting a crowded chapel to the gospel service on Sunday nights, and good attendances at other meetings. The church here is growing in enthusiasm and in membership. After listening to a stirring address from Bro. Burns on Sunday night week, a young lady made the good confession, her sister following in her steps the next Lord's day. We have a big district to work here, and younger brethren are beginning to realise there is a work for them to do, and are falling into the firing line as well.—T. T. Macaulay, July 23.

INVERELL.—On Lord's day morning we extended to a sister who, on Thursday evening, had been buried with Christ, the right hand of fellowship. Morning service nicely attended. Evening subject, "The Abiding Words." Meeting at "The Wattles" held; good attendance and interest. Last night we considered "Praise as a means to grace."—H. Wilson Cust, July 24.

BROKEN HILL (Wolfram-st.).—Bro. Skewes presided this morning, and the writer gave an exhortation on the lesson of the day. We were pleased to welcome Bro. Spurr and his daughter, from Grote-st. Last evening Bro. L. Warren and Sister E. M. Loader were united in marriage. The chapel was tastefully decorated by Sisters A. Cole and H. E. Tuck, and Sister M. Ball played appropriate music.—E. J. Tuck, July 26.

CHATSWOOD.—Morning meeting not quite so large as usual, owing to sickness among the members. Good attendance at night, and a very happy meeting. Prospects very bright.—T. Bagley, July 27.

LILYVILLE.—July 26, meetings good. In the morning we had as visitors Bro. L. Jagers, Maylands, S.A., and Bro. G. Corbett, Mosman, who exhorted. At night we had with us Bro. Filmer, from Pentecost, who gave a fine address. The meeting was very well attended.—E.B.

SYDNEY.—Very fair meetings to-day. Bro. Saxby, from Enmore, exhorted at the morning service. Visitors present: Bro. McDonald, Conference President of the New Zealand Dominion; Sister McDonald, and Bro. S. McDonald, from N.Z.; Bro. and Sister McLeod, from Windsor, Vic.; Sister Saxby, Enmore. Bro. Harward at the evening service gave fine address on "Paradise Lost," and next Lord's day evening will continue on "Paradise Regained." Church annual business meeting to be held 30th inst.—J.C., July 26.

ENMORE.—Bro. Forbes, evangelist at Belmore, addressed the morning meeting, his remarks being based on several verses from Mark 1. Bro. Illingworth gave a fine address at the evening meeting from John 6: 37, his subject being "The Message of a Favorite Hymn." At our Enmore Men's Brotherhood, on July 26, Dr. W. E. Macklin gave a very interesting talk upon "Famine Conditions in China," and relief works generally. Solos were sung by Mrs. Mansfield, Miss Bains, and Mr. Tarran, and a very profitable afternoon was spent. Next Sunday afternoon we hold our Sunday School. Jubilee celebrations and musical items will be given by the children, who have been practising for a couple of months under the conductorship of Bro. Heaton. Bro. Walden will give an address to the children at 3 o'clock. On Monday night a social gathering will be held in which teachers, past and present, will participate.—E.L.

BELMORE.—Meetings yesterday were smaller than usual, but nowise lacking in power. A. E. Illingworth lifted our minds heavenwards and directed our thoughts towards our citizenship there. A. E. Forbes proclaimed the message at the evening meeting. During the day a member of the Bible Class made the good confession, and will be baptised at next meeting.—John Rodger, July 27.

NORTH SYDNEY.—The services on July 19 received good attendances. Bro. James, from Petersham, exhorted from Hebrews 2: 1. The evangelistic service was very encouraging. A. Webber preached on "The Leprosy of Naaman." A solo by Bro. Tingate was ably rendered. The

services on July 26 were also encouraging. Bro. Lang exhorted from Acts 11. The evangelistic service received a good number of strangers. We shall require donations to the building fund if this continues. Bro. A. Webber gave an enthusiastic address from Luke 8: 45, and the choir rendered some excellent music.—Fred. J. Reeson.

MARRICKVILLE.—Splendid gatherings at all meetings to-day. At the morning meeting Bro. Avaneil, of the Paddington church, exhorted. Fine meeting of the Bible School, the occasion being a visit by Bro. Frank Filmer, who delivered an interesting account of the work in the New Hebrides. At the gospel service Dr. Macklin preached to a large and interested gathering, giving a very edifying account of his medical work in China. One of the most interesting meetings ever held in the chapel was successfully carried out on Thursday evening last, the occasion being a farewell to three of our young brethren (Bro. Adams, Bro. Thomas, and Bro. and Sister Brogden), who leave on the 26th inst. for America, to enter college. Bro. Rush conducted the service, and Bro. Harward and G. T. Walden spoke. Bro. Harward delivered the dedicatory address. It was a most impressive service, and one which will be long remembered. At the social gathering afterwards, gifts from the church were given to those leaving, and happy response speeches terminated what has been said one of the most inspiring services ever held in the chapel.—T.C.W., July 26.

ERSKINEVILLE.—On Lord's day, July 26, the mayor and aldermen of the municipality of Erskineville were present in honor of Dr. Macklin's visit to Erskineville, as also were the brethren of the church at St. Peters. The specially arranged service was ably conducted under the presidency of Bro. Pond. Notable features of the meeting were the splendid address delivered by Dr. Macklin, and the singing of the choir. In the afternoon there was a record attendance of scholars in the Bible School, and we had the joy of enrolling six new scholars, and several new members in the Adult Class. After school there was a large rally meeting of the sisters, to plan for some important work for the near future. Good meeting at night, when Bro. Alan Price preached the gospel.—W. Budgen, July 26.

Victoria.

MIDDLE PARK.—Good meetings. 100 members present at morning service yesterday. Junior Endeavor Society's anniversary services on next Lord's day, and following Tuesday evening.—J.S.M., July 27.

BRIGHTON.—Good meetings to-day, especially this evening, when Bro. Moore delivered a powerful discourse to a large congregation. Splendid interest is being shown, and prospects are very bright. We hold a public welcome to Bro. Moore on August 4.—R.P.C., July 26.

MALVERN.—Increased attendances to-day. 47 met for the Lord's Supper, including 14 men. Our seating accommodation was taxed at night, when L. C. McCallum gave one of his best addresses, which seemed to interest the several strangers present. We are anxious for our new seats, which we need badly.—A.V.H., July 26.

NEWMARKET.—Good meetings on the past two Lord's days, and two decisions recorded—one each Sunday evening. Most departments of work in good order. Our men have decided on some special work for the church. The local W.C.T.U. held their anniversary in Finshury-st. chapel on 23rd inst. Their report showed evidence of good work accomplished.—J.M., July 28.

MELBOURNE (Swanston-st.).—Our meetings continue to be well attended. We had a splendid day Sunday. Fine attendance at morning service, and the first of a short series of addresses on Revelation by Bro. Franklyn, which promise to be very interesting. Full meeting at night, to hear another able address on "The Cross, its Message for To-day." An interesting addition to our work is the formation of a creche by the ladies of the Virginia Club, under the superintendency of Miss Lena Kemp. Mothers with babies and young chil-

Continued on page 512.

Sisters' Department.

WEST AUSTRALIA.

"For Christ, for the church, for the whole wide world."

The monthly executive meeting was held in the Lake-st. chapel on July 7. Mrs. Blakemore, president, occupied the chair. Mrs. Burchill presided over the devotional. The lesson was 1 Thess. 15, read by Mrs. Robinson, junr., after which several sisters engaged in prayer. Reference was made to Bro. Beck, who has been called upon to part with his dear wife. The Executive extends sympathy and prayers. We were pleased to welcome Mrs. Garland, of Kalgoorlie. A letter was read from Miss Klose, our secretary, who is away on holidays.

Home Missions.—Mrs. H. J. Banks, supt., reports good work by the collectors, who are to be congratulated on the amounts received during last quarter: Perth, £2/9/10; Subiaco, £4; Fremantle, 18/7; Claremont, 7/-; North Perth, £1/0/8; Colliie, 15/-; Bunbury, 8/-; Maylands, 8/7; West Guildford, 13/-; Kalgoorlie, £1/1/9; Mrs. Ferguson, £1. A letter from Bro. Marsden, Kalgoorlie, was also read by Mrs. Banks.

Foreign Missions.—During the last quarter collectors have done their work well. Perth, £2/3 1/4; Subiaco, £1/14/8; Maylands, 5/6; Claremont, 11/9; West Guildford, 6/7; Fremantle, 2/10 1/2; East Pingelly, 5/6; Bunbury, 8/-; Kalgoorlie, 17/5.—S. Nelson, Supt.

Native Helper.—Mrs. J. L. Campbell reports amounts collected for this fund as follows:—Brookton, £1/7/6; Maylands, 2/3; Bunbury, 10/-.

Prayer Meeting.—Mrs. Robinson, senr., Supt., reports:—Our year's work opened with a thanksgiving service held in Lake-st. chapel. Mrs. Pallot led in prayer. The Scripture lesson was read by Mrs. Warren. Mrs. Cecil contributed a paper on "Thanksgiving." The Committee paid a visit to Maylands. The sisters there gathered in very encouraging numbers. The Committee, too, was well represented. Mrs. Blakemore, president, took charge of the meeting. Mrs. Burchill read a paper on "Observations on Public and Private Prayer." A pleasing feature was the hearty welcome and hospitality of the Maylands sisters to the visitors. A devotional service was arranged in connection with the Dorcas rally on June 25, in Lake-st. chapel. Mrs. Fox, Angelo, secretary of the Aborigines Mission, and Mrs. Saunders, representative of that institution, conducted the service, and a profitable time was spent.

Hospital.—During the quarter 8 visits were made to the Victoria Consumptive Hospital; 50 magazines and tracts were distributed, and many home comforts. Perth Public Hospital, visitor, Mrs. Riches: 3 visits paid; 13 *Christian Herald*s, 1 doz. tracts, 3 magazines. Children's Hospital, visitors, Mrs. Little and Mrs. Richardson: 6 visits; 273 books and cards, home comforts. I wish to thank the sisters' Executive for their donation of £1 to assist us in our work.—M. Morris, Supt.

Dorcas.—On June 25, a sewing rally was held in the Lake-st. chapel, under the direction of the General Dorcas. It was held in aid of the children's branch of the Perth Public Hospital. Seven dozen yards of flannelette and 8/6 in money were donated by the Dorcas Societies and interested friends, which made into 42 garments and paid expenses, with a shilling balance. About 35 sisters participated, and ten machines were kept busy all the afternoon. Miss Wright and Miss McGregor kindly served lunch and afternoon tea.—M. McGregor, Supt.

Isolated Sisters.—At Conference we decided to add to the isolated list all unmarried sisters not meeting with churches, the number being 25. Two single sisters were appointed to correspond with them. Eighteen letters have been written; three replies received. We hope those who receive letters from the Committee will be helped and encouraged.—P. A. Payne, Supt.

Last month a welcome social was tendered to Mrs. A. W. Connor and Mrs. Burchill, who has returned from her holiday to the Eastern States. Mrs. Blakemore, president, welcomed our sisters on behalf of the Executive, to which both re-

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sponded very heartily, Mrs. Burchill bringing greetings from the N.S.W. Executive sisters. Our best thanks are due to the Misses Little and Wright for their musical items, and Miss Cook for accompanying same. A pleasant social hour was then spent, about 50 sisters being present.—A.C.E.

Obituary.

WILLIAMS.—It is with very deep sorrow the church here reports the death of our beloved Bro. George Williams. It was ten years ago that our late brother saw the light, and obeyed from the heart the form of doctrine delivered to him. Although not a scholar at conversion, he set himself the task of learning to read the Bible, and so firm was his faith that he could give you the words and also the where to find it. His attendance at the house of the Lord was a fine example to all—for six years he walked in all weathers a distance of six miles to remember his Lord. For about twelve months he was ailing, and during the last three weeks of his earthly career he lay in the hospital, gradually sinking until, at eighteen minutes past eight on the night of July 8, whilst unconscious he slept away, to rest "till morn shall break and shadows flee." We laid him away on the following day, Bro. Waters officiating at the graveside. We extend our sympathy to his sorrowing relatives.

"Calm is thy slumber as an infant's sleep;
But thou shalt wake no more to toil and weep;
Thine is a perfect rest, secure, and deep—
Good-night."

—H. Wilson Cust. Inverell, N.S.W.

DAVIS.—On July 13, our aged Bro. Davis passed to his eternal reward. With his wife he came to this district nearly three years ago, suffering indifferent health. The change did not bring about the desired result, and he gradually grew worse until the end came. Bro. Davis was in membership with the brethren in Toowoomba, Q., and is the father of Sister Quire, of that church, who has recently been called upon to part

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with her husband. He has faithfully served the Master for 22 years. It has been the writer's privilege to attend him during his illness, and the pleasure shown by him in waiting on the Master has been an inspiration. We laid him to rest in the Sheep Hills Cemetery in the presence of a number of sympathising friends. Our hearts go out in sympathy to the wife and children who remain, but we lose sight of the bitterness of parting in the grand hope of the reunion in the everlasting home.—W.G.C., Brim, Vic.

MOFFAT.—Intense sympathy is felt by the church here for Bro. and Sister Moffat, in the sad bereavement of their little Lindsay, through meningitis. On Monday, July 13, the Saviour took him home to be with him; gathered like the choice flower for the fairer cluster, to shed its fragrance in better realms, and to be in the presence of the King. Even though we know this, it is hard to part with those we love so fondly, but again we think,

"Tis better to have loved and lost
Than never to have loved at all."

Especially do we realise this when we reflect on the happiness little Lindsay brought. He was of a very lovable disposition, and truly, to know him was to love him. To the sorrowing parents we extend our sincerest sympathy in the hour of deep grief.—S. H. Mudge, Swan Hill, Vic.

CARR.—On July 8th, our aged and beloved Sister Carr died in the Lord. Although she had been in feeble health for some time, her end came somewhat suddenly and unexpectedly. On the Lord's day she was present and seemed in her usual health, several remarking how bright and cheerful she appeared. On the Tuesday night, however, she took a bad turn, and for a time was in great pain; again at daylight another attack came on, and although every effort was made to help and relieve her, she passed quietly away. On the Thursday afternoon a short service was held in the home, when veteran Bro. Robt. Laing and Bren. Wilcox, Scott and King officiated; again at the graveside the service was conducted by Bro. James Laing, when quite a large gathering of brethren and friends paid their last respects as her body was laid away to rest. Sister Carr was 83 years of age, and was immersed in 1862, at Shelby Beach, in the Auckland Harbor, by M. W. Green. She was one of the few remaining pioneers of the old Cook-st. and now Ponsonby-road church, and throughout her long experience she was ever faithful to her Saviour, being an active and able worker in many branches of church work, her bright-hearted and loving, gentle disposition making her a true mother in Israel. Many who have grown up in the church here from infancy can remember her loving smile and have reason to call her name blessed. Until recently our sister enjoyed wonderful health, when bodily weakness prevented her getting about to any great extent. However, her sons and grandsons arranged matters, and taking it in turns, they made it a labor of love to wheel her to the worship meetings, and so made it possible for her to attend and enjoy the communion and fellowship with her Saviour and her brethren right up to the very last. Our departed sister leaves an aged partner, our able and esteemed Bro. Edwin Carr, well known throughout Australasia; 3 sons, 2 daughters, 33 grandchildren and 13 great-grandchildren, to mourn their loss. Our loving sympathy goes out to them in their bereavement, and in their hour of sorrow. We commend them to the care and keeping of a loving God and Saviour.—E. Vickery, Auckland, N.Z.

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From the Field—Continued.

dren can now come to our morning meeting and enjoy the services, the children being cared for by the ladies, who take charge in turn. This work has been going on for the past month, and is highly appreciated by those who are using it.

CARLTON (Lygon-st.).—Large meeting at the breaking of bread which included Bro. Goulter, of Colac; Bro. Davey, senior, and daughter, also Bro. and Sister Percy Davey. The latter gave a fine exhortation upon "Our Father." At night S. G. Griffith delivered a powerful and earnest discourse, taking for his theme "The Carpenter of Nazareth." A married lady, the wife of one of our members, confessed her faith in her Saviour. Inspiring singing by the choir and congregation. The meeting was shorter than usual, to allow Bro. Griffith to conduct the mission in the Lyric Theatre at Fitzroy, which is being carried on with success.—J. McC.

NORTH MELBOURNE.—Last Wednesday night we were favored with a visit from our esteemed missionary, Bro. Filmer. He gave a very interesting account of his work in the islands. We have been called upon to part with one of our aged members in the person of Mrs. Murphy, who died on July 7, having completed her eightieth year. She has been a member here for about 35 years, being baptised, we understand, by Bro. Colbourne. She has been a devoted, consistent member. An in memoriam service was held on the 19th inst., when the writer preached on "Immortality." The services yesterday were about the usual. Fine address by Bro. Bennett, of Williamstown, in the morning. In the evening the writer addressed a good congregation. The Dorcas Class are having a sale of work in the Masonic Hall, Curzon-st., on Friday and Saturday, Oct. 2 and 3. Alderman Crichton will officially open the sale at 3 o'clock.—A. Hutson, July 27.

KYNETON.—Good meeting at Drummond this morning. The "All at It" Bible Class held its largest gathering this afternoon. Tuesday night prayer meetings held in various members' homes are most helpful. We partly organised the Young People's Society on Thursday evening last. A splendid meeting to-night; nearly all young people, and undivided attention. We beg to acknowledge a cheque for £2/2/- from Bro. Campbell Edwards, towards our building fund, for which we heartily thank him.—J. E. Shipway.

NORTH RICHMOND.—Recently we had the pleasure of a visit from Bro. Filmer, who addressed a meeting on mission work in the New Hebrides. Our regular meetings are well attended, more especially the morning services. During the past six weeks 12 have made the confession and have been received into membership. This speaks well of the splendid work which is being done by Bro. Procter, and we are hoping that through his faithful ministry greater victories may be achieved in the near future.—H.E.A., July 27.

HAWTHORN.—We had good meetings yesterday. Pastor W. Eddy, Secretary of the Leper Mission, gave a good address at the morning service. There was an increased attendance at the Bible School. Pastor Eddy will give a lantern lecture on Wednesday night in the chapel on the work of the Leper Mission. An offering will be taken up on behalf of the work.—A. C. Rankine.

BRUNSWICK.—M. Wood Green, L. A. Williams, and Geo. Moore have ably exhorted us. Bro. Green still preaches. Sister Mrs. Perriman, from Mile End, S.A., worshipped with us last Lord's day. To-day Wm. D. More, from Footscray, delivered an uplifting address. M. Wood Green being indisposed, his son took the gospel service. Bro. Reeve, of the Bible College, assists us in the school and gospel and other meetings.—W.T., July 26.

PRAHRAN.—The three Lord's days since last report have been of special interest. The attendance at the Lord's Supper has increased each Sunday, and the problem of finding seating accommodation at our gospel meeting will very soon have to be faced. On July 19 a young man made the good confession, at the close of Bro. Gordon's address; he was immersed on the following Wednesday night. Bro. Gordon's addresses were much

appreciated, and both Sister Gordon and he are winning their way into the hearts of the people. The individual cup, among other improvements, has been substituted for the old system, two of our officers generously making a donation of the cups and trays.—A.E.M., July 27.

WILLIAMSTOWN.—Since last report we have held our annual business meeting and election of officers, which resulted as follows: Deacons, deaconesses and treasurer unopposed. On a ballot being taken for secretary, Bro. Goldsworthy was re-elected. Supt. S.S. unopposed. With reference to the "Go-to-church" Sunday movement, the chapel was almost full, being an increase on the ordinary meetings. Other religious gatherings were similar.—E.M.H.

LILLIMUR.—After a good gospel address last night by Bro. Benn on "Suffering Shame for Christ," two daughters of our esteemed Bro. and Sister Arthur Merrett came forward and confessed Jesus.—B.J.L., July 27.

STAWELL.—On Wednesday last we welcomed in formal way Bro. Robbins to the work at Stawell. Bro. Hagger presided at the meeting, and addresses of welcome were presented on behalf of the church and its auxiliaries. Yesterday our brother commenced his labors, and at the gospel meeting about 150 were present.—A.P.A.B., July 27.

BALLARAT.—The address on July 19 by H. P. Leng on "Christian Baptism" was greatly appreciated by a large audience. After the service tracts and tickets bearing on the subject were distributed. Last Lord's day evening our brother spoke on "Excuses," and at the close one young man and a girl made the good confession. All our meetings are very well attended. Bible School and C.E. increasing weekly.—A.E.P., July 27.

MORELAND.—Good attendances at every meeting. Bro. M. Wood Green exhorted on Sunday morning last, Bro. Pittman to-day. Miss Curtis has been received in by transfer from Brunswick. J. J. Anderson, 26 White-st., Coburg, has been appointed secretary, caused by retirement of Bro. Holloway. The Sunday School has been transferred to the lecture hall, and the Bible Class to the church.—C.R., July 26.

GEELONG.—On Saturday, July 18, a party of 14 young men visited Geelong from North Richmond, and were entertained by the Young People's Club in the evening at a social. Messrs. Chas. Brodie and Bert Carroll thanked the Geelong young people for their kindness, and a return visit is being arranged. The next day W. A. Kemp was with us, and delivered very acceptable addresses. On Sunday last Thos. Hagger was with us, and his efforts were enjoyed by all. This week Gilbert Chandler arrives to take charge of the work. A public welcome has been arranged for Thursday evening, when His Worship the Mayor of the city (Ald. E. G. Gurr) and several ministers of the city, will be present to extend a welcome to Bro. Chandler. A banquet has been arranged by the Young Men's Club to welcome Bro. Chandler and celebrate the second anniversary of the club, and too men have been invited. The other auxiliaries are also arranging special welcome to Bro. Chandler and his family.—E.B.

HORSHAM.—Last Tuesday night a very enthusiastic welcome was accorded Bro. and Sister Combridge and family. We were delighted to have Bro. Hagger and Bro. Burdeu with us. Bro. Hagger acted as chairman. Bren. Miller and Spicer spoke words of welcome on behalf of the church and Bible School, and Bro. Burdeu spoke on behalf of the Stawell church. For the past eleven weeks Bro. Burdeu has journeyed to Horsham at much personal sacrifice to help us. On behalf of the church Bro. Hagger presented him with a handsome travelling rug, and Bro. Burdeu suitably responded. Short addresses were delivered by Bren. Hagger, Combridge and Burdeu, and the musical portion was supplied by Bro. Hosking, of Stawell, Sisters B. Millar and Spicer, Bren. Millar and Spicer, of Horsham.—C.H.S., July 26.

FITZROY.—The mission continues to attract strangers each night. Our third week closed to-night with a big meeting in the Lyric Theatre, when eight more confessed Jesus. Record meet-

ing around the Lord's table this morning. In all 140 were present, Bro. Sidwell speaking. Our brother conducted a stirring meeting in the Bible School this afternoon, when twelve of the scholars confessed Jesus. So far there have been 38 decisions for Christ since the mission began. Bro. Griffith is very earnestly appealing to men for decision. During the past week we have been cheered by the presence of Bren. Enniss, J. E. Allan, Robbins, Wm. Cartwright, G. Gordon and A. G. Day, and have also appreciated the assistance of Lygon-st. and North Fitzroy C.E. Societies, Lygon-st. Century Bible Class and Footscray Baptist choir. We have also appreciated the action of our Baptist friends in Fitzroy in closing their own mid-week service and coming in a body to our meeting on Monday night. Our visitors to-day included Mrs. Porter, from Zeehan, Tasmania, Mr. Wizen, Kaniva, and Mr. and Mrs. Drake, Brighton.—W.B., July 26.

CASTLEMAINE.—We held our farewell social to Bro. and Sister Marrows, on July 22. It was also a time for welcoming Bro. and Sister Clipstone. Visitors present from Drummond, Tara-dale, Kyneton and Harcourt churches, and a very enjoyable evening was spent. Words of farewell and welcome were given by Bren. Shipway, Clipstone, Marrows, and Mr. Rolands, Congregational, and Mr. Frederick, Methodist ministers. Bro. and Sister Marrows were presented with small tokens of esteem from the church and Junior Endeavor. Our Lord's day services, being Bro. Marrows' last with us, were helpful and encouraging. In the afternoon the kinders gave a demonstration to parents and scholars. Our evening service was the best for a long while.—D.S., July 27.

CARNEGIE.—Good meetings on Sunday, 26th. The bad weather has been interfering with attendances lately. Our thanks are due to those who so ably assisted us while our preacher was in Sydney. Next Sunday will be Club Day with us, the young men of our Octagon Club being in evidence at all services. We expect the State Evangelistic Company to conduct a mission for us shortly, and are working and praying for a successful time.

BERWICK.—On July 26 Bro. Thomas, from Dandenong, gave a splendid address. While Bro. Ingham was away on holiday Bro. Coventry took the gospel services. Bro. Ingham has started a class at the State School, and it is well attended. We purpose building a Lord's day School in the near future. £30 promised. F.M., £20; more to come. We thank all for their assistance.—J. Richardson, July 26.

COMING EVENTS.

AUGUST 2, 3 and 5.—Anniversary of Church and School, Cliff-st., South Yarra. Lord's day, 3 p.m., Bro. Wilson, Cheltenham; evening, A. R. Main, M.A. Monday, 3rd, public demonstration, 7.45 p.m. Free. Address by Gifford Gordon. Varied programme. Wednesday, 5th, bioscope concert. Admission, 6d. Scholars free.

AUGUST 4.—Next Tuesday. Big Bright Brighton meeting to welcome Geo. Moore to the community. Bro. Moore is now evangelist at Brighton; come and welcome him home to his native land. Book to Middle Brighton on Tuesday next; big crowd coming—don't be late. Prominent speakers—excellent programme.

AUGUST 11.—Erskineville. On Tuesday, Aug. 11, a grand concert will be held in aid of Bible School picnic funds. Selected programme. Sydney's leading artists. Tickets, 1/-; Come and help us.—W.B.

AUGUST 11 (Tuesday).—Grand Public Lecture by Dr. W. E. Macklin, from Nanking, China, in Tait's Auditorium, Collins-st., Melbourne. Subject, "Revolution in China." Chairman, Alex. McCallum, President, Council of Churches. Doors open 7.30. Admission by ticket—1/-; reserved seats, 1/6.

WANTED.

A young man, 9½ years' general experience, seeks engagement, either grocery, drapery, or general store. Good references. Please write, "Member," 28 Cummins-st., Mile End, S.A.

Here and There

Dr. and Mrs. Macklin will (D.V.) arrive in Melbourne on Thursday, July 30. A civic reception will be tendered Dr. Macklin by the Lord Mayor of Melbourne in the afternoon at 4 o'clock.

At the annual meeting of the Council of Churches of West Australia, W. H. Blakemore was appointed president, and Albany Bell convener of Mission and Religious Work Committee.

R. Harkness, who has been on a trip to England with great benefit to his health, returns to Australia by way of America with Mrs. Harkness. They expect to arrive in Sydney early in September.

The S.A. Sisters' Conference will be held at Grote-st., Adelaide, on September 11. Will sisters desirous of attending please send their names to the secretary, (Miss) A. E. Manning, North Parade, Torrensville.

Arrangements are completed for the great public welcome to Dr. and Mrs. Macklin on Thursday evening, July 30, in Lygon-st. chapel. It is expected that an overflow meeting will be held in the Methodist church close to Lygon-st.

Will Victorian sisters please remember the drawing-room meeting to be held in the hall, Swanston-st., on Friday, August 7, at 3 p.m., to welcome Mrs. Macklin? All sisters cordially welcome. Afternoon tea will be served in the usual way.

Dr. Macklin's subject for his lecture in the Auditorium on August 11 is a striking one, viz.: "Revolution in China." Parents would do well to let their children hear this lecture. They will get some information that will be helpful. Better far spend a shilling in this way than in many of the picture shows.

The N.S.W. Home Missionary Committee is shouldering a heavy burden. The work is prospering, but there is an overdraft, upon which interest has to be paid. All the brethren should share in the grand cause, by taking a share of the financial burden. Dividends are being paid—not in gold that perisheth, but in precious souls being saved.

Bro. Gale has just concluded a three weeks' tour in the Riverina. A short mission was conducted at Winchendon Vale—two baptisms, others at the point of decision. Junece-Marrar circuit is in a happy condition. The church at Junece is considering the erection of a chapel. Bro. Woolnough is held in high esteem. Bro. A. Brown is doing well at Wagga—a town of about 11,000 people. A fine body of young men worship there. Wagga is about to erect a fine brick chapel. These fields are bright with promise—every penny spent there is golden with promise.

Several alterations are pending in the S.A. churches. We hear that P. A. Dickson has decided not to renew his engagement at Norwood after his present term expires in October. D. A. Ewers, after six and a half years at Mile End, also retires at end of present engagement in Sept. H. D. Smith retires from Hindmarsh next month. G. P. Cuttriss goes from Moonta to Hindmarsh. I. A. Paternoster gives up his work in Prospect in October. Arrangements are being made for a preacher at Moonta, but we have not heard who will fill the platforms at Mile End, Norwood and Prospect. There are also possibilities of changes in other churches.

South Australians, Attention! Conference books close on August 15. 1. Let all who have made promises to the H.M. Fund pay up before then, if it is not actually impossible. 2. Let all churches assisted pay up their subsidies without fail in full, unless they are positively insolvent. 3. Let any who want to help at this important time, please do so promptly. We have to meet Conference with a very serious deficit. Will not all kindly help us to reduce it to more reasonable proportions before August 15? 4. Will church secretaries, with-

out a solitary exception, please, please, PLEASE send in their statistical returns at once? Also as early as possible the names of delegates to Conference and of those desiring railway concession tickets or accommodation. Write to D. A. Ewers, Mile End. Now, don't forget.

E. W. Pittman, of Glenelg, S.A., comes to Victoria for a few weeks' holiday on August 7.

The address of W. C. Brooker, evangelist of the Queenstown church, is now Alberton, South Australia.

W. L. Ewers, after rustication for three or four weeks with relatives in Hopetoun, Victoria, and Kingston, S.A., returns to Balaklava this week.

The photos. published in this issue of Dr. Macklin and group, same size, can be had at 2/- each, and cabinet size, 1/- each. Austral Publishing Co.

Federal Conference in Adelaide, S.A., on Sept. 16 and 17. Great preparations are being made. Large delegations are expected from the different States.

Dr. Macklin will visit a number of the churches in and around Melbourne. Will all those who have been informed of this fact endeavor to secure the largest audiences possible.

Enmore Bible School Jubilee celebrations, Sunday, August 2. Special meetings all day. Monday, 3rd, all past and present teachers and officers are invited to tea at 6.30 p.m.

Arrangements are being made by the President of the University Christian Union for Dr. Macklin to address the Union at the Melbourne University on Tuesday, August 4, at 1.25 p.m.

Ethelbert Davis writes that he has received a splendid welcome at Toowoomba, Qld., and that he thinks a great work will be done there. His address is Eleanor-st., Toowoomba.

Tickets for the great lecture by Dr. Macklin to be given at Tait's Auditorium, Collins-st., on Tuesday, August 11, are selling rapidly. Please secure tickets early from your church secretary.

Perhaps it is not generally known that four reigning European monarchs are total abstainers—Alfonso, of Spain; Victor Emanuel, of Italy; Ferdinand, of Belgium; and Gustav, of Sweden. And, of course, in America, Mr. Bryan, the Secretary for Foreign Affairs, is not only an abstainer, but he has banished alcohol from his table, even when he entertains the representatives of other nations.

Inventions for the Blind.—Everybody feels a natural sympathy for the blind, and anything that will mitigate their sad lot is sure of a hearty welcome. Till now it has been left largely to philanthropy to relieve the monotony of their lives; now science seeks to join in the good work. "Seeing by ear" would seem to be a paradoxical phrase; but if the newly-invented optophone fulfils the promise that is made for it, blind people will, by its means, be able to translate sound into sight, and so "the reading of ordinary books and newspapers by means of the ear" will be an accomplished fact. Akin to this is a new development of the Marconi wireless apparatus which affords a hope that, inasmuch as its operation depends more upon the sense of hearing than of sight, blind persons may be able to qualify themselves to become successful operators. Thus the world moves on!

The American Christian Standard of June 27 reports the second disappearance of Louis R. Patmont, an account of whose career appears on our front page. The facts are given as follows:—"He was to go with Claude F. Witty to St. Louis on the night of Monday, June 15. There was to be a business meeting at the Plum-st. church. To save a few minutes' time it was planned that he and Bro. Witty should go to church separately, and, after the business meeting, to the station. At 7.40, with his wife and two children, he walked to the nearest street-car stop; there he saw two men who had been following him suspiciously for two or three days. They returned to the house, where Mrs. Patmont and the children remained while he went in another direction for a different car, thinking thus to avoid those thought to be shadowing him. This is the last that has been seen or is known of Bro. Patmont. It is futile now to say

he ought not to have been left alone for a moment, and those who know him and the fearlessness that characterised his whole life will not wonder that he dared take the risk. Bro. Patmont is again in the hands of the conscienceless enemies of righteousness, having been snatched from the very bosom of his family in the residence district of a well-policed American city." For further particulars of this unfortunate affair we shall in all probability have to await the arrival of the next American mail.

ACKNOWLEDGMENTS.

N.S.W. HOME MISSION FUND.

From Churches towards Preachers: St. Peters, to July 5, £4; Wagga, to May 4, £2/10/6; Chatswood, to July 5, £6.

From Churches, per Collectors: Sydney, £8 15/9; Junece, 15/4; St. Peters, £2/1/3; Marrickville, £1/2/6.

Individual Contributions: Anonymous, £10; Sister Mrs. Butler, Westholme, Moree, £10; J. F. Ashwood, Sydney, £30; Enmore Brother, £104. Other Receipts: B.S. Dept. re Conf Report, £1 14/8.

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MARRIAGE.

GARTSIDE—McALPINE (Silver Wedding).—On July 31, 1889, at Harcourt, by William James Joiner, evangelist, Church of Christ, Abram Edward, youngest son of the late Mr. and Mrs. James Gartside, Coolalta, Harcourt, to Mary Jane, eldest daughter of the late Walter McAlpine, of Taradale. Present address, Bancroft, Harcourt.

IN MEMORIAM.

PRIOR.—In loving memory of Frederick Carlton Garfield Prior, who passed away on July 30, 1911, aged 24 years and 9 months; also William Amos Prior, who passed away on June 16, 1896, aged 17 years, 3 months, the dearly loved sons of James and Ida Prior, of Midland Junction, W.A. Sadly missed.

—Inserted by their loving parents, brother and sister-in-law.

CROUCH.—In sacred memory of my dear father and our grandfather, Henry William Crouch, who died (by accident) at Doncaster on July 31, 1913, aged 89 years.

The shock was great, the blow severe,
To part from one we loved so dear;
Only those who have lost are able to tell
The pain of heart at not saying farewell.
—Inserted by his loving son, H. Crouch and family.

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Daily Readings.

Prayer in secret. Matt. 6: 5, 6; Mark 1: 32-39.
Meditation on the Word. Psalm 119: 97-104.
Seasons of withdrawal. Mark 6: 30-32; Gal. 1: 11-17.

The small rain and gentle dew. Deut. 32: 1-14.
Quiet power of holy examples. 1 Sam. 3: 19-21;
2 Tim. 3: 10-12.

Ministry of the Spirit. John 14: 16-26.

Topic.—Silent Building. 1 Kings 6: 1-9.

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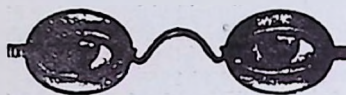
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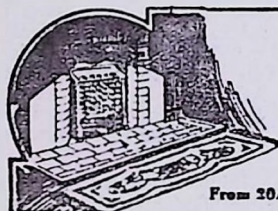
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