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Superficial familiarity always fails to bring that which is the very essence of religion: adoring gratitude and loving dependence.



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## THE PERIL OF A TOO FAMILIAR RELIGION.

It is not possible to be too well acquainted with him who is our Heavenly Father; but it is possible to be misled by imperfect or faulty knowledge into an attitude toward him which is neither becoming nor profitable. This is a phase of religion not often touched upon, and as presented by the *Sunday School Times*, is worthy of our consideration. Real penetration into Jehovah's being and ours would only deepen our awe and veneration; but fancied or partial approach may breed a familiarity which lacks the roots of real reverence.

Not every age could be accused of this. In our age, however, familiarity with God is a prevalent danger and sin. We fall into it from several angles. Theological over-familiarity is one. We have handled, shifted, shunted, rearranged the great truths of God's nature and dealings till they have become our tools and counters. We are not only "very sure of God," but we are liable to be very sure that we have him mapped out exactly, and all the methods, modes, and plans of his work with men are charted to our satisfaction. It must amaze and horrify the angels to see us thus lightly, even in thought, tossing these giant masses of spiritual dynamite, pressing buttons which move titanic forces, and rushing confidently into the depths where lie the profoundest, most sacred, holiest mysteries of being. Assuredly it does not increase our reverence.

More common still is the over-familiarity of science and philosophy. Getting a little way beneath the surface and discovering somewhat of the delicate and intricate machinery there, we feel that we have pretty much found it all, or at least that as we go deeper we shall merely find what we have already found—more cogs and wheels. We have the secret; the mystery has disappeared; and with the mystery, the awe. Illogical, of course; the more intricate the network and the nearer we get to the moving springs, the more our wonder should grow, as we press with bated breath and reverent

foot along the steps of God, and "think his thoughts after him." But materialistic conceptions dog even believing science, and detail veils from us the large and comprehensive view.

In our philosophy and theology alike the splendid true doctrine of the immanence of God brings its own dangers. From seeing God in everything, we often step to see him as everything. He becomes practically the "nature of things," the "Cosmic Process." That eliminates awe. Reverence is possible only from a person to a person. We may speak of feeling awe before some majestic natural phenomenon,—Niagara, the earthquake, or even the mightier spectacle of the law, order, beauty, power, beneath the skin of things; but we are either using inherited terms, or suffusing what we see with our imagination. Niagara is no more "awe-ful" than a single falling drop of water; it is ten million drops, that is all. There is nothing "awe-ful" about mere power, or about mere ingenuity, contrivance, however comprehensive, however subtle. We recognize; we admire; we do not worship. It is only when we feel that we are in the presence of personality that we experience real awe. And not even merely powerful personality means awe; it may mean only terror, or the prudent getting into relations with this force which may so affect us. The only true majesty is holiness. The only real awe is the tribute that lesser or partial holiness pays to holiness complete, supreme. Our modern philosophical conceptions, too many of them, are losing for us the sense of morally majestic personality in God. He is great; he is all-wise; he is in all things; but we see (we think) so fully the roots of all things, we identify all things so much with him, that his aloofness, his distance, his awful separateness from sinners, has disappeared. There are no fearful depths, no sacred heights, any more. Very much needed now is a reaffirmation of the true doctrine of God's transcendence.

But much, let us hope most, of our over-

familiarity with God is affectional, approaching God from the warm and tender side of a throbbing religious experience. The soul has found God, perhaps after lingering long under the shadows of Sinai. It has blessedly reacted from alienation or distance or terror into oneness and peace. It has felt the Father's arms, the Elder Brother's hand. It has got home, and it feels at home. You hear this note in our prayers, our hymns, our testimonies. It has much to say to and about "Dear God," "Dear Jesus." Some one has even called it "the amatory" in religion. It borrows the terms of familiar, friendly, or even closer intercourse; it adapts for its worship secular love-tunes; it may become, now and again, an almost revolting sentimentality.

What shall we say to this? Shall we still the warm throb of a tender heart as it answers back to the infinite tenderness of God? Shall we put a barrier between that filial soul and the Father it has found, or check the prattle of the child in its Father's house? Shall we chill that new-kindled love?

Not still, nor wall out, nor check, nor chill,—but deepen and supplement. That stage of the religious life has its own beauty, but it is infantile. It is genuine, but shallow. It is a little child with its mother, on terms of entire familiarity, knowing the mother as the source of love, warmth, shelter, all-supply, using her just about as he will, having neither dread nor fear. Nor has he comprehension. The depths, the mysteries, the sacredness of mother-love, the heights of moral quality, are all unperceived. As he grows, if he grows, these things begin to appear. As he gains them, gets to see her as she is, the childish freedom disappears; he would not dream of saying and doing what once he did: more and more his attitude is that of wondering and profound respect as he comes to appreciate what a mother really is. His love is not less, but wiser; it has changed its language, but its life is almost infinitely deeper; it has lost some surface warmth, but it is anthracite where it used to be cottonwood.



We see this in all the maturest Christian souls. The notes we catch in their voices still include, more positively include, entire faith, trust, confidence, sense of oneness, but also there is always that deep undertone of the majesty and greatness and holiness of God and their own unworthiness. We can not imagine Isaiah, or Ezekiel, or John, or Paul, rushing into the Holy of Holies with sandalled feet. There is always adoring wonder, utter humility. The intensely loving, with a love that shakes them to the depths, the intensely near, "nearer than hands and feet," is in all they say; but not one atom of the merely amatory.

Nothing else than this deep awe is fitting from "the holiest saint that ever lived" before his Redeemer and his God; and the holier he is the more, like Jonathan Edwards, and every other ripe saint of God, will he recognise and acknowledge the awful difference between himself and his Saviour. No deep, rich, mature character was ever made without it. Without it no one ever understood the deeper mysteries of the divine character and dealing. The profoundest things of God are unbeheld except under the deep and searching light of awe.

Superficial familiarity always fails to bring that which is the very essence of religion: adoring gratitude and loving dependence. Not till we see the majesty of the divine holiness do we measure the marvel of the divine love. Only in the light of that holiness and our sin do we behold the greatness of the mercy and pity that has redeemed us, and turn with responsive love to the infinite Lover. "Behold what manner of love, that we should be called children of God." It is well for the rescued to get a glimpse, and never forget it, of the

"Blood-drops all the way  
That mark out the mountain's track,"  
and

"Were shed for one who had gone astray  
Ere the shepherd could bring him back,"  
that he may partly appraise the abyss he has escaped, and the love that rescued him. "To whom little is forgiven, the same loveth little."

We wonder that some people show such small results of spiritual culture. Bred in the midst of the highest ideals and atmosphere, on the most familiar terms, children of the house, they are so clearly not children of the house at all. How can they be so different? They never got beneath the surface of the life, into tune with the deep interior earnestness, the basal forces there. This too familiar religion gets almost as little good from its association with God. Can one whose heart does not bow down oppressed in the presence of the insistent righteousness, purity, love of God, whose lips do not grow dumb with reverence,—can he ever grasp the profound and imperative demand of the divine nature for the highest and purest in his children? He has seen a kindly Friend, an indulgent Father; he has never seen the Soul of the Universe, incandescent with hate-of-wrong and love-of-good, a "consuming fire." Can one who does not see and feel with awe-struck breathlessness

how holy, how sacred, God is, ever turn from the wrong with anything like adequate revulsion, to the right with anything like adequate yearning?

A religion without awe is, in the highest sense of those terms, a religion without perception, without depth, without height, without intensity, without sacredness, without vitality. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

## Editorial Notes

### £20,000 for Aged Preachers.

The claims of old and incapacitated preachers are becoming better appreciated. We notice that in a report of a bequest of £50,000 which has been made to the China Inland Mission it is stated that £20,000 will be devoted to the pensioning of aged and disabled missionaries. This will commend itself to all right minded Christians. When talented men and women in the interests of the Lord's work voluntarily lay aside all opportunities for the acquisition of a competence for old age, their brethren should at least see that their needs are supplied when no longer able to work.

### Munificent Donations.

L. C. Brite, of Marpa, Texas, has made a munificent donation to the Texas Christian University to provide for the formation of a distinct College of the Bible in connection with that institution. He will erect and equip a three-story building at a cost of £6000, and in addition endow one chair. It is by the liberality of such men that the splendid institutions of learning controlled by our American brethren have come into existence. We notice that Drake University had £45,000 pledged to it during the past year, while the Phillips University, under the direction of President Zollars, rejoices in a £5000 library building just erected by the Phillips family. When shall we have to record similar appreciations of our educational work at Glen Iris?

### Popish Intolerance.

A National C.E. Convention was recently planned to be held in the city of Barcelona, Spain. Dr. and Mrs. Francis E. Clark, of Christian Endeavor fame, were present. The mayor granted the use of the principal hall in the Palace of Fine Arts. This roused the antipathy of the R.C. priests, who organised an un-Christian Endeavor opposition to prevent them using the hall. The mayor would not yield to their demands, and it was found necessary to guard the hall, while an armed escort guarded Dr. Clark. Actual disturbance was kept down, but a bomb was found in the hall after the service, and on the same day an attempt was made to burn a Protestant church building in that city. Can we imagine a Roman Catholic convention being held in this, or any other Protest-

ant country, meeting with such bitter opposition? When our R.C. friends manifest a spirit of tolerance in the countries where they are in the ascendancy, we may begin to think it not so dangerous to place them in positions of political or other power. But with the facts of past and current history before us we feel we dare not trust them.

### War!

The cloud has been hanging over the great nations of Europe so long, and people have become so accustomed to the probability of war, that the sudden actuality has come upon them as a shock. As this note is being written, the prospects of averting a general conflict in which five or six of the great powers including England will be involved, appear gloomy indeed. The fact is that, notwithstanding the influence of peace lovers, a widespread desire for war exists. The very existence of the enormous armies and navies necessarily tends in this direction. With so much powder lying around it is not easy to avoid an explosion. As one of our large dailies puts it: "Military circles are in a chronic state of craving for the intoxication of warlike struggle and success." And herein is seen the sophistry of the oft repeated statement that "the best way to preserve peace is to be prepared for war." If this were correct peace would be assured, for never were the world's nations so well armed. If we are, as is so generally supposed, on the eve of an international struggle that has had no parallel since Waterloo, it is impossible to foresee the result. But the Christian has the assurance of the overruling guidance of One who can bring good out of evil and make even the wrath of man to praise him.

### "The Baptist Principle."

The *Christian at Work*, an American paper, is giving a series of articles by representative writers of various denominations presenting their distinctive principles from their own standpoint. Dr. R. S. MacArthur, President of the Baptist World Alliance, in his contribution declares "The Baptist principle is this: The New Testament the rule of faith and practice. This fundamental principle rules out human creeds as the ultimate authority in religion." This is also the position of those among whom this paper chiefly circulates, and because we take this position party names as well as human creeds are ruled out, and we prefer to wear the New Testament designations for the followers of Christ. All the worthy doctor writes about creeds receives our hearty endorsement, and we are pleased to realise that the Baptists and ourselves are one on this point. He well says: "Baptists find it easier to interpret the New Testament, on which creeds are supposed to be founded, than to interpret the creeds." Applying the principle to infant baptism, the writer quotes the words of Luther: "It cannot be proved by the sacred Scriptures that infant baptism was administered by Christ, or begun by the first Christians after the apostles." Of course it follows with those who take the New Testament as their alone guide that if



infant baptism is not taught there it has no place in our religious life, and we must conclude with Dr. MacArthur that "Infant baptism was the error of a superstitious age; it has been also one of the most dominant influences of evil in the history of the church."

### "Baptism by Immersion."

Dr. MacArthur proceeds to say, "The Baptist fundamental principle also rules out sprinkling or rantism, as baptism. Baptists believe that we ought not to say 'baptism by immersion.' So to speak is to say baptism by baptism. Neither ought we to say, 'baptism by sprinkling.' So to speak is an unpardonable contradiction. It is saying baptism by rantism." This is quite correct. And yet many Baptists do speak of "baptism by immersion," which is as absurd as saying immersion by immersion." Another fallacy is to speak of immersion as the Scriptural mode of baptism, and sprinkling as an unscriptural mode. We do not contend for immersion as the right mode of baptism, but as baptism itself, and we reject sprinkling not because it is a wrong mode of baptism, but because it is not baptism at all. If immersion, sprinkling and pouring are "modes" of baptism, what is the thing itself of which these are the modes? Immersion is baptism, unless all the Greek lexicographers in the world are liars, and the immersion of a penitent believer in water into the name of the Father, Son and Holy Spirit is unquestionably Christian baptism. Sprinkling, whether of an infant or a believer, is simply not baptism at all, and must therefore be rejected.

### Baptism and Christian Union.

In the lucid article referred to in the previous notes, Dr. MacArthur proceeds: "If ever we shall have organic Christianity, it will begin at the baptistery. All Protestant denominations believe in baptism; so does the Roman Church, and so does the Greek Church. They cannot agree on rantism or any other substitute for baptism." The point is well made. All believers agree that the immersion of a believer is Scriptural baptism. Some contend that an infant is a fit subject for the ordinance, and so the Greek Church, numbering about 100 millions, immerses infants, as well as believers, while Roman Catholics and many Protestants sprinkle water on them and call it baptism. But Romanists, Greeks and Protestants all agree that the immersed believer is rightly baptised. Here, then, is a common ground on which all may unite without compromising their principles. Believers' immersion is common or incontrovertible ground. Infant sprinkling or immersion is and always has been in debate and a hindrance to union. It is to be deeply regretted that many of Dr. MacArthur's co-religionists in England and also in South and West Australia have so far abandoned "the Baptist principle" as to receive the unbaptised into church membership. This is a distinct departure from the New Testament practice, and from Baptist tradition. They have

ceased to take the New Testament as their rule of faith and practice on this matter, and to that extent have given up what the distinguished president of the Baptist World Alliance declares to be their "fundamental principle."

## The Responsiveness of God.

The attitude of God towards man is that of responsiveness. He stands ready to help. He is kind, sympathetic, full of tender interest and solicitude. He puts himself at man's disposal,

"'Tis heaven alone that is given away,  
'Tis only God may be had for the asking."

Jesus, in whom we see and know God, manifested not only a willingness, but a readiness to be used. Beecher explains his utterance, "I am the way," as meaning, "I am the road upon which you are to travel, press me with your feet, use me as your underlying support." All the figures in which Jesus sets himself forth in his relations to men are simply so many suggestions of the ways in which he can be used. The New Testament is searched in vain for a single instance in which a suppliant ever came to him who was turned away empty handed. His responsiveness to the cry of human need was the responsiveness of God.

Responsiveness implies an appeal for help. It implies that something has been asked for in prayer. When man prays, God does not turn him away, or keep him waiting. He responds to him at once, whenever that is possible, and delays the blessing only because the conditions have not been met, or the suppliant is not prepared to receive it. The object of prayer is not to make God willing to give, but to make man ready to receive. When the human barriers are removed the tide of divine blessing flows in.

The responsiveness of God means much because it is the responsiveness of one who is able to help. A human friend may be willing to help, but may not be able. God is equal to any emergency. He can help in the greatest extremity. His resources are unfailing. He is able to do exceeding abundantly above all that we are able to ask or think.

Sojourner Truth, a colored woman, who in the old abolition days was an eloquent pleader for her race, tells of her experience when her child had been stolen and sold into slavery. She knew in a vague way that she must seek redress in the courts, and that for this money was needed. In her own graphic way she says, "I didn't rightly know which way to turn, but I went to the Lord and I said, 'O, Lord, if I was as rich as you are, and you was as poor as I be, I'd help you; you know I would, and Oh, do help me.'" She adds, "I felt sure that he would help me, and he did."

In divine responsiveness there is no partiality. With God there is no respect of persons. He responds to all alike. Let anyone put himself into right relation to God, and he will work for him; let him hoist his sail and his winds will be at his service;

let him adjust himself to the natural or spiritual forces which he controls, and they will work out his purposes. God is the servant of all; he is the one of whom we are always sure; the one whom we can always use.

The thought of God's responsiveness to man awakens a responsiveness in man to God; so that those who make the largest use of God are most willing for God to make the largest use of them. In the commerce of the soul with God there is reciprocity, and what anyone gets out of God is always measured by what he is prepared to give him in return.

"O healing Face, unto all men most kind,  
Teach me to find Thee, lest I wander blind,  
For as the river seeks the sea, and as its rest the rain,

So seeks my face for Thee, so pleads my prayer  
the pain

That pleads through Thee:

'Behold and see,

Is there a sorrow that has no part in Me?"

—The Christian-Evangelist.

## Gethsemane.

In golden youth when seems the earth  
A summer-land of surging mirth,  
When souls are glad and hearts are light,  
And not a shadow lurks in sight,  
We do not know it, but there lies  
Somewhere veiled under evening skies  
A garden which we all must see—  
The garden of Gethsemane.

With joyous steps we go our ways,  
Love lends a halo to our days;  
Light sorrows sail like clouds afar,  
We laugh, and say how strong we are.  
We hurry on; and, hurrying, go  
Close to the borderland of woe  
That waits for you, and waits for me—  
Forever waits Gethsemane.

Down shadowy lanes, across strange streams  
Bridged over by our broken dreams;  
Behind the misty caps of years,  
Beyond the great salt fount of tears,  
The garden lies. Strive, as you may,  
You can not miss it in your way.  
All paths that have been, or shall be,  
Pass somewhere through Gethsemane.

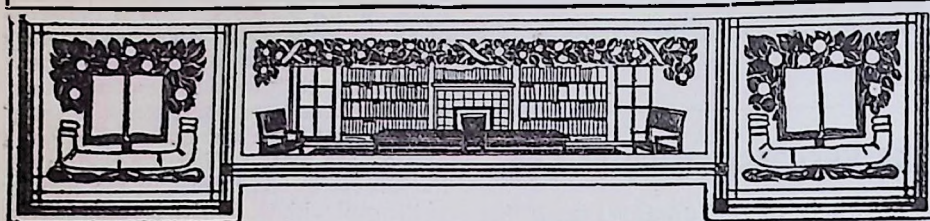
All those who journey, soon or late,  
Must pass within the garden's gate;  
Must kneel alone in darkness there,  
And battle with some fierce despair.  
God pity those who cannot say,  
"Not mine, but Thine," who only pray,  
"Let this cup pass," and cannot see  
The purpose in Gethsemane.

—Ella Wheeler Wilcox.

Fortunately every day is crowded with care. Every day to every one of us brings its questions, its worries and its tasks; brings its sufficiency of trouble. Thus we get our daily spiritual exercise. Every day we are blessed with new opportunities for the development of strength of soul.—Hodges.



## THE SIGNS OF HIS COMING.



By Peter Ainslie.

*Continued.*

2. Another sign is the great missionary activity of this century. Jesus said in Matthew 24: 14, "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all nations; and then shall the end come." The seventeenth and eighteenth centuries were periods of general apathy. Everywhere was an indifference to the world's salvation, but with the beginning of this century a new era began, and it has been rightly called the century of missions. Gradually every obstruction is being removed before the march of the gospel proclamation, so that nearly every nation has opened its gates to the missionaries of the cross. The Bible has been translated into more than 400 languages and dialects, and including the vast army of missionaries from every religious body in the world, medical and otherwise, there are nearly 100,000 preachers and native helpers engaged in preaching the gospel for a testimony unto all nations. Hundreds of thousands of volumes have come from the missionary presses. Forty-one million pages were printed in Shanghai alone by one society in a single year, and another press in Beriat sends forth 25,000,000 pages annually. These brave men and women are not deterred by poisonous climates, sickness or death. They are going everywhere, and the church at home, although not giving half what it can and should give, nevertheless is making marvellous advances in liberality. The Lord has blessed these efforts in the conversion of more than four millions of the heathen during these years, and now fully one hundred thousand are added to the saved annually. These facts are the most charming of all records in this century. Not every individual, but all nationalities have heard the gospel; thus the prophecy of nearly 2000 years ago is reaching its fulfilment in these days that mark the sunset of this dispensation. No stronger motive could be enjoined for larger liberality and greater activity in world-wide missions than the near approach of Jesus, for he said, "It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch, therefore, for ye know not when the Lord of the house cometh; lest coming suddenly, he find you sleeping."

3. Another sign is the present spiritual decadence. This comes in strange contrast with the preceding sign, but these things are in the programme of the ages. It is sufficient for us to read present-day facts un-

der the light of the prophet's lamp and know

"That man must pass from old to new,  
From vain to real, from mistake to fact."

I would not stop here for a comment if a majority of Christians were not sceptical concerning this sign. The third century marked the first positive opposition to any literal millennium, and Origen spiritualised all Scripture on that subject, and some hold to this idea now. It is also argued by many of the good and learned that the church will grow and convert the entire world in this dispensation, and its universal triumph will constitute the millennium, at the end of which happy time Jesus will come. This argument for post-millennialism is not quite two hundred years old, having originated with Daniel Whitby, an English minister, whose activities were in the close of the seventeenth and the beginning of the eighteenth centuries. He presented it as a new hypothesis, asserting that the early Christians believed the contrary, but this hypothesis has been accepted by the majority of Christians in this day, and it has been termed the optimistic position, and its opposite pessimistic, but if words have any meaning both are misnomers.

I have just read the following statement from the pen of one of the most gifted post-millennarians, and no one will doubt it: "After 2000 years, not half of the world has heard of Jesus Christ; not half of those who have heard have accepted him; and not half of those who have accepted him are real active Christians." This sad fact should make the church, in the midst of her ceaseless toil, cry out with the seer of Patmos, "Come, Lord Jesus!" Our imperfect work has not achieved the victory. Only the coming of Christ can melt the world's hard heart into perfect obedience. In the United States there are said to be a population of 70,000,000, and of this number 20,000,000 are said to be nominal Christians. According to the late George Muller, and sustained by the most active church workers, only one-fourth of the ordinary church membership can be counted as the actual working force of the church. Then there are only 5,000,000 of Christians in this great heterogeneous population of 70,000,000; or count all the 20,000,000 as active Christians—a statement that no one will acknowledge—and calculating from the establishment of this republic, when there were 2,000,000 of Christians and 1,000,000 of non-Christians, or vice versa, as some others have claimed, it will be seen that the non-Christian popu-

lation brings an increased ratio every year. Although the world is advancing in intellectual culture, yet without mentioning its varnished and unvarnished sins, nor presenting an array of statistics of crime, which things are known of all who read and see and feel, it is sufficient to say that amid these conditions that beat against us as ceaselessly as waves beat against the shore, it is difficult to conceive how men can be either optimists or pessimists—everything is not good nor going to the good, neither is everything bad nor going to the bad. This world has already failed. Christianity cannot fail. One might as well talk of the failure of gravitation, for the religion of Jesus is as immortal as love. Amid the world's wreckage our supreme mission is to labor with all of our energies to save the lost. The time is short. The unsaved world is being daily swept into Christless graves. We are all in the vessel of mortality, and amid the storm that has been raging for centuries, wave succeeding wave meets us and surrounds us, declaring a universal shipwreck. This old human craft is gradually sinking. Man cannot save himself. "Not by might, nor by power, but by my Spirit, saith the Lord." We are the instruments through which the Spirit works, and our present activities are not sufficient for the task of the world's salvation. For such a victory we need that personal leadership of Jesus that shall follow his second appearance on the earth. Then salvation through Jesus Christ will have a new meaning, and such a meaning as shall convince all the earth that he is indeed the only Saviour and Redeemer.

The surprise is that in the discussion of the present-day spiritual decadence many intelligent Christians suppose that it means that all Christians are getting worse—an absurd position that no one ever contended for; but the prophecy is and the facts are that while the world is getting worse—not so rapidly, perhaps, in what is called crime as in a Christless morality and a refined and complicated rascality, a concentrated, inhuman selfishness—and there is a general falling away from the church, yet the true church, the faithful, irrespective of creeds or dogmas, are getting better, knowing more of the mind of Christ, and are more completely hid with Christ in God, and they will continue to grow better until Christ comes; neither does it mean that there will be no conversions, but there will be thousands of conversions every year up to the very day that Christ comes. This position thus clearly stated, and sustained by the Scriptures, is the point of argument.

When Christ comes again wickedness will be as general over the world as it is to-day, and as it was when he came the first time, for Paul says in Second Thessalonians 2: 8, "Then shall be revealed the lawless one, whom the Lord shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming." This establishes beyond question that wickedness, as personified in the Anti-Christ, will be upon the earth when Christ comes, and thus making the millennium follow and not precede



his coming. The church will be unable to overcome this wicked power, and in their extremity the Lord shall come and bear destruction to all opposition.

In our modern theology, frequently the motive enjoined upon the sinner for repentance and the saint for fidelity is the certainty of death and its unexpected approach, but in the New Testament, the second coming of Christ was thought to be so practical, both by Christ and his apostles, that it was the motive enjoined for patience, fidelity, repentance, brotherly love, and every virtue and service in the wide range of exhortation. There are more than fifty direct references of this character, and in the observance of the Lord's Supper, so fragrant with the remembrance of the crucifixion and the resurrection, his second coming crowns this sacred table with the halo of benediction, for the apostle declared that in its observance we proclaimed the Lord's death until he comes again. Rightly has a well-known Dutch theologian of this century said: "The solemn Maranatha resounds throughout the Scriptures and forms the key-note in all their exhortations, consolations, and warnings."

If Christ is not likely to come at any time, there is certainly no meaning whatever in that frequent call through the New Testament, "Watch, for ye know not what day your Lord cometh." The Almighty has always dealt with us frankly, and Jesus seems to have been the very expression of his frankness, and he certainly must have meant what he said and said what he meant.

It is sufficient to know that Jesus said, in Matthew 24: 12, that one of the signs of his coming is "because iniquity shall abound,

the love of many shall wax cold," and Paul said in Second Thessalonians 2: 3, "That day shall not come, except there come a falling away first." These statements are very clear, and we need only to look about for their fulfilments. This decade tells a strange, but true and sad story. Many local congregations are growing numerically, but the denominations at large, neither Protestant nor Catholic, are advancing in proportion to their opportunities, and in many cases they are not holding their own children. The Congregationalists, one of the most non-sectarian bodies in this country, with a membership of more than 600,000, made a gain last year of only 2,370 members. The Presbyterians, one of the most cultured religious bodies, with a membership of more than 1,000,000, made a gain of only 8,000 members. The Methodists, one of the most enthusiastic religious bodies, with several millions of members, two years ago startled the religious circles of America when they announced that their gain for the year was only 19,000. A well-known gentleman of that church, who is a student of these problems, made a careful investigation in sixty-three of our largest cities, where that body of Christians is the strongest, and he has thereupon stated that there was last year an average increase in membership of only two and a half members to a church. From their conference reports of the thirty-five churches in Baltimore, with a membership of nearly 14,000, their gain in ten years—from 1888 to 1898—was only 807, and in the same period their Sunday Schools made a decrease of 140. This makes an increase in church membership of little more than

one member every six months for ten years. The Southern Methodist Church last year made a total decrease of 17,300; subtracting their increase of 9,240, leaves a net decrease of 8,060. Another religious body in the South reported 1,242 churches as not having a single convert. The 594 Congregational churches in Massachusetts reported a net gain last year of only six members. In fifty years the Episcopal Church, which has been so aggressive of late in Eastern cities, has lost thirty parishes in the city of New York, while in Brooklyn all the Protestant churches combined made a gain last year of only a little more than 2,000 members. While the Baptists, one of the most vigorous religious bodies in this country, made a net gain during the last twelve months of only 17,803, in several States they made decided losses. In Maryland their net loss was two, in Kentucky 500, in Arkansas 3,000, and in Tennessee 8,000. The Reformed Presbyterian Church in their last annual report showed a decrease, not only in their membership, but also in the number of their congregations. Three of the richest Methodist Conferences, with a membership of more than 150,000, had a decrease last year of 2,000 members. In two denominations, 3,150 churches did not report a conversion during the year. The leading Baptist journal of this country, in a stirring editorial, has just said that the Baptists are not increasing as formerly in any part of the United States, and that the present rate of increase is not even normal. Archbishop Ireland, of the Roman Catholic Church, said recently that his church was not keeping pace with Protestantism, and statistics sustain his statement. I might continue this

multiplication until it included all religious bodies in our country and on the other side of the Atlantic, but this is enough. These are not new figures. They have been printed before, not perhaps arrayed together as they are here, but they have furnished material for many a stirring call from the leading journals of the various denominations.

Besides, it must not be overlooked that a large part of these converts were from the Sunday School. We want the children, of course, and this training year after year is for that purpose, but the adult population, which we also want, is but poorly reached, and after having reached them there are few conversions from among them. In most churches the larger part of their increase is from the children. It has become a set phrase that "the Sunday School is the hope of the church," and the conversion of grown men and women is the occasion for comment, which seems to indicate either that the heart of the world is growing harder or that the church, as a



Middle Park Missionary Bible Class, No. 1.

The Bible Class at Middle Park have been notified that they have been successful in winning the recent competition amongst suburban Bible Classes for average attendance. Our class was organised by B. W. Huntsman, and with him reached high water mark. J. J. Franklyn con-

tinued the work during his stay with us, and now H. E. Knott has taken up the burden. We are at some disadvantage by being compelled to meet in the State School building, which is opposite to the chapel, and where the above picture was taken. —J. S. McIntosh.



whole, lacks that strenuous vigor that once characterised its captivity of men and women everywhere. To calculate by the number of adult conversions, these figures would be still more alarming.

*To be continued.*

[This article first appeared in print several years ago; the statistics are therefore based on calculations made at that time.]

## Victoria's Welcome to Dr. and Mrs. Macklin.

Dr. and Mrs. W. E. Macklin, of Nankin, China, arrived in Melbourne by express from Sydney on Thursday last, July 29. The Victorian brotherhood will seek, during the few weeks in which they will have the honor of entertaining these distinguished guests, to deepen in their minds and hearts the good impression already made by the brethren in Brisbane and Sydney.

Dr. and Mrs. Macklin were cordially welcomed at the railway station by representatives of the various committees of the Federal and Victorian Conferences. Numerous non-official brethren, whose presence betokened their keen interest in the expected guests, were also in attendance. After a few minutes' interchange of cordial greetings, our brother and sister were motored to the home of Mr. and Mrs. Robert Lyall, with whom they are to sojourn while in Melbourne.

Welcome by the Lord Mayor.

At 4 p.m. a civic welcome was tendered on behalf of the citizens of Melbourne by the Lord Mayor (Alderman Hennessey). The old Council chamber of the Town Hall was filled by a large assemblage of ladies and gentlemen, all of whom enjoyed the pleasing function which followed.

The Lord Mayor said that he counted it a great pleasure to welcome Dr. Macklin "on behalf of the citizens and of Christianity generally." As a "brother Britisher," as a representative of the missionary army, many of whom had paid the penalty of their devotion to duty with life itself; as a translator of much good literature for the Chinese people; and as a man eminent in the affairs of the great Eastern Republic, the Lord Mayor delighted to honor the guest of the afternoon. He hoped that such a distinguished and much-travelled man would long be spared to prosecute his good work.

Mr. T. R. Tseng, the newly-appointed Vice-Consul for China, in a brief speech, welcomed Dr. Macklin. Much as others desired the doctor to remain for a long term in Australia, he (the speaker) trusted that his stay here would be short, as he was greatly needed in China at the present time.

Additional hearty expressions of welcome were given by Messrs. D. J. Seymour (Student Christian Movement); F. Thomas (Y.M.C.A.); and F. G. Barley (B. and F. Bible Society).

Reg. Enniss, President of the Conference of Churches of Christ in Victoria, spoke in the place of F. G. Dunn, Federal Conference President, who was so indisposed as to be unable to attend. The speaker made feeling reference to Bro. Dunn in his illness. Dr. Macklin, said the speaker, had for nearly 30 years, in a city about the size of Melbourne, consistently stood for all that was noblest and best. As the senior missionary of the biggest mission of the Foreign Christian Missionary So-

ciety of U.S.A., he had done magnificent work. That the doctor had served with unselfish zeal was evident from the fact that in one year alone (1909) he had used in developing the mission no less a sum than £1,400, which had been paid him in fees by wealthy Chinese citizens. On behalf of the Federal Conference he most cordially welcomed Dr. and Mrs. Macklin to Victoria.

After refreshments had been partaken of, Dr. Macklin responded to the welcome offered him. The Chinese, said he, have a saying: "As the waters lift a boat high, so the people lift a man high." He felt lifted by the cordial and sympathetic feelings expressed by the Australian people. As a Canadian who had travelled considerably in the United States, he felt great pleasure at visiting Australia. "A 'jack-of-all-trades' was the expression used by the doctor to describe himself in relation to his work in Nankin. In common with many other missionaries in China, he took a great interest in the people's welfare in this present world. The best Christian literature, tracts, and books on history, sociology, politics, science, etc., were being translated into Chinese. The Y.M.C.A. was proving a power for good in China. A large number of missions were united in institutional service in Nanking University. Touching on the "White Australia" policy, Dr. Macklin said that the reason the Chinese had desired to come to Australia was that the Government of Australia was superior to that of China. He would urge Australians to make friendships with Chinese in the Commonwealth.

R. Lyall, in fitting terms, conveyed the thanks of the guests to the Lord Mayor.

Welcome Tea.

Through the kindness of the Lygon-st. sisters, the Missionary Committees of the Victorian brotherhood, together with the preachers and the faculty and board of the College, had the pleasure of meeting Dr. and Mrs. Macklin at tea in Lygon-st. lecture hall. S. G. Griffith briefly expressed the joy of the brethren at meeting our missionary visitors face to face. Both Bro. and Sister Macklin suitably acknowledged the kind words spoken.

The Cröwning Welcome.

Long before 8 o'clock Lygon-st. chapel was crowded with an audience delighting in the prospect of honoring our guests. By filling the aisles, and throwing open the entrance to the lecture hall, all who attended were accommodated.

The Doxology was sung by the audience, and prayer offered by Bro. Procter. Bro. Enniss was in the chair.

Mr. Tseng again spoke briefly. It was true only in part, he declared, that "East is East, and West is West." The science and education of the West were breaking down the barriers that had separated East and West. Christianity, too, was a great factor in achieving this result. He hoped that Dr. Macklin would long be spared for his great work—"the Westernisation of the East."

J. Pittman, for the Melbourne Chinese Mission, held out "the heartiest of hearty welcomes," and expressed the hope that the Chinese work in Australia would be greatly advanced by this visit.

A. C. Rankine (Secretary, Federal Conference) had a large constituency to represent—"all the churches on this island continent!" These would welcome Dr. Macklin "as only Australians can welcome."

The following also participated in the meeting:

W. C. Craigie (H.M. Committee); F. M. Ludbrook (Federal F.M. Board); A. R. Main (Bible College); H. Kingsbury (Preachers); and W. C. Beiler (Bible School Union). Mrs. Chown, after speaking for the sisters, presented Mrs. Macklin with a magnificent basket of Australian flowers.

Mrs. Macklin, in replying, naively suggested that she was here "simply because she was Dr. Macklin's wife." So kind had the Australian folk been to her that "Thank you" had become with her an almost involuntary expression. She almost wished that Webster had coined a few more adjectives specially designed for expressing her feelings towards Australia and the Australians!

Dr. Macklin modestly disclaimed any right to the epithets used to describe him. He was not distinguished, great, eminent, or statesmanlike. "We are doing common things in China," said he, "such as washing the sore legs of dirty beggars, who have had no bath for several years." They were lifting up fallen creatures, and making men of them. The Chinese were as able, man for man, as, for example, the Anglo-Saxons. They needed Christianity. They worshipped and served the devil, and as a result, were poor and in bondage. The doctor animadverted strongly on Britain's share in the opium traffic. It was to her shame that opium was procurable now in China *only under the British flag!* There was now every opportunity to preach the gospel in China.

The three great daily newspapers of Melbourne published lengthy interviews with the doctor in their first issue after his arrival. He has created a most favorable impression here. One organ speaks of him as "the quiet, thoughtful, grey-headed and fine-featured doctor." As for the Australian brotherhood, we can say of our visitor what he has said of us: we are "not surprised" at what we have seen and heard; and, despite all of his asseverations to the contrary, we are still firmly persuaded that he and his good wife are indeed great and distinguished people. For we measure them by the standard of greatness laid down by the Master.

## The Outlook and the Uplook.

"When the outlook is dark try the uplook."

These words hold a message of cheer;  
Be glad while repeating them over,  
And smile when the shadows appear.  
Above and beyond stands the Master.  
He sees what we do for his sake,  
He never will fail nor forsake us,  
"He knoweth the way that we take."

"When the outlook is dark try the uplook"—

The uplook of faith and good cheer.  
The love of the Father surrounds us,  
He knows when the shadows are near.  
Be brave, then, and keep the eyes lifted,  
And smile on the dreariest day.  
His smile will glow in the darkness;  
His light will illumine the way.

Thou hast too much to say about thy rights,  
and thinkest too little about thy duties. Thou  
hast but one inalienable right, and that is the sub-  
lime one of doing thy duty at all times, under all  
circumstances, and in all places.—Frederic R.  
Marvin.



## In the Realm of the Bible School

### THE WEDDING FEAST.

Bible School Lesson for August 23,

Matt. 22: 1-14.

A. R. Main, M.A.

The parable of the marriage of the king's son was spoken to the same people, chief priests and Pharisees, against whom the teaching of our last lesson was directed. The former parable had roused these men to a spirit of great antagonism, to a violent purpose frustrated by the reputation which Jesus enjoyed and his popularity with the common people. The present story warns these wicked men of the consequences of a continuance of their rejection of him who truly was the King's Son.

Even to the most casual reader there are some striking resemblances in Matt. 22 to the parable of the great supper, as it is called, recorded by Luke (chapter 14). The similarity is so great that some have concluded that our present text is a different account of that same parable, with yet another parable of the wedding garment attached to it as an addendum. There is no need to accept such a view. The time and circumstances of the parables are quite different. Plummer is right in saying that "it is probable enough that our Lord sometimes used similar material for parables varying in import. The similar material was handled in a new way, and mingled with new material, in order to suit a new audience. Here the new material is that the evil-doers are not merely discourteous people who disregard a pressing invitation, but also rebels who insult and kill their king's messengers, and are destroyed with their city for so doing."

#### *The gospel call.*

The delights of the kingdom of heaven are compared to the festivities in connection with the marriage of a prince. The gospel call is a joyous one. Most people are interested in weddings; most like feasts; most wish to honor kings; so, when the three are combined, a refusal should represent an extraordinary and even anomalous state of mind. It has been well pointed out that the Lord Jesus took various parables to tell the advantages which the Jewish rulers were losing by their rejection of him; for no one story could tell all. "The kingdom of God is a fact with many sides to it. It is work for God (the Two Sons; 21: 28-32). It is work for one's own profit (the Wicked Husbandmen (21: 33-46). It is a royal banquet (the Marriage of the King's Son). It is not all work, and it is not all festivity; it is a wholesome and joyful combination of toil. All this the self-righteous Pharisees rejected; all this others whom they despised would secure."

The feast may be taken as representing "all the blessings which God has provided in his gospel, enjoyed in large measure here, and perfected in heaven." Those originally invited were the Jewish people, favored as we saw last week with the ministry of Old Testament prophets whose work was to prepare the people for the coming of the Son of God, and the enjoyment of all the blessings which he would give. The second group, ser-

vants, sent "to call the called," were doubtless the apostles (or, possibly, John the Baptist, Jesus and his disciples) who were shamefully treated and some of whom were slain. So far the invitation is extended to the Jewish people, who for their contumacy and rejection of the gospel, had to suffer the fearful infliction of the destruction of Jerusalem. Had they accepted Jesus, the circumstances giving occasion for the Roman siege would not have occurred. It is not fanciful to see in this terrible fate a judgment of God upon a sinful people. The sending of servants, after the destruction of the murderers, to call people from the highways to the wedding feast, "answers to the fact that after the destruction of Jerusalem the church was filled up almost exclusively by the Gentiles." This is in complete harmony with the words of our last lesson: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The rejection by the Jews preceded a general acceptance by the Gentiles.

#### *Heaven's invitation scorned.*

The parable thus far shows us the enormity of regarding lightly the invitation of God. To refuse a king's invitation is a sign of a rebellious spirit. To spurn the love of God is the greatest sin of which a man can be guilty. That God should love us and give us his Son, that he should appeal to men to accept from his hand the greatest boon of which they can think, and that yet they will not love him or trust him—what sin can equal that? We may see in the excuses of this lesson, as in those of the parable of Luke 14, just such things as men to-day put before the claims of the gospel. A farm—merchandise—these were things right in themselves, but things which were wrong when put before the claims of the king. Hosts of folk are away from God because of the wrong use of right things. We must "seek first the kingdom" if we would seek it at all.

It was not simply that the men were unwilling to accept the invitation, or that other matters were very pressing, but "they made light" of their privilege. A man so far wrong as to sincerely oppose the religion of Christ may be respected, we may strive to win the sympathy and support of conscientious opponents; but we can hope for little in the case of flippant men, too indifferent to know the serious nature of the question, too shallow to comprehend the issues involved. It needs no great quality of heart or mind to jeer. "The mood of levity is a guilty mood," says W. L. Watkinson. "There is no merit whatever in treating religion lightly rather than offensively, although some persuade themselves that there is. They think their polite treatment of religion a considerable justification. They do not stone the messengers, they are courteous, they merely put the invitation into the waste-paper basket, and compliment themselves on their reticence and taste. No, we are not acquitted when we have dismissed Christ politely. There is no greater sin than to make light of religion."

#### *The man without a wedding garment.*

The parable might have been completed without

a reference to one who accepted the invitation but was yet rejected. But to us the most important lesson of all is found in the addition. God's statement of the reason for an appendix may be accepted: "No doubt our Lord perceived that parables such as he had been uttering were open to misconstruction. Ill-living and godless persons, coarse, covetous, and malicious men might be led to fancy that it mattered very little how they lived or what they were." Now, our Saviour, while he companied with publicans and sinners, did so, not in order that they might continue to be sinners, but that they might be won to a life of holiness. So in the parable, the fact that both bad and good (v. 10) were called to the wedding feast did not mean that "the acceptance of God's invitation entails no alteration in their habits and spirit." It is the glory of the gospel that its invitation goes to all men—high and low, rich and poor, respectable and dissolute—and that all accept it on some terms. No one by merit has a place at the feast; all may come because of the King's invitation.

The king came to view the wedding guests. To most he was gracious; but with one presumptuous man he was displeased. From this one, the host had received a greater affront than a refusal of the invitation would have been. He had dared to appear without a wedding garment. Most writers think that the parable assumes that all could have received such a wedding robe from the king. If so, then the insult is apparent. If it were not so, still the fact that the man was speechless shows that he was guilty of shameful neglect; he could have had a wedding garment, and yet did not trouble to obtain one.

The entrance of the king to see the guests brings to our minds what is elsewhere told us of the final judgment. The man without a wedding garment represents those in the church without a suitable character. Profession is not possession; he who accepts the royal invitation must be clothed in righteousness; he must put on Christ, who is made unto us righteousness (Rom. 13: 14; 1 Cor. 1: 30): for it is true here at least that the robe is provided by the King, if we will accept it. Here is a lesson for every Christian. It is not enough to accept the invitation of the gospel: we must now be preparing ourselves to meet the King. They who neglect to do this, as well as those who spurn the invitation, will be rejected.

The closing verse of the lesson text has caused much trouble to some: "Many are called, but few chosen." This has at times been read as if it were the divine purpose that few should be saved. Since we must interpret Scripture in harmony with Scripture, it is impossible to accept this view; for God wills not the death of any, but desires all to repent and be saved (1 Tim. 2: 4; 2 Peter 3: 9). There is no need whatever to think that the choosing of verse 14 refers to any such arbitrary decree of God. Dummelow has an interesting comment: "The 'calling' must be carefully distinguished from the 'choosing.' The calling is the act of God, and does not depend on human will; but whether a man is finally chosen or not, depends upon his own conduct after his call." We may see from the parable that the king called many who scorned his invitation, and also one who accepted but refused to prepare. Now, the fact that these were called showed the king's desire for their presence; the fact that they were not chosen was due to their own deliberate act. "Who-soever will may come." "The elect are the who-soever will; the non-elect are the who-soever wont" (see Rev. 22: 17).





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

### Notes from the Federal F.M. Executive.

Mrs. F. G. Filmer is already greatly improved in health as a result of her sojourn in South Australia.

F. G. Filmer left Sydney for the New Hebrides on Saturday, August 1. While in Sydney, Melbourne, and Adelaide, Bro. Filmer spoke on numerous occasions of the Islands work.

Bro. Jame's ministry among the Chinese in Perth is proving most fruitful. Up to July 6, nine Chinese had confessed Jesus as Lord in the public services.

The F.M. Committees meeting in Melbourne have placed on record their appreciation of the services of all who contributed to the success of the recent series of rallies held in Melbourne and suburbs. Bro. H. A. Procter was specially thanked for his work in organising the meetings. Will speakers, singers, and all others who assisted kindly accept the Committee's thanks?

Bro. and Sister P. A. Davey have reached Melbourne *en route* from Vienna to Tokyo. It is very probable that they will be present at the Federal Conference in September.

The Queensland Sisters' Conference have decided to introduce the mite box system of collecting money for Foreign Mission funds. It is anticipated that in the great Northern State, especially where the homes of the members are widely scattered, this will prove the most workable method of raising funds.

The States Committees are grateful to the brethren for the response to the July offering appeal. It is hoped that a full acknowledgment of moneys received will be published in the course of a few weeks. Meantime the officials of our organised churches, and the brethren living in isolation, are urged to forward offerings as soon as possible to the various States Committees.

November 1 of this year is set apart as Children's Day among our Bible Schools in Australia. The exercise recommended by the Federal Executive is well-nigh ready. Full particulars will be published a little later.

The Young Women's Mission Bands of Brighton and Ballarat (Victoria) are showing a commendable example of missionary zeal. The former Society have undertaken the responsibility of supporting one of our orphans in the home of Miss Soonderbai Powar, of Poona, India; while the latter body have expressed a strong desire to assist in educational work on one of our mission fields.

### Latest News from Baramati.

We are now fairly into the rainy season, and with it the various discomforts that follow in its

wake. Several amongst our little company have been laid aside for a few days. We only hope the dread cholera will not visit us this year, though there have been deaths not far away.

Our three little orphans are all well, and growing fast. Shankar is a sturdy lad of about Nera's age. We had him passed on to us after Soni's death, and he has already become quite at home amongst us here. Shanti is very backward with her talking, but otherwise seems to be outgrowing the effects of the long dosing with opium. Nera is as jolly as can be, and seems to be brighter than the average Indian child of her age. I think the Virginia Club may well be proud of her; she can now say anything, in fact, is quite a chatterbox.

The Bible women are holding regular daily meetings, visiting among the homes of the townspeople and the outlying little wadas. There are now four helping in this work. Helenbai, the latest arrival, is the wife of Rattanrao, and has been engaged in similar work in her former sphere. She has said how pleased she has been to see how eager and ready the people are here to listen to the gospel, as compared to the village where she has been laboring, and where work has been going on for 14 years. They have had good numbers as well as attentive audiences. On one occasion as many as forty were gathered around. I think we now have a very good quartet of workers, in this class of work, and though they are all young married women with their home duties and little children (three have two each) to attend to, still they seem to be hearty and eager in the spreading of the good news.

We shall be going along to Diksal shortly, and while there I will see what can be done to reorganise a women's work, as much has been dislocated of late owing to absence of the teacher's wife. The dispenser's wife has been used to this work, so we may be able to get her interested.

I am now having classes in English for the Bible women and the men who know English. I began this together, but as the women would prefer to have their class separate, we are now doing so. These are held on Sunday afternoons, and we are going through the book of Acts. Of course the English has to be interspersed with Marathi, but as all can read English I thought it would help them in both their Scripture and the new language. Hoping for your continued prayers.—Yours in his service,—Edith E. Strutton, July 5, 1914.

### Earthquake on Oba, New Hebrides.

Sunday, June 21, 1914, 2.30 a.m.

At 6.30 last evening the island shook and reeled terrifyingly, and every short while since—there it is again!—only a few minutes generally intervening.

Mrs. Waters is nearly prostrated with nervousness, added to her run-down and weak condition. Without the direct life of God for which she

trusts, this island life would most likely wreck her.

This is the first earthquake we've had since Ambrim was half destroyed, about seven months ago. I was out in the rain and dark visiting some patients. Had a chat and prayer with Tom Talae (who is ill with fever), and after singing "Lean on His Arms," I went on to see Lizzie Hambu. While passing our big white-lime school-house, the earth quaked and began to reel, the school and trees swaying. I staggered like a drunken man and fell to my knees, expecting to be blown up! But I had the presence of mind to take mental notes of the terrible phenomenon. Benches and things were falling in the school. I began to wonder if it were real, or only in my head after sitting by Tom's fire! Then I thought of Mrs. Waters and her danger in the mission house, built high on posts. Hanging on to the lantern, I ran for the house, staggering and sprawling over the three fences in the way.

Arriving at the house I found Mrs. Waters and the native girl, Emma, in the back yard, standing in the rain, they having fled outside for safety. Going into the house, I found the kitchen, back verandah and pantry (also drug room) littered with broken bottles, dishes, tin boxes, etc. The food safe and other furniture had shifted, and the clock stopped. The cupboard door had flown open and let several fancy tea-cups roll out and smash! While we were inspecting, another shock sent us all staggering again, and we fled! After standing in the rain awhile, in terror, we went to Tom Togo's, Mrs. Waters wrapped in my overcoat. Here we returned thanks for our safety and anew committed ourselves to God's care and keeping.

I then went down to the salt water—there is another, 3.27—and brother Purdy's—again 3.28—these are slight—and found that a tidal wave had reached our boathouse, shifted Mr. P's motor launch outside the boathouse, and swept away a native shed.

This is truly a terrible danger, where man is absolutely helpless, knowing neither the moment nor the extent of destruction which the awful forces may execute.

During the night, thus far, we have repeatedly fled from our beds and run down to the less shaky ground. We are like Irish tenants, not knowing when we may be evicted!

This is surely our opportunity to demonstrate if we truly believe Psalm 46: 1-3. "God is our refuge and strength...therefore will not we fear, though the earth be removed."—A. T. Waters, Nduindui.

### The Power of the Book.

In Burma, as two men were looking over a colporteur's stock, one warned the other not to buy them. "What harm can there be?" asked the first man. "There is certainly great harm," replied his friend; "I know a large number of Burmans and Karens who have bought these books, and they nearly always end by becoming Christians." "Well, that is true," answered the first: "but I have some friends who were once notoriously bad men, and since they became Christians they are honest and good. This is why I want to read these books." Then he chose and paid for the Gospels in Burmese.

"Foreign missions have changed the map of the world."



# The Family Altar

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

## CHARACTER.

Character is the diamond that scratches all other stones, and the coin that circulates in all lands. A fine illustration of its worth has been seen recently in a teacher in one of the Government schools of Japan. His contract was that he was not to teach Christianity—not to proselyte—and, so far as words were concerned, he kept it faithfully. But all the while his life was so blameless and beautiful that it did the work without words. As evidence of this, forty of the students, without his knowledge, met in a grove secretly, and signed a covenant to forsake idolatry—for the religion of their teacher. And some of them are now preaching the gospel in their native land.

"Be noble! and the nobleness that lies  
In other men, sleeping, but never dead,  
Will rise in majesty to meet thine own."

## SUNDAY, AUGUST 9.

Gems of Thought.—"After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1: 21).

Far over sea and land,  
Go, at your Lord's command;  
Bear ye his name;  
Bear it to every shore,  
Regions unknown explore,  
Enter at every door;  
Silence is shame.

—Thos. Kelly.

We must judge religious movements, not by the men who make them, but by the men they make.  
*Joseph Cook.*

Bible Reading.—1 Cor. 1: 10-21: The place of preaching.

## MONDAY, AUGUST 10.

Gems of Thought.—"Sufficient unto the day is the evil thereof" (Matt. 6: 34).

How much a year do you think that anybody would give you for all your fretting? As far as I have ascertained, either by my own experience or by the observation of others, I have never discovered that anxiety has comforted anybody, or that it has brought any grist to the mill.—*Charles H. Spurgeon.*

Bible Reading.—Matt. 6: 24-34: Worthlessness of worry.

## TUESDAY, AUGUST 11.

Gems of Thought.—"Fear not, for I am with thee" (Isa. 43: 5).

I am weak,  
And cannot find the good I seek  
Because I feel and fear the wrong.

—*Longfellow.*

Keep your fear to yourself, but share your courage with others.—*Stevenson.*

Bible Reading.—Isa. 43: 1-7: A heartening promise.

## WEDNESDAY, AUGUST 12.

Gems of Thought.—"Be not drunk with wine, wherein is excess; but be filled with the Holy Spirit" (Eph. 5: 18).

Mr. Moody, taking in his hand a tumbler, explained that it was full of air, and that it was almost impossible to remove that air. In the same

way the human heart is full of sin, and our efforts to remove it are unsuccessful. Seizing a pitcher of water from the table, he filled the tumbler so full of the liquid that it overflowed to the platform. There was no longer any air left in the tumbler. His moral was that when a human heart is filled to overflowing with God's Spirit, there is no room left for sin in that heart.—*Tyler E. Gale.*

Bible Reading.—Eph. 5: 15-20: An important admonition.

## THURSDAY, AUGUST 13.

Gems of Thought.—"No man, having put his hand to the plough, and looking back, is fit for the kingdom" (Luke 9: 62).

The law of a king is service,  
And the kingliest serve the most.  
Then, ye who are sons of promise  
And would royal lineage boast,  
Get under the common burden,  
Go, brother the brotherless sons,  
And win the royal guerdon  
The thanks of comforted ones.

—*Staley F. Davis.*

Bible Reading.—Luke 9: 57-62: No turning back.

## FRIDAY, AUGUST 14.

Gems of Thought.—"Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14: 11).

A boy was going to college. His mother's last words were: "Remember, my son, you are always third." When he reached college, he wrote upon a placard, "I'm third," and hung it in his room. It called forth many queries and criticisms, but to all he turned a deaf ear, until he had been in college about two months. Then he said to his chum: "I have the courage now to tell you what my mother meant: First, God; second, others; third, myself."—*Mrs. M. E. Hunn.*

Bible Reading.—Luke 14: 7-11: The road to the hills.

## SATURDAY, AUGUST 15.

Gems of Thought.—"Many are the afflictions of the righteous, but the Lord delivereth him out of them all" (Psalm 34: 19).

A young doctor by the name of Brown, with the brightest prospects for a successful career as a physician, without warning was stricken with blindness. The man rose triumphant from the struggle. "O God," he prayed, "I consecrate my talent of blindness to thee." He, through his limitation of blindness, worked out the alphabet for the blind. How immeasurable has been his gift to suffering mankind, as he allowed God to lead him through his limitation into greater service.—*Selected.*

Bible Reading.—Psalm 34: 13-22: Weights becoming wings.

## "THANK YOU, BROTHER."

By "Preacher."

On a recent Monday I was walking along the streets of one of our large cities. Physically I was tired, mentally I was weary, and spiritually I was weak. The Sunday had been a very full one. There had been nothing specially to cheer me, and I had had no souls for my hire. All unexpectedly I came upon a friend and brother, who, while a business man, knows something of a preacher's heart-experience; and, sympathetically he "entered in." He did not tell me that I was "under the juniper tree." No, he was too wise and too kind for that. But he told me with what pleasure he always listened to my messages, and said, "I have never heard you preach, but that I went away

feeling I wanted to be a better man." Then he shook my hand, and we parted. But I cannot forget his kindly, timely word: it stays with me, it spurs me on to try again, and makes me feel perhaps my ministry is after all not in vain. I think God must have sent him to me that day. "Thank you, brother." "Thank you, Father."

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crowds within. J. C. Morton, president of the "Christian Standard Band of Hope," explained the object of the sale, and introduced Mr. J. L. Scott, who spoke on behalf of the church. Mrs. Harrison-Lee-Cowie gave a short but most impressive address. On account of the first day's success the sale was continued another evening, a venture which proved satisfactory.—J.C.M.

## South Australia.

**GOOLWA.**—Lord's day, July 19, in the afternoon Bro. Steve Wickes, of North Adelaide, gave a chalk talk in the Institute to the combined Sunday Schools. In the evening the chapel was crowded, when we had the pleasure of seeing and hearing a splendid descriptive address from Bro. Wickes. Two were baptised. To-day there was a good attendance at morning service. Sisters Mrs. Neighbour and Nellie Pedlar received into fellowship. In the afternoon and evening combined services were held in the Institute, being the celebration of the jubilee of the local branch of the B. and F. Bible Society. Bro. Willsmore's addresses at both services were much appreciated. Special singing was rendered at the evening service by a combined choir.—A.M.L., July 26.

**MANTUNG.**—The Home Mission Committee have appointed Bro. Roy Raymond to the work here, specially giving his time to Berri, Renmark, Noora and Pyap West. Renmark is fifty miles from Pyap West, so our brother has indeed a large field to work. We are glad to pen that the work is proving very successful, and souls are being won. As the Government open up the New Hundreds we rejoice to hear of members coming east. Church secretaries and preachers pen Bro. Raymond in regard to members coming to the New Hundreds when in fact some of them settle as near to Adelaide as to Berri. We are anxious to get in touch with these workers, and would be glad if church secretaries would pen the following in regard to same: Pyap West, Bro. Geo. May; Veitches Well, Bro. L. S. Davie; Wanbi, Mantung, Halidon and Cressy, the writer, Hd. Mantung, via Wanbi. We feel that Bro. Raymond has too much on his hands; and if the foregoing are notified they will do their best to keep in touch with those who come to join our ranks. We believe that a great future is before the work on the East of the Murray, and look to the time when churches will be established all along the valley of the Murray and the Brown's Well line.—Louis J. Curtis.

**BERRI.**—Splendid meeting around the Lord's table on July 12. We had a visit from Mr. Steward, of the Mile End Baptist Church, who gave us a few words of encouragement. At the evening service Bro. Raymond gave a stirring address on "The Divine Marching Orders of the Apostles." Our Foreign Mission offering was £1/8/-, July 19, good meeting to break bread. Bro. Elsley gave a splendid exhortation. At the evening service Bro. Raymond took "The Bible" for his subject, after which a collection amounting to 7/6 was taken up in aid of the Bible in State Schools League. Bro. Raymond has started a Training for Service class.—Geo. W. Jarvis.

**PORT PIRIE SOUTH.**—On July 15 the half-yearly social was held. Bro. Johnston presided over a fair attendance. Reports were given by secretaries of the various branches of work, showing a very healthy condition. The deaconesses of Pirie South served supper in the new primary department hall. Bro. Johnston starts a mission here on August 9. The Y.P.S.C.E. have arranged a number of cottage prayer meetings in connection with the mission. On July 19 Bro. Johnston preached from 1 Samuel 3: 10. A young lady came to the front as a token of her acceptance of Christ.—P.A.

**MALLALA.**—We have recently secured several kindergarten chairs for the infant class. A record attendance at Bible School to-day. Three new scholars since last report. Splendid meeting this morning. Bro. Goodwin presided, and Mr. Smith, of Adelaide, exhorted. Bro. Goodwin preached to-night. We intend holding anniversary services on September 20 and 21.

**COTTONVILLE.**—The increase in our kindergarten class made it necessary to enlarge their

room. Although men promised to do the work free of charge, the cost of material stood in the way. In faith we left the money part with our heavenly Father. We ordered the material, and the work is finished, also half of the money has come to hand. We have now a room 32 by 14 ft. Good attendance at both services to-day.—J. McNicol, Aug. 2.

**STIRLING EAST & ALDGATE VALLEY.**—Four services held here to-day. F. Goodwin and Bro. Hunt, of Grote-st., assisted the writer. 26 Endeavorers and friends met this afternoon at the home of Bro. Nicholls and conducted a service. At the close of the Band of Hope meeting on Friday night 14 Juniors signed the pledge. 13 was the average attendance at our mid-week service a short time ago. 44 were present last Thursday night. We are now aiming at 50. F.M. offering, £23/3/9. Church in a very healthy condition.—T.E.

**PROSPECT.**—Good meetings all day yesterday, especially at night, when more than half the congregation were men. One young woman from the Bible Class made the good confession. The young man baptised some few weeks ago, who has been preaching for one of the denominations, was present at the morning service, he having been asked to resign his work since having followed his Lord more fully. Any church desiring a capable young man, and would write me, I shall be glad to supply information.—I. A. Paternoster.

**QUEENSTOWN.**—Thursday, July 30, a boom-erang rally was held here, given by the Men's Bible Class. About 200 were present. A good programme was provided, and a good evening was spent, which terminated with the friends partaking of refreshments. The building was prettily decorated with wattle blossom and boomerangs. Sunday, August 2, fair attendance at the Lord's table. Bro. Marquadt presided. Bro. Hawkes addressed on Heb. 4. Afternoon we had a good school, total 211 present, including 4 new scholars. Evening, Bro. Brooker preached to a good audience on "And sitting down, they watched him there."—H. Watkins, Aug. 2.

**LOCHIEL.**—It is very gratifying to see the interest the members are taking in the morning meetings; the average attendance is about 45. July 26, fine meetings all day. We were pleased to have with us Miss Smith, from Balaklava, who after the Sunday School gave a short lecture on the evils of drink, gambling, and smoking, and a number of the scholars signed the pledge against such evils. A fine number present at Bible School, Mt. Templeton. We are sorry to report that the secretary, E. Phillis, is leaving the district; he will be greatly missed by all. Bro. Jones, on behalf of the Sunday School scholars, presented him with a fountain pen. Our F.M. offering amounted to £6/17/-, the apportionment being £5/10/-.—W. G. McGregor, July 31.

**MOONTA.**—August 2, good meetings all day. Morning, we had fellowship with Bro. and Sister T. B. Verco and Miss Verco. Bro. Cuttriss presided, and we listened to a splendid exhortation from Bro. Verco. Bible School, good attendance in all classes. Five new scholars last Sunday, and two to-day. At night Bro. Cuttriss gave a splendid address on "Work and Wages."—B. Marsh, Aug. 2.

**KADINA.**—On Wednesday evening last a wedding was celebrated, when Miss Nellie Jackson was united to Russell Hawke. On Thursday evening we held our church annual business meeting. The writer was elected secretary, Geo. Crouch treasurer, and the following were elected as deacons: Bren. Werdenbach, Thoaday, Dyer, Reid, Burtle, Neill, Hawke and Thomas. Additions for year, 14. Losses, by letter 16; revision of roll 71; total loss for year, 87. Number of members isolated, 24; present membership on roll, 113. Amount raised for all purposes, £215/3/9. The Bible School returns show a decrease of 18, chiefly through removals. This morning Bro. Verco presided, and Bro. Neill gave the exhortation. This evening Bro. Verco spoke to a large congregation on "The Conversion of Sergius Paulus."—Jas. H. Thomas, Aug. 2.

**NORTH CROYDON.**—On July 26, in the morning T. J. Flint presided, and H. J. Horsell

exhorted. Received into fellowship Sisters Smith and Walters from Hindmarsh, Sister Mrs. Crump from Queenstown. Bible School attendance good. At gospel service H. J. Horsell preached on "The Old and the New Man." Lord's day, August 2, the church celebrated the fourth anniversary. The chapel was beautifully decorated, and full to the doors at all services. In the morning E. A. Fischer presided for the last time prior to leaving for West Australia. Pastor Marshman exhorted. The afternoon service was the opening of our new kindergarten room. J. Fischer gave a splendid address to the children, after which E. A. Fischer turned the key and declared the room open. At the gospel service W. J. Taylor preached, and the choir sang several anthems.—J.S.H.F.

**GLENELG.**—We celebrated our anniversary services on Sunday, July 26. Bro. Huntsman addressed the church in the morning, and Bro. Ewers in the afternoon and evening. At the afternoon and evening services, the school children, under the able conductorship of Bro. Checker, rendered selections. The occasion celebrated six years of labor by Bro. Ernest Pittman, to whom the rapid progress which has been made since he came amongst us must be a source of great satisfaction. On the Wednesday following the school children again favored us with several musical items, action songs, musical dialogues, etc., while the distribution of prizes was also made, the building, which was very tastefully decorated, being filled to overflowing. By the kind invitation of Mrs. Burford, the weekly meeting of the Young Ladies' Missionary Class was held at her residence last night. Mrs. Pittman presided, and after the usual preliminaries, Mrs. Burford gave a talk illustrated by many beautiful things collected in her journey round the world. She also provided refreshments for the class, and altogether a delightful evening was spent.—Chas. Ferris.

## New South Wales

**MOSMAN.**—We were pleased to have with us to-day Mrs. and Miss Hawkins, from Belmore, and in the evening Mr. McDonald, President of the New Zealand churches. We had also a goodly number of strangers present. The sisters are meeting this week to consider the furnishing of the new chapel. Next Sunday night Bro. Walden speaks on "Can a Soldier be a Christian?"—A.E.O.

**WINCHENDON VALE.**—Bro. Gale's mission commenced on July 8, and continued till the 20th. During most of this time weather conditions were exceedingly trying, but the attendances were very encouraging. The short mission has made a deep and lasting impression for good. On Sunday, the 19th, a party journeyed to Marrar chapel, when a united evangelistic service was held. Two were baptised, and at once given the right hand of fellowship. Services are now held at the "Vale" on three Sundays out of four, through the kindness of the Junee brethren, who have released Bro. Woolnough, and undertaken the services in his absence. The work in this excellent country, which is also a young settlement yet, is full of promise.

**MEREWETHER.**—Lord's day, July 19, pleased to have Bro. Fretwell with us again, much improved in health. He exhorted on "Union," and preached at night on "A Unique Relationship." This was an excellent address. We have been invited to visit some people in their homes. The kindergarten has made a good start, and the children are quite taken up with their little chairs. July 26, good meetings; Bro. Nesbit exhorted. Bro. Fretwell preached a very powerful sermon on "Hope." A young man came out for Christ, and a married woman, mother of our young Sister Porter, who was baptised two months ago.—Jos. Fraser.

**WAGGA.**—On July 26, we had a visit from Bro. Gale. At the meeting for worship he gave a stirring address, and in the afternoon had a talk with the teachers and scholars. At night Bro. Brown preached a splendid sermon to a good congregation. On August 2, Bro. Brown addressed good congregations both morning and evening. Though the prospects of the church have never been so

Continued on page 528.



## God of the Open Air.

These are the things I prize  
And hold of dearest worth:  
Light of the sapphire skies,  
Peace of the silent hills,  
Shelter of forests, comfort of the grass,  
Music of birds, murmur of little rills,  
Shadows of cloud that swiftly pass,  
And after showers,  
The smell of flowers  
And of the good, brown earth—  
And best of all, along the way, friendship and  
mirth.  
So let me keep  
These treasures of the humble heart  
In true possession, owning them by love;  
And when at last I can no longer move  
Among them freely, but must part  
From the green fields and waters clear,  
Let me not creep  
Into some darkened room and hide  
From all that makes the world so bright and dear;  
But throw the windows wide  
To welcome in the light;  
And while I clasp a well-beloved hand,  
Let me once more have sight  
Of the deep sky and the far-smiling land  
Then gently fall on sleep,  
And breathe my body back to nature's care,  
My spirit out to thee, God of the open air.

—Henry van Dyke.

## The Index of Life.

A man's faith is an index of his life. Read Dr. Grenfell's invigorating book, "A Man's Faith," and you see the motive which thus inspired him to do his work on the Labrador Coasts. It takes a big faith—no, that is not right—it takes faith in a great God to make a life big in service. If your God is little, weak, practically impersonal, you will live a puny life.

Two remarkable statements have recently been published under the caption, "What my faith means to me." One is by Jacob Riis, the other by Dr. Gladden. The former says his faith inspires him to hope and service. His God is a person and is drawn closely after the life of Jesus. The latter says his faith gives him a theory of the universe in which his mind finds rest. It does not explain everything, but more than any other philosophy. Behind the laws of the world are infinite justice, righteousness, goodness. These qualities can only exist in persons. "The head of the universe must be a loving Will."

Interesting, too, is Dr. Gladden's testimony that his faith has kept him well and strong. Because of it he has done little worrying. He has learned Paul's axiom. "In nothing be anxious, but in everything, through prayer and thanksgiving, let your requests be made known to God." In his seventies he is able to work more hours a day, with less fatigue and exhaustion, than in his thirties!

Most vital of all, if you ask how he found this faith, the answer is, "Jesus Christ showed me the way into it."

What does your faith mean to you? Is it growing? Does it stand the strain of life? Is it fixed upon the great God, the loving Father, so amply and wonderfully revealed in Jesus Christ? Then it will keep you to the end.—*Selected.*

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## Obituary.

ROWLES.—William Robert Rowles, secretary of the church at Paddington, N.S.W., passed away on July 11. He had been in a weak state of health for some years, but was at the Lord's house and took part in the morning service as late as July 5, less than a week prior to his death. He was the son of the late Bro. and Sister Rowles, of Collingwood, Melbourne, and partook of the qualities that so endeared his mother to so many. Baptised by G. L. Surber 45 years ago, and afterwards taking membership in the church at Collingwood, he caught the spirit of those splendid congregations, continued in the faith, and was most earnest and generous in his advocacy of New Testament Christianity. On his removal to Sydney he took membership in the Sydney church. Through business he left Sydney, and resided in various country towns, and was instrumental in starting a thriving little church in Dubbo. On returning to Sydney he again met with the City Temple brethren, but shortly afterwards threw in his lot with the Paddington brethren. He was most regular, active, and generous as a member, deacon, treasurer, secretary, and speaker. An in

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memorial service was held on July 26, at which C. T. Forscutt, who spoke of 40 years' friendship and fellowship, and F. Collins, evangelist, spoke. The sympathy of the church is extended to our late brother's family.—F. Collins, Paddington, N.S.W.

**WILSON.**—Sister Amelia Wilson, of Paddington, N.S.W., fell asleep in Jesus on July 2. She was a member of the church for a number of years, having been led to Christ by Thos. Hagger. She was most regular in her attendance at the Lord's house, and consistent in life. In the sisters' sewing class she was an active and valuable worker. Though laid aside by weakness, and unable to attend the services for a long time, she was always interested and keen on the progress of the work. An in memorial service was held on July 26, at which a large number of relatives and friends were present. The sympathy of the church is extended to all who mourn.—F. Collins, Paddington, N.S.W.

### When to Plan Large.

Why should we ever be willing to make small, limited plans for our Christian service? "It's all very well to be modest in your plans when dealing with gold: but when you're dealing with God, that's another story." Our God knows nothing about small plans in his own work. And he puts himself wholly at our disposal for all the work that we would do in the name of his Son. We can be very sure that the largest plans that we make for the use of his power, in the interests of the honor of his Son's name, fall short of his hopes and purposes for our service. If we have not already done so, then, let us commence now to plan bigger things for him than we have ever yet dared to think of; and let us not cease from such planning and working—chiefly through prayer—so long as we live.

### Sleeping Sickness.

The terrible scourge of Central Africa, known as sleeping-sickness, is said to have claimed close upon a quarter of a million of victims among the native population of Uganda during the past fifteen years. If figures from Congoland were also available, it would doubtless appear that a truly appalling number of people are attacked year by year, and, so to speak, "written for death" in circumstances that are peculiarly distressing, seeing that sufferers have been regarded as quite beyond medical treatment. As is well known, the disease is caused by the tsetse, a death-fly, which, though eaten by various birds, yet flourishes in the bush regions of the continent. In the midst of conflicting propositions, it is now suggested that the bush should be cleared on an extended scale, so as to deprive the fly of the cover which is essential for its comfort and preservation. This, however,

brings its own difficulties, for while, in the first place, the natives fail to see any connection between the fly and the devastating disease, in the second place, they are not so addicted to labor as to undertake the proposed clearing operations. Hence, as a writer in the *Times* points out, the attack on the tsetse must be included in the White Man's Burden, as he proceeds with the development of the Black Man's Land.

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## From the Field—Continued.

bright, we are severely handicapped for want of a chapel. Financial assistance will be a good investment, which will indeed bring its reward. Any brethren desiring to assist, please send donations to Bro. A. Brown, Railway-st., or W. J. Wenk, Tompson-st., Wagga—W.J.W., Aug. 2.

MOSMAN.—At the close of a fine address by Bro. Walden on Sunday night, we had the joy of taking the confession of two ladies who have been attending the meeting for some time. The new building is progressing favorably, and we hope in a few weeks' time to be settled in our new church home.—A.E.O.

LILYVILLE.—Wednesday, July 29, a meeting was held to oppose the granting of a hotel license near the chapel. The speakers were A. E. Rook (Anglican), J. O. Sutcliffe (Methodist), James Marion, Secretary of the Alliance. Bro. Saunders took the chair. The meeting was well attended and most inspiring. August 2, the meetings were fair. The Bible School is improving.—E.B.

CHATSWOOD.—Fine meetings on Sunday. Growing interest in all the work. We are aiming to open the church building on the first Lord's day in September. We gratefully acknowledge £5 from R. C. Edwards, and £1 from little Reggie and Freddie Goddard, the price of a roft seat. Bro. Braddock has presented us with a fine clock. Others who may wish to have fellowship in this good work, kindly send to T. Bagley, "Allan-Brae," Nelson-st., Chatswood.—T. Bagley.

HORNSBY.—Usual meetings. Elder Crosthwaite presided Lord's day morning. Bro. Payne exhorted in morning, and also at the gospel service at night. Lord's day School rally still going on.—Thos. E. Rofe.

BALMAIN.—Bro. Avancell gave a splendid address in the Balmain College hall, Evans-st., last Lord's day morning. We were glad to have Bro. Stephenson with us. If there should be any isolated brethren in the district, would they kindly communicate with Bro. Neuey, Gladstone-st., Balmain East. In the evening Bro. Carter gave a stirring address at our first gospel meeting in the above hall.—G. Neuey.

ERSKINEVILLE.—A fine meeting at breaking of bread, Bro. Pond giving a helpful exhortation. In the afternoon we had a splendid gathering of Bible School scholars. Decided to hold a big rally. Special preparations being made for the high-class concert on August 11. A Girls' Club has been commenced, meeting every Tuesday, as also the Boys' Club, which meets every Friday evening. The church and Bible School are contemplating plans for the opening up of several new branches of important work. At the gospel meeting we had a fine gathering, Bro. P. J. Pond preaching.—W. Budgen, Aug. 2.

SYDNEY.—At the morning service Bro. Harward exhorted on "Israel's Rest and the Christian's Rest." Bro. and Sister Braddock, from Enmore, Bro. and Sister W. E. Oldfield, from Mosmans, received into fellowship. At the conclusion of address on "Paradise Regained," at evening service, one young man came forward. The annual business meeting and election of deacons was held Thursday evening. Excellent reports on the sisters' work read by Mrs. A. Morris, and the Lord's day School work by J. Parker. Bro. Harward is doing a fine work here. With the inclusion of E. Parker, all the deacons were re-elected.—J.C.

ENMORE.—To-day, Enmore church celebrated the jubilee of its Bible School, it being just 50 years since a small band of teachers commenced their work in Mr. Whateley's paint shop in King-st., Newtown. We had a fine meeting in the morning, when Bro. Illingworth spoke on "The Study of the Child." We were pleased to have with us as visitors Bro. Francis, from Queensland, and Sister Way, from Victoria. In the afternoon we had another good meeting. G. T. Walden gave a splendid talk to the children on "Character Building." Miss Hilda Bains sang a solo, and the school choir, under the baton of Mr. Heaton, rendered choruses, and interesting items were contributed by the little ones of the kindergarten. Bro. Illing-

worth's subject in the evening was "Strive to enter in at the straight gate." Eight young people of the Bible School made the good confession.—E.L.

HURSTVILLE.—On August 2 Bro. Jaggers, of Maylands, S.A., ably exhorted. The Lord's day School is progressing, and getting in readiness for rally day on August 16. The gospel service was conducted by Bro. Jaggers. Sister Garden is improving in health.—Eleanor J. Winks.

PETERSHAM.—July 19, good morning meeting. Dr. Macklin gave a vivid account of some of his experiences in China. Bro. Poole preached at night. Four confessions. On Friday Dr. Macklin gave a lecture. July 26, Bro. Webber exhorted. Sister Way, from Brunswick, Vic., was with us. At night an in memoriam service was held to our late young brother Albert Swinfield. Four were baptised. August 2, good morning meeting. Bro. Poole gave an impressive address. Four new converts were received into fellowship. At gospel meeting one young girl made the good confession, and three were baptised.—T.I.

## Victoria.

EAST SUBURBAN CO-OPERATION.—The annual week of meetings was held at South Yarra chapel. The wet weather interfered with the attendance this year. On Monday, July 13, Bro. Procter gave an address on "The Needs of Organisation." On Tuesday evening A. G. Day addressed the temperance meeting, and A. R. Main gave a splendid address on the Wednesday night, his subject being, "Why did Jesus Christ Establish a Church?" The sisters' meeting was held on Thursday afternoon, and the following officers were elected for the ensuing year: President, Sister Tucker; Vice-Presidents, Sisters Procter and Lindsay; Secretary, Sister Pendlebury; Treasurer, Sister Munro. At the evening session the reports of the churches represented showed good progress during the past year. The following officers were elected: President, Bro. Lloyd; Vice-President, F. Lewis; Secretary, T. M. Davis; Treasurer, Robert Smith.—S. Dawson, July 27.

MALLEE CIRCUIT.—The members in this circuit have been passing through a season of affliction. A few days ago Bro. Davis was called to his eternal rest. Last Lord's day our aged Bro. Smith responded to the call. The eldest son of R. Davis fell from his horse and broke his leg, and a son of Bro. Smith also received an injury to his leg through falling from his horse. Sister Clissold has been laid aside by injuries received in a fall, and Bro. Reid has been absent from our meetings owing to injuries received a few weeks ago. Bro. and Sister Hand have also been called on to pass through a season of trouble and anxiety. We are glad to report progress in the cases of affliction, and extend our warmest sympathy to those who mourn the loss of dear ones.

CARLTON (Lygon-st.).—All the meetings on Sunday were good. The sister who had previously confessed her Saviour was baptised on Lord's day morning, and afterwards received into fellowship. We had amongst our visitors Miss Peas, from Ulverstone, Tasmania. Bro. Reg. Enniss, after spending over three years as assistant evangelist, co-evangelist and superintendent of the school, terminated his engagement with the church last Sunday to take up the position of Bible School organiser. Bro. and Sister Enniss have made many friends in the Lygon-st. church. They have been faithful in their service for Christ and the church. Bro. Enniss spoke on Sunday morning, giving an earnest and appropriate address to the church. There was a fine audience at night to hear S. G. Griffith, who gave a forceful discourse on "Quit you like men." It is with pleasure that we have to announce that T. W. Smith has consented to fill the vacancy in the Bible School caused by the retirement of Bro. Enniss.—J.McC.

FITZROY.—The mission has closed, but the effect of it we trust will long be seen and felt by the church here. Since last week's report we have had splendid meetings, concluding with a fine meeting last night in the Lyric Theatre, with 12 confessions, and making a total of 57 decisions during the mission of 23 nights. To-night we had

a fine thanksgiving service. Tokens of appreciation were given to Bren. Griffith and Sidwell, and Miss Webster, who played the piano for us during the mission. We were pleased to have had Bro. and Sister Clay with us to-night. We desire to thank the C.E. Union for arranging a visit to the mission last week. We commence a series of addresses on New Testament conversions next Lord's day. We pray for wisdom, guidance and tact to be able to conserve the results of the mission.—W.B., Aug. 3.

HAWTHORN.—Pastor W. Eddy, secretary of the Leper Missions, gave an illustrated lecture in the chapel last Wednesday night. It was most interesting and instructive. A collection of £3 was made on behalf of the mission. We were delighted yesterday to have the presence of Dr. and Mrs. Macklin at the morning service. The doctor is a regular encyclopædia in things Chinese, and held a large audience deeply interested as he told of the devil worship by the Chinese people. A number of visitors were present, including Mrs. R. Lyall, Bro. Bardwell and Bro. Holten. The meetings were good all day. Bro. Brown, senr., Bren. D. Brown, and C. Brown, and Mrs. D. Brown were received by letter of commendation.—A. C. Rankine.

MELBOURNE (Swanston-st.).—We had a splendid day on Sunday. Good morning meeting, and address by Bro. Franklyn. Crowded out at night to hear Dr. Macklin tell his story of medical mission work in China. Our brother was listened to with great interest, and all were greatly impressed with the work he is doing in China. His visit here will be a great stimulus to Foreign Mission work in Australia.

PRESTON.—Splendid attendance at morning worship. Beautiful message from Bro. Binney. We were pleased to receive a visit from Bro. Sidwell, who ably exhorted. In the afternoon Bro. Sidwell addressed the Bible School, and in original manner held the attention of the scholars to a wonderful degree. Fine attendance at the gospel meeting. D. Lang preached. One girl made the confession.—G.A.D.

BURNLEY.—Bro. Hinrichsen, of the Blackburn church, addressed the church this morning. We have a good Bible Class every Sunday afternoon. The subject at the gospel service was "A National Crisis." We noticed a number of new faces at the gospel service. We are advertising our meetings freely.—A.S.

KYNETON.—Good meeting this morning. Record for "All at it" Bible Class, 18 present, 22 on roll. Bro. Jackel, of Taradale, had his thumb taken off in the separator last week. He is in the hospital here, and making fair recovery. Sister Gibbs present this morning for the first time after a nasty fall. Mrs. H. C. Shipway, S.A., has sent 10/- to our building fund. We are waiting the response of the brotherhood. Please send to J. E. Shipway, Simpson-st.

ABBOTSFORD.—The writer and Bro. Coward, after six months' labor, have been re-engaged for a further term of twelve months. The future is very promising. Good meetings yesterday. One man baptised, and another confessed Christ. F.M. more than double last year's offering.—C. Young, Aug. 3.

CHELTENHAM.—The confession was taken from a young man last Sunday evening, and to-night he was baptised. Last Sunday evening E. T. Penny, whilst driving to the meeting, met with an accident. He has suffered somewhat from the shock, but is making fair progress towards recovery. To-day R. Pittman addressed the church, and Bible Class, Bro. Wilson speaking at night. We have also had the company of C. F. McDonald and his wife. Bro. McDonald spoke to the school. August 3, we are holding a reception tea to welcome Dr. Macklin, who is to address a meeting in the evening.—F.W.M., Aug. 2.

BOX HILL.—Splendid services yesterday. Bro. Sivyer exhorted, and last night preached a great sermon on "Baptism: Its Relation to Conversion." One young woman confessed Christ. Under the leadership of Bro. Ferris, our choir is doing good work. On August 4 we go to Croydon to assist them in their Sunday School anniversary. Owing to the growth of our Sunday School, the



building has become too small. We have therefore found it necessary to build a schoolroom, which is already in the course of construction. We are looking forward to Bro. Macklin's visit to us on August 10.—R. G. Carter.

**FAIRFIELD PARK.**—Last Thursday evening the choir held its half-yearly social at the residence of Bro. Chipperfield. A splendid programme was arranged, and an enjoyable evening spent. The conductor, Bro. Chipperfield, was presented with a silver mounted baton by the members of the choir for services rendered.—F.L.M., Aug. 3.

**GEELONG.**—On Thursday a public welcome was held to Bro. and Sister G. E. Chandler. Cr. Brownbill occupied the chair, and the mayor of the city, Ald. E. G. Gurr, delivered an address on behalf of the citizens. Addresses were also delivered by Messrs. McBride and Warren, on behalf of the Methodists; Messrs. Harris and Brown, Baptist; G. Spooner, Baptist mission; Ed. Blakiston, Band of Hope Union; G. Stewart, I.O.R.; and also representatives of all the church auxiliaries. Gifford Gordon delivered a powerful address, and formally handed over the charge of the church to Bro. Chandler, who outlined his plan of campaign. The building was filled, and the programme was interspersed with musical items. On Sunday, Bro. Chandler opened his ministry, and the services were helpful, and his addresses much appreciated by all.—E. Brownbill.

## Here and There

Splendid gatherings last Lord's day at Merbein, Vic., it being the occasion of the church and school anniversary.

The church at Broadmeadows (Vic.) has ceased to exist; the one or two remaining members there attend Ascot Vale as frequently as possible.

Five missionaries—Miss Tilley, Mr. and Mrs. Davey, and Dr. and Mrs. Macklin—were on the platform at Lygon-st. on the evening of July 30.

Dr. Macklin addressed a united preachers' meeting of Baptists and Churches of Christ in Lygon-st. on Monday afternoon on "Famine in China."

"I glory in the work," says Dr. Macklin, in speaking of his labors in China. And nobody hearing his story will for a moment doubt his word.

An unusually large number of representatives of country churches in S.A. are expected to attend the State and Federal Conference in Adelaide next month.

C. F. McDonald, of New Zealand, is in Australia for a brief holiday. Correspondence may be addressed to 8 Lennox-st., Hawthorn, Vic., till further notice.

J. E. Thomas has started a course of free lectures on Friday evenings to students and Sunday School teachers at the Angas Missionary College, North Adelaide.

Members of the church living in the Glenroy (Vic.) district are asked to send their names and addresses to the Victorian H.M. Secretary, Thos. Hagger, 15 Walsh-st., Coburg.

Dr. Macklin, speaking on Thursday of a bushman pioneering in the Northern Territory, remarked, "These are the folks who are making the country—these bushrangers!"

Plans and specifications of the chapel to be erected in Wagga, N.S.W. have been completed. All desirous of participating in this good cause should send donations to A. Brown.

The first series of the Victorian Volunteer Mission Campaign has been arranged; some eight churches will participate. The second series of missions is in course of arrangement.

Important.—Lecture by Dr. Macklin, in the Auditorium, Melbourne, on Tuesday, August 11, at 8 o'clock. Subject, "Revolution in China." Tickets, 1/-, and 1/6 reserved seats. Be sure and hear this lecture.

Dr. Macklin addressed the University Christian Students' Union on Tuesday afternoon on "The Nanking University." His remarks were very much appreciated by the members present.

We are informed that J. E. Allan, of Doncaster, has accepted an engagement under the S.A. Conference Committee, to labor at Moonta, and will commence there in the beginning of December.

The monthly Council meeting of the Christian Endeavor Union of the Churches of Christ in Victoria will be held on Monday evening next, the 10th inst., at 8 p.m., in the Swanston-st. lecture hall.

It would be well for Victorian brethren to know that the monthly meetings of the State Home Missionary Committee are held on the second Tuesday in each month; correspondence should, if possible, be timed to arrive accordingly.

The Victorian Home Missionary Committee has issued a special appeal for £200 to enable them to purchase a new mission tent, hold a big mission in an entirely new field, and locate a preacher therein. Several have already responded.

Our brother from Nankin asserts that he has made many friends in China by going in and out among the people, eating and drinking with them. He maintains that he would have made many more, had he only had a better stomach.

W. Ling, Cimitiere-st., Launceston, has been appointed transit agent for Tasmania, in connection with the Federal Conference at Adelaide. Will all Tasmanians who intend going to the Federal Conference please forward their names at once?

A. G. Bennett, preacher of the church at Williamstown, has been appointed Immigration Agent by the Home Missionary Committee. Bro. Bennett will do this work in an honorary capacity, the H.M. fund being responsible for the out-of-pocket expenses only.

Churches, C.E. Societies, individual subscribers and all interested are reminded that the financial year for the S.A. Conference closes on August 15. All contributions should be in hand before that date. Just now they are greatly needed. Send to D. A. Ewers, Mile End.

The church at Merbein, Vic., has purchased a fine block of land on the main street, and three blocks away from the site reserved for the Post Office, for a church site. Last Sunday morning a special offering was taken for the site fund, when the little church gave £17.

"The fairest of the flowers of earth, and the brightest gem of the Southern Seas"—such is A. C. Rankine's unprejudiced estimate of his native land. It should be said to the credit of the audience at the Macklin welcome meeting, that nobody disputed the statement made.

The Victorian Bible School superintendents and secretaries will please note that Bro. Reg. Enniss has commenced his work as organiser and secretary, and all communications regarding Bible School matters should now be forwarded to him at 45 Dandenong-road, Malvern.

A meeting of members in the Gardiner (Vic.) district will be held at the College of the Bible on Wednesday, August 12, at 8 p.m., to take into consideration the advisability and possibility of organising a church and erecting a chapel in the district. Every member resident in the district is urged to attend; this is a most important matter.

Dr. Macklin paid a much appreciated visit to the College of the Bible on Friday last. In the evening he delivered an address to students and friends on educational work in China. This was greatly enjoyed by all. Regret was expressed at the absence of Mrs. Macklin on account of indisposition.

G. A. Dickens writes:—"Having been sent by the church at Preston to visit Bro. J. Binney, who is in a private hospital in Adelaide, I am pleased to state he is slowly recovering from the effects of an operation, but is still very weak. Needless to say he was delighted to see one sent from Melbourne to visit him, and was unable to fully express his gratitude for the thoughtfulness of his brethren. From an interview with the surgeon we gather there is a hope of his recovery, as the growth, which is a large one, may shift, and if so,

it will be possible to cut it away, and there is no reason why he should not be restored to health and strength."

A warning to the anti-missionary brother, should such a *rara avis* exist in Australia. Dr. Macklin, as a physician, will soon, according to A. R. Main, place his finger on our missionary pulse, saying, "Thou ailest here, and here." The safest plan will be to cure yourself by forwarding that July offering *immediately*, if you have not done so already.

Davey Fund.—This fund is now considerably over-drawn. That the brethren would not willingly forget this deserving servant of the Master in his declining years, we firmly believe. The small amount paid to him (10/- per week) has added much to his comfort during his years of feebleness, but it will be impossible to continue this unless the brethren help more freely. All contributions will be acknowledged in the "Christian."—F. G. Dunn, W. C. Craigie.

The brethren in the Mildura, Vic., district, through the District Conference Committee, are trying to render help to the few disciples who are now meeting at Galah, and to respond to the call of the people to hold services in another newly settled place. A second evangelist for this field is becoming a necessity; pending the securing of such the local brethren will do all possible to hold the forts already established, and to push into new fields. This missionary spirit is commendable.

A highly successful drawing-room meeting was held by the Victorian Women's Home Missionary Committee at Moreland on Wednesday, July 29. The local sisters had worked well, and so there was an attendance of 63, including 5 men. Mrs. J. Pittman was in the chair, the musical programme was contributed to by Bro. Sidwell, Sisters Miss Murray and Roy Thompson. Addresses were given by Mrs. Pittman, and Messrs. Enniss and Hagger. The offering amounted to £2/3/6.

The following is an extract from a letter received recently in Melbourne from Mr. Chapman, of the Methodist College in Nanking:—"Dr. Macklin, a man who for sheer self-giving has made himself for the last 25 years loved by every low coolie, and honored by the highest officials of Nanking, is arriving in Australia about the middle of July to do some months' work in connection with the Foreign Missions of the Churches of Christ, and will also be doing some speaking for the Student Christian Movement, as well as probably for some bodies interested in land and economic questions, of which he is a keen student. He has been called the best loved man in Central China, and is certainly as distinguished and striking a personality as there is in the Yang-tse Valley. He has twice been made the mediator of Nanking with her besiegers in recent warfare, and has not only lined up all the city officials in a campaign of public health—a very new idea in China, but has just recently got some of the most important men of all China committed to a scheme of colonisation or land-settlement of the poor on public lands, which is already in successful operation round Nanking, and may speedily have the most striking results all over the Republic."

## COMING EVENTS.

**AUGUST 11.**—Erskineville. On Tuesday, Aug. 11, at 8 p.m., a grand concert will be held in the chapel, John-st. Selected programme. Special music. Sydney's leading artists. Don't miss this. It's high-class. Tickets, 1/-.

**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.

**AUGUST 18.**—The annual meeting of the Churches of Christ Cricket Association will be held in the Lygon-st. schoolroom on Tuesday evening, August 18, at 8 p.m. All old and intending new clubs invited. Any information can be obtained from the Hon. Secretary, A. Hagger, "Gwynfa," Elizabeth-st., Preston.



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Daily Readings.

Flies in the ointment. Eccles. 10: 1-10.  
A fair woman without discretion. Prov. 11: 16-22; Matt. 7: 6.  
Imprudent haste. Exod. 2: 11-15; Acts 7: 22-29.  
Lest we should offend them. Matt. 17: 24-27;  
1 Cor. 10: 32-33.  
Egotism and self-conceit. Gal. 6: 3-5; Rom. 12: 3-5.

A sulky temper. Luke 15: 24-32.  
Topic—The Reproach of Goodness. Rom. 14: 17-19.

Am I careful that my good is not evil spoken of?  
Do I resent kindly criticism of my faults and blemishes?

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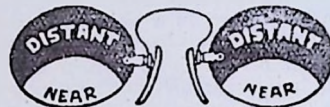
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